

Young's EBook About Healing

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The #1 Mistake People Make When They Need Healing

The biggest mistake you can make when seeking healing is to ASK GOD TO HEAL YOU.

And that is precisely what almost everyone does.

You may have noticed that most prayers for healing seem to go unanswered. And the reason is that people are ASKING GOD TO HEAL THEM!

Then people pray for others and ASK GOD TO HEAL THEM, which is equally mistaken.

God has already done something about your healing. He sent Jesus to bear your punishment, including sickness, in your place ([Isaiah 53](#)). Jesus paid the price for you to be healed. Now it is not a case of asking God to do something new in heaven to cause you to be healed; it is a case of receiving what He has already provided.

Legally, God has already given you everything that you will ever need ([Ephesians 1:3](#), [2 Peter 1:3-4](#)), including healing. You don't have to talk God into healing you; He is actually trying to talk you into receiving what His Son provided for you so that you can enjoy His healing in practice.

Now your part is to "believe that you receive when you pray" ([Mark 11:24](#)). Receiving something implies that God is offering it already, which He is. You don't have to ask Him to make this offer; it's already out there waiting for you to take Him up on it.

When you need healing, you receive it from God when you pray. You don't ask God to do something about your illness. That wouldn't agree with Scripture, which says that He already HAS done something about it. He has already made healing available to you.

I wrote this book to help you receive the healing that Jesus paid for you to have. May you find freedom from all illness and pain as you read and become trained in the Word to minister that same freedom to others. This news is way too good to keep to ourselves!

The Baseball Diamond of Healing

Receiving healing can be likened to running around a baseball diamond. You have to get to first base, then second base, then third base, then home. You don't score until you get home. You don't score half a run for reaching second base or a quarter of a run for reaching first base. Many Christians, when it comes to healing, are still stranded on the base paths, wondering why the score in their body is not changing. This message will help you locate where you are right now and help you get the rest of the way around so that you can receive the healing that Jesus Christ paid for you to have.

FIRST BASE

In this illustration, first base is the realization that GOD IS ABLE TO HEAL YOU.

I'll assume that you're starting at home plate, which would be "total cluelessness" concerning God and divine healing, and I'll take you to first base.

A book that was popular some years back tried to popularize the notion that God really ISN'T able to heal you now. In the picture it painted, God was saying, "I would if I could, but I can't, so I won't." The author knew that God loves us, and he assumed that because He loves us, He would do something about our sicknesses if He could. Therefore, the only reason He would not do anything would be that He actually can't.

I suppose that if I were God, I would rather have someone doubt my ability than doubt my love, but the Bible does not support the idea that God is unable to do anything about your condition. Quite the contrary!

Consider the following:

Luke 1:37:

For with God nothing shall be impossible.

Matthew 19:26:

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Mark 10:27:

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Jeremiah 32:17:

Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

Jeremiah 32:27:

Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

Genesis 17:1:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Genesis 18:14:

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Genesis 28:3:

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

Genesis 35:11:

And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

Revelation 19:6:

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

God is almighty, so there is no sickness or injury too hard for Him to heal. God designed and created your body in the first place – don't you think He's capable of fixing it? Can't the God who created billions of galaxies, each with billions of stars, relieve your illness? Of course He can!

Furthermore, upon the return of Jesus, God will instantly change your entire body from being mortal to being immortal. In the blink of an eye, every Christian on the planet will be instantly healed of every physical problem, and even that won't put any kind of power drain on God Almighty. Nor will the fact that He will instantly create immortal bodies for all the people whose bodies have already died and decomposed!

So surely He has the power to heal any physical problem you happen to have. The fact that Jesus healed all sicknesses and all diseases among the people should also be proof enough that God is able to do this. We see in the Bible that Jesus healed “all manner of sickness and all manner of disease”, “all sick people”, ([Matthew 4:23-4](#)) “all” ([Matthew 12:15](#)), “a great multitude” ([Matthew 14:14](#)), “all that were diseased” ([Matthew 14:35-6](#)), “as many as touched Him” ([Matthew 14:35-36](#), [Mark 6:54-56](#)), “great multitudes” ([Matthew 15:30-31](#), [Matthew 19:2](#)), “many” ([Mark 3:10-12](#)), “any sick with various diseases” ([Luke 4:40-41](#)), “a great number” ([Luke 6:17-19](#)), and “all who were oppressed by the devil” ([Acts 10:38](#)).

Not only is Jesus ABLE to heal everything, He DID HEAL EVERYTHING when He walked the earth. Now [Hebrews 13:8](#) tells us that He is the same yesterday, today and forever. What He could do around 30 AD, He can certainly do today! This same Jesus is the same Miracle-Worker and Healer today that He always has been. Modern theological garbage has blinded many to that fact, but it’s still true whether people believe it or not!

We see from Jesus’ teaching that it is not a question of whether God is ABLE to do something – it’s a question of whether or not people can believe.

Matthew 17:20:

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Matthew 21:21-22:

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Luke 17:6:

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Mark 11:22-24:

And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Mark 9:23:

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

The IF here is not on God's side of things. There is no doubt about His ability to heal. The question is whether we can believe.

I'm telling you this to put some hope into you. Faith is the assurance of things hoped for, and someone who's hopeless needs to get some hope! Hope isn't a substitute for faith, but it will take you in the right direction. But before we can believe, we have to go past just knowing that God is able to heal everything.

SECOND BASE

In this illustration, second base is the realization that GOD IS WILLING TO HEAL YOU.

I would say that the majority of Christians have already reached first base, but many have not gone any farther, so they are doing without the healing that they know God is ABLE to perform. They may even shout, "God is able!" But you don't receive healing from the Lord just by knowing that He is able. He was able before you ever got sick and He's been able all the time you've had whatever it is, but obviously, that alone is not enough. Otherwise you'd already be healed!

If you know that Jesus COULD heal you if He were WILLING, you are in good company with a certain leper who approached Jesus in the gospels, saying, "If you are willing, you can make me clean." Jesus, who is the same yesterday, today, and forever ([Hebrews 13:8](#)), told him, "I am willing. Be clean." And the man was healed of leprosy, an incurable condition. (You can read about this in [Matthew 8:2-4](#), [Mark 1:40-45](#) and [Luke 5:12-15](#).) Today it would be like someone with AIDS telling Jesus, "If you want to, you can heal me of AIDS!" And His answer would be just the same today – He IS willing to heal you of AIDS or anything else you have.

Jesus' answer to the leper was, "I will." He never told anyone, "I won't." Because Jesus is the same today as He was then ([Hebrews 13:8](#)), His answer to anyone with that question today must also be the same: "I will."

Notice that Jesus didn't have to pray first to find out whether it was God's will to heal the man. He didn't have to! He knew the Scriptures! God said in [Psalm 103:3](#) that God "forgives all your sins and heals all your diseases." God said in [Exodus 15:26](#), "I am the Lord your Healer." That isn't a promise, it's a statement about His very nature! He is a Healer and always has been. Jesus knew the Word enough to know that God wants to heal ALL, not just SOME. So there was nothing to pray about.

We know from [Romans 2:11](#), [Ephesians 6:9](#), and [Colossians 3:25](#) that God does not play favorites. He treats everyone the same. In fact, we sin if we play favorites ([James 2:1-9](#), [1 Timothy 5:21](#)).

Therefore, we know that God cannot be willing to heal one person and not be equally willing to heal another, including you. However, God is fair to insist that you meet the same conditions as everyone else.

Healing is simply the physical benefit of salvation. God is willing to save everyone, with no exceptions. He is “not willing that any should perish, but that all should come to repentance” ([2 Peter 3:9](#)). God is both able and willing to save every person on earth.

Some today would have you believe that God WAS “The Lord Your Healer” but that He has changed and gotten out of the healing business, making Him “The Lord Who ISN’T Your Healer.” But God says that He “changes not” ([Malachi 3:6](#)). If He WAS “The Lord your Healer” (which can be rendered, “The Lord Who Heals You” or “The Lord Your Physician”, depending on the translation), He still must BE “The Lord Your Healer” today. Otherwise, He changed! If we aren’t seeing miracles today, WE are the ones who changed, not God!

If God IS your Healer, it MUST be His will to heal YOU. Otherwise, He isn’t your healer, and He says He is! I will gladly take God’s word on the matter over anyone else’s word.

What is God’s desire for your body? It is clear in [3 John 2](#). You’d have to have some seriously bad seminary training to misinterpret this clear statement: “Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.”

It MUST be the will of God to heal EVERYONE because in [James 5:14-16](#), the sick are instructed to call for the elders of the church to pray the prayer of faith over them with the promise that the Lord WILL raise up the sick person. (This is probably one of the most disobeyed Scriptures in the Bible!) If God’s will were unknown, or if He could make exceptions in His sovereignty, it would be impossible for the elders to pray in faith. You can only pray in faith when you KNOW that you will receive your answer. If there is any “if” or “maybe” about the matter, it isn’t faith.

Several opposing players will try to block the base path to stop you from getting to second base. These all traffic in URG – Unscriptural Religious Garbage. If you believe their arguments instead of believing the Bible, you won’t get your healing because you will lose your certainty of God’s will in the matter. You cannot believe and receive something if you’re not SURE that God wants you to have it.

I would say this – if you really think it’s God’s will for you to stay sick, you have no business going to the doctor or the hospital or taking any kind of medicine to get out of “God’s will.” But you’ve probably done these things, right? Deep down you know that sickness is a curse, not a blessing, and you want to get rid of it. Your body itself will do all it can to get rid of sickness– God designed it that way.

Refutations of over 400 flawed arguments against divine healing may be found in the [Objections Overruled!](#) section of this book. The following pages touch some of the highlights. This book goes into much more depth about the arguments below.

Some of the people who make the arguments you're about to hear love the Lord every bit as much as you and I do. The fact that they believe religious garbage over the Bible does not make them bad people; they're just passing along the ignorance that they were indoctrinated with. If they knew the truth, most of them would be happy to preach it too.

The most often quoted objection to healing is that Paul had a sickness that God would not heal, referred to as his thorn in the flesh. Supposedly God wanted Paul to be weak so that he could be strong and He refused to heal Paul so that he would stay humble despite his many revelations. The next awful logical conclusion would be that God may be giving YOU a thorn in the flesh in the form of sickness, so it may not be His will to heal you. Therefore, you cannot pray with any certainty, and because faith is being CERTAIN of what you don't see, by definition you cannot pray in faith. Therefore you receive nothing.

But Paul tells you explicitly what his thorn was. You don't have to guess. Paul says it was "a messenger of Satan to buffet me" ([2 Corinthians 12:7](#)). You should know that the Greek word translated *messenger* is the same word translated *angel* or *messenger* all over the New Testament. It refers to a sentient being. The word is used over 180 times in the Greek New Testament, and not once could it possibly refer to a sickness or anything other than a sentient being. Also, the word *buffet* means to strike with repeated blows, talking about something done to you from the outside. No one would ever use that word to describe a sickness that attacks from the inside. Have you told anyone that your sickness is really *buffeting* you? Of course not.

It seemed that almost everywhere Paul went, someone wanted to beat him up (buffet him) for his preaching. I believe that Satan sent this messenger to stir people up to do just that. But that is quite different from making Paul sick.

In Galatia, after being stoned and left for dead at Lystra, Paul said that he preached through, or because of, physical infirmity at the first ([Galatians 4:13](#)). But it was only at the first, because God obviously restored Paul's health. He did so every time Paul got beaten up. Far from being a testimony that God wanted him sick, he was a walking testimony of God's will to heal over and over.

Another “favorite” is saying that you might be another Job. Supposedly, God would not heal Job, so He may want you to suffer for a while to teach you patience or some other virtue. Let me tell you plainly that there is no such thing as another Job in the New Testament, nor can there be. Job did not live under the New Covenant. Under the New Covenant, you have authority over the devil and his works. Job did not have that. He could not command Satan to leave him alone because he didn’t have the legal right to do that under his covenant! In fact, as far as we can tell, Job didn’t know anything about the Law of Moses and its promises either because he lived before they were given! Job didn’t even seem to be aware that there was a devil, so he blamed everything that happened to him on God – just as many Christians do today! Of course, God let him know that there was an evil being out there, and God did heal Job despite Job’s ignorance, his ranting and raving, and his rather non-comforting friends. The book of Job explicitly says that Satan made Job sick ([Job 2:7](#)) and that God healed Job ([Job 42:10](#)). That should tell you who the Sickener is and who the Healer is. The argument that “God allowed Satan to do that” holds no water for the Church because we have authority over Satan. We are no longer part of Satan’s kingdom and what he has (sickness) does not belong to us. What God has (health and healing) does belong to us.

Then we hear about Timothy’s frequent stomach ailments. Paul advises him not to drink the water. That’s still good advice today if you travel to many places. I had some “stomach ailments” after drinking the water in a certain country. Thank God, the fact that they were multiple occurrences for me and Timothy indicates that neither of us stayed sick. But the practical advice is not to get sick in the first place! Paul also told Timothy that bodily exercise profits a little. There’s nothing wrong with having some common sense and taking care of yourself! That can affect your life span, too. If you can avoid doing things that tend to make you sick in the first place, you don’t need to get healed! If there’s anything involving God’s will in Paul’s advice to Timothy, it’s that God wanted Timothy to be well. Otherwise, why give him advice to help him stay well?

Then there is Trophimus, whom Paul left in Miletum sick ([2 Timothy 4:20](#)). This has nothing to do with the will of God in the matter. God’s will is not stated in the verse – Paul merely states a fact, just as he did in [verse 10](#) of the same chapter when he says that Demas forsook him, having loved this present world. Was it God’s will for Demas to do that? No! It happened anyway, and Paul records the fact. The fact that it happened and was recorded did not prove it was God’s will! So the fact that he left Trophimus sick somewhere 10 verses later does not prove anything either, any more than the facts that Judas betrayed Jesus and Peter denied Jesus three times mean that those events were God’s will.

Another worn-out argument is that if you never got sick, you’d never die, so you have to get sick eventually. Sickness does NOT have to be the way you leave the earth, and Christians suffer unnecessarily when they get old thinking that maybe this is how God will take them home. Sickness is not God taking them home at all, and you’ll never hear me say that at a funeral. God received them, but He did not take them. There’s a difference! There is no time limit on God’s healing promises – as long as you are alive on the earth, you are entitled to be well. When you decide that you want to leave the earth after a long and satisfying life, ask God to receive you and He will. Let Him “take your breath away” so your body “returns to its dust” ([Psalm 104:29](#), talking about living things in general).

The idea that you can have some say over when you go to be with the Lord may be new to you, because most people think that God has a set date for you, and so when that comes up, you're gone no matter what. That just isn't true! If it were, the many statements in Proverbs about certain things that will make your life longer and certain things that will make your life shorter are meaningless! How long you live is more up to you than it is up to God! Paul, writing to the Philippians, said that he did not know which HE should CHOOSE, to live on and labor more, or to depart and be with Christ:

Philippians 1:22-23:

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot [know] not.
For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Man thinks, "The way God set up this world, when you get old, you get senile, you fall and you can't get up, and you drool away your days in Depends in a nursing home." God says, "They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psalm 92:14). I like God's plan a lot better!

Another piece of URG is that God wants to build character in you through sickness. Hah! As you'll admit if you're honest, sick people as a whole tend to be crabbier, meaner and shorter-tempered than well people because of their physical discomfort. Sickness does not seem to breed character in many people! Nor should it, because the Holy Spirit, not sickness, was given to you so you could bear fruit. God wants to build you up through His Word and His Spirit, not through some stupid sickness that Satan wants you to have.

Along these lines is the "blessing in disguise" argument that God "blessed" you with sickness so that you could spend more time with Him and in His Word while in your sickbed. That's pathetic! God doesn't disguise His blessings as curses; the reason why sickness looks like a curse is that it IS a curse! There's nothing good about it. Claiming that God sent you a broken neck (when really you broke it yourself!) to draw you to Himself shows only that you don't understand His character. God says that it is His goodness (not sickness) that draws men to repentance ([Romans 2:4](#)). Yes, some people may start serving God after they "hit bottom" who otherwise would have kept on sinning, but don't make God a party to things He doesn't do. Someone else might have gone through a divorce, bankruptcy and a prison sentence for killing someone while driving drunk, and finally been so desperate that he got saved. Should he thank God for "sending" him the divorce, the bankruptcy and the drunken homicide so that he would be drawn to God? NO!

Besides, if you really believe that sickness is a character-building blessing, you should start praying for a double portion of it, and ask God to bless everyone in your family with the "blessing in disguise" of sickness! You know better deep down!

Then there's the idea that miracles were done away with after the last apostle died or after the New Testament was completed. The first makes no sense at all because there are still apostles today, and the second has no grounds in Scripture, though some try to use [1 Corinthians 13:10](#) to "prove" that when the "perfect" (which they think means the completion of the New Testament) has come, gifts of the Spirit, including healings and miracles, will be done away with. But it is obvious that what Paul calls the "perfect" in that chapter is not the completion of the New Testament. If the perfect has come, you see face to face, not through a mirror dimly, as Paul said. Can you honestly say that you see face to face today? Can you say that you know "perfectly" instead of "in part"? I didn't think so. In that case, the "perfect" in [1 Corinthians 13:8-12](#) has not come, and this is proof that all the gifts of the Spirit, including healings and miracles, ARE for today!

Then there's the argument that Jesus only healed to prove that He was God. He didn't do miracles in Nazareth, so I guess He wasn't God there if you believe that argument. And He didn't do any miracles for the first 30 years of His life, so I guess He wasn't God then either according to this argument! See how much trouble this line of thought can lead to? It is nowhere stated that Jesus healed the sick to prove that He was God, but it IS stated that He was moved with compassion. Because He is the same yesterday, today and forever ([Hebrews 13:8](#)), don't you think He has the same compassion now, seated at God's right hand, that He did walking the earth?

Then you'll get someone who says, "Aunt Glarda was the finest Christian who ever lived. If anyone was a faith person, Aunt Glarda was. She said she was believing God for her healing – and SHE DIED. So that proves God doesn't heal everyone!" Which at face value is true – God does NOT heal everyone. There are lots of sick people around. God does not save everyone from hell, either – a lot of people go there. But that doesn't make it His WILL for that to happen! God never fails to offer healing to everyone, but some fail to receive it, just as God offers the new birth to all, but some fail to receive it and go to hell anyway.

But the idea here is that you should exalt someone's experience over the teachings of Jesus and over God's Word. The Pharisees were known for their traditions that actually contradicted the Bible. Many of the traditions of religious men cited here do the same thing. Any time you exalt experience over Scripture, you are headed for trouble. Rather than trying to change Scripture to match our experiences, we should all be reading Scripture and building ourselves up so that our experiences match Scripture!

Anyway, you can refer to the [Objections Overruled!](#) section of this book for more on these and other arguments that will try to block your way to second base. Don't be fooled! God is not only ABLE to heal you; He WANTS to heal you!

THIRD BASE

In this illustration, third base is the realization that GOD HAS ALREADY DONE SOMETHING ABOUT YOUR HEALING. Jesus has paid the legal price for it.

It is crucial to know that God is ABLE to heal you and that He is WILLING to heal you, but you have no guarantee of receiving healing until you know that He has already done something about it! Otherwise, you will find yourself with most of the church world, begging and pleading with God to DO WHAT HE ALREADY DID!

There was a lot of fuss when a movie about Christ's suffering displayed the scene where He was flogged in such graphic detail, the movie got an R rating for gore. But I hope that this scene at least made people wonder why that happened. Why didn't He just die on the cross for our sins? How often do people think of the whipping post? How many people sing songs about the whipping post? What was the purpose of the flogging? Isaiah prophesied that "by His stripes we are healed" ([Isaiah 53:5](#)). Peter, looking back on the same event, tells Christians that by His stripes we were healed ([1 Peter 2:24](#)). The stripes were laid on His back to inflict pain on Him so that we could legally be redeemed from physical pain. This occurred not at the cross, but at the whipping post. It was all part of Christ's great sacrifice for our sins.

Some have said that Peter was talking about spiritual healing, but that is impossible because you were not spiritually healed when you were born again! You received a new spirit; your old spirit was not healed, it was replaced with a righteous new spirit. Besides, the Greek word used in [1 Peter 2:24](#) to describe this comes from the same word from which we get *physician*, and it is used many other times in the New Testament to describe physical healing.

Things get even more interesting when you get out a concordance or use an online reference tool and look up the words in [Isaiah 53:4](#): "Surely He has borne our griefs and carried our sorrows." These words are not just talking about emotional griefs and sorrows! The Hebrew word used for *griefs* is translated *sickness* elsewhere in the Old Testament, and the word used for *sorrows* is translated *pains*. The literal rendering of this verse is, "Surely He has borne our sicknesses and carried our pains." If you don't believe it, you can do one of three things. First, you can get look up these words in a concordance yourself and verify what I told you. Second, you can look in the margin if you have a study Bible; any good study Bible will have footnotes indicating that the words used here are literally "sicknesses" and "pains." Third, you can just open your Bible to [Matthew 8:17](#) where Matthew quotes Isaiah: "Himself took our infirmities and bare our sicknesses." Obviously the Holy Spirit thinks that Isaiah was talking about physical problems, because the fulfillment of this is in the context that He "healed all that were sick."

It is also interesting to note that Isaiah's prophecy that "the chastisement (punishment) for our peace was upon Him" ([Isaiah 53:5](#)) uses the Hebrew word *shalom*, which includes the ideas of health, prosperity and peace. It is more than just a peaceful easy feeling or the absence of war.

Just as Jesus was “wounded for our transgressions, bruised for our iniquities” ([Isaiah 53:5](#)), He surely bore our sicknesses and our pains. Just as He bore (carried away as a substitute) the sin of many ([Isaiah 53:12](#)), He bore (carried away as a substitute) our sicknesses. You’re included in there! Isaiah isn’t talking about “their” sins or “their” sicknesses – He is talking about “our” sins and “our” sicknesses. You can’t read [Isaiah 53](#) correctly and leave yourself out of it!

It is sad that this side of Christ’s suffering is preached so little; most ministers have majored on the sin-bearing part but have neglected to mention that He also bore our sicknesses as well.

The apostle Paul, in [Galatians 3:10-13](#), discusses the “curse of the Law.” The Law itself was not a curse, of course; Paul himself said that the Law was holy and just and good ([Romans 7:12](#)). But the Law contained a curse for disobedience. The fullest statement of this curse, but not the only one, may be found in [Deuteronomy 28:15-68](#). God told Israel that awful things – curses – would come upon them if they failed to keep the whole Law of Moses. Among these were many named sicknesses, both physical and mental. And in case you’re wondering about AIDS, West Nile and other “modern” illnesses, [verse 61](#) said that every sickness and every plague not mentioned was also part of the curse! That would include any sickness that’s trespassing in your body right now.

So we see right away that God calls sickness a curse, not a blessing in disguise. He also calls it captivity ([Job 42:10](#) in the King James and other literal translations; there’s a footnote to that effect in the NKJV), bondage from Satan ([Luke 13:16](#)), and oppression by the devil ([Acts 10:38](#)).

But the most important thing to know is that Christ has (past tense!) redeemed us from the curse of the Law. Anyone reading the curse in the Law can see that all sickness is included in that curse, as we saw in [Deuteronomy 28:61](#). Therefore, because the sickness in your body is part of the curse for disobedience, and Christ has redeemed you from that curse, Christ redeemed you from having to bear that sickness in your body. How did He redeem you? By being cursed Himself. He was made sick in your place to redeem you from having to be sick. He took the disease part of the curse in His own body to spare you from having to bear it in your body.

Because the atonement that provided salvation from hell is the same atonement that provided healing for your body, it is insane to think that God is willing to extend one benefit of salvation to everyone while withholding another benefit for some mysterious reason.

The fact that some people will spend eternity in hell has nothing to do with God’s choice in the matter. Likewise, the fact that some people never get healed has nothing to do with God’s choice in the matter. It is just as ridiculous to say that a person was not healed because God wouldn’t heal him as it is to say that a person was not saved because God wouldn’t save him.

It is crucial that you see that Christ has redeemed you from the curse of the Law. It’s something He already did, not something He will do or something you even need to ask Him to do. It makes no sense to ask Him to do what He already did!

So not only is God ABLE to heal you, not only does He WANT to heal you, but He also made a LEGAL provision by the substitution of Jesus Christ for your healing. He purchased it for you. It belongs to you as a Christian. However, even knowing all of this still leaves you on third base with no score. There's one more leg to go.

HOME PLATE

In this illustration, home plate is BELIEVING THAT YOU RECEIVE YOUR HEALING WHEN YOU PRAY. God is able to heal you, wants to heal you, and has made provision for your healing, but it does not just fall on you automatically because you are a Christian. You must receive it by faith.

However, there is a base path from third base to home plate. If you run outside the base path, the umpire will call you out and you will not get a run after all. Many Christians who are trying to run from third base to home plate are running outside God's base path. The base path is to FORGIVE ANYONE WHO HAS WRONGED YOU before you pray to receive your healing. That is how Jesus taught it. Failure to follow His instructions has kept many people from being healed who otherwise could have received healing a long time ago. If you do not forgive others, you are not on the base path, and you will be called out without getting to the point where you can receive your healing. Here is how Jesus said to receive what you want from God in Mark 11:24-26:

"Therefore, I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses."

(By the way, a New Testament believer doesn't have to worry about going to hell unforgiven because he had a grudge against someone; this is dealt with elsewhere in this book in the thought-provoking section [What 1 John 1:9 Really Means.](#))

This whole passage goes together. Sometimes we quote only verse 24 to make a point, but the whole instructions include the next verse. If you disobey verses 25, you can hardly expect God to honor verse 24! First forgive others, then pray to receive your healing. If you've just plain made up your mind not to forgive someone else, you might as well just tune out right here because nothing else I say will help you. You won't receive healing God's way. Is it worth it?

You don't have to feel like forgiving because forgiveness, like any other aspect of walking in love, is a decision, not an emotion. If you'll make the right decision, the emotions will follow. If you wait for the emotions, you'll never make the decision. Make the CHOICE to forgive now! No one can do it for you, and if you don't do it, all the praying in the world will not help you get well.

On the other hand, don't assume that you are in "secret sin" or "secret unforgiveness". If you can't think of anyone you're refusing to forgive, you're fine.

The key word here in the passage I quoted is *receive*. Jesus did not tell you to beg God for your healing, to pester and badger Him for your healing, or to keep asking Him over and over for it. Some people have misapplied the parable of the unjust judge and thought that they need to keep "bombarding Heaven's gates" with prayer until God answers. Then they think if they just get enough other people praying, God will finally do something. I have good news for you – heaven's gates aren't shut and they don't need to be bombarded! God's ears are always open to the prayer of the righteous. He hears you the first time, and He actually commands you not to use vain repetitions like the heathen who think they will be heard because they talk so much! The lady who went to the unjust judge wanted justice from an adversary, not healing. For things like that, for example, the fall of a repressive regime that tortures Christians, we do need to keep praying. But praying for healing the way you'd pray for a nation is like playing golf by baseball rules. They're both sports, just as these are both kinds of prayer, but different rules apply. If you play golf by baseball rules, you'll try to slug the ball over the wall – and get a two-stroke penalty for going out of bounds! What works in baseball doesn't work in golf. What works when praying about social justice does not work when praying to receive healing. Jesus told you to receive things for yourself in this passage. Believe that you receive when you pray.

Receiving implies an offer. You can't receive something that isn't already offered to you; you'd have to ask for it. Asking for something isn't the same as receiving something. If I went to the store and bought you a tub of ice cream and showed up with it at your door ready to hand it to you, you would not ask me to go get you some ice cream when you saw me at the door with it, would you? No, you would just receive my present to you, and maybe thank me for being so nice that you didn't even have to ask for it; I got it for you when you never asked for it! Likewise, Jesus paid for your healing long before you could ever think to ask for it, and He now offers it to you. You don't need to ask Him to do it; you need to receive what He already offers you.

I like to play in chess tournaments, and I've even won some. (I was even the Massachusetts state co-champion at speed chess a long time ago.) But the people running the tournament will penalize you if you make 2 moves in a row. You have to wait your turn; after your opponent moves, then you can move again. Most Christians are staring at their chessboards waiting for God to move, but God already moved, and He's waiting for them to move! So nothing happens as both sides wait for each other to do something!

God made His move when Jesus was punished for your sins – He bore your sicknesses and carried your pains. God really has done all that He will ever do about healing you as far as providing healing goes! Now it's your move. You need to receive what God has already provided – your healing.

Receiving does not mean that you try to "psych yourself" into thinking you're well or that you do any kind of mind-over-matter thing. Your spirit man (the real you) receives from God. What you receive will then work out in your natural body. It isn't a mind game, it's a faith transaction.

What basis do you have for faith? The fact that God is already offering healing to you, as we have proved from the Bible. Faith is being sure of what you don't see ([Hebrews 11:1](#)). Faith isn't being sure of something that doesn't EXIST; it's being sure of something you don't SEE. There's a difference! It's not that your healing doesn't exist – it does. If you could see into the spirit realm where God lives, you would see it, too. It exists but you just can't see it yet with your natural eyes. But when you receive it by faith, even though you don't see anything happening with your eyes, it will be yours.

Don't quit on this if you don't see an instant, complete manifestation. I once had an inoperable growth in my left eye. The doctors couldn't operate because if they tried to kill the growth, they would kill the optic nerve that was close to it. I was losing my sight and there was no hope in the natural for me. The doctor said that I would just have to "accept" having blurrier vision for the rest of my life. But I got some Christian friends to agree with me in prayer one night, and I decided to receive my healing when I prayed, as Jesus said to do. So guess what happened over the next week and a half to two weeks? MY EYE GOT WORSE! If I went by "sight", I'd have been sorry that I even prayed! But instead, I kept on saying, "I received my healing that night when hands were laid on me, and I won't give it up! I AM healed and God's Word agrees with me!" That might sound silly, but one night in my bedroom, there seemed to be a big flash of light coming from the inside of me. It's hard to describe it in English. But I know that afterward, the lump vanished without a trace, I went back and checked out 20/20 with that eye, and I've had no recurrences of the problem. I'm glad I received my healing when I prayed and that I didn't let go when "sight" said that things were worse instead of better.

I suffered from allergies growing up into adulthood. They were so bad I would go through Kleenex left and right at my job. After I received Jesus and found out what His instructions were, I decided one night to receive my healing from those allergies when I prayed. The next morning at work was probably the worst I can remember. If I went by what I saw, I would have concluded that my prayers hurt rather than helped! But I was determined not to let go of what I received by faith when I prayed. Sometime around lunchtime, the sneezing and congestion stopped – and I've never had those allergies since then!

I had a kidney stone back when I was 30. I didn't know what it was, but I sure knew I was in agony and I couldn't sleep! I believed I received my healing in my dining room when I prayed, and then I headed for the emergency room! God is not against doctors and hospitals. If it weren't for them, I would have died without knowing Jesus when I was in elementary school because of a life-threatening illness! However, even though I was in the emergency room, my trust was still in God. That might seem like a contradiction to you, but it isn't. You can believe you receive healing for a headache and then take some aspirin. Aspirin will relieve symptoms but it won't cure the root problem. That is the case with many medical treatments, and it was the case with the kidney stone. They drugged me up so that I could get some sleep and they stuck an IV in me.

Anyway, they took X-rays and they ended up telling me I might be in pain for weeks and there wasn't much they could do. So I told them that I wanted to go home, figuring that it would be cheaper to hurt at home if it came to that! After all, if they couldn't do anything, why sit in a hospital? I went home, and two nights after I went to the emergency room, I felt like suddenly the ceiling disappeared and a warm flood just came over me. It's hard to describe. I immediately went to sleep and when I woke up, all pain was gone. The only way I knew the stone was gone was when I heard a clunk. There was no pain as it left.

Why did the healing manifest then rather than sooner? I don't know, but I do know that if you believe you receive something when you pray and don't quit on it, what you received will be yours in the natural realm.

The mistake many Christians make is that they think they have to pray again the next day if they don't see a change. Why would you do that? It makes no sense! If you really received healing from God when you prayed, there is no need to pray again because it's yours – you received it no matter what it looks like. So the logical thing to do would be to thank God for what you have already received from that point on – not to ask for it again! Asking for it again would only indicate that you prayed in unbelief the first time. If you did that, I guess you should ask again, and ask in faith this time! But don't fall into the trap of thinking that you need to keep praying about it once you've received your healing. The only kind of "praying" you should be doing after you believe that you receive is **THANKING GOD FOR WHAT YOU ALREADY RECEIVED WHEN YOU PRAYED!**

There is no official canned prayer to receive healing, any more than there is a canned prayer to receive Jesus in the first place. But a prayer like this will do the job if you pray it in faith:

"Father, I thank you that Jesus took my sickness in my place and I don't have to have it anymore. I receive the healing He provided now in the name of Jesus. Thank You that I am healed by His stripes and that I have that healing now."

There's no need to pray fancy prayers full of Thee's and Thou's that run on and on. God understands modern English and He answers faith, not length!

So we have seen what you need to know and do to be healed.

First, realize that God is able to heal you.

Second, realize that God wants to heal you.

Third, realize that God already did something about your healing by laying your sicknesses on Jesus.

Fourth, forgive anyone you have anything against, then believe you receive the healing that God already offers you when you pray.

If you will do these things, you can receive healing for any condition that you have right now!

See also:

[Isaiah's Prophecy of Redemption](#)

[Healing is an Offer, Not a Promise](#)

Healing is an Offer, Not a Promise

You do not receive healing by “standing on the promises.” You receive healing by acting on the facts.

God has not promised you healing; He has granted you healing.

Healing is not something that God promises you; it is something that God offers you.

Failure to understand the distinction is a common and major hindrance to receiving healing.

There is an important difference between an offer and a promise. It comes down to this: If healing were a chess game, whose move would it be? If God has promised you healing, it is now up to God to do something to make good on His promise. It is therefore His move. If God offers you healing, He has already provided it and it is now up to you to receive it. God has moved and it is therefore your move. The latter case is what the New Testament teaches. If you are waiting for God to move, you will wait and wait with no results, wondering why God isn't answering your prayer for Him to do something about your condition.

If you think you are going to “hold God to His promise to heal you in [1 Peter 2:24](#),” you need to reread [1 Peter 2:24](#). There is no promise in that verse. What exactly has He promised to do for you? Nothing. Instead, He tells you what He already did for you when Christ bore the physical punishment for your sins in your place so that your body could be healed. There is no hint of any future action on God's part. There is only a report of His past action.

I ordered some golf balls online and a truck showed up in my driveway. I went out and received the order. Once that truck was out there, I did not have to bug the retailer to send me my golf balls. All I had to do was receive the shipment that was in front of me. The shipment had already been sent and that package already belonged to me. I just had to take it. It is the same way with healing. God has already sent it; it is now up to you to receive what He has already sent. You don't have to wait for Him to send it and you certainly don't have to keep bugging Him to send it.

If the package had not been sent, I could not have received it. If healing has not already been sent, you cannot receive it. You must be convinced from God's Word that healing HAS been sent to you before you can receive it. In other words, you must believe that it is legally yours to take. If you do not believe that yet, renew your mind with God's Word until you do; this book is designed to help you do that. If you are not SURE that you can receive it, you cannot pray in faith.

If you still see healing as a promise instead of an offer, you can “wait on God” for the rest of your life to do something to heal you. But the truth is that God is waiting on you to receive His gift that Jesus paid for you to have. There is nothing to wait for. The price has been paid and God is offering you your paid-for healing right now. Will you receive it?

See also:

[God's Healing Provision is Past Tense](#)

Healing = 100% Grace + 0% Merit

You can only receive healing when you realize that it is based 100% on God's grace and 0% on your personal merit. You do not deserve to be healed based on your track record any more than you deserve to avoid hell based on your track record.

Too often, someone will say, "If ANYONE deserves healing around here, I do! I've served in the Youth Department for twenty years and I've even done extra shifts to fill in for people who made lame excuses not to show up for their weeks to be on duty. I've been tithing longer than some congregation members have been alive!" Their words prove that they don't know how to receive healing on a 100% grace basis – they think they've been earning their healings. Such people will go without their healings while people who just got saved get theirs. At least the new believers are keenly aware that anything God gives them is all because of what Jesus did without any regard to their own merits.

If you're such hot stuff that God should heal you based on your merits, Jesus took that horrible whipping for nothing. If you could deserve healing by being so good, why would Jesus have to purchase healing for you by being whipped in your place? You could just be good and get your healing without Jesus.

While you're at it, does your great track record qualify you for heaven? If so, you don't need Jesus, and His blood was shed in vain for you. Why should Jesus have paid your ransom from hell if your life was good enough to avoid hell?

At this point, you'd probably say, "Stop! I know that we've all sinned and that Jesus is the only way to heaven. I don't claim to deserve to go to heaven." Well, start realizing that we've all sinned and that Jesus is the only way to HEALING, too!

You can't get saved unless you receive the GIFT of righteousness by receiving Jesus. Being saved is based 100% on God's grace and 0% on your personal merits. Now you need to realize that you receive healing on the same basis – 100% God's grace and 0% your personal merits. Once you see that, you can stop getting in the way of your own healing and receive it as the free gift from Jesus that it is!

Grace + Faith = Miracles

I've heard the idea that God's grace through Jesus is all we need. As nice and respectful to Jesus as that sounds, it simply isn't true. Some people take this theme to its logical extreme and conclude, "Because it's all grace and all Jesus, ALL are saved!" But NOT all are saved, as Jesus made very clear in [Matthew 7:14](#). God provides the grace, but it is by faith that we have access into this grace ([Romans 5:2](#)). Being saved by grace is not the complete picture – we are saved by grace through faith ([Ephesians 2:8](#)). This same combination of grace and faith is how miracles happen. Paul pointed out through a rhetorical question that God did miracles among the Galatians by the hearing of faith ([Galatians 3:5](#)). A fruitful walk with God depends on a combination of His grace AND our faith exercised in His grace.

I've even heard this "It's all grace" idea applied to money, in which case the preacher teaches that because you're already blessed with all spiritual blessings in the heavenly places in Christ, you don't have to tithe and give in the New Covenant to walk in godly prosperity. This silliness can be blown away with the single Scripture that he who sows sparingly will also reap sparingly ([2 Corinthians 9:6](#)). Paul did not teach, "He who sows sparingly will reap bountifully because he is already blessed, because it's all grace and it's all Jesus!" (As for me, I have been VERY happy and blessed for decades doing what Jacob did, saying "...of all that thou shalt give me I will surely give the tenth unto thee" ([Genesis 28:22](#)) and I highly recommend that you do the same. 90% God's way is so much bigger than 100% your way!)

If it were all grace and all Jesus, EVERYONE would be healed, and prosperous too, for that matter – just as everyone in heaven is healed and prosperous. Now everyone legally is healed and prosperous because of what Jesus did, just as everyone is legally saved because of what Jesus did, but only those who appropriate faith get to actually walk in any of these blessings.

Of course, if it weren't for grace, there would be nothing for faith to receive! So the equation is Grace + Faith = Miracles. Thank God for His grace, but you need to mix YOUR FAITH with GOD'S GRACE if you want to enjoy His blessings.

When it comes to the PROVIDING end of your miracle, it IS all grace and it IS all Jesus. But the RECEIVING end of the miracle depends on whether YOU take hold of what grace provided.

Rather than trying to talk God into doing some miracle you need, you need to believe that every need you will ever have has already been laid up for you according to God's riches in glory because of what Jesus did ([Philippians 4:19](#)). Now what you have to do is believe that you receive it when you pray ([Mark 11:24](#)). Then it will manifest itself in the natural realm. You believe that God's grace has already provided it and you receive it by faith. It's not complicated, so don't make it hard!

YOU Can Be Healed

YOU can be healed! YOU can be one of the “whosoever’s” who believes the Word of God and receives healing from the Lord in your body. You are not an exception. There is no special reason why you cannot be healed. God is not using your sickness for some purpose. He does not want you to be sick. You do not have Paul’s thorn in the flesh and you are not another Job. Your body and your spirit were both purchased by the blood of Jesus ([1 Corinthians 6:20](#)). You have a legal right to healing because Jesus bore your sicknesses and pains for you ([Isaiah 53:4](#), [Matthew 8:17](#)). This book will help you to see these truths so that you can receive the healing that God is already offering to you right now.

Let’s look at how Jesus determined who should get healed in the New Testament. Here are some verses from passages where Jesus healed the ill during His earthly ministry: He healed all types of sickness among the people and healed all the sick people present ([Matthew 4:23-24](#)), healed all that were sick ([Matthew 8:16-17](#)), healed every sickness and every disease among the people ([Matthew 9:35](#)), healed them all ([Matthew 12:15](#)), and healed their sick ([Matthew 14:14](#)). All that were diseased were brought to Him and all that touched His clothes were made perfectly whole ([Matthew 14:35-36](#), [Mark 6:54-56](#)). He healed great multitudes ([Matthew 19:2](#)). He healed as many as were sick ([Mark 3:10-12](#)). He laid hands on every one of them and healed them ([Luke 4:40-41](#)). He healed them all ([Luke 6:17-19](#)). He healed them that had need of healing ([Luke 9:11](#)). He healed all who were oppressed by the devil ([Acts 10:38](#)). That is how Jesus determined who should be healed – whoever came to Him to receive healing!

How did the apostles determine who should be healed? Peter ministered healing to all the sick who were brought to him on the streets of Jerusalem ([Acts 5:12-16](#)). Paul got every sick person on the island of Melita healed ([Acts 28:8-9](#)). Jesus gave His disciples power to heal all manner of sickness and disease ([Matthew 10:1](#)).

How should you determine who should be healed? John expressed God’s wish that you be in health ([3 John 2](#)). James said that any sick should have the prayer of faith prayed over him for his healing ([James 5:14-16](#)). Paul said that Christ redeemed you from the law’s curse for not keeping all of God’s commands ([Galatians 3:10-14](#)) and that your body was purchased in the same sacrifice that bought your spirit ([1 Corinthians 6:19-20](#)). Peter said that you were healed by Jesus’ stripes when He bore your sins in His body on the cross ([1 Peter 2:24](#)). Jesus said that believers would lay hands on the sick and they would get well ([Mark 16:18](#)).

So, who can be healed? YOU can be healed! Jesus did not make exceptions and tell people they had to keep their sickness for a reason. Peter and Paul did not make exceptions and tell people they had to glorify God in their sickness. The Bible pattern is simple. You cannot be an exception. Stop letting the devil lie to you and tell you that there is some reason you can’t get healed. You CAN get healed!

The guarantee that healing is for all is found in Isaiah's statement that Jesus surely bore our sicknesses and suffered our pains ([Isaiah 53:4](#)). He did not just bear some of our sicknesses – He bore all of them, including the ones in your body right now. He did not just bear some people's sicknesses – He bore everyone's sicknesses, including yours. His great atonement was for everyone, including you, so you can partake of the benefits along with anyone else.

Receiving healing is not complicated. You don't need to read the entirety of this book to be healed. You don't need some special revelation that I have that no one else does. I am just telling you what Jesus already did for you. I'm trying to get you to see that healing is yours and has been yours all along, and you can receive it NOW.

You are not an exception. God does not want you sick. YOU can be healed! Read the other discussions and sections of this book and you will discover for yourself that YOU can receive the healing that Jesus purchased for you at Calvary.

See also:

[You're Not an Exception](#)

Jesus the Healer Has Never Changed

Hebrews 13:8:

Jesus Christ the same yesterday, and to day, and for ever.

Malachi 3:6:

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

James 1:17:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

God and Jesus have never changed. Their will throughout history is Their will today. If it was God's will to heal the sick in Bible days, it is equally God's will to heal the sick today. If He was the Lord your Physician, He still is the Lord your Physician. If Jesus healed the sick during His earthly ministry, He still heals the sick today. Otherwise, He would not be the same Jesus.

No reasonable person can dispute that Jesus healed the sick in great numbers. The Scriptures that talk about this are too numerous to list here. You can refer to the [New Testament Scriptures about Healing](#). They will settle any question that Jesus healed the sick.

"Yes," you may say, "but Jesus is no longer on the earth as He was back then. We cannot go to Him for healing today." No, you can't see Him in person, but you may go to His Body, the Church. Jesus refers to believers as His Body. He is the Head and we are the Body. We are His representatives on the earth, authorized in His name to continue the works that He did on the earth.

Jesus made it clear that believers would continue the same works that He did (in His name) in [John 14:12-14](#). This has always been His plan, even though it is never carried out in the majority of modern-day Christian congregations because of unbelief or lack of instruction and knowledge on the subject.

Jesus still heals the sick through believers. He is still teaching us today. This is clear from Acts 1:1-2: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Luke's gospel tells us about many healings and miracles in Jesus' ministry as well as some of His teaching. However, Luke writes at the beginning of Acts that this is what Jesus began to do and teach before He was taken up. The clear implication is that Jesus is continuing to do mighty works and teach today after He has been taken up. Jesus is still at work.

In [Acts 3:1-16](#), Peter told the lame man, “In the name of Jesus Christ of Nazareth rise up and walk.” Here Peter did a work that Jesus did, as Jesus said His followers would do. Peter boldly declared to the Jewish leaders, “His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all” (Acts 3:16) and “By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole” (See [Acts 4:7-10](#)). Peter made it clear that Jesus was doing the healing when they used His name.

In [Acts 9:32-35](#), Peter told Aeneas, “Jesus Christ maketh thee whole: arise, and make thy bed.” Peter made it clear that it was Jesus Christ doing the healing.

In [Romans 15:18-19](#) Paul makes it clear that Christ Himself wrought the mighty signs and wonders by him. Jesus is not only still alive today, but He is actively involved on the earth through His Body.

The same Spirit who anointed Jesus to heal the sick ([Acts 10:38](#)) is the same Spirit who dwells in believers. Just as Jesus was anointed by the Holy Spirit, we can be baptized with that same Holy Spirit and do the same works Jesus did. Surely the Holy Spirit has not decreased in power since then, and He is the one who quickens your mortal (subject to death) body ([Romans 8:11](#)).

So even though you cannot go to Jesus in the flesh, you can go to a member of His Body in the flesh, and that member is authorized to minister healing to you just as if Jesus were doing it Himself. The member ministers in the name of Jesus, and Jesus Himself does it. (See [John 14:12-14](#).)

Not only can you get your healing through someone else’s ministry, you can also receive it yourself from God directly by believing in what Jesus did for you. This is the same way that you received forgiveness of sins when you were born again. This is the best way to receive your healing, but also the one that takes the most faith. Jesus was made sick in your place at Calvary, and you can be healed simply by believing in His substitution for you. Just as no one has to be there to pray for your salvation once you know how to be saved, no one has to be there to pray for your healing once you know that you can receive it for yourself.

Because Jesus is the same today, He desires to heal the sick just as much today. He has no less compassion on you than He had on the sick people during His earthly ministry. He has not changed since either His earthly ministry or the Book of Acts. If we are not seeing miracles today as we should, it is because we have changed, not because He has changed.

Isaiah's Prophecy of Redemption

[Isaiah 53](#)

This is probably the best passage in the Bible to use to demonstrate that God has provided healing for us in Christ's atonement. Interestingly, it's in the Old Testament and it was written hundreds of years before Jesus fulfilled it.

This is surely one of the most-quoted chapters in the Bible. It foretold Jesus' works. One of those works is healing. Unfortunately, this has been somewhat muddled with some unfortunate word choices by the translators. (All statements made regarding the Hebrew are fully documented in this book.)

[Verse 3](#) calls Jesus, "A man of sorrows, and acquainted with grief." The words used here would correctly have been translated "A man of pains, and acquainted with sickness," or something similar. Likewise, in [verse 4](#), "Surely he hath borne our griefs, and carried our sorrows" should read "Surely he hath borne our sicknesses, and carried our pains." For absolute, unshakable, definitive proof of this, see the reply to the objection, [Jesus Bore Our Sorrows and Griefs, Not Our Sicknesses and Pains....](#) If you don't feel like reading that, just read [Matthew 8:16-17](#) and see what the Holy Spirit thought He meant in [Isaiah 53](#)! The verses are plainly connected with healing. You can argue with my translation, but you can't argue with God's translation!

Clearly, Jesus bore our sicknesses at Calvary because [verse 4](#) says that He bore our sicknesses and pains, YET we considered Him smitten of God and afflicted. This is all one sentence. The only time Jesus was "smitten" and "afflicted" was when He was punished for our sins. Therefore, His bearing of our sicknesses and our diseases MUST have been at that time. Because the subject of the entire chapter is Christ's atonement for us, His bearing of our sicknesses and pains must have been part of that atonement.

Once you see this, the rest of the chapter becomes clearer. In [verse 5](#), we read that Jesus was wounded for our transgressions and bruised for our iniquities, and that with His stripes we are healed. Jesus' body was torn up so that our bodies would not have to be torn up. He was our Substitute.

How do we know that He bore sickness as our Substitute? Isaiah said that surely He bore our sicknesses and our pains. He was not bearing His own; He was bearing ours. He was never sick until He was "made sick" for our sins. ("Made sick" is the literal translation of "put to grief" in [verse 10](#).) He was made sick with our sicknesses. He was "smitten of God" and "afflicted" as punishment for our sins, not His own. Isaiah said that we are healed. *We* must refer to the same people referred to by *us* and *ours* in this chapter. The people who are healed are the people whose sins were borne. In other words, YOU are healed. What good would it do for Jesus to bear your sicknesses if God would still require you to bear them? That would be senseless and unfair. Every part of the punishment Jesus endured was what we rightfully deserved for our sins. He took that punishment to relieve us from having to bear it ourselves. Surely, He did not leave any part of the punishment for us to bear ourselves.

Another ironclad proof that Isaiah referred to substitution and not something in Capernaum one evening is Isaiah's use of the Hebrew words translated *borne* and *carried* in [Isaiah 53:4](#).

The word for *borne* is the Hebrew word *nasa*, the same word Isaiah uses when he says that Jesus "*bare* the sin of many" in [Isaiah 53:12](#) – part of the same chapter. When Jesus *bore* our sin, it was as our Substitute. Consistency requires us to understand that He *bore* our sicknesses as our Substitute as well.

The word for *carried* is the Hebrews word *cabal*, the same word Isaiah uses when he says *for he shall bear* their iniquities in [Isaiah 53:11](#) – part of the same chapter. When Jesus *carried* our iniquities, it was as our Substitute. Consistency requires us to understand that He *carried* our pains as our Substitute as well.

To say that Jesus did not bear sickness and pain as our Substitute would be tantamount to claiming that He did not bare sin and iniquity as our substitute either! I don't think any serious Christian wants to go down that road! Either the words mean a substitutionary suffering or they don't – you can't have it both ways.

The bearing of sickness was required by [Deuteronomy 28:15-68](#), [Leviticus 26:14-39](#), and other passages that explain the "curse" for not keeping God's law. Although Jesus kept the Law Himself, He had to be punished by being cursed for our sins Himself. Galatians 3:13 (see [Galatians 3:10-14](#)) says that He was made a curse for us to redeem us from the curse. He had to explicitly bear the sickness part of the curse as part of the punishment for our sins. (There were other parts of the curse that it would have been [impossible for Him to bear literally](#), such as the threatened curse involving people's wives and children, crop failures, and so on. That is why He "became a curse" and was "cursed" so that God would impute that cursedness as payment for our redemption from the entire curse of the Law, including the parts that it would have been impossible for Him to bear in a literal sense.) Part of this curse was sickness – every sickness and disease that there is ([Deuteronomy 28:61](#)), and God required Him to bear that part of the curse literally. The parts that He COULD bear, He DID; the rest was covered by the fact that He was "cursed" in general on the cross.

This is why you cannot possibly be an exception to God's will to heal ALL. He carried OUR sicknesses and OUR pains, and this includes YOUR sicknesses and YOUR pains. Despite modern theology to the contrary, God could not justly ask you to bear a punishment that Jesus Christ already bore in your place. That would be like condemning two criminals for a crime committed by only one. Jesus already served the sentence. No human court ever asks anyone to serve a sentence for a crime when someone else has already fully served that sentence. The courts may have their problems, but they are not as warped as modern theology yet.

Notice the blessed fact that our healing was not a one-time thing, but an ongoing thing to last through our lifetimes, based on a one-time act by Jesus Christ. Read the tenses carefully: "Surely he hath borne [past tense] our sicknesses and carried [past tense] our pains: yet we did esteem [past tense] him stricken, smitten of God and afflicted. But he was wounded [past tense] for our transgressions, he was bruised [past tense] for our iniquities: the chastisement of our peace was [past tense] upon him; and with His stripes we are [present tense] healed."

This is important to notice, because eventually you will meet someone who objects that [Matthew 8:16-17](#) refers only to Jesus' earthly ministry and not to His atonement. But the true fulfillment of Isaiah's prophecy, which clearly paints healing as being part of Christ's atonement for sin, must involve healing for all. In fact, the reason Matthew says that the healings were that Isaiah's prophecy "might be fulfilled" is that Christ's healing of the sick in His earthly ministry was done on the basis of His future atonement. Aside from the fact that there is no other adequate explanation of what Matthew meant, you can find further proof of this in the reply to [Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#).

Isaiah said clearly that the Messiah would be made sick in our place to bring healing to us. Jesus Christ was made sick with your sicknesses so that you would not have to bear them.

See also:

[Why Jesus Was Beaten
Healing and Atonement](#)

Everything's Yours, Including Healing

Everything you will ever need in your life has already been provided for you in Christ. That includes healing. This is one of the most important truths you will ever learn as a Christian. You don't need to try to get God to give you what He has already given you! It would be no smarter than praying for me that I will be male. I am already male, so that prayer would be useless. So is any prayer asking God to heal you, bless you, provide for you, and so on. This is where many people miss it. Their prayers don't line up with God's Word, and so their prayers go answered.

[Ephesians 1:3](#)

You are already blessed with all spiritual blessings! God didn't hold any back. Any blessing you could ever need in this life already belongs to you.

Is healing a blessing? Yes! You are already blessed with it!

God has set up a heavenly bank account for you with everything in it, and all you need to do is go make a withdrawal or write a check. God doesn't have to make the blessing yours – it IS yours! You just have to appropriate it by faith by believing that you receive it when you pray. The prayer of faith transfers the blessing from your heavenly account to the earth where you need it.

[2 Peter 1:3-4](#)

God has already provided everything for you that pertains to this life! He left nothing out. He didn't leave healing out!

[Philippians 4:19](#)

God supplies all your needs – including healing needs – out of the provision He already made by Jesus Christ.

It's a wonderful day when you learn that everything you'll ever need is already yours as far as God is concerned – it's there for the taking. God did not give you the Holy Spirit to help you grovel at God's feet for your needs. He gave the Holy Spirit to show you the things that He already gave you ([1 Corinthians 2:12](#))! That's why Paul prayed that God would enlighten the Ephesians to the inheritance that they already had in Christ rather than praying that God would do something new and give them the parts of that inheritance that they needed ([Ephesians 1:15-23](#)).

Taking What's Yours

Jesus said in [Mark 11:24](#) that you should receive what you ask for in prayer – the Greek word for *receive* means *take*, which denotes a definite act on your part. “Receiving” is not resignation that waits for God to get around to doing something. Passive people get nothing. Jesus said that the violent take the kingdom by force ([Matthew 11:12](#)). This doesn't mean that you should be a jihadist engaging in literal violence, of course. (If you are such a person, please know that Jesus loves you and died for your sins so that you can be saved and set free from your bondage.) But you are “violent” in the sense that you seize something.

However, the violent “seizing” isn't how you take things from God. You don't rip healing out of God's clenched fist; you receive it from His open hand! However, you take it and grab it and don't let go – the way that a bulldog holds something in his mouth. You don't let Satan talk you out of it. You have to seize it in the sense that you clench it tightly no matter what the doctors say, no matter what well-meaning but ill-informed relatives say, and sometimes despite what well-meaning but ill-informed preachers say!

Satan is a Stealer, Not a Blocker

Some people have the mistaken idea that Satan can block their blessings. They picture themselves in a certain spot, their blessing in another spot, and Satan in the middle like an American football linebacker trying to block them from getting to the blessing.

That is a false picture because you already own the title to that blessing. Satan is too late to the party. The blessing was laid up for you in Christ, and it's already yours. Jesus didn't say that Satan came to prevent you from getting things; He said that the devil comes to steal ([John 10:10](#)).

Have you had a Lamborghini stolen from you this week? Are you concerned that Satan might steal a Lamborghini from you? You are probably not concerned if you are like most readers – because you don't have a Lamborghini! No one can steal something that you don't have! Satan wants to steal what is already yours. He can't stop it from belonging to you because Jesus already gave it to you.

God knows that healing is yours, and so does Satan. Satan is out to steal your blessing, but he needs your cooperation to do it. He has to get you to believe and speak his lies with your own mouth so that he is authorized to act in your body. He can't stop you from having healing in your heavenly bank account – it's already there! He wants to steal what you already have in Christ. Of course, he has a problem because even if he manages to steal something from you, you can receive it again from your heavenly account an unlimited number of times.

So the next time Satan tries to harass you with his lie, “This time, you're not going to get your healing,” you can inform him that he is too late – you already have it as part of your inheritance in Christ! Don't let him steal what's already yours. Instead, believe that you receive the blessings, including healing, that God says are rightfully yours already.

Healing and Text Messages

If I don't send you a text message, you cannot receive a text message from me. The only condition under which you could get a text message is if someone sends it. No amount of prayer or other action would allow you to receive an unsent text message!

If God doesn't send something, you can't receive it from Him. Fortunately, He already "sent" healing and it's part of your salvation benefits package.

Most Christians in effect beg God to send them a text, when what they really need to do is to receive the text that He already sent! Jesus didn't tell you to try to get God to send you something; He told you to receive. You can only receive what's already sent. You have to know that healing HAS been sent as part of the New Covenant. Then you can believe that you receive it. It requires faith to receive something that you can't see. The only way you know that it's there is by reading God's Word. Once you know what His 66-book text message – the Bible – has to say, you can receive healing (and any other blessing) from Him with confidence.

Forgiven People Can Be Healed

Forgiveness and healing always go together. We see it throughout Scripture. If you are forgiven, you can be healed! So we'll deal with this in two parts. In the first part, you'll see the strong connection between forgiveness and healing. In the second part, you'll see definite proof that you are forgiven if you are a Christian.

The Connection between Forgiveness and Healing

Psalm 103:2-3:

Bless the LORD, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities; who healeth all thy diseases;

Here David made it clear that God forgave all his sins and healed all his diseases. What would make you think that under a better covenant ([Hebrews 8:6](#)), God would forgive only some of your sins and heal only some of your diseases?

You can read the account in [Numbers 21:5-9](#) of deadly serpents sent as judgment against Israel when the people spoke against God and against Moses and complained about the food God had supernaturally fed them. The solution was for Moses to put a serpent on a pole, and anyone who looked at that serpent could live. He would obviously be forgiven and also be healed. The serpent on the pole symbolized Jesus Christ. Don't take my word for it, take His in [John 3:14](#)! Looking at the mere symbol of Jesus could get you forgiveness as well as healing.

You may wonder why Moses didn't put a spotless lamb on the pole to represent Jesus. It is because Jesus did not look like a spotless lamb on the cross; He looked like a snake. He looked like sin. He became sin for us. He bore our sins on that cross.

You can read the account of the Passover in [Exodus 12:12-13](#). The Israelites had to sprinkle the blood of a slain lamb on their doors. In fact, [Exodus 12:7](#) specifies how it was to be done – it was to be spread across and up, which is fairly obvious symbol of the cross of Christ. The killer plague that took out the firstborn of Egypt everywhere else passed over houses that had this sign on the door. You can then note in [Psalm 105:37](#) that there was no one feeble in their tribes after partaking of the lamb and sprinkling the blood. This is probably the biggest mass healing in history. They did not have to carry Granny out on a sedan chair (with all due respect for the original Ten Commandments movie) because Granny wasn't feeble. (Be sure to get your theology from the Bible and not from Hollywood films; it will save you a lot of deception especially when it comes to demon-related matters.)

Israel later forsook God and forgot about His command to celebrate the Passover in a certain way every year. In Hezekiah's day, they rediscovered the Law and realized they had been negligent. When they celebrated the Passover, even though they didn't get everything technically right, God answered Hezekiah's prayer and healed the people ([2 Chronicles 30:18-20](#)). So once again healing went along with the symbol of Christ. Again, don't take my word that Passover was a symbol of Christ; take God's Word on it in [1 Corinthians 5:7](#) where He says that "Christ our passover is sacrificed for us."

Another symbol of the cross appears in [Exodus 15:25-26](#) after Israel faced dying of thirst because the water at Marah was undrinkable. Once again, a symbol of the cross (also known as a tree) provided healing. (When the tree was cast into the water, the water became sweet and drinkable.)

Before we move on to some other illustrations involving forgiveness and healing, consider this question: Is God the biggest false advertiser ever? If everyone could receive healing when a mere symbol that pointed to Christ was presented, but no one can receive healing because of what Christ Himself did, then God would be guilty of false advertising, and the symbols of Christ are better than Christ who was symbolized! In this world, we are used to misleading advertising. "All items in the store up to 70% off!" can mean that one stick of gum is 70% off while everything else is 0% off. "GOING OUT for BUSINESS" and "ALL ITEMS 5.99 OR LESS Selected Section" speak for themselves. Going to a car dealer promotion where you are "guaranteed to win up to \$2500" at which almost everyone gets \$5 is another example. "All cars \$3000 off today only" sounded like a good enough deal that I went only to find that the stickers on all the cars had been marked UP \$3000 that day only so that the net price was the same as any other day. "Everyone gets one of these big prizes or 2 gold coins" meant that you got 2 dollar coins that had been rolled in gold-colored glue. You expect that kind of nonsense when you get car dealer promotions in the mail. But God is not a man that He should lie ([Numbers 23:19](#)) or even mislead! If the symbols of Christ got you healed in the Old Testament, surely Christ Himself can get you healed in New Testament times!

Now let's consider some other examples. These are expounded upon a little more in the [Healing and Atonement](#) discussion.

In [Numbers 16:44-50](#), anyone who looked at a serpent on a pole (a symbol of Christ on the cross) was both forgiven and healed.

In [Job 33:19-25](#), we see that a forgiven person has the right to have his youth restored.

In [Jeremiah 17:14](#), being saved and being healed are mentioned together.

In [Jeremiah 33:6-8](#), being forgiven and being healed are mentioned together.

In [Luke 5:17-26](#), Jesus said that He would prove that He could forgive sins by healing someone. In other words, the fact that the man was healed showed that his sins were forgiven – God was not holding those sins against him, so he did not have to suffer the physical punishment that he deserved for his sins.

In the forthcoming 1000-year reign of Christ, people will be forgiven, enabling them to be healed ([Isaiah 33:24](#)).

So if a person is forgiven, he can be healed. So now you have to ask yourself whether or not you are forgiven. If you're a Christian, the Word is very clear on this subject.

You Are Forgiven for Everything!

The passages below show you that you already HAVE redemption and you already ARE forgiven for all your sins:

[Ephesians 1:7](#)

[Ephesians 4:32](#)

[Colossians 1:14](#)

[Colossians 2:13](#)

[Colossians 3:13](#)

[1 John 2:12](#)

You are not going to get forgiven at some future point if you are a Christian. You ARE forgiven for all your sins, past, present and future, NOW. (All your sins were future sins when Jesus died on the cross!)

(If you have been taught that you can't receive forgiveness until you confess individual sins, please see [What 1 John 1:9 Really Means](#) to learn the liberating truth.)

Putting It All Together

Because forgiven people can be healed, and you are forgiven, you can be healed! NOW!

What If You Sin?

While this topic at first may not seem to relate to divine healing, I can tell you that MANY Christians “disqualify themselves” from healing because they do not understand the concepts put forth in this discussion. If you see yourself as an unworthy, undeserving, sinful little worm, you aren’t going to think that you should receive divine healing. You’ll have the attitude, “I don’t deserve healing, so if God in His mercy decides to heal me, it’s better than what I deserve. If He doesn’t heal me, I don’t deserve it anyway.” If that’s how you’ve been seeing things, it’s time for you to renew your mind with God’s Word, find out the truth, and never let that falsely humble religious mentality hinder you from receiving anything again! If you’ve had trouble receiving from God, this discussion may be exactly what you need.

If Jesus wanted you to get what you deserve based on YOUR track record, He wouldn’t have gone to the cross! He would have just let you get the punishment that your sins deserve! His mercy spares you what you deserve, and His grace gives you better than you deserve. Once you’re born again, you’re righteous and you DO “deserve” all of God’s blessings, including healing – not based on YOUR track record but based on Jesus’ perfect righteousness that is yours as a gift ([Romans 5:17](#)).

The moment you receive Jesus, God becomes your heavenly Father.

But what if you sin?

If you sin, God is still your heavenly Father. That doesn’t change one bit. Thank God, sin does not change your relationship to God. He is still your heavenly Father after you sin just as much as He was before you sin.

When I was a much younger Young, I did quite a few things that displeased my earthly father. Despite that, he did not cease to be my earthly father. Sin did not change my relationship to him. He was my earthly father just as much after I sinned as before I sinned.

Nothing in this book promotes sin or encourages trying to “get away with it,” but be assured that if you DO sin, God is still your Father. In fact, you cannot sin your way out of His fatherhood. The one thing you could ever do to stop God from being your Father would be to renounce Jesus as your Lord. Only receiving Jesus made God your Father, so only rejecting Jesus could ever make God cease being your Father. As long as you have not rejected Jesus, He is your Father as much as He ever was, even if you’ve sinned a lot!

You don’t get into the kingdom of God by not sinning, and you don’t stay in His kingdom by not sinning! You get into the kingdom by faith and you stay in the kingdom by faith. Sin did not stop God from becoming your Father when you came to Him through Jesus, and sin will not stop God from continuing to be your Father now.

OK, but now what about your fellowship with God? If your earthly father sends you to your room, you are still related to him but you lose fellowship with him for the time being. However, the way things work with your heavenly Father is different. Your earthly father never lived in you and went everywhere you went, but your heavenly Father lives in you and goes wherever you go.

But what if you sin?

If you sin, God still lives in you and goes everywhere you go. There is no such thing as “being sent to your room” spiritually and having your heavenly Father refuse to talk to you. In fact, if you’re in sin, you and He really NEED to be able to talk to one another so that He can help you get out of sin and stay out of sin in the future.

If you sin, the three Persons whom you need the most – the Father, Son and Holy Ghost – do NOT catch the last train for the coast the day that you sin! Jesus said that the Holy Spirit would abide with you forever ([John 14:16](#)). Forever is a long time! Forever means that He doesn’t take off on you just because you sin. Jesus and His Father abide in you, never leaving or forsaking you ([Hebrews 13:5](#)).

You must remember which covenant you are under! There is never a need for a New Testament believer to plead as David did in [Psalm 51:11](#), “Don’t cast me out of Your presence! Don’t take the Holy Spirit from me!” He WON’T! You have a much better covenant than David had. God does not cast you out or take the Holy Spirit away from you if you sin!

Some people quote [Isaiah 59:2](#) to try to prove that you sins DO separate you from God, but that was under the Old Covenant! You have a much better covenant.

The moment you receive Jesus, you become the righteousness of God in Christ ([2 Corinthians 5:21](#)). You don’t just HAVE righteousness, you ARE righteousness. You are so righteous that your picture should be in the dictionary next to “righteousness” so that people can see what righteousness looks like! In fact, you will not be one bit more righteous in heaven than you are right now. You can’t improve on perfect righteousness, and you have perfect righteousness – as if you’d never sinned at all!

But what if you sin?

Before you sin, you are the righteousness of God in Christ. After you sin, what are you? Correct answer: The righteousness of God in Christ! That hasn’t changed at all!

“But wait,” you might think, “surely sin did SOMETHING to my right standing with God!” But it didn’t.

Here’s what you need to remember: When you first received Jesus, did what you received depend on how little or how much you were sinning? No, of course not! So what makes you think that everything that was freely given to you now depends on how much or how little you’re sinning? That would mean that it’s harder to walk in God’s blessings when you’ve been walking with Him than it was to walk in His blessings the day you got saved. That makes no sense. Everything God gave you in Christ was by grace, not by your merit. It’s STILL by grace and not by merit even if you’ve walked with Him for decades!

It is the blood of Jesus that gives you access to God's throne – not your own ability to stay out of sin. That blood purchased your forgiveness and granted you fellowship with God, Jesus and the Holy Spirit. They all dwell in you as a believer.

But what if you sin?

If you sin, you still have fellowship with God, Jesus and the Holy Spirit, all of whom continue to dwell in you. And that's a good thing, because if sin really breaks your fellowship, you're going to have a rough time getting out of sin on your own without Their help! They can all remind you that Jesus shed His blood so that your sins would be forgiven. As a believer today, ALL your sins are forgiven. You walk in God's forgiveness, and Jesus' blood cleanses you from all sin.

But what if you sin?

God knew that you were going to commit that sin and that's why He had Jesus pay for your sin so that you could be forgiven for it! Jesus' bloodshed would have been for nothing if no one was going to sin! So if you sin, remember that the whole point of Jesus' sacrifice was to buy you forgiveness for all your sins – including that sin! Thank God that you are forgiven! (You do not have to add any works of your own to be forgiven – if you're in Christ, you ARE forgiven!) Rather than doing the devil's work by beating yourself up and making yourself miserable because you sinned, rejoice that it was just one more sin that Jesus already paid for – and you're forgiven!

As a believer, it is a wonderful thing to walk in God's favor and know His pleasure in what you do.

But what if you sin?

In this case, there has to be a slightly different answer, because God does NOT take pleasure in sin. He will not just send you ooey-gooney love notes from heaven if you do something wrong. He will correct you and prompt you to repent, as He did in the case of several churches in the book of Revelation. Just as any earthly parent who loves his child will correct that child, God loves you enough to correct you if you blow it! And He may be as sharp as Jesus was with some of the churches in the book of Revelation.

I know that you can start a big dust-up over the issue of whether the Holy Spirit convicts a believer of sin or not. (Fortunately, your opinion on this issue will not stop you from receiving divine healing either way.) Is it He or is it your conscience letting you know that you did something wrong? I believe that it's BOTH because the Bible, which the Holy Spirit moved men to write, mentions a LOT of specific sins, even in the New Testament. If the Holy Spirit speaks to you through Scripture, which you should allow Him to do, He's going to make the "specific sin" verses come alive to you along with all the others. In that way, He most certainly speaks to you about specific sins. I've even listed a lot (but not all) "specific sin" verses that Paul wrote in my reply to [Objection: Teaching Grace Gives People a License to Sin.](#))

If you're saved, your born-again spirit does not participate in sin – it takes your flesh and/or your unrenewed mind to get you into trouble. Your spirit that is made in God's image will always lead you away from sin. However, your human will isn't born again! You have to decide whether to side with the real you – the hidden man of the heart – or with your flesh. You will have that struggle every day until Jesus returns or you go to be with Him before He does.

So your conscience will convict you if you sin. If your conscience does it, does the Holy Spirit have to do the same thing? Well, God corrects His true children ([Hebrews 12:5-13](#)). So if you sin, He will certainly talk to you about it! And Jesus will talk to you about repenting! God doesn't just sit there and let you hurt yourself by sinning and not say anything to you about it. He loves you too much to just leave you in sin, which is always destructive. You can argue whichever way you want about the Holy Spirit's involvement in it, but given that God and Jesus correct you, it is safe to say that you will be the recipient of divine correction if you sin! What you will NOT be is the subject of divine condemnation. You have passed from condemnation into life as a believer, and there is no condemnation for you ([Romans 8:1](#)). That doesn't mean that there is no conviction for those who are in Christ Jesus, though!

What if you shrug off God's correction when you sin? Does this affect your relationship or fellowship with Him?

Yes and no. Your relationship to God is still intact and your ability to fellowship with God is still intact. However, the tone of your fellowship will change. If you shrug Him off, He will keep trying to get through to you because He loves you, and He will get sterner with you. If you keep purposefully shrugging Him off, He may stop dealing with you and just let you suffer the inevitable consequences in this life of what you're doing. Remember that Jesus even gave the promiscuous "prophetess" Jezebel at Thyatira time to repent. In other words, He dealt with her graciously about her sin. But after she hardened herself and would not repent, Jesus' language to her got much sterner and He warned her of dire consequences if she did not stop what she was doing. (In this case, she was hurting His church, so He threatened severe punishment.) You can read about this in [Revelation 2:20-23](#).

God will love you no matter what. He will still love you if you renounce Jesus – but the fact that He loves you would not keep you out of hell. He still loves you if you deliberately cling to sin after He deals with you about it, but you will not experience the same sweet fellowship that you would if you repent. God doesn't change ([Malachi 3:6](#)), so He does not get sweeter and sweeter as the days go by, but your fellowship with Him will get sweeter and His tone will get sweeter if you stop resisting Him!

Some people will interpret this change of tone to mean that God has not forgiven you, and that you had better confess your sin to get Him to forgive you so that He can change His tone with you. (This is based on a mistaken reading of [1 John 1:9](#). See [What 1 John 1:9 Really Means](#) for more on that.) However, that isn't what's going on. You ARE forgiven – that is not the issue. The issue is your persistence in doing something that is hurting you and/or bringing reproach to the gospel even though you are forgiven for doing it. God does not get strict with you because He hasn't forgiven you – He gets strict with you to get your attention when His prior efforts to correct you have failed!

Healing and forgiveness are both legally yours as a Christian, but you will have a hard time walking in the blessings He has already provided if you're having a tug of war with Him about something else. You should NOT expect your prayers for healing or anything else to be answered if you have hardened yourself and are willfully resisting His will, if for no other reason that your conscience will condemn you and you will lose any confidence to receive from Him while you are in that condition.

1 John 3:21-22:

Beloved, if our heart condemn us not, then have we confidence toward God.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

If your heart is smiting you because you know you're doing something wrong, you won't have confidence toward God. God is greater than your heart and knows all things, but if you're deliberately disobeying His commands and doing things that are displeasing in His sight, you'll have no confidence before His presence. Actually, when you're willfully disobedient, you probably won't even want to be AWARE of His presence in you because you know full well what He has to say to you and you're trying to plug your ears to His pleadings.

By the way, the passage above does NOT establish a works gospel by teaching that you can only receive from God if you keep His commandments. No one could receive anything if that were true. There is almost surely something you are doing (or did today) that is sin, and if sin could keep you out of God's blessings, you would never walk in any of them – you'd be right back under the Law! John's point could not be that if you engage in any kind of sin, you can't receive! If that were so, the blood of Jesus that purchased your forgiveness was shed for nothing. Also, it would contradict what John said in [1 John 1:7](#) that if you walk in the light, the blood of Jesus cleanses you from all sin! The sin John talks about here is not just any sin that you might be committing right now – it's sin that you are aware of that God is dealing with you about – sin that your heart is condemning you for. A sin you're committing that you're unaware of (there probably are such sins!) does not cause your heart to condemn you. Your heart doesn't condemn you unless you know that you're doing something wrong.

Does this put you back in the same place as the traditional interpretation of [1 John 1:9](#) that God only forgives and cleanses you when you confess an individual sin? No, it doesn't. You're already cleansed and forgiven as a Christian – that is not the issue. The issue is that you are ashamed and embarrassed to approach God because you know you're ducking Him – much as Adam and Eve ducked God in the Garden of Eden after they knew that they had sinned. God didn't run away from Adam; Adam ran away from God. God is still greater than your heart and knows all things – He knows that He has forgiven and cleansed you even if you don't feel very "clean" at the moment because you feel guilty that you're resisting God.

But your fellowship with God will not have the same pleasantness if you deliberately stiff-arm Him when He pleads with you. You will still have a father-child relationship and the ability to fellowship, but it won't be the same. In the natural, I could decide to ignore my wife or do everything the opposite of what she wants this week. I could leave my wobbled-up socks all over the floor rather than putting them in the laundry. I could leave my towel on the floor after I shower. I could refuse to take out the trash. I could refuse to do the driving some of the time. I could refuse to do anything with her that she enjoys. Now, after a week of this, she will STILL be my wife. My legal relationship to her will not have changed. The fact that I can have a conversation with her will not have changed – and you can bet that she would want to initiate a conversation! However, the pleasantness of our relationship will not be there as long as I stubbornly do the opposite of her known will. The same applies to our relationship with God. You will still HAVE relationship, but God will want to initiate a conversation that your flesh will not like. Fortunately, He loves you enough to keep trying to get your attention and steer you away from ruinous behavior, even if He has to get stern with you. “God is good all the time” does not mean that “God never gets stern with you about sin.” In fact, it is His very goodness that leads Him to deal with you about destructive behavior so that you can live better!

In conclusion, sin you're not aware of will not hinder your healing. NO sin will change your relationship to God (other than the sin of rejecting Jesus). But it will change the tone of your fellowship if you persist in known sin, and because your heart will condemn you, you will lose confidence to receive healing or any other blessing. Thus, if you know you're sinning, don't be stupid – repent! It will be so much easier to receive after you do that.

See also:

[If You Blow It](#)

The Sick Person's Greatest Need

If you ask most Christians what a sick person's greatest need is, they will answer without hesitation, "Prayer!"

And they're wrong.

The sick person's greatest need is to hear, believe and act on the Word of God concerning healing!

The church world's "knee-jerk" reaction is to call as many people as possible to pray. I am not saying that we should not pray for sick people, but we should not do it in the traditional way where we beg God to do something new about the person's healing, when the truth is that He has already done everything that needs to be done. A good prayer for the sick person would be that his eyes would be enlightened so that he can see that divine healing for every ailment has already been provided in Christ. The sick person needs to see that healing has been provided, and then he needs to believe that he receives it when he prays.

If Uncle Jack Potts, a compulsive gambler, is unsaved, would it make sense that as many people as possible would pray that salvation just would fall on him while he's cranking the arm of a slot machine in a casino? No, I'd hope that we would be asking God to send laborers to Uncle Jack who will tell him the plan of salvation so that he can act on it. To paraphrase Paul, how can Uncle Jack hear without a preacher? Someone has to tell him the good news or he will have nothing to believe and act on. It is the same with healing. If no one tells the sick person the truth so that he can know the truth and be set free, do we expect him to just figure it all out on his own? He needs someone to tell him the good news about healing!

If churches spent more time teaching the Word about divine healing and less time praying the prayers they pray for the sick, they would find that many more sick people would be healed.

Prayer cannot be your greatest need when you're sick yourself, because you can be healed without prayer if you take authority over sickness and command it to leave your body. If you want to go the prayer route (which you can), you believe that you receive your healing when you pray. But if you just speak to the sickness in faith, you can be healed without prayer. However, you won't be healed (barring some spectacular and unusual manifestation of the Spirit) unless you know, believe and act on the Word! So this shows that the Word is more important than prayer if you're sick.

The Bible never says, "He sent an army of intercessors and healed them," but it does say, "He sent His Word and healed them" ([Psalm 107:20](#)).

Your Body Is God's Property

1 Corinthians 6:19-20:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

In the clearest terms, Paul said that your body is God's, not your own. Both your spirit and your body were bought with the same price – the precious blood of Jesus.

Once you realize this, you will see how foolish it is to think that God would want your body to be sick. Why would God mutilate His own personal possession? Do you think that God wants “the temple of the Holy Ghost” to be broken down and out of commission? What glory would He get from that?

Under the Law of Moses, God spent chapters and chapters discussing every minor detail of His earthly tabernacle. He was so concerned about His Old Testament temple that we might wonder sometimes why such a large amount of space was committed to it. God was adamant that Moses make everything according to the pattern shown to him on the mountain. There were to be no substitutions and no compromises.

If God was this concerned about His tabernacle in the desert, how much more should He be concerned about His New Testament tabernacle – believers! Does God no longer care if His “house” is in rough shape? Or was He more concerned about how many pillars and hooks and sockets were in place fulfilling their functions than about whether your organs are in place fulfilling their functions?

Under the Old Covenant, God did not allow sickness in His holy sanctuary! [Leviticus 21:16-23](#) contains laws stating that various classes of sick or deformed people were not to approach God with offerings because they would profane His sanctuaries. Because God did not want His Old Testament sanctuary to be profaned with sickness, surely He does not want His New Testament sanctuary (you) to have sickness! (You DO have the right to approach God if you're sick or deformed in the New Testament.)

[1 Corinthians 6:15](#)

Here your body is called a member of Christ. This is another definitive proof that your body, not just your soul and spirit, is now “in Christ.” How do you suppose Christ feels about His own members? We can see below in the next passage:

[Ephesians 5:28-32](#)

We read here that Jesus nourishes and cherishes His Church. We are members of His body. The Church is referred to as the Body of Christ on the earth. Why would Jesus make a member of His body sick when He cherishes His body? Our flesh is His flesh on the earth! He is concerned about it. We are one with Christ and our bodies belong to Him.

[1 Corinthians 6:13](#)

God could not “sicken you for a reason” because He is for your body, not against your body! God is in favor of your health ([3 John 2](#)), not against it! Moreover, your body is “for the Lord.” You are to use your body to serve and glorify Jesus. You can serve and glorify Jesus far more effectively outside a hospital than inside a hospital.

Your body is “for the Lord.” God has not made healing available so that you can carouse and get drunk and otherwise sin with more vitality and strength. Your body is His, and you should present it to Him as a living sacrifice ([Romans 12:1](#)). If you are holding out on God in one area of your life, you may not be able to be open to Him in another area of your life. If He’s dealing with you to stop taking your body to a strip club and you resist His pleadings, it will be hard to receive healing from cancer from Him in that same body, which you have trained NOT to cooperate with God’s agenda. It would be like trying to welcome God into your house while simultaneously slamming the door in His face. My general assumption throughout this book is that I am addressing God-fearing, Jesus-loving, Spirit-filled, consecrated Christians. Things will go better in your body when you treat it as God’s property and present it to Him as a living sacrifice.

God's Healing Provision is Past Tense

[1 Peter 2:24](#) is not a healing promise. In fact, it is not any kind of promise. God does not promise you anything in this verse. There is only the statement that Jesus did something for you. God did not say that He would heal you. He said that you were already healed by Jesus' stripes. That's how God sees it. Once you and God agree on this matter, you can receive what's yours.

This verse does not promise salvation from sin, either. It simply tells what Jesus did for you. It is up to you to act on it.

People make a mistake when they cite this verse as God's promise to heal them. A promise to heal you would put your healing off into the future. This verse puts it in the past tense. It says that Jesus already healed you. If you "believe that God will heal you," you are not in agreement with God at all. You are saying He will and He is saying He did. Can you see the difference?

The obvious question is, if you are healed, why are you experiencing pain in your body? This is probably the #1 misunderstanding that people have. As usual, it helps to draw a parallel with the spiritual side of salvation.

We know from many Scriptures that Jesus bore the sin of the whole world on the cross. He was punished in our place, thus purchasing complete forgiveness for us. The Scriptures say that He atoned not only for our sins, but the sins of the whole world ([1 John 2:2](#)). Yet not everyone is saved. That is because only some have received the forgiveness that Christ purchased for them. Those who do not receive this forgiveness do not benefit from it. When a sinner receives forgiveness, Jesus does nothing new as far as paying for sins goes. The sinner simply acts on the facts and receives what Jesus already made available.

No sinner would ever get saved by standing around saying, "God promised to save me in [John 3:16!](#)" It is not enough that the price was paid and the provision was made. The sinner is only saved when he receives something that already belongs to him as far as God is concerned. Salvation from sin does indeed belong to everyone legally, but only those who receive it get it. Those who don't receive it never enjoy the benefits that could be theirs, including the right to be with the Lord forever.

Likewise, healing belongs to everyone. It is part of the same atonement. But only those who receive it get to walk in it. You can't just believe that Jesus made it available to you. You have to receive it. Until you do, you will still experience pain in your body even though God considers you healed by the stripes of Jesus.

What Peter Didn't Say

Peter did not say that you are not sick. He did not say that your sickness must be a figment of your imagination because you are really healed. Such thinking is incorrect and dangerous; you could die denying the symptoms in your body. The statement, "You were healed" does not mean that you cannot get sick. Epaphroditus and Timothy were sick, and Paul did not spiritualize this. Peter's statement must be understood to say that you are legally healed by the stripes of Jesus, just as you were legally saved even before you were born again. In other words, healing belongs to you. It is part of your inheritance in Christ. Sickness may manifest in your body, but you have the right to make it leave.

Don't Beg for What's Already Yours

Do you go in every payday and grovel before your boss to get your paycheck? Of course not. You simply receive something that rightfully belongs to you. When something rightfully belongs to you, you do not beg for it.

When you go to the bank, do you beg the teller (or the ATM) to give you money from your account? Of course not! That money rightfully belongs to you.

That is why it is unproductive and useless to beg God for your healing. Don't beg and plead for something that is already yours. Instead, receive healing from God just as you would withdraw money from your bank account. God has already deposited your healing into your heavenly bank account. You have a legal right to withdraw it at any time.

In God's mind, you are already healed by the stripes of Jesus. Nothing can possibly change this fact. You never have to worry whether or not healing is yours, because it has been settled once and for all.

Your Healing Already Exists!

Don't treat your healing as something that you want God to manufacture in heaven and give you. Your healing already exists! It is waiting for you to take it. God already laid it up for you. Remember that faith is the assurance of something that is unseen. If your healing did not exist, you could not be in faith about it, because there would be nothing there to get. There would be no unseen thing to have an assurance of!

You are not creating anything with your prayers. You are receiving something. Jesus said to believe that you receive when you pray, not to believe that you create when you pray. When you receive healing, you are taking something that already exists that God is offering to you. He does not have to whip up a new healing for you in heaven because you prayed.

One of most awesome statements in the Bible is that God has given to you all things that pertain to life and godliness (see [2 Peter 1:3-4](#)). This would certainly include healing. In other words, your needs have already been supplied in Christ. When you believe for a need to be met, you are simply making a withdrawal from heaven of something that has already been laid up for you. Full provision for everything that you need is already in storage waiting for you to claim it.

People sometimes get mad when you talk about claiming things, but that really is what you're doing! When I travel, I have a claim check that enables me to claim something that is already mine when I get to where I'm going. No one fusses with me for claiming my luggage – it's mine. No one should ever fuss at you for claiming your healing or anything else that pertains to life and godliness – it's yours! People talk as if you'll cause a heavenly power drain by making a demand on heaven's resources, but you can't possibly do that. Everything that everyone needs has already been laid up in Christ! Everyone could claim everything at once and it wouldn't put a dent in God's unlimited power.

When I claim my luggage, I don't try to make it exist. I know that it exists; I just want to pick up what's mine. When you claim your healing, you aren't manufacturing anything new, nor is God. You are just picking up what is already yours.

When you see that the provision of your healing is in the past tense, you are well on your way to receiving it. The provision has already been made; you only need to receive it when you pray.

Healed by Jesus' Stripes

1 Peter 2:24:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

When we think of Christ's atonement, we usually think of His suffering on the cross. However, His atonement did not start there. Before Jesus went to the cross, He had already been beaten viciously with a Roman whip. He was so weak from this that He could not even carry His cross all the way to His crucifixion site. The lashes laid on Jesus were part of the punishment for our sin that He had to bear.

We were healed by the whipping inflicted upon Jesus. How could His bruises heal us? He was bearing the physical part of the curse for breaking the Law in His body as our Substitute. This frees us from having to bear the curse for breaking the Law (which includes all sickness and disease) in our bodies.

If Jesus were not supposed to provide physical healing for us, He could have just hung on the cross and shed His blood for our forgiveness. He would not have had to endure the scourge that brought physical healing to us. The only explicitly stated benefit of the scourging that came before His crucifixion is healing. This is really where His body was broken, more so than on the cross. This is the act commemorated by the bread when we partake of the Lord's Supper.

Jesus did more than shed His blood for us. He had to allow His body to be broken for us. We celebrate both when we partake of the Lord's Supper. We should walk in the benefit of His broken body (healing) as well as the benefit of His shed blood (forgiveness). He was WOUNDED for our transgressions and BRUISED for our iniquities ([Isaiah 53:5](#)). He did not just shed blood for our sins; He had to be PHYSICALLY punished on our behalf. But because He bore our physical punishment for sin, He relieved us from having to be physically punished for sin. Our bodies are now redeemed from sickness and pain because of what He did.

According to YOUR FAITH Be It Done unto You!

One of the biggest barriers to receiving healing from God is the wrong idea that your healing is up to God. That is no different from saying that your salvation from hell is up to God. In both cases, God has made a provision for you through Christ's atonement, and in both cases it is up to you to believe this and receive what Jesus died to give you.

Suppose that you thought your salvation were up to God. "If God wants me to be saved, He will save me; if not, it must be His good pleasure that I remain unsaved." This is no less absurd than saying, "If God wants me to be healed, He will heal me; if not, it must be His good pleasure that I remain sick." God's will for you concerning both your salvation and your healing are clear from His Word. He wants you to have both, and you receive them both the same way – through your faith.

Many who are prayed over think that the preacher's faith is supposed to get them healed. This is not what Jesus taught. He never said, "My faith has made you whole." In many cases, He told the healed person, "Your faith has made you whole." It was up to the person receiving the healing.

Take the case of the woman with the issue of blood. Jesus was not conducting any kind of healing service when she touched Him. He was on his way to take care of another healing matter at the time. He had no idea that this woman was coming to Him for healing. He had to ask who had touched Him! The disciples were amazed because everyone was bumping against Him, but Jesus wanted to know who had touched Him in faith. He felt power go out of Him and He knew that someone had touched Him in faith, but He did not know who it was.

Therefore, this healing could not have had anything to do with Jesus or His faith. This healing was brought about solely by the woman's faith. Jesus told her that her faith had healed her.

Where did she get this faith? The same way you do – by hearing the gospel. The woman went and got her healing "when she had heard of Jesus." Someone must have told her the good news. Like anyone else, she had a general God-given capacity to believe, but she was not able to believe for this miracle specifically until she had heard of Jesus.

You will find the following statements in the New Testament (the Scripture references in context are below):

"As thou hast believed, so be it done unto thee."

"And Jesus seeing their faith said unto the sick of the palsy..."

"Thy faith hath made thee whole." (This phrase appears 5 times!)

"According to your faith be it unto you."

"Great is thy faith: be it unto thee even as thou wilt."

“And perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet.”

For your clicking-and-reading enjoyment, here are the passages of Scripture where Jesus (or in one case, Luke) said that the person’s faith (or a household member’s faith or a group of friends’ faith) was responsible for the healing:

The centurion’s son – [Matthew 8:5-13](#)

The paralytic – [Matthew 9:2-8](#), [Mark 2:2-12](#), [Luke 5:17-26](#)

The woman with the issue of blood – [Matthew 9:18-25](#), [Mark 5:25-34](#), [Luke 8:43-48](#)

Two blind men – [Matthew 9:27-30](#)

The Canaanite woman – [Matthew 15:22-28](#)

Blind Bartimaeus – [Mark 10:46-52](#), [Luke 18:35-43](#)

A leper – [Luke 17:12-19](#)

The lame man at Lystra – [Acts 14:7-10](#)

There is also a case unrelated to healing where Jesus told a woman that her faith had saved her ([Luke 7:50](#)).

Now let’s look at what happened in a place where the people did not have exercise any faith:

[Matthew 13:54-58](#)

[Mark 6:1-6](#)

The Bible does not say that Jesus refused to do many mighty works. It says that Jesus could not do them at Nazareth, and that He marveled at their unbelief. Consider this: Jesus Himself, the best preacher ever to walk the earth, could not get many people at Nazareth healed because of their unbelief. Here we see the opposite side of the cases where people’s faith got them healed.

How unfair it is for unbelieving congregations today to point the finger at the preacher when no signs and wonders occur. Yes, the preacher must believe also, but even if he does, not much will happen in a congregation with a hostile and unbelieving attitude. If Jesus Himself could not get results where there was such unbelief, no other preacher can, because the servant is not greater than his master.

It is not that God did not want to heal every disease at Nazareth. We know that healing was God’s will from [Psalm 103:1-5](#) and elsewhere. The same preacher (Jesus) was healing multitudes in other cities. Jesus did not change from one place to another. What the people received depended more upon their faith or their unbelief than it did on Jesus!

If that was true then, that is still true today. It is not all up to Jesus. It’s not up to God who gets saved or healed; it’s up to us. “Whosoever will” can receive salvation and healing.

Read the account of the man with the demon-possessed boy in these verses:

[Matthew 17:14-21](#)

[Mark 9:17-29](#)

[Luke 9:38-42](#)

Jesus attributed the disciples' failure to cast out the demon to their unbelief. He had already given them power and authority over all devils ([Luke 9:1-2](#)), so power was not the issue. They already had the power! The issue was not what Jesus could do, but what they could believe.

Then the man asked Jesus to do something "if you can do anything." Jesus again made it clear that the issue was not what Jesus could do, but what the man could believe. His answer was: "If you can believe, all things are possible to him who believes."

We know that with God nothing shall be impossible ([Luke 1:36-37](#)), but it's not solely an issue of what God or Jesus can do. It's also an issue of what you can believe.

In [Mark 11:24](#), Jesus made it clear that you can have whatsoever you ask for if you believe that you receive it when you pray. It depends upon your faith, not Jesus' faith.

This is not a popular teaching these days because many people are lazy and do not want to take responsibility for anything. It's so easy just to say that whatever happens must be the will of God, and to let the will of Satan be done in your body while saying that it must be God's will. If it's solely up to God's will, you have no responsibility. Yet Jesus made it clear throughout His ministry that it is up to you, not Him, to do something. God is not responsible for any man's failure to receive something that is available to all.

This is especially true now that healing has been permanently provided "by His stripes" ([1 Peter 2:24](#)). Jesus has done everything He needs to do about your healing. Whether you receive the healing He paid for in His atonement is completely up to you. God can heal you, and God wants to heal you. The only issue is, can you believe it?

Many teach that Jesus healed people because He was God, but that can't be true, as He would have healed people from the time He was very young if the only reason He did things was His deity. He was just as divine during the first 30 years of His life when He did no miracles as during His relatively short earthly ministry when He did all His miracles. It was the faith of the sick people that made them well, not Jesus' faith. If the faith of the sick people made them well back then, YOUR faith can make you well today.

You can be healed in God's mercy by the manifestations of the Spirit operating through another believer. But the best way (and only sure way) to get healed and stay healed is to believe for yourself. Ultimately, it is according to your faith that it will be done unto you!

See also:

[Objection: Jesus Healed and Did Miracles to Prove His Deity](#)

What Faith Is

Being Sure of Something You Can't See

Hebrews 11:1:

Now faith is the substance of things hoped for, the evidence of things not seen.

Faith is being certain of something you don't see. It is evidence in your heart that you have something when there is no natural evidence that you have it.

Faith always refers to the present; never to the future. Faith is the certainty that you have something now. It is not the certainty that you will get something in the future. Thinking that you will get something in the future is called hope. Faith is the assurance of things hoped for. Thus, faith goes beyond hope. Faith brings what hope associates with the future into the present.

You have faith if you are a believer. You believe that you have something you cannot see – salvation from eternal judgment and from the wrath of God on sinners. You cannot find a legal document on earth that guarantees you such a thing (other than the Bible, of course). You cannot prove to anyone that you are saved without using Scripture. You may be a nice person, but many nice sinners are going to hell without Jesus. You may even do signs and wonders, but according to Jesus' words in [Matthew 7:21-23](#), you could still be unsaved. There is no proof other than what God said.

You are not hoping to be saved; you are saved now. You are not hoping to get eternal life; you have eternal life now. You have the assurance of it. You have evidence in your heart of something you cannot see.

Faith for healing is no different. You are convinced that you have something you can't see right now. You accept God's word that you were healed by Jesus' stripes before you see any physical evidence of it.

Just as you must believe and confess unto salvation before your life changes and your sinful habits stop, you must believe and confess unto healing before your body changes and your physical problems stop.

Thomas had a problem with faith, as do many people today. He would not believe in Jesus' resurrection until he felt His wounds in person. He would not believe anything until he saw it physically first. That is not faith! It can't be, because Jesus told Thomas that he was faithless, which meant unbelieving ([John 20:27](#)). If you say, "I won't believe I am healed until I see something change in my body," you are unbelieving, not believing, when it comes to healing.

Jesus commanded Thomas to be believing instead of unbelieving ([John 20:27](#)). Faith therefore must involve your will; you can choose to believe or choose not to believe. God could not command you to do something if you could not make a conscious choice to do it.

Faith Is Based on the Bible

Thank God, we are not just commanded to “have faith!” Real faith always has a basis in the Bible. You have to be able to point to Scriptures that say that you have something you cannot see.

If you cannot quote one or more Bible verses to substantiate what you are believing for, you are not in real faith. You may be in strong hope, but you are not in faith. When the devil tempts you to stop believing, your only effective weapon is the Word of God. [Ephesians 6:10-18](#) makes this clear. If you can't fight with the Word, you have nothing to fight with.

It is always good to have specific promises in mind, not just general ones about nothing being impossible with God, having whatsoever you say, and so on.

If you say that you believe you receive your healing, and suddenly your body gets worse, what will you do? If you have no assurance from Scripture that you had the right to pray and receive something you can't see, you will cave in and say, “Well, I guess it didn't work after all.”

God Is Able vs. God Is Willing vs. God Did vs. You Receive

You can climb a ladder on the way to real faith. First, you must believe that God is able to do what you need done. Like Abraham, you must be fully persuaded that what God has promised, He is also able to perform ([Romans 4:21](#)). If you don't believe that God is able to heal your disease, you can't receive healing from Him. Of course, you would be a fool to think that God can't heal your disease. When Jesus returns, every Christian on the earth will be instantly healed of every physical problem at once. Because God is able to do that then, it is no big deal for Him to fix one of your physical problems now! God is almighty. (You can read a lot more Scriptures about God's ability in the FIRST BASE section of [The Baseball Diamond of Healing](#).)

The next thing you must realize is that God is willing to do for you what He is able to do. The leper who came to Jesus and worshipped knew that Jesus could heal him, but he did not know if Jesus would be willing. To this only person who ever asked, Jesus answered, “I will.” Jesus let the leper know that He was willing to do it as well as able to do it. God does not play favorites. His answer to the leper is His answer to you. He is willing to heal you as well as able to heal you.

But knowing that God is able and willing to heal you still does not get you healed. You can know that He is able and willing and stay sick. You need to know that God ALREADY DID something about your healing when He sent Jesus to be punished in your place. His sacrifice makes healing legally yours.

And even knowing that God ALREADY DID something about your healing doesn't get you healed. You need to believe that you receive that healing when you pray. (There are actually a number of [different ways to get healed](#), but that is one of the best ones because you can do it by yourself.)

There are can be no ifs or maybes when you pray in faith to receive. Contrary to the popular delusion, God does not sometimes say, “Yes,” sometimes say, “No,” and sometimes say, “Wait.” God always answers faith with “Yes!” You must believe that His answer is “Yes” when you come to Him to receive your healing. You have the right to receive healing from Him. You must be convinced that there is no possibility that God will turn down your prayer because God made up His mind a long time ago that He wanted you well at all times – that’s why He punished Jesus with the sicknesses that you had coming as punishment for your sins.

A more thorough exposition of the thoughts in this section can be found in [The Baseball Diamond of Healing](#).

How Do You Know if You’re in Faith?

If you have to ask, you aren’t. If you are in faith, you know it. You have an assurance, not a 90% certainty, that you have received something from God. If you aren’t sure if you received anything, it is safe to say that you didn’t. (It is possible to pray in faith and then get into fear and doubt, waver, and lose what you prayed for. Peter’s water-walking adventure is an example.) By definition, if you are not assured of something, you are not in faith. See [How to Tell if You’re in Faith or Not](#) for a more thorough discussion of this.

You do not look at your body to determine if you are in faith. Think about it for a minute and you will see how silly that is. Would you look at your body or look to your feelings to determine if you are saved today? Of course not! Does a sickness in your body persuade you to believe that you are going to hell after all? No! Why not? Because your faith is not based on your body or your feelings; it is based on the Bible. Salvation is not a feeling. It is a fact. Whether or not you feel saved when you roll out of bed in the morning, you still are. You know that because of what the Bible says. If you would not trust your body for information about your faith in this area, why trust it for information about your faith in any other area, including healing?

I understand that because your healing involves your body, it is tempting to let your body tell you what is going on. Remember, faith is the evidence that you have something you cannot see (or otherwise perceive with your body). If your body felt healed instantly, you would not need faith; you would simply know that your body was healed. No faith would be involved at that point.

Faith is like a deed. If you don’t own a house, perhaps you have played Monopoly. The only proof that someone has to pay you \$50 to take a walk on the Boardwalk (assuming you don’t own Park Place, and you haven’t mortgaged Boardwalk) is your Boardwalk deed sitting in front of you. Your ownership of Boardwalk is intangible. The Boardwalk deed is proof of something intangible. If you own a house in real life, you have a real deed that proves the otherwise invisible fact that it is yours. You don’t wonder if you own Boardwalk or your house. You know you do because you have the proof. When you possess something by faith, you don’t wonder whether you own it, either. You have the proof.

The proof is not natural. Never look to your body for proof that you have received healing by faith. Faith is the only proof, even if your body tells you that you're worse off for a season!

Faith Is Not Enough!

You cannot inherit God's promises through faith alone. [Hebrews 6:12](#) says that you inherit God's promises through faith and patience. Why do you need patience? Because once you believe God for something, patience will keep you on track until it manifests. It is possible to pray in faith, believe you receive something, and then let go of it through impatience. "Well, I guess I never got anything after all – I haven't seen anything yet!" At that point, you are expressing a different kind of "faith" – faith that you don't have anything. According to your (lack of) faith it will be (not) done unto you.

Examples of Faith

God told Noah that a flood was coming when there was no physical evidence of it. Noah believed God and acted on what God had said, thus saving his life and mankind in the process.

God told Abraham that He had made him the father of many nations ([Genesis 17:5](#)) before Sarah had conceived Isaac. Abraham believed this even though he had no physical evidence to support this fact. He continually called himself Abraham, meaning "Father of a multitude," although nothing seemed to have changed. Abraham "called those things that be not as though they were" and said he was the father of a multitude. He received exactly what he said. He spoke God's promise and God made good on it. He believed that he had something before there was any sensory evidence of it.

God told Joshua, "See, I have given into thine hand Jericho," when Jericho was just as fortified as ever and there was no physical evidence that the Israelites could possibly take that fortress city. Joshua believed God and spoke what God had said. He told his army, "Shout, for the Lord hath given you the city," when there was still no physical evidence of this. He spoke God's promise and God made good on it. He believed that he had something before there was any sensory evidence of it.

David took on Goliath, telling him ahead of time exactly what he would do to his head and carcass. He then proceeded to do it. David spoke ahead of time before there was a physical manifestation, but it was as good as done already as far as he was concerned.

Jesus cursed a fig tree, but there was no immediate evidence that the tree would die. It started to shrivel up from the inside out, where no one could see it until the next day. Jesus spoke faith-filled words and changed the natural circumstances. He believed that it was done and did not speak to the tree a second time, despite the initial appearance that nothing had changed.

Jesus gave His disciples a command to “depart unto the other side” of the Sea of Galilee ([Matthew 8:18](#)). A storm came up that looked as if it would kill them all, but Jesus was asleep. When they woke Him up, He spoke to the storm while it was still raging just as badly as before. After Jesus spoke faith-filled words, the storm stopped. You cannot say, “Oh, but that was Jesus,” because He rebuked the disciples for their lack of faith!

You can see some examples of those who received healing by faith in the discussion, [According to YOUR FAITH Be It Done unto You](#).

No matter what faith is exercised for, it works the same way. You believe that you have something before you can see any physical evidence. You speak what you believe, and it comes to pass. To apply this to your healing, you must believe that you receive the healing that God says is yours before you see any physical evidence. You speak what you believe, and it comes to pass.

See also:

[What Faith Isn't](#)

What Faith Isn't

Wishful Thinking or an Abstract Belief that God Exists

People today misuse the word faith to indicate hope or mere wishful thinking. For example, "I'm really sick and I don't know if I'm going to die or not, but I have faith." No, if you were in faith, you would speak God's word instead of defeat ([2 Corinthians 4:13](#)). What you are really saying is, "I don't really have any faith at all that God will do anything for me, but I assent to the fact that He exists."

James said that demons believe there is one God – and tremble. If you simply assent to the fact that God exists, you and demons are on the same level of faith. You cannot get saved by simply believing that God exists. This is obvious, because demons are not saved.

Your Christianity in General

Sometimes people use "faith" to indicate "religious persuasion," as in, "That man is of the Buddhist faith, and his sister-in-law is of the Hindu faith." Actually, it would be correct to say, "That man is of the Buddhist ignorance, and his sister-in-law is of the Hindu ignorance." (This is theologically correct, not "politically correct.") If any service involves other religions than Christianity, it is by definition not an "interfaith service" – the term "interignorance service" would be more appropriate. While Christianity is referred to even in the Bible as "the faith," this is not the same thing that [Hebrews 11:1](#) is talking about. You can be in "the faith" as far as being a Christian, but not be "in faith" for your healing.

Denial

Faith for healing does not involve denying physical problems. It denies their right to continue in your body. It is not faith to pretend that symptoms in your body don't exist. That is denial, which can be dangerous or even fatal. You cannot just ignore the symptoms and think that they have to go away by themselves. Simply trying to make yourself stop thinking about your body is not faith, either. You must consider God's Word to be more powerful than anything going on in your body. Simply not thinking about your problems is denial, not faith. Wishing will not make your problem go away. Some people talk about blind faith, but faith is not blind. Faith faces and acknowledges whatever challenge comes before it, but it declares the victory to be already won. There is a difference between claiming victory in a fight and refusing to believe that a fight is going on.

Denial can be dangerous. If you need medical help, get it. If you are really in faith, the doctor will vouch for you healing. If you're not, he may well save your life.

Resignation

"I won't pray about it anymore. I've just put this matter into God's hands." What this may really mean is, "I am going to let God decide whether or not to heal me. I am not actively believing for anything. If nothing happens, I will not be at all surprised. Whatever happens, happens. I've done the best that I can." That's resignation, not faith. Faith does not put anything into God's hands, it takes something from God's hands!

Even those who know the Word can drift from faith into resignation if they do not keep their faith active. You can stop praying about something because you know you have received your answer on the inside. However, you can also stop praying about something because you have simply given up! Make sure that you know which applies to you.

Expecting Something to Happen in the Future

You cannot "believe" for a healing in the future. To say "I have faith that God will heal me" is an error. This actually means, "I hope that God will heal me, but I am not in faith for it." Faith is the substance of things hoped for, the assurance of things not seen ([Hebrews 11:1](#)). If you do not have the assurance that you have something that you cannot see now, you are not in faith. If you think you will get something in the future, you do not have the assurance that you have the unseen thing right now.

There is nothing wrong with hope. Faith, hope and love abide, but none is a substitute for the others. You cannot get saved by hoping that you will go to heaven. Likewise, you cannot get healed by hoping that God will heal you in the future. You could fool most Christians today into thinking that you're in faith by saying that you believe that God is going to heal you, but you won't fool God or your sick body!

Struggling to Believe Something

"For we which have believed have entered into rest" ([Hebrews 4:3](#)). If you haven't entered into rest, you haven't entered into faith. If you are struggling to make yourself believe something, you are not ready to pray in faith. Hear the Word on a continual basis on the topic of your prayer. If you need healing, go over Scriptures about healing. Instead of straining to believe, keep finding out what the Word says and faith will come automatically. Even if you aren't successful at first, it's worth developing the discipline of being in the Word so that down the road you can succeed at receiving from God. The best time to put the Word into your heart is before you need it, not during a trial! Many people are in no position to believe for anything during a trial because they never "exercised themselves unto godliness" before the trial started, and now they feel so rotten or are so disoriented that they aren't in a position to start looking into what the Bible teaches about healing.

Will Power

Faith is not a matter of trying to will something away. Again, we who believe have entered into rest. You are trusting in God's power, not your own will power.

Mind over Matter

You receive healing from God through your spirit, not through your mind. You are not attempting to “psyche” yourself into anything or control your body with your mind.

Throwing Away Your Medicine

Just throwing away your medicine could be harmful or fatal. It neither proves your faith nor compels God to heal you supernaturally. Your healing is only guaranteed when you receive it by faith. It is possible to put God to a foolish test by throwing out your medicine. If you are not in faith, you have not met God's condition for healing, and you will need that medicine that you just threw out. You will upset your doctor and look like a fool in front of unbelievers. Objectors to divine healing will make you another object lesson of a presumptuous fool in their books. Whether or not you are in faith has absolutely nothing to do with whether or not there is medicine in your cabinet. It is not necessary to throw out your medicine or stomp on your glasses to receive healing by faith. Get healed first, and then once you have physical proof of it, do what you want with your medicine or your glasses.

Mimicking the Words of Someone Else Who Is in Faith

You cannot get the same results as someone else simply by saying the same words that he does. For example, you cannot just parrot the words, “I believe I receive my healing. Hallelujah. Thank you, Jesus!” just because someone else did so and received his healing. It worked for the other person because he believed in his heart and spoke with his mouth. If you just speak with your mouth but don't believe it in your heart, nothing will happen. I prayed a “sinner's prayer” with someone once just to make him happy and remained just as unsaved when he was done because I didn't mean it. (I did pray it and mean it later.)

There is the confession of faith and there is the confession unto faith. The first speaks what you already believe. The second is simply speaking God's Word to yourself to build faith, which is a valuable practice that every Christian should do (see [Joshua 1:7-8](#)). Just don't confuse the two or kid yourself about which you are doing.

Paul cast out demons in the name of Jesus. When the sons of Sceva mimicked Paul's words and ordered a demon to leave in the name of Jesus whom Paul preached, they were the ones who ended up leaving the house, not the demon. They used the same name, but Paul was in faith while the sons of Sceva weren't. (See [Acts 19:13-17](#).)

Being Pretty Sure of Something

There is a difference between being pretty sure of something and really believing something. If you have hands laid on you for healing, and you answer someone who asks if you got your healing, "I think so," you are not in faith. If you are in faith, you know it. If you don't know if you're in faith, you aren't. Being in faith is like being pregnant – you either are or you aren't. You can't be "sort of" in faith any more than you can be "sort of" pregnant.

Trying to Feel Better

Real faith does not consider your body, just as Abraham did not consider his body. See [Romans 4:16-21](#). You do not have to "psyche" yourself into thinking that you feel better. Don't even try. It doesn't matter if you feel worse just after you pray. If you are in faith, your healing will manifest itself. Sometimes a healing minister who has laid hands on people asks for a show of hands of people who feel physically better already, and it is tempting to try to convince yourself that you feel at least a little better so that you can raise your hand. Don't bother. It should not hurt the minister's feelings if you don't see any change yet! Some people do not notice a change right away. That is normal and it's nothing to worry about.

Likewise, you don't have to keep checking your body every five minutes for the next day trying to convince yourself that you feel at least a little improvement. That is counterproductive; it will get you focused on the problem instead of the solution. If you are really in faith, you have entered into rest ([Hebrews 4:3](#)) and you are confident that God's power is working in you. Continue to thank God for your healing and make that your focus.

Having Faith in Your Faith

Jesus never said, "Have faith in your faith." Always remember that your basis for believing that you have received your healing is God's Word on the matter. God's Word cannot change. The devil will try to challenge you with the thought that you aren't really in faith. He will try to make you question whether you could really believe God like that. The way to conquer such thoughts is to remind the devil and yourself that God says you are healed, and you are simply agreeing with God's present statements concerning you. Don't make your faith the issue. God's Word concerning healing is the issue. You have the right to speak it continually, not just when you first pray, because it is always true.

Quoting Lots of Scripture

You could fool people even in most “faith churches” with the following answer to the question, “Are you healed?” “According to [1 Peter 2:24](#), I was healed by the stripes of Jesus. God’s Word says that I was healed, therefore I am healed. God is the Lord that healeth me. Jesus bore my sickness, and I am redeemed from the curse of the Law, which includes sickness.”

This seems like a good answer, but a person who is really in faith would more likely respond, “Yes!” He would not try to defend his answer or talk himself into it. The Scriptures are nice and they are true, but they do not prove that you have actually believed that you have received anything at all. They simply prove that you know the Bible’s teaching on the subject of healing, which is a different matter from appropriating that for yourself. You can mentally assent that the Bible is true without acting on it, but acting on the Word is the only way to get results.

Take as an example your eternal salvation. If someone asked you if you are saved, you would say, “Yes.” You would not get theological and say, “According to [1 Peter 2:24](#), my sins were borne by Jesus in His own body on the tree. By grace I am saved through faith. The wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord.” In other words, you would not sound like you are still trying to talk yourself into believing something, which is what you would be doing, when you get right down to it.

You can and you should quote Scripture about yourself. But the quoting of Scripture is distinct from the actual prayer of faith that receives something that God has provided for you in Christ.

See also:

[What Faith Is](#)

How to Tell if You're in Faith or Not

With all the sad-sack stories floating around about So-and-So being in faith and dying anyway, you need to know if you're really in faith or not. Otherwise you can end up kidding yourself (as so many do), thinking that you're in faith when really you've just mentally agreed to some doctrinal truths. There is a difference between intellectually agreeing that healing belongs to you and actually receiving it. This discussion should help you locate yourself.

1. Are You Wondering Whether You're in Faith or Not?

If so, you're not! You don't wonder if you are really saved, do you? No, you don't, because you are in faith as far as that is concerned. No one would be able to convince you that you are not in faith, and you don't spend any time wondering whether you are "in faith" for your salvation.

In fact, if you're a Christian and someone asked you, "Are you saved?" you would not even stop for a second to think about it, would you? No, you'd immediately say "Yes" because that's what you believe in your heart. If you've really received your healing, you wouldn't stop to think about that either – you know that you've received it and it's an "instinctive" reaction to say, "Yes, I have received my healing." When you really believe something in your heart, you don't have to check with your head to figure out if that's what you believe.

The other questions here apply to you if you honestly believe that you are in faith, and you aren't wondering about it. They serve as a check-up to see if you really are in Bible faith for your healing.

2. Can You Quote Specific Scriptures to Back Up What You Say You Believe?

So many kid themselves into thinking they're "in faith" when they have no Scripture to stand on. Faith is not based on feeling like God heard your prayer. Faith is not based on a physical sensation when you pray. Faith comes by hearing God's Word; therefore faith must be based solely upon God's Word. If you can't quote chapter and verse to prove your healing, you're not in faith. If you don't know for sure that Christ bore your sicknesses to relieve you of having to suffer them, you have no real basis for believing for healing. You cannot trust the word of a man who says that he knows God wants to heal you. You must know what God says for yourself. So here's the test – what does God say about your healing? If you think that there is any possibility that God would turn you down when you come to Him for healing, you are not truly standing on Scripture and you are not in real faith.

3. Are You Still Praying about Your Healing?

If so, you are not in faith for your healing. The prayer of faith does not “bombard the gates of heaven.” You pray it once and that settles it. Once you believe that you receive your healing, any subsequent prayers will be thanksgiving and praise because you have received your healing. If you aren’t thanking God for what you already have, you don’t have it! If you’re still praying for your healing, you haven’t believed that you’ve received it yet. If I gave you \$200, would you continue to ask me to give you that \$200? Even if I wired it into your bank account and you had no natural evidence (yet) that I had done so, you would not ask me to give you that money after I told you that I deposited it into your account. So it is with your healing. If you’ve received it from God, you’re no longer asking Him for it.

I’ve lost count of the people over the years who’ve begged me, “Please promise you’ll keep praying for me.” That is a giveaway that they are not in faith at all. If they were, they’d be rejoicing over what they had received, not asking people to pray that they would get it.

4. Are You Rejoicing that You Have Received Your Healing, Just as if You Felt Better Already?

If you really believe you have received your healing, you should be rejoicing just as if you felt better already. You know you have received your healing and you won’t have to be sick anymore. You rejoice in your victory over the sickness.

If you are delaying your rejoicing until you feel better, you probably don’t really believe that the healing is yours right now, so you are not in faith.

5. Are You Worried about Your Condition?

[Hebrews 4:3](#) says that we who believe have entered into rest. If you’re worried, you haven’t entered into rest, and you don’t really believe. That’s strong, but it’s true! If you’re worried about whether you will ever be normal again, whether you’ll be able to work and pay your bills, whether you’ll ever be pain-free, etc., you are not in faith. It’s not that you have no faith; it’s that you’re allowing fear to override your faith. If you’re still worrying, you’re wavering – between fear and faith. This is known as being “double-minded,” which prevents you from receiving anything ([James 1:5-8](#)).

6. Do You Have God’s Joy and Peace?

Paul prayed in [Romans 15:13](#): “Now the God of hope fill you with all joy and peace in believing....” If you have God’s joy and peace, you are probably in faith. If you are depressed and agitated, you are not really believing. “No joy” and “no peace” are giveaways of “not believing.” Check your joy and peace level right now and you’ll know if you’re in faith or not.

7. Are You Telling People that You Have Received Your Healing?

Real faith is both in your heart and in your mouth. If you have the “same spirit of faith” as Paul, you believe, and therefore you speak ([2 Corinthians 4:13](#)). Be honest. If you are secretly thinking, “I’ve received this healing, but I don’t want to commit myself to that fact publicly by telling anyone that I have done so,” you are not in faith and you have not received your healing. Jesus said that out of the abundance of your heart your mouth speaks. If having received your healing isn’t coming out of your mouth, it isn’t in your heart.

As pointed out elsewhere, it is not a lie to say that you have prayed and received your healing. It would be a lie to say that your body is not currently sick, but you have every right to proclaim a greater truth that will override the facts of your current physical condition. It is never a lie to quote the Word of Truth, which says that Jesus has “surely borne your sicknesses and carried your pains” and “by His stripes you were healed.”

Just as we would not accept the notion that a person is born again if he has never confessed Jesus as his Lord before men, we cannot accept the notion that you have received your healing if you are unwilling to say in front of other people that you have it right now.

8. Are You Expecting God to Heal You at Some Point in the Future?

If so, you have not received anything. You are hoping for your healing. You have not believed for it yet. You cannot “receive something in the future” when you pray. The literal Greek word for *receive* means *take*. If you say that you’re going to *receive* something in the future, it means that you intend to *take* something in the future, which means that you haven’t *taken* it yet. You have to receive it now. The manifestation may be in the future, but you have to receive it (with your spirit) now in order for the manifestation to occur. If you are waiting to feel different before you believe anything, you may never get healed.

9. Are You Preoccupied with Wondering When the Manifestation Will Occur?

Beware of checking your body every ten minutes “to see if your healing has manifested yet.” Abraham had strong faith, and he “considered not” his body and Sarah’s body. If you are constantly considering your body, either you are in very weak faith and in danger of caving in, or you were never in faith to begin with.

10. Are You Planning to Go to the Doctor to Find Out Whether or Not You're Healed?

If you expect the doctor to tell you whether or not you're healed, you haven't received anything. A person who is in faith doesn't visit the doctor to see if he's healed; he visits the doctor to confirm that he's healed! He lets the Word of God settle the issue for him, not the word of a doctor.

11. Are Your Mental Plans Consistent with Being Healed or with Staying Sick?

Faith without works is dead. If you are in faith for your healing, you are not thinking of "Plan B," "Plan C," and so on. You are not thinking of how you should sell your business because you'll never be fit to run it again. You are not calling your lawyer to amend your will. (Nothing against wills, but I think you understand what I'm saying.) You are not debating which relative should care for your children because you won't be able to. You are not telling your wife to call DownCo Discount Morticians to get an economical pre-arrangement for your upcoming demise. Instead, you are planning all the wonderful things you will be able to do because you are healed. You are thinking of how you will be able to testify to the Lord's goodness to sinners. You are thinking of how beautiful your life will be without sickness.

In other words, you see yourself healed in the future; you don't see yourself sick. This principle applies even to minor ailments like the flu. If you say you have believed that you have received your healing, but you keep thinking about how you will now rot in bed for four days and stay home from work, you are not in faith. If you believed that you had received your healing, you would see yourself going back to work and being productive and healthy. I have found that this test is one of the best indicators of whether you're in faith or just playing mental games. A good rule of thumb is that you won't see something on the outside that you don't see on the inside first.

You Have Faith

If you are a believer, you already know how to believe God. You have faith. Without faith, you could not have been saved, because you are saved by grace through faith ([Ephesians 2:8-9](#)). Don't allow Satan to tell you that you don't have any faith or that you cannot believe God. Those are lies.

You currently believe that you have something you cannot see. You believe that you are going to heaven and that you have eternal life right now. Yet you cannot see it or prove it in the natural. You could point to outward signs of being nicer than you used to be, but there are "nice" sinners out there on their way to hell, too. The only proof you have of your salvation is your faith. Faith is the assurance of something you cannot see ([Hebrews 11:1](#)).

You are betting your entire eternal future on something you can't see. You became a new creature in Christ, which is a greater work than a physical healing, by exercising faith in what Christ did for you on the cross. You have faith!

[Romans 12:3](#) says that God has given to every man the measure of faith. So God says that you have faith. Don't side in with the devil and say, "I guess I just don't have any faith," because then you are lying just like the devil. If God says that you have faith, you do. Don't take sides against God!

[Ephesians 2:8-9](#) says that faith is the gift of God, not of works, lest any man should boast. [Hebrews 12:2](#) says that Jesus is the Author and the Finisher of your faith. Now what kind of faith do you suppose that the Lord gave you? Defective faith? Faith that won't get the job done? Inferior faith that leaves you wondering how other people can believe when you can't? Was God foolish enough to give you every spiritual blessing ([Ephesians 1:3](#)) but then give you faith that is unable to receive EVERY SINGLE ONE of those blessings? That would make part of what Jesus did for you be wasted effort! Would He pay for everything by grace but then give you inferior faith that is unable to access all of this grace ([Romans 5:2](#))? NO!

Your faith is a gift from Someone who cannot give you anything that doesn't work. Every good and perfect gift comes from God ([James 1:17](#)), and faith is a gift from God ([Ephesians 2:8-9](#)). Therefore, the faith that God gave you is good and perfect – not defective. Your faith DOES work if you'll USE it! Think of righteousness. [Romans 5:17](#) says that righteousness is a gift also. Is God going to put out a recall notice on your righteousness someday because it isn't perfect? No, your righteousness is already perfect right now. You will not be more righteous in heaven than you are right now! Likewise, your faith is a gift from God with no defects. If you struggle, the issue is with your still-unrenewed mind or your flesh, not your faith.

Are you stuck with Regular Person Faith while the early apostles got Special Early Apostolic Faith? No, Peter wrote to Christians and said that they had obtained “like precious faith with us”—faith that is equally as valuable as what Peter and his company had ([2 Peter 1:1](#))! You got the same “measure of faith” ([Romans 12:3](#)) that they had, not some fraction of it. The Greek word *metron* used for “measure” denotes a fixed amount, just as a kitchen “measure” (which is what Paul means here) is made to contain a certain fixed amount. God doesn’t give some people Whopping Big Humungo-Faith and give other people Puny Little Faith. Some people just do more with their faith than other people.

I received the same number of muscles in my body that any movie action hero has. However, the action hero did more to develop his muscles than I did. I can’t blame God for that or accuse God of giving the action hero more muscles than He gave me. It came down to what we did with our God-given muscles.

God says that faith and love are in Christ Jesus ([1 Timothy 1:14](#), [2 Timothy 1:13](#)). Because you are in Christ Jesus, you can walk in faith and walk in love. (Greek Note: The King James Version could lead you to believe that only love is in Christ Jesus because of the use of the word *is* instead of *are* after “faith and love” – “the faith and love which *is* in Christ Jesus.” However, there is no verb “to be” (*is* or *are*) in the Greek in either of the verses just cited; it’s literally just “faith and love in Christ Jesus,” so translating this as “faith and love which are in Christ Jesus,” as in the NKJV, is justified.)

Don’t become introspective, trying to evaluate how much faith you have. If you have faith as a mustard seed, you could move a mountain if you use your faith. Concentrate on God’s promises and speak them out loud. The more you hear God’s Word, the more you will water that divine seed, and it will become natural for you to say what God says. The main thing that hearing God’s Word will do is cause your mind to be renewed to be in harmony with God. Then your mind won’t fight the real you – your spirit.

Take the pressure off of yourself to try to “manufacture” or “crank out” faith. YOU are not the source of your faith – God is. Remember that faith is NOT of yourself – it is the gift of God, not of works ([Ephesians 2:8-9](#)). Your faith will grow if you’ll keep using it and feeding it the Word, but instead of feverishly trying to whip up “enough” faith, just act on the Word once you know what it says – using the faith that God already gave you! Just act like the Bible is so – because it is! If God said, “If you do A, you will get result B,” then go do A and be absolutely sure that you will get result B because God always backs His Word. He cannot lie.

Want a real mind-stretcher? Jesus was a REAL Man, not just God in a man costume. That means that He had to operate under the limitations that would belong to any other man. Therefore, JESUS was given the same measure of faith that YOU have! He used His more, but He didn’t get more faith than you got! Let that fact soak in and it will be easier for you to see yourself doing the same works that Jesus did.

You need to spend time in God's Word if you want to grow in your faith walk, but you don't have to be in it every waking minute to have strong faith. Did you know that God understands that people have jobs and families? He didn't structure things so that only those who can hide out with a Bible all day (if there are any such people) can develop enough faith to receive all His blessings! Now you might not have enough time to study the Word AND be on social media for hours every week, so some of this comes down to establishing godly time management habits.

Jesus told you to "have faith in God" ([Mark 11:22](#)) and then He talked about what your faith could do. Jesus could not command you to do this if it were impossible! Therefore, you can have faith in God. You can speak to mountains and move them. Don't go around saying that you just can't believe God. Go around saying that you can believe God, because Jesus said that you can! Then believe God, acting on what He said! You WILL get the results that He promised.

See also:

[Faith is a Gift from God](#)

Faith in Your Faith vs. Faith in God

Many Christians get very introspective when it comes to their faith. They're always trying to figure out if they have "enough faith" for something, as if they're trying to have faith that their faith will work. Of course, the devil will be the first to tell you that "you don't have enough faith" for whatever it is you want. The trap is that you can end up trying to have faith in your faith instead of exercising faith in God and His Word. The devil loves to tell people that they're faith isn't good enough because they haven't spent "enough" time studying the Word, praying, fasting, or whatever. His definition of "enough" time is always a little more time than you actually spent lately, no matter how much time it was.

Don't get me wrong; if you never study the Word, pray or fast you won't be as strong a Christian as you would be if you did these things. However, here is something for you to consider – how much time did the people healed in the Bible have to "develop their faith?" They did not have Christian books and CD's, they did not go to faith seminars and they did not have access to countless faith-building videos on the Internet. Many of them had just heard of Jesus, yet they received incredible miracles. It can't be as hard as we've sometimes made it out to be!

Jesus didn't teach, "Have faith in your faith." He taught, "Have faith in God" ([Mark 11:22](#)). Make GOD your focus, not your faith.

You can tell whether your faith is in God or in your faith by your focus. If the focus is YOU, you are trying to have faith in your faith. If the focus is JESUS and the provision that He already made for your healing, you are exercising faith in God and His Word. Get your focus off YOU and get it onto JESUS. Stop asking yourself how much faith you have and start asking yourself what God has said about the matter in His Word. Then just act on what He said. This is much less stressful than trying to be your own faith meter to determine how big your faith is right now. The people who received healings in the Bible didn't get all caught up in that. They just acted on the truth that Jesus is the Anointed One and they received from Him and His anointing. Today you have something way better – you don't just receive from His Anointing; you receive healing that was forever paid for when Jesus took your sicknesses before He died and rose again.

Believing in God vs. Believing God

Abraham believed God, and it was counted unto him for righteousness ([Romans 4:3](#)). He believed God who quickens the dead ([Romans 4:17](#)). Through his faith, he received a miracle.

However, demons believe in God ([James 2:19](#)) and are none the better for it.

It is one thing to believe in God (that He exists) and quite another to believe God (to accept His promise to you as a sure thing). Some who say when asked about their healing, "I'm believing God!" are really saying, "I believe in God and I sure hope He does something soon." Others say, "Well, I have faith." The problem is that you must believe in more than God's existence and do more than have faith. Everyone has faith ([Romans 12:3](#)), but not everyone uses it. You must believe God's promises and statements that healing is available to you, and you must believe that you receive healing when you pray ([Mark 11:24](#)). The difference between the person who believes in God and the person who believes God is that the latter will speak and act according to what he believes.

I've met people in prayer lines who have been in plenty of healing services without receiving anything. Once enlightened, they admit that they never once believed they received anything when they prayed. In other words, they didn't follow the rulebook and that's why they didn't get any results. They believed in God but they did not believe God.

Failure to believe God means that either (1) you are unsure of what He has promised to do for you, or (2) you are not sure that God will keep His promises and back His statements of fact in the Bible. You take care of both problems by reading God's Word. You will find out what He promised you, and you will see that God has been faithful to His Word throughout all the ages. You will start to understand that God will not make an exception out of you, and that His promises are just as valid as if He appeared to you in person and said them. Get to know God through His Word. That is the only way you can get to know Him better. The better you know Him, the more you will trust Him because you will see how trustworthy He is to back His Word.

Faith Is a Gift from God

God has given the measure of faith to every man, including YOU ([Romans 12:3](#)). This faith is something you have as a gift that God gave you; it is not something that you worked up yourself. If it were, you'd have something you could brag about, but because it is God's gift and not the result of your efforts, you have no grounds for boasting. Paul put it this way:

Ephesians 2:8-9:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Not of works, lest any man should boast.

Most Christians take this passage to read that salvation is the gift of God rather than the result of human effort. While that IS a true statement, it is not the statement that Paul made in this passage. What he actually said was that you were saved through faith, and this faith was not "of yourself" (something you came up with) but was rather the gift of God. This faith that saved you was not the result of your works, lest you should boast.

Why is this difference important? So many Christians have put the pressure on themselves to "work up" faith. Yet this verse is plain that faith is something that God has already given you, not something that you have to work up or work for. If you have the mindset that YOU have sole responsibility to "raise your faith level," you will miss the glorious fact that JESUS is the "Author and Finisher of your faith" ([Hebrews 12:2](#)).

You still must hear the Word of God so that your God-given faith can latch onto specific things. If you don't know what is yours, your God-given faith can't receive it. But when you hear what God says about something specific, you can exercise your God-given faith for that particular blessing and walk in that blessing.

The devil likes to whisper, "Your faith is defective. You'll never get anything." But since when does God give out defective merchandise? What kind of faith do you think that Jesus is the author of? Faith that doesn't work? It would be totally out of line with God's character to give you a defective gift. The faith that is yours as a gift from God DOES work! Others have used that faith to receive miracles, and so can you.

If you're a Christian, you have ALREADY used the faith that God gave you to believe for the most important thing of all – the new birth. You can use that faith for other things now, including healing.

See also:

[You Have Faith](#)

Forever Settled

The issue of your healing is not up for debate in heaven or on earth. Jesus paid for you to have it, so you are entitled to it. What you need to see is that God is not like men. When a man says, "If elected, I will give you MORE government freebies while CUTTING your taxes," you would probably roll your eyes and figure that he would be perhaps the ten thousandth politician to promise taxpayer-sponsored giveaways to get elected and then break his word. (He probably WOULD get elected because people want to believe him – they're in denial of the math behind the government budget. A more honest candidate could say, "In order to stave off eventual national bankruptcy, hyperinflation and chaos from an out-of-control national debt, we need immediate huge tax increases and drastic cuts to all government programs." He would be right, but he wouldn't be elected!) But when GOD says something, that's a different story. GOD is not a politician that He should lie! In fact, God is INCAPABLE of lying because He is a completely honest being!

God Cannot Lie

Numbers 23:19:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

1 Samuel 15:29:

And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

Psalm 89:34:

My covenant will I not break, nor alter the thing that is gone out of my lips.

Hebrews 6:18:

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Titus 1:2:

In hope of eternal life, which God, that cannot lie, promised before the world began;

Now consider what the Bible says about your healing in the light of the verses above. God cannot lie, so He did not lie when He said that He is the Lord Who Heals You ([Exodus 15:26](#)) and that He heals all your diseases ([Psalm 103:3](#)). He did not lie when He said that Jesus was made sick in your place ([Isaiah 53:4](#), [Isaiah 53:10](#), [Matthew 8:17](#)) and that by His stripes you were healed ([Isaiah 53:5](#), [1 Peter 2:24](#)). He did not lie when He said that we can cast out demons and lay hands on sick people, who will recover ([Mark 16:17-18](#)) and that we can do the works that Jesus did ([John 14:12](#)). He did not lie when He expressed His desire for us to prosper and be in health ([3 John 2](#)). He did not lie when He said that a bedridden person can call for the church elders, and that the prayer of faith WILL raise up that sick person ([James 5:14-15](#)). He did not lie when He said that He would take away from you ALL sickness ([Deuteronomy 7:15](#)). He did not lie when He said that Christ has redeemed you from the curse of the Law ([Galatians 3:13](#)), which includes EVERY sickness that there is ([Deuteronomy 28:61](#)).

When God Says Something, It's Settled

When God has given His Word on something, you can depend on it. Everything He says is settled FOREVER:

Psalm 119:89:

For ever, O LORD, thy word is settled in heaven.

Psalm 138:2:

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

God has given His Word on healing, so the matter of your healing is forever settled in heaven.

The VAST majority of Christians fail to realize that healing is part of their covenant, so they [petition God](#) for their healing. They don't realize that the matter is forever settled. When something is forever settled, you DON'T go to God and ask Him to do something new. You rely on what He has already said, and as far as you are concerned, that settles the matter.

God has already made clear that you are redeemed from ALL sicknesses, which means that healing is RIGHTFULLY YOURS right now. That is a forever-settled fact. So don't try to reopen a closed case! God's will for your healing has been irrevocably stated. God cannot go back on what He said now that those words have come forth from His lips.

You can now approach God and believe that you receive the healing that He has ALREADY PROVIDED for you, knowing that as far as He is concerned, the matter of His will to heal you is FOREVER SETTLED!

Different Ways to Get Healed

There are different methods of healing in the Bible. This may have made you wonder what the proper way to get healed is. The good news is that there is more than one way to get healed, and all of the methods work! Some are easier than others. God has made provision for everyone from the newest believer to the most mature Christian to be healed. These are roughly in order from the easiest methods to the methods that require more faith.

Manifestations of the Holy Spirit

Sometimes the Holy Spirit uses a believer as a vessel to heal someone who is not exercising faith for his healing. The Bible describes gifts of healings as a manifestation of the Spirit in [1 Corinthians 12:8-11](#) and [1 Corinthians 12:28-30](#).

Sometimes even unbelievers receive healing this way. The gifts of healings operate as the Spirit wills, so you cannot “claim” that you will be healed by a special manifestation of the Holy Spirit. However, you do not necessarily need any faith to receive this way. This is probably the easiest way to receive a healing.

At other times, there may be a word of knowledge for a certain illness, and you may be asked to come forward in a service to have hands laid on you. You may need to exercise some faith to receive from the anointing. Sometimes the anointing can be so strong that you won't need any faith at all. The stronger the anointing, the less faith you need. If there were no healing anointing at all, you could still receive 100% by faith, as pointed out below, but if it was really God giving the minister a word of knowledge, He would not tease you by calling out your condition and then not making healing available if you'll respond.

This can be linked closely with the laying on of hands (covered separately below), although it is possible to be healed through the gifts of the Spirit without hands being laid on you. For example, I have had people get healed spontaneously while I played the piano or sang. I never laid hands on those people. Some ministers announce healings through the word of knowledge without touching people. Sometimes people come forward and the anointing is so strong that they can't even walk up to the minister to get hands laid on them. Occasionally, the anointing may be so strong that the minister can't get off the floor, either. It happened in Solomon's temple under the less glorious covenant, so why not now under the more glorious covenant ([2 Corinthians 3:7-11](#))?

The Glory of God

In services where Jesus is worshipped in spirit and in truth, God may manifest His glory in the service. When this happens, people sometimes get healed spontaneously, whether they were expecting anything or not. At other times, the minister may direct those needing healing to just believe that they receive while God manifests His presence. It is easier to receive your healing when the anointing is all over the place. I have found that even if you don't get healed, you may be pain-free as long as the anointing stays; the anointing seems to be a very effective painkiller. After all, the anointing removes burdens and destroys yokes ([Isaiah 10:27](#)).

I remember preaching a particular service overseas, expecting to have a time of laying hands on the sick at the end. That was my plan before the service even started. When we got to the end, I sensed that the healing anointing was in the room, but I had no leading to lay hands on anyone. The only thing I felt led to do was sing a worship song I'd written and play the piano. People were healed of serious problems without anyone touching them. To be honest, I almost freaked out. People started coming up and testifying about how God's power suddenly hit them, instantly healing them. They talked about feeling "lightning bolts" hit them. I was probably the most surprised one of the bunch, though I shouldn't have been. I had become so used to laying hands on the sick at the end of services that I had slipped into a mindset that laying on of hands was the official way that God heals people at church services. Yes, it is one way, but God has other ways. A "no-contact" method is a lot easier on the minister. In large evangelistic crusades, God may have to move without the laying on of hands just because so many people need healing.

Believing + Medical Help

If you are not ready to simply believe for your healing, it is no sin to use whatever natural means you can to get healed or at least to get some relief for your condition until you get healed. This is not God's best, but it beats suffering. You can ask God to give the doctors wisdom to figure out what to do about your condition. You can believe for a speedier recovery than usual. You can find something you can believe for even if you are not ready to believe for your complete healing.

I am not saying that you should believe that by Jesus' stripes you were partially healed. That would not be true. But because healing is rightfully yours, you can legally believe for any part of it. Many times, you can have more than one condition, and you are ready to stand in faith in one but not the other. It's better to be healed of one (for now) than to keep them both!

You can't receive something you can't believe for. If you can believe for wisdom for the doctors and a speedy recovery, but can't believe for a complete healing, go ahead and receive what you can believe for. I've heard plenty of "supernaturally speedy recovery" testimonies over the years! We're all growing in our walks with the Lord, and we have to operate where we are in our faith walks, not where we'd like to be someday. Don't let anyone ridicule your faith if you trust God to guide the surgeon. I would rather hear that you believed God for a successful operation and had a supernaturally good one rather than hear that you died trying to believe God for a complete healing with no medical intervention.

Anointing with Oil and the Prayer of Faith

This method only applies to those who are too sick to go to church on their own. Please understand that this is a command, not an option. If you are in the hospital or laid up at home, you are supposed to call for the elders of the church to come and lay hands on you, anoint you with oil in the name of Jesus, and pray the prayer of faith over you ([James 5:14-15](#)). The Lord will raise you up. If you're still an unbeliever, you will also be forgiven for any sins you may have committed that made you sick in the first place. (If you're a believer, your sins are forgiven already – see [Forgiven People Can Be Healed](#).) If you don't have a church, we have just identified one problem you need to solve right away. A televangelist is not your church. He cannot come anoint you with oil in person. (I'm not against televangelists unless they try to tell you that you only need them and not a local church.)

If you just have a cold or something, there is no need to call the elders together! [James 5:14-15](#) talks about a serious situation. If people called the elders every time they had colds, many elders would have full-time jobs just visiting people. If you can make it to church, go request laying on of hands there.

You can get healed this way even if you personally don't have mountain-moving faith. God honors the faith of the elders as well as your obedience to His command to have them anoint you and pray the prayer of faith over you.

By the way, do not get mad if the elders don't visit you in the hospital if you never called and told them that you were there! Amazingly, some people really get mad about this; I guess they assume that if the pastor is really "in the Spirit," he will just know that they missed church because they were in the hospital as opposed to being on vacation or something. It is a violation of this Bible command to wait for them to call you. You are commanded to call them. (If you are unable to even make a call, have someone do it for you.)

It is also biblical to have an anointed cloth brought to you from a service where the healing anointing was in manifestation. But if you do so, you must do it in addition to the command in James, not instead of following that command.

It is a crying shame that most churches do not believe and practice [James 5:14-16](#). Instead of sending the elders to anoint with oil and pray the prayer of faith, the pastor (or whatever they call the leader of the church) comes out and prays for the sick person to have patience and peace in his trial. The sick person stays sick and is “remembered” (but not necessarily prayed for) on Sunday morning. This is simply disobedience to the Word. That’s tough, but it’s the truth. After all, how many ways can you interpret [James 5:14-16](#)?

You can even request laying on of hands if you’re an elder yourself and you’re in the hospital. Don’t be too proud to obey God’s command!

Laying on of Hands

This method is good for younger believers. Another believer (who believes [Mark 16:18](#)) lays hands on you in the name of Jesus, and you recover. This method of healing should be part of the basic education of every new believer. That’s not my private opinion; that’s God’s opinion, as expressed in [Hebrews 6:1-2](#). The laying on of hands is one of the six fundamental doctrines of Christ for a new believer to know. Laying on of hands can impart more than just healing, and I’m not saying that laying hands for healing is the entire “doctrine of the laying on of hands,” but it is surely an important part. Jesus also laid hands on children just to bless them, to the consternation of the disciples ([Matthew 19:13-15](#), [Mark 10:13-16](#), [Luke 18:15](#)). So it is okay to have a time of laying on of hands just to bless people! Laying on of hands was also a way of installing people into ministry positions ([Acts 6:5-6](#), [Acts 13:1-3](#), [1 Timothy 5:17-22](#)), imparting the Holy Spirit ([Acts 8:17-18](#), [Acts 19:6](#)), and bestowing other impartations ([1 Timothy 4:14](#), [2 Timothy 1:6](#); the latter MAY be another reference to receiving the Holy Spirit in light of [2 Timothy 1:7](#), but you could take it either way.

This is one of the easier methods because someone else’s faith gets involved with yours. Not only do you believe that Jesus told the truth about laying hands on the sick, but the person laying hands on you does, too.

No wonder Paul used this method to heal the first person on an island when the rest had not seen God’s healing power yet; that healing encouraged the rest of the sick people to receive healing ([Acts 28:8-9](#)).

In fact, we see that at Nazareth, where unbelief prevailed, laying on of hands was the ONLY method that imparted healing to anyone ([Mark 6:5](#)). So we would be safe to say that laying on of hands works when nothing else does! Remember this the next time that you minister somewhere where there is a lot of unbelief!

Although laying on of hands is ideal for new believers, it is certainly not a sin for a mature believer to request the laying on of hands for his healing, either.

Communion

While this is not technically another way to receive healing, we found when we pastored that a disproportionate number of healings happened during communion services. I believe that this was because we were deliberately remembering that Jesus' body was broken so that our bodies could be whole. Our Law-stipulated physical punishment for sin was laid on Him so that now we are redeemed from sickness. We always preached this part of the Lord's Supper along with Jesus' shed blood – many people forget about His broken body and they don't even know why His body would have to be broken. In fact, a good thing to ask opponents of divine healing would be, "If Jesus did not have to bear a PHYSICAL penalty for our sins, why did His body have to be broken? Why couldn't He have just shed His blood to provide forgiveness for our sins?"

One reason there is so much sickness in the body of Christ is that people don't understand the significance of the broken bread, so a communion service is an ideal time to remind people that Jesus' body was broken so that ours could be whole. (You might expect me to quote [1 Corinthians 11:27-32](#) to back this, but that passage is really more about sickness that fell as judgment on those who partook frivolously of the Lord's Supper.)

I also believe that obeying the Lord's command to "do this in remembrance of Me" is something that He blesses, so it is no surprise to see signs and wonders follow our obedience to receive the Lord's Supper in remembrance of Him.

The Prayer of Agreement

Jesus gave us the right to pray in agreement with one or more other believers. He guaranteed that He would be "in the midst of us" when we gathered in His name. This Scripture, [Matthew 18:18-20](#), is sometimes misunderstood to mean that Jesus is present whenever we have church and it's used to console each other when attendance is lousy at a meeting. But Jesus is present even if one person shows up, because Jesus lives in believers. He walks in the moment that you walk in! So it is bad theology to think that Jesus is not present unless you get two or three people together, at which point He shows up. That's not what He was talking about. He was talking about gathering in His name to agree on something, and saying that He would be there in the midst of us to make it happen when we agreed on it.

You and another believer can agree that you are legally healed by the stripes of Jesus and that sickness must leave your body. This takes a little more faith on your part than the previous methods. If you do not really believe that you can do this because Jesus paid for your healing, you are not in agreement, and thus you are not truly praying the prayer of agreement! However, it is still easier to have someone agree with you than it is to just do it yourself. Many times, the prayer of agreement will be prayed along with the laying on of hands.

If you are praying for a sick person, it is important to enter into agreement with him. There is no point in “agreeing” that the person will be miraculously healed if the person can only get in faith for a speedier recovery than normal using medical methods. You should share the Word with sick people. If they are not ready to believe for their complete healing, at least find something that you can agree on. Do this even if you would believe for more if you were in their shoes (or out of their shoes and in their bed).

The prayer of agreement will work if the person who needs healing is one of the people agreeing. Otherwise, you can't force something onto someone by “agreeing” that he will be healed! Trying to “agree” that Aunt Dorothy in Alaska will be healed without her knowledge or consent won't work any better than “agreeing” that she will be saved without her knowledge and consent!

Confessing Sins to Each Other and Praying for One Another

James goes on to say that we (believers) should confess our sins to one another and pray for one another, and the result would be that we would be healed. I don't think that we can state confidently that James said to pray FOR one another's healings in particular. Job was healed when he prayed for his friends, not by his friends praying for his healing. You can read James's instructions in [James 5:14-16](#). I believe what he's saying is that if we are “real” with each other about our struggles and we pray for each other, this will result in healing. I don't think he's saying that we should “pray for one another's healing;” I think the comma is where it belongs after “pray for one another.” In other words, we confess our faults to one another and pray for one another, that we may be healed, as opposed to saying that we confess our faults to one other and pray for one another that we may be healed (note the missing comma in the second version). The original Greek is unpunctuated, which gives you some liberty to punctuate it either way, but I believe that the first way is more consistent with the rest of Scripture.

I should also point out that I DO believe in praying for the sick, but not in praying for God to heal the sick. It doesn't seem to me that James could be say that we should ask God to heal each other because it is senseless to have other people “ask God to heal you” when His Word says that He has already done everything necessary about the matter. We can, though, ask God to help others receive the healing that already belongs to them. We can pray that they will be illuminated about this and that this fact will become real to them.

If you DO believe that this passage says that we should “pray for each other's healing (and I can see how people might think that), you would need no other Scripture to prove that God wants us all well. God would never command us to pray a prayer that He would not answer, and His answer won't be “No” or “Wait.”

I had an interesting experience along these lines when I had a headache off and on for a day and a half for no obvious reason. My wife and I were praying for a friend in person about a matter not even related to divine healing, and while we were praying, it felt like someone poured something warm and tingly all over my head. I was fine from that point on.

Touching a Christian

A sick person can be healed just by touching a Christian in faith. A Christian is part of the Body of Christ, the fullness of Him ([Ephesians 1:23](#)), so for us to be His fullness, we must be able to minister as He did. After all, He did say that we would do the works that He did ([John 14:12](#)). One of those works was having people go up to Him, touch Him, and be healed through the anointing that was on Him. If that happened to Him, it should happen to us as well.

Speaking the Word

God's Word is health (medicine) to ALL your flesh ([Proverbs 4:20-22](#)), so it makes sense that you should speak it and expect that your body will respond to it. Where the word of a king is, there is power ([Ecclesiastes 8:4](#)). God is the King in His Kingdom, and His words are powerful. As you reflect on God's Word and speak it, you may find that healing comes without any other method being necessary.

As pointed out elsewhere, there is a confession unto faith, where you renew your mind with the Word, and a confession of faith, where you speak the Word that your mind is already renewed to. It is the latter that produces results because there is faith behind what you say.

Receiving by Faith

You can receive healing anytime, anywhere, without anyone else's involvement, by following [Mark 11:24](#) (believing that you receive when you pray). You first must understand that Jesus purchased your healing already and that God is just waiting for you to take it. If you feel that you must twist God's arm to get Him to heal you, you are not yet ready to receive your healing in this way.

You are simply receiving a gift from God that has been reserved for you since Calvary. Contrary to what people might tell you, this is not a difficult thing to do. Let's face it, the people in the Bible who touched Jesus' clothes did not have the wealth of Bible teaching that we have today. Yet they managed to have it "done unto them according to their faith!" If it didn't take them years to figure this out, so it doesn't have to take you years, either.

Besides, if you are saved, you already know how to receive a gift that has been laid up since Calvary. That is how you were born again. You are a believer. Your spirit has been created in God's image in righteousness and true holiness ([Ephesians 4:24](#)). It just as natural for a believer to believe as it is for a sinner to sin!

The only thing that makes this hard is the enormous amount of junk teaching in the church world that makes fun of divine healing and those who practice it and leaves you with the mistaken idea that you cannot really practice [Mark 11:24](#) and receive your healing.

Speaking to Your Condition

A related, but slightly different, method is to speak to your condition directly yourself and command it to leave in the name of Jesus. The basis for this is [Mark 11:23](#), where Jesus said that you could speak to a mountain and it would be thrown into the sea. He said that if you say something with your mouth and believe it in your heart, you will have whatever you say. Prayer is not even mentioned in connection with this method. Prayer is not necessary to heal an illness; the exercise of your God-given authority as a believer over sickness is sufficient.

Jesus was not concerned with having you literally throw a mountain into the sea. That could cause trouble unless you also have the faith to stop the killer waves and other damage that could result from doing so. The point was that your words contain virtually unlimited power when faith backs them. You have the authority to speak a thing and have it come to pass.

Everyone uses this principle. The trouble is that the unbeliever and the immature believer use it against themselves. They get into fear and believe what the devil says instead of what God says. They speak what the devil says, and that comes to pass. Jesus did not say that you would have whatever you believe and say as long as it is good. You will have whatever you believe and say whether it is good or bad! Unbelievers can do this because this applies to whosoever.

The people whom Jesus commended for having great faith were those who believed so much in the power of words that they did not need anything else.

In [Matthew 15:22-28](#), a Gentile woman who was not under the Old Covenant persisted in demanding that Jesus do something about her demon-possessed daughter. Jesus merely spoke words. He did not visit the daughter. The woman believed the words that Jesus spoke and her daughter was healed. Jesus said that this woman had great faith.

In [Matthew 8:5-13](#) and [Luke 7:2-10](#) you can read an account of a centurion who understood authority. He believed that Jesus could just speak words and his servant would be healed. He did not even ask for a personal visit. Jesus spoke words and the servant was healed immediately. Jesus marveled at this man's great faith and said that He did know of anyone in Israel with such faith.

In [John 4:46-53](#), a nobleman did request a personal visit, but Jesus simply spoke words instead. The man believed that Jesus' words had authority, and the man's son "began to amend" at precisely that moment. Jesus never visited or touched the boy.

Jesus demonstrated the power of words to His disciples when He cursed the fig tree. The next morning, there was visible proof that it was dead, although this process started immediately but invisibly. This is the context for [Mark 11:23-24](#) as well as [Matthew 21:18-22](#). This is a good lesson when you are using words to make the sickness in your body die. Like the fig tree, the sickness may not immediately appear to be dead even though it starts to die the minute you speak. After a while, as long as you stay in faith, what was once only on the inside will manifest on the outside. You can "speak death" to something as Jesus did. Death as well as life is in the power of the tongue ([Proverbs 18:21](#)).

We can surmise from Jesus' statements about great faith that people who are experienced in walking in faith would use this method. A new believer would probably not receive his healing this way although he is legally entitled to do so as much as a mature believer.

Take Your Pick!

You can be healed in any of these ways. Use whichever you feel like using. If you don't feel ready to use the more "advanced" methods, use the easier ones. The main idea is to get healed! In His mercy, God has given you many ways to receive your healing!

You Are Holy and Worthy to Receive Healing

[Ephesians 4:24](#)

You are not some unworthy, sinful little worm. You are a new creature in Christ. You are holy. You are righteous. Therefore, you are worthy to receive healing. Do not pray to be holy, and do not pray to be found worthy. You already are both because of what Jesus Christ did for you. Failure to realize this will hinder your prayer life, because you will feel unworthy to receive your healing. God says you are holy and worthy. This does not mean that we bow down and worship you, but in God's eyes you are already holy and worthy to receive anything He provided in Christ because you are in Christ.

You are holy. You can present yourself a living sacrifice, holy and acceptable to God ([Romans 12:1](#)). The temple of God is holy, which temple you, as part of the church as a whole, are ([1 Corinthians 3:16-17](#)). The children of believers are considered holy ([1 Corinthians 7:14](#)). We were chosen before the foundation of the world to be holy and without blame before Him in love ([Ephesians 1:4](#)). We are growing into a holy temple of the Lord ([Ephesians 2:20-21](#)). Christ gave Himself for the church so that it might be holy and without blemish ([Ephesians 5:25-27](#)). You are reconciled in the body of His flesh through death, to be presented holy and unblameable and unreprouvable in His sight ([Colossians 1:21-23](#)). You are the elect of God, holy and beloved ([Colossians 3:12](#)). First Thessalonians was to be read to all the holy brethren ([1 Thessalonians 5:27](#)). God wants men everywhere to lift up holy hands ([1 Timothy 2:8](#)). You are one of the holy brethren referred to in [Hebrews 3:1](#). You are part of a holy priesthood ([1 Peter 2:5](#)). You are part of a royal priesthood, a holy nation ([1 Peter 2:9](#)). The Holy Spirit in you is called, as if you couldn't figure this out, the spirit of holiness ([Romans 1:4](#))!

The fact that God lives in you is proof that you are holy. God would not allow anything unholy into His presence in the Old Covenant. You are God's holy temple under the New Covenant, as you can see above.

You are worthy to receive healing because you are righteous! You are the righteousness of God in Christ ([2 Corinthians 5:21](#)). By the obedience of one [Christ] you have been made righteous ([Romans 5:19](#)). Your faith is counted for righteousness ([Romans 4:5](#), [Galatians 3:6](#)). Jesus condemned sin in the flesh so that the righteousness of the law might be fulfilled in you ([Romans 8:3-4](#)). Righteousness is of faith ([Romans 9:30](#)). You have received the gift of righteousness ([Romans 5:17](#)). With the heart man believes unto righteousness ([Romans 10:10](#)). The kingdom of God is righteousness, peace, and joy in the Holy Ghost ([Romans 14:17](#)).

Christ Jesus is made unto you righteousness ([1 Corinthians 1:30](#)). The New Covenant is called the ministration of righteousness ([2 Corinthians 3:9](#)). You, as a believer, are called righteousness in [2 Corinthians 6:14](#). Paul talked of being found in Him [Christ], not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ([Philippians 3:9](#)). Noah was an heir of the righteousness which is by faith ([Hebrews 11:7](#)). Abraham believed God, and it was imputed to him for righteousness ([James 2:23](#)).

There is no question that you are righteous right now if you are born again. Yet for some reason this is controversial today. Many still insist that you are still a fallen sinner and that your sins are just covered. According to this popular view, you are actually unrighteous, but the blood of Christ puts a righteous covering on you so that God sees you as righteous. This “covering” of sins is an Old Testament idea, not a New Testament idea. David could talk about his sins being covered, and that is the best that he could have under his covenant. However, your sins are more than covered, regardless of what certain songs may say. They are obliterated. You have more than a covering of righteousness. You are the righteousness of God in Christ. Your sins are washed away, not covered.

The verse at the beginning of this discussion proves that you have been recreated in righteousness and true holiness. Your new born-again spirit is righteous and holy, not sinful, and not in need of any kind of covering. Jesus Christ took your sin and gave you His righteousness. Your born-again spirit is every bit as righteous before God as Jesus Christ is!

Those who object to this say that if we were really just as righteous as Jesus was, we could not sin. That is not true. Your mind, to the extent that it is unrenewed with God’s Word, can lead you into sin. Your body, if you listen to its sense-realm information, can lead you into sin. God does not say that your mind is righteous or that your body is righteous. Your mind is not born again and your body is not born again. Your spirit is born again. Your born-again spirit is the “new man” that was created after God in righteousness and true holiness. You were re-created in God’s image. You are not omnipotent, omnipresent, omniscient, or worthy to receive worship, but you look like God on the inside. Your spirit was literally born of God.

Because you are righteous, your prayers for healing avail much! “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” ([James 5:16](#)).

What about other Scriptures that command us to be holy? Why would God command us to be something that we already are? These Scriptures speak of holiness in conduct, not holiness in terms of standing with God. Your holy conduct should reflect your holy standing.

See yourself the way God sees you. You are righteous. You have the right to receive healing from God along with all His other blessings. You are His holy temple. God was very concerned about the condition of His temple in the Old Covenant. He didn’t want to live in a run-down dump. Surely He does not want His current temple – you – to be a run-down dump, either.

Who You Are and What You Have

Look at who the Bible says you are and what the Bible says you have because you are in Christ. Then see if it makes sense to you that God would do all of this for you and leave out the healing of your body! I don't even claim that this is a comprehensive list, though it covers a lot.

You have eternal life ([1 John 5:11-13](#)). You shall not perish, but have everlasting life ([John 3:16](#)). You have everlasting life ([John 3:36](#)). You shall never see death ([John 8:51](#)). You will never die ([John 11:26](#)). [These speak of spiritual death.]

You are redeemed with the precious blood of Christ ([1 Peter 1:18-19](#)). You are justified freely by God's grace by the redemption that is in Christ Jesus ([Romans 3:24](#)). You are justified by Jesus' blood and saved from wrath through Him ([Romans 5:9](#)). Jesus has delivered you from the wrath to come ([1 Thessalonians 1:10](#)). God has not appointed you to wrath ([1 Thessalonians 5:9](#)). You are reconciled to God by the death of His Son ([Romans 5:10](#)). You have peace with God through our Lord Jesus Christ because you are justified by faith ([Romans 5:1](#)). You have been reconciled in the body of Christ's flesh through death so that you could now be presented holy and unblameable and unproveable in His sight ([Colossians 1:21-23](#)). You are reconciled to God ([Ephesians 2:16](#)). You have redemption through Jesus' blood, the forgiveness of sins ([Ephesians 1:7](#)). You are forgiven for all your sins ([Ephesians 4:32](#), [Colossians 1:14](#), [Colossians 2:13](#), [Colossians 3:13](#), [1 John 2:12](#)). You were purged from your old sins ([2 Peter 1:9](#)). God forgets your sins ([Hebrews 8:12](#), [Hebrews 10:17](#)). You can be sprinkled from an evil conscience ([Hebrews 10:22](#)).

You are the righteousness of God in Christ ([2 Corinthians 5:21](#)). You are righteousness, you are light, you are Christ [to the world by being part of His body], and you are the temple of God ([2 Corinthians 6:14-16](#)). There is no condemnation for you ([Romans 8:1](#)). The righteousness of the law is fulfilled in you ([Romans 8:4](#)).

You have been created after God in righteousness and true holiness ([Ephesians 4:24](#)). You are a new creation in Christ; the old has passed away and all things have become new ([2 Corinthians 5:17](#)). You are born of God ([1 John 5:1](#)).

Your old man is crucified with Christ so that the body of sin might be destroyed, that henceforth you should not serve sin ([Romans 6:6](#)). You are freed from sin ([Romans 6:7](#)). You are dead to sin and alive unto God through Jesus Christ our Lord ([Romans 6:11](#)). You are under grace, and sin has no dominion over you ([Romans 6:14](#)). You are dead to sins ([1 Peter 2:24](#)). You are made free from sin, and have become the servant of righteousness ([Romans 6:18](#)). You are dead to the law by the body of Christ ([Romans 7:4](#)), and delivered from the law ([Romans 7:6](#)). You have eternal redemption by the blood of Christ ([Hebrews 9:12](#)). You were baptized into Christ's death, so that as He was raised from the dead by the glory of the Father, you should walk in newness of life ([Romans 6:4](#)).

You are more than a conqueror through Him who loved you ([Romans 8:37](#)). You have received abundance of grace and of the gift of righteousness, so you shall reign in life by one, Jesus Christ ([Romans 5:17](#)). You are a king and a priest unto God ([Revelation 1:6](#)), a king and a priest on the earth ([Revelation 5:10](#)). All things are under your feet (since the Church is Christ's body and thus His feet on the earth) ([Ephesians 1:22](#)). God gives you the victory through our Lord Jesus Christ ([1 Corinthians 15:57](#)) and always makes you triumph in Christ ([2 Corinthians 2:14](#)). You are part of a chosen generation, a royal priesthood, a holy nation ([1 Peter 2:9](#)). The Lord will deliver you from every evil work, and will preserve you unto His heavenly kingdom ([2 Timothy 4:18](#)). You have overcome the world ([1 John 5:4-5](#)). You are made alive together with Christ ([Ephesians 2:1](#), [Ephesians 2:5](#)) and have been raised up to sit with Christ in heavenly places ([Ephesians 2:6](#)).

You are delivered from this present evil world ([Galatians 1:4](#)). You have been delivered from the power of darkness and have been transferred into the kingdom of God's dear Son ([Colossians 1:13](#)). You have the right to use the name of Jesus to make the knee bow of everything that is named ([Philippians 2:9-11](#)). You have overcome the wicked one ([1 John 2:13-14](#)). You have already overcome antichrist spirits ([1 John 4:4](#)). The Lord will establish you and keep you from evil ([2 Thessalonians 3:3](#)).

God freely gives you all things ([Romans 8:32](#)). You have received the Spirit of God so that you might know the things that are freely given to you by God ([1 Corinthians 2:12](#)). God gives you all things richly to enjoy ([1 Timothy 6:17](#)). There are many good things in you in Christ Jesus that you should acknowledge ([Philemon 6](#)). All things are yours ([1 Corinthians 3:21-22](#)). God's divine power has given you all things that pertain to life and godliness ([2 Peter 1:3](#)). God has already blessed you with all spiritual blessings in heavenly places in Christ ([Ephesians 1:3](#)). You shall never hunger or thirst ([John 6:35](#)). You are complete in Christ ([Colossians 2:10](#)).

Christ has received you to the glory of God ([Romans 15:7](#)). You are accepted in the beloved ([Ephesians 1:6](#)).

You have boldness and access with confidence through the faith of Jesus ([Ephesians 3:12](#)). You have access by faith into this grace ([Romans 5:2](#)). You have boldness to enter into the holiest by the blood of Jesus ([Hebrews 10:19](#)). You can draw near to God ([Hebrews 7:19](#), [James 4:8](#)). You can come boldly to the throne of grace, obtain mercy, and find grace to help in time of need ([Hebrews 4:16](#)). You are made near by the blood of Christ ([Ephesians 2:13](#)). You have access through Jesus Christ by one Spirit to the Father ([Ephesians 2:18](#)). You have been brought to God by Christ ([1 Peter 3:18](#)).

You have received a gift to minister to others ([1 Peter 4:10](#)). The manifestation of the Spirit is given to you for the benefit of others ([1 Corinthians 12:7](#)). You have been given grace according to the measure of the gift of Christ ([Ephesians 4:7](#)). You have gifts that differ from those of others by God's grace ([Romans 12:6](#)). You are God's workmanship, and God has already pre-ordained good works for you to walk in ([Ephesians 2:10](#)). You have been set in the Christ's body as it pleased God ([1 Corinthians 12:18](#)). God works in you to will and to do His good pleasure ([Philippians 2:13](#)). Your sufficiency is of God, who has made you an able minister of the new testament ([2 Corinthians 3:5-6](#)). Rivers of living water flow out of you when you minister to others ([John 7:37-39](#)).

You have the love of God shed abroad in your heart by the Holy Spirit ([Romans 5:5](#)). God teaches you to love others ([1 Thessalonians 4:9](#)).

You are no longer a debtor to the flesh to obey it ([Romans 8:12](#)). You have crucified the flesh with its affections and lusts ([Galatians 5:24](#)). You have put off the old man with his deeds ([Colossians 3:9](#)). You have escaped the corruption that is in the world through lust ([2 Peter 1:4](#)).

You are a child of Abraham ([Galatians 3:7](#)), blessed with Abraham ([Galatians 3:9](#)), a partaker of the blessing of Abraham ([Galatians 3:14](#)), and Abraham's child according to the promise ([Galatians 3:29](#)). You are an heir of God through Christ ([Galatians 4:7](#)). You are an heir ([Titus 3:7](#)), an heir of salvation ([Hebrews 1:14](#)). You are a joint-heir with Christ ([Romans 8:17](#)). In Christ you have obtained an inheritance ([Ephesians 1:11](#)). You are called to inherit a blessing ([1 Peter 3:9](#)). You are a fellow heir with the Jews ([Ephesians 3:6](#)). You are worthy to partake of the inheritance of the saints in light ([Colossians 1:12](#)).

God works in you mightily ([Colossians 1:29](#)). The Word of God works effectually in you ([1 Thessalonians 2:13](#)). He who began a good work in you will perform it until the day of Jesus Christ ([Philippians 1:6](#)).

God the Father is in you ([Ephesians 4:6](#)). God dwells in you ([1 John 4:15](#)). Your body is the temple of the Holy Spirit who is in you ([1 Corinthians 6:19](#)).

You [together with the Church] are the temple of God and the Spirit of God dwells in you ([1 Corinthians 3:16](#)). Your body is a member of Christ ([1 Corinthians 6:15](#)). You [together with the Church] are God's house ([Hebrews 3:6](#)).

You are a child of God ([Romans 8:16](#), [John 1:12](#), [1 John 3:1](#)). God is your Father and you are His child ([2 Corinthians 6:18](#)). You are joined to the Lord and one spirit with Him ([1 Corinthians 6:17](#)).

Christ is establishing you and God has anointed you ([2 Corinthians 1:21](#)). You have an anointing from the Holy One and you know all things ([1 John 2:20](#)). The anointing that you have received of Him abides in you ([1 John 2:27](#)).

Jesus has given you His glory ([John 17:22](#)). You are brought into glory ([Hebrews 2:10](#)). You are changed into the image of the glory of the Lord, from glory to glory, by the Holy Spirit ([2 Corinthians 3:18](#)). You are called, justified and glorified ([Romans 8:30](#)). You are called to God's kingdom and glory ([1 Thessalonians 2:12](#)). You are called by the gospel to the obtaining of the glory of our Lord Jesus Christ ([2 Thessalonians 2:14](#)). Christ in you is the hope of glory ([Colossians 1:27](#)).

You have glorious liberty ([Romans 8:21](#)). You are free with Christ's liberty ([Galatians 5:1](#), [Galatians 5:13](#)).

You are sanctified ([1 Corinthians 1:2](#), [Hebrews 10:10](#)). You are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God ([1 Corinthians 6:11](#)). Christ Jesus has been made unto you wisdom, righteousness, sanctification and redemption ([1 Corinthians 1:30](#)).

You are comforted by God in all your tribulation ([2 Corinthians 1:4](#)). God comforts you when you are cast down ([2 Corinthians 7:6](#)).

The world is crucified to you, and you to the world, in the cross of your Lord Jesus Christ ([Galatians 6:14](#)). You are crucified with Christ: nevertheless you live; yet not you, but Christ lives in you ([Galatians 2:20](#)). You are buried with Him in baptism and risen with Him ([Colossians 2:12](#), [Colossians 3:1](#)). You are dead and your life is hidden with Christ in God ([Colossians 3:3](#)). You are not of the world ([John 17:16](#)).

You have a High Priest – Jesus ([Hebrews 10:21](#)). Jesus lives to make intercession for you and is able to save you to the uttermost ([Hebrews 7:25](#)). Jesus is the author and the finisher of your faith ([Hebrews 12:2](#)).

The Spirit is poured out abundantly on you through Jesus Christ your Savior ([Titus 3:5-6](#)). You are in the Spirit ([Romans 8:9](#)). You have received the Spirit of adoption, whereby you cry Abba, Father ([Romans 8:15](#)). You are sealed with the Holy Spirit of promise unto the day of redemption ([Ephesians 1:13](#), [Ephesians 4:30](#)). You have been made to drink into one Spirit ([1 Corinthians 12:13](#)). The law of the Spirit of life in Christ Jesus has made you free from the law of sin and death ([Romans 8:2](#)). The Comforter shall abide with you forever ([John 14:16](#)). The Spirit of truth is in you ([John 14:17](#)). The Holy Spirit teaches you all things ([John 14:26](#)). He reminds you of Jesus' words ([John 14:26](#)). He testifies of Jesus ([John 15:26](#)). The Spirit guides you into all truth ([John 16:13](#)) and shows you things to come ([John 16:13](#)). He will show you the things of Jesus ([John 16:14-15](#)).

You have not been given the spirit of fear, but of power, and of love, and of a sound mind ([2 Timothy 1:7](#)). You are delivered from the bondage of the fear of death ([Hebrews 2:14-15](#)).

God will never leave you nor forsake you ([Hebrews 13:5](#)). The Lord is your helper, and you will not fear what man shall do unto you ([Hebrews 13:6](#)).

God has given you the measure of faith ([Romans 12:3](#)).

You shall not be ashamed because you believe in Jesus ([Romans 9:33](#), [Romans 10:11](#)). You shall not be confounded ([1 Peter 2:6](#)).

You, along with the rest of the Church, are being framed together into God's holy temple, a habitation of God through the Spirit ([Ephesians 2:20-21](#)). The Lord nourishes you, and you are a member of His flesh and of His bones ([Ephesians 5:30](#)). You have been baptized into one body ([1 Corinthians 12:13](#)) and are a member of the body of Christ ([1 Corinthians 12:27](#)). You, with the rest of the Body, increase with the increase of God ([Colossians 2:19](#)). You are in the household of God and are a fellow-citizen with all other saints ([Ephesians 2:19](#)). You are built up as a lively stone in a spiritual house in a holy priesthood ([1 Peter 2:5](#)). You and fellow believers are members one of another in the body of Christ ([Romans 12:5](#)). You are God's husbandry [farm] and God's building ([1 Corinthians 3:9](#)).

You are baptized into Christ and have put on Christ ([Galatians 3:27](#)). You and Christ are "of one" so He is not ashamed to call you His brother ([Hebrews 2:11](#)). As God is, so are you in this world ([1 John 4:17](#)). You are in Christ and He is in you ([John 14:20](#)).

Jesus became poor so that you through His poverty might become rich ([2 Corinthians 8:9](#)). God supplies all your needs according to His riches in glory by Christ Jesus ([Philippians 4:19](#)).

God is able to do exceedingly abundantly above all that you ask or think according to the power that works in you ([Ephesians 3:20](#)). God's power to you who believes is exceedingly great ([Ephesians 1:19](#)). You can do all things through Christ who strengthens you ([Philippians 4:13](#)).

You have a better covenant, established upon better promises than the Old Covenant ([Hebrews 8:6](#)). God puts His laws in your mind and writes them on your heart ([Hebrews 8:10](#)), and puts His laws into your heart and writes them in your mind ([Hebrews 10:16](#)).

God has called you out of darkness into His marvelous light ([1 Peter 2:9](#)). You are a child of the light ([1 Thessalonians 5:5](#)). You are light in the Lord ([Ephesians 5:8](#)). You shall not walk in darkness, but shall have the light of life ([John 8:12](#)). Jesus is your light, and you shall not abide in darkness ([John 12:46](#)). You hear and know Jesus' voice, and you follow Him ([John 10:27](#)).

You are the Lord's freeman and Christ's servant ([1 Corinthians 7:22](#)). You are free indeed ([John 8:36](#)).

Jesus and His Father love you and will manifest themselves to you by living in you ([John 14:23](#)).

Jesus Christ is your peace ([Ephesians 2:14](#)). Jesus gives you peace that the world cannot give ([John 14:27](#)). He made peace through the blood of His cross ([Colossians 1:20](#)). You have peace with God ([Romans 5:1](#)).

You can do the works that Jesus did and greater ([John 14:12](#)). You can ask anything in Jesus' name and He will do it ([John 14:14](#)). Jesus has chosen you to bear lasting fruit, that whatever you ask the Father in His name, the Father will give you ([John 15:16](#)). Whatever you ask the Father in His name, the Father will give you ([John 16:23](#)). You can speak to physical circumstances and they must obey you ([Mark 11:23](#)).

Jesus is preparing a place for you ([John 14:2](#)).

You have the mind of Christ ([1 Corinthians 2:16](#)).

All the promises of God are yea and Amen in Christ by you ([2 Corinthians 1:20](#)).

God makes manifest the fragrance of His knowledge by you ([2 Corinthians 2:14](#)).

You have God's treasure in an earthen vessel ([2 Corinthians 4:7](#)).

You are dead to the law, that you might live unto God ([Galatians 2:19](#)).

You are "the circumcision" (a true Jew) ([Philippians 3:3](#)).

You are renewed in knowledge after the image of Him who created you ([Colossians 3:10](#)).

God preserves your spirit, soul and body blameless until the coming of Christ ([1 Thessalonians 5:23](#)).

The angels are sent forth to minister for you ([Hebrews 1:14](#)).

You have obtained mercy ([1 Peter 2:10](#)).

God cares for you ([1 Peter 5:7](#)). The Father Himself loves you ([John 16:27](#)). He loves you with the same love with which He loves Jesus ([John 17:23](#)). Jesus loves you with the same love that the Father has for Him ([John 15:9](#)).

You have fellowship with the Father and with His Son Jesus Christ ([1 John 1:3](#)) and with the Holy Spirit ([2 Corinthians 13:14](#)).

You have the right to cast out demons, speak in tongues, be immune from poisoning, and lay hands on the sick and see them recover ([Mark 16:15-18](#)).

Would God give you all of these other blessings and leave healing out? Don't some of these blessings imply that you would need to be healed? For example, how can you reign in life as a king and a priest on the earth if you are laid up in the hospital for the rest of your life? If God gives you all things, surely He cannot leave healing out. If Jesus saves you to the uttermost, surely He saves you from sickness. If all things and all blessings are yours, surely healing is included.

If you can believe all that, surely you can believe this:

Jesus Himself took your infirmities and bore your sicknesses ([Matthew 8:17](#)).

The Spirit quickens your mortal body ([Romans 8:11](#)).

You are redeemed from the curse for breaking the law, which includes every sickness there is ([Galatians 3:10-14](#)).

You were healed by Jesus' stripes ([1 Peter 2:24](#)).

Your body and spirit are bought at a price and are God's ([1 Corinthians 6:20](#), [1 Corinthians 7:23](#)).

God wants you to prosper and be in health, even as your soul prospers ([3 John 2](#)).

Mistaken Prayer Mindsets

Most Christians do their praying with mistaken mindsets that get in the way of being able to receive anything from God on His terms. Let's look at what some of these mindsets are. If you see yourself in one or more of these, it's time to change your mindset so that you can receive healing or whatever else you need from the Lord!

The Courtroom Mindset

You picture yourself going to God's courtroom to present a request to heaven's Prayer Resolution Panel in order to get one of four decisions: (1) Yes (2) No (3) Wait (4) Silence (no decision). You expect that God will be the Judge for your individual case.

You've lost already if you think that God has to make a decision! Faith does not try to get God to make a decision! Faith receives what God in His grace has already decided to give you! If you are not SURE that God says YES to whatever it is, you need to hold off on prayer for now, read His Word and find out what He has to say. If you pray according to His will, He hears you and you KNOW you have the petition that you asked of Him ([1 John 5:14-15](#)). But if you doubt (that is, you don't know what the will of the Lord is ahead of time), you must not think you will receive anything ([James 1:5-8](#)).

By the way, being your own advocate before the Father is above your pay grade. Jesus is your Advocate ([1 John 2:1](#)) – the ONE Mediator between God and man ([1 Timothy 2:5](#)). You are not your own mediator! If He's the ONE, that job description is filled and you can't be another one.

The Tug of War Mindset

You see yourself at one end of a rope and God on the other end, and you are determined to have a Jacob-style wrestling match with God to get God to cave in and give you what you want.

This would be a sad state of affairs: you vs. God!

I'm aware of a famous quote from a great revivalist who used to be a lawyer, "Argumentative prayers are the best kind of praying." But with all due respect to him, argumentative prayers are NOT the way to believe and receive what you need! You receive when you agree with God, not when you argue with God!

You won't get answers to your prayers if you see God as your adversary. The devil is your adversary; God is for you, not against you ([Romans 8:31](#))! So stop seeing God as being against you, holding back your prayer answers. You'll get your prayers answered when you agree with God, which means agreeing with His Word. Rather than "You need to heal me!" (not biblical), side in WITH God and thank Him that He already paid for your healing when Christ paid for your sins. Then receive what God already paid for. Things work when you see yourself and God as being on the SAME side of your prayer!

The Majority Rules Mindset

This mindset concludes that the way to "move God" is to get as many people requesting the same thing of Him as much as possible. This lowers God to the level of most human politicians who try to please the majority.

Yet the truth is that you can be healed with nobody else praying for you as long as you "believe that you receive when you pray."

Heaven does not have a big thermometer poster like some charities have, so that if somehow you and others submit enough requests, God will finally move because the request-counter thermometer got to the top.

The mistaken "Majority Rules" attitude is also evident in many people's prayers for revival, their idea being that God will suddenly feel like doing something that He wasn't otherwise inclined to do if there is enough public pressure on Him. Again, the truth is that God isn't holding back anything from His church. He didn't give us the keys to only half His kingdom while keeping certain blessings locked up until enough people have "wail and travail" meetings beseeching Him for those special "revival" blessings, at which point He'll hand over the keys He's supposedly holding back until there is enough prayer.

The Bug Him until He Does It Mindset

This mindset pictures God as stingy, clenching your prayer answer in His fists unless you bug Him enough, at which point He will finally give in. At first He will supposedly tell you "No," but this will supposedly change to a "Yes" after you have pestered Him sufficiently with the same request.

Jesus explicitly taught against this mentality! Matthew 6:7 says, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." By contrast, "the prayer of faith" to "believe that you receive when you pray" is prayed exactly once! After that, you keep thanking God for what you already have, not telling Him that you don't have it by asking for it all over again. In fact, if you ask God for it a second time, you prayed in unbelief the first time because you obviously don't believe that the first prayer accomplished anything!

The Moses-Mode Mediator Mindset

This mindset often manifests in “revival” praying in some circles, resulting in desperate cries such as, “Spare thy people, O God, from Thy fierce wrath!” The general idea is that you now take the place of Moses as a mediator between God and men, stopping God from raining down judgment on your area. When it comes to healing, you see yourself as a mediator who must talk God into healing someone.

However, as we saw in [1 Timothy 2:5](#), the “mediator” position is already filled – by Jesus! There are no job openings for mediators between God and man in the New Covenant.

This mindset is just another “I’ll change God’s mind” approach, and all such approaches are inappropriate. You don’t need to change God’s mind – you need to let God change your mind with His Word ([Romans 12:2](#))! Then you will realize that God is quite fine the way He is, as He is already willing for everyone to have the healing that His Son already paid for.

The Who-Am-I Mindset

This mindset is encouraged by a number of “Christian” sermons and songs that moan about the author’s state – so unworthy, so undeserving, such a lowly worm, just a dirty, rotten sinner, and so on. Who am I to approach God, anyway? Who am I to think that God should hear and answer my prayers?

Well, for starters, you’re His blood-washed, forgiven child, who has access to God’s throne by the blood of Jesus ([Hebrews 10:19](#)). You’re a new creation – a saint, an ex-sinner. You are worthy and deserving because you’re created in God’s image in righteousness and true holiness ([Ephesians 4:24](#)). If you think you’re a dirty, rotten, undeserving sinner, you need to read [You Are Holy and Worthy to Receive Healing](#). If you want to know even more about who you are, read the discussion entitled [Who You Are and What You Have](#).

The “God Knows What’s Best, So ‘Whatever’” Mindset

This mindset assumes that whatever happens is the will of God and that He sometimes lovingly allows the devil to beat the stuffing out of you because He knows that sometimes it’s best for you to be roughed up and trodden underfoot by a defeated foe. So when you feel like you’re a doormat and Satan is wiping his feet on you, you assume that “Father knows best” and take it in stride rather than resisting the devil and his works in your life.

The fact that so many people end up in hell should be sufficient proof that “God’s best” cannot be determined by what actually ends up happening. Does God have a mysterious “plan” that involves many people suffering torment forever in the lake of fire because that is somehow for their good? After all, He allows it, and by some people’s theology, anything that He allows must be His will. Is that what He thinks when He allows you to sin?

God does indeed know what's best for you – healing and health! That's why He provided it for you and made it free for the taking. So don't defeat yourself in prayer with a "whatever" mentality. If you're basically going to throw up your hands and say, "Whatever happens, I'm good with it," why bother praying at all in the first place? If God is just going to give you what's "best" and if that could include suffering illness, you wouldn't need to pray at all; you'd just accept whatever happens as His mysterious will. I sincerely hope that by reading this and other discussions and God's own Word on the matter, you never fall into that trap.

How NOT to Pray for Your Healing

If you want to make sure that you never get healed, simply follow these instructions from ill-informed and ill-bodied people around the globe. These methods are practically guaranteed to ensure that you never receive your healing. Millions of sufferers worldwide can attest to the fact that these methods do not get you healed!

Let God Know How Sick You Are

Assume that the omniscient, omnipresent, all-seeing God has a blind spot when it comes to your condition. Enlighten Him with a detailed complaint about how bad your condition is. “Oh, God, I just can’t take this pain. It’s so bad. God, it hurts all over. I feel horrible. God, I’m so sick.” Make sure that you do not switch gears from complaining into anything the Bible calls prayer.

Beg and Plead with God to Heal You

Rather than believing the clear Scriptures that say that God is already willing to heal you, treat God as if He were a meanie who would barely give you the time of day, much less heal your body. Try to “talk Him into” healing you. State all the reasons why you think He should. Start with all the nice things you have done at church. Then proceed to the nice, clean, moral life you have been living. In no event should you bring up the fact that the blood of Jesus has made you righteous, because you are seeking to establish your own righteousness and worthiness to receive healing.

Take a lesson from the world’s “foxhole faith” and start making all kinds of promises of how you will serve God if He will just heal you. Make sure He understands that your service to Him is contingent upon your healing and that you are not consecrated to serve Him unconditionally at the moment. But, oh, how consecrated you will be after He heals you.

Pray the Same Prayer at Least 500 Times

Rather than believing that you receive your healing when you pray one time, don’t believe that you receive it at any time. Simply keep trying to “bombard the gates of heaven with your prayers” despite the fact that for you as a Christian, the gates aren’t shut.

Rather than taking to heart what Jesus said about using vain repetitions like the heathen, keep praying the same prayer over and over. “Oh, God, heal me. Oh, God, heal me. Oh, God, heal me. Oh, God, heal me.” is a fine one to start with. Later you can supplement this with, “God, hear my prayer. God, hear my prayer. God, hear my prayer (etc.)” Once you get good at this, you can come up with some clever permutations of each sentence to pray the same thing over and over without being strictly repetitious: “Oh, God, heal me. Heal me, Oh God. Oh, heal me, God.” (There are 24 possibilities with these 4 words alone.) This will make it at least a little less boring for the angels that are listening to your alleged prayer (the ones you haven’t already driven away with this blather).

Let as Many People as Possible Know about Your Sickness and Ask Them to Pray, Too

The more people you tell about your illness, the better your chances of finding people who, instead of agreeing for your healing, will agree that you have a big problem. Their unbelief can start to rub off on you. Telling everyone you know gives you an excellent chance to keep using your mouth to talk about how bad your condition is, which will help you stay in unbelief.

Determine in your heart that it is the quantity of prayers rather than the faith attached to them that will get you healed. Keep telling yourself, “If I could just get more people to pray for me, God would heal me.” Ignore any sensible folks who feel the need to share the Word with you rather than to simply pray for you. Consider prayer alone, irrespective of faith, to be the way to get healed. Then it will be done unto you according to your unbelief, and you can find some more people to complain to, oops, I mean, request prayers from.

Have Others Pray “Lump ‘Em All Together” Prayers

Instead of having others pray for you by name, insist that all prayer for you be done on a “lump ‘em all together” basis. Have your church just pray for “the sick” in general instead of for you in particular. Better yet, just have them “remember” the sick instead of actually praying for them. If they must pray for the sick, make sure that they pray “Bless the sick,” “Touch the sick,” or something else that does not involve the actual healing of the sick.

Get Unspoken Prayers to Be “Prayed” for You instead of Actual Prayers

Better yet, have them just think nice prayers about the sick. “Unspoken prayer requests” are the safest because they will always be unanswered prayer requests. They are a neat device to make sure that no one else can possibly pray in agreement with you.

Just Pray in Other Tongues All Night instead of Praying Anything in Your Native Tongue

Don't bother renewing your mind with the Word of God. Just figure that the Holy Spirit always prays in faith anyway, and let Him do all your praying for you. Ignore Paul's instructions to pray with the spirit and with the understanding. Also ignore the fact that you cannot receive anything in faith when you don't know what you're praying about. Just put your understanding in neutral rather than hooking it up with your spirit. Daydream, watch TV, play video games, listen to secular music and generally get carnal while praying in tongues.

Use Tongues to Pray the Devil Away

Attempt to "pray the devil away" by praying extra loudly, and supposedly authoritatively, in other tongues. This will give the devil a good laugh, because he doesn't understand tongues. Because you are nowhere told to pray to the devil, he will enjoy the undeserved attention you heap on him. The longer and louder you go, the better he will like it. Just don't believe in your authority in Christ. (If you were to do that, you would realize that you can just speak to the devil for a few seconds rather than praying to him.)

A similar method, in common use in the body of Christ, is to speak to the devil in a commanding tone of voice, but without really believing in your authority. Then pray rapidly, in special "fear tongues," to keep him away before he can get you back.

Ask God to Take Away Your Sickness

This method is popular, and it never loses its ineffectiveness. This is usually used by those who think God made them sick in the first place, but it can also be used by Christians who know that the devil is the author of sickness but don't understand their authority in Christ. Pray, "God, do something about this sickness. God, take away this sickness. God, stop the devil from doing this to me." Forget that stuff Jesus said about speaking to the mountain yourself, and ask God to "do something" about the mountain and to "take away" the mountain.

Give God Your Sickness

"Lord, I give You my cancer" sounds really humble, too. While it's hard to imagine how exactly you would give God cancer when heaven has none, or what God would do with that cancer if He had it, it's not about making Biblical sense – it's about repeating what countless other religious people said who "gave God their cancer." It's a great way to fob all the responsibility onto God so that whatever happens, it must be what He decided to do after you gave Him your cancer. Because it's all up to Him, if you don't get healed, well, that must be His will, right?

Get Pushy with God and Ask Him What's Taking Him So Long

Determine that any delay in receiving your healing is God's fault. Demand that He hurry up. Let Him know that you consider it unreasonable for Him to expect you to exercise patience between the time you pray and the time your healing manifests in your body, regardless of what [Mark 11:24](#), [Hebrews 6:12](#) and [Hebrews 10:35-36](#) say. Then get really mad and determine that He isn't doing anything for you anyway. These words will be self-fulfilling.

Better Still, Get Mad at Him for "Allowing" You to Be Sick in the First Place

Demonstrate your ignorance of who heals and who sickens by blaming God for your illness. Or at least lash out at Him for "allowing" it to happen to you. For the sake of consistency, also complain bitterly about all those years that He "allowed" you to be unsaved and all the people whom He "allows" to go to hell. Let Him know just how unfair and unjust you think He is.

Pray for God to Heal You "If It Be His Will"

Rather than taking the time to find out from the Bible what the will of God is concerning your healing, just ask Him to heal you "if it be His will." Do not read Jesus' "I will" answer to the leper when the leper asked about His will, because this might persuade you to stop using this prayer. If you want a break from praying for healing, also ask Him to help you be a witness to others if it be His will, and to help you walk in love if it be His will, and to help you stop sinning if it be His will.

Better Still, Pray for Character instead of Healing

Focus on God having God build your character through your illness. Pray for character to be developed in you instead of praying for your healing. Then you will get what you pray for. God will work on your character in answer to your prayer, but you will not get healed. God will not give you one thing when you ask for another.

Be Vague

Don't actually talk to God about healing. Instead, ask God to "touch" you, "bless" you, "comfort" you, "strengthen" you, or some other nonspecific thing. Join the many others who have gone to church services and walked away unhealed after someone prayed that God would "touch" them instead of "heal" them! For maximum non-effect, pray a beggy, pleady prayer like this one I heard a minister pray once: "Oh, please, just a touch from God. God, please let this be the night!" He didn't get any results, and neither will you.

Pray Halfheartedly, Knowing that You Can Live with It Anyway

Do not treat your illness seriously. Why should you, if it isn't a serious illness? Just pray out of sense of duty that it's the thing to do, and because you know that all the "faith people" at your church would approve. Then flesh out by watching game shows and soap operas, reading a couple of tabloids, and playing violent computer games, and don't bother praying any more about it.

Pray to Be Healed at a Future Time, and Then Declare by "Faith" that God Is Going to Heal You

Rather than believing that you receive something when you pray ([Mark 11:24](#)), believe that you will receive your healing sometime after you pray, say, next Tuesday. "I believe that I receive my healing by next Tuesday." Then tell everyone that you are in "faith" that God is going to heal you by next Tuesday. You will be able to fool most people with this one, because they won't know the difference between that and real faith. (However, this won't cut it with people who read their Bibles a lot, because they probably noticed that no one in the Bible ever used faith to receive a healing "in the future.")

Worship, Worship, Worship!

Use worship as a substitute for faith. Play pretty worship music – or songs about what we are doing for God, how we are winning cities to God, about the anointing, about the effects of our praise, about what we think we are doing to strongholds, about all the cool things God does for you, about exhorting each other to worship God, or anything at all – assume that it is really worship as long as it says "worship" on the album cover. Do not pray in faith and believe that you receive anything. Just assume that if you worship long enough, you will just get healed in God's presence. Avoid reading God's promises and statements regarding healing because, after all, who needs to know the Word when we can just get everything we need by worshipping God and being in His presence? Then advise your sinner friends that if they need to get saved, all they need to do is worship long enough and God will save them because everything they need is in God's presence. That way, they can apply the same principle you're using.

Assume that your wonderful worship just tugs at the heart-strings of God and "moves" Him to want to heal you, which you assume He didn't want to do before you started worshipping Him. Use your worship to "get God to heal you" rather than thanking and praising Him that it was already His will to do so before you started worshipping.

This method of avoiding healing is more dangerous than the others, because if you hang around God, it is possible that He will start speaking to you about His Word and His desire to heal you, and you will wise up, or worse yet, actually pray the prayer of faith. Make sure that you base your relationship with God on experience and feelings, not His Word. Wait to "feel like" He wants to heal you rather than knowing His will from the Bible.

Sing Along With Pretty, Catchy Modern Unbelief Songs

Find some songs that talk about how you will worship God even if He never heals you or someone around you, and how it's OK with you if God chooses not to heal because you will accept it His loving, mysterious best plan for you. Singing that He gives and takes away is especially good for this purpose.

Pray to Anyone other than God the Father in the Name of Jesus

Do not pray a scriptural New Testament prayer to God the Father in the name of Jesus ([John 16:23-27](#)). Ask Jesus Himself for your healing. Better still, go through Peter, Paul and Mary. Actually, any dead saint will do. Jesus said that two or three can agree about anything on the earth, and dead saints aren't on the earth. So when you try to drag one of them into things, failure is guaranteed. St. Jude is a popular go-to saint for healing, but beware – he is notorious for making you run that silly “publication must be promised” statement in the personals section of your local paper when you get your answer. If you pray, “Hey Jude, I want to be healed” and are healed, you'll have to purchase a “Thank You Saint Jude” classified ad. (Of course, you'll only use your initials in the ad so that no one will know it was you, unless your name is Xavier Quinn, in which case X.Q. might give you away, or you live in a very small town, in which case we'll all know it was you anyway. Makes you wonder, if that thing has really “never been known to fail,” why don't people sign their full names proudly?) Anyway, getting dead saints involved is a surefire way to make sure that you don't lose your disability payments – because you won't lose your disability!

Pray for Your Healing Any Other Way You Want!

Indeed, any method of “praying for your healing” is likely to keep your healing away, because you are asking God to give you something that He says is already yours in Christ. His decision was settled irrevocably when He sent Jesus to atone for your sins. So keep praying for your healing “until you get it,” which you probably won't. As long as you don't act like Jesus already “got” your healing for you, you run little risk of being healed.

If you want to fail even more in prayer, concentrate on praying [prayers God won't answer](#).

Prayers God Won't Answer

God answers prayers, but He doesn't answer ALL prayers. The following are prayers that God will NOT answer, no matter how sincerely they are prayed.

Asking God to Do What He Already Did

MOST prayers for healing offered in churches fall into this category. People make the [#1 mistake](#) when it comes to healing by asking God to heal themselves or others. But God has already done His part when it comes to healing, and now we must do ours by receiving the gift that Jesus has already paid for. Asking God to heal, even sincerely, is expressing unbelief in [1 Peter 2:24](#). God doesn't need to do what He already did. It is no different than praying, "God, please save my uncle." (Many people make the mistake of praying that, too!) God already did everything He needs to do about your uncle's salvation through Christ. Now someone has to tell your uncle the gospel and he has to act on that knowledge and receive Jesus as his Lord. God won't just swoop down from heaven and save your uncle, and He won't just swoop down from heaven and heal him, either. Unless there is a special manifestation of the Spirit, healing is received by faith, and faith comes by hearing the Word of God, not being prayed for. Your unsaved uncle needs to have someone share the Word with him. Sick people need to have someone share the Word with them about healing.

Asking God to Do What You're Supposed to Do

Nothing will happen if you ask God to cast a demon out of someone, because YOU are supposed to do it. You have the authority to do it, but that also means that you, not God, have the responsibility to do it. Jesus told His disciples to HEAL the sick, not PRAY FOR the sick. He gave them power to heal all diseases. As His disciples today, if we won't act on God's Word and pray "the prayer of faith" and lay hands on the sick so that they recover, God won't do it for us. It is useless to pray, "God, make the devil go away" when He told YOU to resist the devil. If you don't do it, God won't do it for you. It's not His job to resist the devil in your life. Praying "God, give me more faith" is also useless because faith for healing comes from hearing God's Word, and it is YOUR responsibility to read His Word so that your faith has something to attach itself to. Praying, "God, stop my flesh from flaring up" would be another useless prayer because it is YOUR responsibility to keep your flesh under.

Prayers to Override Someone Else's Free Will

You cannot successfully ask God to “make” a particular person marry you, or “make” someone get saved. That person might love sin and not want to get saved. Likewise, you cannot “make” someone get healed. Some people like having something to complain about, others don't want to lose their disability checks, some are just tired of fighting chronic illness and some want to die for other reasons instead of being healed. You cannot force your will on other people.

I have met people who did not want to be prayed for because they just wanted to die. You cannot pray for their healing when they don't want it. Most of the relatives will still pray for the person's healing because they don't want to lose that person, and they'll ask you to “agree” with them for the person to live. But if the person wants to die, you can't override his free will and “force” him to get healed. What if the person is still in the prime of life? I've met such people. Some people get to the point where they're basically committing “[Satan-assisted suicide](#)” by not fighting. As tragic as that is, you can't override their free will. Remember that Paul had a choice whether to depart and be with Christ or continue on ([Philippians 1:23-24](#)), and the rest of us have the right to make that same choice. God gives you the right to make choices – even ones that are not His best plan for your life. He sets before you the way of life and the way of death and tells you to choose life ([Deuteronomy 30:19-20](#)), but He won't make that choice for you.

Prayers to Determine God's Stand on Doctrinal Matters

You can do what Paul did and pray that you would have the spirit of wisdom and revelation in the knowledge of God so that the Holy Spirit will open up God's Word to you. You cannot rightfully pray to ask God where He stands on a certain issue. For example, you could not pray to find out if homosexual activity is OK, if abortion is OK, if shacking up (thus giving the appearance of evil) is OK, if everyone is saved because Jesus died for everyone, and so on, and then go by what you “sense” God's answer is. Many have been led astray by a fake “voice of God” that was really the voice of Satan when they prayed prayers like this, and the “voice of God” told them something that was contrary to the written Word of God.

You NEVER, EVER get your doctrine from impressions in prayer! You only get doctrine from the Word! If any voice tells you something, know enough to check it out with the Word before believing or acting on it. Satan tries to appear as an angel of light ([2 Corinthians 11:14](#)), but his lies will never pass the litmus test of God's Word.

Any Prayers Contrary to Scripture

You can't ask God to kill the man next door because you wish you could marry his wife. You can't ask God to make your wife drop dead so that you can end your marriage without divvying up your assets or paying alimony. You can't ask God for creative ways to get back at people who have wronged you. You can't "believe God" for a huge financial harvest if you haven't planted any financial seed. Prayers asking God to do what He already did and prayers asking God to do what you're supposed to do would also fall into this broad category.

Prayers of Unbelief

James made it clear that you must not expect your prayers to be answered unless they are offered in unwavering faith ([James 1:5-8](#)). Those awful religious "if it be Thy will" prayers are in this "unbelief" category, as are beggy, pleady prayers beseeching God to do something about your healing. The disciples had no success casting out a demon when they were in unbelief. God nowhere states that the prayer of unbelief will heal the sick, but He states that the prayer of faith will ([James 5:14-16](#)). If you don't know God's will about healing you, don't pray about your healing until you do know what His will is from reading His Word. Otherwise, you'll be like most people, wasting your time praying in unbelief. When you're sure about what His will is, you can pray in faith, believing that you receive your healing when you pray.

Unspoken Prayer Requests

If you aren't praying with your mouth, you aren't really praying. While God does know what you're thinking, just thinking prayer requests at God is not prayer. For example, you could never be saved if that's your unspoken prayer request, because your MOUTH must "confess unto salvation" ([Romans 10:9-10](#)). No mountain will move if you just think at it – it can't read your mind, so you have to SPEAK to it.

You're Not an Exception

The devil tries to torment Christians with the idea that they are exceptions, and that healing will work for everyone but them. Here are some reasons that he might suggest that you are an exception:

“You Don't Read Your Bible and Pray Enough”

How much is enough? According to the devil, it's somewhat more than you actually do. If you read your Bible for half an hour a day and pray for half an hour a day, he'll tell you that healing is eluding you because you don't read for an hour AND pray for an hour. If you do read and pray for an hour each, he'll try to tell you that you need to spend two hours on each, and so on.

Reading your Bible and praying are important, but they do not get you healed. Healing is by GRACE. You RECEIVE it; you do not EARN it by doing enough reading and praying. What reading and praying will do is convince you that healing really IS yours by grace, which is a good thing. But there are people getting healed who don't do a whole lot of Bible reading and praying; they just ACT on what the Word says.

No one whom Jesus healed in the four gospels had a New Testament, let alone spent a lot of time reading it, and no one even had the unrestricted access to the Father in prayer that we enjoy today as born-again believers. So it can't all be about taking out a stopwatch and timing yourself. Besides, your success is based on how much Scripture you ACT ON, not on how much you READ.

When Jesus “healed them all” I think you can be sure that there were people in that crowd who were not particularly devout. Healing is by offered by grace and received through faith.

“You're Not Pleasing God Enough”

Satan tries to throw you back under the Law. As far as your righteous standing with God goes, you are just as righteous and deserving of an answer as JESUS! You “pleased God enough” when you confessed Jesus as Lord! You are under grace, where everything is free, not under the Law where you have to be good enough to get something from God.

“You Are Just Unable to Believe Like Other People”

Are you saved? Then you ARE capable of believing like other people! You had to believe to be saved. You have been given the measure (fixed amount) of faith ([Romans 12:3](#)). Don't let the devil tell you that you can't believe or that you don't have any faith. Rather than sitting there listening to his lies, sock him in the mouth with [Romans 12:3](#)!

“God Just Has Some Sovereign Reason to Withhold Your Healing”

Isn't it strange, then, that JESUS never had a sovereign reason to leave anyone without healing. He was always willing to heal them ALL, and ANYONE could have come and received healing from Him. He is the same today ([Hebrews 13:8](#)), so you can be sure that He is NOT withholding healing for any “sovereign” reason.

“God Has to Withhold Your Healing so that You Don't Get into Pride or Some Similar Fault”

God never withheld healing from anyone for fear that the person would get into pride, and He won't withhold healing from you. What you do with it afterward is up to you. Jesus told some people not to tell anyone about their healing, and they went out and disobeyed Him immediately! The fact that they seemingly couldn't wait to disobey the Lord's instructions did not stop healing from flowing to them.

“It Just Doesn't Work for You and You'll Never Know Why”

It would make NO sense for God to provide healing for you, and then leave you in a condition where you could never receive it and never know what you could do differently to get it. To say that healing does not work for you is the devil's ways of saying that the WORD, which effectively works in those who believe ([1 Thessalonians 2:13](#)), ISN'T working in you. He's a liar.

When I was a young Christian, I used to think that I was an exception – that I somehow couldn't get healed because something was wrong with my faith or there was some other mysterious reason that I couldn't figure out that I failed to receive when others were receiving. I'm very glad that I found out the truth!

God's Word Is Medicine

[Proverbs 4:20-22](#)

In these verses, God tells you how to have health in all your flesh. You must reverence and listen to what His Word tells you. You must attend to His words, not just dabble in them. Then those words become health (the Hebrew word can also be translated *medicine* or *cure*) to you – not just to part of you, but “all your flesh,” including whatever part is sick.

You cannot approach the Bible with a cavalier attitude. You must reverence God's words as you would reverence God Himself, because the Bible is a personal message to you from God. You must consider what He says carefully and spend time reflecting on it. God's promises must be planted in your heart so that they can produce a harvest. (See the parable of the sower in Mark 4.) If you don't plant and water seed, you don't get a harvest, no matter how much “confessing” you do for it. This is the primary reason that so few Christians get any lasting results from hearing good Bible sermons.

If you are constantly reflecting on your situation instead of the Word, you are planting seed for a harvest of failure instead of a harvest of healing. No matter how bad your symptoms are, keep the Word before your eyes and deem it more powerful than whatever you are facing.

Observe that all of God's Word is medicine, not just “Healing Scriptures.” Just as you cannot read only “Prosperity Scriptures” in order to prosper, you cannot read only “Healing Scriptures” all the time. In some cases, the very thing that is stopping your healing, such as unforgiveness, might be treated in a Scripture other than a “Healing Scripture,” and if you read only “Healing Scriptures,” you will never get healed! (Yes, you should read things other than this book about healing!)

If you were given a prescription for your illness, you would not get healed unless you took it regularly according to the directions. God says to keep the Word before you day and night, muttering and meditating upon it. The Word needs to have the kind of place in your life that it did in the life of the author of Psalm 119. (For space reasons, I have not included Psalm 119 here!) If you do not exercise this constant attention to God's Word, you are not taking the medicine according to the instructions. You cannot blame God if it does not work the way you think it should.

I'm not saying that you should ignore your spouse and your boss and only look at the Bible all day. But you can have an attitude of reverence for God and His Word all day.

Few people are willing to take the time to store God's Word in their hearts, and that is a major reason why so few are healed through faith. You won't walk in mountain-moving faith watching TV and entertaining your flesh all the time. If you want to really know and walk in God's Word concerning healing (or anything else), it will cost you something in study time. If you want a quick drive-thru solution to your sickness, you will not find it here. God's Word is not a magic wand that you just wave, but if you will take the time to meditate on it and then act on what you know, it will work for you.

Why Jesus Was Beaten

If you look at all the New Testament Scriptures that teach that Jesus redeemed us from our sins with His blood, you should start to wonder something. We know from Scripture that blood atones for sin, so why couldn't Jesus have just shed His blood for us to complete our redemption? If all we needed was the shedding of innocent blood, He could have just had His wrists slit by the Romans and He would have shed His blood and died a sacrificial death for us. By that logic, we would have been redeemed from sin if it had happened that way. (Of course, the Old Testament foreshadowings of Jesus would have had to have been different, as it was clear that the cross was foretold in the Old Testament.)

So why did the plan of redemption have to include having Jesus' body beaten mercilessly by the Romans before He ever went to the cross? Surely He shed blood at that time, but it's hard to imagine blood not pouring out as He was nailed to the cross. That would have satisfied the requirement for the shedding of innocent blood. Then the Lord's Supper could consist just of the fruit of the vine representing His shed blood, as there would have been no need for His body to also be broken for us.

Why, in Isaiah's literal terms, did God "make Him sick" ([Isaiah 53:10](#))? We would have been just as much redeemed from sin if Jesus had been healthy on the cross when He shed His blood. But we know that it was not a healthy Man who was nailed to that tree. He was so ruined physically before He even got to the cross that He was unable to carry His cross, which He no doubt would have been able to do if He had been healthy until He was crucified.

Isaiah tells us explicitly why Jesus was beaten. He was wounded for our transgressions, bruised for our iniquities, the punishment that brought us well-being was upon Him, and with His stripes we are healed. Jesus was physically tortured to purchase physical healing for us. We are not physically healed by Jesus' blood; we are physically healed by Jesus' stripes. Peter mentions that He bore our sins in His BODY on the tree, and by His stripes we were healed. Jesus suffered spiritually to redeem us from spiritual suffering, and He suffered physically to redeem us from physical suffering.

So Jesus was not beaten to grant us forgiveness for sins; His shed blood purchased that for us. He was beaten to purchase healing for our bodies.

That HAD to happen because [Deuteronomy 28:15-68](#) specified that God would lay illnesses on people who sinned. To redeem us from that curse ([Galatians 3:13](#)), Jesus had to have God lay those illnesses on Him as punishment for OUR sins.

Now, is this healing that He purchased available in this lifetime, or just in the world to come? Clearly it MUST be for this lifetime, because our new bodies will never be sick, and thus, they will never need to be healed! The fact that Jesus bore “our sicknesses” and carried “our pains” proves that what He did was for this lifetime, because there will be no sicknesses or pains in heaven that He could have carried for us. Because what He bore pertains solely to this lifetime, the redemption that He accomplished from sicknesses and pains must also apply to this lifetime. When we get our new body, our old body will be “transformed,” not healed. We will get immortal replacement bodies. We won’t keep our current bodies and just have them be “healed.” So the false comforters who talk about death “being the ultimate healing” are technically incorrect, as healing is not what will happen after you die. Therefore, healing for our bodies cannot be for the next age; it must be for RIGHT NOW!

See also:

[Isaiah’s Prophecy of Redemption](#)

God's Word Is Seed

[Mark 4:2-25](#)

In the parable of the sower, Jesus said that God's Word is seed. Notice that Jesus said that it is the seed, not you, that produces thirty, sixty, or a hundredfold – or not at all if it is planted in bad soil. It is God's Word working in you that produces a harvest. If you don't plant the Word, you will no more get a harvest than a farmer would get a harvest without planting seed.

It will help you greatly to realize that God's Word, the Bible, is not a collection of philosophical ideas. It is not the definition of a system of religion. God's Word itself is alive. Jesus said, "The words that I speak unto you, they are spirit and they are life" ([John 6:63](#)). Hence, God's words are not mere words; they contain inherent life and spiritual power. [Hebrews 4:12](#) says, "For the word of God is quick [alive], and powerful..." God spoke through Isaiah, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:10-11). (By the way, the conclusion that God's Word is "returned" to Him when we speak it and that is why it doesn't return void is NOT justified by the context of this verse. In fact, this passage says that just as the rain and snow DO NOT RETURN to Him but do things on the earth, so His Word DOES NOT RETURN to Him (empty) but it also does things on the earth. It's not that His Word doesn't "return" empty; it's that it doesn't have to "return" at all. You can speak His Word on the earth and the angels will back that Word ([Psalm 103:20](#)) but the Word is really staying on the earth, not "returning" to God in heaven. He "sent" His Word and healed them; there is no indication that His Word that healed them had to return to its Sender to accomplish its work any more than the rain and snow would have to return to heaven to accomplish their tasks. When God commanded light to "be," His Word didn't have to boomerang back to Him before there could be light.)

Just as a seed contains within itself the ability to grow and produce a harvest, the Word of God contains within itself the ability to produce a harvest. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thessalonians 2:13).

Do You Have Ears to Hear?

In the parable of the sower, it was up to you to have ears to hear. The seed can either produce a hundredfold in you or get choked out and produce nothing in you. The difference is the ground because it's the same seed. The kind of ground you are depends upon whether or not you have ears to continue hearing the gospel.

Paul said that you are God's husbandry (farm) in [1 Corinthians 3:9](#). You are a farm where God's precious seed is planted. How you care for that seed will determine how it will grow in your life, if at all.

Plant Now for a Future Harvest!

It is not a good time to start looking at healing Scriptures when the doctor tells you that you have three months to live. That would be like a farmer saying to his wife, "Honey, we only have two days of food left in the house. Quick, let's go out into the field and plant some seed today!" Seed takes time to grow. The time to plant seed is before you need the harvest, not when you need the harvest!

Prayer Is Not Seed

Many sick people are under the delusion that prayer is the key to healing, and that the longer they pray, and the more people they get praying for their healing, the more likely it will be for them to get healed. That isn't the answer. The answer is for the sick person to go over healing Scriptures until he sees for himself that it is definitely God's will to heal him. Prayer is not a substitute for faith! The prayer of faith is extremely short and is prayed only once. You believe that you receive when you pray. Long prayers are generally wrong prayers.

Imagine if the ignorant farmer above said to his wife, "Honey, I've got a better idea. Let's just pray longer and harder and get more people to agree with us. Then corn will come out of the ground and we will have a harvest!" No, it is silly to think that a farmer would get a harvest because people prayed, when he did not plant the necessary seed to produce the harvest. When it comes down to it, the only thing capable of producing a harvest is seed!

Sowing Seed into Others' Lives

It is important to realize that the Word of God is seed when you minister the healing part of the Gospel to someone else. People desperately need to hear that healing was provided in Christ's atonement. Sharing this with them will do infinitely more good than just offering to pray with them about their condition. Prayer is good, but to get a harvest of healing, they need God's Word on the subject, because nothing else can produce faith – not even prayer. Praying with them is like handing them a fish, while giving them God's Word on the matter is like teaching them to fish.

Healing Pleases God

God is pleased when you get healed, and God is pleased when He can use you to help others get healed.

Jesus went around healing the sick. He said, “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him” (John 8:29). Because He always did those things that please God, healing the sick must please God. What a contrast to the unbelief of those who say that God is pleased when we glorify Him in our sickness!

God will be pleased when you receive your healing! He is not withholding it from you. He wants you to have it, and He will be pleased to see you receive it. It is God’s good pleasure to give you the kingdom ([Luke 12:32](#)).

How to See God's Will Concerning Healing

[John 14:9](#)

Jesus said that if you have seen Him, you have seen the Father. What do you see Jesus doing? Healing the sick ([Acts 10:38](#))! When you see Jesus healing the sick, you have seen the Father in action. Therefore, it must also be God's will to heal the sick.

Jesus attributed the healings in His ministry to His Father! "But the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:10-11). Because God does not change ([Malachi 3:6](#)), He must still be willing to heal the sick today.

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." – John 14:7.

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." – John 5:19-20.

"The same works that I do, bear witness of me, that the Father hath sent me." – John 5:36.

"For I came down from heaven, not to do mine own will, but the will of him that sent me." – John 6:38.

"If ye had known me, ye should have known my Father also." – John 8:19.

"And he that sent me is with me: the Father has not left me alone; for I do always those things that please him." – John 8:29.

"The works that I do in my Father's name, they bear witness of me." – John 10:25.

"I and my Father are one." – John 10:30.

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." – John 10:37-38.

"And he that seeth me seeth him that sent me." – John 12:45.

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." – John 15:24.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do." – John 17:4.

Given the long list of New Testament passages where Jesus healed the sick (see that [section](#)), you must conclude this: Healing is God's will for you. When you have seen Jesus, you have seen God, and Jesus healed the sick. Jesus did His works in His Father's name, proving that it is your Father's will to heal you. Healing is part of the work God gave Jesus to do, so it is still the work of God today. Knowing that Jesus always did the will of God and pleased Him, you know that healing is the will of God, and it pleases Him.

If you want to see God's will concerning healing, just look at Jesus. Then you'll see it!

Would You Rebuke a Christmas Present?

This title probably surprises you because it sounds so ridiculous. You would probably not rebuke a Christmas present. (If you would, please refer to the section on [mental illnesses](#).) But the question in the title is needed if you believe many Christians' bad teaching that sickness can be a gift from God to help develop your character. According to this line of teaching, sickness can be like a Christmas present to you from God.

If so, Jesus rebuked this "Christmas present" in [Luke 4:38-39](#)! In other words, He did the same thing with the fever that He did with [demons](#)! Jesus rebuked demons. Look up the word used here for *rebuke* in your concordance and you will find that it is the same word used for *rebuke* elsewhere in the New Testament. Jesus' attitude toward sickness was the same as His attitude toward Satan and his demons. He rebuked sickness harshly.

As Christians, we must take our Lord's harsh attitude toward sickness and treat it the same way that we would treat Satan himself. We should be no more tolerant of sickness in our bodies than we would be of Satan telling us to sin. Regardless of what some popular "Christian" books may say, sickness is never your friend. Who wants a Christmas present that steals, kills and destroys?

Jesus showed how to deal with things that steal, kill and destroy. When a storm was about to kill Him and His disciples, He rebuked the storm. He took authority over it and commanded it to stop. Because Jesus came to do the will of God and destroy the works of the devil, the storm could not have been the work of God. Jesus did not come to destroy the works of God! He never rebuked the works of God; He only rebuked the works of Satan. Therefore, it is clear that the fever was the work of Satan, not God. Jesus would never have rebuked it if it were from God. Jesus did not rebuke presents from His heavenly Father. James said that every good and perfect gift comes from above, not that every good gift and quite a few bad ones come from above ([James 1:17](#)).

YOU Can Do Miracles

“I can’t heal you, only Jesus can,” said the healing evangelist. “I couldn’t heal the broken wing on a fly.” The people were impressed by the preacher’s humility. He was trying to minimize himself and glorify Jesus. “Don’t look at me – look at Jesus!” he continued. “Only Jesus can work the miracle you need! I can’t do anything for you myself. I can only point you to Jesus.” Wasn’t this the right thing to do – to point people away from himself and toward Jesus? As you are about to see, everything he said was wrong from a truly Biblical perspective!

Acts 28:8:

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

“No, Lord,” you may be thinking, “You must have meant that Paul prayed and YOU healed him.” I remember saying that to the Lord once when I read that verse! But that’s not what God said. Paul healed Publius’s father. God did not say that Jesus healed him; He said that Paul healed him. Paul was using his delegated authority.

But this runs counter to what most people think they know. They probably have never read that verse carefully before. It does not say, “Paul prayed for him and God healed him.” It doesn’t even say that Paul prayed for Publius’s father; it just says that Paul prayed. Then Paul laid his hands on him and healed him. This is consistent with [Mark 16:18](#): “...they shall lay hands on the sick, and they shall recover.” Paul did what Jesus said; he laid hands on the sick person. Now we can be sure that Paul did it in the name of Jesus, that is, by His authority. But this verse makes it sound as if Paul had the authority to heal the man. And that’s exactly the case. Paul had authority as a believer to lay hands on that man for his recovery and he used his authority in Christ. Paul did not ask God or Jesus to heal the man. He knew that he was an authorized distributor of God’s healing power because of Jesus.

Once you see this principle, you will start to see it in other verses too. It is never sensible to build a doctrine on one verse of Scripture. You want at least two or three witnesses. So look at the following verse:

Acts 6:8:

And Stephen, full of faith and power, did great wonders and miracles among the people.

Because I go by my middle name (Stephen), I’ve always liked this verse! But again, it says that Stephen, not Jesus, did wonders and miracles. Of course, we understand that Stephen could not have done miracles without Jesus, because Jesus said in [John 15:5](#), “Without Me you can do nothing.” However, it’s obvious that Paul and Stephen were not “without Jesus” because they were believers. It seems God gave Stephen credit for doing the wonders and miracles. Wasn’t that robbing Jesus of His glory? Apparently God didn’t think so.

Now consider this similar verse:

Acts 8:6:

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

The pattern is becoming obvious. The verse above says that Philip did miracles. It doesn't even say that Jesus did miracles through Philip, though we understand that Philip certainly couldn't do them apart from Jesus. But Philip wasn't apart from Jesus either.

Then we see a couple things Peter and John said in Acts 3 that would almost provoke a riot among modern believers. The trouble would start with verse 4: "And Peter, fastening his eyes upon him with John, said, Look on us." This flies in the face of tradition, which says, "Don't look at us; only look at Jesus, because only He can do anything for you. Remember, we can't heal the broken wing on a fly." While it was Jesus working through them, they still told the man to look at THEM, as if THEY had something. And they did! Peter continued in verse 6, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Peter and John were giving that man what they had. They had the authority to use the name of Jesus for his healing, and they did it!

The religious council that tried the apostles recognized that THEY had done the miracle. They did not say that it was done by GOD, but rather by the apostles. I've underlined the key words for emphasis.

Acts 4:16:

Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

What we keep seeing is this: God has given man the authority to work miracles. We perform them by exercising Jesus' delegated authority. Religious man has always thought, "Only God has power. We can only pray that God will exercise that power. Only Jesus can initiate healing." But God has actually given the authority to heal and work miracles to MAN, as stated in Matthew 9:8: "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." WE are the ones who initiate healing with our delegated authority.

Note that the word "men" is plural. Matthew didn't say that God only gave the power to Jesus. Jesus operated as a man Himself (even though He was God), so the way He ministered is how we can minister also. Remember that He commissioned the twelve and then the seventy to go out and do miracles too. And lest we start to think that it is prideful to think WE could do the things Jesus did, consider what He said about the matter:

John 14:12:

Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father.

He said that YOU would do the works that He did. He didn't say that you would pray and ask God to do them. Just like Paul, just like Stephen, just like Philip, just like Peter and John, YOU would do the works. You have His authority to go do them.

In fact, He commanded His disciples to do His works, too. If you read carefully, you'll see that He never commissioned His disciples to pray for the sick! He commanded them to HEAL the sick ([Matthew 10:7-8](#), [Luke 10:8-9](#)), not pray for the sick. Now, we can "pray for the sick" by praying that they get a revelation of the healing that already belongs to them because of what Jesus did, and we can pray for laborers to reach them with the good news that Jesus paid for their healing and that they can simply believe that they receive it when they pray ([Mark 11:24](#)). But Jesus never suggested the modern form of ministering to the sick, which is asking God to do something to heal them. Today that is unnecessary because God did something when Christ went to the whipping post and the cross; He does not need to do anything new. Jesus gave His followers authority over ALL the works of the enemy (including, but not limited to, disease), as we see in [Luke 10:19](#). Jesus didn't say that we'd pray for the sick and they'd recover. He said that we would lay our hands on them and they'd recover – He didn't even mention prayer as being a direct part of the process!

[Luke 9:6](#) records that the disciples went out healing everywhere. They did the healing using the authority to heal that Jesus had given them.

Paul's discussion in [1 Corinthians 13:2](#) involved HIM moving mountains, not praying to God to move mountains.

[Mark 16:17](#) is a good example of how things are supposed to work. In Jesus' name – by His delegated authority – THEY (believers, which includes you) shall cast out demons. Jesus did not say that believers would pray to God to do something about demons. He did not say that GOD would cast out demons in response to their actions or prayers. Prayer is not even mentioned in this verse! He said that THEY would cast out demons, showing that He has delegated authority to believers to act on His behalf. GOD does not cast out demons in the church age – BELIEVERS do! Jesus has given you the authority to go ahead and do it right now; there is no reason to wait.

Jesus never sent any preachers out WITHOUT commissioning them to heal the sick and demonstrate the power of the Holy Spirit. In fact, He ordered His disciples NOT to go out until they were filled with power from on high!

Luke 24:49:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

When Jesus sent out the original twelve apostles, He gave them power to cast out unclean spirits and to heal all kinds of sickness and disease ([Matthew 10:1](#)). He told them, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" ([Matthew 10:7-8](#)). Do you see it now? He did not tell them to pray to God about the sick, to "lift up" the sick in prayer, "remember" the sick, think "unspoken prayer requests" at God or any other modern church invention. He told them to heal the sick.

Consider also that in [Mark 9:38-39](#) and [Luke 9:49-50](#), we learn of someone who was not among the apostles but still cast out demons in Jesus' name. Jesus said that someone who did a miracle in His name could not afterward lightly speak evil of Him. Again, He said that someone (not God) did a miracle in His name.

Consider that everything today has to bow at the NAME Of Jesus. God didn't say that everything bows to Jesus, but rather to His Name (see [Philippians 2:9-11](#) and [Notes on Philippians 2:9-11](#)). Jesus doesn't run around the earth using His name! Believers are the ones who use the name of Jesus. For example, in [Acts 3:16](#), Peter said that Jesus' NAME, through faith in His NAME, had healed the crippled beggar. He didn't say that JESUS Himself had done it, although there is a sense in which that is true, given that Jesus Himself backs His name ([John 14:13-14](#)).

The main problem with the falsely humble assertion that you couldn't heal the broken wing on a fly is that you will inspire no confidence in the sick people whom you are trying to help. Rather than saying, "Look at us – we can give you what we have, namely healing, which we have the authority to command in the name of Jesus," we essentially tell the sick that it's all up to God because we don't have the authority to do anything about it. Then God, who has given such power unto men, doesn't do anything in response to our "God, please heal this person" prayers because He has delegated that authority to us and He won't do for us the thing He told US to do. Most Christians think it is GOD'S responsibility to do something when in fact it is MAN'S responsibility to do something that God has given man the authority to do. It is up to MAN to determine what happens on the earth ([Psalm 115:16](#)). People moan at what God "allows" when the truth is that what WE allow is allowed and what WE forbid is forbidden ([Matthew 16:19](#)).

In the silly 1968 Monkees movie, a rock band sat in the presence of someone who spouted a lot of spiritual-sounding nonsense and then said, "But then, why should I speak, since I know nothing?" Davy Jones (the Monkees' front man) said, "Nothing? You know nothing?" The man said, "That's right." Then Davy said, "You mean to tell me we've been sitting here listening to you and you know nothing?" So Davy wouldn't listen to him anymore. If you keep asserting that you can't help someone or heal someone, he is likely to think, "You mean to tell me that I've been sitting here listening to you and you have nothing?" That would be very different from the situation with the crippled beggar when Peter told him that he DID have something to give him. You have something to give people, too!

If you like the idea of telling people that you can't help them and then not helping them, but rather pointing them to God, I have an idea for you. The next time your church does an outreach to the hungry, don't take any food with you. Tell the hungry people, "But why should we speak, since we have nothing? But we're here to point you to God, who is the Provider. If you will trust Him, He will provide food for you to eat. If you get in line with His financial program by tithing and giving, you can have abundance so that you won't starve." You can find out how many people will come back next time. Probably, they will say, "You mean to tell us that we've been sitting here listening to you and you have nothing?"

A famous faith teacher used to tell everyone whenever he did a healing line that Jesus had put His fingers on his hands, which then burned like hot coals. He said that Jesus had given him a special anointing to minister to the sick. In fact, he said that the special anointing wouldn't flow if he didn't talk about it. He wasn't trying to brag; he needed to instill hope in the people that he HAD something that they could receive. If they didn't know that he had it, they would not have expected to receive from it.

Now I'm not recommending that you simply announce, "I can heal you!" That isn't what Peter did. Peter said that he HAD something – and we know it was from God. What he did was explicitly done in the NAME of Jesus Christ. After the man's healing, Peter was quick to point out that it was not by their OWN power or godliness that the man was healed ([Acts 3:12](#)). Rather it was done in the name of Jesus, through faith in His name ([Acts 3:16](#)). What Peter HAD was the delegated authority to minister in the name of Jesus. So we aren't leaving Jesus out of the picture and taking glory for ourselves, which would actually be dangerous; it didn't work out well for Herod when he let people worship him as a god ([Acts 12:21-23](#))!

But saying "I can do nothing" does more harm than good because the truth is that God has delegated the authority to heal to YOU as a Christian. He is not going to do it Himself without your involvement. So if people look ONLY to God, they will be disappointed when He doesn't do anything apart from you. God doesn't do things that He delegates to others, such as resisting the devil and sharing the good news with the lost. If WE don't do it, it just doesn't get done.

As people grow, they'll learn that they can receive healing the best ways – by taking it themselves in prayer or by commanding it to leave in the name of Jesus. But if they're still at the point of needing laying on of hands, Jesus isn't going to leave His seat at the right hand of the Father to lay hands on them. Either a believer will exercise his faith in the name of Jesus or it won't get done.

So don't get into false humility with broken fly speeches. Paul warned us that we could get cheated out of our reward through false ("voluntary") humility ([Colossians 2:18](#)). People need to know that YOU have delegated authority, and that YOU can do something about their illnesses. It will be a constant source of joy to you when you realize that you have that authority and you use it and see wonderful miracles!

See also:

[Authorized Distributors](#)

[Boldness to Minister Healing](#)

Authorized Distributors

All Spirit-filled believers are authorized distributors of the power of God. (If you're a Christian but you are not filled with the Holy Spirit, please read [How to Be Baptized with the Holy Spirit](#) to learn what to do to become an authorized distributor.)

You don't have to just think it would be nice to be one of those people who flows in the power of God and sees the sick healed. You can BE one of those people. As a Spirit-filled believer, you are already authorized to be one of those people, though you might not realize it yet. You don't have to make the mistake so many Christians make, which is to cry out for more power. You don't need more power; you need more revelation of what the Word says. Did you notice that when Paul prayed for the Ephesians, he didn't ask God to give them more power? After all, Paul started the church at Ephesus with about 12 men who got baptized in the Holy Spirit, spoke in tongues and prophesied ([Acts 19:-1-6](#)). What did Paul ask God to give them instead of power? "...the spirit of wisdom and revelation in the knowledge of Him, the eyes of their understanding being enlightened that they might know the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe..." (see [Ephesians 1:15-23](#)).

Instead of praying that they would receive power, he prayed that they would get a revelation of the exceeding greatness of God's power toward us who believe. That revelation is what is so sorely needed today.

You might go down to the mobile phone store and see a sign that the business is an "authorized distributor" of a certain smart phone. If you want one, they can sell you one. They don't have to call the manufacturer first to get specific permission to sell you that phone. They are already authorized to sell it to you.

It is that way with healing. You don't have to "pray in" a special request to headquarters to see if it is okay for you to distribute divine healing in the name of Jesus. You are already authorized to distribute it in His name. "They (the believing ones) will lay hands on the sick, and they shall recover" ([Mark 16:18](#)) . "The works that I do, you shall do also, and greater" ([John 14:12](#)). As an authorized distributor, you can find some sick people and start distributing what you have!

See also:

[Your Authority over Sickness](#)

Your Authority over Sickness

You have authority over all sickness and disease through the name of Jesus. Jesus said that in His name, you (the believer) will lay hands on the sick and they will recover. See [Mark 16:15-18](#).

He said that it was to our advantage that He went away and sent the Holy Spirit ([John 16:7](#)). How can this be, given all the miracles that Jesus did? Anyone who was sick could go to Him and get healed while He was walking on the earth. How can it be better NOW?

It is better now because Jesus can be everywhere through His Body, the Church. Every member of His Body is authorized to do the works that He did in His name. What the multitudes could get from Jesus they can now get from us. This includes physical healing.

Too often we underestimate the power in the name of Jesus. A man who was not a regular disciple cast out demons in the name of Jesus during Jesus' ministry, to the consternation of the disciples. (See [Mark 9:38-39](#) and [Luke 9:49-50](#).) Jesus then spoke of a person doing a miracle in His name. This person was not even explicitly commissioned as far as we know. He simply used the name of Jesus!

In [Luke 10:17-20](#) we see the disciples rejoicing over the fact that even the demons were subject to them through Jesus' name. Jesus said that He gave them power to trample on serpents and scorpions and all the power of the enemy, and that nothing would by any means hurt them. Of course, sickness is one example of the "power of the enemy," so we must have power over it.

Now God works with us, just as He worked with the disciples, confirming His word with signs following ([Mark 16:20](#)).

[Ephesians 1:15-23](#) contains many powerful truths, one of which is, "God has placed all things under His [Jesus'] feet." All things would include sickness. Sickness is under Jesus' feet. But wait a minute. Jesus is the Head and we are the Body of Christ on the earth. Your feet are not part of your head, assuming that you are not some alien on Star Trek or something. They are part of your body. If all things are under His feet, they are under us. And if sickness is part of all things, sickness is under us. We have authority over it.

[Acts 3:1-16](#) contains an account of a man who was made whole when Peter commanded him to get up and walk in the name of Jesus. Peter said that Jesus' name, through faith in His name, had healed the man.

Read [Acts 4:29-33](#) and see how the disciples prayed. They asked for boldness and that signs and wonders would be done by the name of Jesus. (The bolder you are about proclaiming the full gospel, the more signs and wonders you will see.) In [Acts 16:16-18](#), a Paul cast out a fortune-telling spirit in the name of Jesus Christ.

[Philippians 2:9-11](#)

Jesus has the name above every other name, yet He has never used that name in the earth. Believers use His name. At His name, every knee must bow in heaven, on the earth and under the earth. This verse does not say that every knee will bow to Jesus. It says that every knee bows at His name. They will not hear Jesus' name from His own mouth; they will hear it from believers' mouths! (People who glance at this passage often completely misunderstand it.) The knees bow when we use the name of Jesus, the name above every name.

Plenty of things have names on this earth. AIDS, cancer, pneumonia, diabetes and other diseases have well-known names. The name of Jesus is above these names. We have authority over these things in the name of Jesus.

[James 5:14-16](#) contains New Testament instructions for ministering to a seriously ill person. (If you just have a cold, you can go to church. You don't have to call for the elders to come to you.) This is just as much a command as being baptized, participating in the Lord's Supper and walking in love, yet regrettably, this passage is almost never obeyed today. Rather than visiting the sick and praying the prayer of faith to raise them up, we too often "remember" the sick on a list of sick people read from the pulpit. No, these people are to call for the elders of the church, who are to anoint them with oil in the name of the Lord and then pray the prayer of faith for them that will raise them up.

If we did not have authority over sickness in the name of Jesus, how could the elders be expected to pray "the prayer of faith?" If (as some say) we should ask for a direct revelation from God concerning His will before praying, there must be no scripture on which to base the prayer of faith. Because faith comes from hearing God's Word, if you have no Scripture for something, you have no faith for it. Your prayer becomes just so much wishing and begging and pleading. Yuck.

When you understand your God-given authority, it clears up issues such as why God "doesn't do anything" about a certain case of sickness. God isn't going to do what He gave US the authority to do. WE are supposed to do something about it in the name of Jesus. Pleading with God to heal someone is like asking Him to send an angel to take out the household trash for us rather than taking it out ourselves.

[John 14:12-14](#) promises us that Jesus will do whatever we ask in His name. He did not qualify this by saying, "unless you ask for healing." The "works of Christ" that are mentioned in this passage would specifically include, not exclude, healing!

See also:

[The Power in the Name of Jesus](#)
[God's Power toward You](#)
[Authorized Distributors](#)

God's Power toward You

[Ephesians 1:15-23](#)

This passage describes the great power of God that is available to you. It is not simply a description of God's great power. It's a description of the great power that is available to you!

Most people agree that God has great power. However, few notice that this exceedingly great power is toward us who believe (v. 19)! It is not just great power, but great power toward you, available to you. According to this passage, God wants you to have a revelation of that. When you see this, you will realize that God's tremendous healing power is available to you right now.

The power of God lifted Christ up high above every name that is named. Diseases have names. AIDS, Alzheimer's, cancer, cystic fibrosis, flu, heart disease, leukemia, malaria, multiple sclerosis, pneumonia... the list goes on. These names are named daily in hospitals all over the world. But the power that God is willing to exercise toward you is the power that lifted up Christ above every name that is named, including the ones named above. And if Jesus is above them, so are you, because God has raised us up together, and made us sit together in heavenly places in Christ Jesus ([Ephesians 2:6](#)). Think about that.

If He is above them, so are you, because you are seated with Him. Of course, you walk the earth in your physical body, but as far as your authority goes, you rule and reign with Christ NOW!

All things are under His feet. Where are His feet? On the earth, because that's where His body is! Are your feet attached to your head? No. They are attached to your body. All things are under His feet, which puts them under the Body of Christ. Every sickness that is named is under the Body of Christ. You have authority over sickness and God will back that authority (when you use it) with His great power that was sufficient to raise Jesus Christ from the dead and put all things under His feet.

[Ephesians 3:20](#)

We should know that God can do exceedingly abundantly above all that we ask or think. But do you realize how He will do it? According to the power that works in you! Too often people only read [Ephesians 3:20](#) without the last phrase. God's power is at work IN you! You should acknowledge this and expect His power to work in your body. His power does not have to fall on you from the sky. God and His miracle-working power live inside you right now if you're a believer!

See also:

[Your Authority over Sickness](#)

Who or What Causes Sickness?

First let's determine whether sickness is bad or if it is a "blessing in disguise." The answer should be obvious to any rational person. Sickness is bad. It is not a blessing in disguise. It looks like a curse because it is a curse, not a blessing wrapped up to look like a curse. Were it not for religious but Biblically clueless ministers, no one would ever believe that sickness is a friend or a blessing in disguise. You certainly won't think so after you see what God says about sickness.

Sickness is Bondage to the Devil

Luke 13:16 speaks of a woman who could not lift herself up for 18 years:

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

The devil bound her. Jesus loosed her.

Sickness Is Oppression of the Devil

Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him.

The devil oppressed the people. Jesus healed them.

Sickness Is Captivity

Job 42:10:

And the Lord turned the captivity of Job...

Job's trials, which most notably involved sickness, are called captivity. We know that Satan, not God, put all of Job's sicknesses on him.

Sickness Is a Curse

In [Deuteronomy 28:15-68](#) and elsewhere, sickness is called a curse.

Sickness Is Evil

God speaks of the evil diseases of Egypt in [Deuteronomy 7:15](#).

Satan is the Author of Sickness

According to [John 10:10](#), it is the devil, not God, who steals, kills and destroys. Jesus came to give abundant life, not abundant death or abundant sickness. Sickness takes away from the abundance of your life. It also steals your time (and often that of others who must care for you) and sometimes destroys your bank account in the process. No one but a detached theologian would ever say that being unable to lead a normal life because of sickness is “abundant life.”

[1 Corinthians 5:1-5](#)

In this passage, a man is to be turned over to Satan for the destruction of his flesh. Therefore, Satan, not God, must be the one who would destroy the man’s flesh. If God were going to do it Himself, there would be no need to hand the man over to Satan.

These verses may be troubling at first, as they almost give the impression that the Church is coming together to curse someone in the name of Jesus! However, this is far from the case. The issue here is that a member was engaging in serious, willful and persistent sin. He was not repenting or even being told to repent by the other members. Later in the same chapter, Paul instructs us that such people are to be kicked out of the local church and not even eaten with ([1 Corinthians 5:11-13](#))! In many churches today, such people are even put on the worship team if they are good musicians and no one obeys this passage about what to do with such people. Then such churches wonder why they aren’t seeing miracles while they tolerate this kind of sin in the camp, contrary to the Bible’s explicit instructions.

Actually, handing the man over to Satan means to disfellowship him. This was to be done so that the person would not go to hell. Far from being a malicious act tantamount to witchcraft, this “delivering unto Satan” is definitely an act of love. It’s a bummer to have the devil eat your lunch, but it’s even more of a bummer to go to the lake of fire that is the second death. The idea was that the church would quit praying for his protection and let the devil rough him up. Once this happened, he could realize the error of his ways, repent of his sin, realize that he was not actually saved, and get saved for real. ([1 Corinthians 6:9-11](#) assures us that people who persist in such things are not saved.) We can see later in 2 Corinthians 2:6-7 that this man did repent: “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.” So Paul’s purpose of “delivering him to Satan for the destruction of the flesh, that his spirit might be saved” was accomplished.

Also, this is not the way to deal with a shackled-up sinner who walks in and needs to hear the gospel. After such people get saved, they can repent and you can host their wedding or see them abandon their sinful lifestyle. Neither is this how you deal with a repentant brother who has “fallen,” as Galatians 6:1 says, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” The people you kick out are those who pose as Christians but won’t repent of their immorality.

When God renovates the earth, there will be no sickness on it. He also says that there will be no curse. Sickness and the curse on the earth that came because of sin go together. In the future, there won’t be any sickness to get! If God were the author of sickness, we would expect it to be around throughout eternity.

In [Exodus15:26](#), God said that He would not put the diseases on Israel that He put on the Egyptians because He is The Lord Who Heals You. This raises an interesting question – if God won’t put diseases on you in the first place, why would you ever need to be healed by The Lord Who Heals You? The only answer is that there has to be someone other than God who would be the source of a disease from which you’d need to be healed. And we know from many other Scriptures cited in this book that Satan is behind the propagation of diseases.

Based on these verses, you can see that Satan is behind sickness and God is behind healing and health.

Sickness in fallen creation is a judgment for sin. Thank God, Jesus redeemed us from sickness by allowing our judgment to be served on Him when He was punished in our place. Although sickness is part of fallen creation, it no longer needs to play any part in our lives. We are redeemed!

See also:

[Sickness is the Power of the Devil](#)
[Does Satan Literally Invent All Diseases?](#)

If You Blow It

You said something you wish you could unsay, but you can't. You got into a sinful habit and did things you can't undo. You made a mess because you didn't use wisdom in handling a situation. You hurt someone and lost a valued relationship with careless words or actions. You suddenly realize that something you've been preaching or singing about is actually unsupportable with Scripture and it's too late to take back your CD's. You let your flesh get the best of you and you lost your position because of it. NOW WHAT?

If You Mess Up, Fess Up

First, don't try to defend something that wasn't right. It will only communicate to your hearers that you aren't really sorry for what you did. For example, "Well, yeah, I got into porn, but you know, my wife wasn't being very attentive to my needs." You'd be better off saying nothing than blame-shifting like that. Adam and Eve both tried the blame-shifting game when they were confronted and it didn't work. It won't work for you, either. If you're sorry about what you did, say so, and don't drag anyone else into it. No one else can ever MAKE you sin. On the other hand, the whole world doesn't need to know what you did, and you can just make things worse by talking about your failure around people who weren't the offended parties.

Don't take the modern approach and excuse your sin as a disease. For example, "The disease of alcoholism took root in me." I don't care who comes out and says that your SIN is a DISEASE – if the Bible says it's a sin (for example, drunkenness), then it's a sin, not a disease. Be accountable for your own bad decisions.

If You Blow It, Join the Club

The Bible is full of people who really, really blew it – and God kept using them anyway! If you blow it, God can still use you, too! If God could only use perfect people, He would never use anyone! The devil will try to tell you that your life and/or ministry is basically over, but he never was one to promote grace. He is the ultimate legalist and lying is his trademark.

It's hard to imagine a higher-profile scandal than what happened between King David and Bathsheba. Yet God continued to use David after that. David really blew it, but he really repented, too.

In one well-known high-profile incident, two signs-and-wonders preachers who planted multiple churches together got so mad at each other over the handling of a certain associate that they parted company and never worked together again. This isn't a recent story; their names were Paul and Barnabas ([Acts 15:36-39](#)). We actually don't know what Barnabas did when that was over, but God certainly did not stop using Paul. Listen, the only people God has available for His kingdom work are imperfect REAL PEOPLE who have REAL SHORTCOMINGS and sometimes make REAL MESSES!

Moses messed up when he killed an Egyptian to try to prove that he was the man who was to deliver Israel. God still used him. Moses messed up again when he struck a rock that he was supposed to speak to. That was a very serious matter to God. But God kept using Moses after that anyway!

Judah got involved with a prostitute. In unbelief, Abraham got involved with Hagar to try to make God's promise come to pass when the promise was for supposed to be for him and his wife. Abraham lied about being married to his wife and this trait got handed down by example later! Paul insulted the high priest at Jerusalem and apologized; God kept using him. Samson had various shortcomings. Peter denied Jesus three times, and I don't know how you could do something much worse than that! But God wasn't done with Peter, who went on to see thousands saved when he preached within a week after he was baptized with the Holy Spirit! He did miracles. But later Peter got caught up with the Judaizers. Even Barnabas got caught up in their hypocrisy and Paul rebuked Peter publicly for it ([Galatians 2:11-14](#)). These were the "famous-name preachers" of their day! God still used them both; Peter went on to write two books of the Bible and Paul wrote even more! John Mark deserted Paul on a mission trip, but God wasn't done with him and he was later a blessing to Paul. I'm glad that the Bible is honest about the failings of the people whom God used. It reassures us that you don't have to be some kind of Christian superhero for God to use you.

Perhaps even more shockingly, Judas was a thief and God kept using him in signs and wonders! The Bible nowhere says that "the apostles – except for Judas – did thus-and-such." You can be sure that God didn't use Judas because of his upright behavior! If God could use JUDAS even after some of the things he kept doing, surely He could continue to use YOU!

I've been around long enough to have seen serious public rifts between household-name preachers in our day. I was shocked to hear one of them disparaging the other in a service I attended in person. While the preacher did not mention the other preacher's name, he described him in a way so that I doubt that anyone in the room could have mistaken whom he was talking about. Yet God continued to use both the man who was criticized as well as the man doing the criticizing mightily, regardless of what happened to the relationship between them! Sadly, the whole mess was over some rather nonessential side issues. On another occasion, household-name preachers broke ties with each other over a rather careless and unnecessarily offensive remark that one of them made. Yet God continued to use the preachers on either side of the rift even though they weren't on good terms with each other for quite a while. On yet another occasion, preachers who worked together in the same mighty outpouring parted company over an administrative matter that had nothing to do with doctrine. But God kept using both of them, too, albeit separately.

You wouldn't be the first person to offend people unnecessarily. On a certain regrettable occasion I did it myself and it ruined what until that point was a really good meeting. You learn from your mistakes, keep going, and let God continue to use you. In another instance, I was leading worship in another country in front of a lot of people and I gave the team what I thought was a signal to do the verse. It turned out that in that country, my signal was an obscene gesture which in the United States would have been the equivalent of giving the worship team the finger! But my ministry went on.

Don't believe the devil when he says that now you're unusable now. The WORD tells us that God's gifts and callings are irrevocable ([Romans 11:29](#)). They're still irrevocable even if you blow it – because of GRACE!

If you Blow It, Remember the Cross

The devil wants you to think, "God may have technically forgiven you, but He's still upset with you for doing what you did and making such a mess of things! He can never use you after this; He'll just have to get someone else. You'll never have a worthwhile life now because of what you did. In fact, you can expect something really terrible to happen to you or your family in the next week and it will be God's way of demonstrating His displeasure." Then he wants you to beat yourself up with statements like these: "I'm so STUPID! How could I have done that? What's wrong with me? Anyone with half a lick of sense would have known better. Now I guess I have to take what's coming to me. Whatever bad thing happens now, I deserve it."

David fell into this kind of self-recrimination. When Shimei cursed him, David refused to do anything about it because he thought that GOD had said, "Curse David" ([2 Samuel 16:10](#)). He figured he had it coming, and he was right, but God is not interested in dishing out what you have coming. If He were, He would not have sent Jesus to pay for your sins!

Hear this: If God's ability to use you depends on your ability to stay out of trouble, Jesus went to the cross for nothing! If we should all get what we deserve when we sin, Jesus' bloodshed was a waste of time! Why do you think He was tortured? He KNEW you were going to blow it in a number of ways, and He took "what you deserve" in your place. If He took it, why should you take it? The whole point of mercy is that you don't get the bad things you deserve, and the whole point of grace is that you do get the good things you don't deserve! If you blow it, you are still a child of God and every spiritual blessing still belongs to you ([Ephesians 1:3](#)). You don't forfeit the blessing of Abraham ([Galatians 3:14](#)) just because you blow it!

My experience is that MOST church people still operate under an Old Covenant legalism that keeps them from walking in victory. You don't reign in life because your track record is spotless; you reign in life because you have received the GIFT of righteousness ([Romans 5:17](#)), which has NOTHING to do with how much you have sinned or not sinned.

If You Blow It, Forgive Yourself

Jesus said that when you stand praying to believe that you receive, forgive if you have anything against anyone ([Mark 11:25](#)). THAT INCLUDES YOURSELF! YOU are probably the hardest person on earth to forgive! Jesus forgave you, so who are you to refuse to forgive anyone – including yourself – when Jesus says you’re forgiven? Don’t sit around heaping condemnation on yourself, which is SO easy to do! If it’s not easy enough for you to do, the devil would like to provide assistance doing it. You need to be able to point at yourself in the mirror and say, “I FORGIVE YOU!” It may even help to do that literally; It’s helped me to do that!

If You Blow It, Don’t Punish Yourself

You have NO RIGHT to punish yourself for doing something wrong. God alone has the right to punish you (unless you’ve done something that the civil authorities have to punish). He says that vengeance is His ([Romans 12:19](#)). He chose to take out His vengeance for your sins upon Jesus. You have no business taking out vengeance on yourself – you’re stealing from God, who is the only one to whom vengeance rightfully belongs! If you’ve been punishing yourself, repent for stealing from God. (Don’t punish yourself for stealing God’s exclusive right to punish sin!)

If Someone Else Blows It, Be Like God and Extend Grace

A famous preacher was caught sinning, and some other preachers tried to lift themselves up by putting this man down. All that did was tell the world that Christians don’t love each other, but rather turn on each other and distance themselves from each other when one of them sins. Far worse, it shows that they don’t forgive. How can you preach a Jesus who forgives sinners, no matter how horrible their sins, and then turn around and stab a fallen brother in the back when he sins? Sending the message that Christians do this could actually have turned far more people away from church than the original issue did. Ask yourself, “If I blew it, how would I want the Body of Christ to relate to me?” ([Matthew 7:12](#)) and do the same for the one who stumbled. If you just say, “I would never do anything like that idiot did,” you’ve turned yourself into a modern-day Pharisee like the man in [Luke 18:10-14](#).

“Yes,” you may think, “but doesn’t [1 Corinthians 5:1-5](#) tell us to drive sexually immoral people who claim to be brothers out of the church?” Well, that passage tells you what to do with unrepentant immoral people, but you can’t apply it to a repentant person who fell, in which case [Galatians 6:1](#) applies instead. Remember, even in the case of the man at Corinth, he repented and was restored to fellowship, not blacklisted for life. Now Galatians tells those “who are spiritual among you” to restore people, but in some places there aren’t any people spiritual enough to want to restore a fallen brother. Rather than saying, “We forgive you,” they may be more prone to saying, “Off with your head!” This is a trait that needs to change. I know at least one account of a repentant fallen preacher who went on to do greater things than he had ever done before he fell. In his case, the sad part is that the “sin” he was initially hung out to dry for was extremely minor if it was even a sin at all, but his legalist brothers heaped condemnation on him to the point that for a season he was convinced that he was lost and headed for hell, and this thought drove him into far more serious sin! Imagine the reward in heaven for whoever was spiritual enough to restore him so that he could get back to building the kingdom ([James 5:19-20](#))!

If You Blow It, Remember that God Sprinkles You from an Evil Conscience

Having a conscience is not evil – God gave it to you to keep you out of trouble. However, Hebrews talks about being sprinkled from an evil conscience:

Hebrews 10:22:

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

What does that mean? It means that the blood of Jesus has washed your sins away, so you need not even think about those sins anymore. If God has promised to “remember your sins no more,” you ought to have the same attitudes toward past sins. Forget about them! Being constantly nagged by something stupid you did in the past is having an evil conscience, and God doesn’t want you to be tormented that way. Even if you retain knowledge of what you did in your memory (you’re not a computer database where you can just delete a record), the guilt associated with the event should be gone. It doesn’t mean that you’re defending what you did, but it means that you agree with God that you are eternally forgiven for what you did.

This purging wasn’t available under the Old Covenant:

Hebrews 10:1-4:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

But in those sacrifices there is a remembrance again made of sins every year.

For it is not possible that the blood of bulls and of goats should take away sins.

People's sins were only COVERED, never TAKEN AWAY, under the Law of Moses. The sins were still "there" – they were just covered. You could still have tormenting recollections of your sins because they were never "gone." But under the New Covenant, your sins are WASHED AWAY, so there is nothing to cover up anymore!

If You Blow It, Grace Is Still Grace

Now I'll get to the main reason that I included this discussion in a book about healing. It is really easy to have a "sick in the pit of your stomach" feeling when you realize that you've blown it. I've felt that more than once, and you probably have as well! But if you're not careful, you can let down your guard, get David's self-condemning attitude as described above, and allow Satan to harm you with real physical sicknesses figuring that you have them coming. It's easy to get so depressed about a mistake you made that you stop obeying God's mandates to RESIST the devil ([James 4:8](#), [1 Peter 5:8-10](#)). But if you just let him run roughshod over you, you'll make a bad situation worse.

Suppose a man has been looking for work for months but he can't find anything. Finally, there is no food for his family. In desperation, he agrees to be a "custom courier" for packages that he knows full well contain illegal drugs. He gets the packages to someone else, gets paid and his family eats. Now the recipient goes out and sells the contents of his packages near the local high school to the students. Within a week, one is dead from an overdose and a second drives while high and plows into a family's van, killing two family members and permanently disfiguring a third one. The man realizes that the drugs he carried were likely the ones responsible. The next time he drives somewhere with his family, he deliberately steers the car into a large tree to try to end his heartache. His wife and daughter die, but he somehow lives without any injuries. He realizes that he may be in prison for murder for a long time once the police show up and see what he did. He is able to run down the road and he ducks into a church building. He hears about the blood that Jesus shed for him, believes the good news and gets saved on the spot.

Did this man receive forgiveness for everything he did? YES! We seem to have no problem believing (correctly) that the worst sinner in town could get saved and be instantly forgiven for everything. But now, if a BROTHER IN CHRIST commits sins that are far less harmful to society at large, does that same blood provide forgiveness for what HE did? All too often we know that a horrible sinner could be saved and then welcomed to church as part of God's family, but when someone is ALREADY SAVED, we can act as if his sin is unpardonable and we want to shun the person, lest anyone think that we are a friend to someone who was caught in sin and we might be seen as guilty by association. (That never stopped Jesus from being a friend to sinners.) That double standard needs to stop, especially in YOUR mind. If Christ's forgiveness applies to ALL of a SINNER'S failures, how much more does it apply to all of YOURS, too, now that you're saved! (If you don't believe that you have God's total forgiveness yet, please read [Forgiven People Can Be Healed.](#))

Thank God that His grace is bigger than any of your failures! If Satan tells you that you “have that disease coming” because you deserve it, you can AGREE with him that you DO deserve it and then tell him that IT IS WRITTEN that Jesus took what you “had coming” in your place when He was wounded for your transgressions and bruised for your iniquities! IT IS WRITTEN that because of the damage inflicted to HIS body for YOUR sins, YOUR body has the right to be whole– all the time. Even when you blow it!

See also:

[What If You Sin?](#)

Perfectionism and the Fear of Making Mistakes

Christians often shrink back because they fear making a mistake. If you fear making mistakes, you will become a success at doing nothing, which is actually the biggest mistake of all. Everyone makes mistakes. Join the club and get over yourself. If you make a mistake, you're [already forgiven](#), so you won't mess up your relationship with God.

We can sometimes act as if God can only use people who make no mistakes, but the opposite is true. He can only use people who DO make mistakes. For one thing, those are the only people on the earth. For another, He can't use anyone who does NOTHING due of fear of making a mistake! I would rather get something done and make some mistakes than do a perfect job of doing nothing.

Shrinking back due to fear of making a mistake and displeasing God is not humble. It is downright wicked, because that is the word God uses to describe it!

Luke 19:20-26:

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Holding back on doing the works of Jesus because you are afraid you will let God down is wicked. God wants you out there furthering His kingdom, not getting lost in a morass of self-nit-picking. God will not love you any less if you fail at something because His love for you is unconditional! You can't "fail" your way out of God's favor. He is FOR you ([Romans 8:31](#)), not AGAINST you.

Perfectionism and the fear of making mistakes show an underlying pride problem – we want other people to think we're perfect! But that's the opposite of what James said we should do ([James 5:16](#))!

My wife and I led worship at the church we pastored. I don't think there was EVER a service where I hit every piano note exactly right or sang every word right. But the worship still blessed people. I knew someone who had professional-level, trained vocal ability, but she would fall apart if she sang even one note slightly off. You won't be a blessing to people if you're only focused on your "performance." Worship isn't a performance; you can make a joyful noise! God is more concerned with your heart than with your vocal chords.

If we're honest with ourselves, we would admit that a lot of our fear is really about looking bad in front of other people when they see us make a mistake. But the fear of man brings a snare ([Proverbs 29:25](#)). It's a great day when you do everything you do for the Lord rather than to please men. Paul even said this about others judging him:

1 Corinthians 4:3:

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

Paul was almost always going somewhere where a certain faction of people hated his guts. He would never have made it in the ministry if he were preoccupied with what MEN thought about how he preached the good news.

When Paul said he judged not his own self, he wasn't saying that he failed to "judge himself" concerning conduct when celebrating the Lord's Supper or something. I believe he meant that he wasn't always trying to find faults with himself. He didn't DELIBERATELY violate his conscience, but he was willing to admit that perhaps he was making some mistakes, and he was OK with that.

1 Corinthians 4:4:

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

Paul was saying that he didn't KNOW of any mistakes he was making, but he allowed for the fact that he might be making mistakes that he wasn't aware of. He didn't trash himself and think that doing the devil's job of accusing him was somehow humble and holy. He didn't spend his days analyzing himself to try to find some secret mistake he was making.

God would rather that you get out there and lay hands on the sick and get one of three people healed than have you do nothing because of fear of failure and succeed in getting zero out of three people healed.

When you plan to lay hands on a sick person, the devil may taunt you with the thought, "What if nothing happens? You will look bad!" The devil wants you to focus on yourself instead of on Jesus. That is a good recipe for failure. Meanwhile, Jesus did NOT say that nothing would happen. He said that the sick would recover ([Mark 16:18](#)). You should operate with the attitude that every time you lay hands on the sick, the anointing flows through you because you believe the words of Jesus. The sick person may not always receive that anointing, but you should assume that rivers of living water are flowing through you. And if things don't work out the way you'd hoped, you died with Christ anyway ([Colossians 3:3](#), [Galatians 2:20](#)). Dead people don't get their feelings hurt. Dead people don't beat themselves up, either.

Wanting to do an excellent job honors God, but perfectionism does not. I have had to deal with “perfectionist” tendencies. I spent two years working on my 2009 music CD release (in my “spare time”) and I kept tweaking it and tweaking it in the studio until I got what I wanted. The results still weren’t absolutely perfect, but the time came when I had to stop tinkering and release it because it wouldn’t bless anyone if it stayed in my studio forever. For a while, my wife seriously wondered if I would EVER release that CD in my entire lifetime! We can be our own worst critics. It’s good to try to figure out how you can improve, but if you turn into a perfectionist, you’ll only see the bad side of everything you do, and that’s not healthy. I desperately wanted to put out a CD that I wouldn’t cringe listening to the rest of my life, thinking, “I could have fixed that.” I did succeed in that despite the fact that it was never going to be “perfect.” I even had a professional mastering engineer tell me that I was too picky. That’s getting over into perfectionism when that happens! There’s more to a CD than being “technically perfect.” I listen to some CD’s where I notice slight flaws, but I still enjoy them. In fact, any studio engineer can tell you that there is such a thing as being “too perfect.” You can fix slightly out-of-tune vocals with pitch-correction software, fix millisecond drum timing discrepancies by “quantizing” the drums, use the best takes of each individual phrase from 10 or more tries, adjust the volume on tracks to make each note have similar loudness, and I did quite a bit of that stuff. But if you’re not careful, you can destroy the “humanity” of a recording that makes people be able to relate to it. If a computer makes things totally perfect, it can sound to people like a computer, not a real person, made the recording!

Not much will be perfect on this side of heaven, no matter how hard we try. When I pastored, I learned in a hurry that you can’t please everyone. The room is too hot, the room is too cold, the music is too loud, the music doesn’t rock enough, the music is too modern, the music is not trendy enough, we do the same songs too much, we introduce too many new songs, the food in the fellowship hall doesn’t cater to vegetarians or the gluten-free crowd, putting dessert-type food out is too much of a temptation to those on diets, we have too many events, we don’t have enough events to meet everyone’s needs, and so on ad infinitum.

So even if YOU think you’re doing a perfect job, the fact is that you’ll probably be the only one who thinks so! I once took a demo recording of a song I wrote to a sound engineer who had his own studio. I asked him what I could do to improve my vocals, and he replied without hesitation, “Have someone else sing them!” But I went ahead and did my own vocals anyway on my CD, and I’m glad that I did. If I had felt like I had to please him, my CD would never have come out the way that it did, which I thought was quite good. Someone else could have done a more technically “perfect” job, but it wouldn’t sound like ME anymore. No one will have passion for a song like its author! Not everything that SOMEONE ELSE thinks is a mistake really is one. It’s good to listen to constructive criticism, but if you fall to pieces every time someone says you’re doing something wrong, you’ll never do anything significant. You have to be able to say, “Even if I don’t do everything perfectly, it’s OK. God can still use me to bless others. I will not spend my life going mote-hunting for failures.”

More recently, it seemed that every time I thought I was satisfied with this book, I would learn something else and want to put that in here, too. This process went on until the very day I released this book! I had friends who seemed convinced that I would NEVER finish this book because I was always continuing to work on it. Of course, I'm not going to stop learning more about the Word, but the time had to come when I said, "That's enough – let's publish this!" I am sure that this is NOT the "ultimate" book on healing and related topics because I will learn more things tomorrow that aren't in here! But at least I can put out an updated version at some point if I want to.

Wanting to be excellent is a virtue, but perfectionism will cripple you. The Holy Spirit will not flee if you hit a wrong note or mess up a word in a song or cite the wrong chapter and verse numbers in a message. The world will not end if you don't say exactly the words to a sick person that you think you should have said upon later reflection. The kingdom of God will go on, and so must you. Paul pressed toward the upward call of God ([Philippians 3:14](#)). You need to keep your eyes on where you're going, not on where you've been. The perfectionist always second-guesses himself and keeps looking in the rearview mirror with remorse, thinking, "I could have done better." That is the OPPOSITE of the example Paul set for you. I'm sure Paul wished that he had never persecuted Jesus, but the biggest problem with the past is that you can't change it! But you CAN change your future by making right choices in the PRESENT.

Faith in the Word and the Spirit of Faith

Attitudes and lifestyles are contagious. [1 Corinthians 15:33](#) tells us not to be deceived – bad company corrupts good morals. If bad company can rub off, so can good company. [Proverbs 13:20](#) tells you that if you walk with the wise, you will be wise, but if you are a companion of fools, you will be destroyed. You need to associate with those who will help you in your faith walk, not those who will talk you out of your inheritance in Christ. Getting around those who believe God gets you used to seeing faith in action, and used to seeing God come through. This can be a tremendous confidence-booster for you.

Here is the point I want to make: Do not simply read this book and pray on your own! That is a big mistake! You were not designed to function on your own apart from the Body of Christ. You need others and they need you. [1 Corinthians 12:21](#) makes this very clear. Fellowship with others who will encourage you in your faith walk. Associate with those who have the “spirit (attitude) of faith” and speak and act on God’s Word. Their testimonies will not produce faith, but they will greatly build your hope and encourage you. Satan picks off lone rangers. Don’t be one of them. A brother or sister in Christ may have the very way to word something so that you see it even though you’ve missed it for years.

Don’t be confused by the term “spirit of faith.” It’s not another spirit that’s a fourth member of the Trinity! It just means an attitude of faith. You will find that the spirit of faith is contagious. (So is the “spirit” of unbelief.) When you get around those who have it, it will rub off on you. Then it will start to rub off on others! It’s hard to describe how it happens, but it definitely does. (As the old-timers like to say, some things are better caught than taught, and better felt than telt.) I love being around people who believe God and get results. It encourages me. When you get around a church full of people like this, you feel like they are doing more for you than your preaching could do for them.

So, build your own faith in the Word. But make sure that you associate with others who have the attitude of faith. You will then find the same spirit of faith operating in you – you will believe and therefore you will speak. You’ll talk faith instead of doubt and unbelief. You’ll start to act like those with whom you associate.

Healing Does Not Require Great Faith

Do not get “hung up” over the size of your faith. Receiving healing does not require great faith. You just have to act on the faith you already have. An important way to act on the faith you have is by speaking.

The apostles asked Jesus, “Increase our faith!” Jesus did not say, “Okay, here’s some more faith.” Instead, He said, “If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.” (You can read the account of this in [Luke 17:5-6](#).) Notice that itty-bitty faith could throw a big tree into the ocean if you attach words to it. Faith is like Tabasco sauce. A little goes a long way. Getting more faith was not the issue. Speaking was the issue.

Jesus also said to His disciples, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” ([Matthew 17:20](#)). Notice that itty-bitty faith could move a mountain from one place to another if you attach words to it.

Walking in this faith is not only for “faith giants.” Anyone can do it. Jesus said, “Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith” ([Mark 11:23](#)). So anyone can do great exploits by faith, if he attaches words to it.

Whether you realize it or not, faith-filled words are the most powerful force on the earth today. God spoke everything into existence! We sometimes emphasize the faith part, but Jesus really emphasized the speaking part. If death and life are in the power of your tongue ([Proverbs 18:21](#)), surely sickness and healing are also in the power of your tongue. James said that if you can control your tongue, you can control your whole physical body ([James 3:2](#)).

The people who had “great faith” in Jesus’ ministry were those who believed that Jesus could speak and something would happen. The centurion and the Greek woman had “great faith” and did not need Jesus to make a personal visit to the person needing healing. His word was good enough for them. They believed that His words had power and authority, and that when He said something was done, it was done.

The next time the devil belittles you for your small faith, remind him that faith the size of a mustard seed can move a tree or a mountain when you attach words to it.

See also:

[Say What](#)

How to Build Your Faith

There is only one effective way to grow in faith for receiving more particular blessings:

“So then faith cometh by hearing, and hearing by the word of God” – Romans 10:17.

If you want to have more faith to receive more blessings, you need to hear more of the word of God. Even if you mentally acknowledge what it says, you must continue to reflect upon it and speak it to yourself. This hearing is not a one-shot deal where you hear it once and go your merry way. This refers to a process of hearing the Word repeatedly. The Word itself produces faith – it is called the “word of faith!”

Romans 10:8:

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Faith will come automatically when you keep hearing God’s words. They are not mere facts but spirit and life. When you get full of the Word, you get full of faith without consciously trying to do so! This is so simple that it’s amazing more people don’t see this, so they often resort to the ineffective means shown below. God’s word is the “word of faith.” Faith and the Word go together.

While some believers obsess with “building strong faith,” the issue is not as much needing more faith than acting on the faith that they already have. The man in [Acts 14:7-10](#) was an example of this – he HAD faith to be healed, but he just wasn’t exercising it.

Here are some ineffective ways to try to get more faith:

Praying for More Faith

This didn’t work for the apostles, and it won’t work for you.

[Luke 17:5-6](#)

Here Jesus pointed out that you do not need “great faith” to do something, but you need to act on the faith that you have, even if it’s as small as a mustard seed! You do the majority of acting your faith with the words of your mouth. “Ye might say unto this sycamine tree....”

Trying Harder to Believe

This involves a struggle to “make yourself believe” something. Prepare for a lot of frustration and not much faith. God never commanded you to try to believe anything. He just commanded you to believe His words.

But there is a difference between believing His words and just trying to believe that you are healed. If you have no Bible basis for believing that you can receive healing as a gift from God, you will not develop more faith. You will stay frustrated and sick! If you still have doubts that the God of the Bible has made provision for your healing, the solution is to continue to listen to and read His statements about the subject. You will find that you will start believing, and it will seem natural rather than seeming like an impossible struggle.

Praying in Other Tongues

You are commanded to build yourself up on your most holy faith ([Jude 20](#)), but that verse does not say that speaking in tongues produces faith. It can help you enter into rest and become sensitive to the Holy Spirit so that you can hear the Word better, but faith still comes by hearing the Word, not by praying in other tongues. When you pray in other tongues, you are speaking mysteries that your mind does not understand. You will charge yourself up to act on whatever faith you have, but you will not get more faith.

Denying Your Circumstances

You will not develop faith by trying to forget your problems or by pretending that they don't exist. Doing so is not faith at all and only gives you practice lying to yourself. Faith does not deny that the problem exists; faith denies it the right to continue existing based on what God says.

Looking at Improvement in Your Body for Encouragement

Faith is based solely on God's promises, not on any apparent improvement of your condition. It does not matter to faith if you seem to be getting better or worse. You can rejoice at improvement, but remember that it is faith that creates improvement. Then you won't be shaken off your stand of faith if suddenly symptoms worsen or reappear in your body.

Hearing Exciting Testimonies

Testimonies will excite you and motivate you to believe God for yourself, but you cannot base faith on anyone else's experience. The fact that God healed someone else with your condition does not mean that you will receive your healing. What will you do if you hear that someone else with your condition died? Your faith must rest solely on God's Word. Then, even if no one else you know gets any results, you still can. Of course, to the extent that someone's testimony involves the Word of God, your faith will be built by hearing those parts of the Word that someone else believed.

The other problem with testimonies is that many are given at crusades by people who were healed by a special manifestation of the Spirit, not their faith. Someone could give a wonderful testimony of receiving this way, but you have no guarantee apart from your faith that YOU will receive such a healing. It's quite possible that in His mercy, God will suddenly heal an unbeliever who has no idea what's going on. God is looking for believers to BELIEVE rather than relying on special manifestations of the Spirit to receive healing.

Condemning Yourself for Your Little Faith

You will never get anywhere by chiding and belittling yourself. "Oh, I must be a 'ye' of little faith. God must be so displeased with me. I really am a failure at believing God. I should have more faith. What's wrong with me?" You will never develop great faith if you keep tearing down what little faith you have. You will just make yourself miserable. Besides, you'll be doing the devil's job of accusing and condemning you. As David did at Ziklag, you need to encourage yourself in the Lord, not discourage yourself!

Worshipping for More Faith

God does want you to worship Him, and failure to do so will definitely hinder you in every area of your life. However, you do not get faith by worshipping God. Worship is an expression of the faith that you already have, not a means to get more. If you are in the hospital, simply playing worship music all the time will not help you get out. It can help you stay focused on God and His Word, but the biggest thing you need to do (if you are coherent enough to do it), is to continue hearing God's Word on the subject of healing.

No Limits

There are NO LIMITS on what God can heal! He has provided healing for EVERYONE of ALL conditions, no matter how drastic, life-threatening or seemingly impossible to heal. This includes various named genetic “syndromes,” and conditions that involve missing body parts. The limits are at our end, not God’s end:

Mark 9:23:

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Jesus said those words to the father of a boy who certainly seemed like he was beyond hope. Not even the disciples managed to get him cured of his demonic condition. But the issue was that the disciples did not BELIEVE – NOT that the condition was impossible to deal with. Obviously it wasn’t impossible because Jesus dealt with it, and He was none too pleased to find out that His disciples hadn’t gotten the job done by His authority in His absence.

Luke 1:37:

For with God nothing shall be impossible.

If NOTHING is impossible, the healing of Down’s Syndrome, Tourette’s Syndrome and anything on the “Autism Spectrum” is NOT impossible, and we should never for a minute think that these conditions cannot be healed in THIS life. Jesus healed ALL manner of sicknesses, so that would include these particular conditions. What He did then, He can do now through His Church – He’s just looking for us to believe!

However, our flesh tends to think, “Oh, that’s a REALLY HARD case – I don’t know if we’ll ever see God heal THAT kind of thing.” That’s why we must renew our minds with the Word – so that our minds side with our spirits instead of with our flesh. Your spirit (if you’re born again) will ALWAYS side with the Word.

[Mark 11:23-24](#) makes clear that God isn’t putting any limit on what we can command to leave or what we can “believe we receive when we pray.”

Your MIND tends to limit God. That must be the case, because God is able to do exceedingly abundantly beyond what we can ask or think ([Ephesians 3:20](#)). What do you THINK that God can and WILL heal in this life? He can do exceedingly more than what you THINK He can do – even if you think big, which I want to encourage you to do! So if you can THINK of a “hard case” where someone needs to receive healing, God can take care of that case and even harder cases!

Matthew 16:19:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Do you see any limit imposed in the verse above? If God didn’t limit it, neither should we!

John 15:7:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Do you really believe Jesus? If you see a dire need for healing, don't you want to see it healed? Of course it's YOUR WILL and it's GOD'S WILL as well. So you should ask and receive so that your joy will be full, as we'll see below!

John 16:23-24:

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Once again, we see that word *whatsoever* in the passage above. Does that sound to you like God has put a limit on His promise? No, it's the opposite – God is saying that there is NO LIMIT because you can ask the Father for ANYTHING in Jesus' name.

At this point, the doubters who obviously don't believe the Lord Jesus on this subject will sneer, "Does that mean that God will give you the Eiffel Tower if you ask Him to give it to you?" No, Jesus said that you were to ask in HIS NAME. That means that whatever you ask is something that you are pre-authorized to ask for from Scripture. That would INCLUDE healing, but it would NOT include the Eiffel Tower.

1 John 3:22:

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

As is discussed [elsewhere](#), this means that if you keep your conscience clean, you have the boldness to ask for "whatsoever" and receive it! (It is not a new works gospel that God rewards you if you do enough good works.)

1 John 5:14-15:

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

So again, WHATSOEVER you ask, if it's within the boundaries of Scripture, you can receive! When you encounter a sick person (or if you ARE the sick person), healing for the sickness is DEFINITELY God's will, so you can "ask according to His will" and believe for that healing to take place.

Matthew 19:26:

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Mark 10:27:

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

These last two Scriptures assure you that there are things that MAN considers impossible because MAN just cannot do them, but GOD can do those things that man has written off as impossible. What kind of “impossible” condition do you know of? With God (and you ARE with God), healing those conditions IS possible!

There are more Scriptures along these same lines in the FIRST BASE section of [The Baseball Diamond of Healing](#). I encourage you to read through those Scriptures as well.

Healing and Paychecks

Under the Old Covenant, the blessing of God was a paycheck for good behavior. Everything depended on YOU. If you followed God's law closely, you were rewarded. If you didn't, you were punished. If you wanted to walk in God's blessings, you had to "measure up." God enumerated many specific blessings that would come upon you if you obeyed Him and many specific curses that would come upon you if you didn't.

Many believers still live with an Old Covenant mentality. They are convinced that God will bless them according to their own goodness. This mistake will stop you from receiving healing. Moses gave the Law but grace and truth came by Jesus Christ ([John 1:17](#)). New Covenant healing is not a paycheck handed to you for a job well done.

Under the New Covenant, Jesus earned a paycheck and handed it to you! What you get now is based on HIS goodness and HIS track record, not yours. The blessings of God were bestowed on you and became legally yours the day you received Jesus. You don't have to earn the paycheck – someone else already earned it for you and gave it to you.

Faith cashes Jesus' paycheck. You could walk around all day with a natural paycheck in your wallet and never benefit from it. You only get a benefit when you cash it. Likewise, the blessings of God are yours in Christ, but you won't get to enjoy them until you cash His paycheck by extending your faith to take what God has freely given you in Christ. That is your part. Simply act on what God said in His Word – Jesus paid the price to redeem you from all sickness and pain and He offers healing freely. Take it by faith when you pray.

How do you know if you've learned the paycheck lesson? If you "get it," you will never again try to convince God that He should heal you! Instead, you'll be thankful that He provided healing without regard to your works, and you'll receive His free offer.

Healing and Deliveries

Let's consider three scenarios. In the first scenario, you want a product that you saw somewhere. You arrange with the company to get it shipped to you. The company ships the product and now you wait until the delivery person shows up with it so that you can receive the package and enjoy it. In the second scenario, you have already ordered the product from the company and the shipping department has shipped it. The delivery person just showed up. Now you contact the company's sales department to get the product shipped to you. The third scenario is identical to the second scenario, but in this one, you don't call the company – you just take the package from the delivery person's hands and start enjoying the product.

The second scenario is ridiculous, but sadly, that scenario is where most Christians find themselves with divine healing! The first scenario sounds more reasonable, but it doesn't describe receiving healing any better than the second scenario. Only the third scenario is a picture of what to do with divine healing.

In both of the first two scenarios you are petitioning the company for something. Most people petition the Lord for healing in the same manner – and that is why nothing happens! What people fail to realize is that your healing was “shipped” when Jesus paid for it a long time ago, and the delivery person is just waiting for you to take it into your own hands. You don't have to approach the sales department and pay for the shipment. JESUS already paid for the shipment and had your address put on it. He took care of the shipping. It's now at your house waiting for you to take it.

In [Mark 11:24](#), Jesus said to believe that you RECEIVE things when you pray. But you can only receive a package that has already been shipped! Jesus did NOT tell you to ask God to SEND what you want when you pray. There's a big difference. Healing has already been “sent” and now it is yours to receive. The word *receive* in [Mark 11:24](#) is the Greek word *lambano*, which literally means to TAKE. It most certainly does NOT mean to “beg God to SEND.”

You could not have RECEIVED a text message from me today if I didn't SEND you one. You can only RECEIVE a text message that has already been SENT. Likewise, you RECEIVE healing because God already SENT it to you. It is part of your inheritance in Christ for you to enjoy. God already decided that you should have it. He paid for it by sending Jesus, and now healing has been SENT. Will you receive what is right in front of you? It's there for the taking.

The Importance of a Good Local Church

If you want to keep walking in victory, you need to be part of a good local church where healing and faith are taught accurately. Sadly, too many Christians who DO believe in healing fail to attend a church that also believes in healing. They pay a price for that. Unbelief is insidious. I know people who used to attend good churches that preached that healing is provided for everyone because of what Jesus did. They went elsewhere (for different reasons) and listened to unbelief from the pulpit. They said that they knew how to separate the wheat from the chaff, and that they wouldn't get caught up in unbelief. But they did! They'd make statements that would make me cringe, and would have made THEM cringe in times past. If you hang around people who don't believe in healing and make them your closest friends, you are not going to walk in much healing yourself.

When you're in a good church (I am), you get inspired and built up by the messages every service. The songs don't promote worn-out traditions of men. The other people in the church encourage you to believe God and receive all that He has for you, and you encourage other people. You also learn to walk in love because there will inevitably be someone that rubs you the wrong way (especially an unbeliever or a new believer). You can't learn that at home watching Christian TV! There is a good corporate anointing where there is an atmosphere of faith. The testimonies of others inspire you and your testimonies inspire others.

I remember being at a church Christmas party where they assigned seats. To my horror, I found myself next to one of the most loquacious, self-centered people I'd ever met, whose kids were little terrors. My immediate thought was, "No, Lord, ANYONE but HIM! This won't be a merry Christmas for me tonight!" I gritted my teeth and FORCED myself to walk in love toward that man. I listened when I didn't want to listen and smiled when I didn't want to smile. But you know, maybe that man hadn't really known much love in his life, but he found it at that church. He began to change. He ended up totally on fire for Jesus, was promoted to an important position and became a precious brother with whom I looked forward to chatting! You just can't have that kind of thing go on (on either end) if you just stay at home and listen to TV preaching and read books (even this one).

One study claimed that 90% of churchgoers choose their church for reasons other than the quality of the teaching. To me, that means that 10% have the right approach. Apparently, more people choose church based on its "cool music" (or lack thereof) than based on its teaching, and some even choose one based on its basketball opportunities. But having the most modern basketball court does not mean that you should travel there – if all you get is dribbles of the Word, there is no net benefit.

It used to be hard to find good churches, but it's a lot easier now. God has raised up pastors who preach His Word and love His people all over the place. No one today has a reasonable excuse not to go to a solid faith-teaching church. But there are plenty of unreasonable excuses:

Excuse #1: With Today's Technology, I Can Just Get Built Up Watching Christian TV and Videos and Reading Good Books

Yes, you can get built up, but Brother Faithbuilder on TV cannot come lay hands on you or counsel you. Sister Revelator will not be in the Emergency Room with you at midnight the way a real pastor would. (When I pastored, I became quite familiar with the local hospital, and it was a privilege to believe God and get people out of there.) Also, you can't learn to relate to people properly sitting in a chair in front of a television. You'll never have to learn to deal graciously with Rude Evan the Motor-Mouth who just got saved and started attending your church. Most importantly, you can't build up the body if you just stay at home. This life isn't all about you – it's more blessed to give than to receive. God has given EVERYONE a gift to share with His Body, but you can't do that if you won't be AROUND His Body! Knowledge puffs up, but love builds up.

Excuse #2: There Are No Good Churches in My Area

Then MOVE! I've done it solely for that reason and if you're smart, you will, too. Also, if "your area" consists of several blocks, I would urge you to consider the saying, "A church alive is worth the drive." I've driven a long distance back and forth to go to a good church, and if that's what it takes, you should, too. On the other hand, I've seen people pay a price for going to a conveniently-located dead little local church when if they drove half an hour to an hour, they could go do a really good church where the works of Jesus are being done. Later, when they need to walk in victory, they end up firing blanks at the devil because the crummy place they attend isn't teaching them much that is useful.

If can't find what you consider a good church anywhere, be assured that the problem is YOU! You won't find a perfect church anywhere because all churches consist of imperfect people like you who are at various stages of their Christian growth.

Excuse #3: The Romantic Pickings Are Better at a Certain Non-Faith Church

I've been shocked how often this becomes the motivating factor behind church selection. What you will find, as others have (sadly), is that you can find a sweet romantic interest who doesn't believe the Word any more than her pastor does. If things go anywhere with her, guess where she will insist that you go to church! You'll get to raise your kids in an environment of unbelief. You should pick a church mainly based on the quality of the teaching (other factors, like whether the people are loving, matter also). Trust God that He's able to find you a mate (if that's what you want) while you're going to a GOOD church!

Excuse #4: The Church Is No Longer Relevant; the Action Is on the Street

A lot of churches do manage to be irrelevant because they don't present Jesus properly (or at all) to outsiders. But there are plenty of good ones. God has given pastors until we all become a "perfect man," which means that there will be a need for pastors and their churches until Jesus returns. The church can never be irrelevant to God. God would rather move through a strong local church than have to do everything outside of church because the churches won't hear what the Holy Spirit has to say.

Excuse #5: I'm Too Busy – The Kids Have Soccer Games on Sunday!

If you want your kids to become backsliding buffoons, teach them by your bad example to seek first the things of the world and only seek the kingdom of God with their nearly nonexistent "spare time." They will learn from your actions that God and His people are really not important in the grand scheme of things. If you have any wisdom, you will take the kids with you to church despite the fact that they might not get to play in soccer matches. And as for you saying you're too busy, well to quote Jesus, "YOU have said it!" If you're too busy for church, you're too busy. So get less busy and start honoring God instead of violating [Hebrews 10:25](#) every week.

Excuse #6: God Has Me in This Currently Dead Church to Be Its Great Revival-Bringer

No, Satan has convinced you to stay in your currently dead church to waste your time and energy spinning your wheels for nothing. I've met so many Christians who think God called them to overhaul some pathetic church. It NEVER works, so stop kidding yourself and get out of pride and out of that church. If the pastor doesn't want a move of God, there will be no move of God. PERIOD. Your faith and prayers cannot override the pastor's free will. No church will ever rise above its pastor. Besides, you're an idiot to go somewhere where YOU have to tell the PASTOR what's what. That pastor cannot possibly pastor you if you think that you have to pastor the pastor. You won't grow, except in unbelief, which is being preached with the help of your tithes, offerings and attendance. If you want a revived church, start attending one that is already revived! If there isn't one in your area, see the answer to Excuse #2 above.

Excuse #7: I Am Part of the Universal Church

Yes, you are, and you also are commanded ([Hebrews 10:25](#) again) to be part of a local expression of the Universal Church.

Excuse #8: I Obey Hebrews 10:25 by Getting Together with Believing Friends around My Kitchen Table

Who is the pastor of your little bunch? Who is spiritually accountable before God for what goes on there? We all need a pastor. Is there a God-called pastor at your kitchen table? Some church plants start as house meetings, and that's fine, but real churches have a vision to outgrow that kind of setting! If all you have is believers who have fun little get-togethers when they feel like it, you do not have a church – you merely have a collection of unchurched people who happen to be in the same place at the same time. Real churches have God-given pastors and God-given vision; they aren't just friends who sit around a table prophesying great things to each other, usually getting wackier by the month because they have no shepherd to lead them away from trouble and from every wind of "new revelation" doctrine, which such groups are notorious for!

The Kingdom of God is Here NOW

When Jesus commissioned people to go out and preach, He commanded them to proclaim something, not just lay hands on sick people. He said to proclaim that the kingdom of heaven is at hand ([Matthew 10:7](#)). How different that is from what most people, even ones who believe in healing, are preaching today! There is a big emphasis on “revival,” a word that is not even used in the New Testament!

Rather than proclaiming that the Kingdom is here now as Jesus commanded, most people put it off into the future and talk about the greatest revival ever to hit the earth that is “coming” at some point in the future. I have heard this for decades. I told God a long time ago that I am not waiting for some revival to hit; I will just go do the works that Jesus commanded right now. And I have been privileged to see results that many people would associate with some kind of “sovereign move of God,” except that it wasn’t sovereign at all. While man waits and waits and prays and prays for a move of God, the truth is that God is waiting for a move of man! He is waiting for people to just believe His Word and go act like it’s true. Anywhere where people will do that, there will be a move of God, because God moves through man, not independently of man! He has to, because He gave man dominion over this earth. He gave the earth to the children of men ([Psalm 115:16](#)), which means that He can’t just barge in and do whatever He wants whenever He wants.

Some people think that if they study past revivals, they will somehow qualify to flow in a new revival because they will be revival experts or something. I beg to differ. No “move” has ever been the same as a previous one anyway. I know people who have tried to copy what people did years ago, assuming that if those actions led to revival, they will lead to revival today. Their attempts didn’t work, of course. What they’re missing is that what they did back then may well have been what the Spirit was inspiring them to do, but that doesn’t mean that He’s inspiring the same specific action today in a different age and a different culture. My advice to you is that you major a lot more on studying the New Testament than you do on studying past revivals. Faith comes by hearing the Word, not by studying interesting experiences from the past, though they can at least inspire us. And of course we need to do the only thing that Jesus told all seven churches in Revelation 2 and 3 to do: “He who has an ear, let him hear what the Spirit says to the churches.” We need to do what the Holy Spirit is telling us to do NOW, not what He told others to do way back when.

Many today also have an unhealthy obsession with figuring out where this incredible revival will start. The answer is easy – it will start in the immediate vicinity of whomever you ask, in some cases at his church, because someone has already come along and prophesied it. There are “prophets” who pretty much proclaim at your church (if you’re silly enough to let such people in) that your local fellowship will be the epicenter of the last-days, end-time worldwide move of God, and surely it shall emanate out from your church like the spokes of a wheel. The trouble is, that’s the same thing they told the last several churches they visited that are nowhere near yours.

Even in New England, where I lived for decades, I can think of several churches that have had prophecies like that; there are probably many more but I'm only counting the ones I've heard in person. They were all somehow going to be "the" catalyst for revival in New England. (Interestingly, at least one of these churches doesn't exist anymore, though I witnessed a well-known preacher give a "like-spokes-of-a-wheel" prophecy over this now-defunct church when he visited it many years ago.)

In fact, even in my prior home state (Maine), I have heard the following: (1) Revival shall start in the western mountains of Maine and spread across the state like a fire (this was given in the western mountains of Maine), (2) Revival shall hit the coast of Maine like a tsunami and shall spread inland throughout Maine (I heard this on the Maine coast where I used to live) (3) Revival shall start in Aroostook County (the northernmost part of Maine) and sweep south all over Maine from there (this was prophesied in Aroostook County) , (4) Revival shall come in through the East Gate – the easternmost part of Maine out by Calais, Eastport and Lubec and spread westward (you can guess that this one was NOT given in Portland) (5) Revival shall sweep up the coast from Kittery (the southernmost town); you can guess that this one did not originate in the western mountains, Eastport or Aroostook County. You get the idea. We had people in Maine tell us that God always "comes in through the eastern gate," so the end-time move of God MUST start in the easternmost place in the United States. However, if you get technical, St. Croix (U.S. Virgin Islands), is part of the United States (it's a territory) but it's farther east than Maine. Does that mean that St. Croix will be the true Eastern Gate? No, wait, if you get even more technical, the western Aleutian Islands are across the International Date Line and are thus technically farther "east" than anywhere else in the United States. including St. Croix! Maybe the Aleutian Islands are the true Eastern Gate from where revival will flow, though I don't think I want to move there and find out. It makes more sense to drop the whole Eastern Gate thing, frankly, and just start "doing" revival rather than debating where it will originate.

I have also heard reports that the big move of God will (1) Start in Alaska and hit the lower 48 states from there (so some say in Alaska), (2) Start in Florida and go across the southern part of the country, hit California and then come back across the northern part of the country, (3) Start in Maryland and proceed outward from there, (4) Start in New York City and move north to Boston and then the rest of New England, (5) Hit Boston and move on from there (a bunch of people in Boston were strongly promoting this prophecy, of course), (6) Start in the Caribbean and spread to the world from there (I was assured of that by friends in the Caribbean) (7) Spread to the world from Mexico (I saw a video of someone in Mexico prophesying this in Spanish) and...well, you can probably add the "prophecies" you've heard wherever you are about how it's actually where you are that this mighty move will start, and maybe they'll need to build a new international airport to handle all the people who will come in for the revival (that was actually said somewhere too).

This shows a sad lack of discernment in the Body of Christ, because obviously if there are 100 such prophecies, at least 99 of them must be false prophecies. However, I don't see the purveyors of these prophecies being shown the door for some reason, which means that people are hearing and believing a lot of false prophetic ministry these days. The Body of Christ needs to take scriptures about judging prophecy as lot more seriously. 1 Corinthians 14:29 says "Let the prophets speak two or three, and let the other judge." 1 Thessalonians 5:21 says "Prove all things; hold fast that which is good." We are not to blindly accept prophetic words even if the person gets really excited and says, "Thus saith the Lord!"

Jesus, on the other hand, discouraged looking for where revival would hit because He taught that revival isn't going to hit you from here or there. He taught that it would come from within you!

Luke 17:20-21:

Now when he was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

What most Christians are praying for is already within them! While Christians pray to no avail for God to pour out His Spirit ON them (a useless prayer for anyone who is already baptized with the Holy Spirit), God yearns to pour out His Spirit THROUGH them right now.

Now THAT is what we have to get the Church to see! Rather than waiting for the kingdom of God to manifest somewhere and spread, we are to go out and manifest the kingdom of God ourselves! NOW!

Joel's prophecy that the Spirit would be poured out on all flesh was fulfilled on the day of Pentecost, and that outpouring has been available ever since! Any teaching that an outpouring of the Spirit must wait for any particular new action from man has to be wrong. Did you ever notice that Paul didn't ask the Ephesians if God had poured out the Holy Spirit on them or if God had given them the Holy Spirit? He asked, "Did you receive the Holy Spirit?" ([Acts 19:2](#)). He has already been "poured out" and "given" and now needs to be "received," not begged for or tarried for.

You will not get people in the proper attitude of faith by telling them that some sweet day (any day now), the heavens will open and a big revival will happen, and there will be signs and wonders and they can get miraculously healed. On the other hand, if you let them know that the kingdom of heaven is at hand to heal them RIGHT NOW, people will receive miracles. Faith can only receive NOW, so people need to know that the power is available NOW, not when some future revival hits.

We do ourselves a great disservice when we conclude that God in His "sovereignty" has chosen a specific spot for revival to start for some unknowable or capricious reason. At least one thing you can learn about revivals is that there were always people spearheading them. God will move wherever there is a hunger for Him to move and where people actually believe and act on His Word! It is not up to God willing it, it is up to us to decide if we will welcome the Holy Spirit and act on truth. It isn't based on a geographic location; it's based on the faith of God's people. It's not about "where" but rather about "who." Where the Word is taught accurately and the Holy Spirit is welcomed, God will confirm His Word with accompanying signs ([Mark 16:20](#)).

On the other hand, congregations that are part of the modern “Ashamed of the Holy Spirit” movement and forbid speaking in tongues on Sunday morning, blatantly disobeying [1 Corinthians 14:39](#) because visitors might get upset and leave, need not be concerned about what to do with revival crowds, because God will look elsewhere for a place to demonstrate His glory – it won’t be in some sorry dead establishment that cares about the approval of men more than about the approval of God.

Teaching that great power will be available someday in a coming revival robs the church of the opportunity to flow in what is already available today. Here is something to think about. What exactly do you think that God can give you in the future that he hasn’t already given you? He has given you every spiritual blessing in the heavenly places in Christ ([Ephesians 1:3](#)). He has already granted to you all things that pertain to life and godliness ([2 Peter 1:3](#)). If you are baptized with the Holy Spirit, you have already received power ([Acts 1:8](#)). You have the same Holy Spirit Jesus had, not some weak, watered-down Holy Spirit Lite. What spiritual resource are you expecting to get that you don’t already have? What do you think that God is holding back from you? Romans 8:32 says, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things,” while [Psalm 84:11](#) assures us that God will not withhold any good thing from them that walk uprightly. Some would have us believe that God is withholding certain resources from us and that he will only release them in answer to certain kinds of “revival prayer.” I don’t see that anywhere in the New Testament. Do you?

Believers today sing in vain, “More love, more power, more of You in my life! More of You, more of You – and less of me! Pour out your power and love as we cry Holy, Holy, Holy! Anointing, fall on me! Let the power of the Holy Ghost fall on me! Send the old-time power, the Pentecostal power!” But God has already poured out His love in your heart by the Holy Spirit ([Romans 5:5](#)). He already gave you all the power you need when you received the Holy Spirit ([Acts 1:8](#)). You did not receive 62.7% of Jesus when you were saved and you do not have 31.2% of the Holy Spirit. You do not need more of God. You received the Lord all at once, not on an installment plan. There is no more of Him to get. (You might need to cooperate with Him more or spend more time hearing from Him, but that’s a separate issue. You can write your own song about that.) In fact, God even said explicitly that He doesn’t give the Spirit by measure ([John 3:34](#) – click on this to see some important comments about why this verse has been mistranslated to give the wrong impression that God does give the Spirit by measure). You have an anointing from the holy one ([1 John 2:20](#)). The anointing abides in you ([1 John 2:27](#)). He who has anointed you is God ([2 Corinthians 1:21](#)). Stop crying out for more anointing and start letting the anointing you already have flow out of you like rivers of living water ([John 7:37-39](#))! If believers in your area would do that, you’d have the kind of move of God people would call a revival!

Now let’s look at fifteen particular popular myths about doing things that will “produce revival,” and you can see if you have wasted your time getting caught up with them! If so, you can find better uses for your time.

First, there is the idea that we have to kick the principalities out of our municipalities to make revivals realities. You don't even have the authority to drive them out of town; if you did, the Bible would say so, and it doesn't. (Where will you send them, to somewhere where people don't pray as much? To somewhere in the Arctic?) Neither Jesus nor the apostles ever made principalities leave town, yet they had "revival" without doing it, so why shouldn't we? Principalities have the same right to be here that Satan does. Satan is not holding revival back with some kind of vast spiritual power. Satan is nothing more than a defeated liar with a big mouth and the same applies to his minions. It is up to us to spread the truth that contradicts the lies they try to spread. Real spiritual warfare is a war of thoughts that is fought on the ground, not up in the stratosphere somewhere. You can safely forget making little spiritual maps of which demons control which areas. Your time would be much better spent mapping which streets you'll evangelize next! You don't get people saved by rebuking some spirit of unbelief and commanding it to leave. When Jesus encountered unbelief in Nazareth, he didn't cast the spirit of unbelief out of town. Faith comes by hearing the word of God. If all you do is pray for the lost, they will stay lost. They need you to tell them the good news. If binding demons over cities could really produce revival, it would have done so a long time ago, as this useless action has been attempted for decades despite the fact that the perpetrators usually declare that this is some kind of fresh revelation from heaven.

Second, there is a related notion that if we open a "hole in the heavenlies" through worship, God will somehow pour out revival through that hole. That is also an unknown practice in the New Testament. What we think of as revival happened when they went out and preached everywhere. The Lord worked with them and confirmed the Word with accompanying signs ([Mark 16:20](#)). Besides, the heavenly hole theory makes Satan look really big and powerful, as if he could stop God from doing anything by stretching his power all over the area, and poor little God can only manage to cram something through a narrow hole in Satan's overwhelming force field, and then only if believers exert themselves greatly to open that teeny hole. Do you see how backward that is? Satan is the one who is defeated, not God. He hasn't just brought a knife to a gunfight; he's brought a water pistol to a nuclear war! He's completely outmatched and outclassed. JESUS has ALL authority on heaven and earth. Because He does, how much authority is now left over for Satan? Do the math! Satan is the like the Wizard of Oz, putting on a big show while begging you to pay no attention to the weakling behind the curtain who is actually putting on the show.

Third, there is the idea that massive prayer for revival will cause God to pour out revival. In other words, God is holding back on us, but if enough people bug Him long enough, he will cave in and do it. That means that we actually want revival more than He does. Do you see how ridiculous that is? The word “revival” is not even in the New Testament, much less instruction to pray for it. Yet some people purport that to really see God move, we must establish 24/7 prayer (which perhaps must be accompanied by 24/7 worship and other 24/7 things). I have visited a city where they have been doing the 24/7 thing for a very long time and been warned not to go into certain areas at night if I value my life. If all that prayer was really going to change the city, wouldn’t it have done so by now? No one on the street seems to be aware of any kind of “move of God” going on there despite decades of non-stop prayer. I’m not against prayer or worship, and if you a part of a group that just gets a kick out of taking shifts where you pray and/or worship from 2 to 4 in the morning on a regular basis, don’t let me stop you! But it’s foolish to think that the only way to see a move of God is such literally constant prayer. I am personally of the opinion that you would get a lot more accomplished if you had 24/7 evangelism, though I’m not seriously suggesting that you have to evangelize around the clock either. I even heard one person propose that if you shut the devil out of your area, but fail to have someone praying from 2 to 4 in the morning, he’ll sneak back in at that time. That’s silly. You can’t shut the devil out of the area anyway no matter how many hours you pray. Jesus couldn’t even keep the devil out of His final meal with His disciples; Satan entered into Judas in that very room! Jesus couldn’t stop Satan from manifesting his thoughts through Peter in Caesarea Philippi. If Jesus could just make Satan leave town, why didn’t he do it after his first temptation in Luke 4 so that he wouldn’t have to deal with the second and third temptations? If Jesus couldn’t just move Satan out of those areas, what makes you think you can? What we really need to do is reach sinners with the gospel so that they can then be taken out of Satan’s dominion into the kingdom of God’s dear Son ([Colossians 2:13](#)) and be taken from the power of Satan to God ([Acts 26:18](#)).

The only thing even close to praying for revival was in [Acts 4:29-33](#), and that was primarily a prayer for boldness to evangelize: “And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”

Even then, if you look carefully, you’ll see that they were NOT praying for God to step in and do sovereign signs and wonders on His own. They asked that the signs and wonders be done in the NAME of Jesus. Jesus never comes down and uses His own name! It was obvious that THEY were the ones who were going to use the NAME of Jesus to command signs and wonders to be done, and this would only be possible when they were out proclaiming the good news with boldness. And so it is today. We don’t need a “sovereign move of God,” we need boldness to preach and then command things to be done in the name of Jesus. (Consider how self-contradictory it is for believers to cry out for a “sovereign move of God.” If He does that in answer to our prayers, it isn’t “sovereign” at all the way the church thinks of “sovereign!”) Praying for GOD to do signs and wonders is not the New Testament pattern, but praying for BOLDNESS is.

Fourth, there is the idea that massive regional and national fasts will cause God to pour out something new. Aside from the fact that you've never seen that actually work, it misses the whole point of fasting in the New Testament. Fasting does not move God. (Prayer does not move God either; He's quite fine as he is – we are the ones who need to move from where we are.) Fasting in an attempt to influence God is a hunger strike, not a fast! Fasting is designed to keep your flesh under control. Fasting is Biblical and should be practiced by believers, though not some of these ridiculously long fasts that are being "called" by some people. (No one "proclaimed a fast" in the New Testament, though people did fast. Think about it.) If you asked many people why they are fasting, they would say, "So that God will pour out revival." But again, what are you without right now that you must fast to get from God? Also, the word "fast" means to "not eat!" So it is unbiblical to say that you will "fast television" unless you mean that you are not planning to eat your television, which is a good idea because televisions contain many non-user-serviceable parts that could harm your digestive system. Some people call it a "fast" when they give something up for 21 days, as Daniel gave up "pleasant bread, flesh and wine" for 21 days. I suggest that we just extend the period to 40 days and call it "Lent" – wouldn't that be original? If practicing Lent never caused an outpouring of power before, why should it today? Besides, there is no such thing as a "Daniel Fast" because what Daniel did was not called a fast in Daniel 10 – the word "fast" does not even appear in that chapter. Because the word "fast" means to "not eat" and Daniel was still eating, he was not fasting in the Biblical sense. Some have suggested that Daniel did what he did to break the power of the Prince of Persia, but the power of the Prince of Persia was not broken at all – the angel said he had to go fight the Prince of Persia some more when he was done with Daniel! In [Daniel 10:20](#), the angel said, "and now I will return to fight with the Prince of Persia." However, you don't have to defeat the Prince of Persia or the Prince of Peoria or the Prince of Poughkeepsie or the Prince of Prince Edward Island because Jesus defeated all such "princes," stripped their power and publically humiliated them ([Colossians 2:15](#)). Stop trying to do what Jesus already did!

If people would fast more than they do in general, they would probably live less in the flesh and it would help us to have God do more through us. But that is not the same thing as trying to "move God" with fasting.

Fifth, there is the idea that if people in an area obey “prophetic mandates” given by “generals,” they will see God move in their area after they have carried them out. There are two problems specific to this as well as the general problem of relegating God’s power to the future. First, “general” is not a ministry office. Apostles, prophets, evangelists, pastors and teachers are mentioned in [Ephesians 4:11](#), but not generals, let alone further subdivisions into “one-star generals,” “two-star generals,” “three-star generals” and so on, as implied by a self-proclaimed “three-star general” I heard once who claimed he’d just gotten his third star from the Lord. Ministers are servants, not lords over God’s heritage (which we are told NOT to be in [1 Peter 5:3](#)). Furthermore, there is no such thing as a “prophetic mandate” in the New Testament where a prophet gave believers in a certain area specific instructions to produce revival. Old Testament prophets sometimes gave mandates with ultimatums, and you had to obey them or get eaten by a bear or something. But Agabus, a New Testament prophet, never commanded anyone to do anything. He foretold a famine, but he did NOT command the believers to do anything specific about it. They made their decision based on what Agabus said, but not in response to a “prophetic mandate.” Agabus gave a personal word to Paul about what would happen to him in Jerusalem, but he did NOT tell Paul to go there or not go there, and this was not a mandate for the body in general. In [Acts 13:1-3](#), the Holy Spirit spoke to the church at Antioch to separate Barnabus and Saul (Paul) for the work He had called them to; this probably came through one of the “prophets and teachers” assembled there, but this still was nothing like a prophetic decree for the body for revival as done in some circles. Although Acts 21:4 says that disciples (not prophets) in Tyre “told Paul though the Spirit not to go to Jerusalem,” (see [Acts 21:4-5](#)) this could not be classed as a “prophetic mandate” in the modern sense because no prophet was involved and only one person was given the instruction, not the “in Tyre” body of Christ. It is debatable how much of a personal “mandate” this actually was, because the Lord never seemed to rebuke Paul or tell Paul that he had missed it by going to Jerusalem, so it seems that it was an open-ended choice the way that Agabus left it. However, if we take the verse at face value, it seems that the Holy Spirit really was telling Paul not to go there. The only other explanation, if that is the case, would be that the disciples were telling Paul not to leave for Jerusalem during those seven days that he was there (Paul stayed there seven days) and that he was free to go after seven days (Acts 21:5: “When we had come to the end of those days, we departed...”) but I’ve never heard anyone else propose that at this writing, and it still seems kind of thin. Another school of thought is that they told Paul not to go to Jerusalem through what they THOUGHT were the gifts of the Spirit, but THEY were actually the ones who missed it trying to operate in those gifts. I would tend toward that explanation, which actually comes into play when trying to interpret the hardest verse in the book of Job (see [Job Explained](#)). In any case, Acts 21:4 is certainly one of the hardest verses the Bible to explain and I don’t claim to have the last word on it – other than the fact it doesn’t support “prophetic mandates” as given by some.

Sixth, there is the idea that we must have Joel 2-based wail-and-travail meetings to have revival. I guess in some cases these meetings are supposed to show God how sorry we are for sins we didn't even commit (other people in the same nation did them), while in others they may be weeping and wailing over their own sins. (By the way, they don't call them wail-and-travail meetings – that's my term – they are usually advertised as "solemn assemblies.") Aside from the fact that such solemnity doesn't seem to be in line with the joy unspeakable and full of glory that is ours in Christ, whose kingdom consists of righteousness, peace and joy in the Holy Spirit ([Romans 14:17](#)), this is yet another case of basing New Testament behavior on an Old Testament scripture. Even people who run these meetings can't produce a single New Testament Scripture to back the idea. I asked one of the organizers of such a regional event once to give me a New Testament verse for it and he admitted he didn't have any. His take was that because Joel is in the Bible, we should obey it. But you could take that same reasoning and say that we should slaughter sheep, goats, turtledoves, pigeons, etc., because commands to do that are also in the Bible – in the Old Testament. Besides, those who want to "weep between the porch and the altar" saying "spare your people, O LORD..." ([Joel 2:17](#)) should go ahead 11 verses to a wonderful promise that God would pour out His Spirit on all flesh ([Joel 2:28](#)), which was fulfilled in [Acts 2:2-4](#). The New Testament places no premium on sitting around telling God how sorry you are, and if people would spend the time they spend at such meetings reaching the lost, there is no telling what kind of positive impact it would have on their areas. It is a sorry idea indeed that what we call "revival" would hinge on us proving to God how sorry we are. This whole wail-and-travail idea is an example of the too-common mistake of trying to shoehorn Old Testament principles into our new and better covenant.

Seventh, there is the idea that we must pray mediatorial prayers as Moses did so that God will forgive our nation for its awful sins. "Spare us Thy fierce wrath for all the unborn children we have murdered and the concessions we have made to those who flaunt vile, unnatural lifestyles" would be a typical cry at such a meeting, though they might use less bold language. The idea is that God is mad at the whole country, and in His anger, He has decided not to freely give us all things any more, in contrast to many Scriptures cited above. It is also implied that God has not forgiven these sins, while in fact the blood of Christ was shed for every one of them so that the perpetrators would be forgiven. God's "anger" would also disprove the idea in [2 Corinthians 5:19](#) that God ISN'T holding sins against people. Supposedly our prayers will remit these sins so that God can smile on the land once again. But God's answer to the sin in your nation is not praying about it – it is the shedding of blood, without which there is no remission of sin ([Hebrews 9:22](#)). That shedding of blood has already been accomplished. Every person who has committed murder or engaged in an unnatural act can be reconciled to God on the basis of the blood that already paid for these sins. We cannot expect that Jesus will have to be re-crucified after we pray so that these sins will be forgiven. While these prayers seem biblical because they're in the Old Testament, they are notably absent from the New Testament that defines the covenant we have. Also, under our covenant, Jesus is the one mediator between God and man ([1 Timothy 2:5](#)). You are not called to do His job, which He is perfectly good at Himself. So stop trying to "stand in the gap" between fallen man and God and point people to the Bridge over the gap – Jesus!

Eighth, there is the related idea that we must pray a blood curse off the land because the blood of unborn babies is crying out from the ground for judgment on our land, and that until we do, we can forget about a move of God. This is based on [Genesis 4:10](#), where the blood of righteous Abel cried out for vengeance, but it overlooks [Hebrews 12:24](#), where we learn that the blood of Jesus speaks of better things than the blood of Abel. Abel's blood cried, "Judgment!" but Jesus' blood cries "Mercy!" Jesus' blood provided forgiveness for every abortion (murder) ever committed. Think of the condemnation this "blood curse" argument heaps on people who have had, urged, or performed an abortion – "All this is your fault, baby killer!" We need to be telling them instead, "You're forgiven! God loves you and did something already so that this won't be held against you. Receive His Son today and know His forgiveness!"

Ninth, there is the popular and oft-cited notion that if God doesn't judge our country, he will have to apologize to Sodom and Gomorrah. Thus, God is seen as an angry withholder of revival, and supposedly the only way God can move is if we stop all the immorality in our land and get the perpetrators to repent. But sinners aren't about to stop sinning unless they receive Jesus! You can't expect them to stop sinning without Jesus' help! And if one sin stops God from moving, won't any other sin do the same, in light of [James 2:10](#)? (If you break one law, you break the whole Law.) Besides, what about the fact that God hasn't appointed us to wrath ([1 Thessalonians 5:9](#))? God does not judge the righteous with the wicked! That's why before the awful Tribulation judgments to come, he has to get His own people out at the event commonly called the Rapture so that they aren't judged along with the wicked. Look at the much-cited case of Sodom. The angel said he COULD NOT do anything until Lot got out of there ([Genesis 19:22](#)). The only righteous people in Sodom were removed, and had to be removed, before judgment could fall. It would be inconsistent for God to judge your country with the righteous still there! In fact, he'd spare a place if he could find only ten righteous people there ([Genesis 18:32](#)) – do you have more than ten righteous people in YOUR country? Besides, most of you could say that there are far more sinful countries than the one you live in; why wouldn't God's "judgment" start there instead? God already judged every sin in your country when they were all laid on Jesus. There have been no "national judgment" prophecies since Jesus spoke what He did over Jerusalem before He died on the cross. Under our covenant, prophets do not proclaim woes on nations. Also consider the fact that homosexuality, drunkenness, idolatry and many other sins were common in the Roman Empire, but none of that stopped Jesus or His disciples from working miracles in an area controlled by that empire. Why should you think that these sins will stop Him from performing miracles through the church today where you are?

Tenth, there is the idea that we have to OBTAIN God's forgiveness by observing [2 Chronicles 7:14](#), implying that God has NOT forgiven the sins in the land, but if we humble ourselves, pray, seek God's face and turn from our wicked ways, He will hear from heaven and THEN forgive our sins and heal our land. This was a great Old Testament promise, but it is problematic to apply it to a covenant where forgiveness has already been purchased by the blood of Jesus. You will NOT find anywhere in the New Testament where anyone exhorted Christians to have prayer meetings for the purpose of national forgiveness, despite the fact that [2 Chronicles 7:14](#) is accepted in most churches today as the pattern to follow.

Also, the irony is lost on most people that if you believe that [2 Chronicles 7:14](#) applies today, you MUST believe that GOD is afflicting the nation with sicknesses and other troubles. You see, that verse does not stand alone. It is NOT a sentence beginning with the words “*If my people.*” The entire thought properly starts in the previous verse and consists of an If...Then statement. “If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” So verse 14 only applies in a case where verse 13 is true. If you do not believe that verse 13 applies today (I don’t), then verse 14 does not apply today either. Do you believe that under grace in the church age God is withholding rain, sending locusts and sending epidemics? I don’t. Has there really been no rain in your country and are you currently overrun with locusts? If not, verse 14 does not apply. (Sorry if I just ruined your favorite “revival” prayer verse, but somebody has to say it.)

A second irony is that you must believe that you and the other Christians in your country are still practicing wickedness. Otherwise, this Scripture could not apply, as part of the condition is that God’s people turn from their wicked ways!

Eleventh, there is the teaching that we must repent on behalf of our nation of the wickedness being practiced in it to obtain God’s blessing on it. I challenge you to find anywhere in the New Testament where you can do other people’s repenting for them! You can only repent for your own sins, not the sins of other people in your nation. They will have to do their own repenting, or miss out on what they could have had if they repented.

Twelfth, there is the idea that misdeeds done to the original native inhabitants of your land are now stopping revival, and revival won’t happen unless we have special meetings to “reconcile” with these people and tell them how sorry we are for past injustices and pray to erase the “curse” on our land caused by the shedding of their innocent blood. I fail to see in Scripture where native people’s blood is more meaningful than anyone else’s, and I’m the direct descendant of an influential native chief myself. You owe me no apology for things you didn’t do to me yourself. This gets back to [Genesis 4:10](#) and [Hebrews 12:24](#) cited above, and the fact that every misdeed done to every native person was forgiven by the blood of Jesus and is NOT a factor holding back revival. The Roman Empire committed plenty of injustices to various people groups, and that didn’t stop God from moving back then. Also, do you really believe that crimes against native people are a special kind of sin that the blood of Jesus did not deal with, and that such sin can only be remitted by special prayer? Prayer doesn’t remit sin – only innocent bloodshed does, because without the shedding of blood there is no remission of sin ([Hebrews 9:22](#)). This still didn’t stop people where I used to live from having a “Native Reconciliation” meeting to “cause revival.” It didn’t work, but years later someone else had the same “revelation” to have such a meeting thinking that IT would cause revival. (It didn’t.) It’s the same problem I keep pointing out – if we’d go out and reach the lost and use our authority, our time would be better spent than in these highly emotional but highly useless meetings.

Thirteenth, some Satan-glorifying Christians assert that witches have put a curse over the area and only intense united prayer will be able to break it. They are always the first to mention which covens are in the area, and they're afraid of the curses the witches are supposedly doing. Apparently they haven't heard yet that there is no witchcraft that works against God's people ([Numbers 23:23](#)) and that a causeless curse shall not alight ([Proverbs 26:2](#)). Christians trample ALL the power of the enemy and nothing will hurt them ([Luke 10:19](#)). If they would be as keen to discern what God has already done as they are what the devil claims falsely that he can do, we'd all be better off. There is not a single case in the New Testament where it was necessary to break any witch curse off an area before God could move. Satan and His minions are ALREADY defeated ([Colossians 2:15](#)) and you have ALREADY overcome them ([1 John 4:4](#)). So who cares what the defeated witches are up to? I don't. I couldn't be bothered with people who want to waste my time with their fearful talk about what Satan is up to. I really don't care. I'd rather know what GOD is doing.

But I'll even caution you on that. I know someone who was practically glued to Christian TV all day because this person did not want to "miss out on" anything that God was doing in the earth today. But being a "revival news expert" will not help you bring "revival" to your area. (This person proved it.) You would be better off spending your time praying and studying the Word than trying to keep up with what miracles are happening in what meetings this week.

And then there are the people who run from meeting to meeting trying to "chase revival." They think that if they go to wherever the latest "outpouring" is going on, they will become part of it and take that outpouring back to their own city. Now if the people at the meetings are really teaching the Word, someone might indeed go back to his city better equipped to flow with the Holy Spirit. However, that is not why revival chasers go all over the place like storm chasers trying to find the next tornado. Usually they assume that if they go to where an outpouring is, the same "revival anointing" will get on them, and they will become revivalists in their own area. If it were only so easy! If I could really get equipped to flow in "revival" by just going to revival meetings rather than spending a lot of time in study and prayer, I'd gladly take the shortcut and so would most people!

But that's the problem. There is no shortcut to growing in God. If you really want to flow with God, you have to grow. That takes time and effort on your part. Just flying somewhere to spend a week under a "revival anointing" will never be a substitute for personal growth. God is not instantly going to make a great revivalist out of a baby Christian just because he went to revival meetings.

Most "moves of God" bring flaky people out of the woodwork and you have to deal with them. I attended one set of meetings that really did have an impact on the city, and a woman informed me that God had told her to leave her husband at home and go to where revival was happening. I told her that she would be much better off going home and being a good wife to her husband, but she didn't want to hear it.

What is the story with such people? Their mistake is that they pursue EXCITEMENT when they should pursue GOD Himself. Many people make that mistake. Serving God IS exciting, but it does not consist of one “blowout” revival experience after another. Even Paul certainly didn’t live hidden in the Holy of Holies all day.

When you get wrapped up in EXCITEMENT rather than the WORD, you will inevitably get involved with things that seem exciting that God is not involved with. People a while back were all excited about stories of an attractive “babe angel” even though the Bible NEVER mentions any female angels. (Christians can watch secular TV and get “touched by” some really kooky ideas.) People at those meetings were bouncing beach balls around during praise and worship thinking that if a ball hit them, the anointing would hit them. Then someone came to our state who supposedly had a “revival angel” who caused revival to break out everywhere he went. No revival broke out in our state when he came. I know people who got all excited and begged me to go to meetings like those, but I didn’t waste my time. Successful ministries are based on the WORD, not on EXCITEMENT.

If you look at the inevitable slew of prophecies that come forth in some of these “revival meetings,” it’s downright embarrassing to look back 2 or 3 years later and see how many of those prophecies (IF ANY) came to pass. Again, you have people who mistake the EXCITEMENT of the moment for the Holy Spirit, and they miss it accordingly. They prophesied based on excitement rather than based on true Holy Spirit inspiration.

Fourteenth, there is the idea that if we just do the same thing that prior revivalists did, we will get the same results. If Jonathan Edwards had special meetings on “fifth Fridays” of the month, we’ll do it too so that we will have another Great Awakening where we are. I know people who deliberately did “fifth Friday” meetings to copy Edwards. Nothing happened. The meetings were so-so – they weren’t “bad” but on the other hand, they did not produce revival. When Edwards did it, he was doing what God told him to do to the best of his ability. Edwards didn’t have those meetings because some past revivalist had “fifth Friday” meetings. I don’t know of any two “moves” that ever worked the same way. If you’re going to be a copycat, copy what Jesus did and how He acted rather than trying to copy specific men and their specific actions. You have to follow the Holy Spirit for yourself just as revivalists in the past did.

My personal take is that if you would spend the time studying the WORD that you spend studying past revivals and revivalists, you will get much better results. You flow in “revival” when you find out who you really are in Christ and act on that, not when you just pile up information about past moves of God and their leaders.

The same problem occurs with people looking for church growth shortcuts. If Church X did program Y and grew, we assume that we will do Program Y ourselves and get the same results. That leads to disappointment. If someone did something that worked, it was probably what the Holy Spirit told THAT person to do. You grow by following the example of doing what the Holy Spirit tells YOU to do, not by following the exact actions that the Holy Spirit told someone else to do.

Fifteenth, there is the idea that you can go to a revival meeting in another city, participate in an “impartation service” and then expect to carry that same anointing back to your city and start your own revival. Perhaps that has actually worked in a small number of isolated cases, but when you think of all the probably tens of thousands of people (if not more) who have had hands laid on them for a “revival impartation” and then look at how few of them have actually gone back and done anything resembling the revival in question, you realize how silly this gets. Wouldn't it be wonderful if you could just be a carnal, immature, marginally committed Christian, go to such a meeting, have hands on you, and suddenly cause revival in your city? That's not how God sets people into ministries.

Not only that, but it would make you greater than Jesus and the apostles if you could get an “impartation” and be guaranteed to shake your city. Maybe your city is like Nazareth because no one respects Jesus or anything He does in your city. You aren't going to have revival there! You aren't greater than your master. Some places are just hardened to the gospel, and even JESUS wouldn't be able to do mighty works there, so you certainly won't do mighty works in such a place. The solution is not to believe for a phenomenal anointing to reach that city – it's to leave that city and go somewhere else where people actually WANT Jesus and what He offers. God has not told anyone that he has to stay in the same place butting his head against a brick wall his entire life. There are some places where you will just not have revival no matter who you are, and it's unrealistic to think that a special “revival anointing” will cause God to move where He is not wanted.

The main problem is YOU if you have the idea that you must get a special revival anointing to do the works of Jesus. You can do them right now! You don't have to wait.

Here is the irony of all this. If you think and act based on the idea that a move of God will come in the future, it will always be in the future to you. That very mindset is what is KEEPING it in the future! If you think and act based on the idea that God wants to move NOW, you will see God move NOW. The truth is that the kingdom of God is here NOW. We need to believe that and present that to other people instead of the idea that the kingdom will arrive someday and we have to wait for God to feel like pouring out revival. Let's preach as Jesus did instead of how man often preaches today, and we will see the results Jesus saw instead of the lack of results that man usually sees today. The kingdom is here. NOW!

Looking at the Unseen

2 Corinthians 4:18:

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

At first, this verse appears to be a contradiction. How can you look at something that's invisible? The answer is that you have to look with your eyes of faith, not your natural eyes. The things you are to look at are eternal, but they are invisible to your sense of sight.

Notice that Paul did not say that we look at things that do not exist. He said that we look at things that are unseen. They exist. You just can't see them with your natural eyes. This is crucial to understand. The things of the Spirit are real and they exist. They are just invisible. Your healing already exists. If your natural eyes could see spiritual things, you would see that Jesus Christ has already provided your healing for you, and all you have to do is receive it. It is there now in the spirit realm.

Too many people think of their healing as something that doesn't exist. Therefore, they cry and beg and plead and holler and try to talk God into doing something about it. They think that God has to "create" their healing. That is not true. Your healing already exists in the realm of the Spirit. Your faith is not creating something new, spiritually speaking. Your faith is receiving something that already exists in the spirit realm. When you receive it with your spirit, it manifests in the natural realm where you and everyone else can see it. From the world's perspective, you are healed when your healing manifests in your body. From God's perspective, your healing already exists and belongs to you as a believer. All you have to do is receive it with your spirit so that it can manifest in the physical realm. God doesn't have to do anything new for you. You just receive what Jesus already made a heavenly reality a long time ago when "by His stripes you were healed."

Your faith takes hold of something unseen and it then becomes seen. This is what God's definition of faith in [Hebrews 11:1](#) talks about. Faith is the certainty of something unseen. It is being certain that you have something real that your regular senses cannot yet detect. Your basis for believing that you have it is the Word of God on the matter. God says you were healed. That means that your healing exists now. You can receive it now and enjoy the benefits. But while you are in faith, you are certain of something that you can't see. You have it and are convinced that you have it, even though you can't see it.

That is the essence of faith. For example, you already believe that your salvation from hell exists, even though you cannot see it. You believe that you have citizenship in heaven, but you have no proof outside the Bible that such citizenship is yours now. It's real, more real than the physical world around you, because it will outlast the physical world around you. The physical world around you is temporal, but your heavenly citizenship and salvation from hell are eternal. You simply need to start doing with healing what you are already doing in other areas of your life.

When something changeable meets something that cannot change, it is the changeable that will change! Applying this to your body, the physical facts are temporal. They can change. God's Word is eternal. It cannot change. When the facts of your condition meet the eternal Word of God, the Word of God will not be what changes! Your circumstances must change to line up with the Word.

Once you have believed that you have received your healing, it is important to stay active, rather than passive, with your faith. Look at eternal things. Continue to meditate on God's Word concerning healing. It is possible to receive something and then let it slip away through neglect, fear or doubt. Peter received the ability to walk on water but he let it slip when he got into fear. Keep encouraging yourself in the Lord. Keep speaking what God says about your healing. Keep thanking Him that healing is yours. You are not trying to make something else happen; you have already prayed to make it happen. You are just staying in faith and refusing to get into doubt or unbelief of God's Word.

Peace in a Storm

When you go through one of life's storms (which come to everyone), it is tempting to think, "I will be so glad when this trial is over and I can go back to normal living and be at peace again." That is a wrong attitude. The gospel gives you something better than that. You can have peace while the storms of life rage around you! You can have perfect peace when you are in true faith, even if your body is telling you all kinds of disagreeable things and your doctor has given you a morbid report.

A life-threatening storm raged after Jesus told His disciples, "Let us pass over unto the other side." Apparently Jesus thought that once He had spoken that, it was as good as done, even though a nasty storm came up that filled the boat with water! The disciples were obviously not as convinced.

Mark 4:35-40:

And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

Jesus, after being roused from His nap in the back of the boat, gave stern rebukes to both the weather and the disciples! It is bad enough to be a "ye of little faith," but here Jesus said that the disciples had no faith, which is worse! They had the measure of faith in general like everyone else ([Romans 12:3](#)), but they had no faith in Jesus' words.

Jesus still walked in peace while the disciples were panicking. Jesus never panicked. Recall that when a demon was thrashing a boy around, Jesus was having a calm conversation with the boy's father about how long that had been happening. We are supposed to follow in Jesus' footsteps, so it is NEVER right for us to get into panic mode about ANYTHING, no matter how dire or life-threatening it seems to be.

The disciples had their minds on the situation, not on the words that Jesus had spoken. If you want to stay out of panic mode, you have to force yourself to think about what God has said about your situation, not what anyone else has said, and not what it "looks like."

If you will do this, you will walk in peace even if the doctors just told you to make arrangements with a funeral home! Whether you walk in peace or not depends on what you choose to think about. Most people don't take responsibility for their thoughts. They think that if a thought pops into their head, there's not much they can do about it. But that's not what the Bible says!

Philippians 4:8:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The Bible commands you to think on certain things, so it is definitely your choice what you think about! You can choose to be full of cares, or you can choose not to carry any cares and walk in peace:

Philippians 4:6-7:

Be careful [full of care] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

I have had situations where I didn't know what the source of my next dollar would be. When I was a younger Christian, I would toss and turn most of the night wrestling with the devil's question, "What are you going to do? How will you pay your bills? How will you avoid losing EVERYTHING?" When I got to know the Word better, I learned to cast my cares on the Lord ([1 Peter 5:7](#)). I continued to tithe even when it looked like I couldn't afford to do it, and I just trusted God to continue to honor His Word, which of course, He did. Any time I would have spent worrying would have been a total waste, as God came through yet again. Besides, worrying is a SIN because God says not to do it! Sin is never good for you in general, and it certainly isn't good for your health. If you let yourself worry about your health, you'll just make yourself sicker!

But if you focus on God and His Word, you can have perfect peace in the midst of a trial. You don't have to wait until the trial is over. Jesus gives you peace that is naturally impossible, but you must cooperate by not letting your heart be troubled or afraid:

[John 14:27](#)

So don't accept the devil's lie that you can only return to the place of peace once all the tough issues in your life are resolved. Enjoy God's peace right now, despite the circumstances. You can do it, just as Jesus did!

Dealing with Fear

If you have been diagnosed with a serious illness or are experiencing alarming symptoms in your body, it is very important that you learn to deal with fear. The devil will try to get you into fear over what the doctor or your body tells you. You must deal with fear. Do not entertain it. Trying to operate in both faith and fear is like trying to run your car in first gear and reverse at the same time. You won't get far.

Fear is not of God. God wants you to be free from fear.

Luke 1:74:

That he would grant unto us [through part of Christ's work], that we being delivered out of the hand of our enemies might serve him without fear,

You are delivered from fear! "For ye have not received the spirit of bondage again to fear..." ([Romans 8:15](#)). Through death Jesus destroyed him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage ([Hebrews 2:14-15](#)).

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). So part of overcoming fear must be acknowledging the presence of your loving Father. "I will fear no evil, for thou art with me" ([Psalm 23:4](#)). "God is our refuge and strength, a very present help in trouble. Therefore we will not fear..." ([Psalm 46:1-2](#)). "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:33). "Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). "For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isaiah 41:13). "Fear not, for I am with thee..." ([Isaiah 43:5](#)).

This is further amplified in [Psalm 91](#). The following belongs to the man who "dwelleth in the secret place of the Most High" and "abides under the shadow of the Almighty" and says of the LORD, "He is my refuge and my fortress: my God; in him will I trust:" "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Here God tells you that you do not have to fear sickness if you abide in Him, even if 11,000 people around you have just dropped dead from it.

In other words, you have heard that cancer has killed millions of people. Say that the doctor tells you that you will probably have cancer because it runs in your family. You can confidently state that you do not have to have cancer, let alone die from it, because you abide in the secret place of the Most High.

This may run contrary to what your Christian friends will do. Some of them may panic and think that they need to hold an all-night emergency prayer meeting for you. You don't have to panic, even if you are diagnosed with a fatal illness. Even if thousands have just fallen from the same thing, you do not have to fall.

Satan loves to work you over about supposedly faith-filled Christians who died because of the same condition you have. Don't let that distract you. You can never really know someone else's heart or someone else's situation, and you will probably be in for a few surprises when you get to glory. You can still receive your healing, just as you could still get saved even if thousands of people around you go to hell.

"Do not be afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken" (Proverbs 3:25-26). "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear..." ([Isaiah 54:14](#)). Note that sickness is the oppression of the devil ([Acts 10:38](#)).

Fear, like faith, will change your circumstances. "The fear of the wicked, it shall come upon him" ([Proverbs 10:24](#)). What you say and believe in your heart will come to pass. Jesus did not say that this principle only applies toward positive things!

Jesus contrasted faith and fear: "Why are ye so fearful? How is it that ye have no faith?" (Mark 4:40). "Why are ye so fearful, O ye of little faith?" ([Matthew 8:26](#)). Jesus told Jairus, the ruler of the synagogue, "Fear not: believe only, and she shall be made whole" ([Luke 8:50](#)).

When one of God's angels visited someone in the Bible, the angel would often say, "Fear not" ([Genesis 21:17](#), [Daniel 10:12](#), [Daniel 10:17-19](#), [Matthew 1:20](#), [Matthew 28:5](#), [Luke 1:13](#), [Luke 1:30](#), [Luke 2:10](#)).

It is vital that you dwell on things that will encourage you in your faith (the Word, testimonies of people who got healed of fatal illnesses by faith, etc.) instead on those things that would encourage fear (finding out how horribly Uncle John suffered before he died, ignorant books by promoters of unbelief, etc.).

The Spirit of Fear?

2 Timothy 1:7:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

The fear discussed here is not fright but rather timidity or cowardice, as you can verify by looking up the word *fear* used here in a concordance. It is not the Greek word *phobos*, the kind of frightening fear that most people think of when they first see the word *fear*.

Thus, this verse cannot be used to "prove" that the *phobos* kind of fear is a spirit. However, there certainly are spirits out there that will try to intimidate you and get you into fear. You have authority over them. But at least technically, there is a difference between saying that fear is a spirit and that there are spirits that will try to get you into fear. If you struggle with timidity, rather than trying to cast out a spirit of timidity, it would be better to pray for BOLDNESS ([Acts 4:29-33](#)), which is the opposite of timidity. If you get boldness, timidity leaves!

Another way that you could look at this verse is that it's about the Holy Spirit, who does not promote timidity but rather power, love and (literally) self-control. ("Sound mind" here means self-control. This verse is not about having a healthy brain; see [Verses Incorrectly Cited as Healing Scriptures.](#))

What Paul is really saying is that God has not given us a cowardly attitude. "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Proverbs 28:1). You can do a good job working yourself into fear without any help from the devil if your mind is not renewed with the Word of God. Jesus did not tell Peter or the others to rebuke a spirit of fear; he told them to believe instead of fearing. Faith is the antidote to fear. Trying harder not to fear is not the antidote. You don't overcome sin by trying harder not to sin; you overcome sin by believing God's Word, which in particular, tells you that you have victory over sin now. Rather than rebuke a spirit of sin, you believe in the victory over the flesh that Christ has already granted you ([Romans 6:14](#), [Romans 8:12](#), [Galatians 5:24](#)). Likewise, you don't beat fear by trying not to fear, but rather by hearing God's Word and letting it build your faith.

More Proof that Fear Is Not a Spirit

If fear of the "frightening" kind were always a spirit, Paul needed to get deliverance! He spoke of "fears within:"

2 Corinthians 7:5:

For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

Would anyone who preaches that fear is a spirit like to take this to its logical conclusion and say that Paul had one or more spirits of fear within himself?

Circumstances alone will tempt you to get into fear, and you'll have to deal with it. Your mind can give you enough reasons to fear (when it's not renewed with the Word) without any demon having to bring you fear.

It is clear that Paul did not try to "cast a spirit of fear" out of himself to solve the problem.

If fear (*phobos*) is always an evil spirit, we're all in trouble, because we're all told to fear (the same word *phobos*!) the Lord!

Fear Is a Choice

John 14:27:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

You can let your heart be afraid, or you can “let not your heart be afraid.” The language here makes it clear that it is your choice. You never have to fear. The Bible is full of commands to “Fear not.” If it weren’t your choice, and you couldn’t do anything about it, God would be unjust to command you not to fear! Therefore, you CAN choose not to fear.

This does not mean that you will not feel fear, any more than you will not feel anger or jealousy at times. Between your flesh and the devil, you will feel these things and many more. But it is up to you whether you resist them and reject them or give in to them. It is not sin to be tempted to sin, and it is not sin to feel like sinning. It is only sin to actually sin!

Fear Requires Faith!

In a sense, fear is faith running in the wrong direction. If you are in fear, you are afraid because you believe something! You believe the wrong thing, but you still believe something. Most likely, you believe that something awful will come to pass when you have no proof that it will. If you are in strong fear, you have proved that you can operate in strong faith! You are going not by circumstances, but by what you believe your circumstances will be in the future. If you can do such a good job of acting on what you believe, even without natural proof, just turn it around and start treating God’s Word the same way that you treated the bad report that got you into fear.

How many times have you lost a good night’s sleep over something that never really happened? I’ve done it more than once. The problem was that I let contrary circumstances become more real to me than God’s promises.

If you can believe that something bad will happen even though you can’t prove it in the natural, surely you can believe that something good will happen instead, even though you can’t prove it in the natural. Everyone believes something. What you believe will determine what you say, and what you say will determine what you receive. It works in both directions. Stop using this principle against yourself, and start using it for yourself!

The Best Way to Beat Fear

God has already given you all things pertaining to life and godliness ([2 Peter 1:3](#)). All things are yours ([1 Corinthians 3:21-22](#)). You are complete in Christ ([Colossians 2:10](#)) and God has promised to take care of you ([Philippians 4:19](#), [Psalm 23](#)). If you believe this, there is no basis for fear. All fear is rooted in ignorance or unbelief of something that God said. If you are in fear in any area, there is guaranteed to be Scripture that covers your situation. If you would believe that Scripture, you would no longer fear. You would replace your faith in the devil and the world with faith in God. God has provided all you need to triumph in Christ in every situation ([2 Corinthians 2:14](#)). You will find your answer in His Word. Please note that it’s not a case of praying on and on. It’s a case of finding out what God says and choosing to believe that instead of something else.

Rather than just trying not to fear, which is really trying not to believe something, find out what to believe and believe that instead! You can't believe God's Word and believe that you're going to fail at the same time.

Mind Control

Too many Christians think that they can't help all the negative thoughts that swirl through their heads. The Bible is clear that you CAN control ALL of them. We are told explicitly what to think about and what not to think about. That is PROOF that YOU CHOOSE what you think about!

Philippians 4:8:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The above is NOT a suggestion that you might try if you want a happier life. It is a COMMAND for all Christians. That is different from good advice from a self-help guru. God not only wants you to think about positive things; He COMMANDS you to do it!

But what do many Christians think about all day? The news! Did you know that the news outlets DELIBERATELY emphasize negative things to grab your attention? It was proved a long time ago that negative news gets more attention and cranks up ratings more than positive news. (I majored in broadcasting in college; the adage was, "If it bleeds, it leads.") Why do they do that? Because it WORKS! People gravitate toward the negative. That's why so many Internet ads say, "Hotels hate this," "Power companies hate this," and so on. It's more appealing "click bait" for most people because it's negative. Also, why do ad agencies hire beautiful models to promote cars, toilet paper, batteries, paint, or whatever else has nothing to do with the owner's looks? Because it WORKS! "Sex sells" was another broadcasting school adage, with the follow-up that it even works on people who complain about it because they'll still sneak peaks at the gorgeous women who soothingly tout the advantages of a certain brand of men's hand razors. Just get that brand and all the pretty women will suddenly start chasing you down! Those ads WORK because most people are carnal!)

If we really took God's command seriously, we would not spend all that time clicking through one negative news story after another. And we would do a much better job staying out of fear, because we wouldn't be afraid that life as we know it will end in ten years due to global warming (as the United Nations people were saying many decades ago, by the way, but I guess THIS TIME you're supposed to ignore their track record and believe them!), while recession lurks just around the corner, while you might be the next victim of gun violence if you step outside your house, while your job will probably be replaced by a robot or by someone overseas within the next year or two, while just about everything you eat or wear causes cancer, while the government is unraveling by spending all its energy fighting within its ranks rather than running the country, while your government pension will probably be partly unfunded by the time you need it, while new killer diseases are being discovered...you get the idea. If you steadied your mind on the WORD, you'd just laugh all that stuff off, knowing that even if any of this happened and it really did affect a lot of people, God would still take care of YOUR needs and keep YOU healthy no matter what!

I realize that from a media perspective, you might not get a lot of website hits with headlines like, "NOBODY Killed in School Shootings for the Last Three Months," "Economy Looks Good for the Foreseeable Future," "Police Becoming More Effective in Rounding Up Crooks; Urban Areas Safer," and so on. But we are to renew our minds to avoid conformity to the world ([Romans 12:2](#)), not rot our minds by synchronizing our thoughts with the world's way of thinking.

I am convinced that if Christians would take a hard look at their media viewing habits and start making some drastic changes to avoid picking up worldly attitudes, they'd find that their Christian walks would become easier, living fear-free would become easier and living out the Word would become easier. If all you see all day is shows and movies showing people fornicating, murdering, cursing, and so on, it will be hard for you to think positively! Don't be fooled – bad company ruins good morals ([1 Corinthians 15:33](#)). "Oh, I don't hang out with fornicators, killers or sewer-mouths; I know better." DO YOU? If you let them into your house through your TV, you ARE hanging around them. Now THAT is a sobering thought!

Good Fear

The Greek word *phobos* (think of the English word *phobia*) refers to traditional *fear* as opposed to cowardice. Yet there is a POSITIVE kind of fear (*phobos*) that will keep you out of the NEGATIVE kind of fear (*phobos*) – the fear (*phobos*) of the Lord!

I did a count of the Biblical uses of the word *fear* and found that 43% of the time, it was something positive (almost always the fear of the Lord, but occasionally a deep respect for someone).

So "fear" in and of itself is not necessarily negative – it's just that you need to fear the Lord instead of fearing the devil, fearing cancer, fearing demons, fearing Alzheimer's, and so on.

Mental Diet Advice

If you keep the Word in your thoughts, fear has to leave. You will always gravitate toward what you dwell on. If you dwell on negative junk, you will inevitably be pulled into fear and negativity when you face challenges. If you abide in the Word, you set yourself up for a joy-filled (though not challenge-free) Christian adventure! Because FEAR has so much to do with your thoughts, beating fear is about getting your thought life under control and setting your mind on God and His Word. When you really know what God has said, you realize that there is NO REASON that you should ever fear anything or anyone. When you walk in the fear of the Lord, the fear of anything else will dissipate.

Do It Anyway

What if you don't feel confident to lay hands on the sick like those bold preachers on TV who preach at major campmeetings? It seems so easy and natural for them, but YOU find yourself always battling thoughts of doubt that it won't work for YOU. Hmm...maybe YOU aren't even called to do it, because if you were, surely you would be a ball of confidence like those other preachers who must be called in a way that you aren't. Thus saith the devil! He tries to talk everyone he can out of laying hands on the sick.

Do it anyway.

Want to know something that might shock you? Even "big name" preachers battle thoughts of doubt just the way you do! How do I know? Because the same devil who tries to talk YOU out of laying hands on the sick tries to talk them out of it, too – his temptations are "common to man" ([1 Corinthians 10:13](#)). In other words, he uses his same tired old tricks on everyone. Also, I know that the "big names" battle contrary thoughts because they have spiritually dead flesh the same way you do. No one is exempt from having to deal with the flesh in this life.

What if you feel AFRAID to lay hands on the sick, especially someone with a serious condition?

Do it anyway.

Consider the apostle Paul. If anyone was "confident," if anyone had a revelation of the Word, if anyone was a "well-known" preacher, it would have been Paul. But even Paul battled INNER FEARS ([2 Corinthians 7:5](#)). He got a lot of sick people healed ANYWAY. So even if you battle inner fears the way Paul did, YOU can get a lot of sick people healed ANYWAY.

What if you don't feel like you've done a very good job of LIVING the gospel this week? Should YOU be laying hands on a sick person?

Do it anyway.

God doesn't use people because they're morally good. He uses people because they're available. So go ahead and be God's instrument of grace for that sick person. God would prefer that you be morally good, but the only people He can use in healing the sick are morally imperfect people like you.

What if YOU need healing in your own body? You don't want to be a hypocrite, after all. Should you wait until YOU have absolutely no physical imperfections before you lay hands on other people who have physical imperfections? No!

Do it anyway.

Always act on the WORD and nothing else. The WORD says that you SHALL lay hands on the sick and they SHALL recover ([Mark 16:18](#)).

The bottom line is that you need to settle this in your heart:

“I am determined to act on the Word NO MATTER HOW I FEEL and NO MATTER WHAT CIRCUMSTANCES TELL ME!”

So throw all the devil’s reasons why YOU can’t lay hands on the sick into the landfill where they belong and DO IT ANYWAY!

Sin, Punishment, Sickness and Satan

Sin deserves punishment. God, being just, MUST punish sin. Yet everyone sins. So how can God avoid having to continue to punish us for our sins? His way of doing it was to lay our sins on Jesus and punish Him in our place. Now our sins have been punished. The price for them has been paid. We need not pay a debt that was canceled when Jesus paid it for us.

Part of the punishment for sin is sickness. The “curse of the law” in the Old Testament makes that clear. So to be punished for our sins, Jesus had to be made sick. That is the only way that God could justly declare that the punishment for sin had been satisfied. Because Jesus took the punishment of sickness in our place, we do not need to bear the punishment of sickness in our bodies. He redeemed us!

Where does Satan fit into all this? He doesn't! He is an outlaw, a rogue. He has NO part in the plan of God. God and Satan NEVER cooperate with each other. Satan is completely disobedient to God; he is always anti-God and anti-Christ. God does not “use” Satan as his holy henchman to punish sin! God says, “Vengeance is mine, I will repay” ([Romans 12:19](#)). Thus, vengeance upon sin is GOD'S sole prerogative, and He chose to take out His vengeance upon Jesus on the cross for our sins. That was His right.

Satan is a thief. He wants to STEAL the right to punish sin, but he does not have that right. Punishing sin is God's right alone, never Satan's. Satan has no right to punish you or anyone else for sins! Everything he does is illegal. If Satan had the right to punish sin, Isaiah would have prophesied that THE DEVIL made Jesus sick when He was on the cross because it would have been THE DEVIL who got to punish our sins when Jesus took them upon Himself. But the devil had nothing to do with our redemption. GOD, not the devil, made Jesus sick to punish our sins ([Isaiah 53:10](#)).

The next time sickness comes knocking at your door, remember that it is a work of the devil. He has no right to make you sick. God alone has the right to punish sin with sickness, and He chose to punish your sins by making Jesus sick. That means that you get to walk free from sickness as if you'd never sinned. Don't accept the devil's ILLEGAL sickness! Instead, accept God's LEGAL healing that Jesus purchased for you!

Set Free from Fear of Punishment

1 John 4:18:

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Most Christians misunderstand the verse above, with a little help from the King James translators. The way it is worded above, it sounds like it is saying, “Fear is a real bummer – if you’re in it, you’ll be tormented!” But the Greek word translated *torment* does not actually mean *agony* – the word actually means *punishment*. In other words, fear has to do with punishment. Most modern translations (not the King James or NKJV) recognize this and word it accordingly using the word *punishment*, and explain that fear involves, or has to do with, punishment.

I believe that the point John makes in this verse is that if you are going around fearing God’s punishment, you do not really comprehend His love for you yet.

God loves you! He is not interested in punishing you – He punished Jesus so that He would NOT have to punish you.

Yet many Christians cringe before God thinking that He is out to get them. If anything bad, like sickness, comes along, they assume that God is punishing them for some sin that they committed. But if that were true, what use was it for Him to punish Jesus for that sin? If you’re just going to “get what’s coming to you” anyway, the cross was a waste of time and you should burn in hell. Thank God for His mercy that spares us the punishment we deserve!

But God is just, so doesn’t that mean He HAS to do something to you if you sin? NO! He is just, and the justifier of the person who believes in Jesus ([Romans 3:26](#)). It is JUST for Him to count your sins as paid for because Jesus already paid off your debt. No JUST judge would force you to pay a huge credit card bill if a nice benefactor had already come along and paid off that bill for you. Making you pay wouldn’t be just at all because a single charge doesn’t have to be paid twice. Likewise, there is no need for your sin debt to be paid twice, because Jesus already paid it. So sickness is NOT a case of God making you pay up for your sins when you have received His Son who already made all your payments on your behalf.

Once you see how much God loves you, you realize that you do not need to fear His wrath. God has not appointed you to wrath ([1 Thessalonians 5:9](#)) – Jesus delivers us from the wrath to come ([1 Thessalonians 1:10](#)). (Note: That isn’t a typo. The King James says *delivered*, but the Greek verb is actually in the present tense, i.e., *delivers*.) The wrath of God did not pass away with the end of the Old Covenant; a quick look at the book of Revelation should be enough to prove that. Jesus did not eternally pacify the wrath of God or stop it from coming in the future upon mankind, but His sacrifice removed the wrath of God from believers forever. As a believer, you do not have to be bound by fear that God is going to do something horrible to you because you did something wrong. You need to believe in His love for you, and in His Word that declares you blameless in His sight.

I am well aware that some people take that last thought to an unreasonable extreme and reason that because they are blameless in God's sight, they can sleep around and bar-hop with no consequences. After all, if God is not recording their sins in heaven now, what difference does it make? Well, for starters, fornicators don't enter the kingdom of God, so if someone really thinks he can fornicate with no regrets, that person is not a believer at all, even if he used to be one. Besides, sin exacts a penalty in this life, and the cross has NOT delivered you from paying certain consequences for sin. Proverbs warns that you will have a reproach that cannot be blotted out if you commit adultery. (Proverbs 6:33 says "A wound and dishonour shall he get; and his reproach shall not be wiped away.") That doesn't mean that adultery is an unpardonable sin that the blood of Jesus could not wash away, but it does mean that your reproach in this life among mankind will not be wiped away. It will be a permanent stain on your record and will cost you opportunities you might otherwise have. Sin always costs you something in this life, so you want to avoid it at all costs! The cross of Calvary did not make sin any less deadly than it ever was; it gave you victory OVER sin so that it can't dominate you anymore unless you willingly yield yourself to it.

However, as a believer, God still deals with you as He would deal with Jesus – another blameless person. The only difference is that God never needed to correct Jesus, but He will correct you if you get into sin. However, he will NEVER condemn you for getting into sin – the devil is the one who condemns. There is no condemnation for the Christian ([Romans 8:1](#)).

So we will assume that you are a Biblically normal Christian who submits himself to Jesus' lordship. When you sin, you feel bad about it because your conscience convicts you. You need to realize that God loves you as much as ever and that He stands by ready to help you overcome that sin. He is FOR You, not AGAINST you ([Romans 8:31](#)). He is out to help you, not out to "get" you. You cannot possibly sin your way out of God's love!

Why is this discussion in a book about healing? Because if you have ANY thought left in your head that your sickness may be God's way of punishing you, you cannot receive your healing by faith. If God handed you the sickness, how could you ask Him to remove it? You can place yourself, as many do, on a big works treadmill by reasoning that if you just stop a certain sin, God will heal you. But the devil will be sure to point out another sin to you (he is the accuser of the brethren – [Revelation 12:10](#)) and tell you that unless you get THAT sin out of your life too, you won't qualify for healing. In his way of thinking, you will NEVER qualify for healing, and as far as your works go, that is correct. But you do not have to qualify for healing with good works because Jesus qualified you for healing. You – not some future, perfected version of you, but the current, imperfect version of you – are qualified for healing by the Lord Jesus Christ. Now that is really good news!

So just receive the healing that Jesus paid for you to have. Don't think that you have to wait to "get your act together a little more" and then approach God to receive healing. Healing is a mercy, not a merit badge. So "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Redeemed from Wrath

Many Christians don't understand the glorious truth that they're redeemed from God's wrath. God doesn't "have it out" for you! He isn't fuming about your latest mistake. His wrath was poured out upon Jesus, and YOU are no longer one of the "children of wrath" ([Ephesians 2:3](#)). Jesus delivers YOU from the wrath to come ([1 Thessalonians 1:10](#)). YOU are not appointed to wrath ([1 Thessalonians 5:9](#)).

Now consider that sickness is part of the wrath of God on the ungodly!

When Jesus became sin for us, He was "made sick" with "our sicknesses" and "our pains." That HAD to happen because sickness is part of the wrath that He pours out. Jesus bore that wrath in your place, and now you do not have to bear any of it!

In the book of Revelation, we see awful physical ailments coming upon people –torment so bad that people want to die ([Revelation 9:3-6](#)). These are part of God's wrath to be poured out on those who did not obey the gospel of His Son Jesus Christ. This wrath is the lot of sinners who refuse to receive Christ – but it's never going to be YOUR lot as a Christian! You are exempt from all the terrible physical ailments that will be poured out in the book of Revelation.

I want you to see a simple point. SICKNESS is part of the outpoured wrath of God. You are redeemed from wrath. So you are redeemed from sickness!

Is Your Situation Hopeless?

If it is, good! You won't be the first person to be delivered from a totally hopeless situation! God has delivered His people from so many hopeless situations, it would be hard to count them all. You may fit right into the pattern. First, the hopeless situation, and then the supernatural deliverance that was impossible through natural means.

Of course, I won't kid myself into thinking that you necessarily enjoy being in a hopeless situation, such as a report that you have an incurable disease that will slowly destroy your body, hurting and embarrassing you, making you an increasing burden on your family's time and money. But at least a report like that defines the situation clearly. You must either believe God or die. Either you put His Word to work in your life, or your life on earth will end. In a way, that is a better situation than one where the doctors think that trying eleven different treatments might cure you or delay the progression of your illness. In the case where they might be able to help you, you would be tempted to lean on the arm of flesh and waver in your confidence in God's Word more easily. When it's God or an early exit, the choice is easy. You have no good choice but to hear God's Word and act on it.

It's funny how we get so down on the spies with the bad report who could not enter Canaan, and the grumblers who predicted that the Egyptian army would "terminate" them at the Red Sea, but then when we face a situation that pales in comparison, we don't want to walk the walk of faith that Moses did. We admire Moses for his courage and trust in God, but we want to run away from the situation rather than be taken through it. We get an electric bill in the mail that we can't pay and we panic. Let me tell you, God can deliver you from things much bigger than electric bills!

The Israelites were not just being sued at the Red Sea. They were not just going to be inconvenienced. They were going to die. There was no way out. They were surrounded. They followed God's instructions, and it looked as if God had let them down and given them up to die. Some even said so. Picture what they must have feared. No life to enjoy a spouse and children, no chance to ever fulfill their dreams and make something of their talents. Just a sure, ugly death at the hands of the merciless Egyptians. Just watching the enemy butcher your family and friends, knowing that you're next. It was over; there was no way out. This is not a fairy tale. This happened to a seven-figure group of real flesh-and-blood people like you! Death was certain and everything was hopeless – except for one thing. These people had obeyed God's Word, and God was not going to let them fail. God had promised them something – the land of Canaan. God's promise meant more than all the Egyptian fighters and chariots put together.

God's promise was the only thing these people had, but it was all they needed. When God's promise is the only thing you have, rest assured that it is all you need, too. And God has provided healing for your body even if the doctors have given up hope. God parted the Red Sea for the Israelites. That was impossible – there was just no way it could happen. God can heal whatever is wrong with your body even when seems to be no way that it could happen.

Later, God told Israel to conquer Jericho. Talk about “Mission: Impossible!” The shout of victory out of their mouths caused Jericho’s walls to fall flat. The shout of victory out of your mouth can flatten the walls that stand before you, no matter how impenetrable they seem. God is well able to give you the victory when you can’t possibly figure out a way to get it.

How about Daniel? Wouldn’t you consider being thrown into a den of lions to be a hopeless situation? It was certain death. We get religious about it because we know the outcome, but Daniel was going to be executed as a criminal. They just happened to use lions instead of gas chambers, electric chairs, firing squads or lethal injections back then. He would have made a good subject for one of those “death row” movies. All appeals have failed. They throw a switch or pull their triggers. But the gas that is supposed to end his life somehow doesn’t do it. The electricity in the chair doesn’t hurt him. The bullets all miss. He’s not dead. This is a fairly good illustration of what it must have felt like to be Daniel. He was a regular person like you, not some comic book hero. I’m sure he had some disagreeable feelings before he got thrown to the lions. How would you feel if you were about to be executed using the standard procedure where you live? All Daniel had was God, and God was all he needed.

Shadrach, Meshach and Abed-Nego were also supposed to be executed for their stand for God. Their situation was hopeless, too. You just don’t survive being thrown into a furnace. The people who threw them in didn’t even survive! Don’t you suppose they might have had some tense moments, even though they knew that God would deliver them? It was God or nothing, and God was all they needed.

What about David at Ziklag, where the enemy had torched the city, carried off the women and children captive (including David’s wives), and his own army started to commit treason against him by speaking of stoning him? How would you like to be David that day? This really happened to a real person. David did not have the advantage of reading 1 Samuel 30 to see the outcome. David was probably about ready to die! He was “greatly distressed.” I suppose that if bandits kidnapped your family and burned down your house, you would be greatly distressed, too. Don’t get religious about it; you know full well that you would not consider it a good day. David “encouraged himself in the Lord his God,” prayed and got instructions from God, and got everything back! If David had quit, he would not have gotten anything other than a fatal stoning. He chose to encourage himself in the Lord despite impossible circumstances. If David can do it and get the victory, so can you! David didn’t have your new and better covenant!

Consider Hezekiah’s dilemma. He had at least 185,000 men coming at his city, intent on conquering it. How would you like to have 185,000 people heading toward your town, intent to take it over? Not only that, but they’ve hired a good PR man who has managed to put fear into the people in your town so that they feel defeated before the battle even starts. You can see why Hezekiah “rent his clothes.” (*Rent* means *tore*; it does not mean that Hezekiah visited the local tux shop.) When he cried out to God, God sent an angel and killed 185,000 people in one night. (Side note covered elsewhere in this book: God can and will remove you from the picture if you actively set yourself against His people. You won’t stop His plans. God reserves wrath for His enemies. The idea is not to make yourself one of His enemies.)

Now on the other hand, King Asa had a hopeless situation – an exceedingly great disease. King Asa did not encourage himself in the Lord his God. He did not seek God at all. He looked only to doctors who could not cure him. He died. Asa served the same God that David, Daniel, Hezekiah and the others did. In times past, his trust in God delivered Israel in battle. But when he stopped trusting God, God stopped coming through for him.

Backslidden Israel got into some really hopeless situations, and the people died!

From this, we see that being in a hopeless situation is by itself no guarantee that you will be delivered. If you stay true to God and to His Word, you will be, but if you doubt Him or trust in man, He will not necessarily come through for you. God does the impossible stuff but it is up to you to trust Him and take Him at His word.

Now suppose that you took the religious world's approach to a deadly illness. You just accept it as the will of God. You pray to die as painlessly as possible and to have peace while so doing. There won't be any deliverance for you if you do that – you'll just die! The greats of faith listed above were actively trusting God to deliver them. Their deliverance did not just happen. Hezekiah got no help until he asked for it. God will not just swoop down from heaven and heal you just because you are a Christian any more than He would just swoop down and save sinners irrespective of their cooperation.

The woman with the issue of blood in [Mark 5:22-43](#) got no help until she reached out and received it from God. I don't mind stating that God can and does use doctors, but He didn't use the doctors who worked on this woman. She lost everything paying their bills and still only got worse. She had an incurable disease, but her faith got her healed of it. (That's not being arrogant; Jesus Himself said that her faith had made her well. Argue with Him if you don't like that.)

Think of all the blind and deaf people Jesus healed. Their situations were incurable. No one else was going around healing those people. Yet nothing was impossible when men came to the Savior. He is the same Miracle-Worker today.

Your illness is curable, even if your doctor says it isn't. The Great Physician stands ready and able to heal you. He will be more than happy to heal you of your hopeless terminal illness!

Where to Get Your Doctrine

This should seem obvious, but the only place where you should seek doctrine is the Bible.

“Jesus Told Me So” Doctrine

Unfortunately, in modern faith circles, there is a tendency toward direct doctrinal revelations where “Jesus told So-and-So this in person” becomes the primary reason why something should be believed. The fact that someone says that Jesus said something is NEVER in itself a reason to believe ANYTHING. It doesn’t mean that Jesus didn’t really appear to the person, but unless Jesus showed them Scriptures to support the revelation, you need to lay aside that vision as far as doctrine is concerned. Reject any doctrine that is not clearly supported by Scripture, no matter how passionately someone pleads that the Lord gave him a direct revelation.

I’ve read some wonderful revelations that line up with the Word, but I’ve encountered too many so-called revelations that actually contradict the Word and thus could not possibly have been from the Lord. How will you know? You MUST “prove all things” with the Word before accepting them. The better you know your Bible, the less likely it is that you will be deceived by an offbeat revelation. Such an offbeat revelation would be nothing new, as even in Paul’s day they had “every wind of doctrine” blowing through the church, the result being instability instead of maturity.

I am not asking you to believe ANYTHING I say in this book based on a divine encounter. I have not at this writing had a face-to-face encounter with Jesus, though I’ve met several people who have had one. You should only believe what I say if you agree that the Word backs it up. If you don’t agree that what I say lines up with the Bible, go with the Bible instead of with me.

You cannot get doctrine from even your own “inner impressions.” If you feel that the Lord is showing you something (this happens to me often), insist on seeing it in Scripture before teaching it to anyone else.

Experience-Based Doctrine

Many anti-faith people as well as faith people base their doctrine on experience, either their own or someone else’s. Quite a few of these experience-based beliefs are found in the [Objections Overruled!](#) section of this book. It is NEVER right to believe something because of what happened (or didn’t happen) to someone. You MUST get your doctrine exclusively from Scripture if you expect to be a stable, mature Christian. If you get your doctrine from a book just because it’s the new Christian bestseller, you are probably setting yourself up for failure, as a lot of books are better at selling than they are at telling the real gospel.

“I Saw It on TV” Doctrine

Taking a TV preacher’s word for something as opposed to going to the Scriptures for yourself will never produce strong faith. The fact that someone else believes something won’t help you unless you have a Bible basis for believing it for yourself. Ask the [sons of Sceva](#) how it worked out for them when they just went by what someone else preached without their own revelation of it!

“Lost Books of the Bible”

Some people try to get doctrine out of the “Lost Books of the Bible” that should have stayed lost! There was a good reason that these books were not included in the canon of Scripture – they didn’t go with what the rest of Scripture said or they were just made-up stories to begin with. Apocryphal books are not Scripture and should never be relied on for doctrine.

Your Church and Your Pastor

I hope that you have a pastor who preaches the Word without compromising or tickling people’s ears. Even if you do, you can’t believe something just because your church’s statement of faith says it or just because your pastor says it. If a doctrine is right, your pastor will have shown you in the Word where that doctrine came from so that you can look up verses for yourself, believe them and act on them.

Why You Can Believe in Divine Healing and Not Get Healed

Many people all over the world attend good churches that preach and teach divine healing. Their statement of faith says that Christ's atonement purchased your healing. Yet they are not healed! If you ask them if they believe in healing, they will assure you that they do. They know all about [1 Peter 2:24](#). They know what [Matthew 8:16-17](#) says. They have heard that God heals all their diseases, as [Psalm 103:3](#) says. They know that God is the Lord who Heals You from [Exodus 15:26](#). They may be able to quote many more verses about healing. If you tried to tell them that healing is not for all today, they would never believe you. Yet they are sick! Sometimes the church people are just as sick as the world when a stupid little virus goes around. How can this possibly be?

They know that there can be hindrances to healing, but they are not deliberately violating their consciences and choosing to sin. They are not in unforgiveness, envy, strife, or anything else that would hinder their healing. They are walking uprightly before God. Yet they are still sick!

It is possible to believe in divine healing and never get healed. You can have 100% correct theological doctrine about healing and stay sick. That is because you do not get healed by believing in the doctrine of divine healing!

You need to believe in the doctrine of healing to get healed, but you do not get healed by simply believing that Jesus bore your sicknesses for you. You do not get healed simply by believing that God is both willing and able to heal you, or even that He would surely heal you.

You get healed when you receive your healing from God. You have to receive it. You have to ACT on the Word. There is a big difference between agreeing with the doctrine of healing and believing that you personally have received your healing. If you merely assent to the fact that divine healing is for all today, you have not done what Jesus said to do. You have not believed that you received when you prayed. That is the key step. You can get everything else right, but if you do not pray and believe that you receive your healing, you will stay sick unless medicine and doctors can help you.

Many of us who theologically believe in the doctrine of divine healing do not have as much "heart faith" as we think we do in the matter. We think we believe it until we get sick. Then we let our bodies tell us what is going to happen. We haven't really let it become a part of us. We let the seed get planted, but we don't take the time to water it and care for it. If you just go to church once a week and hear that healing is for you, but you never take the time to reflect on and speak these Scriptures about yourself out of your mouth, your faith will never be where it needs to be. You will be frustrated, knowing in your head that you should be healed, but not seemingly able to overcome your senses when it comes to receiving healing. If you want to be a person of faith, there is a price tag. You need to study God's Word diligently and speak it out of your mouth. Get used to hearing yourself agree with God about your healing. Then, when you get sick, it won't be so hard, because your words have agreed with God all along. You can just keep saying what you're used to saying.

The Difference between “The Anointing” and “Your Healing”

It is possible to confuse “the anointing” with “your healing” when you are being ministered to in a service setting. I have some thoughts on this to share with you that I believe will help you.

When you are in a prayer line, it is common (at least in better places) to feel something tangible in the air. You are feeling “the anointing.” However, it is possible to feel the anointing go into you and still not receive your healing. In fact, if you don’t receive your healing, the anointing will go back out of you because there will be no demand on it.

It is possible to feel the anointing so strongly that you cannot even stay on your feet, and yet get up without your healing. That is because the anointing is not the same thing as your healing. The anointing will go into you and work in your body when you exercise faith for your healing. It’s not enough just to be around the anointing. Recall the story in [Luke 5:17-26](#) about how the power (anointing) of the Lord was present to heal the religious leaders. The anointing was there to heal them all, but they did not get healed because they did not mix faith with that anointing. The anointing by itself is not enough. Even if you are healed by the gifts of the Spirit with no faith of your own, you will generally need faith to keep your healing.

I think what happens is that some people feel the anointing and assume that it is their healing. Then they don’t exercise any faith because they figure that they must have received something already because they felt the power of God. Then they are disappointed when they feel rotten again after the anointing subsides or the service is over. They think, “I felt something, so I assumed I had my healing.” But faith does not have anything to do with your physical feelings! You don’t assume anything based on how you feel after you pray, even if you sense the presence of God all over you. You wouldn’t ask your body how it feels to determine if you’re saved or righteous before God, would you?

On the other hand, if you keep your focus on God and His Word rather than on the minister or your physical sensations in the service, you will pull the anointing right into yourself. It will go to work in your body and bring about the healing that you desire. If you’re going to focus on something, focus on receiving your healing, not on feeling the power of God. Most of us love to feel the power of God and get “goose bumps,” but the idea is to receive something, not to feel something. Remember, it’s a healing line, not a feeling line. You can receive your healing without feeling a thing. Do not assume that just because you did not feel a tangible anointing, you did not receive your healing. As I’ve said elsewhere, I remember being the only person left standing in a healing line once where I received by faith. I was also the only one I know of who received his healing then. We don’t know if the people in Jesus’ ministry fell over or not. If they did, God doesn’t consider that important because He doesn’t mention it. The idea is to get healed, not upended.

Can you see the difference? The power of God (the anointing) can be there to heal you, but just because you feel it in the air or feel it go into you does not mean that you have received your healing. You receive by faith, not by feelings. Stay focused on receiving your healing. Don't be distracted by feelings. If good feelings come, enjoy them, but don't depend on them to determine whether or not you received your healing.

Your Heavenly Father and Your Healing

If your children disobeyed you, would you deliberately put chicken pox on them to teach them something? Would you teach them patience by putting cancer on them if you could? Would you try to develop their character by making them gasp for every breath with a lung disease?

Of course not! You do everything you can to help your children get well, don't you? You certainly don't try to make them sick.

God reveals Himself as your heavenly Father. Are you a better parent than God? If you would not do the things listed above, and God would do them, you would be a more loving parent than God. Some agency would surely declare God to be an unfit parent.

If you could do something for your sick child, wouldn't you do it? God can do anything. He loves you and wants you to be in health. He is not withholding healing from you or your children. However, he has put healing on a faith basis. To receive healing from God, you must believe that you receive it. God is not waiting to feel like healing you. He is waiting for you to receive something from Him in faith – something that He is ALREADY offering you.

Jesus told a foreign woman that deliverance for her daughter's problem was the "children's bread." He was talking about not giving Gentiles what was for the Jews under the Law. He did not say that healing was a special favor; He said it was the children's bread. In other words, it's a necessity that your heavenly Father has provided for His children. It belongs to His children. Now under the New Covenant, Gentiles are equal partakers with Jews of God's healing mercies. The children's bread belongs to you, too.

It amazes me that anyone can say, "God is love," and then say, "God wants you to suffer sickness so that you will grow." Is that what love would do? I suppose there are some deceived Christians out there who think that sickness will work out for the best, and that it is really better for you than not being sick, and God knows that and loves you enough to make you sick. But God's kind of love is better than that. God's kind of love does not abandon you and leave you as a helpless doormat for the devil. God loved you enough to give you His best, His Son Jesus Christ. He also says that with Him He freely gives you all things ([Romans 8:32](#)), including healing. God is good and God is generous. That is what God is really like. He has given you His Spirit within you that cries out, "Father!" (See [Romans 8:15](#) and [Galatians 4:6](#). The word actually used for "Father" is the Aramaic word *Abba*, and its actual meaning is debatable. That is not because of any chance that Paul was referring to a Swedish pop group, but rather because some theologians claim that it means *Daddy*, while others claim that it is a more formal way to address a father. I haven't seen reliable evidence that it really means *Daddy*, and I don't assert things that I can't prove myself. But one thing stands out no matter what it means – it means that you have the SAME relationship with your Father now that Jesus had, because HE referred to Him as "Abba, Father" ([Mark 14:36](#)) – exactly the same term that the Holy Spirit uses to cry out to Him through us in the 2 verses above. This makes sense because you are Jesus' brother or sister now ([Hebrews 2:11](#)).)

Religious people couldn't care less if you talk about God, but when you start calling Him Father, they get upset. God is your spiritual Father. You have a physical father on the earth, but your physical father is not your spiritual father – God is your spiritual Father. He is a better Father than your natural father is. He loves you and cares for you.

If your picture of God is that he is ready to condemn you for everything, you must renew your mind with His Word and discover how wonderful He really is. Otherwise, you will never trust Him for your healing because you won't think He's good enough to let you have it. God is for you, not against you ([Romans 8:31](#)). God is not your problem; He is your answer. God is not your Sickener; he is your Healer. He loved you enough to have Jesus bear stripes on His back before He went to the cross to pay the price for your healing.

You are not redeemed from suffering persecution, but you are redeemed from suffering illnesses. Your Father does not want you to suffer with sickness. He wants you to be healed, and He sent His Word to heal you ([Psalm 103:20](#)), not to "comfort you in your sickness." He loves you as your Father. If you get the picture of God that Jesus and the New Testament writers paint, it will be much easier for you to receive your healing.

Quickened by the Holy Spirit

[Romans 8:11](#)

Here Paul tells us the blessed fact that God, who raised Christ from the dead, will impart life to your mortal (not dead) body through the Holy Spirit who lives in you! This same Spirit did miracles through Christ throughout His earthly ministry. (Remember that Jesus was anointed with the Holy Spirit and did no miracles before then.) You don't have some weak, wimpy, watered-down Holy Spirit Lite or Holy Spirit Limited Trial Version. You have the same Spirit who ministered through Jesus! Not part of the same Spirit – the Holy Spirit is not divisible ([John 3:34](#)). You have the same Holy Spirit in you who did Christ's miracles, and raised Him up ([1 Peter 3:18](#)) from where the "dead ones" were.

And what will he do for you? Paul says that he will quicken (give life to) your mortal body. As discussed in an [objection reply elsewhere](#), this certainly refers to this current life. Paul is not talking about the Spirit quickening your dead body! He's talking about the Spirit quickening your current mortal, but not dead, body.

If the Holy Spirit was able to heal the sick through Christ, don't you suppose that He could heal your body as well? He's living in you, after all. You don't have to run to a healing crusade to find Him. You have a Person inside you who is well able to cure every disease that you could possibly have. The power to heal your body is in your body right now! Now you can release your faith in the Healer who indwells you.

You can go to a healing service where the Holy Spirit manifests Himself. But the same Holy Spirit who does those healings is in you all the time. The same Spirit who moves in those services wants to give life to your body on an ongoing basis. Stop and think about the Powerhouse within you! There is no power shortage with Him. The Holy Spirit has more than enough power to heal any problem you have. Welcome Him to do His work of giving life to your mortal body.

See Also:

[What Romans 8:11 Really Means](#)

Power, Then and Now

There are two main types of *power* in the New Testament. One is the Greek word *exousia*, which means “power over” in the sense of *authority*. The other is the Greek word *dunamis*, which means power as we normally think of it – might or energy. We can see both in [Luke 10:19](#), where Jesus gives His followers power (authority = *exousia*) over all the power (might = *dunamis*) of the enemy. Our discussion here involves the word *dunamis*.

Jesus was anointed with *dunamis* according to [Acts 10:38](#). What did He do with this *dunamis*? We see that Jesus walked in the “power (*dunamis*) of the Spirit” in Luke 4:14: “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.” We know that *dunamis* involved healing power – [Luke 5:17](#) says that the power (*dunamis*) of the Lord was present to heal the people. In [Mark 5:30](#) and [Luke 8:46](#), the woman with the issue of blood touched Jesus and power (the King James Version uses the word *virtue* but it’s the same Greek word *dunamis*) came out of Jesus and went into the woman, healing her of her affliction. In [Luke 6:19](#), “virtue” (*dunamis*) went out of Jesus and healed them all. The word *dunamis* is used many other places in relation to Jesus’ earthly ministry and the miracles that He did.

Now the question is, is this *dunamis* something only Jesus could have or something that we as His followers can also have today?

One foreshadowing of the answer is found in [Mark 9:1](#), where Jesus said that there were some there who would live to see the kingdom of God coming in power. Tradition tells us that this referred to the Mount of Transfiguration, but that doesn’t make sense. The kingdom of God did not manifest in a new way on that mountain, and no one got a miracle or a healing either. In fact, there was no exercise of *dunamis* there. However, Jesus could have been speaking of the Holy Spirit’s coming in [Acts 2:4](#), which some there DID live to see.

Ready to get excited? Jesus made things clearer when He told His disciples to wait in Jerusalem until they were endued with power (*dunamis*) from on high ([Luke 24:49](#)). He explicitly said this His followers would receive power (*dunamis*) when the Holy Spirit came upon them ([Acts 1:8](#)). This is still available for “as many as the Lord our God shall call” ([Acts 2:39](#)) – including YOU! Paul went so far as to say in [1 Corinthians 4:20](#) that the kingdom of God (which you’re in) is not a matter of word (talk) but of power (*dunamis*).

The *dunamis* that Jesus had is the same *dunamis* you receive when you receive the Holy Spirit! That is why Jesus said that the person who followed Him would do the works that He did and greater ([John 14:12](#)).

The Holy Spirit on whom Jesus depended to do His miracles now resides in YOU. Has the Holy Spirit changed His will since Jesus' day? Of course not; we see miracles done in Jesus' name through the power of the Holy Spirit in the book of Acts. The Holy Spirit is the "Spirit of might" ([Isaiah 11:2](#)). He will always be the Spirit of might. The fact that you have the same Holy Spirit available to you that Jesus had available to Himself is the reason why you can do the same works that Jesus did. It is why it was expedient for Jesus to go away – so that millions of [authorized distributors](#) of Holy Spirit power could be around the globe.

Are YOU expecting to go out and do Jesus' works and greater? If you aren't, you should be! As Christians, we should believe the words of our Lord and go act on them.

Whose Power Is It?

Acts 3:12:

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

YOU do not have to generate the power to heal the sick! You simply need to be a channel of GOD'S power that heals the sick. It's HIS power...flowing through YOU. That is why you don't have to FEEL like you have all kinds of power inside you when you have an opportunity to lay hands on a sick person. God's power manifests when you exercise the AUTHORITY that you have in Christ to lay hands on the sick.

Some people have gotten all caught up in what THEY have to do to build spiritual power. Hmm...maybe if they went on a long fast, they would receive more spiritual power. No, that's unbiblical. You do not FAST to get power – you FAST to keep your flesh under so that your flesh doesn't get in the way of exercising the Holy Spirit's power. You receive spiritual power by being baptized with the Holy Spirit! If you're already baptized with the Holy Spirit, you already HAVE power. The question is what you do with it.

Let's see what the Bible says about our father in the faith, Abraham:

Romans 4:21:

And being fully persuaded that, what he had promised, he was able also to perform.

Abraham was fully persuaded that what GOD has promised, GOD was able to perform.

This verse does NOT say that Abraham was fully persuaded that what GOD had promised, ABRAHAM was able to perform.

It is clear that Abraham was NOT able to perform the needed miracle – it took God's power to do that. This was not power that Abraham worked up. Abraham simply placed his faith in God that God would back His word with His power.

You should do the same. When you lay hands on a sick person, believe that God will back His Word with HIS power. That's a whole lot better than trying to “work up” power yourself to do something that only God can do.

How Much Do You Desire Healing?

You need to settle in your heart whether you really want to be healed or not! Do you really want to be healed, or do you want to have some reason to remain the object of sympathy and have people dote over you, at least until they get tired of hearing you only talk about your pains and sufferings? Do you really want to be healed, or would you rather continue to lie in bed, hang around the house watching TV and collect disability payments? Do you really want to be healed, or do you want to die? Do you really want to be healed, or do you fear losing your social acceptance among others who have your condition? Do you really want to be healed, or do you want an excuse to complain and act ornery all the time? Do you really want to be healed, or is it less important to you than watching game shows and soap operas until the undertaker takes you under? Do you really want to be healed, or do you only want healing if you can still devote the same amount of time you're used to spending on video games, watching TV shows, reading and writing social media posts, and so on?

If you have decided in your heart that you can live with it, and it really isn't important to you one way or another if you get healed or not, you do not desire healing. Do not attempt to apply [Mark 11:24](#) if that is so. Right after you pray, the devil will lean on you to give up, and you will. If you are not determined to receive your healing, you won't receive it – or else you'll forfeit it soon after you receive it. You can't be wishy-washy about it, because you will get negative pressure. You will get it from your body, you will get it from unenlightened Christians, and you will get it from the devil. Sometimes you'll get it from the doctor, too. If you don't really care, you are sure to cave in and you won't be able to stay in faith.

(By the way, a trip to concordance will establish that the word *desire* in the King James Version of [Mark 11:24](#), could better be translated *ask*. So I deliberately didn't use that verse as a theme text for this topic, because that would make the common mistake of preaching something that is true but basing it on the wrong Scripture.)

In John 15:7, Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If you don't really want healing, don't ask for it until you do. Also, notice the condition that you must abide in Jesus and let His words abide in you. If you don't meet the condition, you don't qualify for the promise.

You must spend time meditating on healing Scriptures. It doesn't have to be every waking minute, but you need to plant and water the seed of God's Word in your heart so that it can spring up and produce a harvest of healing. If you are unwilling to do this, just call the doctor and let medicine do all it can for you, because you won't be healed supernaturally.

Some people don't see the need to pay this price because they know someone who was healed by a manifestation of the Spirit without exercising faith. Maybe they were healed of a prior illness that way. Thank God for signs and wonders and people who get instant miracles, but they are the exception, not the rule. In general, people must receive healing by planting healing Scriptures in their hearts until it is more natural to act on them than to act contrary to them. You must be willing to mortify your flesh by the Spirit so that you act on what God says and not based on seemingly overwhelming pains and feelings. No Christian has a guarantee of being healed through the gifts of the Spirit, but every Christian has the right to receive healing by acting on God's Word. It takes work. You must labor to enter into rest, as contradictory as that seems at first.

Maybe you don't want to aim your faith at a minor physical condition that doesn't matter much or could be solved by a couple of aspirin pills. Just make sure that you know where you stand. Don't try to use your faith for things that you don't really desire, because you'll back off at the first circumstance or report that says that you aren't healed. However, I recommend that you DO aim your faith at EVERY condition, no matter how minor. It's good practice. Then if anything really serious comes along, you're already used to believing God and not your flesh.

Now let's assume that you really do desire your healing. You are willing to face the inevitable pressure and contrary circumstances and stand your ground. You must believe that you receive your healing "when you pray" and you shall have it. Those are your instructions from your Creator and Father. Obey them!

God would be unjust to command you to do something that you cannot really do. If Jesus said that you can believe you receive something when you pray, you can do it. That's right, YOU. You, the person with your name, reading this computer screen, can believe you receive the healing you desire when you pray. Jesus said you can do it. So you can. Don't let anyone talk you out of it and don't talk yourself out of it.

Consider the tenacity of some of those whom Jesus healed. Blind Bartimaeus cried out to Jesus all the louder when men around him told him to shut up ([Mark 10:46-52](#)). The woman with the issue of blood could have been stoned for being out in public, but went out and touched Jesus anyway ([Matthew 9:20-22](#), [Mark 5:25-34](#), [Luke 8:43-48](#)). No wonder she feared and trembled when she told Jesus all the truth! The Syrophonecian lady persisted in asking for deliverance for her daughter after the disciples kept trying to get rid of her and even after Jesus told her (correctly) that she had no right to healing because she wasn't a Jew. The ten lepers weren't supposed to be anywhere near Jesus, but came anyway to be healed. These people wanted healing and put their lives where their mouths were. What a difference from those who blab a few "Healing Scriptures" because they think that's all they need to do. Friend, you will need some tenacity if you want to be healed and stay healed! Many men today will try to talk you right out of your healing, just as they tried to do to Bartimaeus. You will need some patience and Holy Ghost boldness if you expect to be healed.

You may not feel like you can do it. You probably feel like you can't do it. Big deal. Walking by faith has nothing to do with how you feel about it. You can't let your emotions rule you. One of the biggest lessons you need to learn in life is that you can act on God's Word without feeling like it will work, and it will still work! As long as you believe in your heart, you can even have doubt in your head! Did you realize that? Doubt only chokes your faith when you act on it instead of acting on what God said. As long as you act on what God said, you will get God's results. Acting on what God said includes speaking what God says about your situation.

Get ready to experience great freedom in your life when you realize that you can believe that you receive when you pray. (You already did that to get saved.) This is not some special advanced topic for faith giants. This is easy and you can do it. Nothing is so bad that you can't overcome it with faith in God and His Word. Knowing this destroys fear in your life. You will no longer be afraid of some awful thing that Satan might bring you next. You will know that no matter what comes along, you will be able to overcome it with your faith. You will be able to believe that you receive when you pray and your answer will manifest and your problem will be over. You will speak and you will "have whatsoever you say."

Why You Might Not Want to Pray to Receive Your Healing Right Away

One sure way to frustrate yourself and tie yourself up in knots is to attempt to pray the prayer of faith to receive something when you are not really in faith. It is not enough to know that some preacher believes in healing. You have to believe it before it will work for you.

This is one cause of the whiny “I tried it and it didn’t work” testimonies that some people have. There is no such thing as “trying” to be in faith, anyway. You either are in faith or you aren’t. If you’re “trying” to be in faith, you’re not in faith. Did you ever notice that Jesus did not teach that faith was a struggle? We who believe have entered into rest ([Hebrews 4:3](#)). If you’re struggling, you haven’t entered into rest, and therefore, you don’t believe. I’m not saying that to be ornery; I’m trying to help you.

You will not get more faith by praying more. You will just get more frustrated. You get faith by reading and hearing God’s Word, not by praying. As one preacher said, prayer does not make faith work; faith makes prayer work. If you are not ready to believe that you receive, it is not time to pray! It is time to read and hear the Word. That is the only way that you will build your faith. Even hearing testimonies of how others received their healings won’t build your faith although it will give you hope.

I am convinced that we preachers sometimes do our listeners a disservice when we major on testimonies of miraculous, instantaneous healings that were the result of special manifestations of the Spirit. Sure, we want everyone to know what drastic conditions got healed when we ministered because that makes us look good. But there is something far more important than looking good as a preacher. The main objective of any healing preacher is (or should be) how to teach people to receive their healing for themselves. Some unbeliever or backslider might get a great healing through the gifts of healings in a service, and that’s exciting. However, that won’t necessarily help you receive your healing. You can’t do what the other person did, because sometimes the other person didn’t do a thing. God just had mercy on him.

To some extent, it depends on our purpose. If the purpose of the meetings is to get unbelievers saved, it is right to trumpet God’s goodness through testimonies of amazing miracles done by the Spirit. God can and does use this method to get sinners to come and be saved. However, if the purpose is to see believers get healed, this should not be the primary emphasis. It is my personal opinion that we should share more testimonies of people who believed they received, saw absolutely no results for a while or even had things get worse, and then had what they had received manifest in the natural. This might not please the crowds as much, but it would give the serious Christians in attendance a lot more help by showing them examples to follow in receiving their own healing. I would rather see more people get healed than try to convince you that I’m really hot stuff.

Jesus was rather direct about it. He said to believe that you receive when you pray and whatever it is that you ask shall be yours. If you are not prepared to believe that you receive when you pray, you are not ready to pray! That's not a sin; we've all been there. This isn't a put-down. You will ultimately do much better if you wait until you are in faith before you pray. There is no point in praying until you are there. Or if you pray, pray that God will make the Scriptures about healing come alive to you as you read them. Even if your situation seems desperate, it will not help you one bit to try to receive something that you are not really convinced you are receiving when you pray. It will hurt you rather than help you. It will make it harder for you to pray the prayer of faith later.

You can't be "half in faith" and "half receive" something. If you are not in faith, you won't receive anything. James warned about how the double-minded man receives nothing from the Lord ([James 1:5-8](#)). The double-minded man is part in faith and part in doubt, and he receives nothing, not some pro-rata portion equal to the ratio of his faith to the sum of his faith plus his unbelief.

Build your faith in the Word before you pray. This is why having multi-day healing meetings is effective. Some people are just not ready to receive in the first service in the crusade, and it might hurt them more than help them to lay hands on them right away. But if they take the time to hear the Word, they will have a basis for faith. Then when they come up for prayer, they are prepared to believe that they receive healing when they pray.

See also:

[Impressive Testimonies vs. Helpful Testimonies](#)

Why You Don't Have to Touch Jesus as He Passes By

Some traditional people have an expression about touching Jesus as He passes by in a service. That is not a Church Age concept. Too often we picture Jesus seated at the right hand of God in heaven and forget that He also indwells you, the believer! Jesus the Healer lives inside you! You don't have to go find Him somewhere and wait for Him to walk by while singing Kum Ba Ya Ma Lawd. All that He is dwells in you!

There is such a thing as responding to the anointing in a service. In such a case, you should answer a call for a healing line that applies to you as quickly as possible (without bowling others over to get down there). That is responding to the anointing, but not really responding to Jesus as He passes by, despite the popular expression.

The same Jesus Christ ([Hebrews 13:8](#)) who healed all that were oppressed of the devil ([Acts 10:38](#)) lives inside you now!

[Colossians 1:27](#) speaks of "Christ in you, the hope of glory." Jesus promised to live in you ([John 14:23](#)). God the Father is in you ([Ephesians 4:6](#)). God dwells in you ([2 Corinthians 6:16](#), [1 John 4:15](#)). Your body is the temple of the Holy Spirit who is in you ([1 Corinthians 6:19](#)). God Almighty lives in you! He won't pass you by. He is in you to stay! The Spirit abides with you forever ([John 14:16](#)). The same presence of God that was in the Old Testament "holy of holies" is now in you. When Jesus died, the veil in the temple in front of the holy of holies was torn from top to bottom, indicating that God had moved out! The same awesome presence that was there is in you now!

You do not have to try to grab Jesus as He passes by or try to get Him to "Kum Ba Ya." He already Came Into Ya. The same Jesus who healed the multitudes lives in you! You have constant access to the Healer, the Miracle Worker. During Jesus' earth ministry, if you wanted a healing, you had to go find Him. Now you don't even have to look for Him, because you know where He is! The same Jesus who healed the sick in the Bible lives in you. He is available to heal you today!

Why You Don't Need to Pray the Power Down

God's power is already down! We can pray for the "power gifts" of the Spirit to manifest in our services, but anyone who knows the Word can receive healing without a special manifestation of the Spirit. You can get anything you need by believing God's Word.

We can and should pray for manifestations of the Spirit as signs to unbelievers (and carnal or weak believers, for that matter). Thank God for people who get healed that way. But you don't need to get healed that way.

There is no power shortage on the earth.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" ([Romans 1:16](#)). "For the preaching of the cross is to them the perish foolishness; but unto us which are saved it is the power of God" (1 Corinthians 1:18). The gospel is the power of God!

Why is this? Jesus has already provided for us everything we need, including healing. We don't need to ask that God's power will fall on people. We need to tell them that healing is already theirs so that they can believe it. The gospel is the power of God unto salvation to everyone that believes. The power is not activated in their lives when we pray for power. It is activated when they believe and respond to the gospel.

That is how you got saved. No one had to pray for "saving power" to come over you. No one had to believe that there would be a special "salvation anointing" for you. The power to save you was there all along. It did something for you when you believed the gospel. It is no different with healing. There is enough power in the room you are in right now to heal every sick person on the earth. How do I know that? God is in you, and He has that power! It is not a question of power. You don't have to pray for "healing power" to show up. The power to heal you has been there all along. It does something for you when you believe the part of the gospel that pertains to healing.

Jesus told His disciples that they could not cast out a demon because of their unbelief. He did not say it was due to their lack of power. It could not have been, because He had already given them "power over all devils" before this event happened. They did not need to pray more power down. They needed to believe Jesus' words. The gospel is the power of God to him who believes.

I can still remember a passionate sermon I heard once at a Pentecostal church. The preacher was getting all excited and being very dramatic. He kept saying over and over, "People, we need the power of God! We need the power of God in church today. We need to pray for more power. God, give us your power!" It was very heartfelt and also one of the worst sermons I have ever heard in my life. (It was not the worst. I think that one I heard about God causing His people to fail so that only He would get glory was worse, as was one about Mary leading an attack on Satan in the last days.) I sat there thinking, "Doesn't this man know anything? He's telling us to pray for something we already have! Thank God that the people are falling asleep and barely paying attention and this rubbish won't sink in!"

You have authority over Satan now. You have authority over sickness now. There is no more power to get. You have it. It is not a case of getting more power; it is a case of using what you have. The reason few people do so is that they do not feel like they have this power. So what? God told you to believe the gospel, not feel the gospel. The New Covenant is not a feeling. It works when you act on it.

If you are looking for healing through a special manifestation of the Spirit in a service, you may have to keep looking for “the power.” You can receive healing just as well when you are not in such a service.

I got healed of my worst medical problems to date through faith in the Word. There was no tangible anointing present in any of the three cases; I just believed that I received my healing. In one case, things got a lot worse for almost a couple of weeks, but then the problem (a growth in my eye) instantly vanished and never came back. I did not need more power. I did not need extra prayer. I had already prayed and believed that I had received my healing. I stood on God’s Word and His Word became the power of God to me because I believed. Through faith and patience I inherited the promise ([Hebrews 6:12](#)).

Why God Can Never Withhold Healing from You

Satan sometimes fools Christians into thinking that God is withholding their healing from them because He's upset or because their Christian walks don't measure up. So let's clear the air on this one and prove that God can NEVER withhold healing from you.

[Ephesians 1:3](#) tells us that God has blessed us with ALL spiritual blessings. [2 Peter 1:3-4](#) tells us that God has given us all things that pertain to life and godliness. [1 Peter 2:24](#) doesn't tell you that Jesus' stripes provided a way that you might be able to get healed. Rather, it declares healing as something that is already yours because it was purchased with Jesus' stripes. The Holy Spirit wasn't given to help you get things from God; He was given to show you the things that God ALREADY gave you ([1 Corinthians 2:12](#)). Paul didn't pray that the Ephesians would GET an inheritance from God; He prayed that God would open their eyes to see the inheritance that they ALREADY HAD ([Ephesians 1:15-23](#)).

God can't withhold healing from you because it is already your legal possession. It belongs to you as a believer. It's ridiculous to think that God WON'T give you something that He already GAVE you!

Just as a natural illustration, say that Rich Mann, host of the show "Something for Nothing" on the Reality Network, shows up out of the blue and deeds over a nice car to a couple named Reid and Kawmi Marks. The camera crew then gets to track them for a while to see how their lives are changed. At one point, Reid and Kawmi have a conversation on camera about how they actually detest rich people and think that their wealth should be forcibly redistributed by the government. Then Reid realizes that they just "bit the hand that fed them" and says in despair to Kawmi, "There's no use trying to use that car today. Rich is probably mad because of what we said, and there's no way he'll let us have the car today." Kawmi says, "But that car is already OURS. Rich has no say about it because he gave it to us. It's in our name. If Rich has a problem with us, it's too late! Let's go drive our car!"

While Rich was unhappy with how the Marks couple responded after his gift, he still didn't take it back. A deal is a deal. (He was at least grateful that he was the comfortable host of "Something for Nothing" rather having to be the star of "Alone in the Wilderness," where he would have had to brave the elements while not letting the footprints or shadow of the cameraman get into any shots and spoil the illusion of total solitude.)

Of course, Kawmi was right – when something is already yours, it's too late for someone to "withhold" it from you. That is why God can never withhold healing from you. The only issue is whether you will walk in the healing that He already "deeded over" to you.

Trust the Word to Work

When you preach healing, or any other part of the gospel, take the pressure off yourself and put it on the Word. It can handle pressure better than you can! Too often we think that it is the slickness or clarity of our presentation that will get people healed, but the Bible teaches otherwise.

[1 Corinthians 2:4-5](#)

[1 Thessalonians 1:5](#)

[1 Corinthians 4:20](#)

You don't have to have advanced public speaking skills to share the Word. Now, I'm not excusing being unprepared or trying on purpose to be hokey just to prove you're a "good ol' boy." But you should expect God's power to back up your words. God's power backing up imperfect public speaking is infinitely better than eloquent powerlessness. Don't worry if you aren't Ken or Barbie, either – most people aren't! If you don't think you're a great public speaker, join the club – although Paul was brilliant, he was considered a miserable public speaker and he wasn't even good-looking (which alone would probably cost him some TV gigs today). God used him anyway, and He can use YOU, too!

2 Corinthians 10:10:

For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

It's the WORD that you're preaching that produces results, not your personality or delivery:

1 Thessalonians 2:13:

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Colossians 1:6:

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

God's Word is not bound ([2 Timothy 2:9](#)); it runs swiftly ([Psalm 147:15](#)). God sent His WORD and healed people ([Psalm 107:20](#)). Expect the Word to grow mightily and prevail ([Acts 19:20](#)).

Paul got a lot of results by putting the word out regardless of his appearance or speaking ability, and you should expect the same! At the end of the day, how much you benefit your hearers depends on how much of the Word you have given them, not on how entertaining or sensational you were.

Jesus Opened Heaven

I want to share with you the deeply spiritual thing I did that ensures that I always preach under an open heaven.

I got saved!

Jesus opened heaven.

I find it quite aggravating when people keep trying to come up with ways to “open heaven.” The only reason that people come up with these gimmicks is because they believe that heaven is closed. That’s also why the gimmicks are so useless and flaky – they try to accomplish what has already been accomplished.

So many Christians have more faith in defeated demons than in the King of Glory who conquered them all. They picture the sky as being full of ugly demons and figure that their special prayers are required to punch a hole in the demon layer so that a little trickle of glory can pour out somewhere where there is an open heaven. That is absurd.

You do not need to “open heaven” with extravagant praise and worship. I LIKE extravagant praise and worship. I express myself exuberantly when I praise and worship God. Good praise and worship creates a nice atmosphere and it pleases God regardless of the benefits it has for us. I’ve led worship as some good-sized campmeetings, so I am certainly not against it. But it doesn’t grant an audience with God – the shed blood of Jesus does. And that’s a good thing. That blood is forever shed, much as Satan wishes that he could un-shed it. We aren’t always offering extravagant praise and worship, so if that is what opens heaven, heaven is only open the minority of the time. But because of Jesus’ blood, heaven is open ALL the time! I like that much better than the picture that some people paint.

You do not need to “open heaven” by having [2 Chronicles 7:14](#) meetings. You only need those if the conditions in [2 Chronicles 7:13](#) apply – that GOD shuts up heaven and there is no rain, GOD commands locusts to devour the land, and GOD sends pestilence among His people – things that will NEVER happen under the New Covenant. [2 Chronicles 7:13-14](#) is one thought, which is why [2 Chronicles 7:13-14](#) does not apply to the New Covenant. Read it for yourself! You might be shocked, but you might also be mightily blessed when you stop wasting your time asking God to have mercy on your country. (I think that even the phrase “Lord, have mercy” should be replaced with the phrase “Lord, thank You for your mercy,” but I’m pickier than most people.) God IS already merciful, and Jesus already IS our merciful High Priest. We don’t have to ask Him to become merciful, toward you or toward your country.

2 Chronicles 7:13-14:

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

You do not need to “open heaven” with “spiritual warfare.” A horrible amount of time gets wasted by Christians who think that they have to go up to the high places to tear the devil’s kingdom down. Spiritual warfare takes place between your two ears, not between the two Van Allen belts. If you want to see people delivered from the devil’s kingdom, lead them to Christ instead of commanding demons to leave town. They have a right to be around, but they don’t have the right to defeat Christians.

We don’t have to open heaven to get heaven’s treasures on the earth. We are ALREADY blessed with every spiritual blessing ([Ephesians 1:3](#)). We already HAVE BEEN GIVEN all things that pertain to life and godliness ([2 Peter 1:3-4](#)). Christians are notorious for constantly trying to get what they already have and become who they already are. (Read [Who You Are and What You Have](#) to make sure that you’re not asking for what’s already yours!)

God says that you can come boldly to His throne of grace so that you can obtain mercy and find grace to help in time of need ([Hebrews 4:16](#)). This is PROOF that heaven is open to you.

Picturing a closed heaven leaves you with the incorrect mental impression that God is withholding things from us. So many people think that heaven will be shut until we reach a certain quota of revival prayer. I can tell you exactly how much revival prayer is required under that scenario – just slightly more than you actually have time to do! But the Word tells us that God didn’t spare His Son, so how will He not with Him freely give us all things ([Romans 8:32](#))! NO good thing (including “revival”) will He withhold from them who walk uprightly ([Psalm 84:11](#))! Contrary to popular opinion, God is not holding back anything! He’s just waiting for people to make themselves available for His use. (On-the-job training is available).

Lazy, carnal Christians are the impediment to moves of God, not closed heavens.

If someone wants to be saved, does he have to wait until the local cosmic intercessors club opens heaven? NO. He can receive the new birth right now. If someone needs a healing or a miracle, does he have to wait until the local cosmic intercessors club opens heaven? NO! He can receive his healing or miracle right now.

You don’t need to ask God to open up the heavens. They’re open.

You don’t need to gather the intercessors and bombard the gates of heaven. They aren’t shut.

We Hold the Keys

Believers have a lot more latitude to act on the earth than most of them ever know. Tradition has left believers with the notion that everything that happens is up to God in His sovereignty. Then they get frustrated when they ask God to do something and He doesn't do anything. Their usual conclusion is that God has made a "no" decision to the matter in His sovereignty, when that is far from the truth. Much of the time, the issue is that we don't realize that God has already given us authority on the earth and that He will back us when we use it. If we don't use our authority, nothing happens, and all too often we think that God's will is the reason that nothing happened.

We think sometimes that Jesus holds all the keys, but He doesn't! Jesus holds the keys to hell and death ([Revelation 1:18](#)), but He has given the keys to the kingdom of heaven to the Church (see [Matthew 16:19](#)). I realize that many have interpreted Jesus' remark to mean that Peter personally would have the keys, but if that were the case, what happened when Peter died? Did the Church no longer have the keys because Jesus collected them from Peter when he came to heaven? That wouldn't make much sense.

What heaven binds and looses depends on what we bind and loose on the earth. Jesus gave us that authority.

Therefore, it is not a matter of just "waiting on God" to see what God wants to do. Jesus taught the opposite of that in many of His statements. In particular, He has given us the privilege of asking things in His name and receiving them from the Father. He did not put any restrictions on what we could ask for, though of course we could not ask for something contrary to the Word, such as causing your spouse to die and the neighbor's spouse to die so that you can marry that neighbor's hot spouse. (There have actually been people "believing for people to die" like that to satisfy the adulterous desires of their hearts, but that would be asking amiss and God would never honor something like that.)

Here is what Jesus said as far as receiving from the Father in His name:

Whatever you ask the Father in Jesus' name, HE will do it ([John 14:13-14](#)).

If you abide in Him and His words abide in you, you'll ask whatever you will and it will be done to you ([John 15:7](#)).

Whatever you ask the Father in His name the Father will give you ([John 15:16](#), [John 16:23-24](#)).

Ask in His name and you will receive, so that your joy may be full ([John 16:24](#)).

These verses teach the opposite of leaving everything up to God's will. Jesus said if you abide in Him and His words abide in you, you will ask what you will. He didn't say that you would pray to try to find out what God wills and then God would do whatever His sovereign will is anyway.

Do you see how much freedom you have to determine what you want? God doesn't decide what you ask for – you do. As long as your prayer is consistent with His known will in Scripture ([1 John 5:14-15](#)), you can be confident that God will give you what you ask Him for.

He gives man similar latitude in deciding whom to marry. He will not order a New Testament believer to marry anyone or to stay single; He has left that choice up to us. Of course, the prospective spouse has to be a believer ([2 Corinthians 6:14](#), [1 Corinthians 7:39](#)). But it is not God's place to order you to marry "the ONE" for you. There is no such person; there are probably many different people you could be happily married to if you both walk in love and follow Jesus. God can certainly bring good people across your path and let you decide what you want to do. If there were only ONE such person, you would have to marry whomever GOD chooses for you, not whomever YOU choose, and where would you be the rest of your life if something happened to the ONE? You probably know of some cases (one of which may even involve you!) where Person A wanted to marry Person B, but Person B wanted Person C and married Person C instead. That is OK (whether you think so or not); it doesn't mean that Person B "missed God!" And before we leave this topic, I would urge you to RUN from any "prophetically arranged" marriage situation. Make your own decisions and never base such an important choice on what someone "prophesied" to you. People can really mess up their lives acting on such prophecies; I know a couple that met online and only met in person three days before their marriage. They got married due to a prophecy and almost immediately wanted a divorce when they found out what it was like to be around each other all the time. There is more to married life than just the "spiritual" aspect!

God also gives man latitude in deciding when he wants to go to heaven. Remember that Paul didn't know (for a while) what he (not God) should choose, whether to stay on the earth which benefitted the believers, or do depart and be with Christ, which is far better ([Philippians 1:23-24](#)). The amazing thing there is that God allowed Paul to choose!

God will not force His blessings on you, you are free to "have not because you ask not" ([James 4:2](#)). It is up to YOU what you want to believe and receive from God.

God also gives you latitude when it comes to your giving. He said that each man should give as he has purposed in his heart ([2 Corinthians 9:7](#)), not the amount that God "gave" him. That's why I've never done an offering where I tell people to pray and see what amount God "gives" them. I can just picture them whispering back and forth with their spouses, "Honey, what amount are you getting?" Some preachers even say that if you're "getting" two numbers, the higher one is God. I suppose at some point some even "craftier" preacher will say, "If you're 'getting' two numbers, they're both God, so give them both!" But the Bible truth on the matter is that God lets you make that decision. If you sow a little, you'll reap a little, and if you sow a lot, you'll reap a lot ([2 Corinthians 9:6](#)). It's up to you how generous you want to be and how much you're willing to extend your faith. If you want to throw a dollar in the plate, God won't send a heavenly henchman to demand more, but don't complain about the people around you who are walking in all kinds of material blessings because they've chosen to be generous givers who reap a large harvest while you've chosen to be stingy with God. God has provided the means for you to prosper, but He will never force you to prosper if that's not what you want.

You can speak death or speak life – God has put them both in the power of YOUR tongue ([Proverbs 18:21](#)). It isn't up to God to make you say one thing or another; He has left that responsibility with you. If you are wise, you will make your words line up with God's words rather than lighting your life on fire with your tongue.

God told Joshua that if he would meditate on (mutter) and act on His words, Joshua would make his way prosperous. God didn't say that HE would make Joshua's way prosperous; it was up to Joshua! So man can also choose to hear, believe and act on God's words and prosper in life or choose to ignore or fail to act on those words and end up with a house that has a great fall. That's up to us, not God.

Matthew 7:24-27:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Both people above heard the Word. This is NOT a case where one person heard the Word and one didn't. It is a case where both HEARD the Word but only one of them ACTED ON the Word.

God told the Israelites (through Moses) that He had set before them life and death, and He commanded them to choose life ([Deuteronomy 30:19-20](#)). You get to choose life or death and deal with the result of your choice. You even get to choose whether you go to heaven or hell based on whether or not you receive Jesus.

YOU decide the level of faith you walk in as a believer, too! Faith comes by hearing the Word ([Romans 10:17](#)), and it is up to you how much of God's Word you want to hear. If you don't spend much time in the Word, you will have anemic faith because you won't know what God has given you as an inheritance. You can't walk in what you don't know. But if you spend a lot of time in God's Word, you will develop great faith because you'll be familiar with your inheritance. If you only read your Bible once a month, God will never force you to read it more. However, you will bear the consequences of not knowing what is written when the devil tempts you, and you will not live a prosperous life. (If you "don't have time" for the Word, you "don't have time" to prosper!)

So we can see that God leaves a lot more up to man than most people realize. You can decide what you want to ask for. If you're content with just a cottage below, God will let you live in a cottage and He won't condemn you for it. If you're happy living a life where your clothes are not new and you don't have much money (and are even happy to sing these things to others), God will allow that. You can live a bunch of weary days before you fly away. But you don't HAVE to live that way. It's up to you, not God, who has already provided the blessing of Abraham for you ([Galatians 3:14](#)).

Do the Math

Matthew 28:18:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

The word *power* in this verse is the Greek word *exousia*, which means authority, as opposed to the Greek word *dunamis*, which refers to power in the sense of energy. “Power” in [Matthew 28:18](#) is the kind of power meant when we use the words “power of attorney.” Power (*dunamis*) and authority (*exousia*) are not the same thing. For example, a man holding a lollipop-like STOP/SLOW sign in a construction zone turns his sign to STOP in one direction, and an 18-wheeler comes to a stop in front of him. That man assuredly does not have the POWER (*dunamis*) to stop the 18-wheeler. The driver of the 18-wheeler stops because the STOP/SLOW man has the AUTHORITY (*exousia*) to make him stop.

Jesus said that all authority in heaven and in earth has been given to him. So how much authority does Satan now rightfully have on the earth? Do the math. ALL – ALL = ZERO! Jesus has ALL authority, so Satan has ZERO authority. Anything Satan does is completely criminal according to the courts of heaven.

When Jesus paid for our sins, He broke Satan’s right to dominate man. All authority on the earth was given to Him, leaving none left over for Satan. Satan became the biggest loser in the history of the universe. He lost his authority to make things happen on the earth. He was legally dethroned and brought to nothing. No more did Satan have any legal right to exercise his tyranny over man through sin and sickness.

Now Satan has no authority on the earth. All his works (sin, sickness, addictions, mental torment, etc.) are COMPLETELY ILLEGAL. He has no legal right to afflict mankind at all, because Jesus legally redeemed mankind, which includes you. Jesus came to destroy the devil’s works ([1 John 3:8](#)). He still has the right to be here. He will try to see what he can get away with due to people’s ignorance. But he no more right to rob you than a thief has the “right” to rob your house – even if he gets away with it. In the name of Jesus, we can stop Satan in his tracks if he tries to afflict us.

However, the earth is still a mess. How can that be? Unredeemed men still cooperate with Satan and he is still their spiritual father. Man has authority, so Satan needs men to work through, but he can still find them readily, which is why we still have terrorist acts, wars, abortion clinics and gay pride parades.

Jesus commanded His church to GO because He has all authority – but He now shares His authority with His Body, the Church. His church was authorized with His “power of attorney” to transact kingdom business in His name. He told His disciples to GO and that in His name they would drive out demons ([Mark 16:17](#)). Church elders could anoint the sick with oil in His name with His promise that He would forgive (if necessary) and raise up a sick person ([James 5:14-15](#)). We see in the book of Acts that miracles were done in the name of Jesus (see [Acts 3:6](#), [Acts 4:10](#), [Acts 16:18](#)). In other words, they were done by His delegated authority.

Christ's authority now works (or doesn't work) through the church. If we use our delegated authority, we can advance God's kingdom on the earth. If we don't use it, God will not use it for us, and the kingdom will not be advanced.

Some people go too far with this and teach that Jesus GAVE His authority to the church, the implication being that He abdicated it and now we have it and He doesn't. But you can't back that with [Matthew 28:18](#) or any other Scripture. Actually, Jesus taught the opposite. He STILL has all authority in heaven and on earth, and He has delegated, not handed over, His authority to the Church.

This is further proved by the fact that in His name we would cast out demons, baptize people, etc. In His name basically means "by His authority." Thus, HE must still be the One with the authority; He has just delegated it to us that we can use it on the earth today. If He had deeded it all over to the Church, we would no longer do things in His name (by His authority); we would just do things from our own authority without a need to invoke the name of Jesus.

There is a difference between (1) having the owner of a corporation assign you a job and give you the authority to make decisions within your job and (2) having the owner of the corporation hand over the whole corporation to you. This sometimes gets mixed up.

Don't Neglect Your Authority

Satan's authority level over you is ZILCH – YOU are the one with Jesus' delegated authority over HIM and his works. But you must use it. If you don't, the job won't get done. Jesus will not command sicknesses to leave from His throne in heaven. You must take your authority over them and command them to leave. Then the risen Jesus will back His name. If you sit around waiting for GOD to make sickness leave, you'll wait for the rest of your life – which might end up being shorter than it should be.

Say that your pastor appoints you to be in charge of security for your church. You are stationed outside the main door. While he is preaching, you see a man with a handkerchief over his face, a can of mace and a large knife approaching the church entrance from the parking lot. You watch him go past you and attack people in the congregation, wondering why the pastor didn't stop it from happening. While that may seem silly, that's exactly how most Christians handle the devil. He gets away with all kinds of things while Christians wonder why God didn't stop him. It's because God gave YOU the authority to stop him, and it is no longer God's job to do it, it's yours – just as it would be your job as the security person to stop the mace man from entering the church. That was not the pastor's job anymore because he delegated it to you.

Most people think that Jesus still has all the authority to Himself, but His command to do things in His name proves this false. When Jesus gave His disciples authority over all the power of the enemy, He didn't intend for them to send a runner to Himself to let Him know that a demon was present and that His help was needed. Because they had authority, they could handle the demon situation themselves using Jesus' delegated authority. That is what He expects from us today.

Who Is in Control of Your Life?

The religious reflex is to say, “God is!” But God is not totally in control of your life. You are largely responsible for what happens to you. God is actually only in control of your life to the extent that you believe that He is, say that He is and allow Him to be. The extent to which you will believe and say that He is depends on how much of His Word abides in you.

If God were totally in control of your life, you would never sin! It is not God’s choice for you to sin; it is your choice. You were on your way to hell before you were born again. You chose to be saved and go to heaven. God did not force you to do it. God does not force anyone to do anything. He sets before you life and death and asks you to choose life ([Deuteronomy 30:19-20](#)). But it is you making the choice, not God.

If we could just get this through the heads of religious Christians, we would be a long way toward having them walk in the blessings of God, including healing. Too many Christians use God’s sovereignty as a cop-out. In effect, they say, “Whatever happens to me is part of the perfect will of God for my life, because God is in control of my life.” They lie back and allow the will of Satan to be done in their bodies, their finances, and the rest of their lives. I’m not kidding. I knew a Christian woman who attributed everything that happened to her to God. When she got a pay cut, she told the sinners where she worked that God was using this to teach her something. That was unintentional slander of God’s character. She later lost her job completely. I wonder what God was teaching her then. If God were really like that, Satan could lose his job because God would be out-doing him.

Death and life are in the power of your tongue ([Proverbs 18:21](#))! God framed the worlds with His Word; your personal world is framed by your words. You decide if you will have sickness or health, poverty or wealth, anxiety or peace, depression or joy. James said that your tongue is like the rudder on a ship ([James 3:2-6](#)). You steer your course through life with your mouth. It is not up to God to do that; it is up to you.

Please understand that you do not have the right to do whatever “you” want. When it comes to your place of service in the Body of Christ, God arranges the parts as it pleases Him ([1 Corinthians 12:18](#)), and you do not have a say in the matter. He is your Lord and you obey Him whether you “feel like it” or not. But if you walk with Him, He will work in you both to will and to do His good pleasure ([Philippians 2:13](#)). You will find yourself having godly desires that line up with His will for your life. I am not teaching against consecration; consecration is vital. In fact, unconsecrated Christians will have a very difficult time receiving healing or anything else from God. If you are resisting His will in one area, it is difficult or impossible to receive His will in another area.

God is not in control of the earth. He owns it but He does not run it. The devil, by and large, runs Planet Earth. But the only reason that he is “the god of this world” is that men cooperate with him. By himself, Satan cannot run this world, and neither can God. It is man who decides what happens here. We can authorize Satan to act and we can authorize God to act.

Psalm 115:16:

The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

God has given you the ability to resist the devil ([1 Peter 5:8-9](#)) and make him flee ([James 4:7](#)). So YOU are in control of whether or not he gets a place in your life. That's why God commands YOU not to give him any place ([Ephesians 4:27](#)). This command shows that YOU (not God) are in control of how much "place" (opportunity) the devil has in your life.

God has already given you all things pertaining to life and godliness ([2 Peter 1:3-4](#)). It is not a case of God doing something new for you. Everything you need is at your disposal; you simply receive it from God. God has already taken care of all your needs, including healing. You decide whether or not to receive what you need. That is not God's decision – it's YOURS. If God had His way completely, you would walk in EVERY blessing that Christ gave you as your inheritance.

Jesus, the Best Faith Teacher

Have you ever noticed that in [Acts 1:1-2](#), Luke says that He wrote about what Jesus began to “do and teach” in his Gospel of Luke. That clearly implies that He is still teaching today! He does it today through the Holy Spirit whom He sent to “teach us all things” ([John 14:26](#)). Scripture calls Jesus the “Author and Finisher of our faith” ([Hebrews 12:2](#)).

It is up to us to read the Word so that faith can come for specific things. We need to give the Lord something to work with. But we don’t want to get carried away to an extreme on either end. One extreme would be that the Lord just dumps faith on you without regard to your attention to His Word. This is clearly not the case. However, you can go to the other extreme and put all kinds of pressure on yourself to build your faith, and conclude that it’s solely up to you to do that without the Lord’s help. If Jesus is both the Author and the Finisher of your faith, surely He is supposed to have a role in the process too!

You should expect Jesus to teach you faith through His Word and His Spirit. Given that the Holy Spirit teaches you ALL things, that would include teaching you faith, wouldn’t it? You need be to open to Him and realize that God is still in the business of showing you mighty things that you don’t know! A staple Scripture for my life, given that I have a calling to teach the Word, has been this one:

Jeremiah 33:3:

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

In other words, don’t just read your Bible with your own understanding to try to figure everything out. Ask God to help you understand it. After all, He wrote it for you, not for Himself! Pray, as Paul did for the Ephesians, that God will give you the spirit of wisdom and revelation in the knowledge of Him ([Ephesians 1:15-23](#)). Believe me, if you’ll pray that, God will answer your prayer! It’s so much better than just being dry and intellectual in your approach to the Bible.

By no means should you turn your brain off when studying Scripture. You need to compare Scripture with Scripture to accurately divide it. Concordances and Hebrew and Greek study tools are useful and I have learned a lot by really delving into verses that many people skim over. That kind of study has its place, but nothing can replace the illumination that the Holy Spirit gives. He will always give you illumination OF the Word, not illumination BEYOND the Word. (I don’t want to hear your latest doctrinal revelation if you have no Scripture to back it up!)

Trusting the Lord to teach you takes all the pressure off YOU to figure everything out. Given that Jesus is the Finisher of your faith, and YOU are NOT the finisher of your faith, it makes sense to let the Finisher of your faith do His job in your life!

God Is Never Too Busy

Because we are time-bound, we sometimes think of God as being time-bound along with us, but He isn't. God created time. That means that He existed when there was no such thing as time. God has already seen the future, which is why He was able to speak through people about things that were certain to happen but hadn't happened yet. God inhabits eternity, not time ([Isaiah 57:15](#)). He saw every sin you'd ever commit and punished Jesus for it already. He saw every sickness and pain you'd ever face and laid them upon Jesus already.

This means that God is never too busy to talk to you and answer your prayers. God can give you His undivided attention all the time! God is not like some people who will "sort of" listen to you while they're also sending and receiving texts. So the idea that you don't want to "take up God's time" with a minor issue is flawed. God has all the time in the world to deal with EVERY issue that matters to you. You aren't "time-sharing" Him with everyone else. No condition is so minor that it is "not worth God's time" to deal with it.

God is with you at ALL times, never forsaking you ([Hebrews 13:5](#)). He is available to you 24/7 every day you live! He doesn't have to try to prioritize you against everyone else. He is just as available to you as if He had no one else to care for. Let that sink in and see if it doesn't make you bolder about bringing your requests to Him!

For additional thoughts on this matter, see the answer to [Objection: We Should Not Take up God's Time with Petty Healing Needs When So Many Other People Have Far More Serious Problems.](#)

Don't Do This

If you want to get healed, let me tell you something I used to do that will definitely not work. That is sitting around condemning yourself for your lack of faith. The devil would love to use you against yourself in this way.

If you are thinking any of these thoughts, you can be sure that they do not come from God: "I'm a failure. I stink. I just can't believe for my healing. Everyone else can, but I can't get healed. I know what the Bible promises me, but I just can't get it. My heart must be so wrong. If I were just a better Christian, I could believe God. I'll bet Jesus is mad in heaven right now, saying, 'Oh, ye of little faith. How long must I put up with you?' What's the matter with me? Why can't I have childlike faith in God? My faith is so small. I'm a spiritual mess-up."

According to [Philemon 6](#), your faith becomes effective by acknowledging the good things that are in you in Christ, not by acknowledging doubt and unbelief. According to [Romans 10:17](#), faith comes by hearing the Word, not by hearing yourself trash yourself. Stop focusing on yourself and start focusing on the Word. Stop considering yourself and start considering your High Priest who is the Author and the Finisher of your faith ([Hebrews 12:2](#)). Stop pulling up your seed and start watering it.

If it's any consolation, I used to think the thoughts above, and I was cured of it by continuing to read the Word about healing. Instead of struggling to get faith, read the Word and faith will come by hearing it. It may not seem as if anything is changing for a while, but keep it up. You will find that it is not nearly as hard to believe God as you thought it was.

Also, you may be struggling with something you don't need to struggle with. It is not supposed to be a struggle to "pull down" your healing from heaven with your faith. Your faith receives something that God has already decided is yours. God is freely offering healing to you. Once you see that, you will understand that it is not a struggle at all, any more than you have to struggle to believe that you are saved after you receive Jesus. We who believe have entered into rest ([Hebrews 4:3](#)), not struggle. Struggling is not faith. Faith rests in the promises of God.

Dissing yourself will never produce positive fruit. Why give the devil a day off? He doesn't even need to send any of his troops your way when you do his dirty work for him! God is for you ([Romans 8:31](#)). If God is for you, why should you be against you, thus taking sides against God concerning yourself? Quit it now! Read the Word and build your faith, rather than tearing down your faith!

Your Spirit Isn't Sick

If you're battling illness, it is helpful to recognize the fact that it is only your body, not your spirit, that is sick. The real you is a spirit being that will live forever. You have a soul and a body. But your spirit will live on (with the Lord) without your current body. To be absent from the body is to be present with the Lord for a believer ([2 Corinthians 5:8](#)), which this discussion assumes that you are.

It is very easy to identify yourself as "the sick" when your body is uncomfortable. It is easy to forget that the real born-again you is a spirit being created after God in righteousness and true holiness ([Ephesians 4:24](#)). In a very literal sense, "you" are not sick – your body is sick.

Lest you think that it is unbiblical to split yourself up that way, I am not asking you to think any differently than Paul did. Paul said that he kept his body under ([1 Corinthians 9:27](#)). So Paul did not identify himself as his body. Rather he saw himself as master over his body, and so should you.

The key is to remember that the real you – who has authority over bodily illness – is not your sick body. The REAL YOU can control what goes on in YOUR BODY.

See [You Have Authority over Your Body](#) for more on this topic.

You Have Authority over Your Body

God does not refer to your body as you, even though most people consider a person and his body to be the same. God refers to your body as “your body” instead of “you.” You should always make the same distinction in your mind. Rather than thinking, “I am sick,” you should think “My body is sick.” (Yes, I know that you were healed by the stripes of Jesus, but I am making a point.)

I have had wonderful things happen in services where I was standing for my own healing while I ministered! My condition didn't affect the anointing at all. You know why? The anointing comes out of your spirit, not out of your body. Remember, Jesus said that rivers of living water would flow out of your belly (speaking of your spirit) – [John 7:37-39](#). I was not sick! My body was sick. That is why you can minister healing even when you feel rotten yourself!

You can control your body! Your words can determine whether you get well or get sick, and whether you live or die. Death and life are in the power of the tongue ([Proverbs 18:21](#)). [James 3:2-6](#) shows that your tongue can either “set the course of nature on fire” in your body or “bridle your whole body.” Like a rudder or a bit in a horse's mouth, your tongue can control your body. You can get into sin and pay a price in your body, or speak wholesome words and reap health in your body.

You are not a helpless slave of your body. Paul said in 1 Corinthians 9:27, “But I keep my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Paul is talking about mortifying the deeds of the body, but the point I want to make is that your body is subject to you – the real you, or your spirit. Paul didn't say that he kept himself under subjection. He said that he kept his body under subjection. Paul understood that his body was not the real him. You are a steward over the unique body that God has given you, but your body is not the real you. The real you will live forever. Your current body will rot in the ground.

Romans 6:12 says, “Let not sin reign in your mortal body, that ye should obey it in the lusts thereof.” It doesn't say not to let sin reign in you. The real you is a spirit being who has been born again, recreated in God's image in righteousness and true holiness ([Ephesians 4:24](#)). There's an interesting side note here that might bless you and might make you mad, since it cuts across the grain of modern theology. You do not have an old man and a new man both living in one body! The old man is dead, all things have become new, and you are a new man in Christ. The Christian struggles not with an old dead spiritual nature (which is gone), but with a mortal body, which is led by its senses and what “seems” right, and with the mind insofar as it is not yet renewed with the Word of God. That is why Paul said not to let sin reign in your body. Again, there is a distinction between you and your body. You are not to let sin reign in your body. Your body is what is referred to as “the flesh,” not an old sin nature that is gone now. If you follow your body, you will indeed get in trouble. That is why you have to keep your body under subjection, as Paul did.

In [1 Corinthians 6:18](#), the sexual sinner sins against his own body (not “himself”). In [1 Corinthians 13:3](#), Paul talked about giving his body (not “himself”) to be burned. In [Romans 12:1](#), Paul beseeches you to present your body as a living sacrifice to God. There are many, many other places where Paul referred to his body as “his body,” not “himself.” Your body is not you! You can’t get sick! Only your body gets sick! And you, the real you, have authority over your body. So use your tongue correctly to speak the Word of God about your body. Speak that you were healed by the stripes of Jesus. Speak life, not death. Your body will respond.

See also:

[It Isn't YOUR Sickness](#)

It Isn't YOUR Sickness

It makes me want to throw something at the TV when those stupid ads come on that say, "I manage my depression with thus-and-such" or "When my allergies flare up, I use bla-bla-bla."

It is a mistake to go around talking about "your" cold, "your" allergies, "your" cancer, "your" trouble breathing, and so on. Don't take ownership of diseases. They do not rightfully belong to you. As a child of God, healing is your possession and sickness is not your possession. Sickness belongs to its originator, Satan. It is trespassing in your body!

It will help you if you keep this perspective. As long as you consider it "your" flu, you've got it! It's yours. Don't consider it yours – God doesn't. God declares you healed. It's the devil's flu trespassing illegally in your blood-bought body. The devil's flu is working in a member of Christ on the earth, where it does not belong.

The Bible tells us exactly what happened to your sicknesses. Surely He (Jesus Christ) has borne our sicknesses, and carried our pains ([Isaiah 53:4](#)). Jesus Christ bore your sicknesses in your place when He paid for your sins. Our sicknesses most certainly include your sicknesses. Peter agrees when he says that by Jesus' stripes you were (physically) healed ([1 Peter 2:24](#)). Therefore, you have a right to say, as God does, that all of your sicknesses were laid upon Jesus. Any sickness that attempts to attach itself to you does not belong to you legally. It is trespassing on God's property. It can't be yours in the sense that God wants you to have it, because Jesus Christ took care of your sicknesses – on the day that they became HIS sicknesses as punishment for YOUR sins.

So literally, you can think of and speak of things as the depression that Jesus took, the cancer that Jesus took, the high blood pressure that Jesus took, the allergies that Jesus took, and so on. HE took ownership of what were YOUR sicknesses when He bore YOUR sickness Himself. Just as He "bore away" your sins so that they would not be considered yours anymore, He "bore away" your sicknesses so that they would not be considered yours anymore. You know that the Bible forbids stealing. So don't steal back sickness by claiming something as yours that Scripture says belonged to Jesus when He suffered in your place and took your diseases!

It would be interesting to see the look on someone's face when someone asks you what's wrong and you say that it's the allergies that Jesus took. I wouldn't necessarily recommend really saying to most people because they would have no idea what you're talking about. But still, you should at least think that way.

Remember also that technically, you are not sick! In general usage (including some Bible verses), people are said to be sick, but if you think about it, only your body is sick. Your spirit isn't sick! The real you on the inside is not sick! Only your earthly tabernacle has the problem. (This is a good truth to remember if you are preaching and you feel rotten. The rivers of the anointing will flow from your spirit, not your body, and since your spirit isn't sick, it won't be hindered. I have seen a marvelous anointing and been used by the Holy Spirit in services where I felt awful, at least when I started!)

You are a spirit being and you have a physical body. Your body is not you. It can't be you, because after your body rots in the ground or is cremated, you will still be around. Paul talked about his body as such – his body. He said that he kept his body under ([1 Corinthians 9:27](#)). He didn't say that he kept himself under because his body was not his real self. He kept his body under. Whether you realize it or not, you have control over your body through the power of God's Word. You can stop it from sinning, and you can stop it from staying sick, too.

This may seem like a subtle point, but when you grasp it, it will help you immensely: You can have something in the spirit before you have it in the physical, and you can not have something in the spirit that you have in the natural. You have the growth inasmuch as it is in your body, but you can refuse to own it in the spirit realm. You can declare that the growth is not yours, because it legally isn't. It does not belong to a child of God, who was healed by the stripes of Jesus. It may be in your body illegally, but you can declare boldly that it is not yours and that you refuse to have it in your body. You declare that you have healing, not sickness, because healing is legally yours. You can believe that you receive healing when you pray and take possession of it. If you "have" the healing, spiritually speaking, you do not "have" the sickness any more.

I like to put it this way: I do not own this illness. It is not mine. It is the devil's and it has no right to exist in my body. I refuse to accept it as mine. I am healed by the stripes of Jesus. I am redeemed from the curse of the law ([Galatians 3:13](#)), which includes every sickness and every disease ([Deuteronomy 28:61](#)). Jesus bore all my sicknesses for me ([Isaiah 53:4](#)), so no sickness belongs to me today. I am redeemed from this curse that is trying to attach itself to me. I take authority over it in the name of Jesus and I command it to leave my body now. I believe that I receive complete healing for my body now as I pray ([Mark 11:24](#)), and I thank God that it is accomplished. From now on, I will thank God for delivering me from the devil's attack of sickness and stop worrying or praying about it, other than to thank God for the healing that I already have.

You Win!

1 Corinthians 15:57:

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Corinthians 2:14:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Romans 5:17:

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Revelation 1:6:

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 5:10:

And hast made us unto our God kings and priests, and we shall reign on the earth.

1 John 5:4-5:

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

If there were no verses in the Bible about healing in particular, these verses should be sufficient to tell you that you can have it. If you have victory over sickness, you can get rid of the sickness. If you always triumph in Christ, you triumph over sickness. Sickness cannot take away your victory in Christ or stop you from triumphing in Christ. If you get sick and die, you have victory in heaven, but you did not get victory and reign in this life, as God wants you to.

If you reign as a king in life, sickness cannot rule over you. How can you reign in life while you're stuck in bed popping pain pills? How can you function as a king and a priest if you're out of circulation? Being laid up sick is NOT reigning in life. You have to be a deceived Christian to believe that being sick is reigning in life, because no unbeliever would consider that to be reigning in life!

Nothing can defeat the child of God who uses his faith. Your faith is the victory that overcomes the world. Through faith, many others have received victory over disease. So can you. (See [According to YOUR Faith Be It Done unto You.](#)) They walked in victory, and so can you.

What's Better than Healing? Health!

[3 John 2](#)

God's will for you is health, not simply healing. Here we see that God's desire is for you to be in health. This is far better than getting sick, getting healed, getting sick again, getting healed again, and so on. Thank God, healing is available to you when you get sick, but health is available to you so that you don't have to get sick in the first place. It is not God's perfect will for you to get sick and need healing!

[1 Peter 2:24](#)

Here we see that by Jesus' stripes (the damage to His body from His flogging) you were healed. It is important to recognize this as a statement, not a promise. Peter did not say that by Jesus' stripes you were promised healing when you get sick, although that is also true by implication because of your legal standing with God. Peter puts your healing in the past tense. You were healed. If your healing is in the past tense, you have the right to walk in health at all times, because healing has already been accomplished for you as far as God is concerned.

Of course, if any among you is sick (notice the if), that person can call for the elders of the church and receive healing through the prayer of faith ([James 5:14-15](#)). But James's very use of the word *if* shows that sickness is not something that has to be part of everyone's life. It needs to be done away with. This is because the Christian is to walk in health, not simply healing.

[Psalm 91](#)

Here we see that the pestilence is not to come near you. It is not to come nigh your dwelling. That means that the latest flu strain does not have any business being in your home. If the pestilence does not come near you, you won't get sick from it and then need healing. You will walk in health because you don't get sick first. We can see this even under the Old Covenant.

[Romans 8:11](#)

Here we see the ongoing quickening (life-giving) work of the Holy Spirit in your body. This life-giving force can keep you from getting whatever sickness is going around.

[Exodus 23:25-26](#)

God promised Israel that He would take sickness away from the midst of the people. This goes beyond a promise to heal diseases if they came (which He did elsewhere), but shows that even under the Old Covenant, it was God's will that there not be any sickness in the first place. Even if you want to interpret this as healing sicknesses when they come, it is still a health promise and can be interpreted no other way.

Healing and the Blood of Jesus

When the Israelites splattered the blood of the Passover lamb on their doorposts, the killer plague that took Egypt's firstborn passed over them. Christ is called our Passover ([1 Corinthians 5:7](#)). It is significant that the symbol of His blood kept sickness away under the Old Testament. In this case, it was a killer plague that instantly took the lives of the firstborn children throughout Egypt. But the killer plague did not touch those who kept the Passover and placed the sacrificed lamb's blood on their doorposts. If this mere symbol of Jesus Christ could keep a plague away, how much more should Jesus Himself, whom the Passover symbolized! Jesus was clear at His last Passover feast that the Passover wine and bread represented HIMSELF ([1 Corinthians 11:23-25](#)).

This shows us that God's will for us is not only healing but health. We know that God healed any feeble people in Israel at this time also, because there was not one feeble person among them in the exodus from Egypt ([Psalm 105:37](#)). But notice that the blood on the doorpost did not heal anyone of the plague. It kept them from getting the plague in the first place. This agrees with [Psalm 91](#)'s promise of no plague coming near the house of the man who abides in God. Healing is available because Christ's body was broken for us in our place, but health is also available. You don't have to get sick and then get healed.

When Israel transgressed against God, atonement was made for the people's sin and the sicknesses were taken away. Blood sacrifices were offered to God. Jesus was the ultimate blood sacrifice. If sickness could be removed by a one-time atonement of animal blood in the Old Testament, surely it can be removed by the blood of the Son of God, which was shed once for everyone!

You're THE HEALED, not THE SICK

How you see yourself can make all the difference in the world when it comes to receiving and keeping your healing. You have the choice of these two mindsets:

Wrong: I am THE SICK trying to become THE HEALED.

Right: I am THE HEALED defending my covenant rights.

It is clear that God refers to you as THE HEALED because He says that you were healed by Jesus' stripes ([1 Peter 2:24](#)). If you were healed, you're THE HEALED as far as God is concerned.

That doesn't mean that you don't have any symptoms in your body. We don't operate in denial when our bodies don't feel right. We don't make a false claim that we are symptom-free when we still have symptoms. The question is whether or not the condition you're facing has the right to remain in your body.

Here are other ways of expressing the same two mindsets above:

Wrong: God needs to do something for me to get me from being THE SICK to being THE HEALED.

Right: God has already done all He needs to do about my healing because I am THE HEALED.

If you think that God has to do something new to heal you, you don't understand how divine healing works, and you will not receive it because you don't believe the Word. You are not in a place of faith for healing until you understand that Jesus' work is FINISHED as far as your healing goes. He did everything He needed to do to redeem you from sickness, which was part of the curse for breaking the Law. It is your place to RECEIVE something that God already says is yours (because you are THE HEALED). As I said in the very first discussion in this book, the [#1 mistake](#) that Christians make with divine healing is asking God to heal them! That is no better than it would be for an unsaved person to say, "Please, God, DO something about my miserable unsaved condition!" He already did all that He needed to do. The sinner doesn't need God to do a new work to provide for his salvation; he needs to trust in the finished work that already paid for his salvation. The sick person needs to trust in the finished work that already paid for his healing.

Rather than begging God to turn you into THE HEALED, see yourself the way God sees you – as THE HEALED right now. Because you're THE HEALED, sickness has no authority to stay in your life. You can take the authority that you have in Christ and command sickness to leave your body.

Have you noticed that the "full armor of God" is almost completely defensive and that you are told to "stand" instead of "conquer?" The position of the Christian is one of being in an occupying army, not a conquering army. Jesus already did the conquering for you. He conquered sin, Satan and sickness once and for all. A person who "stands" isn't moving – he's defending what he already has. In God's eyes, you already HAVE healing and you are simply defending your right to it because you are THE HEALED! Make sure that you see yourself that way and healing will suddenly become a much easier matter for you.

Healing and Prayer

If there is any area where people get confused about healing, it is probably in the area of prayer. The common misconception is that we need to get a maximum number of people to bombard heaven's gates with requests for your healing, and this will maximize your chances of getting healed. That is totally wrong. There is no need to bombard heaven's gates to get something that is already yours. (Besides, heaven's gates aren't shut to you in the first place!) You do not need to talk God into healing you. God operates according to His Word, and specifically by your faith in His Word. The majority does not rule Him!

The problem with the "bombard heaven" mindset is that it assumes that healing is something that you have to "get out of God." Some people use Jesus' parable of the persistent midnight knocker to teach that you should just keep praying until God gives you what you want. That is not a picture of God. God is not withholding your healing from you! God wants you healed! He already made provision for your healing. You don't need to pray Him into doing anything about your healing. He has already done all that He needs to do about it. It is now your move, so to speak.

I am an avid chess player, and I know that you would be thrown out of a chess tournament if you kept making moves when it wasn't your turn. That would be against the rules. There are rules concerning God's dealing with man, too. God moves when it is His turn, but He does not move when it is your turn.

If I were playing a chess match and my clock were running and I failed to make a move, eventually the clock would indicate that I had forfeited the game on time. I would be declared the loser. It would not be my opponent's fault; it would be my fault. I could not blame my opponent for my loss of the game.

Well, thank God, He is not your opponent; He is your ally. But the same idea still applies. If you do not move when it is your turn, you lose. It is not God's fault; it's yours. God will not make a move when it is not His turn.

God made His move when He sent Jesus to bear such a lashing that He was marred and disfigured more than any man ([Isaiah 52:14](#)). That disfigurement brought physical healing to you. Healing is now available on a "whosoever will" basis, just like forgiveness of sins. It is now your move. Your move is to receive what God freely offers you right now.

Now suppose that instead of making a move in the chess game, you simply prayed in tongues the whole time. You would surely be more edified by the time your clock ran out, but you would still lose the game because you did not move. You can pray in tongues on and on for your healing, but you still lose if you do not move. When you pray in tongues, you speak mysteries to God in the Spirit. Therefore, you do not need to pray in tongues for healing, because healing is not a mystery. God has made it absolutely clear that healing is for you. There is no need to pray in tongues about something when the will of God has been made known to your understanding. (This is true in all areas, not just in the area of healing. For example, you never pray about whether God wants to you marry an unbeliever, because He already told you in [2 Corinthians 6:14](#) not to be unequally yoked with unbelievers.)

I am not saying that it is wrong to pray in tongues when you are sick; I am just saying that you cannot pray “the prayer of faith” in tongues. “Yes,” you say, “but doesn’t the Holy Spirit always pray in faith? He can’t pray in unbelief, can He?” No, He can’t, but to pray the prayer of faith, you must believe that you receive something when you pray. You can’t believe that you receive something if you only pray in tongues, because you have no idea what you’re praying. Your understanding is unfruitful, to use Paul’s words ([1 Corinthians 14:14](#)). You can’t receive something by accident. To receive from God, you must know that you are doing so! You can’t receive healing without knowing it any more than you can receive the new birth without knowing it.

If you want to pray in tongues while asking God to reveal to you the cause of your problem, that’s fine. I was having trouble with persistent headaches and when I was praying in tongues, felt that I should look into having my wisdom teeth out. Maybe you are not as dense as I was and would have figured it out, but I thank God for tongues. I had the wisdom teeth out and the headaches stopped. (Obviously, I am not against doctors, although I am glad I will never have to repeat that particular experience. By the way, the next day, a famous healing minister was in town and I went to his meeting. Before the meeting, I couldn’t even eat, and when it was over, I could eat whatever I wanted without hurting, which I promptly did because I was very hungry. I believed God for a fast recovery and got it. You can do that, you know.)

There is no need to pray marathon prayers. This is where so many people miss it. They think that if they pray for eight hours, they will get their healing. Actually, you would be better off praying for eight seconds in faith to receive your healing. It would make the 8-hour marathon prayer totally unnecessary.

If you listen to most Christians pray, you will discover that they are wasting much of their time. They are praying for things that are already theirs according to the New Testament – things that they could just receive from God. If you want to pray for eight hours after receiving from God, that’s fine. Thanking God that you already have something for eight hours would hardly hurt you. You only pray the prayer of faith once. After that, there is no need to ask for what you want again, because you have already received it. If you pray after that, just thank God for what you already have, regardless of whether you have yet seen any change in your body.

Church people too often use prayer as a substitute for faith. You cannot make up for a lack of faith with extra prayer. Rather than rambling on and on, people need to build their faith in God’s healing covenant. We would see more results if we would emphasize the receiving part by the sick person, rather than stressing that prayer be made for the sick person.

James didn’t just tell the elders to pray for the sick in a general sense. He said specifically that the prayer of faith would heal the sick person.

It certainly is scriptural to pray for the sick to get a revelation of God’s healing covenant. We are told, “Bear ye one another’s burdens, and so fulfil the law of Christ” (Galatians 6:2). Sometimes the Spirit will just put an urge on you to pray for a sick person, and you should follow His leading. However, your prayer is for enlightenment for the sick person, not that God will perform some new act to heal him.

One final aspect of prayer involves preparing to minister to others. The fact that you don't need to even pray to receive healing (you can just command sickness to leave in the name of Jesus) does not mean that you don't need to pray about how you minister healing! Jesus spent a lot of time praying, so did Paul. God doesn't expect you to take every waking minute away from your family to pray, but you DO need to pray to be effective. In particular, I've found that praying in the Holy Spirit helps me be sensitive to His leading when He wants to use me in special manifestations. (He wants to use YOU, too, the only question is how ([1 Corinthians 12:7](#))!) You don't know everything about a person's life, but the Holy Spirit does, and you can pray perfect prayers for the people you're ministering to in the Holy Spirit. Of course, God does expect you to use your normal language as well ([1 Corinthians 14:15](#)).

You will never be an effective minister if you think that you can just whip Sermon #57 off the shelf and dish it out to the people without doing any praying. By praying, you can be ready to minister the Word and the Spirit to people. Even the particular passages you preach should be the result of asking God which ones are most needful for the people who are going to hear you.

The nice thing about praying in the Spirit is that you can pray about difficult situations BEFORE they even come up! Doing all your praying without tongues is like praying with one hand tied behind your back – you miss out on so much!

If you don't think YOU really need to pray, Paul has three words for you – “Pray without ceasing” (1 Thessalonians 5:17). Now that doesn't mean that you go around all day mumbling prayers under your breath in public, as I saw one well-intentioned but ill-informed person do. This only made him look like he had a mental problem, even though he was just trying to obey that verse. Paul did not mean that you should literally pray non-stop! That would be hard to do given that you have to sleep at night, to say nothing of the fact that you have to interact with other people on your job. What he meant was, “Be consistent in prayer.” In other words, don't neglect prayer.

The Power in the Name of Jesus

Mark 9:38-39:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Luke 9:49-50:

And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Here we have a very interesting situation. An unauthorized, uncommissioned preacher was successfully casting out demons in the name of Jesus. This man was not one of the ones anointed by the Lord to cast out demons. Jesus never gave him any power or authority. This was before the Church Age. This man was not saved, let alone baptized in the Holy Spirit. How on earth could he have cast out devils in the name of Jesus?

One thing this man obviously had was a revelation of the power of the name of Jesus. He realized that Jesus had authority over all devils. So the man ordered devils to leave in the name of Jesus. He knew that they were subject to Jesus. He seemed to know that His name had authority on the earth. And thus, a “nobody” made the disciples angry with his success in the ministry.

If you think that’s something, consider [Matthew 7:21-23](#), where we see that even an unbeliever can use the name of Jesus to cast out devils and do wonderful works! The disciples knew the power of Jesus’ name; in [Luke 10:17-20](#); they were rejoicing that the demons were subject to them through Jesus’ name. This is the first recorded “use” of the name of Jesus.

If this unidentified man could use the name of Jesus like that then, how much more can we use it now! After all, Jesus identified some of the works that believers would do in His name, including healing of the sick and casting out of devils ([Mark 16:15-18](#)). Jesus said in [John 14:12-14](#) that we would do the works that He did. How? By using His name. If we ask anything in His name, HE will do it. That is why Luke says that his gospel was a record of what Jesus began to do and to teach. Jesus is continuing “to do and to teach” through His Body on earth, the Church.

This is a little different from the thought expressed in [John 15:16](#) and [John 16:23-27](#), where Jesus promised that whatever we ask the Father in His name, the Father will give it to us. In [John 14:12-14](#), we see the truth that Jesus Christ Himself backs up His own name. He has pre-authorized us to use His name as a blank check that He promises to back. We ask for something to be done in the name of Jesus and Jesus does it.

What a privilege! And what a deal, too! We get the easy part. We simply use the name of Jesus. He does the hard part – healing. Too many times we pray when instead we should simply use the name of Jesus. A quick tour of the New Testament shows that the apostles did not really pray for the sick – they used the name of Jesus to heal the sick. (Yes, Paul prayed before he laid hands on Publius’ father in [Acts 28:8-9](#), but the Bible does not say that he prayed for the man. He prayed and then laid hands on the man so that he would be healed.) The disciples knew that Jesus backed His name and they used His name freely.

In [Acts 3:1-16](#) we see that Jesus’ name, through faith in His name, healed a crippled beggar. In [Acts 4:7-10](#), Peter said that the man was healed “by the name of Jesus Christ.” In [Acts 4:29-33](#), the disciples prayed that signs and wonders would be done by (note the use of that word again) the name of Jesus. In [Acts 16:16-18](#), Paul commanded an evil spirit to leave in the name of Jesus Christ and it did. We should expect the acts that Jesus did to be done wherever we use His name.

The Name of Jesus Makes Everything’s Knee Bow NOW

[Philippians 2:9-11](#) shows us that the name of Jesus is powerful enough to make the knee bow of everything everywhere. This passage doesn’t say that they bow to Jesus; it says that they bow at His name. We are the ones who use that name – Jesus doesn’t use His own name on the earth today.

Someone took me to task for this rendering of [Philippians 2:9-11](#), objecting that this was a prophecy about the Great White Throne Judgment. I can see how someone could read it that way, but there is a problem with that interpretation. Revelation 20:11, beginning the account of this judgment, says, “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” They don’t exist, at least not in habitable form, at the time of the Great White Throne Judgment! Five verses later, we read in Revelation 21:1, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” So during this judgment, there is no heaven (in the sense of the atmosphere over the earth), and no inhabitable earth, since both are being renovated by fire. No one is left “under the earth” when the earth is no longer there. So it makes no sense that a Scripture that talks about knees bowing in heaven, on earth and under the earth could refer to a time when these places won’t be around.

There is no mention of knees bowing at this judgment anyway; perhaps this has been confused with the judgment seat of Christ for believers.

Romans 14:10-12:

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For as it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

This talks about the Judgment Seat of Christ, which is completely different from the Great White Throne Judgment. The former is for believers only, where our works done in the body are judged; the latter is where unbelievers receive their final damnation sentence. The devil and his cohorts are not present at the Judgment Seat of Christ, nor are unbelievers, so their knees cannot bow to Christ during this judgment either!

Because the devil and his demons won't be at that judgment seat, their knees won't be bowing then. So [Philippians 2:9-11](#) can't mean that their knees will bow at the judgment seat of Christ. However, it does make sense that their knees must bow now, given that we have authority over the devil and demons in the name of Jesus ([Luke 10:17-20](#), [Mark 16:17](#)). Even the demons must acknowledge His lordship, as they are powerless to stop any command issued to them in His name.

Someone further objected that you can't just go shout the name of Jesus in a fast-food place and make every knee bow there "on the earth." That's nonsense if you understand why you use the name of Jesus – to do His works on the earth. Jesus did not go around making knees bow at the local eateries. In fact, this passage is generally translated to read (as in the King James quoted here) that *things*, not *people*, bow their knees. If that surprises you, consider that Jesus spoke to a storm and stilled it and spoke to a tree and killed it. Things on the earth bowed to the Head of the Church. Given that we are His Body, the fullness of Him who fills all in all ([Ephesians 1:23](#)), it should be no surprise that things on the earth bow when we use the name of Jesus.

Your Authority Is Not Based on How You Feel Today

I know people who have been healed of serious conditions when the preacher felt nothing and they felt nothing while being prayed over. One of these was blind before a meeting but he got his sight even though nothing manifested until the next morning. My friend who laid hands on him and the man himself felt absolutely nothing at the time. I was there and I didn't feel anything either. You can't go by feelings. I've seen wonderful miracles at times when if I went by how I "felt" I would be sure nothing was happening. The policeman directing traffic downtown may not feel as if he has authority when he gets up in the morning, but the cars will still stop when he puts his hand up.

You don't have to feel like the name of Jesus will work any more than you have to feel like your car will start when you turn the ignition. Feelings have nothing to do with your authority in Christ. The President does not stop being the President if he rolls out of bed one morning and doesn't feel like he's the President. You might not even feel like you're saved in the morning. You can't be led by feelings. All you have to do is use the name of Jesus. It's easy; don't make it hard. Believe that He will back His name, as He promised He would, and help someone get free! If someone who didn't even know Jesus personally could get people free using His name, surely we who have Him living inside us should be able to do it!

See also:

[How to Deal with the Devil](#)

The Powers of the World to Come

The writer of Hebrews speaks of those “who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come” ([Hebrews 6:4-6](#)). It is not this discussion’s intention to delve into the qualifications for committing the unpardonable sin. The point I want you to notice is that we today can taste the powers of the world to come.

What will the world to come be like? During the Millennial Reign of Christ, the inhabitants of the land will not be sick ([Isaiah 33:24](#)). In our final home where we live on the new earth with God, there will be no crying or pain, and thus no sickness to cause pain ([Revelation 21:4](#)). We will be changed in an instant and given new bodies that can never decay. Think of the power that will take! However, a down-payment of that kind of power is available today, just as the Spirit has been given to us as a down-payment of the blessings to come.

Thank God, it is possible to taste the powers of the world to come today! You don’t have to wait until then. Yes, sickness will be done away with eventually, but you can experience God’s power that drives out sickness today. The manifestation of God’s power will be widespread during the Millennium, but you can taste it now.

Most Christians don’t know that they can taste the powers of the world to come in this life. But they can!

I Prayed in Faith – Now What?

One of the most crucial lessons for you to learn in your Christian walk is what to do between your prayer to receive by faith and the time when the answer manifests itself. Like the fig tree that Jesus cursed, your illness may not die instantly on the outside.

You Don't Need to Pray to Receive Again

One mistake novices make when the healing they received hasn't manifested yet is to pray again, figuring that maybe if they "believed they received" some more, they would have some more. That is not faith, and it can uproot the seed you have already planted for your healing. Rather than cultivating good ground for the seed, you are throwing away the seed before it has a chance to sprout. Do not keep saying, "Lord, I really do believe I receive my healing now." All that proves is that you didn't do it the first time. If you didn't receive it the first time, you do need to pray again, but don't let the devil talk you out of anything you've already received.

Don't Let the Devil Do This to You...

The devil will probably whisper in your ear, "You're not in faith! You're not in faith! You prayed all right, but you weren't in faith. You'll get nothing!" How will you respond to this? Obviously, don't agree with him. He will lie and tell you that you are not in faith when you are. He would like you to believe that this unbelief is coming from the inside of you, when it is just coming from him as a thought from the outside.

Don't try to defend your faith by thinking of how much you were really in faith when you prayed. Instead, look to the Word. That is the only Scriptural method of dealing with the devil. Dwell on the same passages you thought of when you prayed your original prayer.

"By Jesus' stripes you are healed" is always a true statement, not just when you prayed. A good response would be, "I am healed by the stripes of Jesus. Healing is my covenant right. Sickness is a curse and I am redeemed from it. It was true when I prayed, and it is true now. I will continue to believe what God says about my healing. My faith is not in my faith, but in God's faithfulness to His Word. I ordered this sickness to leave in the name of Jesus. Jesus promised me that I could ask anything in His name, and He would personally do it. Jesus is at work in my body, healing me right now."

How to Pray after Receiving Your Healing by Faith

Every prayer you pray after your initial prayer to receive should reflect the faith of the first prayer, not negate it. Your prayers concerning your healing now become prayers of thanksgiving and praise to God for the healing that He already gave you. We who believe have entered into rest ([Hebrews 4:3](#)). You no longer need to petition God for your healing. You have settled in your heart that you took the necessary steps and you are thanking God for the results in advance.

This is a whole different subject, but praising and thanking God is important. Praise and thanksgiving do not “get you into the presence of God” (the blood of Jesus does), but they are important, and it is right to come before God with praise and thanksgiving. If you do not cultivate the praise side of your Christian walk, it can hinder your success in other areas, including healing. Sometimes you just have to do as Paul and Silas did in jail and sing praises to God when your body is hurting!

It is not necessary to praise God to receive your healing (it’s free), but it is bad taste not to praise Him. Jesus was critical of the nine lepers who were healed but did not return to give God thanks ([Luke 17:12-19](#)). It is proper to thank God for healing you! When you have received your healing by faith, you can thank Him that you have already received it, because you have. You do not have to wait for the manifestation of it in your body.

In fact, if you have to wait for your healing to show up in your body before you start praising God, you are not really in faith to begin with. If you had really received your healing, you would be thanking God for giving it to you already!

Hear and Be Healed

Come to Hear, Not Just Be Healed

[Luke 5:12-15](#)

[Luke 6:17-19](#)

In both of these passages, we read that people came to hear Jesus and to be healed of their diseases. If you want to be healed, it is important that you hear the Word of God. Do not simply run from one healing crusade to another, trying to get healed through “gifts of healings” in operation.

It shows a bad attitude to attend a healing crusade and nod off while the minister is preaching God’s Word on the subject of healing. You have already missed it if you think, “Come on, preacher, let’s get to the good stuff – lay hands on the sick!” You can get healed 100% of the time by simply believing God’s Word. You are not guaranteed to be healed through the gifts of the Spirit 100% of the time. If you are unwilling to be in faith when hands are laid on you, you should save your gasoline and your time and not bother attending. It is hearing the Word that produces faith. If you will not listen, no faith will be produced in you. If you will hear God’s Word, faith will rise in you and you will be in a position to receive your healing.

Remember [Psalm 107:17-20](#)! God sent His Word and healed them. His Word can heal you, too. To ignore the Word is to ignore God’s primary avenue of healing for the believer. Hear and be healed!

Plant God’s Seed in Your Heart

Jesus told a parable about different people who heard the Word of God. The seed was the same in each case. The ground it was planted in determined the harvest. After telling the parable, Jesus made a very strong statement about hearing and not hearing the Word, and the results of each. Read the Parable of the Sower:

[Mark 4:2-25](#)

This last verse of this passage is puzzling if you don’t read it in context. In context, it is crystal clear. Things will be given to him who has ears to hear. From him that does not have ears to hear, even what he has will be taken away. If you hear the Word, you will receive things from God. If you refuse to hear the Word, you will not only fail to receive from the Lord, but you will lose things you already have. Hence the importance of continually hearing the Word, not just hearing it once and then saying, “Yeah, I heard that already.”

It is difficult to preach healing to people who have a “Yeah, I heard that already” mentality. If they really know that healing is theirs, why do they get picked off by every two-bit virus that comes along, just like the rest of the world? If we really know we’re healed, we won’t get sick even when everyone else does. We will stand out from the world. You cannot convince anyone you know that healing is yours until you start walking in it. Faith comes by hearing the Word, not by having heard it once.

Beware of Offenses

You might as well be forewarned – you will not be popular with a lot of churchgoers if you start believing God’s Word about healing. Some people will call you a cult member, others will say that Satan is the one who healed you, and still others will actively try to talk you out of your healing and defend to the death their own right to stay sick. Jesus warned that Satan will come to try to steal the Word from you. The anti-healing books on the market today are tools he uses for this. Jesus warned that there would be persecutions for the sake of the gospel. You must not cave in when people belittle you for your stand for God’s Word.

Replies to common [objections](#) are included in this book so that you won’t be scared off by something that someone writes against divine healing.

When to Plant Seed

God’s Word is His seed. Plant it in your heart and it will grow. By planting healing Scriptures in your heart, you are planting for a healing harvest down the road. It may not come overnight, but it will come if you are consistent about hearing the Word.

Don’t do what most people do. They wait until they get sick to start paying attention to healing Scriptures. When you are sick, you often don’t feel like reading healing Scriptures. You just want to lie in bed and moan. It is harder to concentrate on what you’re reading.

If you wait until you are sick to read healing Scriptures, you are like a farmer who suddenly realizes that he has two days’ worth of food left in his house and says, “Honey, we’ve got to plant some seed now, quick! We need a harvest in two days so we can eat!” It’s a little late then, isn’t it?

I am not suggesting that you dwell only on healing Scriptures. If you want a better marriage, more money, a better love walk, or to walk in greater victory over sin, there are other topics you will have to read in the Bible. Reading healing Scriptures will not give you faith for these other things. Reading healing Scriptures gives you faith for healing. You don’t plant corn and reap tomatoes.

Keep Your Ears Open

Do you have ears to hear? Continue to hear the Word. You are God's husbandry [farm] ([1 Corinthians 3:9](#)). Let God's Word grow inside you to produce a harvest of healing!

The Confession UNTO Faith and the Confession OF Faith

God needs your vocal agreement. When you agree with God concerning any matter and say so, you release His power on the earth. The power is already everywhere; God is omnipresent and omnipotent. But that power is not released until God's Word comes out of your mouth. We see this principle in [Romans 10:9-10](#), where confession is made unto salvation. Salvation is not yours until you confess (say) that it is. We would not accept a testimony that someone got saved if no one heard the person declare Jesus Christ to be his Lord. You would not baptize someone who has never said that Jesus is his Lord. Likewise, healing does not manifest until you are willing to say it out of your mouth. You're kidding yourself if you think you have something but you'd be uncomfortable telling anyone else that you have it. Jesus said that out of the abundance of the heart the mouth speaks ([Matthew 12:34-35](#)). If you won't say it, you don't really believe it. That might sound hard, but it is definitely the truth.

It is not difficult to tell what people really believe. Just listen to them talk for a few minutes and you'll figure it out. If they say anything other than "I have received my healing; it is mine now," you know that they are not in faith, even if they mentally agree with the doctrine of divine healing and can quote all the Scriptures on it. There is a difference between assenting to a doctrine and actually receiving something. If you really believe something, you will say it. You will have the spirit of faith that says, "I believed, therefore have I spoken" ([2 Corinthians 4:13](#)).

God sent His Word and saved you from your sins. God sent His Word and healed you ([Psalm 103:20](#)). But only when you say it do you receive it. Otherwise, the power that was there for you all along goes to waste. It is not up to God to speak His Word unto salvation; it is up to you.

I am not talking about a "fake it till you make it" mentality, where you pretend to believe something until you really do. There is a confession unto faith and a confession of faith. A confession unto faith repeats God's Word to yourself so that you get used to hearing yourself agree with the Word. This develops your faith. A confession of faith releases the power of God in the situation now and receives the answer now. You may need some time to continue speaking God's Word before it becomes more real to you than whatever it is that you're facing.

In [Joshua 1:7-8](#), Joshua was commanded to meditate on (mutter) the Word regularly so that he would observe to do it and then make his way prosperous. Note the 3 steps here: (1) Confess the Word, (2) Do the Word, (3) Prosperity follows your doing of the Word. A similar thing is referred to in [Psalm 1:1-3](#).

A constant awareness of the Word was commanded back under the Law:

Deuteronomy 6:7:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deuteronomy 11:19:

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

We aren't under the Law today, of course, but Christians would be much better off if they spent more time studying God's Word for themselves. Many Christians barely seem to recognize the need to read their Bibles, and this is evident by the shocking ignorance of clear biblical principles that is rampant in today's church world. You can only act on the Word that you know!

Usually a confession unto faith will be necessary for a while to retrain your mind to think in line with God's Word instead of thinking according to worldly principles. Once the Word really becomes real to you, the confession of faith will result in whatever aspect of salvation you need, whether it is healing, finances, or something else.

If you fill up a squeeze bottle with ketchup and squeeze it, ketchup will come out. If you fill it with water, water will come out instead. Whatever you are filled with is what will come out when the squeeze is on, so you need to lay up God's Word in your heart so that it comes out when things get tough. If you have been filling yourself with worldly TV shows, the "advice" of some TV "doctor" is all you'll have in your heart to come out, but if you've been filling yourself with the Word, the Word will come out.

It is not a long-term solution to play "confession police" for each other and try to correct each other's confessions. If someone is speaking wrong things, he has not yet laid up enough of the Word in his heart to speak right, and the only solution is for the person to immerse himself in the Word. Simply advising him, "Stop saying that the pain is killing you" will not change things if he really believes that the pain is killing him. He will need to believe "by whose stripes you were healed" more than what the pain tells him, and pain can have a very loud voice!

There is no "quick fix" here. But you can develop strong faith by continuing to hear and reflect on God's Word. The investment is well worth it!

Crossing the Bridge from Head Knowledge to Revelation Knowledge

How many of us have been frustrated because we “knew” that we were healed by Jesus’ stripes, yet sickness remained? Many times people have a head knowledge of the Word, but head knowledge won’t get the job done. You may have discovered this already!

There is such a thing as mental assent that is not faith. Mental assent agrees with the Bible that healing belongs to you. Faith TAKES that healing when you pray. The biggest difference between mental assent and faith is that mental assent does not act, but faith always acts. Faith without works is simply dead mental assent. Real faith always has corresponding works and words ([James 2:14-26](#)). Real faith would say, “I KNOW that I have received my healing no matter what my body is telling me right now.” Mental assent would say, “Healing is mine, but I don’t understand why nothing is happening.”

Head knowledge says, “I UNDERSTAND it with my brain.” Revelation knowledge says, “I KNOW it in my knower!” When you KNOW that you are healed, you will not be rattled by physical evidence to the contrary, whereas head knowledge will throw in the towel and question why it didn’t work for you.

Head knowledge “receives” healing and then still sees you as laid up in bed for the next week. Revelation knowledge sees you as well and able to function as if you never had the illness. Both kinds of knowledge SEE something, but it is revelation knowledge that SEES you well. You have to SEE yourself well on the inside before you will ever SEE yourself well on the outside.

I’ve done an illustration while preaching to make this point. I will suddenly point at someone and ask, “Are you saved?” The person will respond without even stopping to think, “Yes!” I then point out that the person who responded did not have to stop and think for a minute what the Word said about his salvation. (“Let’s see, I’m saved if I confess Jesus as Lord and believe that God raised Him from the dead...I have confessed Him and I do believe that God raised Him from the dead, so...I guess I’d have to conclude that I am saved.”) Head knowledge has to stop and ponder things over. Revelation knowledge does not have to think – it knows! The old-timers talked about “know-so salvation” and you can have “know-so healing” as well.

If you KNOW that you’re saved, saying that you are saved is now a reflex reaction, not something you think about. You can get to the point where it is the same when you say that you are healed.

Are you frustrated because you have heard that you were healed by the stripes of Jesus, but you just don’t seem to be able to believe it? All of us have been there at some point. I know I have! There is a missing link to get from having heard that healing is yours to actually being able to believe it and receive healing for yourself.

That missing link is meditation on the Word. The Bible way to get a revelation, not just head knowledge, of the Word is to spend time meditating on (thinking, muttering to yourself) the Word. I am not talking about some weird eastern religion here. When you bring up the word “meditation” people think about getting into the Lotus Position, chanting a meaningless syllable and emptying their minds. That’s cult meditation that just invites demons. Biblical meditation RENEWS and FILLS your mind with something; it doesn’t EMPTY it. Scriptural meditation is the muttering and contemplating of what God says. It’s like taking a nugget from the Word and chewing on it and then chewing on it some more. You keep pondering what the Word says. You let it not depart from before your eyes and keep it in the midst of your heart (see [Proverbs 4:20-22](#)). You think about it day and night ([Psalm 1:1-3](#), [Joshua 1:7-8](#)). That’s how you get it to really become part of you. Faith comes by hearing the Word of God, not by hearing it once and never bothering to hear it again because now you think you know it.

This is not simply a nice suggestion. It is a requirement for anyone desiring godly success in life.

[Joshua 1:7-8](#)

You succeed in life when you do God’s will. To do God’s will, you must fill your mind with what His will is, so that when the pressure is on, you know what to do and do it. Then you make your own way prosperous.

Notice that Joshua was not to let the book of the law depart from his mouth. Of course, this means that he was supposed to speak the words contained in the book, not that he was supposed to run around like a dog with the actual book of the Law in his mouth. Joshua was supposed to continually speak the Word of God.

This is what you should do, too. Continually reflect on God’s Word. If you need healing, you should major on Scriptures about healing. However, God told Joshua to do all the law, not just its healing part, if he wanted to succeed. Quoting healing verses while refusing to walk in love is not a recipe for successful living.

It is up to you, not God, whether or not you meditate on His word and prosper. If you refuse to pay close attention to His words because you’re always “too busy,” don’t blame God when you don’t seem able to get anywhere in your faith walk.

Paul prayed for the believers at Ephesus that God would give them the spirit of wisdom and revelation in the knowledge of Him ([Ephesians 1:15-23](#)). He didn’t just pray that God would give them intellectual head knowledge. This is a prayer that you can – and SHOULD – pray for yourself often. God will answer it, and the results can be life-changing as you get revelation of His Word.

Finally, make sure that you are a doer of the Word and not a hearer only. God did not promise Joshua success if he only meditated on the Word. He had to do it. So do you. But doing it becomes easier once you fill your heart with it.

I am not discounting the fact that God gave you a brain and He wants you to think. After all, you do have to think to read this book, or read the Bible for that matter. But revelation knowledge already knows what to think. By the way, I am not treating “revelation knowledge” the way the term is used in some circles to describe revelation outside of the Bible. I am talking about revelation knowledge OF the Bible!

So the bridge we are crossing is the bridge from KNOWING INTELLECTUALLY that you are healed to SEEING yourself healed. So how do you change what you are seeing? Should you exert extra, incredible willpower to “see” yourself differently? That’s precisely what some people think (whether they admit it or not) and they just end up frustrated trying through their own human effort to see themselves as Scripture sees them. That isn’t a bridge; it’s a dead-end road.

If you will continue in the Word, you will begin to see yourself as the healed defending your inheritance, not as the sick struggling to break into the land of the healed. It will take time. If it happened instantly, there would be no need to meditate on the Word. But if you keep the Word before you, your thinking and then your reflexes will change. If someone were to approach you and say, “Are you healed?” you would be able to answer “Yes!” without having to think about it just as easily as you would say “Yes!” if someone asked you if you are going to heaven.

Ridiculous Healing Confession Bondage

One of the greatest truths you can learn from Scripture is the importance of speaking things that agree with the Bible. This is sometimes referred to as “positive confession,” but there is a subtle difference. You can make a “confession” that seems “positive” but isn’t biblical and get no results. You can make your mouth agree with God’s Word and get outstanding results. For example, you could say, “Every day for me is a happy day.” That is certainly a positive confession, but not really in line with Scripture, since happiness refers to an emotional state, and even great faith men like the apostle Paul were not “happy” every day. On the other hand, you could say, “I rejoice with joy unspeakable and full of glory,” and that would be agreeing with the Bible ([1 Peter 1:8](#)). God’s Word is His power unto salvation ([Romans 1:16](#)). It produces results. Even when you don’t have emotional happiness, you can still rejoice gloriously because joy is a fruit of the Spirit, not a fruit of your human emotions. A good Bible verse to use to show this distinction is [Hebrews 12:2](#). Jesus’ body did not want to go through the torture of the cross, and yours would not either. Someone “sweating blood” in emotional agony, as Jesus experienced in Gethsemane, could not be considered “happy.” Yet Jesus, for the JOY that was set before Him, endured the cross, seeing the shame of that horrific death as nothing compared to what He would accomplish by His sacrificial death for our sins. There was joy even when there was not happiness. Jesus looked past the temporary agony to see that His actions would produce the ability for us to be born again in righteousness and true holiness ([Ephesians 4:24](#)) and to be able to be called His brothers and sisters ([Hebrews 2:11](#)).

So the type of “positive confession” that is also an affirmation of God’s Word has a profoundly good impact on our lives, and every believer should speak what God says, not what situations seem to be saying. Remember the Israelites who would not agree with what God said about being able to conquer the giants in the Promised Land. You don’t want to be like them. Remember how Joshua agreed with what God had said in front of the whole nation of Israel. You want to be like him in that regard.

Word-confirming positive confession is a powerful tool, so if a little is good, more of it would be even better, right? To some degree, yes, but it is possible to take things of God that are a blessing and go to such extremes with them that they turn into bondage.

For example, Jesus commanded us to reach the lost. But if you make a goal for yourself that you will win one person to Christ every day for the rest of your life no matter what, you can get in bondage to soulwinning! What if the people where you're witnessing are ornery sin-lovers who reject Christ? As far as God is concerned, you get credit for sharing the plan of salvation with them, and what they do with it is between them and God. Remember that even with the apostles in the Book of Acts, some believed and some disbelieved! They did their job by presenting the good news; they did not "fail" if they preached to certain people (Jews in particular back then) who rejected their message. Will you never take a true vacation day with your family because you must win a lost person every day? Will you never have time to play a game with your family because that time could have been spent evangelizing? There will always be one more lost person you could reach, after all. You can put yourself into bondage in such cases even though what you're doing is good. If Satan can't lick you, he'll join you by trying to get you to push something to such extremes that it becomes bondage instead of full of life.

Another example is prayer. We should all pray and not faint ([Luke 18:1](#))! If Christians spent more time praying for their leaders ([1 Timothy 2:1-2](#)) than they do complaining about those leaders (which is nowhere commanded), things would probably be very different in our nations (and churches). But some people think they can't have any fun because they must spend every spare minute praying. In that case, prayer, a good thing, becomes bondage because they push it to such extremes they don't enjoy life anymore. (Such people usually feel superior to those of us who would dare just go have a good time with our spouses doing something completely unspiritual, but fun.) Anyone seeing their "driven" lifestyle of prayer would think, "I'm Glad I'm not a Christian like that person!" Is that a good witness?

And so it can be with confessing Scripture over yourself when it comes to healing. If you need to be healed, I wouldn't put any limit on how often you could make your mouth agree with God's Word about it. But in some circles it's advocated that you speak healing confessions over all kinds of different body parts every day to make sure that you stay in good health.

For example, "I declare that my liver is working properly today. My pancreas produces the correct amount of insulin today. My blood pressure is 120/80 today. I declare that my heart functions normally all day today and so do my lungs. My gall bladder is blessed, and my immune system functions at its fullest capacity. My knees, hips, and other joints are pain-free today. My thyroid gland produces the right amount of whatever it is that a thyroid gland produces. My kidneys function in the perfection God created them for. My skin is clear and my vertebrae all line up properly without having to pay a chiropractor a bunch of money. My appendix does not burst or cause me trouble. My tonsils remain uninfected. My blood vessels do not have cholesterol buildups and my hair does not get split ends. My intestines function normally and my esophagus is blessed. My ears will not ring and I will not see funny little floaters in my eyes when I look at a bright sky. My sinuses remain clear. My feet do not swell or get blisters."

But then one day you break a tooth munching an ice cube, and you suddenly realize – you never confessed life over your teeth that day! Then you start thinking about what the dental procedure will cost, and your stomach starts to hurt. Oops, you did not confess for your stomach's well-being either in the confessions above! Do you see how this sort of thing can easily lead to bondage instead of freedom? Nothing in the confessions above is bad to say, and if you have the time to do it, you're certainly not sinning. But if you think that you must name every body part you can think of every day, lest it develop a problem, you are actually operating out of fear, not faith! You are operating in Ridiculous Healing Confession Bondage.

It is like making a new ritual confession before you turn the key in your ignition to go somewhere. "I will not be T-boned by an SUV today. I will not be rear-ended by a convertible. I will not slip on black ice and ram into the car ahead of me. I will not hit any animals today. No drunk driver will come nigh my vehicle. No driver who is ignoring the road because he's texting or talking on the phone shall collide with me. My car will not have a flat tire that will make it veer into the wrong lane." And so on. You can't possibly think of every potential disaster that could happen, and you don't need to. Just believe that [Psalm 91](#) applies to you (assuming that you meet its conditions). Likewise, you can believe that the Spirit of God who raised Christ from the dead imparts gives life to your mortal body ([Romans 8:11](#)) without having to mention all your body parts and specific things that might go wrong with them.

God wants you to have abundant life, and that means having a right balance of things so that you don't go overboard in any one particular area. Affirming God's Word with your mouth is important, but you can trust God to take care of you rather than trusting yourself to "confess away" every potential problem that your head can think up.

Healing and Atonement

One of the most noteworthy themes in the Bible is the connection between healing and atonement. When a sacrifice was made (often a blood sacrifice), healing or protection from sickness was the result. Symbols of the atonement of Christ produced healing in the Old Testament, as you will see below. How foolish to think that the Israelites could be healed by the symbols of Jesus Christ, but that Christians cannot be healed by the very Jesus Christ who was symbolized! Healing, atonement and forgiveness are found together throughout the Bible. Where there is atonement and forgiveness, there is healing. Since Christ atoned for your sins and forgave you, you should expect to be healed physically, too.

[Exodus 12:12-13](#) says that the plague that killed Egypt's firstborn would pass over any house that had the blood of the Passover lamb on the front door. This symbol of Jesus Christ kept sickness away. The "destroyer" would not visit any house with this blood on the door. (Exodus 12:23: "For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.") The Passover lamb is explicitly declared to represent Christ in [1 Corinthians 5:7](#). Not only did the killer plague stay away, but also not a single Israelite was even feeble after this ([Psalm 105:37](#)). Israel walked in health after partaking of this symbol of Christ's atonement.

It is noteworthy that the Passover consisted of both the blood and the body, and commands were given for both. The blood sprinkled on the door redeemed the people from the plague, but the body was also significant because the people were to eat it. The people would not have had time to bake anything because of the haste with which they had to flee Egypt. The body of the Passover lamb was for their physical strength. We should expect the blood of our Lord (symbolized by the Passover) to redeem us from plagues, and we should expect the body of our Lord (also symbolized by the Passover) to give us physical strength. This is good to keep in mind when you partake of the Lord's Supper.

[Exodus 15:23-25](#) cites an interesting case where water was undrinkable, but after Moses threw a tree into the water, the waters were "healed" in the sense that they were made sweet (drinkable). This tree probably symbolized Christ's cross, and interestingly, it is in the very next verse that God made His healing covenant with Israel, declaring that He was the Lord who healed them.

[Exodus 30:11-16](#) contains a command to the Israelites to give "ransom money" to the Lord to make atonement for their souls, so that there would be no plague among them. Atonement kept sickness away from them.

The "law of the leper," as found in [Leviticus 14:1-32](#) and [Leviticus 15:13-15](#), required atonement to be made for a leper to be admitted back into the camp. The healed leper could not be readmitted without this atonement.

[Numbers 8:19](#) says that the Levites were given to make atonement for Israel, so that there would be no plague when they came near the sanctuary. God is holy. The people under the Old Covenant could not approach Him in their sins. If they did, judgment would break out, as it did against the Philistines who stole the ark of God ([1 Samuel 5:1-6:5](#)). Atonement allowed men to approach God with no fear of getting a plague.

[Numbers 16:44-50](#) tells how a plague that killed 14,700 people was stopped when Aaron made an atonement.

[Numbers 21:5-9](#) contains the story of the complaining Israelites, many of whom died from a plague of serpents. The plague was stopped when Moses lifted up a brass serpent on a pole. Anyone who looked at this symbol of Christ was healed and forgiven. Jesus compared Himself to Moses's serpent in [John 3:14](#). It follows that anyone who looks to the One symbolized by the serpent should also be healed and forgiven.

[Numbers 25:3-13](#) tells of another plague that killed 24,000 people before it was stopped by an atonement.

[2 Samuel 24:10-25](#) and [1 Chronicles 21:7-27](#) tell of another plague that ended when a sacrifice was made.

[2 Chronicles 30:18-20](#) says that the Lord healed Hezekiah's people after they kept the Passover, which symbolized Christ's atonement. How sad it would be if you could be healed by the symbol of Christ's atonement and not by the very thing it symbolized! This would make the symbol more powerful than the real thing when it comes to healing. This shows that physical healing continued to be connected with the Passover even in a memorial of the actual event.

[Job 33:19-25](#) shows an understanding even in Job's day of the principle of healing following a ransom (atonement).

[Psalm 103:1-5](#) says that God forgives all your sins and heals all your diseases (among other things). Forgiveness and healing go together. When your sins are forgiven, you can get healed.

[Isaiah 33:24](#), pointing to the millennial reign of Christ, says that the forgiven people will not be sick.

[Isaiah 53](#) prophesies about the Messiah who would be bruised for our transgressions. He would bear our sicknesses and pains, and with His stripes, we are healed. [1 Peter 2:24](#) echoes this. See [Isaiah's Prophecy of Redemption](#) for definite proof that healing was part of Christ's atonement.

[Matthew 9:2-8](#), [Mark 2:2-12](#), and [Luke 5:17-26](#) all give an account where Jesus heals a paralytic as proof that He has power on earth to forgive sins. When the sins were forgiven, the person could be healed. Now that your sins are forgiven, you should be healed as well.

It should be clear from the above that atonement stops plagues, and forgiveness results in healing. Now that Jesus has bought forgiveness for us through His atonement, we must conclude that healing is now ours as well. Otherwise, the mere symbols of Christ brought God's people more than Christ Himself did, which would be ridiculous as well as "false advertising" on God's part.

See also:

[Forgiven People Can Be Healed](#)

The Acceptable Year of the Lord

[Luke 4:18-19](#)

Jesus was sent, among other things, to proclaim “the acceptable year of the Lord” (verse 19). What does that mean? It is almost certainly a reference to the Old Testament “year of jubile” in which those who had been forced to sell possessions were to have them returned.

Leviticus 25:8-13:

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

In the year of this jubile ye shall return every man unto his possession.

The basic idea behind the year of jubile was that if you had to sell your property to someone to pay your bills, you were to get it back in this year. Slaves were freed and could go back to their families. Debts were canceled. Liberty was to be proclaimed to all the inhabitants of the land. Note that this was linked to the “day of atonement.”

I do not claim to be able to prove this absolutely, but it seems that Christ was likening His soon-coming atonement with the Day of Atonement in the year of jubile, at which time people were to get their lost possessions back. In the verse at the start of this discussion, Jesus said that He had come to proclaim deliverance to the captives. Then He said that He was sent to proclaim the acceptable year of the Lord. In the Day of Atonement in the year of jubile, liberty was to be proclaimed throughout the land. In other words, the captives got to go free that year. I don't think it's too much of a stretch to conclude that Jesus was likening His coming atonement and its resulting liberty to the captives to the year of jubile and its Day of Atonement.

What does this have to do with healing? Recall that healing was a covenant right even under the Law of Moses. Everyone had a right to be healed by Jehovah Rapha, the Lord who Heals You. Obviously, many people in Jesus' time were not walking in this right. Healing was their rightful possession (Jesus called it the “children's bread” in [Mark 7:27](#)), but they had lost it. Jesus went around restoring this possession to the people who had lost it. His atonement provided the means by which we can have our possessions back. We can get back what Satan has stolen from us, including our health.

Also recall that Jesus declared sickness to be bondage to the devil (see [Luke 13:11-16](#)), and Peter said that sickness was the oppression of the devil ([Acts 10:38](#)). Given that Jesus was declaring liberty to the captives, He must have been declaring healing to the sick, since He considered it a form of captivity. He came to set at liberty those who were bruised, just as all men were set at liberty in the year of jubile after the Day of Atonement. I consider this allusion to the year of jubile to be another indication that Christ's atonement was to bring liberty and healing for all.

Healing Is a Good Thing

Another proof that God wants everyone healed is the fact that He will not withhold good things from the upright. Is healing a good thing? Ask any sick person. God never said that He would meet every need except healing needs. He never said that He would give good things except healing. Even if there were no regular healing verses in the Bible, the presence of these verses alone would prove that God is willing to heal everybody.

[Psalm 23](#) talks about God's provision for us. In the first verse it has the statement, "I shall not want." Why? Because "The Lord is my Shepherd." Certainly, if the Good Shepherd is in control of your life, you should not be in want. (The verse means that you shall not lack, not that you shall not "want" anything in the modern sense. This is not Buddhism, which tries to get you to quit wanting anything so you're not disappointed by what you don't have!) It doesn't mean that you won't want to be healed; it means you won't lack for healing! If God would not heal you, you would still be in want of healing if the Lord were your Shepherd, and this verse would not be true.

[Psalm 34:9-10](#) says that those who seek the Lord shall not want any good thing. (*Want* again means *lack*.) You should not lack healing. Healing is a good thing, isn't it?

[Psalm 84:11](#) says plainly that God will not withhold anything good from the upright. Healing is good, so God will not withhold it.

[Psalm 145:19-20](#) says that the Lord fulfills the desire of those who fear him. If you are sick, you desire healing, don't you? God's will is to fulfill your desire.

[Matthew 7:11](#) says that God gives good things to those who ask him. Is healing a good thing? Of course! Therefore, God will give it to those who ask for it.

[James 1:17](#) shows another picture of God as the Giver of every good and perfect gift.

Jesus said in [Mark 11:24](#) that you can receive whatever you believe for when you pray. This includes healing. Jesus did not say that this would work for everything except healing.

If you're sick, is it your will to be healed? Jesus said in [John 15:7-8](#) that if you abide in Him and His words abide in you, you will ask what you will and it shall be done unto you. Therefore, if it is your will to be healed, and you let God's words abide in you, you know that you can be healed.

In [John 15:16](#), Jesus made it plain that God would give you whatever you ask for in His name. You can ask for healing in the name of Jesus and God will give it to you. It has already been laid up in heaven for you. You are receiving something that already exists in the realm of the spirit. God has already reserved it for you. He doesn't have to go do something new about your healing.

[John 16:23-27](#) contains yet another promise that you can ask the Father for anything in the name of Jesus and get it. That would include healing.

[Matthew 18:18-20](#) shows us that when people agree on something in the name of Jesus, He is there in the midst of them to bring it to pass. This would include healing.

[Romans 8:32](#) says that God freely gives you all things with His Son. “All things” includes healing.

Even if you never read a traditional “healing Scripture,” the facts shown above would be sufficient to let you know that you can ask God for healing and get it – because healing is a good thing!

Pre-approved for Healing

Ever get those credit card applications in the mail that say that you're pre-approved for a new credit card, car discount, or whatever? (Nowadays they are more likely say that you were "pre-selected" or "pre-approved to get this application" which is meaningless, of course, as they can still turn you down. It is like a flyer that says, "Our goal is 100% credit approval!" Does that guarantee that they will definitely approve you for financing? No, they were careful not to say that!) But they used to send notices of "pre-approved" credit cards. All you had to do was sign your name and send back the completed application. You were guaranteed to get the credit card, to say nothing of the right to have your supper interrupted for a while by telemarketers pitching "payment protection plans" to cover you if you lose your job, various insurance policies, shopping services, travel clubs, and so on, all administered through the same bank and conveniently billable to your new credit card.

If someone responded to such a pre-approved offer the way Christians act toward healing, he would:

- Send back the application with a list of good references who can vouch that he is truly deserving of this pre-approved credit card. "Joe has lived a good moral life. If anyone is deserving of this credit card, surely he is."
- Write a passionate letter pleading for the card. "PLEASE give me this card! If you do, I promise that I will rack up big bills with it. I will make only the minimum payments and help you build your next skyscraper downtown with all the interest I pay you. I will even make late payments after I come back from a long vacation to incur more charges and pad your coffers still more."
- Throw up his hands and say, "Well! If they really wanted me to have this credit card, they would just send it to me. I guess they really don't want me to have it."
- Say, "No way do I want this credit card. Sinful Sam down the street got this same offer. I'm insulted to be offered exactly the same terms as Sinful Sam."

You can't do a thing to deserve your healing. Jesus made you worthy to receive it. Jesus already paid a price so that you could be healed. You are pre-approved for healing.

I didn't receive my pre-approved credit card the last time I got one of those mailings. You know why? I didn't send in the application! That wasn't the credit card company's fault. The only reason I didn't get it was because I did not act on the pre-approved offer.

God already made provision for your healing when Jesus bled and died. You had not done a thing to please God. Your salvation was reserved for you while you were still in sin. Healing is available on a gift basis only. It is not a trophy for a handful of especially consecrated Christians.

The problem is not God, but modern philosophy and theology, as reflected in [Proverbs 32:1-6](#), which you may read now as long as you realize that the real Proverbs has only 31 chapters! (These verses aren't actually in the real Bible but people quote them as if they were!) The truth of the matter is that God will never say "no" to a request backed by His covenant. [1 John 5:14-15](#) makes this clear.

Some people even tell us that sickness is a friend and a blessing. If sickness is a blessing, instead of gifts of healings operating in the body of Christ, we should have gifts of sickening. Preachers should be heard saying, "There's a man in the third row, and God showed me that you are well. As I speak, God is blessing you with pain in – I think it's your lower back, but I could be wrong..."

Healing is available to you on the same pre-approved basis as salvation from hell. It does not become yours to enjoy until you respond to God's offer. The good news is that you can't be turned down when you send back your application in faith!

Saved!

When God says that His Word is His power unto *salvation*, what does He mean? We usually think of this in terms of being saved from hell, but the words used in the Bible for *saved* and *salvation* actually encompass more than that. Let's go on a little tour and see what else salvation encompasses.

One of the primary Greek words used for salvation is *sozo*. This is used in [Matthew 1:21](#), which says that Jesus shall save His people from their sins. [1 Timothy 1:15](#) tells us that Jesus came into the world to save sinners. Jesus said that whoever believes and is baptized shall be saved ([Mark 16:16](#)). So being saved obviously includes its traditional meaning of being saved from your sins.

The disciples in the boat used the same word when they asked the Lord to save (rescue) them in Matthew 8:25: "And his disciples came to him, and awoke him, saying, Lord, save us: we perish." Peter cried, "Lord, save me" when he began to sink while walking on water ([Matthew 14:30](#)). So we see that *save* can also mean *rescue*. Preservation in a general sense is indicated by 2 Timothy 4:18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." This again is the same word *sozo*.

Sozo is used in [James 5:15](#), where the prayer of faith shall save the sick. In this sense, the sick person will be healed. Jesus told a blind man, "Receive thy sight, thy faith hath saved thee" ([Luke 18:42](#)). Again, the word *sozo* means *healed* there. In [1 Timothy 2:15](#), where a godly woman is promised that she will be saved through childbearing, I believe that the meaning of that same word *sozo* is that she will be physically preserved through the process. (That particular verse is sometimes taken to mean something different; see [Notes on 1 Timothy 2:15](#).)

There are plenty of other cases where *sozo* means *healed*. Here they are. The underlined words in each passage were translated from the same Greek word *sozo*:

"For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." – Matthew 9:21-22.

"And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." – Mark 5:23.

"For she said, If I may touch but his clothes, I shall be whole." – Mark 5:28.

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." – Mark 5:34.

"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." – Mark 6:56.

“And Jesus said to him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.” – Mark 10:52.

“They also which saw it told them by what means he that was possessed of the devils was healed.” – Luke 8:36.

“And he said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.” – Luke 8:48.

“But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.” – Luke 8:50.

“And he said unto him, Arise, go thy way: thy faith hath made thee whole.” – Luke 17:19.

“If we this day be examined of the good deed done to the impotent man, by what means he is made whole...” – Acts 4:9.

“The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed...” – Acts 14:9.

We can see that God’s idea of what saved is [sozo] encompasses more than just avoiding hell when you die. You are not only saved from eternal damnation, but in God’s eyes, you are saved from various temporal troubles as well, including sickness. The next time you think about the fact that you are saved, think about all that this word means in the Bible! Realize that Jesus your High Priest is able to save you to the uttermost ([Hebrews 7:25](#)), not just save you from sin. Realize that you are more than just reconciled to God. Jesus Christ saves you on an ongoing basis! As Romans 5:10 says, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

Delivered!

You are delivered from the power (authority) of darkness and brought into the kingdom of God's dear Son ([Colossians 1:12-14](#)). God is not going to deliver you. You are delivered now. It has already happened. It is incorrect to pray that something will happen that has already happened. You do not need to pray for victory over the devil and his weapons. You have victory now. Do not ask God to deliver you from Satan's power. He did! You are in the kingdom of God's dear Son now. Thank God for that!

This is one of the simplest, yet least-acted-upon truths in the Church world today. Most Christians talk about how the devil is beating them up and how bad things are. They are unaware that the devil is getting his power from their mouths. Jesus spoiled principalities and powers ([Colossians 2:15](#)) and they have no legal right to dominate a Christian – until the Christian gives them that right with his mouth!

Do not talk defeat. Do not glorify the devil by exalting his alleged power over you as a believer. Talk about Jesus and how He set you free from Satan. Talk about the victory that is already yours in Christ. Talk about how you have been brought into Jesus' kingdom already and how He is Lord over every area of your life right now.

Satan is powerless until you authorize him to act with your mouth. He has no authority. You have the authority. Satan's game is to get you to use your authority against yourself. If you say that the devil is doing this and that to you and leave it at that, you have authorized him to act, and he'll surely take advantage of it!

You must stop saying that the devil is beating you up and doing all kinds of bad things to you, and start saying that you have been delivered from the devil's power. If you say that the devil is lording it over you, you are taking sides against the Bible. If you say that you are already delivered from Satan and that Jesus is Lord over every area of your life, you are agreeing with the Bible and thus with God.

Any fool can state physical facts. "It looks like the money won't come in. It looks like I'm going to die. It looks like the devil is winning." The man of faith looks beyond the facts just as the two faithful spies saw the giants in Canaan but affirmed that they were well able to go possess the land because God had promised it to them. The other ten spies talked about the giants, and talked Israel right out of the victory that would have been theirs. The giants did not keep the Israelites out of Canaan. The Israelites' unbelief of God's promises kept them out. They could have defeated the giants. God told them so. The giants did not defeat even one of them; they defeated themselves and dropped dead in the desert. If they had taken on the giants, the giants would have lost! The devil is no different from those giants in Canaan. He can't defeat you. You can only defeat yourself by doubting God and backing away without a fight.

Sickness is one area in which Satan lords it over believers today. Luke said that Jesus healed those who were oppressed of the devil ([Acts 10:38](#)). Sickness is part of the “power of the devil” over humanity. God says that you have been delivered from the devil’s power, which includes sickness. This is consistent with Peter’s statement, “By whose stripes you were healed ([1 Peter 2:24](#)). Jesus has made you free from the claims of sickness over your body. Satan has no right to exercise lordship over your body. Because Jesus paid for the redemption of your body as well as your spirit ([1 Corinthians 6:19-20](#)), Jesus is the rightful Lord over your body. The will of God should be done in your body. The will of Satan (sickness) does not have to be done because you have been set free from his power.

Do not ask God to deliver you from the devil’s power. Agree with God that you already are delivered from the devil’s power. Then act and talk like it. Once you get a revelation of this, it will be a key to victory for you in every area of your life.

Say What

The words that come out of your mouth control your destiny. They affect the realm of the spirit. They bring life or bring death. They can bring healing to your body or keep you sick. In fact, your confession of Christ or your failure to confess Christ out of your mouth determines whether you see heaven or hell when you die!

[Proverbs 18:21](#)

Jesus said that what you speak, believing, you will get. This promise in [Mark 11:23](#) is not restricted to good things. Jesus did not say that you would receive whatever you said believing as long as it was something good. Like a car, this principle also runs in reverse! If you believe the wrong thing and speak the wrong thing, you are guaranteed to receive the wrong thing. You can have faith in God, believe His words, and get what He wants you to have, but you can also have faith in the devil, believe his words, and get what he wants you to have.

There are two principles here. The first, in [Mark 11:23](#), is that you can speak to your obstacles in faith and make them leave. If you can speak to a mountain, it is surely easier to speak to cancer, heart trouble, etc., and command it to leave your body. You have the authority in Christ to do exactly that. If you believe this, you will speak to your bodily trouble, and it will have to obey your words.

We have usually emphasized death being in the power of your tongue as something negative that you use to hurt yourself. However, you should be glad that death is in the power of your tongue! You can speak DEATH to cancer or any other disease and kill it with faith-filled words!

Few Christians walk in the light of this fact, but we should raise our walk to meet the Bible standard rather than lowering the Bible standard to match our walk.

The second principle, in [Mark 11:24](#), involves receiving from God in prayer. This is another way to be healed. You believe that Jesus has paid the price for your healing and that healing is rightfully yours as a Christian. God doesn't have to do anything new; He already did all He needed to do when He sacrificed His Son. Now you receive this gift just as you received the gift of salvation from hell. If you believe that you receive it when you pray, you will have it, regardless of whether you notice any difference immediately.

The angels of heaven stand ready to back your words. In [Psalm 103:20](#) we see that angels obey God's words. If you speak God's words out of your mouth, the angels go to work to make sure that they come to pass. However, if you speak something else out of your mouth, the angels are handcuffed, and you can license Satan's forces to work against you!

In [Jeremiah 1:12](#), God says, "I will hasten my word to perform it." The Hebrew word translated *hasten* in the King James means to *watch out for*, not just to *hasten*. In other words, God is watching over His word to make sure that it comes to pass quickly. But where will that word come from? Out of your mouth! God's words are in the earth, but they do not benefit you until you speak them in faith.

You could not be saved until you confessed Jesus with your mouth. [Romans 10:9-10](#) says that you believe with your heart and confess with your mouth unto salvation. It works the same way with healing. You believe in your heart that God bought your body with the same atonement that saved you from sin ([1 Corinthians 6:19-20](#)). Then you speak that with your mouth, and healing manifests in your body.

Note that [Luke 12:8-9](#) says that your words decide whether or not Jesus confesses you before the angels! Your words determine your eternal fate! You are justified or condemned by your words ([Matthew 12:37](#)). Your words also determine your fate in this life.

How powerful can words be? Words made everything there is! Hebrews 11:3 says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Just as God's words framed this world, your words frame your world. So it is important not to get careless with your words. Proverbs 13:3 warns, "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."

It is important that your words line up with God's Word. According to God, you were healed by the stripes of Jesus ([1 Peter 2:24](#)). So it is always correct to say, "I am healed by Jesus' stripes." You agree with God when you say that. You do not agree with God if you say, "I am sick and it doesn't look as if things will get any better." You do not even agree with God if you say, "I believe that God is going to heal me." (That puts off into the future something that God has already provided for you!) You want to agree with God!

You are not lying when you say that you were healed by the stripes of Jesus, even though your body may not bear witness with this yet! You would be lying if you denied being sick. There is a difference. You are not denying that there is a problem in your body. You are simply stating a higher truth (your redemption) that will overrule the current physical facts about your body.

You may sometimes act like an unbeliever. You are still correct to state that you are dead to sin and living unto righteousness ([1 Peter 2:24](#)) even when you just acted like the devil incarnate. You can't deny that you sinned and that the physical evidence would seem to indicate that you are not even saved. But there is a higher truth that gives you victory over sin, and you are correct to say so. The more you affirm to yourself what you have in Christ and who you are in Christ, the more you will believe it and act like it. (If you want a good spiritual exercise, read [Who You Are and What You Have](#) and continually confess those things. It will improve your life. It certainly improved mine.)

It's easy to say, "I have received my healing" around church people of like precious faith. The real test is what you say outside of church! If you don't dare say that you have received your healing by faith, you really haven't received it. Out of the abundance of the heart the mouth speaks ([Matthew 12:34-35](#)). If you won't say it, you don't really have it.

[2 Corinthians 4:13](#) is a good indicator of who is and isn't in faith for healing. If you believe something, you will say it. If you won't say it, you don't really believe it yet. Listen to what someone says and you will soon find out what is in his heart. Out of the abundance of the heart the mouth speaks ([Matthew 12:34-35](#)).

A person who has truly received something that redemption has paid for will be in "praise mode" rather than "request mode." In general, it is good for you to live a life of praise and thanksgiving, as this is God's explicit will for you. ("Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." – 1 Thessalonians 5:16-18.) You may not have a full revelation of God's will for you in every area of your life, but you have a plain revelation of His will when it comes to this! I want to be in His will, don't you? Living in praise and thanksgiving mode will help you live a victorious life.

Psalm 107:1-2 says, "O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;". So here's a quick quiz that almost everyone in Word circles will flunk. If you are the redeemed of the Lord, what should you be saying? (a) The word "so" (b) That you are the redeemed of the Lord (c) That God is good and His mercy endures forever. Most faith people "know" that the redeemed are to SAY that they are redeemed (choice b), but that isn't the context. Choice (c) is correct within the context when you read both the verses in this passage. In other words, you are not just to confess that you are redeemed (which is not praise to God, though it's still beneficial to do that), you are to praise God for His goodness and mercy.

Your words can corrupt not only your success in life, but also your physical body! In fact, the words that come out of your mouth will defile you more than the food that you put into your mouth ([Matthew 15:11](#)). Speaking bad things about others will eventually make you sicker than living on soda, potato chips and chocolate bars. [James 3:2-6](#) contains a strong warning about the way that your words can set on fire the very course of nature in your life. But James also says that if you can control your tongue, you can rule your entire body. Don't let anyone talk you out of this glorious fact – you can rule your entire body with your mouth! In other words, you can make it obey you.

Think of it! If you speak right things with your tongue, you can stop yourself from getting sick. Kind words can even promote health in others. (See [Proverbs 12:18](#).) If you speak evil with your tongue, you can make yourself sick! This is no great revelation to most modern doctors, who have documented the links between bad attitudes and illness, but this point seems to be lost on many Christians today. (They wouldn't say some of the things they say if they really believed James!)

James also said that no man can tame the tongue. Does this mean we give up and let our tongue become the local sewer? No! There is a way to tame your tongue, but you cannot do it in your own natural strength. It's simple. You lay up God's Word in your heart. Jesus explained this principle in [Luke 6:45](#). Whatever is in your heart will come out. So the idea is to put the right things into your heart so that the right things will come out of your mouth.

This is not strictly a New Testament idea. [Joshua 1:7-8](#) makes it clear that this was an Old Testament practice as well – at least it was supposed to be!

This takes time. There is no shortcut. You must study God's Word and reflect upon it. Only then will it fill your heart and come out of your mouth.

The good news is that this works automatically. Try it and see! The more you put God's Word in your heart, the more it will just come out of your mouth naturally in the face of adversity. You won't have to "work it up."

See also:

[Healing Does Not Require Great Faith](#)

If Jesus Were to Appear to You...

If Jesus were to appear to you and say, "I have healed you. Healing is yours. You can receive it right now," what would you do? Would you doubt Him? Would you argue with Him that we never know what God will do? Would you tell him that He's wrong because no one can really do this faith stuff? Or would you take your healing? I hope that you would believe His words and take your healing.

Jesus is the Word ([John 1:1-2](#)). He has already told you that He has healed you ([1 Peter 2:24](#)). The written Word of God has just as much force as if Jesus appeared to you and said those things in person. The Bible contains God's words to you. It is a more sure word of prophecy than if you had a vision or a visitation. You could always dispute what you saw or heard in a vision, but the Word of God is forever settled in heaven ([Psalm 119:89](#)). You can always go back and verify what it says and be sure of it.

If you would receive your healing if Jesus said these things in person, you should receive your healing now because He has said those things to you personally through the Word of God. Failure to do so indicates that a vision would be more important to you than the written Word, which is a very dangerous attitude. Anything God says in the Bible has the same authority as it would if Jesus appeared to you and said it to you in person.

Think about it.

God's Mercy and Compassion

[Psalm 145:8-9](#)

One of the facts God stresses most about Himself is His great mercy. He declares that His mercy endures forever. See Psalm 136, verses 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25 and 26, for starters. (All these verses end with "for his mercy endures forever.") See Psalm 23:6: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." Psalm 25:10 says, "All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies." God "retaineth not his anger for ever, because he delighteth in mercy" ([Micah 7:18](#)). Lamentations 3:22-23 says, "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

Remember Jehoshaphat's singers who went out before the army? The victory was won by praising God. What in particular did they praise Him for? Was it "for His awesome power maketh even an H-bomb seem like a BB gun?" No. They sang, "Praise the LORD; for His mercy endureth for ever!" God wants you to know about His power, but He wants you to know about His mercy, too! Plenty of people who believe that God is all-powerful don't believe that God would be merciful enough to heal them. Actually, He is so merciful that He sent Jesus as a one-time sacrifice to provide the mercy of healing for anyone who wants it.

Do you know what they were singing about in Solomon's temple when the glory of God came in and the priests couldn't even stand up? "For He is good; for His mercy endureth for ever" ([2 Chronicles 5:13](#)).

In case you haven't gotten the gist of this yet, God is good and His mercy endures forever.

Because Jesus was God in the flesh, we should expect to see the same characteristics in Him. And we do.

In [Mark 1:40-45](#), Jesus was moved with compassion and healed a leper. He could not have done this to show off His power, because He told the leper not to tell anyone about his healing. This was an act of compassion on the man, not a publicity stunt.

In [Matthew 14:14](#), Jesus was moved with compassion and healed a multitude of sick people.

In [Matthew 20:30-34](#), Jesus had compassion on two blind men and healed them.

In [Mark 5:2-20](#), Jesus told the ex-demoniac go tell his friends how the Lord had had compassion on him.

In [Mark 9:17-29](#), the demonized boy's father asked Jesus to have compassion on them. Jesus cast the devil out.

In [Luke 7:12-16](#), Jesus had compassion on a dead man's mother and raised her only son from the dead at his funeral.

If Jesus was moved with compassion then, He is still moved with compassion today, because He has not changed ([Hebrews 13:8](#)). If He had compassion on the sick in His earthly ministry, He has compassion on you today if you are sick. Today He is your “merciful and faithful high priest” ([Hebrews 2:17](#)). If He were unwilling to heal you today, His mercy and compassion would have decreased since He walked the earth, and He would not be a merciful high priest to you.

Sometimes we can teach faith and leave people with the impression that our God “who is a faith God” is simply sitting up there with a faith meter, waiting to see when you will get your act together and believe His Word enough. That is a false picture. Yes, God is moved by faith, not by need, but He is very willing to help you walk in faith. He gave you His Word so that you could have faith and receive what is yours. He sent the Holy Spirit so that you might know the things that are freely given to you by God ([1 Corinthians 2:12](#)). The Holy Spirit will teach you all things ([John 14:26](#)) and guide you into all truth ([John 16:13](#)), including the truth about your healing. You have not just been left here to flounder around on your own, “trying” to believe God. You have His Word and His Helper!

God wants to help you receive your healing! He wants you to walk in everything that Jesus provided for you. What a waste it would be for Jesus to provide something that you never receive! That isn't God's will. God is more interested in your healing than you are. He paid a tremendous price to buy it for you.

God loves you and He cares about whether or not you get healed! He wants you to be in health and prosper, even as your soul prospers ([3 John 2](#)).

Because God is merciful and compassionate, we should be imitators of God ([Ephesians 5:1](#)) and be merciful and compassionate ourselves. As He is, so should we be in this world. Therefore, it is never an appropriate response to news of a sick brother to say, “Well, that's his problem; if he would just get in faith, he'd get healed!” We are to bear another's burdens and so fulfill the law of Christ ([Galatians 6:2](#)). This does not mean that you should bear the person's sickness, but it does mean that you should pray for the person instead of judging him. (You wouldn't ask God to heal him, but you would ask God to enlighten and strengthen the sick person.) You are part of the same Body as that person. When one part suffers, all suffer ([1 Corinthians 12:26](#)). You should never have a “That's his problem!” attitude. Be glad that Jesus does not have that attitude!

See also:

[Healing and Compassion](#)

Healing and Compassion

Would you like to see more “supermarket aisle” healings? I would. I’ve had the privilege to lay hands on some people individually in such public settings, but I’ve missed out on some good opportunities, too. I believe that as we are more moved with compassion as Jesus was (see [God’s Mercy and Compassion](#)), we will see more miracles. Jesus was moved with compassion, not with a desire to make His ministry more notable, and we need to be moved the same way.

If you see a sick person, it is easy to just say, “Glad that’s his problem, not mine!” But God’s compassion welling up in you can negate that fleshly attitude and help you see that person through God’s compassionate eyes. The Holy Spirit can help you realize that you have the ANSWER to that illness in the name of Jesus, so you can do something about it rather than just watch that person suffer.

Now I’m not saying that you should just go up to every sick person at the store and ask to lay hands on him because if people don’t know you, they can just dismiss you as a kook. But if you can strike up a conversation and make the person feel more comfortable around you, you may be able to work in the fact that Jesus paid for all of us to be completely well, just as you may be able to bring up the new birth.

I’m not going to preach this as doctrine, but I have times when God’s compassion for a sick person rises up so big in me that I just start bawling while I’m laying hands on the person. Every time that has ever happened to me, the person was completely healed. It wasn’t something I worked up; it was God’s divine compassion flowing through me. I got to experience briefly just HOW MUCH God loves the person and HOW MUCH God wants that person to be completely well – HOW MUCH God is “touched” by that person’s infirmities with the same compassion that caused Him to sacrifice His only Son so that everyone could be forgiven and healed.

Healing and the Prodigal Son

[Luke 15:11-32](#) contains the story of the prodigal son. We can learn many things about the nature of God from this story, some of which relate to healing.

We can see that the father (who represents God) had compassion on the backslidden son when he came to himself and repented. Sometimes a person is sick because he has consciously turned away from God, and once he repents, God heals him. When such a person receives a dramatic healing, the religious people can get very upset because they figure that if anyone deserved such a miracle, they did. Like the elder son, they miss the key point that the father made: "All that I have is thine." Healing belonged to them all along! All of God's healing ability was theirs for the asking.

There is no point leaving a healing crusade mad because the people you think of as spiritual "low life" get miracles while you don't. The same power is available to you! Sometimes a repenting backslider or sinner is more conscious of his need for God (and more humble) than you are, so he finds it easier to receive a gift from God. Thank God for good works, but your good works won't heal you. Healing is a gift that Jesus Christ purchased for you. Don't ever forget that! You didn't merit it. He gave it to you while you had still done absolutely nothing to please God and you were still in sin.

Don't be like the self-righteous elder son who was too mad to go enjoy the food and the music! He was only hurting himself with his attitude. All that God has is yours. The Scriptures tell us that you have been blessed with all spiritual blessings in Christ ([Ephesians 1:3](#)) and that God has already given you all things pertaining to life and godliness ([2 Peter 1:3-4](#)). Healing is yours. Get it for yourself, and don't get mad when someone else gets it. Rejoice with the person, because that's what God is doing!

God's Promises Have Conditions

It is a mistake to “claim” healing Scriptures without regard to their context. If you are not deliberately disobeying Him, you have a clear conscience to receive all of His precious promises ([1 John 3:21-22](#)). However, most of the “Healing Scriptures” we quote have conditions attached to them. The Bible never teaches that you can just live wrong on purpose and expect to walk in all of God’s blessings. It is instructive to review the conditions. As covered in an objection reply, we are not establishing [a gospel of works](#), but neither are we tempting God by ignoring His conditions while claiming His blessings.

In some cases, an Old Testament condition was fulfilled on our behalf because of what Jesus did. If a Scripture describes what will happen to the righteous, that Scripture applies to you because you are the righteousness of God ([2 Corinthians 5:21](#)). So you can claim such a promise without a perfect human track record of your own.

In [Exodus 15:25-26](#), the condition for having God keep you healthy was, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes.” As a believer, God treats you as if you HAD kept all His statutes, so you have “met” this condition to have God heal you.

[Exodus 20:12](#), [Deuteronomy 5:16](#) and [Ephesians 6:1-3](#) link long life with your honoring of your parents. This is still conditional, even as quoted in the New Testament.

In [Exodus 23:25-26](#), the condition was, “And ye shall serve the Lord your God...” Then God would take sickness away from you. If you serve Him today, you should expect the same.

In [Numbers 21:5-9](#), you could be healed of a fatal snakebite, but only if you steadfastly beheld the symbol of the crucified Christ. Today, you are promised immunity from snakebites as a Christian ([Mark 16:18](#)).

In [Deuteronomy 5:33](#), the condition was, “Ye shall walk in all the ways which the LORD your God hath commanded you...” to live long and prosper. Today God treats you as if you had always walked in all His ways under the Law.

In [Deuteronomy 6:2](#), the condition for long life was, “That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee...all the days of thy life....” It is still a choice to fear the Lord, but you have the same right standing as far as keeping commandments as you would have if you kept all of them.

In [Deuteronomy 7:12-15](#), God promised to take sickness from you “if ye hearken to these judgments, and keep, and do them.....” Today we still need to have ears to hear the Word, but God will treat you as if you kept all His judgments.

In [Deuteronomy 11:8-9](#), prolonged days were promised under this condition: “Therefore shall ye keep all the commandments which I command you this day....” Once again, God treats you as if you had kept all the commandments based on your righteousness in Christ.

In [Deuteronomy 11:18-21](#), long life was available under this condition: “Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates....” This means constantly keeping God’s Word before you! How many sick people ignore this principle and just think God should wave a wand and heal them while they watch soap operas in the hospital! The general idea still applies that you will lengthen your life if you give heed to the Word.

In [1 Kings 3:14](#), God promised lengthened life “if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk....” As a believer, you are treated as one who has kept his statutes.

In [Job 5:26](#), the promise of long life is linked to being one whom God corrects (Job 5:17: “Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:”). In the New Testament, we need to pay heed to God’s correction because it is for our benefit ([Hebrews 12:5-13](#)).

In [Psalm 34:11-14](#), the promise of many good days is for you when you “Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.” We are exhorted to keep our tongues from evil in the New Testament as well, letting no corrupt word proceed from our mouths ([Ephesians 4:29](#), [James 3:10](#), [1 Peter 3:10-11](#)). We should expect many good days if we meet this condition.

In [Psalm 41:1-3](#), the giver to the poor is promised strengthening on his sickbed. [Isaiah 58:6-11](#) talks of speedy health to the one who helps the poor. While healing is part and parcel of the New Covenant, you cannot claim these promises unless you give to the poor.

In [Psalm 84:11](#), God withholds no good thing from those who walk uprightly.

[Psalm 91](#) is full of protection promises. However, the following conditions are stated:

“He that dwelleth in the secret place of the most High,” “I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust,” “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation,” “Because He hath set his love upon me,” “because He hath known my name.” If you aren’t doing and saying what this Psalm says to do and say, you don’t qualify for the benefits.

[Proverbs 3:1-2](#) is yet another passage promising long life if you “forget not my law; but let thine heart keep my commandments.” God will treat you as if you DID keep all His commandments, but it is still a good idea to remember His Word.

[Proverbs 3:7-8](#) says health comes when you “Be not wise in thine own eyes: fear the LORD, and depart from evil.” [Proverbs 10:27](#) contains a similar thought. These promises only apply if you meet the conditions.

[Proverbs 3:16](#) and [Proverbs 9:11](#) say that long life comes from wisdom. These promises don’t apply to the unwise, even today.

[Proverbs 4:10](#) says that when you hear and receive God’s sayings, you’ll live long. [Proverbs 4:20-22](#) promises health to all your flesh when you “attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart.” These are still conditional promises.

In [Isaiah 40:29-31](#), renewed strength is promised under the condition that you “wait upon the Lord.”

That was under the Old Covenant. What about our New Covenant? Does it have conditions, too?

That favorite “faith” verse [Mark 11:24](#) is immediately followed by teaching in the next two verses that you must forgive – it’s part of the instructions for the New Testament prayer of faith. (See [Mistake: Unforgiveness](#) for that passage.)

[1 Timothy 2:15](#) promises that a woman will not die in childbirth – but only if she and her husband continue in faith, holiness and sobriety.

[1 Peter 3:10-11](#) echoes the language of [Psalm 34:11-14](#) and basically says that if you want to live a long time, watch your mouth.

[3 John 2](#) expresses God’s desire for you to be in health, but notice that it is “as your soul prospers.”

Some Corinthians failed to walk in healing despite their knowledge and willingness to flow in manifestations of the Holy Spirit. They were judged for their irreverence toward the Lord’s Supper. If you want to walk in health, making light of communion and treating it as ordinary food and drink is not the way to go! That is an insult to Jesus.

We are not “redeemed” from the blessings promised in the Old Covenant in our new and better covenant, but you must realize that some of the blessings had conditions, so they cannot just be “claimed” independently of those conditions. If you ignore God’s Word, are a miser, are wise in your own eyes, and generally don’t fear the Lord (in the reverential sense), you have no right to claim any of the promises listed above that depend on those.

See also:

[To What Extent Can We Claim Old Testament Healing Promises?](#)

Do You Really Believe in Healing?

Many churches say, “We believe in healing,” but they don’t believe in healing in a way that will help anyone receive it. Many times, what they mean is, “We believe that God heals today, but we do not believe that God wants to heal everyone of everything in every case.” Or perhaps they mean, “We believe that God heals today through the gifts of the Spirit, but we do not believe that healing was provided in Christ’s atonement.” I submit to you boldly that if you don’t believe that healing was provided in Christ’s atonement, you have insufficient faith to be healed. If you aren’t sure that God is willing to heal everyone, you can never be sure that God is willing to heal anyone.

This is not a little side point. It is a monumental, major big deal. It makes the difference between getting healed and staying sick.

If you don’t believe that Jesus was made sick in your place to redeem you from sickness, you have no basis for faith for your healing. Faith and question marks are incompatible. If you doubt that you receive your healing when you pray, you have failed the qualifications to receive from God in [James 1:5-8](#), and you must not think that you will get anything from God. (Don’t get mad at me for saying that; I’m just quoting James!)

If you cannot support your belief for your healing with Bible verses, you are not in faith. Faith comes by hearing the word of God. It’s that simple. Faith must be based on a specific promise or statement of God. It is not a free-floating attempt to believe something without regard to God’s Word.

If you don’t believe that healing was provided in Christ’s atonement, you cannot be sure that God ever wants to heal anyone in particular, including you. By your “logic,” your only choice is to try to get a special revelation from God of whether or not He wants to heal you, and whether or not He wants to do it now. This is doomed to fail, because God has already given you His Word on the matter, and you cannot expect a special revelation of this any more than you can demand a special revelation of whether God wants you to walk in love. You have no sure way to minister to the sick if you believe that God can make exceptions. If He can make sovereign exceptions, you can’t be sure that God wants to heal any particular sick person on whom you lay hands. You are ministering in hope but not in faith. You can’t possibly fulfill [James 5:14-16](#) and pray the prayer of faith, because faith is based on the Bible.

If you do get anything from God without believing that Christ took your sicknesses to redeem you from them, you may lose your healing and not get anything the next time you need healing. You will have no Scripture to confront the devil with when you are attacked, which you will be, just as surely as you are reading this. You need Scripture, not just prayer, to run the devil off. If you can’t respond the way Jesus did to the devil’s attacks – by saying, “It is written” and quoting what is written – you are firing blanks at the devil and he knows it.

I am not trying to be mean by making this point so boldly. I want to shock you into reality so that you don't kid yourself about where you stand for your healing. Unless you have Biblical proof that you can receive healing from God now, you are not in faith and you are in no position to get healed. This needs to be presented boldly because so many people think they're in faith for healing when they're not, and then we who preach healing as a covenant right get a bad name because "So-and-So was really in faith for his healing and he died anyway." That is why we must preach boldly that Christ bore both sin and sickness. A watered-down gospel designed to please men (even Christian men) will have watered-down results. Don't think that you'll get along with everyone when you start preaching this. People will fight you for their "right" to stay sick.

But when you know that Jesus bore your sicknesses for you, you understand that you do not need to bear sickness in your body. You understand that sickness is illegal and that it is trespassing in your body, which is a blood-bought member of Christ. You know that you were healed by a completed act that cannot be nullified by the sum total of the devil's attacks or pallets of anti-healing books. You know that because God has legally healed you already, He will have only one possible answer for you – "YES" – when you come to Him to receive that healing. You know that God not only paid for your healing, but He is currently offering it to you. He doesn't have to whip something up or do anything new for you. The work, as Christ declared, is finished. You need only receive what is already offered to you freely.

In short, you "know that you know" that total physical healing belongs to you as a Christian, and that you don't have to settle for anything less. You can boldly declare your healing before God, the devil and people alike.

If this is not what your church teaches, it does not really believe in healing. If this is not what you believe, you do not really believe in healing. Check yourself. The test is simple: Can you declare on the basis of God's unchangeable Word that you have the right to receive your healing now with no possibility that God will turn you away? You can only believe that healing is for you if you believe that healing is for all, and you can only believe that healing is for all if you believe that healing was included in Christ's atonement.

Sure, you and your church may have sporadic success getting the sick healed through God's mercy and through the gifts of healings and working of miracles and special faith talked about in [1 Corinthians 12:8-11](#). But you won't be very successful in the long run unless you give people something to trust other than the gifts of the Spirit. People need to know that healing is legally theirs because Christ bore their sicknesses and diseases in their place. Anything short of unqualified preaching of this part of the gospel will result in wavering, doubting and unbelief on the part of the people, which in turn will result in many people staying sick because they are improperly instructed.

I urge you to find a church that boldly and explicitly declares that Christ purchased healing for everyone of every disease and says so in its official statement of doctrine. (But beware: There are churches that have this in their official statement but don't preach it from the pulpit anymore!) Some churches resort to a watered-down statement to the effect that "divine healing operates today," but you could agree with that if you believe that God only is willing to heal in some cases, which means you don't have a solid basis for receiving healing. This may be an attempt for "unity" so that people who believe that God can heal but may not choose to do so right now can become full members of the church by agreeing to the statement of "faith." However, there will not be a real unity of the faith in that church unless the members agree that healing is paid for and available to all today.

Suffering

No one likes to talk about suffering, and this probably wasn't the first message you clicked. But it is important for you to know what the Bible says about suffering as a Christian. There is so much foolish talk out there that claims that Christian suffering includes sickness. I won't leave you hanging until the end – suffering as a Christian has nothing to do with being sick. Yes, sickness is suffering, but you don't have to be a Christian to suffer that way. Plenty of sinners suffer sickness and receive no spiritual benefit from it. Being persecuted for your faith is the suffering referred to in the New Testament. You are redeemed from suffering from sickness, but you are not redeemed from suffering persecution.

Suffering for the sake of the gospel is a good thing, not a bad thing. Paul's desire was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" (Philippians 3:10). He warned Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). These verses are probably not on your refrigerator, but they are just as true as the ones we all like.

1 Peter 2:19-20:

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, that is acceptable with God.

There are many verses in the Bible about suffering, but not a single one of them says that you have to suffer sickness, or even implies that you have to suffer sickness. There are sufferings in this world because Satan rules over unsaved men. They act like Satan, who is out to get you. Read Paul's lists of sufferings and you'll see that sickness is notably absent. (See the answer to the objection on [Paul's thorn in the flesh](#) if you think his thorn was an illness.)

Here are Paul's "sufferings:"

Stripes, imprisonments, tumults, labors, watchings, fastings – 2 Corinthians 6:5

In abundant labors, in stripes above measure, in prisons more often, in deaths often, beaten 39 times on five different occasions, beaten with rods three times, stoned once, shipwrecked three times, spending a day and a night in the water, on frequent trips, in danger from waters, robbers, his own countrymen, the heathen, in perils in the city and the wilderness, in the ocean and among bogus brethren, in weariness and painfulness, watching often, hungering, thirsting, fasting, being in cold and nakedness – 2 Corinthians 11:23-27

You won't find illnesses on this list, although you'll find just about everything else. (If you think *painfulness* is where you'll find illness, you haven't checked the word in a concordance. You may discover this word's meaning in the reply to the [Paul's Thorn](#) objection mentioned above.)

Yes, you will suffer in this world. Jesus suffered many persecutions, and the servant is not above his master. However, like Paul in one of the verses quoted above, you are to share in Christ's sufferings, not in sufferings that Christ did not suffer. Jesus never suffered sickness until His atonement, when He suffered our sicknesses. You could not possibly share in Christ's atoning sufferings for mankind. The only one of Christ's sufferings that you could suffer is persecution.

See also:

[Objection: All Christians Are Clearly Told that They Will Suffer in this Life](#)

[Objection: God Sometimes Heals You Only after He Has Let You Suffer a While \(1 Peter 5:10\)](#)

[Objection: We Need to Fulfill What Is Left of Christ's Sufferings in the Earth \(Colossians 1:24\)](#)

Job Explained

The book of Job presents people with plenty of problematic passages. There have been different points of view about many of these passages for a very long time. Even today's "faith teachers" and "grace teachers" offer many different and conflicting views about what the book of Job shows us. So we will look at the book of Job IN DEPTH and see what we can conclude from it.

As a young Christian, I got healed from allergies I'd had all my life after reading and believing the book of Job! The entire Bible is the "word of faith" ([Romans 10:8](#)), so it ALL must stir your FAITH if you divide it properly. God did not write 65 books of the Bible to build your faith and then write a 66th book (Job) to tear down your faith and get you into unbelief! Job settled some things for me about sickness and healing, and it should do the same for you.

The Most Important Thing about Job

Before we delve into some of the nitty-gritties about the book of Job, I want to say up front that YOU CANNOT BE ANOTHER JOB under the New Covenant. In fact, there are statements within the book of Job itself that make this clear! So if you have any fear that what happened to Job could happen to you and that it could be God's will for you to suffer like that, rest assured that it's impossible!

Satan made Job sick. Under the New Covenant, we are redeemed from Satan's kingdom ([Colossians 1:13](#)) and all the junk that it has to offer. You have authority over all of Satan's works ([Luke 10:19](#)), including all the things that he did to Job. YOU can resist Satan and make him flee ([James 4:7](#), [1 Peter 5:8-9](#)). Jesus was manifested to DESTROY the works of the devil ([1 John 3:8](#)), including EVERYTHING that he did to Job. Healing is an essential part of the New Covenant (as shown throughout this book). Job did not have the New Covenant. You do. What happened to Job would never have happened to him if he were under the New Covenant, and those calamities do not have to happen to YOU.

Summary of the Book of Job

Job is a long book, but it can be broken down into some essential parts. Here are the key passages that we will deal with.

Job 1:1:

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

So we see that Job was righteous as far as one could be before either the Old Covenant or the New Covenant. There is no indication of any OLD Covenant (the Law of Moses), let alone the New Covenant, in the entire book of Job, so we can safely assume that Job lived before the Law of Moses was given. There is a descendant of Issachar named Job in Genesis 46:13 (“And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.”) but that is too thin to use as evidence that Job lived at that time. After all, there are 3 different people named Ananias in the New Testament – a liar, a nasty high priest, and a godly disciple who laid hands on Saul who became Paul. Obviously the high priest and the disciple couldn’t be the same person as the liar, because the liar dropped dead before the other passages! There was even a Jesus who was called Justus ([Colossians 4:11](#)) – this was not the same Jesus who died on the cross even though he had the same name. So we can’t date Job by his name, but I think it’s safe to date him by the absence of the Law of Moses. If that Law had been given, Job could have appealed to its healing provisions as a righteous man and received immediate healing from what Satan did to him.

We know that Job considering cursing God a horrible thing:

Job 1:5:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job appeared to be a worry-wart about this issue, but it is never mentioned that his behavior was sinful. Otherwise, Job wouldn’t be the upright man that Scripture says that he was.

This passage is further confirmation that Job predated the Law of Moses, as he offered burnt offerings despite there being no indication that he was any kind of priest or that he went to any priest or tabernacle to present his burnt offerings.

Now comes an interesting conversation in heaven between God and Satan.

Job 1:6-12:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought?

Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

We will return to this passage in more detail later.

Then follows a series of sudden calamities caused by Satan.

Here is God's account of Job's action after his loss of his children and livestock:

Job 1:20-22:

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.

Satan was sure that his destructive actions would cause Job to curse God, but Job worshipped and blessed God instead. We will come back to the issue of whether what Job said was really true.

This leads to "round two" of the discussion in heaven:

Job 2:1-6:

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

At this point, Satan smites Job from foot to head with "sore boils." But Satan could still not get Job to curse God. Even Job's own wife incited him to do it, but he still would not:

Job 2:9-10:

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

This was similar to his first response. Again, we will come back to the question about whether Job was right about receiving evil from the hand of God.

At this point, “Job’s Comforters” arrive on the scene – his friends Eliphaz, Bildad and Zophar. At first they don’t say anything, but eventually they begin to express their opinions about Job’s condition. In general, their opinions aren’t very nice. They pretty much boil down to saying that Job was not as righteous as he appeared (and actually WAS) and that God was punishing him for his sins. That was obviously NOT the case, but it didn’t stop his loquacious friends from filling up a lot of chapters with their haranguing. In between their rather discomfoting discourses, Job defends himself with some chapters of his own opinions. Job obviously has no personal knowledge of Satan’s existence, so he blames everything that happens on God – like many people today, regrettably including many Christians! Job’s statements are fully of complaints about what “the Almighty” has done to him.

During this time, these statements can be considered:

Job 3:25-26:

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Here it is obvious that Job was EXTREMELY worried that things like the ones that he was experiencing would happen to him. Even while he was still prosperous, he did not feel safe or at rest because of his fear.

Some translations make the second of the two verses above say something like the NKJV (“I am not at ease, nor am I quiet; I have no rest, for trouble comes”). In other words, they allude to a present condition. In fact, that is the rule more than the exception. Young’s Literal Translation agrees with the old King James Version (it’s interesting how often that is the case in such circumstances): “I was not safe – not was I quiet – Nor was I at rest – and trouble cometh!”

So a look at the Hebrew verbs is in order to see what tense they are. All 3 of the verbs having to do with being in safety, having rest and being quiet, are in the “perfect” tense. This means that they describe past completed action. So we’ll have to go with the KJV and Young’s on this one and conclude that the second verse complements and emphasizes the first verse about things that Job greatly feared. He was in fear when there was no natural reason for him to be in fear.

So while Job enjoyed great material prosperity, he lived as a prisoner of fear. Why would he be so afraid of losing everything? Part of the reason well could be that Job had no covenant with God that guaranteed that he did not HAVE to lose everything. Job knew it, and Satan seemed to know it too, because Satan had complained about the hedge that God had put around Job.

We get some idea of the duration of Job’s suffering below:

Job 7:3:

So am I made to possess months of vanity, and wearisome nights are appointed to me.

So we see that Job’s trials appear to have happened over a number of months, not years.

Job then asserts that if there were only a daysman – a mediator – then his troubles would be over at once:

Job 9:32-35:

For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us, that might lay his hand upon us both.

Let him take his rod away from me, and let not his fear terrify me:

Then would I speak, and not fear him; but it is not so with me.

In all this, Job actually seems to have a glimpse of Jesus who is to come – but He hasn't come yet, so Job cannot call on Him. Consider the following amazing verse:

Job 19:25:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

As the book progresses, Job accuses God more and more of being unfair, but he never gives Satan the victory he wanted – he never curses God.

After much ranting from everyone involved, a new person named Elihu comes onto the scene in Chapter 32. He was also upset that Job did not justify God but he justified himself, and he was none too pleased with the “advice” given by Job's three friends.

Job 32:2-5:

Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

Now Elihu had waited till Job had spoken, because they were elder than he.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

The following passage may not seem relevant at first, but I'm including it because it does come into play in an important way later in this discussion:

Job 32:15-17:

They were amazed, they answered no more: they left off speaking.

When I had waited, (for they spake not, but stood still, and answered no more;)

I said, I will answer also my part, I also will shew mine opinion.

This next passage will become important to our discussion. It is still Elihu speaking.

Job 33:19-25:

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
Yea, his soul draweth near unto the grave, and his life to the destroyers.

If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his
uprightness:

Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
His flesh shall be fresher than a child's: he shall return to the days of his youth:

In chapters 38 and 39, God answers Job out of a whirlwind. In this section, God basically tells Job that he is "in over his head" with his accusations. His basic challenge is, "Who are YOU to say such things about Me?" Then we read:

Job 40:1-4:

Moreover the LORD answered Job, and said,
Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

Then Job answered the LORD, and said,
Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

God then speaks again out of the whirlwind for the rest of chapter 40 and all of chapter 41.

Job finally realizes that he was speaking wrong things about God, and he repents:

Job 42:3:

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not;
things too wonderful for me, which I knew not.

Job 42:6:

Wherefore I abhor myself, and repent in dust and ashes.

Here is the result, which will be the matter of considerable commentary later:

Job 42:7-11:

And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

The last verse above is possibly the most difficult verse in the Old Testament. We already read that Satan was the one who afflicted Job, yet this verse appears to state categorially that the LORD had brought the evil upon Job. This verse is the cause of much theological hand-wringing, and we will look at it from a number of angles to try to determine the best way to interpret that verse, which may or may not mean just taking it at face value. We'll deal with a lot of other questions first before we tackle the question about this verse, which is the hardest of them all.

Job then lived another 140 years with double what he lost (as we saw above):

Job 42:16:

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

The fact that Job lived 140 additional years is an additional hint that Job lived well before the Law of Moses, when lifespans tended to be much shorter. The fact that Job's friends came with burnt offerings without anything to do with any priesthood, tabernacle or altar would be additional proof that this account predates the Law of Moses.

The book of Job leaves us with some important but difficult questions to answer. But first, let's look at how YOU can use the book of Job to encourage yourself if you are sick!

Important Information from Job for the New Testament Believer

The first truth we learn is that Satan was the Sickener and God was the Healer. Satan made Job sick (though apparently after God allowed it – we'll get to that later!), and God undid everything that Satan did.

The second thing we must consider is that under the New Covenant, we have authority over Satan and his works, so we CANNOT be in Job's situation today.

Third, Job realized that if there were only a mediator between himself and God, he knew that his sicknesses would have to be taken away immediately. Under the New Covenant, [1 Timothy 2:5](#) tells us that we DO have such a mediator today – the Man Jesus Christ! Thus, any sickness YOU have should be gone immediately because you have the Mediator that Job could only wish that he had.

Fourth, Job knew that his Redeemer lived, and that he would stand in the latter day on the earth. Job seemed to have had a divine glimpse of Jesus who was to come – someone who was alive when Job was alive, but who would still be alive during the latter days on the earth! Today we know that this Redeemer is the Lord Jesus Christ. Job could not call on Him because he did not live in the latter days on the earth. However, we who DO live in the days after the Redeemer came can enjoy redemption! After all, that's what a Redeemer does – he redeems people. Christ has REDEEMED us from the curse of the Law ([Galatians 3:13](#)), so He clearly fits the part of the Redeemer that Job somehow saw afar off.

Fifth, Elihu also seemed to have a glimpse of this Redeemer. He knew that if someone would be a ransom, others would be delivered from going to the pit (hell), and would be physically healed as well! We know that Jesus was our ransom for sin. Isn't it interesting that even some guy in the book of Job had more insight into the fact that redemption would bring physical healing than most Christians have today?

It was based on this knowledge that I was emboldened to “believe and receive” my healing from what had been lifelong allergies. I realized that I HAD a Mediator who HAD redeemed me from going down to the pit, so I had the right to have MY flesh healed! Those allergies left and never came back! Faith came to me by hearing the Word of God – the book of Job!

I encourage you to reflect on these same themes so that you can enjoy the same results that I did, and still do!

The Tough Questions Presented by the book of Job

Now we will get into the thorny issues involved in the book of Job! You've probably considered some of the obvious questions already, probably before you started reading this book. Some of these questions affect each other. Let's list all the questions first, and then we'll tackle them one by one! We'll allow for the possibility that there may be MORE THAN ONE correct answer in certain cases! Also, some apparently correct answers might have to get changed in the light of a later question, and we may have to add a new answer that we didn't consider before, as you'll see!

Question 1: Which parts of the book of Job contain authoritative DOCTRINE?

- 1A) The entire book
- 1B) Only the parts told by the narrator and the speech attributed to God Himself.
- 1C) The narrator's parts, God's words and Elihu's words.
- 1D) The narrator's parts, God's words, and only CERTAIN parts of what everyone else said.
- 1E) The narrator's parts, God's words, Elihu's words and only CERTAIN parts of what everyone else said.

Question 2: What does the phrase "Hast thou considered my servant Job" mean?

- 2A) Knowing that you like stealing, killing and destroying, I'm pointing out Job to you as your next target.
- 2B) Have you noticed what a godly man Job is?
- 2C) Have you set your heart on targeting Job with calamities?

Question 3: Why did God tell Satan that he could afflict Job?

- 3A) It was God's will to put Job through a trial and He used His created being Satan to do it.
- 3B) Job had torn down the hedge of protection that God had put around him through his great fear.
- 3C) Satan already had the right to afflict Job, but Satan didn't realize it until God told him that he did.
- 3D) God was "showing off" Job to Satan and Satan wanted to "make a wager" that he could make Job curse God, which God went along with.
- 3E) Job had no healing covenant, so God had no choice but to give in to Satan's wishes for a season.
- 3F) It was God's way of tempting Job to sin to see if Job would give in to sin or "pass" the test.

Question 4: Did Satan actually win an argument with God?

- 4A) Yes, he persuaded God to go along with the idea of afflicting Job when God would have blessed him.
- 4B) No, because Satan told GOD to afflict him and God wouldn't do it, though he allowed Satan to do it.
- 4C) No, because Satan's argument was that Job would curse God, but he never did.

Question 5: What do the words "although thou movedst me against him, to destroy him without cause" mean?

- 5A) You successfully persuaded me to destroy Job even though there was no cause for it.
- 5B) You tried to persuade Me to destroy Job, but you tried in vain.
- 5C) You tried to get ME to do your dirty work and act like you, but your efforts were in vain.
- 5D) You got my permission to afflict Job, but you still couldn't get Job to allow his own destruction by cursing Me.
- 5E) I took down part of the hedge around Job in response to your challenge because Job has no covenant to be exempt from your actions, but he still wouldn't give up his integrity by cursing Me. Therefore, your challenge to Me was in vain.

Question 6: What happened to Job's hedge of protection that God had put around him?

- 6A) There never was one – Satan was either misinformed or lying, which would be nothing new.
- 6B) Job tore it down himself through his great fear (3B above).
- 6C) God took it down Himself, which allowed Satan to attack Job.
- 6D) God had already taken it down but Satan didn't realize it yet.
- 6E) Because there were no sacrifices that covered or washed away sin back then, the fact that Job had ANY sin in his life meant that Satan could demand that God withdraw the hedge on demand.

Question 7: Why does the Bible say that Job was not sinning when Job said that God had done the bad things to him?

- 7A) Job had no way of knowing that there was a personal devil, so God gave him a pass on that matter even though Job was wrong.
- 7B) God really WAS the one responsible for it all, so Job was completely right.
- 7C) Though Satan was responsible, God DID have some responsibility because He let Satan do those things.

Question 8: Job had to repent of his words, so how could God say in Job 42:7 that Job had spoken what was RIGHT?

- 8A) Job was wrong, but he was LESS WRONG than his three friends.
- 8B) Job did say SOME things that were right along with all the false accusations against God.
- 8C) Job was right that he needed to repent in dust and ashes, realizing that he had spoken things that were "above his pay grade."

Question 9: Why does Job 42:11 say that the Lord had brought all the evil upon Job?

- 9A) It was a bad translation in the King James Version that was fixed by other translations.
- 9B) The Hebrew only indicates that the Lord ALLOWED it, but not that He actually BROUGHT IT.
- 9C) By giving Satan permission to afflict Job, God actively DID cause Job's woes, though indirectly.
- 9D) The narrator is simply expressing the view that Job's friends had without agreeing with it.

Job through a New Testament Lens

Before we start answering these difficult questions, I will make a general observation about "faith preachers" and "grace preachers" (I'd include myself in those descriptions) when we try to resolve the inherent difficulties in the book of Job. I think that most of the time we try to read the book of Job through a New Testament lens. In others words, if Job were around today, what would things be like? But you can't rightly divide Job that way. Job did not live under the New Covenant, and he didn't even live under the Law of Moses. This is a man who did not have the protections and promises that we enjoy today.

Of course, the BIG sticking point for any “faith preacher” or “grace preacher” is that we want to make God look as good as possible (so that we can still say that He is good all the time) and pin everything on Satan. After all, if God were complicit with all this, that would tend to make us think that maybe God isn’t so good some of the time! So we shudder at the notion that God would even passively go along with anything that would steal, kill or destroy. We know from the New Testament that Satan is the one who steals, kills and destroys ([John 10:10](#)), and we have nothing in the book of Job to contradict that. But imagine the howls if someone in our church got seriously ill and we announced that “the Lord” had “allowed” Satan to do it, and you asked the congregation to console the person for “all the evil that the Lord had brought upon him.” You wouldn’t be pastoring that “faith church” or “grace church” for long! Should we just keep preaching faith and grace, cross our fingers and hope that nobody ever asks us what [Job 42:11](#) means because we have no answer ourselves?

Keep reading – this is going to be interesting! Let’s start tackling these questions!

Question 1: Which parts of the book of Job contain authoritative DOCTRINE?

1A) The entire book

This is the “easy” answer. “The entire book of Job is inspired Scripture, so EVERYTHING in it is doctrinally right because it’s all God-breathed!” But that statement is simply not true! No, I’m not a Bible-inerrancy-denying heretic! You may be confusing the following 2 statements:

1A1) Everything in the Bible is true.

1A2) Everything anyone said in the Bible is true.

The truth is that 1A1 is true, but 1A2 is false! The Bible has plenty of passages where it says truthfully that someone stated something, but the words in the person’s statement were false. For example:

Matthew 16:21-22:

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

The Bible is TRUE because it records that Peter made the FALSE statement that he did. He truly made it, and it was truly recorded, but certainly wasn’t true that these things would never happen to Jesus, because they all DID happen to him.

1 Samuel 17:44:

And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

It is TRULY RECORDED that Goliath said this to David, but Goliath’s actual words were not true – Goliath was the one that ended up dead, not David.

Thus, when we see that one of Job's statements is truly recorded, that does NOT necessarily mean that we can treat it as DOCTRINAL TRUTH. We can only know that it is the absolute truth that Job said those words. Job also said that he would return naked to his mother's womb, and there is certainly no indication that he ever did! (That would be a real miracle!) His words are recorded, but they are not true. So when we read Job's other statements, we have to be careful. We will assume for now that we should follow these guidelines for Bible interpretation (I'll refer to this as the Narrator Rule):

1. If the narrator of the book declares something himself rather than quoting someone else, that statement can be taken as absolute truth.
2. If the narrator of the book quotes someone's words, those words MAY OR MAY NOT be true, but it is definitely true that the person said those words.

If Job's three friends had spoken TRUTH, God and Elihu would not have gotten mad at them. If Job had always spoken truth, he would not have had to repent in dust and ashes in the last chapter!

Therefore, answer (1A) is a bust – we cannot take everything in the book of Job to be doctrinal truth.

1B) Only the parts told by the narrator and the speech attributed to God Himself.

Because God cannot lie ([Numbers 23:19](#) and elsewhere), any statement God makes should be considered truth. Even then, what He says may be the truth UNLESS someone changes. For example, He had Isaiah prophesy that Hezekiah would die, but after Hezekiah's repentance, God withdrew that prophecy, which was through the mouth of Isaiah ([2 Kings 20:1-7](#)). He replaced it with a promise of 15 more years ([2 Kings 20:8](#)).

A similar thing happened at Nineveh where God predicted its destruction within 40 days :

Jonah 3:4:

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

But when the people of Nineveh changed, God changed the outcome:

Jonah 3:10:

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

God never puts out DOCTRINE and then retracts it or replaces it under the same covenant. But a prophesy may be retracted in some cases. There's a difference.

God wasn't prophesying things in Job chapters 38 through 41, so all statements that He made in those chapters can be taken as absolute doctrinal truth.

So this answer SO FAR seems like a good answer. The question is, are there OTHER parts of the book of Job that could be considered doctrinal truth as well? If not, we might have to void some of the Messianic foreshadowings, and we don't want to do that if we don't have to.

1C) The narrator's parts, God's words and Elihu's words.

Because God rebuked the original Three Comforters, we can safely assume that they did not speak pure truth.

This could get disappointing for faith preachers, who would like to be able to quote the following as a favorite have-what-you-say doctrinal passage. You may have come across this in a faith book at some point, where the "payoff verse" is the last one:

Job 22:21-28:

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

Now the fact that they were rebuked doesn't mean that EVERYTHING they said was wrong, but it's dangerous to make ANY doctrinal statement using a quote from one of Job's rebuked 3 comforters. That's why I didn't include the passage above in the [Say What](#) article about speaking things.

However, God never rebuked Elihu for saying anything wrong. It was Elihu who spoke the beautiful "deliver from going down to the pit; I have found a ransom" prophecy mentioned earlier. He also said, "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures" (Job 36:11). Obviously, as faith preachers, we should like Elihu! He had more of a handle on the idea of godly prosperity than the vast majority of preachers today!

Looking at ALL of Elihu's discourse from chapter 32 through chapter 37, nothing stands out as contradictory to the facts or to anything God said. In fact, toward the end, Elihu, who says that he is speaking for God, uses some of the same kinds of statements that God makes when He finally talks.

However, we must be careful about the fact that Elihu said that he was speaking for God. There were (and are) some false prophets claiming to speak for God. An enemy of Israel in Hezekiah's day came with this announcement:

2 Kings 18:25:

Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

But this man was a total liar! So claiming divine backing is not the same thing as having it.

Because we assume that the narrator is always right in the Bible, we should ask this: Does the narrator of the book AGREE that Elihu was speaking for God? There is no indication that a narrator is approving or denying anything Elihu says, unless Elihu IS the narrator. But how are we going to figure out who the narrator is? How can we determine whether Elihu wrote the book of Job? First, we look within the book for any explicit authorship. Unfortunately, we end up with the same situation that we have with the book of Hebrews where the author never states his name. Elihu seems to have been there for the duration of things, so it would at least make sense that he was the author, but one could say the same thing even more forcefully about Job himself!

A POSSIBLE clue comes in that mysterious passage [Job 32:15-17](#) above. For a brief moment, it appears that Elihu has dropped back into the mode of the narrator when he says that the other three have stopped talking and then refers to himself. I don't know that I'd consider that ABSOLUTE proof, but given the beginning of the passage, it doesn't seem like it could fit unless Elihu, the speaker, was also the narrator. If he WAS the narrator, we could take his statements as well as God's as doctrinal certainties.

Given that there is no OTHER indication of authorship, it seems that God might have tucked that in there so that those who really want to "mine" truths from the Bible instead of just skim the surface could find it. I checked many other Bible translations that agreed as far as the meaning of the first verse goes. If Elihu were only speaking and not narrating, it would seem that he might just address them as opposed to referring to them as "they."

Maybe. The debate over the authorship of Job is not new! Elihu has been proposed as the author, but so has Job and so have a few others. Some even purport that different authors wrote different sections. If the passage in question were a slam dunk, we could just point it out to the world and all scholars at all seminaries around the world would have to say, "Wow! I never saw that, but now that you pointed it out, that IS incontrovertible evidence that Elihu wrote Job!" So it seems that there must be some reason to go the other way with the argument.

And there is.

Job 32:4-6:

Now Elihu had waited till Job had spoken, because they were elder than he.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

Personally, I think there is at least as good of an argument in the OTHER direction that if Elihu had written the book of Job, he would not have referred to himself in the third person and only switched to the first person in one passage. In other words, I expect that he would have said, "Now I had waited until Job had spoken...When I saw that there was no answer...And I, Elihu, the son of Barachel the Buzite answered and said..."

So it appears that Elihu is referred to by a narrator other than himself.

But what about the fact that Moses is considered the author of the books that tell the story of Moses? The idea of a Bible author referring to himself in the third person has a precedent.

However, what would be UNPRECEDENTED is the author switching between the first person and the third person in the SAME BOOK, let alone the SAME CHAPTER. Moses never switches and calls himself "I" in any of his narratives about himself.

So I don't think that we can give Elihu a "free pass" as the narrator so that everything he said must be true for that reason. But I think the fact that God never rebuked him is strong evidence that Elihu DID speak what was right and therefore, we should take the few doctrinal points in his discourse as God-inspired writings. That would include the important Messianic prophecy – one that I leaned on myself for a drastic healing from a fall off a ledge that I describe elsewhere in this book.

So who DID write Job? I don't know. The authorship isn't stated. The only thing we know is that God inspired the entire book. God wanted us to read all the quotes from Job and his friends even though some of them were uninspired and demonstrably wrong.

1D) The narrator's parts, God's words, and only CERTAIN parts of what everyone else said.

Can we keep our "decree a thing" passage even though it came from one of Job's friends who was rebuked? If so, we are establishing a "cafeteria" precedent used by inferior seminaries: "The parts we like are the Word of God, and the parts we don't like are just incorrect opinions." We would have to establish ourselves as "higher critics" to determine which parts are of God and which are not. That treads on some dangerous ground.

But what about Job's comments about a daysman (mediator) and a Redeemer who would stand on the earth in the latter day? Do we have to throw out these beautiful prophecies? No, because they actually came to pass! Therefore, we can consider those statements to be God-breathed, unlike many of the poetic ramblings that were fairly obviously only Job-breathed.

1E) The narrator's parts, God's words, Elihu's words and only CERTAIN parts of what everyone else said.

It seems that the proper conclusion, therefore, is answer (1E), with the restriction that the fulfilled Messianic prophecies were God-breathed, but the rest are suspect. However, this conclusion forces another conclusion that the narrator was right in [Job 42:11](#). This means that God was responsible for bringing on the evil that Satan did to Job. That is unsettling and leaves us with the impression that we might be missing something somewhere, because the first 2 chapters are clear that SATAN brought the evil upon Job, albeit after God "allowed" it. This matter will come up again in the subsequent questions, and this is probably the pivotal issue for the entire set of questions!

Question 2: What does the phrase "Hast thou considered my servant Job" mean?

2A) Knowing that you like stealing, killing and destroying, I'm pointing out Job to you as your next target.

The first issue we have to deal with is whether GOD instigated Job's torments for some kind of greater good.

Nothing in Job states that God gave Satan the idea of afflicting Job. Satan is the one who brought it up and instigated the whole thing. That is clear from both heavenly conversations.

While we might consider the idea that Satan got God's permission to afflict Job because Job didn't have a covenant that precluded it (this will come up again later), there is no indication that God said, "I have an idea. Try to beat up Job and we'll see if he curses Me or not." So we have to throw out (2A).

2B) Have you noticed what a godly man Job is?

This seems on the surface to be the "obvious" thing that God told Satan. The potential "rub" with this is that by deliberately pointing out Job to a malevolent being whose destructive ways were obvious, AND knowing that Job had no covenant that would preclude that being from ruining his life (even temporarily), it might seem that God was "baiting" Satan and setting up the whole thing. If this explanation is right, one could picture Job, if he ever caught a glimpse of the heavenly dialogue, saying, "Thanks for nothing, God! Why couldn't You have just kept Your mouth shut? Maybe then none of this would have happened to me!"

So we should consider whether there might be a better explanation.

2C) Have you set your heart on targeting Job with calamities?

As a first impression, this seems to be a completely unreasonable way to “twist” the statement in question. But it’s not as unreasonable as it seems when we look at the Hebrew in this phrase. It turns out that the Hebrew that was translated “considered” contains a unique translation of the Hebrew word *leb*, which with one other exception within the book of Job, is translated *heart*. So the word “considered” could well mean “set your heart on” or something to that effect. So we can “consider” that maybe God was saying, “Have you set your heart on Job – with the purpose of making him your target? I can understand that, because there’s no one like him – he’s the best of the bunch! If you could take him down, you could take anyone else down too.”

This explanation provides a way around the difficulties of (2B). God could not be said to be inciting anything, directly or indirectly. Job wouldn’t be able to get upset with God if this were the explanation.

Do any translators agree with this idea? Almost everyone agrees with the King James Version translation *considered*. One translation says *noticed* (which is pretty much the same thing), but Young’s Literal Translation bucks the norm and renders the two verses very differently:

Job 1:8 (Young’s Literal Translation):

And Jehovah saith unto the Adversary, ‘Hast thou set thy heart against My servant Job because there is none like him in the land, a man perfect and upright, fearing God, and turning aside from evil?’

Job 2:3 (Young’s Literal Translation):

And Jehovah saith unto the Adversary, 'Hast thou set thy heart unto My servant Job because there is none like him in the land, a man perfect and upright, fearing God and turning aside from evil? and still he is keeping hold on his integrity, and thou dost move Me against him to swallow him up for nought!'

A footnote in the New American Standard Bible for the word “considered” says “Literally: set your heart to” – the same conclusion that Young reached.

However, if you substitute only the “set your heart against” thought into the King James text, it makes no grammatical sense. “Have you set your heart against Job, that there is none like him in the earth...” We would have to be sure that the word “that” isn’t explicit in the Hebrew to justify Young’s conclusion. (I refer to the older Young, not to myself.) So it’s time for a quick trip to a Hebrew interlinear text. And we find out some very interesting things:

1. We see the word *suwm*, which does mean “put”, “set”, and similar things.
2. The word that immediately follows is *leb*, which definitely means *heart* when translated elsewhere.
3. The word that follows the Hebrew name for Job is *erets*, which means *earth*. The entire phrase “that there is none like him on the earth” is translated from that single Hebrew word! That is part of what makes Hebrew so difficult – there are many general-purpose root words and many cases where a slew of English words is indicated by a single Hebrew word!

So “set your heart against” actually DOES work here as a valid translation. The word *against* has no Hebrew counterpart either, but it is inferred from the Hebrew, which simply says, “Have you set heart my servant Job earth.” (Don’t envy anyone who translates Hebrew for a living!)

Now we can check a few other Bible translations. Some use the word “that” and some don’t. This was a very tough verse to translate, so I can see how people would get different opinions.

However, to the probable dismay of the “King James Only” crowd, I would have to say that the literal inclusion of the Hebrew word for *heart* here throws this match over to Young’s Literal Translation.

Question 2 Conclusion

While a decent argument can be made for the more traditional (2B) interpretation, the idea that a good God was instigating Satan to do evil to Job when Satan hadn’t even noticed Job or intended to do anything to him would seem to be out of line with God’s character shown in the rest of the Bible. For now, we will award (2C) the win as being the most faithful to the underlying Hebrew. However, we have the thorny matter that [Job 42:11](#) says that the LORD brought evil upon Job. This will still have to be dealt with in question 9. If that verse means what it certainly appears to mean, we may have to revert to (2B) for consistency’s sake, as (2C) indicates that Satan, not God, was the originator of the idea of doing evil to Job.

Question 3: Why did God tell Satan that he could afflict Job?

3A) It was God’s will to put Job through a trial and He used His created being Satan to do it.

This is another “God Uses Satan” spin that doesn’t make sense. If it were God’s perfect will to afflict Job, He could have just done it Himself long before Satan ever showed up. God does NOT always use Satan if He makes someone sick – for example, in the book of Revelation, God is going to make a LOT of mankind sick, and those plagues are coming from heaven, not from hell or from Satan. (For those who have been trained that God and Jesus would never make ANYONE sick, please read [Sickness as Chastening and Judgment in the Old Testament](#) and [Sickness as Chastening and Judgment in the New Testament](#) for some eye-openers!) You will even find people today who believe that “God’s Satan” afflicted Job in obedience. (I shudder even writing the term “God’s Satan” but I got it from an unbelief website that subscribed to this answer to Question 3.)

Now assuming (FALSELY) that if God wanted something bad to happen, He would have had to subcontract that work to Satan so that He could still be “good all the time” and Satan could take the rap for it, the way things played out still doesn’t make sense. GOD would have been the one promoting the idea to Satan to get Satan to go along with it instead of the other way around.

The whole idea that God “uses” Satan is debunked elsewhere:

[Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You](#)

It was quite obviously Satan's plan to try to get Job to curse and die. Thus, Satan would have succeeded in completely destroying Job if he had gotten his real desire.

So this explanation just doesn't hold up. We'll move on.

3B) Job had torn down the hedge of protection that God had put around him through his great fear.

[Job 3:25-26](#) PROVES that Job lived in GREAT FEAR despite his many blessings. When things finally crumbled around him, he said that what happened is what he had greatly feared.

This "Fear Theory" is a popular explanation in certain "faith" circles to explain the "hedge" issue and "get God off the hook" for what Satan did to Job. After all, if Job didn't break down the hedge himself, the only viable alternative is that God undid most of the hedge, which would seem to make Him a guilty party in the proceedings.

It is easy to look back through a "New Testament lens" and say, "Jesus came to destroy the works of the devil. Therefore, if anything bad happened to Job, it must have been Job's fault – he must have left a door open to Satan somewhere. It can't possibly be God's fault because God would never allow something like that to happen if there were no justification for it. He's good all the time! So it must be an open door, and we've just identified it. There's no other obvious sin recorded in Job's life, so Job must have opened the door though fear!"

However, the Fear Theory has some serious issues once you start to really think about the whole story of Job.

Satan said that God had put a hedge around Job. Now Satan is not necessarily a credible source of information, but it seems reasonable that there was a hedge there. God did not correct Satan when Satan said that God had put a hedge around Job. So where had Satan been? He was walking to and fro on the earth. Why do you suppose he was doing that? Probably for the same reason that he does it today – he's seeking whom he may devour ([1 Peter 5:8](#)). If Satan could just have devoured Job, he would have done it already. Something had to be stopping him. Because Job had no personal authority over Satan, it had to be up to God to protect Job. So I think we're on safe ground assuming that there was a hedge that God put up until the events unfolded when Satan approached God.

Actually, that could be the main reason that Satan tempted GOD to ruin Job – Satan knew that there was a hedge that prevented him from ruining Job himself, so he figured that God would have to ruin Job if it was going to happen.

Job had engaged in his worry-wart behavior “continually” when it came to his sacrifices for his sons, and his worrying about calamity gave him no rest. Worrying appeared to be his habit. So if fear breaks down hedges, Job’s hedge would have been “broken down” a long time before Satan showed up because he had been fearing for a long time. He didn’t just suddenly get into a “fear fit” around the time that Satan showed up so that his hedge suddenly fell down. So Satan would not have been able to complain to God about a hedge that wasn’t still up.

Also, [Job 1:1](#) says that Job was perfect and upright. That doesn’t mean that he was the only person other than Jesus to walk in moral perfection up until that time, but if Job’s fear was what removed his protection hedge, one wonders how he could be described as perfect and upright. Looking from a New Testament angle, we would say that his fear was sinful because it negated God’s promises, but in Job’s case, God had not made any protection or healing covenant with him.

The next problem is that Satan’s ability to “get to” Job was granted in two stages. In the first, Satan could not touch Job’s body, but in the second stage, he could. It just stretches things too far to theorize that Job’s fear took down the part of the hedge that stopped Satan from stealing his goods and his family, but not the part that protected his body, and then additional fear must have taken down the part of the hedge that pertained to his body shortly after that, but no additional fear ever took down the part of the hedge that prevented Job’s life from being taken.

So it appears that a hedge was up when Satan approached God, but FEAR was not the cause of the hedge being removed. We’ll have to look for another reason when we get to Question 4.

3C) Satan already had the right to afflict Job, but Satan didn’t realize it until God told him that he did.

Satan isn’t the brightest bulb on the tree – he decided to rebel against an almighty God who had created him in the first place. So we can’t assume that Satan knows everything that God knows. The Bible says that God’s wisdom is made known to principalities and powers through the church.

Ephesians 3:10:

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

So evil beings don’t know God’s wisdom. Could it be that Job’s hedge was down – if he ever had one – but Satan just didn’t know it? After all, God said that Job “was” in Satan’s hand – He didn’t say, “I GIVE all that Job has into your hand.” So we have to investigate this “Satan’s Epiphany Theory” (my name for it – it’s not official, though maybe it will catch on). Maybe Job was fair game all along because he didn’t have the healing and protection promises from either the Old Covenant or the New Covenant, and Satan just didn’t realize what he could do to someone on the earth because things were fairly new at that point back in the days of Genesis.

The Satan's Epiphany Theory has a strong appeal to those of us in faith and grace circles because it gives us a way to excuse God and keep Him out of the line of responsibility for what happened to Job. We really don't want to leave Him on the hook for all the bad stuff that Job suffered. It would seem to be more consistent with God as He has revealed Himself in the New Testament, though I've warned about that already.

But the Satan's Epiphany Theory has a major problem. If Satan suddenly realized that he had the right to sock it to Job and that Job had no healing or protection covenant with God, then as soon as God started to double back all of Job's blessings, Satan could have come along again and stolen all of them again! He could have just done that for the rest of Job's life so that all of his blessings would keep getting swallowed up for the next 140 years! If you don't believe that, you would have to prove that something was different the time Satan showed up as opposed to the next 140 years when Job was back in uninterrupted blessing mode.

Another problem with the Satan's Epiphany Theory is that Satan goes around looking for whom he may devour ([1 Peter 5:8](#)). How does he find out whom he may devour? He tries to devour people! So you can be pretty sure that Satan had at least tried to munch Job's lunch. He must have found that there was some reason why he couldn't do it, that is, a hedge! That could well be the reason that Satan tempted GOD Himself to afflict Job – because Satan realized that up until that point, he could not afflict Job himself because of the hedge around Job.

Yet another problem with the Satan's Epiphany Theory is that during Round 1 of the heavenly discussion, God limited Satan by not allowing Satan to touch Job's body. That would be a kind of hedge, wouldn't it? So Satan did what God said that he could do without touching Job's body. After Round 2, God said that Satan could touch Job's body but not kill him. So the hedge got moved back, though not completely removed. Satan is out to steal, kill and destroy. He would have wanted to take Job out completely, but he wasn't allowed to. He would have wanted to hurt Job physically during Round 1, but he couldn't do it. Once he got the chance to do it in Round 2, he immediately took advantage of the opportunity. It would not seem that you could chalk this up to Satan "learning" in Round 1 that he could afflict Job in non-bodily ways, but waiting until Round 2 to "learn" that he could afflict Job in bodily ways also. And of course, for 140 years after Job's trials, Satan couldn't get at him EITHER way. So it does seem that God was in charge of that hedge. This also puts down the Fear Theory even more. If Job's fear tore down the hedge (which was never completely down, as we've just seen), do we really assume that Job's fear tore down the hedge for non-bodily trouble, but then Job had "additional" fear that then tore down the bodily part of the hedge? And if fear really tears down a hedge completely, Satan would have been able to move "unhedged" against Job and just kill him.

Also, if the Satan's Epiphany Theory were true, Satan – in his constant bid to steal, kill and destroy – could have then gone and made all of Job's friends just as sick as Job! Then, realizing that he had that ability, he could have gone and made everyone in the WORLD just as sick as Job!

Finally, it hardly seems that the Satan's Epiphany Theory makes any sense when Satan had already made a career of doing terrible things to people on the earth, making things so bad that at one point, God wiped out all but eight people! Surely Satan had already figured out that he had the right to mess people up on this fallen earth.

So the Satan's Epiphany Theory looks doomed, but when we look at the other possible answers to Question 3, we have to wonder if maybe, to paraphrase Winston Churchill, the Satan's Epiphany Theory is the worst answer, except for all the other ones that have been tried from time to time! Let's keep going.

3D) God was "showing off" Job to Satan and Satan wanted to "make a wager" that he could make Job curse God, which God went along with.

As odious as this theory sounds, it is also the most "obvious" when you read Job for the first time if you have never read any commentaries on Job and have no prior opinion about the book. It is dangerous to dismiss what seems to be an obvious meaning.

Seen through a New Testament lens, this theory is completely preposterous. We know that God would never do such a thing today – He'd continue to UNDO the works of the devil. But Job didn't live today.

It doesn't seem like something God would do – allowing a clean-living man to suffer for months to win a bet with Satan that he still wouldn't curse God no matter how badly Satan whacked him. In effect, this theory seems to indicate that God was showing off Job as a trophy to Satan. Therefore, I'll refer to this as the Trophy Theory.

The Trophy Theory's first question mark would be the fact that what happened to Job was stated to be "without cause" (though we'll pick this up again later in Question 5). If the purpose was to win a bet, you MIGHT say that there WAS a cause. Then again, you can say that "without cause" only meant that Satan was to be able to attack Job without any just cause such as sin on Job's part. We'll probably have to put some of this on hold until we can answer Question 5 properly.

The biggest stumbling block to the Trophy Theory is that it WOULD give God some rather clear responsibility for Job's woes. We naturally shudder at that possibility. Shouldn't Satan or Job take all the blame while God's name is cleared? Could God really go along with hurting a righteous person who clearly didn't deserve it?

It seems based on the King James Version accounts of the heavenly conversation that He did, so this choice certainly looks consistent with what we read, though not consistent with what we'd LIKE to read.

However, when we return to the preferred Young's Literal Translation where God asks Satan if he has set his heart against Job (see Question 2 above), that no longer appears to be consistent with the Trophy Theory, as God is not really baiting Satan by saying, "Have you considered Job, the most righteous man around?" Rather than pointing out Job as a target or bragging on him as a trophy, God is simply noting that Satan "has it out" for Job. So it seems that we should look for a better explanation that is more consistent with the Hebrew text.

3E) Job had no healing covenant, so God had no choice but to give in to Satan's wishes for a season.

Job did not enjoy the protection and healing promises that Old and New Covenant people got to enjoy. Because there is no record that God had EVER made a promise to Job to heal or protect him, God was really under no technical obligation to do either. Satan surely knew that. Based on this answer, when Satan showed up, God's statement that all Job had was in Satan's hand could well have referred to a condition that already existed, not one that God created especially for Satan.

As faith and grace people, we should really, really root for this answer. It gets God off the hook, explains Satan's ability to afflict Job, and seems to make logical sense.

Until you really think about it.

There actually WAS a TEMPORARY physical protection plan for Job even though it wasn't a covenant made with him. Right in Job Chapter 1, God forbade Satan to touch Job's body! For that period, Satan was UNABLE to afflict Job's body. Then in Chapter 2, God undid that prohibition, and Satan was ABLE to afflict Job's body. So it's obvious that God DID have the say over whether or not Satan could afflict Job's body.

The next place we run aground is the same shoal where the Satan's Epiphany Theory ran aground. If God had no choice but to yield to Satan's wishes due to the lack of a covenant, and given that God made no new covenant with Job during the book of Job, Satan would have been able to keep making God give in to his wishes by attacking Job without God's opposition for the next 140 years! What would have changed? Nothing! That's the problem.

And then Satan could have made Job's friends just as sick as Job. Then, given his goal of making everyone as miserable as he can, he could have "made God give in" for everyone else in the world, and the whole world would be as sick as Job! Other people were without the Old and New Covenants just as much as Job was, after all!

Then the waves that seem to splinter our run-aground ship are the heavenly conversations between God and Satan in the first two chapters. If Satan really had carte blanche to just maul Job, he could have just gone and done it without ever having any conversations with God about it. Otherwise, we're back to the Satan's Epiphany Theory.

This answer doesn't look like it's going to work out either.

3F) It was God's way of tempting Job to sin to see if Job would give in to sin or "pass" the test.

James 1:13 seems to just plain kill this option: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:"

So based on this verse, (1) Satan cannot successfully tempt God to do evil and (2) God cannot tempt any man to do evil – for example, to curse God!

However, this theory has at least a last gasp in [Matthew 4:1](#), where the Holy Spirit led Jesus into the wilderness to be tempted by the devil. While God was not doing the TEMPTING, He obviously did lead Jesus to a place where the DEVIL would tempt Him. God wasn't doing evil or tempting anyone to do evil. So based on that, just MAYBE God could have Job go through trials to be tempted by the devil.

One major difference, though, is that Jesus was not BEATEN UP by the devil to be tempted. Job was beaten up by the devil.

Another difference is that Jesus was full of the Word. Job didn't have ANY Word to read at all because it appears that his story would have occurred before the first 5 books of the Bible were written. We can see that Jesus knew better than to fall into the devil's temptations because He could quote what was written, but Job would just have been a sitting duck because he could not say "It is written" when he was tempted.

To Job's credit, the devil's only stated temptation was to try to get Job to curse God. Job passed that test with flying colors despite his lack of knowledge of what was really going on.

The answer as stated – that God was tempting Job – is clearly wrong based on the verse in James. We could rephrase it to say that God was ALLOWING Job to be tempted to see whether or not he would give in. Being omniscient, it doesn't seem very logical for God to have to do something to "prove" Job when He already knew that Job's heart was "perfect." God surely knew that if Job were tempted, he would not give in and curse Him.

Conclusion – Or Lack Thereof

Answers 3C and 3E seem the most appealing, but they have some serious issues when you think about them. Answer 3D is unappealing because it fingers God, but it seems like we might be stuck with it because it has the fewest logical issues. It seems that NONE of the six possibilities is very satisfying! We can put this question on hold for now until we have answered the other questions, at which point things might become more obvious. At least we hope they do!

Question 4: Did Satan actually win an argument with God?

4A) Yes, he persuaded God to go along with the idea of afflicting Job when God would have blessed him.

The whole idea that any created being could “win” an argument with an almighty, omniscient Creator seems rather ridiculous. But is it?

Moses got God to back off from consuming Israel in a moment ([Numbers 16:21](#), [Numbers 16:45](#)).

Abraham argued with God and whittled Him down from 50 to 10 righteous in Sodom to avoid its destruction ([Genesis 18:23-32](#)).

Jacob WRESTLED with God – and WON ([Genesis 32:24-28](#)).

As we already saw, Hezekiah got God to change His mind about what would have been his immediate demise ([2 Kings 20:1-7](#)).

It certainly DOES appear that if it weren't for Satan's intervention, Job would have just continued to be blessed. So to that extent, it seems that Satan DID win the argument in the same sense that Moses, Abraham, Jacob and Hezekiah “won” their conflicts with God.

But Satan is the Biggest Loser in the history of the world, so claiming that he won an argument with God would seem suspect. If God “allowed” Satan to do more than He had previously allowed, it seems suspicious that an evil fallen angel “talked him into” letting bad things happen to Job. So let's consider the other answers.

4B) No, because Satan told GOD to afflict him and God wouldn't do it, though he allowed Satan to do it.

If we look closely at Round 1 and Round 2 in heaven, we notice that Satan was NOT asking for God's permission to afflict Job. Satan instead challenged God Himself to strike Job with calamities. However, God Himself did not strike Job. That is not His nature. In this sense, Satan tempted God Himself to become an evildoer like Satan who would strike Job for no reason. God did NOT give in to that temptation although Satan tried it twice. It would have reduced God to Satan's level and given Satan the right to accuse God in front of the whole universe.

It is evident that Satan did the bad things to Job, but it also seems evident that God gave him at least tacit permission to do those things, as otherwise Satan could not have done them.

We don't like the idea of “God allowed Satan to do it,” but we have to admit that God in the most general sense “allows” Satan to do everything that he's doing today as well. Man runs the planet (see the answer to the false statement that [God Is In Control](#)), so God does not have the right to “control” everything that goes on. It was MAN who gave Satan the right to be here. We wouldn't even be talking about Satan (literally, the Adversary) if Adam didn't allow Satan to be who he is today on the earth.

God's will for the earth does not include sickness and calamity, but God's will for the earth never included the fall, either, which opened the earth up to both of these things because of sin.

4C) No, because Satan's argument was that Job would curse God, but he never did.

Given that Satan's goal was to destroy Job by getting Job to curse God, it is obvious that Satan was the loser of both Round 1 and Round 2. He was sure that Job would curse God, but he was wrong. (Satan does not know everything, much as he'd like you to think that he does!)

Satan DID get to attack Job, but that was not what Satan really wanted. He wanted to DESTROY Job completely, and he NEVER got what he wanted. He wanted Job to curse God, and he NEVER got what he wanted. So it would be impossible to paint Satan as the winner of the heavenly debates in any meaningful sense.

Perhaps instead of "winning," it was just a case of Satan asserting his rights over a fallen man on a fallen planet. It would seem unfair to Satan for God to "hedge Job in" in a way that He doesn't even do today under the New Covenant – for Job's whole life – when God had made no promise to Job to stop Satan's actions.

Question 4 Conclusion

It seems to me that we could award both (4B) and (4C) the ribbon here.

At the end of the book, God healed Job and basically undid everything that Satan did – and gave Job twice what he had before. So it is clear that Satan could not be the real "winner" of anything in the book of Job. Still, this question is open for later clarifications, too.

Question 5: What do the words "although thou movedst me against him, to destroy him without cause" mean?

5A) You successfully persuaded Me to destroy Job even though there was no cause for it.

We're going to have to go back to doing a little Hebrew digging to answer this question.

We find that the Hebrew word used here for *without cause* is actually translated both *without cause* and *for nought* (meaning *in vain*) in many places in the Old Testament, so EITHER could be a legitimate translation.

We next check various other translations to see which way the majority of translators believed that the word should be translated. We make the interesting discovery that just about ALL translations use “without cause” here, a notable exception being Young’s Literal Translation, which ends the verse in question with this phrase: “and still he is keeping hold on his integrity, and thou dost move Me against him to swallow him up for nought!”

It looks like you could answer Question 5 different ways depending upon which translation you like, especially given that the word for “without cause” IS translated “for nought” in many places in the King James Version.

While Job was not COMPLETELY destroyed, the series of events certainly would qualify as “destruction” for just about any reader. If you lost all your children and possessions, wouldn’t you consider that destruction?

We can next consider the Hebrew word translated *movedst*. Does it REALLY mean “persuaded” as the verse seems to say? Looking up all the other places where the word (*cuwth*) appears, it seems that it could mean merely to incite, but there are plenty of places where *persuaded* fits and is actually used. So there is no secret technicality involving this word.

The big issue with answer (5A) is that it seems to imply that GOD destroyed Job. He certainly didn’t do that directly (Satan did). Can we take that to mean that God destroyed Job by allowing it? Maybe. This is going to become a major issue when we get to Question 9, so we may want to put a final decision on hold until we can answer that question.

At the least, (5A) is not very appealing because it makes it seem that Satan twisted God’s arm so that God allowed something UNFAIR (“without cause”) to happen to Job. Given God’s fairness, this seems suspect.

Unfortunately, (5A) also seems like the natural meaning of the phrase for someone reading Job for the first time without a prior bias, at least until the reader realizes that it was Satan doing the destroying, not God.

5B) You tried to persuade Me to destroy Job, but you tried in vain.

This would follow Young’s Literal Translation and the alternate meaning in the main translation, namely, “thou dost move Me against him to swallow him up for nought!” You could take this to mean, “Satan, you tried to move Me to destroy Job, but you failed. I didn’t do it.”

This seems to be a legitimate explanation of what happened.

However, we get into the “indirect blame” issue. If God gave Satan permission to afflict Job, God didn’t do anything himself, but it seems like we’re letting Him off on a technicality. If He ALLOWED Satan to do something that Satan had not been ALLOWED to do before, it would seem reasonable that God would have to bear at least some responsibility for the results. This begs Question 9 again.

However, Jesus was sent to destroy the works of the devil ([1 John 3:8](#)). In the loosest sense, these were all things that the devil did that God “allowed” – and HAD to allow because sin was in the earth. So the fact that God “allows” something on a fallen earth is NOT proof that He approves or is complicit in anything that the devil does. So we have to be careful.

We also have to be careful when we’re bucking almost every translation out there. It would seem that a LOT of professional Hebrew translators might know something that we don’t. Still, this has a certain appeal that (5A) does not have when it comes to what we want to believe about God’s character.

5C) You tried to get ME to do your dirty work and act like you, but your efforts were in vain.

This takes Young’s Literal Translation (“thou dost move Me against him to swallow him up for nought!”) to mean that Satan tried to get GOD to do bad things to Job, but Satan was unsuccessful at trying to turn God into a more powerful version of Satan.

This seems reasonable at first, but when we look back at the context that Job still held his integrity even though Satan “moved God against him,” this conclusion seems misplaced. “Job is still holding his integrity by not cursing Me, and you tried to make Me another version of you, Satan, in vain” doesn’t make much sense. What would this really be saying? It would sound like God was saying that Satan didn’t get God to do anything bad to Job, but based on what had already happened in Round 1, it seems that Satan somehow DID get permission or argued God into letting Job get trashed. The fact is that Job DID get trashed already (except for his body) before this exchange, and the natural reading of the phrase would seem to implicate God in Job’s trials. Let’s move on to the next option and see if it’s any better.

5D) You got My permission to afflict Job, but you still couldn’t get Job to allow his own destruction by cursing Me.

At least this answer pins the blame on Satan instead of God for what happened to Job, and we know that Satan is the one who killed Job’s family. Like the prior 2 answers, this one assumes the alternate meaning and Young’s Literal Translation’s rendering of “without cause” to mean “in vain” (“for nought”). The idea is, “I let you do horrible things to Job, and you said that he would curse you. But you did everything in vain.”

This explanation fits our modern concept of God under the New Covenant, except for that permission thing! The idea that Satan went to God and got His permission to whack Job still seems out of character based on how God relates to us today. Still, we realize that Job was in a very different situation due to his lack of any protective covenant.

Still, if God lowered Job’s hedge of protection in two steps, that seems in a way like granting permission.

However, when reading the conversation between God and Satan, Satan actually never ASKED for permission to afflict Job. Instead, He tempted God to afflict Job Himself, which He would not do. So saying “You got my permission” when Satan never ASKED for permission seems a little misleading.

5E) I took down part of the hedge around Job in response to your challenge because Job has no covenant to be exempt from your actions, but he still wouldn't give up his integrity by cursing Me. Therefore, your challenge to Me was in vain.

This explanation avoids making it sound like Satan asked for permission to afflict Job. Actually, Satan DIDN'T ask for permission. He did a couple things. First, he tempted GOD twice to bring calamity on Job Himself. But God is good, so He could not act contrary to His nature by afflicting a righteous man. Second, he complained that God had given Job “Access Denied” status by putting a Satan-proof hedge around him. This was a challenge to God's justice to Satan. According to this explanation, God was willing to concede that point to Satan.

This leads to the question of why God would remove the Satan-proof hedge in response to Satan's challenge. At first it sounds like Satan struck up an argument with Almighty God and WON! But an easily missed point is that Job had no covenant with God for healing or protection, so if God NEVER allowed Satan access to a sinner without a covenant, GOD'S actions would have been unfair – to Satan! God would have been extending covenant rights that did not exist at the time. Satan had the legal right to do things to Job because Job was a fallen man on a fallen earth. In fact, God's mercy stands out here because God allowed Satan to do so LITTLE to Job in the big picture (less than 1% of Job's life, from all appearances) even though Job had no covenant with God for healing and protection! No wonder Satan was upset!

Now we have to look for possible problems with this answer. Doesn't this fall into the same trap as the Satan's Epiphany Theory? Once Satan realized that he could challenge God for access to Job because Job had no covenant, what would stop Satan from successfully demanding additional whacks at Job for the next 140 years?

The only plausible answer would seem to be that if it was fair for God to hedge Job up until this point, it was fair for him to hedge Job again later. The issue with God denying access to Job would have been satisfied, as God DID allow Satan limited access for a limited time. Satan could not accuse God of being unfair in that matter anymore. Satan took his best shots and went 0-for-2. He did just about everything imaginable to Job without killing him. At that point, there apparently wasn't anything left to do to Job where Satan could go for Round 3 by saying, “Wait a minute, let me do something else (other than kill him) that You haven't let me do so far, and THEN he'll finally curse You to Your face.” Satan was allowed to take shots at Job until he had emptied his clip. God apparently considered it fair that Satan not be allowed to take any of those shots again, as they were all tried and found unsuccessful. Job had passed every test by maintaining his integrity. There was no point in allowing Job to have to keep retaking these severe tests that he had already passed.

Still, does this REALLY fit the phrase “thou movedst me against him?” I think it does, actually. It certainly seems that Satan did “persuade” (in a manner of speaking) God to allow Satan previously unauthorized access to Job’s life. When you speak to God about a matter of covenant, God will always confirm His covenant. In this case, Satan complained about being iced out of the action, and from what I can see, God had no choice but to nullify Satan’s complaint by letting him try to tempt Job to curse God.

While this looks like a good explanation, it certainly isn’t the way that most people read Job. We would have to claim that we have learned some things that hardly anyone else around has learned about the book of Job. While that doesn’t rule out the answer, it’s always seems a little unsafe if you’re the only one skating at a certain end of the pond. What might all the others who came before you know that you don’t?

Conclusion for Question 5

All the possible answers could raise issues. (5A) is the most “obvious” conclusion to a first-time reader, but it implies that God destroyed Job. If it turns out when we answer Question 9 that God DID bear active responsibility for the evil than came upon Job, (5A) will be the clear winner. Most readers of Job would conclude that God WAS responsible, albeit in a slightly indirect manner, so (5A) would seem to be the favorite. If we reach the opposite conclusion (though it’s not immediately obvious how we possibly could) and conclude that God was cleared of all active responsibility in the matter, (5E) would seem to be the best answer out of the remaining ones.

So we could consider another pivotal question at this point:

5.1) What did God mean when He said to Satan, “All that he has is in your power?”

5.1A) I am pulling back the hedge so that all Job has is in your power.

5.1B) All that Job has is, and was, in your power already, and I had nothing to do with making it so.

(5.1A) is again the “obvious” reading unless we can prove otherwise, while (5.1B) is what we would LIKE to believe so that we can clear God’s name and assert that He really is good all the time, and that He was good all the time to Job.

(5.1B)’s appeal to us as New Covenant believers is what has led to looking for any possible explanations that could support it. The only options that seem possible are the Fear Theory, the Satan’s Epiphany Theory, and one other “shot” which we’ll call the Liar Theory. If we agree that the Fear Theory and the Satan’s Epiphany Theory are untenable, there seems to be only one other possible explanation to support (5.1B), and that is that there was no hedge. Satan was either misinformed or he was lying to God. Because this is answer (6A) below, we can put the Liar Theory on hold until we get to Question 6.

If the Liar Theory is right, we can uphold (5.1B). Otherwise, we will be forced to conclude that (5.1A) is right. In other words, GOD did do something Himself that allowed Satan to access Job’s relatives, his possessions, and later his body. The “progressive” easing of the restrictions in two steps seem to make it doubly clear that this was something that God did explicitly.

But doesn't (5.1A) force us to tell the world that God is really NOT good all the time? I don't think so. The fact that God is good is why God would not cave in to Satan's temptation to Him to afflict Job directly. That isn't God's nature. However, we have to remember that Satan does have the right even today to at least try to steal, kill and destroy in a fallen world with fallen people. God "allows" it in the sense that God upholds His own Word and cannot change it once He utters it. He had already given man dominion over the earth, and He wouldn't take it back just because man sinned. That is why Satan had to get man to sin to get entrance into the earth. Unfortunately, man's sin allowed Satan access to the earth that should never have been his. But given that he legally had it, he had the right to assert his rights before God and complain if God were denying him access to anyone on the earth. God had blessed Job and put a hedge around him, but surely God knew already that Satan had the legal right to challenge that hedge, and that He would have to give Satan at least some access to Job to be fair in the world that He set up that was now in fallen man's control.

Does the fact that Satan is bad all the time TODAY, doing bad things to as many people as he can TODAY, negate the fact that God is good all the time TODAY? NO! If anything, it reinforces God's goodness, because it is not God, but Satan, doing all the dirty deeds on the earth today. God ALLOWS Satan to do things only because Satan has rights that were inevitably his after Adam allowed him access to the earth through sin. If Adam had never sinned, no one would ever have physically died on the earth, and Satan would have never been able to kill anyone! This was Adam's fault, not God's. God simply gave Adam a choice, and Adam blew it. God then had to honor his gifting of the earth to "the children of men" ([Psalm 115:16](#)) even though it meant havoc and it meant that Satan could assert certain rights to steal, kill and destroy.

Well, at least we can still declare God's goodness. Unless Question 9 undermines this whole thing when we get to it. That last question has a lot riding on it!

Question 6: What happened to Job's hedge of protection that God had put around him?

6A) There never was one – Satan was either misinformed or lying, which would be nothing new.

We know that Satan doesn't know everything. If he did, he would have tried to stop Jesus' crucifixion with any power that he could muster. He didn't know that it would be the cross that would utterly destroy him forever. We also know that Satan is a notorious liar. He told Eve that if she ate from the tree of the knowledge of good and evil, she would become like God (Genesis 3:5: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."). The truth was that Eve WAS like God, and after she ate, she died spiritually and became UNLIKE God.

So relying on Satan for information is dubious. Satan said that there was a hedge, but when a known liar says that there is a hedge, you would just about automatically assume the opposite. If Satan appeared to you and said, "You should invest all your money into the new Devil's Deal Hedge Fund," would you invest in it?

As our Narrator's Rule shows, the fact that Satan is quoted as SAYING something doesn't make it so. (This was obvious in the case of what he said to Eve.) So now we can examine the Liar Theory as an explanation for the hedge – there never was one and Satan lied. Then God told the truth when He implied that there was no hedge.

But you can refer back to (3B) for some good reasons to believe that there WAS a hedge – Satan could have been trying to destroy Job and he could have noticed a hedge that stopped him. God did NOT argue with Satan about there being a hedge. If there were no hedge, it seems that Satan would have already beaten up Job without having to say anything to God about the matter.

Some people have taken the fact that what Job had “was” in Satan's power to mean that it WAS already in his power without God having to change anything. (This usually goes along with the Fear Theory mentioned above.) But the restrictions God put on the damage Satan could do on two occasions would seem to indicate that God had to change something. In other words, Job's assets and family, and THEN his body, were not just “there for the picking” the whole time.

So the Liar Theory that drives this answer has some serious issues, to say the least.

6B) Job tore it down himself through his great fear (3B above).

We've already considered the Fear Theory. At least if Job realized the error of his fear, he could have kept up a new hedge after his trial. (This avoids the issues with some other answers to Question 3, which logically leave Satan able to beat up Job forever.) However, Job never repented for his fear as far as we can tell – the matter is never mentioned again. Arguments from silence are always weak.

There is a good indication that there WAS a hedge. See the answer to (3B), which was rejected above, for more about the Fear Theory. This answer doesn't look like it will work.

6C) God took it down Himself, which allowed Satan to attack Job.

This is the most obvious answer to a first-time, unbiased Job reader.

This also fits the idea that Satan could only attack Job as much as God permitted. After Round 1, one could say that PART of the hedge was removed, but a hedge still stood regarding Job's body, which Satan was not allowed to touch until Round 2.

The lack of appeal of this answer is that it seems to imply that God explicitly gave Satan permission to attack Job even though Job didn't deserve it. This is disturbing. Was God as unfair as Satan? If God gave Satan permission, wasn't this tantamount to the Lord trashing Job?

Then again, if God never let Satan do anything to Job even though he was a fallen man in a fallen world, Satan could have accused God of being unfair about the matter.

As bad as this seems, it also seems better than the previous two answers. Let's keep looking.

6D) God had already taken it down but Satan didn't realize it yet.

This answer is a cousin to the Satan's Epiphany Theory.

It begs the question of why God would have taken down the hedge before Satan ever made his appeal in heaven to have Job be ruined. Was this some arbitrary thing that He did? That doesn't seem to fit God's character. Did God take it down because of Job's fear? We dealt with the idea that Job tore the hedge down himself. It doesn't make any more sense to say that God tore down the hedge when he saw that Job was in fear. Job had been in fear for a long time – wouldn't the hedge have been gone much sooner? If it were, how could Satan complain about it when he talked to God?

The appeal of this answer is that it tries to clear God of any immediate blame. When God said twice that Job was in Satan's power, according to this, He meant that Job was ALREADY in Satan's power, not that God did something to PUT Job under Satan's power, which is the most obvious initial conclusion one would reach when reading those passages, and the one that almost everyone seems to reach. This puts the blame on Job for doing something that caused God to remove the hedge.

But what can we blame Job for when the very first verse in the book of Job declares that he was perfect and upright? The idea doesn't seem to gybe with [Job 1:1](#).

Besides, isn't taking down the hedge around Job tantamount to agreeing to let Satan ruin him? No, not necessarily – we dealt with Satan's rights in a fallen world back when we were trying to answer Question 5.

But this answer still doesn't seem to make sense when you consider the two stages of interaction between God and Satan. To say, "Job is already in your hand, except for his body," and also, "You didn't realize it, but everything other than Job's body is already in your hand", then later to say, "Job's body is in your hand too" and also "You didn't realize it, but Job's body is already in your hand" just plain doesn't make sense.

So this answer is no good. (6C) still seems like the only answer with any chance of being the winner.

6E) Because there were no sacrifices that covered or washed away sin back then, the fact that Job had ANY sin in his life meant that Satan could demand that God withdraw the hedge on demand.

Satan did NOT present a case that God had to withdraw the hedge due to sin in Job's life, so at best this would be a very thin argument.

Once you consider it some more, you run into the same shoal that wrecked the Satan's Epiphany Theory. If Job was the best of anyone around, it meant that Satan could then demand that God withdraw the hedge from everyone else for their sin, so Satan could have afflicted the entire world, including Job's friends, and Job himself for the next 140 years.

Besides, Satan would not have made an issue about the hedge if ANY sin in Job's life could tear it down. Satan only would have had to wait for Job to sin once before he would have had the right to DEMAND that God take down the hedge again. He certainly wouldn't complain about it to God the way that he did.

This answer is a dead end.

Conclusion for Question 6

Whether we like it or not, answer (6C) seems to be the only answer where we don't have to resort to some convoluted contortions to choose the conclusion we want.

Question 7: Why does the Bible say that Job was not sinning when Job said that God had done the bad things to him?

7A) Job had no way of knowing that there was a personal devil, so God gave him a pass on that matter even though Job was wrong.

This seems fair. Given that Job took place during Genesis before the Law of Moses, Job would have had NO SCRIPTURE WHATSOEVER to read. God had not revealed Himself much back in those days. How would anyone know that there was a devil unless God revealed it? Job couldn't read the book of Job and find that out for himself!

There is a difference between being wrong and sinning. You could have invested all your money into a Ponzi scheme and lost it. That would mean that you were wrong, but you would not have committed any particular named sin in the Bible. (Even some Christian organizations have lost all their invested money that way. It pays to check things with the Holy Spirit before you do them!)

So we would seem to be on safe ground saying that Job was wrong, but he didn't sin. He didn't curse God or do anything overtly sinful. So based on our Narrator Rule, we can allow that what Job said was truly recorded but not true.

The only problem would be if it turned out that God really WAS responsible, and that's what we'll look into next.

7B) God really WAS the one responsible for it all, so Job was completely right.

We can pitch this one into the dumpster immediately because it is clear from the text that SATAN, not GOD, killed Job's family and animals and made him sick. If you protest that God was INDIRECTLY responsible based on what is becoming our most troublesome verse ([Job 42:11](#)), you've reached the next answer below.

7C) Though Satan was responsible, God DID have some responsibility because He let Satan do those things.

Did God "allow" Satan to have access to Job? We're seeing that more and more of this is going to come down to Question 9. We don't want to put God into the position of authorizing the destruction of a good man unless there is no other choice. We know from other discussions that God HAS BEEN responsible for doing bad things to bad people, and He WILL BE responsible for doing bad things to bad people in the book of Revelation. But being involved with doing bad things to a GOOD person seems like a different story.

If God explicitly ALLOWED Satan to afflict Job, we could argue that Job was right in a limited sense, and that could explain why Job did not sin with his lips.

Conclusion for Question 7

If you assume that God would have to be DIRECTLY responsible for Job's afflictions for it to count, (7A) is the correct answer. Otherwise, (7C) is the correct answer. At times, it seems like we're raising more questions that we're answering, and this seems to be getting more and more uncomfortable! Nobody said that Job is an easy book to understand! Don't worry, I WILL shut all the cans of worms I've opened before this discussion is over!

Question 8: Job had to repent of his words, so how could God say in Job 42:7 that Job had spoken what was RIGHT?

8A) Job was wrong, but he was LESS WRONG than his three friends.

God did not say that Job had spoken WRONG things that were LESS WRONG than things that other people said, so I think that we can throw this one out.

8B) Job did say SOME things that were right along with all the false accusations against God.

Job did prophesy about a coming Redeemer, after all, and his assertions of his own innocence were right while his friends' assertion of his guilt was wrong. So this explanation seems somewhat reasonable.

8C) Job was right that he needed to repent in dust and ashes, realizing that he had spoken things that were "above his pay grade."

This also seems like a reasonable explanation. His friends needed to repent and they didn't. Job needed to repent and he did.

This also solves the apparent contradiction issue. Here God said that Job had spoken what was right, but He had said before that Job had "darkened counsel by words without knowledge" ([Job 38:2](#)). Both statements could not be correct SIMULTANEOUSLY, yet both statements came from God, who can never be incorrect. This fact would seem to rule out (8B). This explanation takes care of the contradiction – Job had spoken without knowledge earlier, but he repented and changed his tune and he was "right" at that point.

Conclusion for Question 8

The clear winner here is (8C). God himself said that Job's rants about His unfairness were wrong. Now we'll take that into consideration when we tackle the final question, which is by far the most challenging question for those of us coming from a "faith" or "grace" angle.

Question 9: Why does Job 42:11 say that the Lord had brought all the evil upon Job?

This is a critical Scripture to understand. If we take it at face value, GOD did something to Job, so God could do the same thing to us because we don't have authority over God. But if Satan was really responsible, we DO have authority over him and we can run him off every time. But this verse surely seems to make God seem responsible! Let's look at our options.

9A) It was a bad translation in the King James Version that was fixed by other translations.

We shudder at the idea that a good God was responsible, even if indirectly, for doing bad things to a good person. But [Job 42:11](#) seems to come right out and say that the Lord had done the evil things to Job. This is so different from what we see in the first 2 chapters of Job that this verse is trotted out by skeptics on the Internet as "proof" that the Bible contradicts itself. It is clear in the first 2 chapters that SATAN, not GOD, did the calamities that Job experienced.

I didn't add an answer that says "The Bible contradicts itself" because if we assume that, we might as well throw out our Bibles and throw out this book while we're at it. We are starting with the assumption that ALL Scripture, including [Job 42:11](#), is God-breathed ([2 Timothy 3:16-17](#)).

So there must be some explanation for this mess. Our first shot at it is to see if this is some kind of King James quirk.

We find that it ISN'T. ALL translations, including Young's Literal Translation, say that GOD or Jehovah (same meaning) brought all this evil upon Job. I've never seen a translation that says otherwise.

So that was a nice try, and it was something that we needed to check out. Now we know that (9A) is a bust.

9B) The Hebrew only indicates that the Lord ALLOWED it, but not that He actually BROUGHT IT.

So this is our next try. Can we prove that the Hebrew word is passive so that it doesn't mean what it looks like it means? We look it up in the Hebrew and check the tense.

DRAT! It's a Stem Hiphil – an ACTIVE verb. The Hebrew says that the Lord BROUGHT all the evil upon Job.

Some people have claimed that Hebrew always should be interpreted as permissive when we see it relative to God's actions in the Old Testament. But it seems unfair to take His GOOD actions as active but His BAD actions as permissive when the same kinds of verbs are being used. And one would think that the narrator would know better than to use an active verb to indicate passive participation.

On the other hand, it can't be "active" in the sense that Satan's actions were active, because then the Bible would contradict itself. We would have to establish that God ALLOWING Satan to do things would be equivalent to God DOING things.

Is there some other quirk in the Hebrew? The Hebrew basically says "comforted evil Lord had brought" and I don't see any way around interpreting the phrase the way that the King James version does.

Let's see what other options we have.

9C) By giving Satan permission to afflict Job, God actively DID cause Job's woes, though indirectly.

Under this option, we assume that God DID give permission to Satan to afflict Job and that therefore God WAS responsible. Therefore, in that sense, the LORD did bring all the evil upon Job.

This finally appears to solve the contradiction problem.

It also leaves us with a “traditional” interpretation of Job! Could the traditional “obvious” reading of Job be right after all?

It doesn't seem so when we consider some other things that the Bible says about Satan and sickness. The fact that God “allowed” Satan to make people sick in Jesus' day does not mean that “the Lord” brought that evil on those people or that the evil things were His will – quite the contrary. Jesus was very clear that it was SATAN who bound people ([Luke 13:16](#)). Peter preached that Jesus healed those who were oppressed by the devil ([Acts 10:38](#)), not people who were oppressed “because God brought evil on them by allowing the devil to do those things.” So God being responsible for the devil's actions doesn't wash from a Bible perspective. He HAS TO allow Satan access to the earth during this dispensation even though He hates what Satan is doing. Satan will be duly punished for everything he has done because it has all been the OPPOSITE of God's will. Jesus did the will of the Father ([John 5:19](#)) when He UNDID Satan's works ([1 John 3:8](#)).

So blaming God even indirectly doesn't seem fair to God. But we're running out of choices. Let's check out one more option before we try to settle on a final conclusion.

9D) The narrator is simply expressing the view that Job's friends had without agreeing with it.

Some Bible commentators have gone with this answer to explain the apparent contradiction in Job.

In effect, they're saying that Job's friends showed up and said, “We're so sorry for you because of all the evil that the Lord brought upon you.” If that were the case, God is off the hook because the narrator is only (in effect) reporting the words of Job's friends without assenting to their truthfulness.

Thus, the conclusion would be that the Lord did NOT actually do anything to Job for which He could be held responsible, but Job's “comforters” were of the opinion that “the Lord” had done all the evil to Job.

We can go back to our Narrator Rule. If the narrator says it, it's truth. If the narrator says that someone else said it, it may or may not be truth.

The problem is that the narrator isn't quoting anyone. He doesn't report ANY of the words that Job's friends used. Based on our Narrator Rule, we HAVE TO ascribe the evil to God. Could the narrator be “quoting” an opinion that was wrong even though it wasn't a direct quote, which would break our Narrator Rule? We'd be on REALLY thin ice to claim that the Narrator Rule applies everywhere in the Bible except this one verse where we really, really don't want to believe that it applies. We would need another Biblical example of implying an opinion of someone who isn't directly quoted. Can we find such a case anywhere else?

I asked myself this question until one day I stumbled upon [John 5:18](#): “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.” The narrator asserts that Jesus had “broken the Sabbath,” but he isn’t directly quoting the Jews. Had Jesus actually broken the Sabbath? It would seem that if He actually had broken the Sabbath, He would have sinned and then He would be like the rest of us – unable to redeem us because He would need redemption Himself.

This gets very interesting. Jesus could NOT have broken the Sabbath from GOD’S perspective or He would no longer be sinless, but He could have broken the Sabbath as far as the Pharisees were concerned, because the Pharisees had invented all kinds of human additions to the Law of Moses that were not part of the Law as far as God was concerned. But if we insist that the narrator always speaks from GOD’S perspective, then he must be affirming what God says, which means that Jesus must have actually broken the Sabbath – and thus sinned!

Wow, we’ve really waded into a swamp here, haven’t we? Let’s see if we can get ourselves back out.

It’s obvious that Jesus never sinned. So can we take “broken the Sabbath” to mean that He had broken the Sabbath from the Jews’ perspective only? Not according to the Narrator Rule – that just loops us around to exactly the same place in the swamp!

Thus, we reach a jarring conclusion. The real issue is that the strict Narrator Rule itself is invalid, as proved by [John 5:18](#)! This verse proves that in a rare case, the narrator can cite the perspective of the people involved rather than God’s perspective even though no one’s words are being directly quoted!

Are there any other disproofs of the Narrator Rule? After I found [John 5:18](#), I came across another apparent disproof in [Acts 21:4](#), which happens to be one of the most difficult verses in the New Testament if one makes no allowance that the Narrator Rule can be broken when someone else’s perspective is implied. Here it says that people told Paul through the Spirit not to go to Jerusalem. The difficulty of this lies in the fact that Paul was sure that the Spirit had told him TO go to Jerusalem!

Acts 19:21:

After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Acts 20:22:

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

And when Paul had left Jerusalem, the Lord did not correct Paul but rather affirmed his choice:

Acts 23:11:

And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Were they really telling Paul “through the Spirit” not to leave for seven days but then to leave afterward? That seems like a dubious attempt to keep the Narrator Rule intact. If we can use that explanation, the Narrator Rule is still intact, but given that they didn’t tell Paul not to go to Jerusalem YET, but simply not to go to Jerusalem, I don’t think that’s the real explanation. It seems instead that we have another Implied Perspective Exception to the Narrator Rule. (These are my terms, but I think they fit and you can feel free to use them.) The disciples THOUGHT that they were telling Paul through the Spirit not to go to Jerusalem, but the Spirit was not really saying that to Paul. They almost surely “prophesied” to Paul not to go, but they missed God on the matter even though they were attempting to speak through the gifts of the Spirit.

Now that we have two other witnesses that we can have an Implied Perspective Exception to the Narrator Rule, we can also allow that [Job 42:11](#) means, “Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that they thought that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.”

Now we have resolved the ALLEGED “Bible contradiction!” It WAS Satan who afflicted Job. Given the rendering above, nothing in Scripture says otherwise. We can’t blame God for what happened any more than we can blame God for what He “allows” Satan to do in this day and age in this fallen earth. If God cannot be held as the responsible party for what Satan does today, He cannot be held as the responsible party for what Satan did in the book of Job either.

Question 9 Conclusion

The only answer without a fatal flaw is (9D).

[Job 42:11](#) no longer has to be “the verse that we’re afraid someone will bring up when we preach faith and grace!”

Now that we’ve resolved this major issue, we need to revisit some previous answers in light of this!

Extra Innings

Now we can loop back to some of the previous questions and award some clear winners, which we could not do until we straightened out [Job 42:11](#).

Going back to Question 1 in the light of what we just learned, we realize that there is a sixth option that was not presented before, and this sixth option is the correct one:

Question 1: Which parts of the book of Job contain authoritative DOCTRINE?

1F) The narrator's parts (except when echoing someone's perspective), God's words, Elihu's words and only CERTAIN parts of what everyone else said when they are confirmed elsewhere in Scripture.

Now that we have settled Question 9, we can settle on the following answer to Question 2, which most closely matches the original Hebrew:

Question 2: What does the phrase "Hast thou considered my servant Job" mean?

2C) Have you set your heart on targeting Job with calamities?

Next, Question 3 did not really have ANY right answer in the original multiple choices, but it appears that we can alter (3E) slightly to come up with a satisfactory one:

Question 3: Why did God tell Satan that he could afflict Job?

3G) Job had no healing covenant, and God allowed Satan limited access to Job for a limited time.

This is similar to (3E) but better, because it clarifies that God limited what Satan could do to Job in two steps, and also clarifies that Satan did NOT have the right to do whatever he wanted just because there was no Old Covenant or New Covenant in effect at the time. If Satan had had his way, he would have afflicted Job continuously until Job either cursed God or died (or both). The point came where God said, "Enough is enough!" and from that point on, Job was a wealthy healthy man again and Satan was once again unable to afflict him.

If God allowed Satan to afflict Job in a limited way but He would not allow that today, does that mean that God has changed?

No, God Himself doesn't change, but He has definitely changed the way that He relates to man over the years. Once the Law of Moses came, anyone could take God up on His statement that He is the Lord Your Physician ([Exodus 15:26](#)). People before the Law, including Job, did not have that right. People today have personal authority over Satan and his works ([Luke 10:19](#)), but no one had that under the Law. Our covenant is better ([Hebrews 7:22](#)), established upon better promises than the Old Covenant ([Hebrews 8:6](#)).

You could argue all day that God should have given people a better deal in the older days, but it's not how God has chosen to deal with mankind. I don't think you'll win any more arguments with God than Satan has.

Let's at least deal with the contradiction issue. Can an INDIRECT party be considered responsible? Can both GOD and SATAN be considered "responsible" (in any sense) for the SAME actions when one was directly responsible and the other was indirectly responsible?

We actually find a parallel case in some Scriptures mentioned in this book. In 1 Chronicles 21:1, we read that Satan incited David to do a census (“And Satan stood up against Israel, and provoked David to number Israel”). But in 2 Samuel 24:1, we read that the LORD incited David to do a census (“And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah”). So we have just established that God and Satan can share responsibility for the same action when Satan does something in certain cases. Another case is the one of the “evil spirit from God” that God sent to Saul in [1 Samuel 16:14-23](#). However, you may have noticed in these cases that the passages referred to judgment against people at whom God was mad. God wasn’t mad at Job. Can we prove this principle in a case where God’s judgment wasn’t involved?

We can. In [Matthew 8:5-13](#), the narrator asserts that a centurion beseeched Jesus. In Luke’s account of the same incident in [Luke 7:2-10](#), we see that the some elders, and later some of the centurion’s friends, were intermediaries through whom the centurion actually delivered his messages. This makes it clear that from a Biblical mindset, if you send someone to do something, you did it yourself.

There is still a difference, though. The centurion actively sent the intermediaries to Jesus, while God did not actively send Satan to Job. God did allow Satan to go to Job and do awful things to him, though.

So do these examples show that [Job 42:11](#) fingers God after all? No. We’ve established our exception to the Narrator Rule, and if we take everything above to implicate God, God would be just as implicated today for what He “allows” Satan to do on the earth. There are reasons that things are as they are today, but none of them is God’s fault. It was Adam’s choice to sin, not God’s choice for him to do that. Adam gave Satan access to the earth, and Satan still has it. Fortunately, WE today have access to the keys to the kingdom of God, so we can overturn Satan’s actions when we see them. That is still up to us, not up to God. The question now is not what God “allows” but what WE “allow” given that WE have the authority to undo Satan’s works.

While some Job commentators bring up David’s census as a parallel to [Job 42:11](#), it doesn’t work in this case because Job was not under divine judgment for his sins.

The following explanation for Question 4 now seems slightly “off”:

Question 4: Did Satan actually win an argument with God?

4B) No, because Satan told GOD to afflict him and God wouldn’t do it, though he allowed Satan to do it.

This makes it seem too much like God was using Satan to do His dirty work just to keep His own name clear. In light of what we’ve seen, that isn’t really a fair statement of the situation, so we’ll stick with only one answer to question 4:

4C) No, because Satan’s argument was that Job would curse God, but he never did.

We left Question 5 hanging until we could answer Question 9. Now that we know that God did NOT literally bring the evil on Job even though his friends and relatives thought so, we know that answer (5A), which blames God for Job's calamities, is wrong. The statements in the first two chapters of Job that SATAN attacked Job are correct, and there is no contradiction later. Thus, it would seem that the explanation with the fewest issues, and the one that offers the most reasonable explanation, would be this one:

5E) I took down part of the hedge around Job in response to your challenge because Job has no covenant to be exempt from your actions, but he still wouldn't give up his integrity by cursing Me. Therefore, your challenge to Me was in vain.

Now what about Question 6, which didn't really seem to have any satisfying answers?

Question 6: What happened to Job's hedge of protection that God had put around him?

6C) God took it down Himself, which allowed Satan to attack Job.

It is quite obvious at face value that Satan was only able to access Job's life because God made an exception allowing limited access for a limited time. The alternatives such as the Fear Theory, the Satan's Epiphany Theory, the Liar Theory and many of the other failed tries offered as alternate answers to some of these questions, all just have a "ring" to them that we are just trying to "force" something into the text that isn't really there. The meaning that we're trying to "force" is what we WANT the text to say to make our preaching easier, but that isn't how you study and interpret Scripture!

The Cringe Factor

I know full well that many "faith" and "grace" readers will cringe at some of this and not want to accept it, even though I consider myself to be both a "faith preacher" and a "grace preacher." The biggest cringeworthy element would be, "You are painting God as unfair and unjust because you're saying that He conspired to put something on Job that he didn't deserve because he was the most upright man around." But "conspired" is not the right word. Would you be willing to say that God has conspired with Satan in all the cases of illness on the earth today just because God didn't stop Satan from doing it? I wouldn't. God and Satan are not partners and they never will be partners.

We have to come back to the point that Satan had the RIGHT to complain to God about having no access into Job's life. Job had it easier than many who followed him, with no covenant to boot! God is fair, even when it means having to be fair to Satan in this fallen world that he became the little-g "god" of.

I appreciate that modern preaching tries to make the things of God as simple as possible, but some of it has made the things of God SIMPLER than possible. It seems hard to understand that God would take down that hedge even for a short while and allow the devil to afflict Job. However, God is not the responsible party any more than He is the responsible party today when God “allows” Satan to roam the earth seeking to steal, kill and destroy. Actually, MAN is the one who “allowed” Satan the right to roam to and fro on the earth and attempt to rob, kill and destroy everyone he can. There are some “mysterious” things other than the account of Job that defy much of our modern simplified teaching about God when we try to view the story through the lens of a covenant that didn’t exist back then.

God did many other things in the Old Testament where a New Testament believer looking back might think that God was unfair. For example, God singled out the Jews for blessings. The Gentiles were not entitled to Israel’s blessings under the Old Covenant, even under Jesus’ ministry, as the story of the Syrophenician woman ([Mark 7:25-30](#)) proves. Ishmael was not entitled to share in Isaac’s blessings. Is that “fair” either? In GOD’S eyes, obviously it was. Was it “fair” to make Israel be in bondage in Egypt for centuries? Whole generations lived and died in servitude with no hope of seeing the promised land. Is it fair today that blindness has not yet been removed from Israel?

Paul never claimed that He could simplify God for the modern masses. WE are the ones who are prone to trying to do that. Paul preached just the opposite, actually:

Romans 11:33:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Some things just need to be ACCEPTED and BELIEVED because God says them. We can only serve the real God who revealed Himself in the Bible. We cannot create our own designer God who fits what we might think He should be like.

The answers to the remaining questions (7 through 9) still seem good as they stand in the light of what we have seen.

Job Explained

Job lived before the Law of Moses, but he was the most “upright” person around at the time. He walked in God’s blessings. Satan set his heart on ruining Job. One day there was a conversation in heaven in which God asked Satan if he had set his heart against Job. The obvious answer was YES, Satan wanted to destroy Job. Satan complained that God had put a hedge around Job. His argument was, “Of course Job is God-fearing because all You’ve ever done is bless him. But now afflict him and he’ll change his tune and curse you.” Thus, Satan tempted God to act like Satan and afflict Job, but it isn’t God’s nature to afflict a righteous person, so God wouldn’t do it. God did, however, let down part of the hedge He had put around Job, and He told Satan that Job, except for his body, was in Satan’s power. Satan proceeded to kill and destroy almost everything around Job, including his children. Job incorrectly attributed all these acts to God, but he did not curse God. Job had no way of knowing that there was a personal Adversary who was actually doing the afflicting. Even if he had known that, he did not live under the New Covenant, so he had no legal right to stop Satan’s actions himself. God did not charge Job with sin because Job had no way of knowing that there was an Adversary whose nature it was to steal, kill and destroy. Job could not be held accountable for things he had no way of knowing.

There was another conversation between God and Satan. God asked Satan again (rhetorically) if he had set his heart on Job. Again, the obvious answer was YES, Satan wanted to destroy him, but he had been unsuccessful so far. Satan had already asserted that if calamity came to Job, Job would curse God, but Job didn’t curse God when calamity came. So Satan told God that if things could get even worse so that Job’s body was affected, THEN Job would curse God. Satan tried again to tempt God to afflict Job, but it is not God’s nature to afflict a righteous person, so God wouldn’t do it. However, God did let down another part of the hedge so that Satan was able to afflict Job’s body, though God restricted Satan from killing Job. Satan then smote Job with all kinds of bodily problems, which Job continued to ascribe to God in his understandable ignorance.

Job and his three “comforters” had long arguments where the “comforters” assumed that Job had done bad things and that God was punishing him. Job maintained his innocence (correctly), but continued to attribute all of his suffering to God. Job was unaware that Satan even existed. However, Job started accusing God more and more of not being good to him. He didn’t know what was really going on. God Himself later bore witness that Job spoke without knowledge and that his friends didn’t know what they were talking about either.

Then a fourth person, Elihu, entered the picture and asserted that Job AND his friends were all wrong, and he spent some chapters trying to straighten them out. God never took exception to what Elihu said, and God even said some of the same kinds of things that Elihu has said. God never declared that Elihu was wrong.

Finally, God spoke out of a whirlwind and basically asked Job who he thought he was to criticize God the way he did. Job realized that he had spoken about things that were “over his head.” God continued to speak to Job along the same line. At the end of it, Job realized that his words actually WERE wrong and he repented. God healed Job when he prayed for his friends. Then Job’s siblings and acquaintances comforted Job about the evil that they ascribed to the Lord, but which the reader knows from the first two chapters was actually the work of Satan, because God Himself refused to act like Satan despite Satan’s two temptations of God to do so.

God gave Job twice the sizable fortune that he possessed before his trials, and Job lived a very blessed 140 years after his trial without ever being afflicted again by Satan as far as we know. It is obvious that God must have put the hedge back up to prevent a recurrence of the earlier events.

Along the way, we learned that Satan is the Sickener and God is the Healer. We learned that a Messiah was coming, and that when He came, He would redeem us all from hell and sickness so that in that day (ours), the Messiah’s followers could be free from the sicknesses that Job endured. We learned that if there were only a Mediator, Job’s situation could never happen again. We have that Mediator today – the Man Jesus Christ. Job knew that Jesus was already alive but He would literally stand on the earth later. While Job got only a glimpse of Jesus in the future, we now know the Mediator – the Messiah – the Lord Jesus Christ – and we have power over Satan. Because of Jesus, no one today ever has to be “another Job.”

Job Questions and Consistent Answers Summary

The following are the questions and the final answers that were consistent with one another.

Question 1: Which parts of the book of Job contain authoritative DOCTRINE?

1F) The narrator’s parts (except when echoing someone’s perspective), God’s words, Elihu’s words and only CERTAIN parts of what everyone else said when they are confirmed elsewhere in Scripture.

Question 2: What does the phrase “Hast thou considered my servant Job” mean?

2C) Have you set your heart on targeting Job with calamities?

Question 3: Why did God tell Satan that he could afflict Job?

3G) Job had no healing covenant, and God allowed Satan limited access to Job for a limited time.

Question 4: Did Satan actually win an argument with God?

4C) No, because Satan’s argument was that Job would curse God, but he never did.

Question 5: What do the words “although thou movedst me against him, to destroy him without cause” mean?

5E) I took down part of the hedge around Job in response to your challenge because Job has no covenant to be exempt from your actions, but he still wouldn’t give up his integrity by cursing Me. Therefore, your challenge to Me was in vain.

Question 6: What happened to Job’s hedge of protection that God had put around him?

6C) God took it down Himself, which allowed Satan to attack Job.

Question 7: Why does the Bible say that Job was not sinning when Job said that God had done the bad things to him?

7A) Job had no way of knowing that there was a personal devil, so God gave him a pass on that matter even though Job was wrong.

Question 8: Job had to repent of his words, so how could God say in Job 42:7 that Job had spoken what was RIGHT?

8C) Job was right that he needed to repent in dust and ashes, realizing that he had spoken things that were “above his pay grade.”

Question 9: Why does Job 42:11 say that the Lord had brought all the evil upon Job?

9D) The narrator is simply expressing the view that Job’s friends had without agreeing with it.

A Good Use for the Book of Job

Knowing that Satan afflicted Job, you can list Job’s ailments and know that they are the works of the devil, over whom New Testament believers have authority. Satan does not have the right to afflict you with any of these things: Sore boils from head to toe ([Job 2:7](#)), tossing to and fro at night ([Job 7:4](#)), broken skin ([Job 7:5](#), [Job 30:18](#)), wearisome nights ([Job 7:3](#)), nightmares ([Job 7:14](#)), breaking in general ([Job 9:17](#)), multiplied wounds ([Job 9:17](#)), difficulty breathing ([Job 9:18](#)), emaciation ([Job 10:10-11](#), [Job 16:8](#), [Job 19:20](#)), biting yourself ([Job 13:14](#)), weariness ([Job 7:3](#), [Job 16:7](#)), unnatural wrinkles ([Job 16:8](#)), dim eyesight from sorrow ([Job 17:7](#)), bad breath from your illness ([Job 17:1](#), [Job 19:17](#)), skin worms ([Job 7:5](#), [Job 19:26](#)), shaking from fear ([Job 21:6](#)), faintheartedness ([Job 23:16](#)), pain in the bones at night ([Job 30:17](#)), bowels boiling [probably diarrhea or something similar] ([Job 30:27](#)), blackened skin ([Job 30:30](#)), and overheating ([Job 30:30](#)). If you experience these things, you know their source, and you can take authority over him!

A Final Reminder

NONE of the answers to the questions above changes the fact that you cannot be another Job today. God will NOT let Satan have a field day with you under the New Covenant. Jesus NEVER “allowed” Satan to continue his works in the lives of anyone who came to Him to be set free from them!

Even if you take an “old school” position on Job, you have to agree that there can never be another case like Job’s case today because of the covenant under which we live. In other words, even if you think that God was bragging to Satan about Job and deliberately had Satan afflict Job to prove his character and show him off as a trophy, you must realize that there is ZERO chance of that ever happening under our New Covenant under which you are redeemed from Satan’s power ([Colossians 1:13](#)). Satan only had leverage because God had never made a healing or protection covenant with Job or anyone else at the time. If Job were even under the Law of Moses, he could have claimed exemption successfully by taking God at His Word about being our Healer.

Thus, while the book of Job makes for some interesting conversations, the issues covered in this discussion don’t change your redemption from Satan and His kingdom no matter which answers you might have given to any of the questions above. ANY Bible teacher who knows what he’s talking about will tell you that under the New Covenant, you CANNOT be “another Job!”

See also:

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: God Gives and Takes Away](#)

Healing – a Gift from God

[James 1:17](#)

[Matthew 7:11](#)

Good gifts come from God. Jesus said that your heavenly Father gives good gifts to them that ask Him. If you are sick, wouldn't you consider healing to be a good gift? Then you have a right to receive it from God when you ask Him for it.

You can learn something else important from this. God does not force His gifts on any man. No one has to get saved, and no one has to get healed. God's gifts are given to those that ask Him for them. This debunks the stupid idea that sickness can be a gift from God, as some say. Did you ask God for your illness? Did God offer you a choice of receiving it or not receiving it? NO. Then it was not a gift from God. That isn't how God operates.

Besides, what kind of a "gift" is it when you are told to pray for its removal in Scripture ([James 5:14-16](#))? Surely not one of God's gifts. God wouldn't give you any gift that He doesn't want you to keep. You know this because [Romans 11:29](#) says that the gifts and callings of God are without repentance. We usually major on the *callings* part of this verse in relation to people called to the ministry, but here God tells us that when He *gives gifts*, He doesn't change His mind and take them back. That proves that sickness is not a gift from God. He would not give you a gift and then remove it.

Sickness is not a gift from God, but healing is. God's gifts are good. Jesus said that He was the Gift of God ([John 4:10](#)) and Paul called Christ a gift ([Ephesians 4:7](#)). The Holy Spirit is called a gift ([Acts 2:38](#)). Salvation is called a gift throughout the book of Romans. Righteousness is called a gift ([Romans 5:17](#)). God is the giver of good gifts to His children. But notice that these gifts don't just come on you automatically just because they are God's will. You had to receive Christ and His righteousness. You had to receive the Holy Spirit. God was always offering the gifts, but you had to receive them. Healing is no different.

Nowhere in the Bible is sickness is called a gift. You would have to close your Bible and read modern false-comfort [unbelief books](#) to hear sickness referred to as a gift.

You Ought to be Healed

[Luke 13:11-16](#)

Jesus said that this sick woman ought to be healed because she was a daughter of Abraham. You are a child of Abraham because you in Christ ([Galatians 3:7](#), [Galatians 3:29](#)). (For more proof, see [Abraham's Blessing Is Yours](#).)

Therefore, if you are sick, you ought to be healed. You are just as much a child of Abraham as that woman was, and you have just as much right to healing as she had. She got her healing, so you ought to get yours, too!

The Causeless Curse

[Proverbs 26:2](#)

This wonderful verse helps you understand that you are not subject to witch curses (see also [Numbers 23:23](#)), so stop trying to hear what the witches are up to and start trying to hear instead what the Holy Spirit is up to and cooperate with that!

But beyond that, there is no just cause for the curse of sickness to be on a believer. God calls sickness a curse for breaking the Law in [Deuteronomy 28:15-68](#). Jesus' blood atoned for every time you have ever broken the Law (or ever will break it). Therefore, there is no cause for the curse of sickness, so it is not to alight on you. It is just to fly off somewhere else like a flitting sparrow.

When you see the verse this way, it brings freedom. However, I have seen Christians use this verse in a way that leads to bondage instead. The bondage version sounds like something Job's "comforters" would say: "Well, we know that a curse will not alight without a cause, so therefore, your sickness shows that there must be a cause. You opened some kind of door to it by sinning somehow. You'd better find out what your sins are that opened that door to the devil so that there will be no more cause for a curse to be on you."

This version would have been popular in Galatia before Paul corrected the Galatians. Instead of bringing freedom, it puts everything back on YOU, as dead religious tradition always does. Now you (supposedly) must get introspective, go on a witch hunt for secret sin, and do this while feeling so miserable you might not want to get out of bed if you don't have to!

Here in a nutshell is what this religious mindset really says: "You DESERVE this sickness. You've gotten the curse that was coming to you, so you had best repent of whatever you were doing that brought it on!" That is hardly good news. It can't be THE "good news" because it isn't what Jesus went about teaching! I don't read about Him telling people, "You DESERVE this curse of sickness! See Me later when you figure out what your sin is and get it out of your life!" If He didn't do it then, He won't do it today. (He may warn you to sin no more, lest a worse thing come upon you, though ([John 5:14](#))!)

The truth is that based on the Law, you DO deserve to get sick, but Jesus came and took the sickness and pain that you deserved Himself to release you from having to suffer them for your sin. There is no need for you to suffer sickness and pain for your sin when Jesus already suffered sickness and pain for your sin! THAT is the good news! The reason that the curse is causeless for you as a believer is that the ransom price has been paid, and therefore there is no more ransom left for YOU to pay in your own body!

The Temporary Curse

Take a look through the two main curse passages of the Old Testament ([Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#)) and you will notice something very interesting – all the curses have to do with THIS LIFE!

There is not a hint of spiritual death being part of the curse, for good reason – the people these curses were addressed to were already spiritually dead! Becoming spiritually alive only became available in the New Covenant, under which people can be born again. The Law could not make them alive anyway!

There was NOTHING about the hereafter, about damnation or about eternal bliss.

Moreover, when you study the “blessing” verses that immediately precede the “curse” verses, you’ll find that every one of those blessings concerns things in this present lifetime as well! No blessing of the Law got you to heaven.

Compare this to the way most Christians think, which is that we have to slog through this life like the unbelievers, but after a just few more weary days, we’ll fly away to our mansions over the hilltop and once we all get to heaven we’ll sing and shout the victory. You can wait if you like, but I’m singing and shouting the victory in this life because I have it in this life ([1 Corinthians 15:57](#), [2 Corinthians 2:14](#), [1 John 5:4-5](#))!

[Galatians 3:13](#) contains the powerful statement that Christ redeemed us from the curse of the law, being made a curse for us. We are redeemed from everything in those curse verses RIGHT NOW IN THIS LIFE!

We don’t have to wait for heaven to be redeemed from the curse of sickness. In fact, you won’t need to be redeemed from sickness in heaven, because no one will cough while walking on the streets of gold and give you the flu strain described by the latest combination of letters and numbers. You certainly won’t need to be redeemed from poverty in the accommodations that await you, either. You won’t have any enemy people around who could make you into a slave and collect interest from loans they make to you.

No, what Christ redeemed you from – past tense – are the curses that applied to THIS LIFE. You do not have to be broke and sick here any more than you have to be broke and sick in heaven. Christ has already redeemed you from those things. You don’t even have to ask Him to do anything about such conditions; you need to believe that He already has done something about them on your behalf by becoming a curse for your sins. Then act on the Word by receiving your inheritance in Him!

So the good news is that you ALREADY have redemption through Christ for ALL the conditions named in those curse passages. So read them with a smile because EVERYTHING you see in them is something that does NOT belong to you as a Christian! You’re redeemed IN THIS LIFE from those curses that applied IN THIS LIFE. Hallelujah!

You're Designed to be Healthy, Not Sick

God designed your body to repel sickness. Sickness is an unnatural condition. When sickness enters your body, your body activates all kinds of defense mechanisms to get rid of it. Your body does not want to be sick!

Any doctor can tell you that medicine can relieve suffering and help your body heal itself, but that the medical profession can do little about actually healing you. The doctor can't even heal a scrape on your hand. He can simply do what he can to help your body heal itself, which God designed your body to do.

Look at all the money sinners and saints alike spend trying to get well. Think of the desperate lengths to which people go to find a cure for their illnesses. People have exhausted their life's savings, as the woman with the issue of blood did, just trying to be well again. You can't tell me it's natural to want to just accept illness as the will of God and live with it. Why don't people in the world just accept sickness as the will of God, as some Christian teachers today would have us do? Because they haven't had their minds polluted with stupid and unscriptural doctrines about sickness being the will of God to teach us things. Only silly church people embrace sickness.

Ask any sinner: If he had a choice of being sick or being well (which he does, as you can tell him), would he choose sickness? Maybe a few would because they like the attention and sympathy, but by and large, not many people would choose to be sick instead of well. It's unnatural to even want to be sick. People in general don't want to be sick. Think about this: If people really wanted to stay sick, why would whole cities show up bringing the sick on stretchers and beds to be healed by Jesus Christ, or Peter, or Paul, or healing evangelists today? The very fact that healing is such a powerful evangelistic tool demonstrates that people want to be healed. Given a choice, they want healing. They show up to be healed when someone preaches to them that they do have a choice. Saying that God wants you sick won't win many doctors to Christ. They already know better. They know that your body was designed to heal itself. And thank God, your family physician won't pray a foolish prayer to see if healing is the will of God for you in particular before he treats you. He'll do all that he can to get you well. No one blames your doctor for trying to get you well without checking the will of God first. And if you go to the doctor for relief when you think your illness is God's will, you are a hypocrite. I think it is fair to say that most unsaved doctors have a better attitude than many Christian teachers about wanting to see you get healed. They even wear a snake on a pole, which is both a symbol of healing and of Jesus Christ, whether they personally know the story or not.

Sickness Is the Power of the Devil

[Acts 10:38](#)

If you study out this verse in the Greek, you will find that the word oppressed means under the power of. (At least one popular translation words it this way.) Jesus healed those who were under the power of the devil. If there is sickness in your body, the power of the devil is at work in your body. This does not mean that there is a moral failure on your part. It does necessarily mean that you have a demon. It simply means that when there is sickness, the devil is in control of something. Sickness is his power, not God's.

According to [Colossians 1:12-14](#), Jesus has already delivered you from the power of darkness. This is not a promise; it is a fact. You are already delivered from the power of the devil because you are now in the kingdom of God's Son. Since sickness is part of the power of the devil, you are therefore delivered from sickness. You could tell that from [1 Peter 2:24](#) and [Matthew 8:16-17](#); this is just another way of proving it.

Jesus gave His disciples power over all demons and all sicknesses ([Luke 9:1-2](#)). You cannot say that you are not called to preach as they were, because the Great Commission applies to you as a believer. This commission includes the laying of hands on the sick for their recovery. You have power over the power of the devil. Greater is He that is in you, than He that is in the world ([1 John 4:4](#))! You have already overcome him ([1 John 2:13-14](#)). It follows, then, that you do not have to put up with the power of the devil in your physical body. You have overcome him and have power over his works. The Son of God, who was manifested to destroy the works of the devil ([1 John 3:8](#)), lives in you. Since Jesus, and not Satan, rules your life, you get the things that go with Jesus (healing) instead of the things that go with Satan (sickness).

See also:

[Who or What Causes Sickness?](#)

Where's Jesus?

Most Christians know that Jesus is seated at the right hand of the Father in heaven. Unfortunately, most Christians live as if that is the only place He is. Yes, He is in heaven, but He is also here on the earth in His Body. He indwells believers. If you're born again, you have "Christ in you, the hope of glory" – [Colossians 1:27](#). Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" ([John 14:23](#)).

Believers are not nearly aware enough of the fact that Jesus Christ, the Miracle Worker, the one who "healed them all" time after time, lives in them. Jesus goes where you go! The Healer goes to any sick people you visit! Being aware of this will change your perspective on ministering healing to the sick. The Healer is inside you, desiring to work through your hands.

Jesus manifests Himself wherever believers use His name: "Again, I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:19-20). This doesn't refer to a religious service (although by extension, you could apply it there) but rather to a case where believers are agreeing that something be done in the name of Jesus.

Jesus said that He would personally be there. He does not just stay up in heaven watching how well we get along down here. His name brings Him onto the scene. Jesus Christ Himself ministers healing to the sick when we invoke His name. He is present to heal. He is just as willing and able to heal as He was when He walked the earth in a physical body. He is not some imitation or just a religious idea. Jesus Christ, the risen Savior, the holy Son of God, manifests Himself on the scene when a demand for healing is made in His name. If you're being prayed over, He's personally ministering healing to you! That's right – Jesus Christ is ministering healing to you. The same Jesus Christ who healed the sick all over Israel during His earthly ministry. The same Jesus Christ who healed all manner of sickness and all manner of disease. Not some new, less powerful, modern Jesus. The same Jesus!

You can miss it if you get your eyes on man. That person laying hands on you will not heal you apart from Jesus. He can't. Those people agreeing with you in prayer can't heal you apart from Jesus, either. Don't look to them as the ultimate source of your healing. Look to Jesus and expect to receive healing from Him through them. If you expect Jesus to minister healing to you, His power will flow out of the people laying hands on you. It will go into your body and start working.

Our services would be different if we would stop and realize that Jesus Christ is in the midst of us. We supposedly believe that; after all, we are worshipping Him, aren't we? We're not worshipping someone far away! If we could see Jesus in the front of the sanctuary, how would that change our praise and worship? How would it change our expectations when people are prayed over? Yet Jesus is present. The Healer, the Savior, the Deliverer, the Chief Shepherd, and everything else that He is, is present in our services. He still walks in the midst of His churches today ([Revelation 2:1](#)). (He walks in the midst of the seven candlesticks, which are the churches according to [Revelation 1:20](#).)

Peter realized this. He told Aeneas, "Jesus Christ maketh thee whole" ([Acts 9:32-35](#)). Peter knew that Jesus Christ was personally on the scene when He ministered. It was Jesus ministering healing through Peter.

If we would just be aware of His presence among us, there would be a lot more healings, to say nothing of a lot more reverence! Fewer people would come in late, leave early, gab during the message, daydream, and make potty runs during the altar call. Respect Him! He is present with us. He's not just up in heaven! Jesus Christ is present to heal today! If you're being prayed over, Jesus Christ lives both in the people praying over you and in you!

Healing and Deliverance from Poisoning

God's promise to deliver you from poisoning is further proof of His healing covenant with you.

[Mark 16:15-18](#)

One sign that Jesus said would follow believers was immunity from poisons, delivered either through a drink or through a serpent. This is not a license to drink poison to prove something; you'll only prove that [Mark 16:15-18](#) does not work for people who deliberately ingest poison!

We can see that the statement that you would "take up serpents" refers to immunity from poisonous snakebites, as exemplified by Paul's experience on the island of Melita. A poisonous viper (snake) bit Paul while he was getting wood for a fire. Paul would normally have died, but he didn't suffer any harm at all ([Acts 28:3-6](#)). He went on to get everyone healed who was sick on the island ([Acts 28:8-9](#)).

Consider for a minute the foolishness of thinking that God would deliver you from poisons but not from sicknesses. Some poisons (such as anthrax) are actually disease organisms that multiply in your body. Also, some diseases cause your body to poison itself by "reprogramming" it to generate toxins that break down your organs. If some poisons are diseases and some diseases poison you, where will you draw the line? It seems to me that you have to be delivered from both or neither.

Consider also that some diseases can be caused by poison. Prolonged exposure to certain chemicals can cause illness. You don't want to knowingly expose yourself to danger, but if you have been exposed to poisonous chemicals and have gotten sick as a result, you should claim [Mark 16:15-18](#). I'm not saying that you must do so to the exclusion of medical treatment, but you have a right to trust God to heal you!

If poison from a snakebite or something you drink doesn't kill you, it could at least make you sick. Thank God, deliverance from poisoning and deliverance from sickness is part of the same gospel package. You don't have to think about what caused your sickness; you have a right to be healed no matter what caused it – viruses, chemicals, even your own foolishness ([Psalm 107:17-20](#)).

If God will not allow your body to be destroyed by a poison, why would He turn around and let it be destroyed by an infection? Infections and poisons do the same thing – they destroy and kill part or all of your body. The fact that God has made protection from poisoning part of the New Covenant is further proof that healing is part of that covenant. You can be healed of anything that is caused by a poison as well as anything caused by viruses, birth defects, or anything else.

To Heal the Brokenhearted

Part of the anointing on Jesus was to heal the brokenhearted. See [Luke 4:18-19](#). I will point out in passing that the word *brokenhearted* here means *bruised* or *shattered*, and it would rightfully apply to physical healing as well as emotional healing. Because Jesus is the same today, it is still part of His ministry to heal the brokenhearted. This is consistent with [Psalm 147:3](#), where this ministry is shown to be part of what God does. God raises up those who are cast down ([Psalm 145:14](#), [Psalm 146:8](#)).

We are majoring on physical healing here, but you should know that emotional healing is part of God's plan for you, too. You cannot "confess away" grief, but you can let God minister to you so that it does not overwhelm you. [2 Corinthians 7:10](#) says, "The sorrow of the world worketh death." You do not have to be crushed by tragedy in your life and have death work in you.

Grieving over the loss of a loved one is not a sin! If that kind of sorrow is sin, Jesus was a sinner. He wept before He raised Lazarus. He got alone after hearing about the execution of John the Baptist. Jesus went through emotional agony in Gethsemane. Having negative emotions is not a sin and does not mean that you are not a "faith person." Jesus was a "faith person" if anyone ever was, and He had to decide to act based on God's Word instead of what His human body wanted. Since He had that struggle, so will you.

There is actually very little you can do about your emotions. Having emotions is part of being human. You can't stop them from happening. What you can do is determine that you will not allow your emotions to dictate what you will do! You can act based on God's Word even when your emotions are running contrary to it and still get results. Having victory does not mean that you always feel victorious. It means that you don't give up even when you feel like quitting, which you will at times. Such feelings are part of life and how you respond to them determines whether you go down in defeat or press on to victory.

God comforts the downcast ([2 Corinthians 7:6](#)). He comforts you in all your tribulation ([2 Corinthians 1:3-4](#)). The Holy Spirit is called "another Comforter" ([John 14:16](#)), showing that this is part of Jesus' ministry to you as well as the Holy Spirit's ministry to you. You should note that the word used actually denotes more than mere comfort, but also advocacy, as a lawyer would do. The believers in Acts walked in the comfort of the Holy Spirit ([Acts 9:31](#)), so you can, too.

God will help you through the hard times. Since man is mortal, we will lose loved ones at various times. Expect God to comfort you and heal your broken heart. That is part of His ministry to you. Be open to it.

Because God comforts you in all your tribulation, there is no such thing as a tribulation during which God will not comfort you. No loss of a loved one, betrayal by someone close to you, divorce, financial disaster, or anything else is outside God's ability to provide you with divine consolation. Even situations that at first make you wonder if life is still worth living are included in His promises. His "everlasting arms" are always there for you ([Deuteronomy 33:27](#)).

Many physical issues are tied to emotional ones, and physical healing will sometimes not come until emotional healing comes first. It is hard to stay physically healthy when you feel crushed emotionally. Thus, allowing God to comfort you as only He can is important not only for your emotions but for your physical well-being. It's all included in the awesome salvation package the Jesus provided for you.

Anointed to Preach Deliverance

[Luke 4:18-19](#)

Many times, we think of Jesus being anointed to destroy yokes that bind people, and that is part of the truth. The part we sometimes miss is the fact that He was anointed to preach deliverance, preach the gospel to the poor, preach recovering of sight to the blind and preach the acceptable year of the Lord. In other words, He was not just anointed to give the blind their sight – He was anointed to preach recovery of sight to the blind, which is a completely different matter. He was anointed to preach to men what they could have in God's kingdom so that they could believe it for themselves.

Many times we major on the "power" at work in a healing minister's meetings, but God has also anointed men to preach healing – the universal availability of it. There is an anointing to do this, and every minister should endeavor to flow in the anointing while preaching the Word rather than just preaching out of his head. In Peter's terms, we should preach the gospel with the Holy Spirit sent down from heaven ([1 Peter 1:12](#)). We are anointed with the same Holy Spirit who did miracles through Jesus.

As mentioned elsewhere, some people will not get healed because they want the bondages to be broken off of them by the anointing without any effort on their part to receive the message that tells them that healing is theirs to receive. They fail to realize that there is an anointing on God's Word that could get them free if they would hear it. "He sent His Word and healed them" ([Psalm 107:17-20](#)).

Let's expect the Holy Spirit's help not only in doing miracles but also in proclaiming the truth boldly so that men will understand it, believe it, act on it, and get healed. If men get healed through special manifestations of the Spirit working through you, they will be healed only when you're around. When they hear and believe the gospel of their deliverance that you preach to them, they will be able to get healed when you're not around. When you preach the Word to them, instead of just giving them a fish, you are teaching them to fish for themselves.

Deliverance Myths

Deliverance is another area like prayer where there is a lot of weird teaching. Satan loves to fill in knowledge gaps with his fake knowledge. Because many churches won't touch this important ministry of Jesus with a ten-foot pole, people are ill-informed about it and feel like they have to turn elsewhere for training. So let's bust some common myths that just make Satan seem like he has power that he doesn't really have.

1. Deliverance Requires Special Training and Only the Trained Should Practice It

Jesus said that certain signs would follow "those who believe," and the first one He mentioned was that they would cast out demons ([Mark 16:17](#)). So who should cast out demons? ALL believers! Not just specially-trained ones. Deliverance is not so specialized or dangerous that only a select few should get involved with it! Satan would love for you to believe that it is "over your head" so that you won't help someone who needs to be delivered. This myth is also perpetuated by certain "deliverance trainers" who claim that you need their training in addition to the Bible. That is nonsense when the Bible itself says that it will equip you for every good work ([2 Timothy 3:16-17](#)). Training is only valuable inasmuch as it explains truth that is already in Scripture. Avoid anyone who gives the impression that you need some special revelation that only he has!

Despite the different ministries and manifestations given by the Holy Spirit, you will not see any office of "exorcist" in the New Testament. The seven sons of Sceva thought they were exorcists but obviously they weren't very good ([Acts 19:13-17](#))! God may use some people more along these lines because they encounter more demonic issues where He directs them to minister. Some places have a lot more overt demonic activity than others because of what these cultures have been duped into accepting.

2. Deliverance Can Be Too Dangerous because Demons Could "Get You" When They Come Out

Jesus, contrary to this myth, stated clearly that we would tread on snakes and scorpions and over ALL the power of the enemy (this includes demons, which are definitely the main context of this passage!) and nothing shall by any means hurt you! THAT ([Luke 10:19](#)) is what should believe, not someone's scary story. I have sensed demons coming out of people, but they never did anything to me. This myth is no better than saying that when you lay hands on the sick, that sickness could land on you, which the same statement by Jesus would negate.

3. You Have to Pray and Fast against Certain Demons before They Will Come Out

Jesus said to CAST out demons, not FAST out demons, and He did not have time to pray and fast about the particular situation in [Mark 9:17-29](#) when He encountered it. Praying and fasting are valuable things to do, but you don't have to do them "at" a particular demon. See the [answer](#) to the related question about this.

4. You Have to Get Demons to Name Themselves before You Cast Them Out

I cover [elsewhere](#) the fallacy that Jesus asked a demon for its name before He cast it out. He NEVER did that, and He cast out a lot of demons, so you don't have to do it either.

5. You Must Engage in Special Pre-Deliverance Preparation

Where do you see Jesus doing all kinds of spiritual exercises before casting a demon out? Nowhere. He didn't in [Mark 9:17-29](#) when He found out about a certain situation. Satan would love to think that you have to be "at the top of your game" before you can cast out a demon. But the truth is that Satan has been at the bottom of his game ever since Jesus publicly defeated him and all his demons. In Paul's case, the only condition he was in before he cast out the "spirit of Python" from the fortune-telling slave girl was GREAT ANNOYANCE! He did it because he was greatly annoyed! So how much of a spiritual frenzy had he worked up when he cast out that demon? NONE! He was in Christ, so he ALREADY had all the authority that he needed to cast that thing out. YOU have that same authority. So don't let Satan con you into thinking that you aren't currently in a "spiritual enough" mode to cast out a demon – by his false scale, you're NEVER "prayed up" enough, of course. On your worst day, you have more than enough power backing you and the name of Jesus to take care of a demon. If you make prayer and fasting part of your lifestyle (not doing them "at" any particular demon), you should not have trouble with the [Flesh Freakout Factor](#) when you cast out a demon.

6. Everyone Has Demons and Needs Regular Deliverance

It is just plain weird to think that everyone has demonic pigs in his parlor that have to be cast out all the time. People who get into that nonsense get very strange, and I would not want to see you get bizarre along with them. Jesus and His followers definitely did not go around casting evil spirits out of everyone, so if you do, you've gone outside the Bible into spooky kooky stuff. This kind of teaching makes a convenient denial that you still have flesh that you have mortify. Blaming a demon is a convenient but false way to shift responsibility for your own shortcomings onto demons. Instead of casting out a spirit of pride, humble yourself in the sight of the Lord.

7. Everyone Who is Sick Has a Demon

Again, Jesus and His followers did not cast out a demon every time they encountered a sick person, and neither should you. People do a lot of damage when they try to cast demons out that aren't there, leaving the recipient of their "ministry" confused. These people cause damage when they assume that everyone with a certain condition must have a demon, too. Jesus took care of some certain conditions where demons were sometimes involved and sometimes not involved.

8. All Sin Involves Demons that Need to Be Cast Out

While demons will tempt you to sin, you do not need deliverance just because you had an impure thought, any more than Jesus needed deliverance from a suicide spirit when Satan told Him to jump to what would have been His death. I've met people with a "devil made me do it" mindset, but they didn't understand that there are such things as works of the flesh that don't directly involve demons! Adultery is a work of flesh, not proof that someone has a "spirit of adultery" that needs to be cast out (as someone who was sinning in that way once tried to convince me).

9. The Only Way to Know that a Demon is Gone Is by an Unusual Physical Manifestation

On the contrary, I have found that most demons have left without any crazy outward shows, though that CAN happen, as we see in [Mark 9:17-29](#). I do often sense or "feel" something, but not always. We walk by faith, not by sight, and sometimes you have to know that the demon is gone because the Bible says that you can cast out demons in the name of Jesus! Sometimes the person you minister to will feel a lot more than you do. Read most of the passages where Jesus cast out demons and you won't see many outward manifestations mentioned.

10. If Someone Was Involved in the Occult, He Needs Special Deliverance Ministry after Being Saved

I just laugh at this one because I used to be involved in the occult before I was saved. I was even trying to organize a “Ouija Board party” at my dorm! Fortunately, I understood that when I received Jesus, I WAS delivered from the power of darkness ([Colossians 1:13](#)). I renounced everything I was doing in the occult, knowing that Jesus and the occult did not mix! (After all, I had asked the Ouija board if Jesus was real and it said NO! So I already understood that Jesus and Ouija boards were not on good terms with each other.) I was totally free from that stuff the day I got saved. I never had any issues with the demons I had trafficked with. I was at a conference somewhere as a young believer, and a person who found out about my occult background expressed the need to do special deliverance ministry which he supposedly had some special understanding about. I shouldn't have done it, but I indulged him and let him wave his arms over me, making frantic scissor-like motions to “cut off” the occult powers that had already been cut off when I got saved. It was amusing in a strange way to see how worked up people can get over such thing, but my amusement didn't last too long before I decided I'd had enough of someone trying to do something Jesus had already done for me.

11. When You Cast Out Demons, You Must Bind Demons from Communicating with Each Other

I've heard of an elaborate teaching where you bind the chief demon from talking to slave demons, slave demons from talking to other demons in the room, other demons in the room from talking to the chief demon, and on and on at great length. That's just corny because Jesus and His followers never had to follow any “special revelations” about doing such things. Satan always tries to make deliverance hard when it's actually very easy!

12. It Takes a Long Time to Do Deliverance Properly, So Allow a Whole Evening per Person

How long did it take Jesus? The Bible says that He cast demons out with a word, not with 7,000 words! Paul simply said, “I command you in the name of Jesus Christ to come out of her” and that was quite sufficient ([Acts 16:16-18](#))! That didn't take more than a few seconds. Therefore, you should not expect some drawn-out affair that you NEVER see in Scripture.

13. You Must “Plead the Blood” when Casting Out Demons

NO ONE in Scripture said, “I plead the blood!” while casting out demons. If the Bible people didn't have to do it to be effective, you don't have to do it either.

The Healing Anointing

Any believer can lay hands on a sick person in faith and expect him to get well. Any believer can receive healing by faith without anyone else's assistance simply by exercising [Mark 11:24](#) along with [Hebrews 10:35-36](#). However, there are times when healing is ministered through the tangible "healing anointing." This is not some abstract concept for theological eggheads to debate in ivy-covered halls. The healing anointing is just as much a real force as gravity or electricity. It can be felt, it affects those it touches, and it can flow from one person to another.

Let's look at some places in the Bible where the healing anointing is discussed:

[Acts 10:38](#): God anointed Jesus with the Holy Spirit and with power. He ministered to the sick with this power.

[Mark 5:25-34](#): A sick woman touched Jesus' clothes and power flowed out of Jesus into her and healed her. Jesus didn't even know that the woman was there. This woman simply believed that Jesus was anointed, touched Him, and received from the anointing that was on Him. Jesus said that her faith had made her whole. This is an important lesson for those attending healing crusades. Your faith will draw the anointing out of the minister and into your body. Of course, your faith is not in the man himself, but in the Holy Spirit who has anointed him for his ministry.

[Matthew 14:35-36](#): People thronged Jesus just to touch His clothes, and all who touched his clothes were healed. The anointing was on Jesus and when people touched Him, it flowed into them and healed them.

[Mark 3:10-12](#): Again, many crowded in on Jesus to touch Him. Jesus was not going around looking for sick people; they were coming to Him, believing that He was anointed, and the anointing flowed into them and healed them when they touched Him.

[Mark 6:54-56](#): They laid the sick in the streets so that they could touch Jesus, and everyone who touched Him got healed. Notice that Jesus didn't touch them; they touched Him. They came to Him in faith and received.

[Luke 6:17-19](#): Everyone in the crowd tried to touch Jesus because power went out of Him and healed them all.

[Acts 5:12-16](#): People from all over brought the sick into the streets so that they could get healed if even Peter's shadow passed over them. Peter was anointed and the people believed it, and they received healing through his ministry.

[Acts 19:11-12](#): Cloth items that had been in physical contact with Paul were taken to the sick and demonized, and they were healed and delivered. This shows that the anointing is a real force that can be stored and transferred.

Clearly, God anoints some ministers to bring healing to the sick. All believers have an anointing to lay hands on the sick, but God anoints certain ministers with a special grace for this. This is referred to in [1 Corinthians 12:28-30](#).

People will receive at healing services if they (1) believe that God wants to heal them, and (2) believe that the minister is anointed. This second condition may shock you or seem fleshly, but it is the truth. The people at Nazareth got no miracles because they did not believe that Jesus was anointed. They were offended at Him. Jesus was just as anointed to preach there as He was everywhere else, but the people would not believe that He was anointed by God, and very little happened. You need to respect God and God's servant at such meetings. It is important to maintain a reverent attitude. Remember Nazareth, where they didn't do that. If you want to sit in your chair and criticize everything the minister does and then get up for healing, you may be disappointed when the anointing does not flow into you!

With so many cases in Scripture where people were healed because they came and touched Jesus' clothes, it is unreasonable to expect that if the minister just prays long and hard enough, he'll be really anointed, even if you don't expect anything. Did Jesus pray a lot? Yes. But that couldn't break through the ice of unbelief at Nazareth where the people were not in the mood to receive. Yes, the minister should be a person of prayer, but you should be, too!

The healing anointing is a real force, not a religious fabrication. It is possible for people to fall over or otherwise react when they come in contact with it. Some people get scared and you have to reassure them that it's God's power and that it won't hurt them. Many people have never sensed the anointing and they're unfamiliar with it! Many times, it feels like electricity or heat. Do not "freak out" if you are prayed over and you feel something like this.

One more thing: Get up and receive when the altar call is given and the anointing is flowing. Do not go up to the minister after the service to request private prayer for your healing. The tangible healing anointing may not be flowing at that point, and you will miss out. You need to follow the Holy Spirit. If you need healing, go up when the preacher gives the altar call for healing! Even Peter and Paul did not always minister with a tangible healing anointing. For example, the man at Lystra was healed by his own faith after hearing the gospel ([Acts 14:7-10](#)). Do not phone the minister or pound on his door in the middle of the night! That is not being importune like the man Jesus talked about who wanted bread at midnight; it is just plain rude, and it hinders the minister from getting the sleep that he needs.

It is never any fun when you get a word of knowledge by the Holy Spirit about a certain condition that God wants to heal on the spot, only to have no one respond, which certainly makes things awkward, and gets people (possibly including you) wondering if you just missed God. Then after the service is over, a person comes and says, “You know, that was me, but I just didn’t want to get up in front of everyone and be a spectacle.” You can still pray in faith for such a person, but I always explain that there was a special manifestation earlier whereby they could have been healed, but that window of opportunity is now closed. People need to be taught to respond when the Holy Spirit is moving. If they wait until later, it will be harder to get healed because it will have to be a strict faith transaction on their part, when they could have gotten a “freebie” from the Lord if they had been obedient to the Holy Spirit earlier.

Preachers sometimes overdo humility by saying over and over that they can’t heal anyone. While we recognize that the power comes from God, and the preachers are trying to give Jesus His rightful credit, if you keep telling people you can’t heal anyone, what will they expect when they come up? The Bible says repeatedly that believers healed people. If this shocks you, read the discussion, [YOU Can Do Miracles](#). We aren’t forgetting that without Christ, we can do nothing. But we’re not without Christ, and He gave us delegated authority to heal the sick. That is what we should be preaching. Rather than saying, “I can’t do anything,” we should be saying, “I have authority from the Lord Jesus to lay hands on you for your recovery.” Our attitude should be the same as Peter’s in the case of the healing of the crippled beggar in [Acts 3:1-16](#): “Such as I have give I thee.” Peter did not ask God to heal the crippled man; He just gave him what he had, and he wasn’t shy about saying what he had – the right to invoke the name of Jesus in faith.

See also:

[The Anointing in the New Testament](#)

The Anointing in the New Testament

I could probably make good money if I wrote and sold books with names like, “The Secret to Getting a Stronger Anointing,” “Receive Your Double-Portion Anointing Now,” “How to Increase the Anointing in Your Life” and so on. There are so many Christians running around from meeting to meeting trying to “get a stronger anointing” that there would be a good market for such books. However, I will give you a better deal. You can read the truth about the anointing here for free, and you won’t even have to go to a meeting and get anyone to lay hands on you!

There are actually only two New Testament Scriptures that deal with the anointing as a noun, and here they are – the same Greek word *chrisma* is translated both *unction* and *anointing*:

1 John 2:20:

But ye have an unction from the Holy One, and ye know all things.

1 John 2:27:

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

The word *chrisma* is not used anywhere else in the Bible. In the only 2 verses where it appears, the verses state plainly that you already HAVE it!

The same people desperately seeking the anointing are probably desperately seeking power as well, but when you’re baptized with the Holy Spirit, you already HAVE power ([Acts 1:8](#)). You are not going to get more power. Where would you get it? What is more powerful than the third member of the Trinity? You need to USE the power that you ALREADY HAVE instead of clamoring for more of it. You don’t need “more power” or for the anointing to “fall on you.” You already HAVE the anointing! The SINGLE portion you have is all you’ll ever need; you don’t need [a DOUBLE portion](#).

God anointed Jesus with the Holy Spirit and power ONCE ([Acts 10:38](#)) – He never had to do it again. Likewise, when you are filled with the Holy Spirit, you HAVE power ([Acts 1:8](#)) – you never need to be re-baptized with the Holy Spirit to have power from that moment forward.

We tend to think that flowing in a particular gift of the Spirit is the same thing as flowing in the anointing, but it isn’t. A tangible power may well flow through you at certain moments when God uses you in the gifts of the Spirit, but you ALWAYS have the anointing. It does not come and go. It does not “leak out.” Jesus did not have to keep going back to the River Jordan for refills after the Holy Spirit came upon Him once.

Sadly, many Christians shrink back at the idea of laying hands on the sick because they don't think that they are anointed to do it. You HAVE the anointing and you CAN lay hands on the sick NOW without waiting for a special manifestation! You may or may not have a special "power gift" manifestation of the Spirit operate, but you can always let the anointing flow through you. That is what Jesus referred to in [John 7:37-39](#). That is for "he who believes" in Jesus – which is ALL believers. If having the anointing flow through you required a special manifestation of the Holy Spirit, Jesus' words would be wrong because NOT all believers would have rivers of living water flow through them. Those rivers flow through YOU as a Spirit-baptized believer, so you HAVE the anointing.

Is Jesus anointed? Yes! The very name Christ means "anointed!" You are now part of His Body, the fullness of Him who fills all in all ([Ephesians 1:23](#)). If WE are not anointed, we would be the partiality of Him, not the fullness of Him. We now share His anointing. People could come up to us and touch us in faith if they knew that His anointing is on us and they would receive healing through Christ's anointing in us. In fact, that SHOULD happen. God's desire is for us to be conformed to the image of Christ ([Romans 8:29](#)), who had people touch Him to receive from the anointing that was on Him.

The fact that Jesus had ALL sick people come to Him and touch Him and be healed in SOME places but not others could lead you to the incorrect conclusion that the anointing would increase and decrease on Jesus at different times. The FLOW of that anointing did range from powerful to almost nonexistent based on the PEOPLE. However, He always was The Anointed One even when people were not receiving from that anointing. Jesus was in a crowd with people brushing against Him, but one woman touched Him in faith and received healing ([Mark 5:25-34](#)). He wasn't doing a service or preaching at the time; He was just walking! He was still just as much The Anointed One when He was walking around as He was in places where multitudes touched Him and received healing. The difference was the people.

What about Paul and the cloth items that were brought to him ([Acts 19:11-12](#))? This was not a normal thing that anyone could just go out and do – it says that God did special miracles through Paul. Hence, this was a special manifestation of gifts of healings and working of miracles and not something that just "came with the package" because Paul was born again. People could call that a "special anointing," but technically it was a special way in which God used Paul in Ephesus.

I am not denying that sometimes you sense the anointing more than at other times. I love being in meetings where there is a tangible manifestation of God's presence. However, God is ALWAYS with you whether you feel like He is or not ([Hebrews 13:5](#)). He doesn't physically manifest His presence everywhere, but He is everywhere. You will sense the anointing in you when people put a demand on it.

There is another reason why you might FEEL like the anointing ebbs and flows in your life. There are times in all our lives when we yield to the flesh. When you yield to the flesh, you aren't flowing in the anointing. It's hard to flow in the anointing if you're still upset about something a relative said or if you're still mad at that driver who made you spill your drink all over your car when you had to jam on your brakes to avoid hitting him as he darted in front of you without looking. There are times when you will be in a position to have the anointing flow through you better than at other times, but that still does not take away from the fact that you HAVE the anointing.

See also:

[The Healing Anointing](#)

The Word AND the Anointing!

If we want to see people healed, we need the Word AND the anointing to go forth when we minister. One without the other will produce only partial results. We don't want to just preach the Word; we want to do so in the power of the Holy Spirit ([1 Peter 1:12](#)).

You can get anything by the Word that you can get through the anointing, but some people are not in a position to receive healing for a serious condition through the Word. They could get to that point in the future if they continue in the Word, but they have not yet developed their faith and may not have the time left that they need to do so. They will either be healed through the anointing or not at all. No one has the right to demand healing through a special manifestation of the Spirit, but God is gracious and does heal people that way, though not every time.

If we as ministers don't spend time in prayer before we speak, we will likely miss out on what the Spirit want to do in our services. It is a mistake to plan out the service and then "lean unto your own understanding" by refusing to ever deviate from your predetermined plan. What if God's power suddenly manifests when you are still singing the first song? I've had this happen. I did not blindly "plow through" the song list anyway when it was obvious that God was changing the order of the service. What will you do if someone interrupts your message crying out to be saved or delivered from a demon? I've had this happen! I made sure they got saved or delivered. I didn't tell them to be quiet and quit disrupting my carefully prepared message. Jesus dealt with interruptions, too, and He also made sure the person was delivered rather than plowing ahead. (See [Mark 1:23-26](#) for an example.) God doesn't always show you in advance what will happen in the service, and you must be willing to "go with the flow" as the Holy Spirit leads. Like Paul, you should pray in the Spirit and with your understanding ([1 Corinthians 14:15](#)). By praying in the Spirit, you can pray out mysteries about the service and literally be in a position where you have already prayed about a "surprise" that comes up because God gave you the utterance in advance to pray about it.

Paul prayed in the Holy Spirit a lot ([1 Corinthians 14:18](#)), and I would recommend that you do so as well. If you don't pray in the Holy Spirit at all, you are praying with one hand tied behind your back! Praying in the Holy Spirit gives God the legal right to do things that are beyond your understanding – because you asked Him to do it – even though your mind was completely clueless about what you were asking! If all you do is pray with your understanding, you limit God to what you can come up with. I realize that you COULD pray, "Holy Spirit, do whatever You want to do" and He could honor that, but there is something about praying in other tongues that will get you ready for a service with a Holy Spirit flow like nothing else will.

I've learned what works for me. If I'm going to be mostly teaching, I spend a lot of time studying the Word. If I know it will be a "find out what happens when you get there" service where I'll mostly be flowing spontaneously in the Holy Spirit, I spend more time praying in tongues, because there isn't much I can pray with my understanding to really prepare for such a service. Sometimes I'll THINK I'm going to teach but end up flowing in the gifts, while at other times I'll THINK it will be a flow-in-the-gifts service but I end up teaching, but I usually have a pretty good sense in advance which way things will go. If I pray to find out what message the Lord wants me to preach and keep "hitting a brick wall," I start praying in tongues instead. That's what I do NOW – what I USED to do is think that I was somehow deficient in prayer for not coming up with a decent message, so I'd stay up way too late the night before desperately praying for a message – and still not have any better idea what I was going to preach after all that prayer than before it! As you grow in ministry, you learn how the Holy Spirit uses you and you get more comfortable with it.

On the other hand, you cannot base your ministry on manifestations of the Spirit, as some healing ministers have done to their detriment. The people may or may not get healed as the Spirit manifests Himself. What will you do as a healing minister if there is no special manifestation of the Spirit in a service? You'd better have developed your ability to preach the Word! Even if people get healed by a special manifestation, they will most likely lose their healing if they do not hear the Word concerning their salvation from sickness. The Word, not the anointing, is the foundation for healing ministry. You must always put the Word first. This will give God something to confirm and give people something solid to stand on for their healing, not only now but in the future when they need to be healed and you aren't there to minister to them with a special anointing.

In your own language, you can pray for boldness to speak the Word about our redemption from sickness despite widespread opposition to this teaching. You can pray that God will open the eyes of people's understanding so that they will be enlightened and know their inheritance in Christ, which includes healing. You can expect that as you preach the Word boldly, God will stretch forth His hand and do signs, wonders and miracles by the name of His holy child Jesus. (Of course, YOU must use this name; He isn't going to come down from heaven and use the name of Jesus for you.) You may find, as I have, that when you start praying in the Holy Spirit (tongues), the Holy Spirit will start showing you things to come, needs that will be represented in the service, specific words that need to be given, and so on.

Our generation needs to see the goodness of God manifested, and He will use His Body to display that goodness! I want YOU to be one of the people whom He uses that way!

What Mark 11:22 Really Means

Does [Mark 11:22](#) tells us to have faith in God or to have God's faith (the faith of God, or the "God-kind of faith")? Be prepared for some interesting twists and turns in the road as we go on a quest to see what [Mark 11:22](#) means and how it applies to us today. I think that both traditional people and "word of faith" people might find that interpreting [Mark 11:22](#) is a lot harder than it appears as first. The answers will matter a lot. Based on what we find, we could either conclude that faith is a spiritual force that you can use without God's direct involvement because you're using His faith, or that any use of "faith" has to depend on God, toward whom your faith is directed. We'll discuss that more at the end. I could just state my conclusion, but I'd rather show you an example of the process you can go through to solve such questions yourself if you want to take the time.

There are actually four possibilities that could be declared the winner. (1) Have faith IN God (2) Have faith OF God (3) A third meaning that doesn't match either of those two (4) The text is so difficult that no firm determination is possible.

So let's start on our "road trip" to find out what Jesus was exhorting us to do.

What Does Mark 11:22 Say in Different Translations?

The King James Version has the familiar, "And Jesus answering saith unto them, Have faith in God." Almost all modern translations agree. (We'll leave aside the paraphrases, as they won't help us get to the literal meaning of the Greek. They leave us with someone else's interpretation of original words that are never known to the reader. We would not tell someone, "Thus-and-such is the definitive meaning because the Message Bible reads that way and the Message Bible is the Word of God.") Notably, Young's Literal Translation is an exception that says, "And Jesus answering saith to them, Have faith of God."

So by taking some time to read a number of different translations (which is easy to do online), we should be able to reach a conclusion. The score is overwhelmingly in favor of "Have faith in God" to the point that the exception (Young's Literal Translation) proves the rule. There seems to be little doubt that "Have faith in God" is the intended meaning of Jesus' words. Do we really need to go any farther?

Before declaring "Have faith in God" the winner right now, we should at least try to investigate the original Greek, given that it is the literal Greek translation that says "Have faith of God." How will we know for SURE that all these translations are proper based on the original Greek unless we check it out for ourselves? It's never convincing to take anyone else's word for anything. But given the preponderance of "Have faith in God" in almost all translations, it would take some serious convincing that that Greek could say otherwise.

What Does Mark 11:22 Say in the Greek?

Young's purpose was to show exactly what the literal Greek said without adding any spin to it. Was he onto something that almost all other translators missed, or is there some reason that the other translators were sure that Jesus meant "to have faith IN God" if the literal words were "have faith OF God?" Greek nuances can reveal things that the English reader might not notice. Maybe even English translators might not notice some things, given how they botched the Hebrew in [Isaiah 53:4](#) that should say that Jesus bore our sicknesses and carried our pains.

So let's consider the actual Greek for the words "have faith in God" (or "have faith of God.")

If you just use a brute-force Concordance-based approach, you will find that the words cited are forms of words that would say "have faith God" (*echo pistis theos*) if you just mashed them together. This does not seem to prove either the "in" side or the "of" side – does it disprove BOTH sides? There is no Greek word for "in" but neither is there a separate Greek word for "of." We've gotten our first indication that this ride might get a little bumpier than we originally thought.

The problem is that using a concordance is not a strong enough method to resolve this kind of issue because it does not show you the precise letters used in each word. For example, the past, present and future tenses of a certain word will all show as the same Greek word when you use a concordance. (To make matters even more interesting, Greek has an Aorist tense with no English equivalent – it indicates only the occurrence of something without regard to a past, present or future tense!) One Greek word could be translated as more than one English word. Greek and English words don't map one-for-one and the order isn't always the same either. We'll have to look to the actual Greek text and the precise forms of the words used if we want more insight, and that will take some more effort.

So a trip to a Greek interlinear Bible or a copy of the original Greek text will be the next step to shed some light on this. We find that the phrase is *echete pistin theou* when we get precise about the Greek words. The first, *echete* is the present active imperative of *echo*, meaning "have" as a command – no big surprise there. The second, *pistin*, is a derivative of *pistis* (*faith*) and the third, *theou* is the genitive (possessive) form of *theos* (*God*). So *theou* means "of God," not "in God!"

Whoa. This is a bit of a shocker to anyone who isn't reading Young's Literal Translation, which I doubt many people use for bedtime reading due to its hyper-literal wording. The Greek at least appears to mean "Have faith of God" or "Have God's faith." We can at least rule out two sometimes-suggested translations, "Have the faith of God" or "Have the God-kind of faith" because the word "the" is not found in the Greek, and the word "kind" is not there either. If Jesus had said, "Have the faith of God," the Greek would have read *echete pistin tou theou* instead. Am I sure? Can I test my speculation on this? Yes! The King James translators actually DID translate *pistin tou theou* into "the faith of God" in [Romans 3:3](#) (*tou* is a Greek "definite article" that we would translate as *the*).

However, we have at least determined two things. The word *in* is not found in the original Greek, and the word used for God (*theou*) refers to God possessing what came immediately before it, in this case, faith. The word *of* would be implied. So it now appears that “have faith of God” would be preferred to “have faith in God.”

We have several different ways to test our hypothesis. The first is to check the Greek for ourselves elsewhere where *theou*, the genitive form of “God” appears with other words and see what we find. Are other words before *theou* also considered “of God” or “God’s?” The second is to look at passages with a phrase translated “in God” to see whether these match the one in [Mark 11:22](#) or contain different wording. The third is a quick sanity check with an interlinear Bible to see if its author agrees with the conclusion “have faith of God” and the fourth is another quick sanity check where we compare our findings to what other scholars and commentators have found, lest we have been found to have missed something obvious. Once we have done these, we can determine what further steps might be necessary.

How Other Passages Containing the Word *Theou* Are Translated

Theou appears in so many places that it would be exhausting to list them all. But at least let’s just pick some sections at random and see how the King James translated passages with a word followed by *theou* or *tou theou*. We’ll try to pick enough to see if there is a pattern and to see if there are any exceptions to the rule. (Some verses have more than one instance of *theou*; they are not typos below.)

| | |
|---------------------|---------------------|
| Matthew 5:3 | God’s throne |
| John 8:47 | God’s words |
| Acts 23:4 | God’s high priest |
| Romans 8:33 | God’s elect |
| Romans 10:3 | God’s righteousness |
| Romans 13:6 | God’s ministers |
| 1 Corinthians 2:14 | Spirit of God |
| 1 Corinthians 3:9 | God’s husbandry |
| 1 Corinthians 3:9 | God’s building |
| 1 Corinthians 3:10 | grace of God |
| 1 Corinthians 3:16 | temple of God |
| 1 Corinthians 3:16 | Spirit of God |
| 1 Corinthians 3:17 | temple of God |
| 1 Corinthians 3:17 | temple of God |
| 1 Corinthians 4:1 | mysteries of God |
| 1 Corinthians 4:20 | kingdom of God |
| 1 Corinthians 6:9 | kingdom of God |
| 1 Corinthians 7:19 | commandments of God |
| 1 Corinthians 7:40 | Spirit of God |
| 1 Corinthians 10:31 | glory of God |
| 1 Corinthians 10:32 | church of God |
| 1 Corinthians 11:7 | glory of God |
| 1 Corinthians 11:16 | churches of God |
| 1 Corinthians 11:22 | church of God |
| 1 Corinthians 12:3 | Spirit of God |
| 1 Corinthians 14:36 | word of God |
| 1 Corinthians 15:9 | church of God |

1 Corinthians 15:10 grace of God
1 Corinthians 15:10 grace of God
1 Corinthians 15:15 witnesses of God
1 Corinthians 15:34 knowledge of God
1 Corinthians 15:50 kingdom of God
2 Corinthians 1:1 will of God
2 Corinthians 1:1 church of God
2 Corinthians 1:2 grace of God
2 Corinthians 1:19 Son of God
2 Corinthians 2:17 word of God
2 Corinthians 2:17 sight of God
2 Corinthians 4:2 word of God
2 Corinthians 4:2 sight of God
2 Corinthians 4:4 image of God
2 Corinthians 4:6 glory of God
2 Corinthians 5:1 building of God
2 Corinthians 5:18 of God
2 Corinthians 5:21 righteousness of God
2 Corinthians 6:1 grace of God
2 Corinthians 6:4 ministers of God
2 Corinthians 6:7 power of God
2 Corinthians 6:16 temple of God
2 Corinthians 7:12 sight of God
2 Corinthians 8:1 grace of God
2 Corinthians 8:5 will of God
2 Corinthians 9:14 grace of God
2 Corinthians 11:7 gospel of God
2 Corinthians 13:4 power of God
2 Corinthians 13:4 power of God
2 Corinthians 13:14 love of God
Galatians 1:4 will of God
Galatians 1:13 church of God
Galatians 2:21 grace of God
Galatians 3:21 promises of God
Galatians 3:26 children of God
Galatians 4:7 heir of God
Galatians 4:14 angel of God
Galatians 5:21 kingdom of God
Galatians 6:16 Israel of God
Ephesians 1:1 will of God
Ephesians 2:8 gift of God
Ephesians 2:19 household of God
Ephesians 2:22 habitation of God
Ephesians 3:2 grace of God
Ephesians 3:7 grace of God
Ephesians 3:10 wisdom of God
Ephesians 3:19 fullness of God
Ephesians 4:16 Son of God
Ephesians 4:18 life of God
Ephesians 4:30 Spirit of God
Ephesians 5:1 followers of God
Ephesians 5:6 wrath of God
Ephesians 5:21 fear of God
Ephesians 6:6 will of God
Ephesians 6:11 armor of God
Ephesians 6:17 word of God
Titus 1:1 servant of God

Okay, that's enough...we could go on and on with this. We have seen two things here:

1. In our sample, *Theou* always refers to *God's* or *of God* (which mean the same thing).
2. There are no exceptions in our sample where *in God* could be considered the correct translation.

So far it looks like we have a conclusive case that "have faith of God" ("have God's faith") has to be the literal Greek translation, despite what almost all the English translations say. So we've done a complete "180" from our original leaning.

But what if the phrase could have been translated *in God* somewhere else and we just missed it? Well, let's test that. Does *theou* appear in any "in God" verses?

Other Places Where "in God" Appears

Here are some other places where "in God" is the English translation and the Greek words that were behind that translation:

| | |
|-------------------|----------------------|
| Matthew 27:43 | <i>epi tou theon</i> |
| Luke 1:47 | <i>epi theo</i> |
| John 3:21 | <i>en theo</i> |
| John 14:1 | <i>eis theon</i> |
| Acts 16:34 | <i>theo</i> |
| 2 Corinthians 1:9 | <i>epi theo</i> |
| 1 Timothy 5:15 | <i>epi theon</i> |
| Titus 3:8 | <i>theo</i> |
| 1 Peter 1:21 | <i>eis theon</i> |
| 1 Peter 1:21 | <i>eis theon</i> |
| 1 Peter 3:5 | <i>epi theon</i> |

Not once does the word *theou* appear when the English translation is "in God" – outside of the subject verse, [Mark 11:22](#).

This seems to be convincing further proof that "faith of God" or "God's faith" is the preferred translation, not "faith in God."

Do Greek Interlinear Authors Agree?

It depends. A quick check shows that a certain Greek interlinear Bible quotes "Be ye having belief OF-God" in [Mark 11:22](#). However, another Greek interlinear Bible just says "Have faith in God" because it is simply superimposing the Greek and English words without trying to get into the particular nuances of each concordance word. It is interesting that "OF-God" was at least noted in the first one. So it looks like we are still on track to declaring "Have faith of God" the clear winner.

Do Other Scholars and Commentators Agree?

Other commentaries that were written long before people were preaching “word of faith” doctrine are in general agreement that the Greek is literally “Have faith of God” or “Have God’s faith.” In light of the study on the Greek words above, it would be easy to see why that would be their conclusion. So if we’ve even got the traditional denominational scholars on our side, what could possibly stop us now from declaring “Have faith of God” to be the plain winner?

The nagging thought is that maybe all the different translators knew that the literal rendering was “Have faith of God” but for some reason unknown to us, they all agreed that “Have faith in God” was the correct English rendering of that thought, though so far it seems hard to see how they could conclude that.

Maybe it’s a case (and it wouldn’t be the only one) that the translators knew what it really said but thought, “It can’t really mean that!” so they put their own spin on it. It might be like Phebe, the deacon in [Romans 16:1](#) where the translators couldn’t handle a woman being a deacon even though the word *diakonos* used of male deacons was used of her, so they translated *diakonos* as the English word *servant*.

We find in our perusing that one particular author that many others look to, the renowned Greek scholar A. T. Robertson, did not agree with the “Have faith of God” translation, even though he admits himself that the Greek is genitive (possessive) – which would lead one to believe that “Have faith of God” is literally correct.

How could he deny what seems so clear above? His take was that [Mark 11:22](#) is an “objective possessive” where the usual possessive meaning is different. As an objective possessive, the noun is actually the OBJECT of the statement, which would mean that we should have faith *in* God, faith *toward* God, etc., as opposed to having faith *belonging to* God. So our first question is, “Did Robertson discover some unique order of Greek letters that identifies an “objective possessive” subform of the “possessive” form and we somehow missed it in our research above? Or did he just do what so many commentators have done with Paul’s thorn – start with their conclusion and work backward?”

Is There Really an Objective Possessive?

So we check the actual Greek letters in a Greek text and an interlinear Bible. No, there is no difference! The word *theou* is the word *theou* and there is no special “objective possessive” form as far as the Greek lettering goes. Marijuana was not legal in the day of Robertson, so we can’t assume that he was smoking weed when he came to his conclusion. So how else can we explain his “objective possessive” claim? Maybe we should at least do more study of the places in Scripture where “of God” appears and see if there is anything that could remotely hint at Robertson’s “objective possessive” argument. Given his reputation for thorough Greek scholarship, he might have checked more cases than the collection of verses above that we looked up. We owe it to ourselves to check – was he onto something we missed or was his denominational background coloring his conclusion, as so often happens with popular seminary reference books? We’ll broaden our search and find out once and for all whether Robertson saw something we missed.

We start by thinking: What could be an “of God” case where such an argument could be made? Anything physical could probably be ruled out, but what about something else intangible? What about love? We find the same genitive construction in [Romans 8:35](#), where nothing shall separate us from the “love of Christ.” That would mean Christ’s love, so we’re still OK. [Ephesians 3:19](#) is a prayer that we would know the “love of Christ.” That genitive construction also means Christ’s love, and we’re still OK.

Next, the phrase “fear of God” comes to mind. So we search for verses that contain the phrase “fear of God” and come across [Romans 3:18](#), [2 Corinthians 7:1](#) and [Ephesians 5:21](#). A quick concordance check shows the general words *phobos theos* for fear of God instead of *pistis theos* for faith of God, which makes it seem that we have found a fly in the ointment, as the usages seem to match. So we drill down to the actual Greek text and now we find that the actual word forms in those verses are ALSO exactly the same as the word forms in [Mark 11:22](#). How about “fear of the Lord” in [Acts 9:31](#)? Same thing.

Uh-oh. Now we have a problem. We were on the verge of declaring “Have faith of God” the runaway winner, but it actually appears that we have found a Robertson-claimed “objective genitive” doing our own research. We were about to write a nice paragraph about how “Have faith of God” means that you should have God’s faith – the kind of faith that He uses while running the universe. But now it seems that to be consistent, we would have to add that we should have the “fear of God,” which means that we should have “God’s fear” – the kind of fear that He uses while running the universe. Yes, have the God-kind of fear! That might not go over very well, for good reason.

Maybe that’s a special outlying case. Let’s try “knowledge of God” and see what happens. We look up [Colossians 1:10](#), [2 Peter 1:2](#) and [2 Corinthians 10:5](#) and see that the same genitive verb form in [Mark 11:22](#) is used. But it seems a bit of a stretch to say that we should increase in *God’s knowledge*. It would seem that this “genitive” really means knowledge *about* God. This whole genitive thing is getting more complicated than we wanted, as we now have two contrary cases to “Have faith OF God” meaning to literally have God’s faith.

We could look for a long time for all the other things that could possibly be “of God,” but so that we can finish this in some reasonable amount of time, maybe we can take a shortcut and perhaps show that fear was a special case that doesn’t apply when faith is involved. (By the way, it’s the same Greek word for fear, *phobos*, from which we get the English word *phobia*, which would be used for other types of fear. While “reverential respect” can be implied, it’s a much deeper respect than people realize given the word that is used. I am NOT saying, though, that a believer should run around thinking, “Oh, no, it’s GOD! I’m AFRAID! Freddie, Jason and Chucky are probably right behind Him!”)

So let’s simplify things by restricting our search to cases where *faith* is involved. That would make sense because [Mark 11:22](#) talks about faith. Let’s find other genitive constructs involving the word *faith* and see if we can draw the same “faith of God” conclusion we thought we had settled on in [Mark 11:22](#).

Our first stop will be [James 2:1](#), which tells not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. It seems dubious that “Christ’s faith” could possibly have “respect of persons” as He showed no personal favoritism when He walked the earth. So this would lean toward talking about our faith IN our Lord Jesus Christ.

Next we have Galatians 2:16, which we should look at in its entire context. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” Are we justified by Jesus’ faith? No, that doesn’t seem reasonable, because everyone would be saved if it only depended upon His faith. You’re saved by grace through faith ([Ephesians 2:8](#)), but it’s your faith that receives what God’s grace has provided. The next phrase, “even as we have believed in Christ” ties back to the phrase in question. So here we have a very strong case that “faith of Jesus Christ” does refer to “faith IN Jesus Christ.” This is starting to swing the pendulum back toward a “Have faith in God” interpretation without the use of cannabis products. We’d better keep going.

Revelation 14:12 is next, where we read, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Keeping Jesus’ faith doesn’t seem like a good explanation; it would seem once again that this refers to faith IN Jesus. Let’s keep digging.

[Romans 3:22](#) talks about the righteousness of God that is by faith of Jesus Christ. We could think of an Old Testament Scripture (not in Greek) that the just shall live by his faith ([Habakkuk 2:4](#)). So it would seem that it would be YOUR faith in Christ that would be required to receive the righteousness of God, not Jesus’ faith. And again, if it were all up to Jesus’ faith, everyone would be righteous. So we have to consider “faith in Jesus Christ” the preferred meaning in this verse as well.

Next, [Ephesians 3:12](#) tells us that we have boldness and access with confidence by the faith of Him (Jesus). Once again, it seems that “faith of” means “faith in” because it isn’t Jesus’ faith that gives you that access – it’s yours. (I’m not negating that Jesus is the Author and the Finisher of your faith; I’m just stressing that it is indeed your faith, not His faith, that gets the job done.)

What about [Galatians 3:22](#), where the promise by faith of Jesus Christ might be given to them that believe? It looks like faith IN Jesus Christ would be the preferred meaning, though someone could dispute that.

[Galatians 2:20](#) is a little less clear, where Paul lives by “the faith of the Son of God.” [Habakkuk 2:4](#) might again tip us toward faith IN the Son of God. Also, the word *the* in “*the* faith” doesn’t appear in the Greek, which is actually somewhat convoluted in this verse, so living “by faith of the Son of God” appears to be the intention. I suppose that you could still go either way on this verse without the word *the*; I wouldn’t stake my life on “by faith of the Son of God” having to mean “by faith in the Son of God.” We’ll actually “park” [Galatians 2:20](#) until the separate discussion [What Galatians 2:20 Really Means](#).

[Romans 3:3](#) (where Paul asks if their unbelief will make the faith of God without effect) might be construed either way, but you’d have to strain a bit to emphasize that it would be the faith of God in YOU that could be without effect if you believe that this means God’s faith, as it would be impossible for God’s own faith to be without effect – if you can even prove that God uses faith, which I believe you’d be hard-pressed to do. (You can read my whole separate [article](#) on that issue!)

Are there any other Scriptures that might add to this discussion? Well, [Acts 20:21](#) talks of “faith toward our Lord Jesus Christ.” This is clearly faith with the Lord Jesus Christ as its object, not the faith OF the Lord Jesus Christ. [Acts 26:18](#) has Jesus Himself referring to “them which are sanctified by faith that is in me.” So making Jesus or God the OBJECT of faith certainly can be seen in the New Testament.

Now what do make of this mess? It appears now that the only proper conclusion is that when it comes to FAITH, “Have faith in God” is the proper translation, and Robertson and all the translators were right after all. Maybe they did the same kind of studies, which would have taken a LOT longer in a pre-Internet era. There actually IS an objective possessive, and that fact has enabled us to possess an objective view of [Mark 11:22](#).

Stand-Alone Faith or Faith in God/Jesus?

But before we declare “Have faith in God” the winner after all, let’s look at what else we can find about faith in Scripture and its relationship to God and Jesus. After all, we thought we were right a couple times before and then had to switch completely.

In the places where Jesus told people, “[According to YOUR FAITH Be It Done unto You](#)” was He talking about their great faith level in general or their faith in Him as the Anointed One?

For example, blind men came to Him asking for their sight and He asked them if they believed that He was able to do it. They said “Yes,” and they got their sight. Jesus said, “According to your faith be it unto you” ([Matthew 9:29](#)). Their faith was clearly in Jesus and in His ability to perform the miracle. It was not a general “faith.”

We can study the other stories, as they are all included in the link above. We have to reach the conclusion that their faith was in Jesus' ability to perform the miracle, it was not just "faith" in a general sense, as there is no record that they exercised faith for anything else.

Their faith was in Jesus.

This brings us to another area of research – the nature of faith itself. Is it a force like electricity or gravity, or must it always be tied in with Jesus' ability, promises or statements or God's ability, promises or statements? The implications are huge. Denominational authors, especially ones with "heresy hunter" websites, will accuse you of being occultic and UNSAVED if you suggest that faith is a force. (I have a separate [article](#) just about that topic, too.) They are always quick to claim that the Greek word for faith (*pistis*) refers to a trust or confidence in the Lord and not to something that you can do on your own.

If we determine that faith must always have God or Jesus as its object, we can crown "Have faith in God" the winner. Otherwise we might have to rethink our position yet again!

What is Faith?

Because the word *faith* only occurs 245 times in the New Testament, we'll need to look at all of the cases so that we don't fall into the same trap we did above where we piled up the references only to find out that we had missed something important with references we missed. For the sake of space (and the reader's sanity), we'll try to categorize the results of this new search.

- 6 cases where Jesus referred to no faith or little faith when the case involved trusting Him and His words or God and His words. (Matthew 6:30, Matthew 8:26, Matthew 14:31, Mark 4:40, Luke 8:25, Luke 12:28)
- 1 case where Jesus referred to no faith or little faith where the matter was not completely clear from the context (Matthew 16:8)
- 14 cases where Jesus commended someone for faith to receive a miracle from Him or where faith was declared to be related to that miracle (Matthew 8:10, Matthew 9:2, Matthew 9:22, Matthew 9:29, Matthew 15:28, Mark 2:5, Mark 5:34, Mark 10:52, Luke 5:20, Luke 7:9, Luke 7:50, Luke 8:48, Luke 17:19, Luke 18:42)
- 32 cases where faith is mentioned in connection with God, God's power, Jesus, Jesus' name or Jesus' blood (Acts 3:16 [2 cases], Acts 20:21, Acts 24:24, Acts 26:18, Romans 3:3, Romans 3:22, Romans 3:25, 1 Corinthians 2:5, Galatians 2:16 [2 cases], Galatians 2:20, Galatians 3:22, Galatians 3:26, Ephesians 1:15, Ephesians 3:12, Philippians 3:9, Colossians 1:4, Colossians 2:5, Colossians 2:12, 1 Thessalonians 1:8, 1 Timothy 1:14, 1 Timothy 3:13, 2 Timothy 1:13, 2 Timothy 3:15, Hebrews 6:1, Hebrews 12:2, James 2:1, James 5:15, 1 Peter 1:21, Revelation 2:13, Revelation 14:12)

- 14 cases where faith is connected with something that God said (Romans 4:9, Romans 4:11, Romans 4:12, Romans 4:13, Romans 4:16, Romans 4:19, Romans 4:20, Hebrews 11:8, Hebrews 11:9, Hebrews 11:11, Hebrews 11:17, Hebrews 11:28, Hebrews 11:29, Hebrews 11:30)
- 1 case where faith is connected with the gospel (Acts 14:9)
- 1 case where Jesus spoke of faith to change physical reality and mentioned a matter involving trust of Him/His words or God/God's words (Matthew 17:20)
- 3 cases where Jesus spoke of faith to change physical reality and did NOT mention His or God's involvement explicitly (Matthew 21:21, Luke 17:6, 1 Corinthians 13:2)
- 1 case where the verse is the one in question, so it will have to sit out for now (Mark 11:22)
- 18 cases of other benefits obtained by faith without specifying God or Jesus (Acts 15:9, Romans 5:1, Romans 5:2, Romans 9:30, Romans 9:32, Romans 10:6, Galatians 3:2, Galatians 3:5, Galatians 3:14, Galatians 3:24, Galatians 5:5, Ephesians 2:8, Philippians 3:9, Hebrews 6:12, Hebrews 11:7, James 2:24, 1 Peter 1:9, 1 John 5:4)
- 123 cases where faith is spoken of in a general sense (Matthew 23:23, Luke 17:5, Luke 18:8, Luke 22:32, Acts 6:5, Acts 6:8, Acts 11:24, Acts 14:27, Romans 1:8, Romans 1:12, Romans 1:17 [3 cases], Romans 3:27, Romans 3:28, Romans 3:30 [2 times], Romans 3:31, Romans 4:5, Romans 4:14, Romans 4:16, Romans 10:8, Romans 11:20, Romans 12:3, Romans 12:6, Romans 14:22, Romans 14:23 [2 cases], Romans 16:26, 1 Corinthians 13:13, 1 Corinthians 15:14, 1 Corinthians 15:17, 2 Corinthians 1:24 [2 times], 2 Corinthians 4:13, 2 Corinthians 5:7, 2 Corinthians 8:7, 2 Corinthians 10:15, Galatians 3:7, Galatians 3:8, Galatians 3:9, Galatians 3:11, Galatians 3:12, Galatians 3:23 [2 cases], Galatians 3:25, Galatians 5:6, Galatians 6:10, Ephesians 3:17, Ephesians 6:16, Ephesians 6:23, Philippians 1:25, Philippians 2:17, 1 Thessalonians 1:3, 1 Thessalonians 3:2, 1 Thessalonians 3:5, 1 Thessalonians 3:6, 1 Thessalonians 3:7, 1 Thessalonians 3:10, 1 Thessalonians 5:8, 2 Thessalonians 1:3, 2 Thessalonians 1:4, 2 Thessalonians 1:11, 2 Thessalonians 3:2, 1 Timothy 1:4, 1 Timothy 1:5, 1 Timothy 1:19 [2 cases], 1 Timothy 2:7, 1 Timothy 2:15, 1 Timothy 4:6, 1 Timothy 4:12, 1 Timothy 5:12, 1 Timothy 6:11, 1 Timothy 6:12, 2 Timothy 1:5, 2 Timothy 2:18, 2 Timothy 2:22, 2 Timothy 3:10, Titus 1:1, Titus 2:2, Philemon 1:5, Philemon 1:6, Hebrews 4:2, Hebrews 10:22, Hebrews 10:23, Hebrews 10:38, Hebrews 11:1, Hebrews 11:3, Hebrews 11:4, Hebrews 11:5, Hebrews 11:6, Hebrews 11:13, Hebrews 11:20, Hebrews 11:21, Hebrews 11:22, Hebrews 11:23, Hebrews 11:24, Hebrews 11:27, Hebrews 11:31, Hebrews 11:33, Hebrews 11:39, Hebrews 13:7, James 1:3, James 1:6, James 2:5, James 2:14 [2 cases], James 2:17, James 2:18 [3 cases], James 2:20, James 2:22 [2 cases], James 2:26, 1 Peter 1:5, 1 Peter 1:7, 2 Peter 1:1, 2 Peter 1:5, Jude 1:20, Revelation 2:19, Revelation 13:10)
- 27 cases where "faith" or "the faith" refers to Christianity in general (Acts 6:7, Acts 13:8, Acts 14:22, Acts 16:5, Romans 1:5, Romans 14:1, 1 Corinthians 16:13, 2 Corinthians 13:5, Galatians 1:23, Ephesians 4:5, Ephesians 4:13, Philippians 1:27, Colossians 1:23, Colossians 2:7, 1 Timothy 1:2, 1 Timothy 3:9, 1 Timothy 4:1, 1 Timothy 5:8, 1 Timothy 6:10, 1 Timothy 6:21, 2 Timothy 3:8, 2 Timothy 4:7, Titus 1:4, Titus 1:13, Titus 3:15, 2 Peter 5:9, Jude 1:3)
- 3 other cases (Romans 10:17, 1 Corinthians 12:9, Galatians 5:22)

The categories are somewhat arbitrary and you could probably question some individual entries, but it's enough to get a ballpark count of the verses. (In cases like Matthew 17:20, it also depends on which translation you're using, as different Greek manuscripts alter the count slightly. Different translations used different primary Greek manuscripts!) Also, most of the benefits described above without an explicit reference to Christ could not have been obtained without Christ's ratification of the New Covenant for us.

So what do we make of all this? It seems that sometimes faith is referred to as something impersonal, but at other times it is directed toward God. Is it implicit that it is directed toward God at all the other times, or do we all possess *faith* and have the ability to use it for God or use it to our own destruction? [Romans 12:3](#) makes it clear that every man (not just the believer) has the measure of faith. So an unbeliever has faith, but he is not saved! He has the God-given capacity to believe unto salvation if he so chooses. (See [Can an Unbeliever Exercise Faith?](#))

Once again, things are not as clear-cut as we would like them to be! But how about this – why don't we ask the Bible itself what faith is?

Hebrews 11:1:

Now faith is the substance of things hoped for, the evidence of things not seen.

So is faith a substance like carbon, oxygen or gold? This verse has been used to teach that, but that's why we should check everything in a concordance before we run around preaching it! We find that the word for *substance* actually is translated *confidence* three times out of the four other times it's used in the New Testament. Thus, faith is the *confidence* (assurance) of something hoped for, but not a substance that you can add to your Periodic Table of the Elements or hold in your hand.

So by its most basic definition, faith is being sure of something that your five senses don't tell you, but it is not necessarily directed toward God or Jesus. That actually is obvious once you think about statements like the one Paul made to the jailer in Philippi: "Believe on the Lord Jesus Christ, and you shall be saved, you and your household." If belief in Christ were implicit in the definition of faith, no one in the Old Testament, including the "faith heroes," could have ever exercised faith, and Paul's exhortation to "believe on the Lord Jesus Christ" was redundant – he could have just said "Believe!" Instead, he told the jailer where to direct his faith.

How does this affect our take on [Mark 11:22](#)? Does this contradict "Have faith in God?" No. If faith were implicitly a trust in God, Jesus could just have said, "Have faith!" and "Have faith in God" would have been implicit – and redundant when He actually said it. But He had to specify where faith should be directed – to God! Too many people, including Christians, have plenty of faith in the bad things the devil can bring their way and not enough faith in God.

But isn't unbelief (*apistia*, or occasionally *apeitheia*) simply the lack of faith (*pistis*)? Despite appearances, the Biblical use of the word *unbelief* really refers to hearing the Word but refusing to accept it and act on it. (This is proven in detail in the section [What is the Difference between Unbelief and Doubt?](#)) We can operate in misplaced faith in something that isn't of God! In that case, it isn't that we aren't believing anything; it's that we're believing the wrong thing! (If all faith were in God, there would be no need for any Scripture to specify *faith in God*, as *faith* would be enough.)

[1 John 5:11-13](#) tells us that we can believe (the main Greek word in the concordance is *pisteuo*, which is obviously related to *pistis*, or faith) on the name of the Son of God, and I'm glad that we can! But [2 Thessalonians 2:11](#) tells us that God will send strong delusion so that people will believe (*pisteuo*) a lie! It's the same word! So your faith can be used to believe the truth or to believe a lie! So again, faith in and of itself is like electricity – you can use it to bless yourself or use it to hurt yourself. You can put faith a lie instead of in God, so God is NOT always the object of faith!

Further evidence of this is found in [1 John 4:1](#), where we are told not to believe (*pisteuo*) every spirit. If faith is only an act or an attitude directed toward God, this exhortation is meaningless and contradicts Scripture! Obviously you can believe (or have faith in) an EVIL spirit as well as God! So again we see the neutrality of faith – it can be directed in a good direction or a bad direction.

As we saw in [Romans 12:3](#), every person has faith, including the unbeliever. So Jesus could not sensibly have been telling His hearers that they should have faith in that sense. They already had faith, which was a gift from God ([Ephesians 2:8-9](#)). What kind of faith do you think God gives as a gift – Satan's faith? Thomas's faith? No, God gives "God's faith" to everyone; there really isn't any other kind. Satan's version of "faith" is simply to take the faith that God gave you and run it in reverse to believe for what Satan wants you to have. In either case someone can believe and receive things he can't see. Ask Job about that; it was the thing that he greatly feared that came upon him ([Job 3:25](#)).

So Jesus could not have exhorted people to "have faith of God" in the sense of "have God's faith," because they already had it! That would make no sense. Where would they GET God's faith if the command were to get it? From God? From Jesus? That couldn't be so, because when the disciples asked Jesus to give them more faith, He didn't do it. Instead, He told them what even a little faith would do. (See [Luke 17:5-6](#)). Besides, Jesus said to "have faith of God," not "get faith of God." He wasn't telling them what to get; He was telling them where to direct the faith that they already had. The "greats of faith" in Hebrews 11 could exercise faith because they already had it. We know that all men had the ability to believe (exercise faith) because God punished those in the desert who did not believe and act on what He said. If they had no ability to exercise faith, God was certainly unjust in punishing them by killing them off and rewarding the two men who chose to believe God by taking Him at His word.

At Last, the Winner Is Announced!

So the winner is: "Have faith in God."

Jesus exhorted people to “Have faith in God” – to take the faith they already had and direct it toward God. As the next two verses unfold, that becomes important because Jesus’ statement in the next verse shows that you can have what you believe and say – so you’d better be believing and saying something consistent with God’s revealed will for you. Your faith in God is evident in the next verse when you believe that you receive when you pray. From whom could you possibly receive it? From God, who laid it up for you in Christ! (If it’s not something like healing that’s part of your inheritance, you have no business trying to believe that you receive it from God; you’re wasting your time.)

So despite the fact that the literal word-for-word Greek translation is “Have faith of God,” the traditional translation “Have faith in God” is the best one. Young’s Literal Translation makes no attempt to describe the doctrinal intention of any verse; its sole purpose is to transliterate the Greek words to show exactly what was written. As we have seen, there are traps involved with using only English, only a Greek concordance, or only certain verses from a literal Greek text. I hope that both the conclusion and the long process required to get it were helpful to you.

Implications

Does it really matter which way we translate this one verse? I think that it does. If you are only being exhorted to “use faith,” you can fall into the trap where you’re trying to have faith in your faith instead of faith in God. When you try to speak to a mountain, you’ll be trying to figure out if you can exercise enough “faith force” to actually move it, rather than trusting that God’s power will back your God-given authority. You don’t have the power to move a mountain, but you have the AUTHORITY to speak to it and expect God to back you as long as what you command is consistent with God’s Word.

You can end up with endless introspection (“Is my faith big enough to get this job done?”) as opposed to faith in God (“God is big enough to get this job done, and I believe that He backs His Word!”).

Now go HAVE FAITH IN GOD!

See also:

[What Galatians 2:20 Really Means](#)

What Galatians 2:20 Really Means

Galatians 2:20:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Only one phrase is unclear at first glance – what does “the faith of the Son of God” mean in this verse? There are only two choices:

Choice 1: Faith (or trust) in the Son of God

Choice 2: The Son of God’s faith

How we interpret this verse depends on which choice we make. Are we supposed to live our lives in the flesh by Jesus’ faith, or by faith IN Jesus?

The answer might have more theological implications than we first realize. So let’s start on a journey to figure out which interpretation is correct!

[Mark 11:22](#) as Precedent

We found that trying to interpret [Mark 11:22](#) as meaning “have faith of God” came up short despite the fact that the Greek DID use the possessive form (“have faith of God”) in that verse. (See the lengthy discussion [What Mark 11:22 Really Means](#) for a detailed analysis of [Mark 11:22](#).) So Choice 2 is immediately suspect because it has one strike against it already. However, it has become fashionable to teach Choice 2 instead of Choice 1, especially in certain circles, so maybe some people know things that we will have to find out for ourselves in our investigation.

Jesus, the Author and Finisher of Our Faith

Given that Jesus is the Author and the Finisher of our faith ([Hebrews 12:1](#)), we might conclude at first that we live by Jesus’ faith (Choice 2). If He is the Author and the Finisher of it, wouldn’t it be HIS faith anyway? This seems reasonable, but upon further reflection, it also seems reasonable that HIS faith is perfect and ours isn’t. Therefore, HIS faith does not need finishing, but OUR faith does. So this flips us back over to Choice 1. After all, if we were handed Jesus’ already-perfect faith, He would be the Author of it but there would be no need for Him to be its Finisher. This might get complicated!

[Habakkuk 2:4](#) and People Healed by THEIR Faith

At first, you might see the reference above and think, “The just shall live by faith!” But this particular verse actually says that the just shall live by HIS faith. This would seem to be the faith of the just, as there is no mention of God’s faith here. Furthermore, Jesus told people that it was [THEIR faith](#) that had healed them, not HIS faith. So if it’s YOUR faith, Choice 1 now seems like the only way to go. Or is it? The faith you have is a gift from God – you got it from Him ([Romans 12:3](#), [Ephesians 2:8-9](#)). So it is really HIS faith in a certain sense, which might still allow for Choice 2.

In general, if something is solvable in English, you just use English texts. You look at the context and at similar Scriptures. If that doesn’t get the job done, sometimes scanning a lot of different translations helps. You could even use paraphrases (The Message Bible, The Passion Translation, and so on) to see if one of the paraphrasers has taken things a different way. Just realize that the paraphrase isn’t always inspired. Even a middle-of-the-road translation like the NIV can vary between a literal version and a Not Inspired Version. If that doesn’t get the job done, sometimes Young’s Literal Translation or the Amplified Bible will point out a nuance that you didn’t see. If that doesn’t get the job done, you break out a concordance and see which original-language words were used. If that doesn’t make things clear, you can then use an Reverse Interlinear text. If things are still unclear, an Interlinear text is needed to see the order of the words in the original language as well as the exact verb conjugations, single/plural distinctions and other nuances that are NOT determinable using only a concordance. We found that to be the case when we tried to “solve” [Mark 11:22](#). You also check a number of commentaries, though you have to remember that the Bible is inspired but commentaries are not necessarily inspired. Sometimes some old commentary that you can read for free online will point out a nuance that you missed. Above all, remember that the Holy Spirit is your Teacher whose job it is to lead you into all truth ([John 16:13](#)).

Let’s start off with other Bibles and see if we can reach an easy conclusion.

Other Bibles

The King James Version says “by faith of the Son of God.” However, most other mainstream translations say “by faith in the Son of God,” so the King James Version is not the norm (this happens quite often, especially due to the Elizabethan English that it uses). A couple others follow the King James, but if we went by popularity, Choice 1 would be the easy winner. On the other hand, many Bibles uses “griefs” and “sorrows” instead of the correct “sicknesses” and “pains” in [Isaiah 53:4](#), so the majority is not always right.

Young's Literal Translation

I brought it up, so let's see what the other Mr. Young (not the author of this book) came up with. He rendered it "in the faith I live of the Son of God." As usual, this is a word-for-word Greek transliteration other than the fact that the two instances of the *are* not explicit – but that would be true for many other verses. Besides, who really wants to read "in faith I live of Son of God" even if that's correct from a Greek perspective?

The only problem is that the literal transliteration of the Greek words doesn't seem like it would move anyone who was already committed to Choice 1 or Choice 2 to flip choices.

Greek Time

A look at the underlying Greek shows us that Young nailed it on the head. There is a subtle difference between "by faith of the Son of God" and "in faith of the Son of God," though. Which is right? The answer is that either COULD be right because the Greek word *en* does appear explicitly before *pistis* (faith), and *en* can be translated *in* or *by*. However, *en* is translated *in* over 11 times more frequently than it is translated *by*, so it seems more likely that we should say "in faith of the Son of God" as opposed to "by faith of the Son of God." That seems more like a Choice 1 explanation.

Because the Greek word *en* actually appears two other times in the same verse, it seems that we might assign a little extra weight to how it is used there. It is translated *in* both other times (Christ liveth *in* me, the life which I now live *in* the flesh). Are *in* and *by* interchangeable? Judge for yourself what the verse would sound like if Paul said that "Christ liveth *by* me" and "the life which I now live *by* the flesh." I think we should stick with *in* both times! This would seem to be a decent argument that in the third case, *in* faith would be preferred to *by* faith as the King James Version renders it.

If we assume that we have an "objective possessive" (see [What Mark 11:22 Really Means](#) for an explanation), the choice would be "in faith in the Son of God" or the KJV-like "by faith in the Son of God," which are clearly Choice 1 options. Choice 2 has to assume that this is NOT a case of an objective possessive. That's still OK for now, because most possessives are NOT "objective" (describing the object) but they rather describe the possessor.

Interlinear Logic

Looking at [Galatians 2:20](#) in a Greek Interlinear text, we see that the original Greek word order was “in faith I live of Son of God.” (It’s actually a little wordier than that, but the basic meaning is as stated.) This shows why people don’t read Interlinear Greek Bibles as daily devotionals. If anything, this would lean us toward Choice 1 because “by faith” and “of the Son of God” are not actually together in the Greek; the verb for “I live” separates them. However, “in faith I live of the Son of God” is a marginal-at-best English statement, so it seems that reverting to the way it is translated is still OK. Greek and English word orders aren’t always the same. Thus, we haven’t really reached a conclusion based on the Greek word order. We’ll have to consider other things while keeping our Greek tools handy.

Search the Scriptures

One advantage we have over the Pharisees and the Bereans when they “searched the Scriptures” is that we can have computers search them for us! So it seems like looking for the phrase “of the Son of God” would make sense. Our search comes up with 4 finds – the verse in question and the ones below:

John 5:25:

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Ephesians 4:13:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

1 John 5:13:

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

In the first and third cases, things that are “of the Son of God” are clearly things that the Son of God possesses. So these would lead to a Choice 2 definition. However, the second case is clearly a Choice 1 example. In the second case, we cannot “come into” Jesus’ knowledge. If we had Jesus’ knowledge for ourselves, we wouldn’t need to “come to” it; we’d already have it. Worse yet, it would make Paul’s statements in [1 Corinthians 13:8-12](#) untrue – if we had Christ’s knowledge (He knows everything), we would know fully NOW, not when the perfect comes. There would be no such thing as seeing through a glass darkly. So this clearly means the knowledge OF Christ as we would usually mean it as opposed to the knowledge that Christ possesses. This would be another “objective possessive.”

So we’re 2-1 in favor of Choice 2, but there is no clear winner of this round.

Similar Phrases within the Context

So perhaps we should broaden the search. After all, “the faith of Jesus Christ”, “the faith of Jesus” or “the faith of Christ” would be functionally equivalent to “the faith of the Son of God.” Two of these turn out to be used in the same verse, and it’s only four verses behind the verse in question:

Galatians 2:16:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Here we see the “faith of Jesus Christ” and the “faith of Christ” again. It would seem that whatever Paul meant by it here, he would also mean by it four verses later in the same chapter.

The first instance has a couple of nuances that definitely point to Choice 1. We already know that God has given EVERYONE faith ([Romans 12:3](#)), though not everyone USES it. If merely HAVING the faith of Christ saved you, ALL would be saved, and we know otherwise. So only faith that is actually directed toward Jesus (that is, it is “in Jesus”) saves anyone. There is an obvious parallel between “the faith of Jesus Christ” and “we have believed in Christ” in the next phrase. *Believing* is what you do with *faith*. It’s even clearer in Greek, where we would say that *pisteuo* is what you do with *pistis*.

The second instance, “faith of Christ,” has an interesting twist – the text says that we are justified by the faith of Jesus Christ. However, it is possible to have “dead faith” that produces nothing because there are no corresponding works ([James 2:14-26](#)). One is not justified until he places his faith (regardless of where he got that faith) IN Jesus Christ. The worst-case scenario would be claiming that we are literally saved by Jesus’ faith, as that would not explain why some are saved and some are not if it depends on His faith.

The context is BELIEVING IN Jesus Christ, not just using His faith. So *faith of the Son of God* would seem to mean *faith in the Son of God*, which is Choice 1. However, it IS a “genitive” (possessive) construct that does not have the word IN anywhere in it. While that at first seems to indicate Choice 2, the [Mark 11:22 discussion](#) shows the danger of drawing conclusions from that, as “Have faith IN God” is the preferred translation although that is also a possessive construct without the word IN.

Besides, the fairly obvious context is contrasting methods of justification – the works of the Law vs. faith in Christ. We would not contrast the works of the Law against just having Jesus’ faith, given that merely having unexercised faith (even Jesus’ faith) that is not “pointed” in any direction is not enough to save anyone. So Choice 1 is looking better all the time.

[Galatians 2:16](#) is a brick wall for those who teach that when you get saved, you receive “the faith of Jesus Christ.” It shows that we are justified by “the faith of Jesus Christ.” So we would have to follow up with this verse, which is NOT part of the New Testament canon:

Catch 22:2:

We are justified by the faith that comes from Jesus Christ. But you cannot get the faith that comes from Jesus Christ until you are already justified. Thus, you can never get justified OR have the faith of Jesus Christ. Verily, it doth stink to be you.

So here, only four verses before the verse in question, “the faith of Jesus Christ” must mean “faith in Jesus Christ.” It would seem that four verses later, “the faith of the Son of God” should mean the same thing. That is almost a clincher for Choice 1.

Other “Faith in Christ” Verses

The one other place where we see “faith of Christ” doesn’t seem to do anything to settle the matter:

Philippians 3:9:

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

If you’ve predetermined that the verse we’re studying has a meaning of Choice 1 or Choice 2, you would just assume that same for this verse.

The one other place where we see “faith of Jesus” does seem to matter, though:

Revelation 14:12:

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

I suppose that a hard-core Choice 2 advocate would still claim that this refers to Jesus’ faith, but those who “keep the faith of Jesus” would certainly seem (to me) to refer to those who continue to have faith IN Jesus as opposed to those who keep Jesus’ faith.

Have we exhausted the similar references? Let’s try “the faith of our Lord Jesus Christ.” We get one “hit:”

James 2:1:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

This is getting even harder for the Choice 2 side. If it were Jesus’ faith, it would never play favorites. However, people who put THEIR FAITH in Jesus could still sin by playing favorites. So in this case, Choice 1 is the definite winner.

How about “faith in the Lord?” This gives us the following verse:

Ephesians 1:15:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Here there IS a Greek word for “in” (*en*) when the meaning is faith IN Jesus as opposed to faith OF Jesus. This evidence would support Choice 2 because we could theorize that an explicit *en* in Greek is needed to support the English word *in*.

This leads to the idea of checking out “faith in Christ.” Aside from Acts 24:24 where “the faith” means what we believe, there are three hits:

Galatians 3:26:

For ye are all the children of God by faith in Christ Jesus.

Colossians 1:4:

Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Colossians 2:5:

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

In each of these 3 cases, there is an explicit Greek word where faith IN Christ is the intended meaning, and there is no such word in [Galatians 2:20](#). This is a clean 3-0 victory for the Choice 2 side. Maybe Choice 2 can mount a comeback after all.

A search for “faith in God” turns up only [Mark 11:22](#), which is analyzed elsewhere as a Choice 1 verse.

This hard work is bordering on frustrating because just as we seem to have one side locked up, we see evidence for the other one!

Knowledge about Knowledge

We can try seeing what the Bible says about “knowledge of” Jesus, Christ, the Lord Jesus Christ, and so on.

This yields some interesting results.

Ephesians 1:17:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Here *knowledge of him* would not seem to mean the knowledge that God possesses. If you had that, you wouldn't need any more wisdom or revelation because you'd already know everything.

There are some other fairly inexplicit verses, but these last 2 stand out:

2 Peter 2:20:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

You don't get saved by knowing what Jesus knows – you get saved by knowing Jesus! So the “knowledge of the Lord” here is talking about knowing the Lord, not knowing that the Lord knows. The same could be said below:

2 Peter 3:18:

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

This last verse clinches a Choice 1 interpretation of the possessive “knowledge of our Lord...” phrase. If you already had the knowledge that Jesus has, you could not grow in knowledge. So in this case where something is “of our Lord” it means that the Lord is the object of the knowledge (Choice 1), not the owner of it (Choice 2). Granted, we're talking about knowledge instead of faith here, but it's good to see how other things that are “of the Lord” work.

This reminds us of the possessive “fear of the Lord” that we looked at in the [Mark 11:22 discussion](#). This is not the fear that God has, the fear with which God runs the universe, and so on, so trying to apply the same “objective possessive” construction in Greek fails. This clearly refers to fear whose *object*, not *owner* or *source* is the Lord. When it comes to *knowledge* and *fear* that are “of” the Lord, it means *knowledge* or *fear* with the Lord as its object. So it would make equal sense to say that *faith of the Lord* would refer to faith with the Lord as its object, not its owner or source. This seems to be another VERY good case for Choice 1.

Faith of...

Let's do a search for “faith of...” and see what else we find. Here are some highlights:

Romans 3:22

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

This is similar to [Galatians 2:16](#) earlier where “faith of Jesus Christ” was linked to those who believe. How could the faith “of” (the possession of) Jesus Christ get you to be righteous? If you have to become righteous before you can have the faith of Jesus Christ, and the faith of Jesus Christ is needed to become righteous, see verse Catch 22:2 above! This verse only “works” if Paul meant “the righteousness of God which is by faith IN Jesus Christ.” This is a clear Choice 1 argument.

Galatians 3:22:

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Those who believe have “the faith of Jesus Christ” in that they believe in Him, so this looks like another reasonable Choice 1 verse. Four verses later, Paul said, “For ye are all the children of God by faith in Christ Jesus.” This seems to continue a theme of receiving things through faith IN Christ. Besides, the only alternative just doesn’t work:

Catch 22:3:

The promise by Jesus Christ’s faith is given to those who believe. However, by definition you cannot be one of “those who believe” if you do not have Jesus Christ’s faith. Thus, you can never believe and you can never have Jesus Christ’s faith. Thou art paddlelessly up a creek.

The remaining verse is:

Ephesians 3:12:

In whom we have boldness and access with confidence by the faith of him.

People could argue this one either way, although I would side with Choice 1 on this one too.

Colossians 2:12:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

This is another “possessive” construction in the Greek that is the same as what we find in [Galatians 2:20](#). Clearly, this indicates faith in the operation of God, not faith belonging to the operation of God. Saying “the operation of God”’s faith would be meaningless, as operations do not have faith. Thus, we have precedent to say that faith of the Son of God means faith IN the Son of God, which is Choice 1.

Other Considerations

Let’s take a step back and see if any other Scriptural elements could influence our decision.

We can see from Scripture that although we all receive the measure of faith, someone’s faith can increase ([2 Corinthians 10:15](#)), grow exceedingly ([2 Thessalonians 1:3](#)), be weak ([Romans 4:19](#), [Romans 14:1](#)), be little ([Matthew 6:30](#), [Matthew 8:26](#), [Matthew 14:31](#), [Matthew 16:8](#), [Luke 12:28](#)), be great ([Matthew 8:10](#), [Matthew 15:28](#), [Luke 7:9](#)), be strong ([Romans 4:20](#)), be vain ([1 Corinthians 15:14](#), [1 Corinthians 15:17](#)), be dead ([James 2:17](#), [James 2:20](#), [James 2:26](#)), be lacking ([1 Thessalonians 3:10](#)) or fail ([Luke 22:32](#)).

It would seem that the “faith of Jesus” would never be weak, be dead, be little or fail. His faith never fell into any of these categories during His earthly life. YOUR faith could do that, but if you are literally living by (or in) HIS faith, these faith categories would seem to be impossible. Chalk up more points for Choice 1.

Acts 26:18:

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

This verse is interesting because it refers to faith IN Jesus as being what sanctifies people, as opposed to the faith OF Jesus. This would lend further credence to Choice 1.

1 Thessalonians 3:10:

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

We never see anything lacking in Jesus’ faith, but we saw things lacking in certain other people’s faith in Scripture. This would bolster Choice 1 still more.

Back to Basics

Let’s take a big step back and try to see the whole picture. If we want to interpret [Galatians 2:20](#) using Choice 2, we have to define what Jesus Christ’s faith (“the faith of the Son of God”) actually is. Choice 1 doesn’t present that problem – in that case, Paul lived by faith IN Christ, so the faith “of” Christ never comes into play.

Can Jesus Christ’s faith mean the faith that He walked in on the earth? We have to remember that He emptied Himself ([Philippians 2:7](#)) and lived according to the rules that were common to man. That means that He had to live with the “measure of faith” that the rest of us were given. That means that there was nothing special about His faith that set it apart from Paul’s faith or your faith, other than the fact that He USED it more. So really, Paul couldn’t have meant that he lived by Jesus’ faith, as that would be no different than walking in his own faith based on this definition.

So we have to look for another meaning. The only other one that comes to mind is that this is a special measure of faith IN ADDITION TO the faith that “is a gift of God” than everyone has received. In other words, Paul walked in normal faith that all men have, but when he got saved, he received Jesus’ faith on top of it. But we’ve already seen from the “catch” verses above that we are born again through “the faith of Jesus,” so that explanation cannot be true either. Otherwise no one could get Jesus’ faith OR be born again.

This leaves one more possible explanation, which is that the “measure of faith” that all men have IS “Jesus Christ’s faith” (the faith of the Son of God). Thus all men, including sinners, would have to have “Jesus Christ’s faith.” This would be consistent with some of those other “catch” verses – you could be unsaved, exercise Jesus Christ’s faith to be justified and become saved. At least this final explanation clears that up. This might not be totally farfetched, as Jesus created everything that there is, so that could be taken to include your faith. Thus, Paul could live by the faith OF Jesus Christ.

Maybe, but there’s a problem here. [Ephesians 2:8-9](#) says that your faith is the gift of God. That brings up two difficulties. The first is that it says that your faith is the gift of God, not the gift of Jesus Christ. The second is that when something is given to you as a gift, it is now YOURS, not the other person’s. So the faith Paul walked in would have been Paul’s faith, not the faith of God OR the faith of the Son of God. It would be his to do with as he wanted as opposed to Jesus’ faith being a “software-as-a-service” model where He keeps it in heaven but you just get to log in and use it.

Paul obviously saw things that way. He did not tell the Thessalonians that the faith of Jesus Christ grew exceedingly (how could that be anyway?) – he said that THEIR faith grew exceedingly ([2 Thessalonians 1:3](#)). He referred to “your faith” throughout his writings. Here are some examples – there are more but these should be enough to make my point:

Ephesians 1:15:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

Note that this was “your faith IN the Lord Jesus” as opposed to the senseless “your faith Jesus’ faith.” The same applies in the next verse.

Colossians 1:4:

Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Colossians 2:5:

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

1 Thessalonians 3:10:

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

2 Peter 1:5:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

I could go on, but let’s consider one more thing. We have already proved through the “catch” verses above that “Jesus’ faith” cannot be something that you get when you are born again. Thus, Jesus’ faith must BE the measure of faith. But Jesus repeatedly told people, “[YOUR FAITH has made you well](#),” not “MY faith has made you well.”

Then consider the normal way that anyone would communicate. When you receive something, it's now yours. It no longer belongs to the person who gave it to you. Imagine if someone said this, "I need to go get some of the bank's bills so that I can put my employer's money into the department store's envelope with the postal service's stamp to make a payment on the car dealer's car. But I will get a drink of the grocery store's soda out of the appliance store's refrigerator before I leave the previous owner's house." That would make no sense, but neither would saying that you are using God's faith or Jesus' faith rather than your own faith that God gave you as a gift.

And the Winner Is...

I have to conclude that "by the faith of the Son of God" in [Galatians 2:20](#) means "by faith in the Son of God" as opposed to "by the Son of God's faith." Choice 1 is the winner. It seemed to have the edge all along, and the more we delved into it, the more obvious it became that it was the better choice.

Implication

Living by faith IN Jesus means that you trust JESUS, not your own faith, to get the job done. You believe that He will back you when you take authority in His name. You are not just living by abstract faith; you are living by faith in a PERSON who will manifest Himself when you invoke His name. This Person paid the price to ensure that every need that you will ever have is met. You trust JESUS to make good on the Word rather than trusting in your own ability to use Jesus' faith.

Is Your Favorite Teacher's Theology Ruined?

At this point you may think, "Nuts! My favorite teacher said that Paul lived by Jesus' faith, and that means that I can live by Jesus' faith too, so I can do the works that Jesus did!" However, all is not lost! The truth is that Paul lived by faith IN Jesus – in Him and His covenant and in all that He purchased for all of us. Part of this covenant is being able to do the works that He did ([John 14:12](#)). Faith in Jesus would include faith that His words are true, including the ones about doing His works. The fact is that Jesus was given the same measure of faith that you got. So the fact that He did exploits through HIS faith shows you that you can do the same exploits through YOUR faith! I probably just got to the same destination as your favorite faith teacher, but by a separate route.

See also:

[What Mark 11:22 Really Means](#)

Healing and the Holy Spirit

1. The Work of the Holy Spirit in Helping You Receive Healing

Part of the Holy Spirit's job is to guide you into all truth ([John 16:13](#)). You have not been left to figure out healing on your own! As you may have seen in these discussions, there can be many reasons that people don't receive healing other than simple lack of faith. The Holy Spirit knows which, if any, is a problem for you. If you're having difficulty receiving your healing, ask the Holy Spirit to help you! After all, God send Him to show you the things that God has freely given you ([1 Corinthians 2:12](#)).

He can show you what, if anything, you're doing wrong. Perhaps He will lead you to go and make things right with an offended relative or church member. Perhaps He will deal with you about attitudes that need to change. If you're embracing an attitude that rots your bones according to Scripture, it will be hard to receive healing for bone trouble if you don't drop that attitude. Perhaps He will point out an area in which you're being disobedient to the known will of God. It is hard to receive the Holy Spirit's ministry in the area of healing for your body while you are resisting Him in other areas of your life. In effect, you would be saying, "Will of God, be done!" in one area while simultaneously saying, "Will of God, don't be done!" in another area.

He can also show you the parts of Scripture that you need to understand better. Only He really knows what you need to hear. Trust Him to open up the Scriptures to you. Ask Him to give you revelation knowledge of God's Word concerning healing. He may lead you to certain verses that will give you the insight you need to receive your healing. He will make the Bible come alive to you.

You have a Helper on the inside. Let Him do His job and help you. The Holy Spirit wants you to get healed! He will help you if you ask Him to, so ask! Jesus said that those who ask receive, those who seek find, and those who knock get it opened to them ([Matthew 7:7](#), [Luke 11:9](#)). God said to call on Him and He will show you great and mighty things that you don't know ([Jeremiah 33:3](#)). Take God up on His promises!

You have a Strengthener, an Advocate on the inside. Avail yourself of His services. He wants you help you get your healing.

Since it was the Spirit Himself who anointed Jesus of Nazareth to heal the sick ([Acts 10:38](#)), and God now promises to pour out of His Spirit on all flesh ([Acts 2:17](#)), it makes sense that the same healing, life-giving Spirit will help you receive healing from God!

2. The Work of the Holy Spirit in Helping You Minister Healing to Others

If you are baptized with the Holy Spirit, you have the SAME Holy Spirit working through you who worked through Jesus. His work in confirming the gospel with signs following is so important to Jesus that He insisted that His disciples remain in Jerusalem until they “were endued with power from on high” – baptized with the Holy Spirit ([Luke 24:49](#)). Before the Holy Spirit descended upon Jesus, Jesus performed no miracles. He was divine but had to walk the earth as a man. If He could not do miracles as a man without the Holy Spirit, neither should you expect to do so. But once you’re baptized with the Holy Spirit, you should expect to minister healing as Jesus, your example, did – as a man anointed by the Holy Spirit.

We see plainly in Scripture that Jesus ministered healing and performed miracles and cast out demons by the Holy Spirit, whom He referred to as the “finger of God.” Notice that Jesus did not say, “I cast out demons by my own innate divine power,” but rather, “...I with the finger of God cast out devils...” ([Luke 11:20](#)). If Jesus ministered as deity, there would be no hope for you to “do the works that He did and greater” ([John 14:12](#)), but because He ministered by the same Holy Spirit whom you now have, you can do what He did.

We then see plainly in Scripture that the Spirit-baptized believers in the book of Acts did in fact go out and do miracles and perform healings in the name of Jesus.

So the Holy Spirit wanted to heal people in Jesus’ ministry, and the Holy Spirit wanted to heal people during the Church Age, as recorded in Acts. By what reasoning could we conclude that the Holy Spirit has now CHANGED and no longer wants to do miracles? He was called the Spirit of MIGHT long before Jesus came ([Isaiah 11:2](#)). He performed miracles before Jesus came, so why would He stop wanting to do miracles under a better covenant that was established upon better promises ([Hebrews 8:6](#))?

Has the great Miracle-Worker gone into eternal retirement or something?

That isn’t a possibility, given that Jesus said that signs would follow them who believe ([Mark 16:17-18](#)), and there are plenty of people still around who believe. Acts 2:39 makes it clear that the Spirit baptism, which enables the believer to receive power, would be for as many as the Lord our God would call. (“For the promise [of the Holy Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”)

Why would God want to baptize us with the Holy Spirit today if there would be no benefit? If, as some claim, we don’t need tongues, Spirit manifestations or miracles today, why would the promise of the Holy Spirit be for as many as are saved? That “reasoning” isn’t reasonable! By what authority do we segregate the Church Age into a powerful Early Church Age and a powerless Late Church Age when no such division in the Church Age exists in Scripture?

The same Holy Spirit who was pleased to move through Jesus and the early church will be pleased to move through you in the same way. You just need to know that He wants to do that, and the yield yourself to do His pleasure.

Most churchgoers today are familiar with who God (the first person of the Trinity) is, who Jesus (the second person of the Trinity) is, but they know practically nothing about the person and work of the Holy Spirit (the third person of the Trinity)! Yet He was sent here to continue the works that Jesus did when He walked the earth. It is VITAL to be aware of the present-day ministry of the Holy Spirit if you want to be a conduit of God's blessing to others, as He is the One primarily at work on the earth now! Jesus ascended to the Father's right hand, but He sent the Holy Spirit, who descended to the earth and is still here now. So it would behoove us to learn more about Him! It would certainly help if all churches would yield to His promptings; most services give the impression that God is up in heaven somewhere and we're sort of doing our own thing down here with Him watching. The Holy Spirit wants to be in control of what we are doing here – it's the only way that the works of Jesus will be replicated in us. Jesus utterly depended on the Holy Spirit, and so must we. We must allow the Holy Spirit to move in our midst. He wants to manifest Himself in many ways, some of which are listed in [1 Corinthians 12:8-11](#), but He can't do that if we don't make room for Him. If we're just going to plow through our "order of worship" without regard to any instructions He might have during the service, we'll have only ourselves to thank for our bone-dry services that leave people with the sense that there must be something more, but they're not sure what.

Jesus said of "him who believes" (not just the "early church" believers) that rivers of living water would flow out of his belly ([John 7:37-39](#)), speaking of the Holy Spirit. Therefore, you should expect and allow the Holy Spirit to flow out of you like rivers. That's rivers in the plural, not just a single river, and a RIVER is not some nice little babbling mountain creek or a roadside drainage ditch. The Amazon, Nile, and Mississippi are rivers! You should expect a huge gush of the Holy Spirit to flow out of you and into others.

Many believers don't believe Jesus' words, so they never dare to act on them. Others intellectually acknowledge His words but never do anything with them. But those who believe and act on His words can still enjoy seeing the Holy Spirit GUSH out of them into others to bless humanity. You should expect no less.

What I believe stops many believers is that they never "feel" like they are full of the Holy Spirit, and until they get some kind of "feeling" that they are anointed, they will not budge. You could waste the rest of your life waiting to "feel" like you're anointed! I don't feel like I'm anointed every single time I lay hands on the sick! I lay hands on the sick and see results not because I feel like I'm going to see results, but because I believe and act on the Word of God in the matter regardless of feelings or the lack thereof. Remember that the just shall live by FAITH ([Habakkuk 2:4](#), [Romans 1:17](#), [Galatians 3:11](#), [Hebrews 10:38](#)), so you cannot wait for feelings of great cosmic power to shake you on the inside and convince you that you should let that power minister to someone else who needs it. Faith is at its purest when you have no feelings at all and you are just acting on the Word of God!

Instead, believers waste countless hours begging God to “send the old-time power,” asking and singing, “Let the power of the Holy Ghost fall on me!” God already sent the power in the person of the Holy Spirit. What “power” do you suppose God has that is more powerful than the Holy Spirit, who is a divine Person Himself? What “revival” needs to be sent from heaven that will be more powerful than the Holy Spirit whom He already SENT from heaven to anoint you to work miracles and be in you forever? You don’t need power to fall ON you that is already IN you. You only need to cooperate with the Holy Spirit.

There are times when you will sense His presence “upon” you to do a particular thing, and that can be wonderful. For some things, like raising the dead, you would need a special unction from the Holy Spirit. You can often sense His presence “upon you” as He is letting you know that He wants to use you in tongues, interpretation of tongues, prophecy, the word of wisdom, the word of knowledge, discerning of spirits, gifts of healings, working of miracles and (special) faith. I’ve sensed His presence so powerfully in such cases that I’ve occasionally bawled like a baby or just screamed because the power was so heavy “on” me.

But what will you do when a sick person is before you and you don’t feel any power? What if you feel like you’d like to just go back to bed yourself and chill out for the rest of the day? You can act on your feelings or you can act on the Word. In my experience, I often feel a special manifestation of “gifts of healings” kick in AFTER, not BEFORE, I put my hands on someone in raw faith. If you wait to “feel something,” you could wait a long time!

I see no accounts in Acts where the disciples had to “feel something” before they performed miracles. Rather than “waiting on God” until they “felt the power,” they boldly exercised the power that they already had in the Person of the Holy Spirit.

I’m as human as you are, so if it were up to me, I would feel a mighty rush of heavenly power every time before I laid hands on any sick people. I like it better when I feel something, and I’m sure you would like it better too. It’s nice to have a physical sensation that confirms that God is with you. Sometimes God will let you feel something. But feelings are never to lead us – only our faith should be directing our steps.

I’m aware that some preachers have made it their policy that they will never get into the pulpit until they sense the anointing. With all due respect to them, I don’t see a requirement to do that in the Bible. There were some great men who did great things and walked in all the revelation they had at the time, and God honored it. But I’m glad we’ve learned a thing or two since then. One famous healing evangelist would pray, “Lord, rebuke the devil,” and I would hope that even a regular member of a good faith-preaching church today would know better than to pray that. At least we can take heart in the fact that if we walk in the revelation that we have, God will honor that.

I know that some people who have had success have (or had) an “army of intercessors” to “pray the power down” or whatever, but so far in my experience I have never had to recruit an army of intercessors to see results, though we do have people who pray for our ministry. But they don’t try to “open heaven” or anything like that because Jesus opened heaven once and for all. I fail to see in Scripture where Jesus or His disciples required an entourage of intercessors to get anything done, though I’ll be the first to tell you that you need to do your own praying and that you DO need to pray just as Jesus did to hear from God and “see” what He is doing so that you can cooperate with His plan for a meeting.

It is also a mistake to think that you’re not “good enough” to have the Holy Spirit use you. He is the Spirit of Holiness ([Romans 1:4](#)). The day you got saved, you got “good enough” for the Holy Spirit to use you as far as God is concerned! Paul showed that it was possible to have mountain-moving faith without walking in love at all ([1 Corinthians 13:2](#)), but he definitely didn’t recommend the practice, stating the faith should work by love ([Galatians 5:6](#)). In fact, Jesus said that UNSAVED people could even do miracles in His name although He never knew them ([Matthew 7:22-23](#)). You don’t have to be “spiritual” – you just have to be available. How spiritual do you think that Judas Iscariot was? He filched from the till, yet he was one of the 12 original apostles who ALL did miracles and cast out demons! God can use completely unspiritual people, but He would prefer that you also grow up in areas other than faith while you’re at it, particularly in your love walk.

I think the devil has twisted “faith which worketh by love” ([Galatians 5:6](#)) to convince some believers that their love walk just isn’t good enough to qualify them to act in faith, so they shouldn’t bother trying. But the fact that you can have NO love and do miracles proves that “faith works by love” does NOT mean that you can only do works of faith if you have an adequate love walk, however that is supposed to be measured! I’m not excusing walking out of love. We should always try to walk in love. But if you fail, it doesn’t disqualify you from being used to bless others, which is an act of love in itself!

You don’t have to pray to make the Holy Spirit more powerful! He has all the power you will ever need to accomplish anything you will ever need to do. All He needs is your availability to cooperate with Him. Yield yourself AS YOU ARE to Him and let Him gush through you as rivers of living water!

God Uses Real People

The devil would love to convince you that the only people whom the Holy Spirit can use POWERFULLY are those who have all day to read the Bible, pray in the Holy Spirit and sit in God's presence. In other words, He can only use some "super-spiritual" person who doesn't have a family, doesn't have a secular job, doesn't spend time volunteering at church, doesn't have to shop for food or cook or do laundry or take out trash or fill out tax forms or pay bills or spend an inordinate amount of time getting a car registration sticker in a place with long lines. In short, He certainly couldn't use YOU.

But [Mark 16:17-18](#) says that BELIEVERS will cast out demons and lay hands on sick people and see them recover. [John 14:12](#) says that whoever BELIEVES on Jesus will do the works that He did and greater. Jesus said that rivers of living water would gush out of the one who "BELIEVES on Him" ([John 7:37-39](#)). Don't you think that He knew when He said these things that most believers would have secular jobs and families? So as always, the devil is a liar. He's just out to rob you of the joy you can have when you allow the Holy Spirit to minister through you to bless others. The Holy Spirit can use YOU and He can use all the other REAL people out there who make themselves available to Him. You SHOULD pray and you SHOULD read your Bible and you SHOULD listen to what the Holy Spirit has to say to you, but you don't have to set aside the entire all day for such things! Jesus said that His yoke is easy and His burden is light ([Matthew 11:30](#)). He is not going to stress you out and wear you out just so that you can do His will!

I was bivocational the entire time that I pastored in Maine – and most Maine pastors were bivocational as well or had a wife who worked. Maine was 3% Christian and I was in a small town in a sparsely populated county. It was unrealistic to expect that our congregation would pay me a full-time salary while paying the other church expenses. So I worked. There would be times when I had to put in a lot of extra hours at work to meet urgent deadlines. It was my own business the whole time, but even with my own business, if I didn't keep a customer happy, he could have become someone else's customer.

During such crunch times, I still had to preach the Word to the flock. God didn't abandon me and say, "Sorry, I set you up with an impossible situation. You obviously don't have enough time to be a REAL pastor even though I called you to be one. Get up there and fail Sunday morning without a decent message because you don't have enough time to prepare one." To compound matters, I kept my resolve to NEVER, EVER preach a message that I just got out of a book or off the Internet. (I have still never done that in my entire life. People deserve to have a message tailored to them by the Holy Spirit.) I would take what little time I had Saturday night to seek God, and sometimes He would just "download" a whole message to me as quickly as I could write down notes. Within 20 minutes I could be ready to go the next morning. I would often spend less time preparing than I spent actually delivering the message. And they were really good messages!

Some pastors might smirk and think, "I spend 10-20 hours a week on 'sermon prep' so there's no way you could preach a decent message if you were that time-constrained." But God is fair! There were even weeks when He said, "I'll just give you what to say when you get up there," and the message would end up being one of my best ones even though it was basically all done as a 45-minute prophecy! (I had enough Word in me so that I would not get up and say kooky things that disagreed with the Bible.) God understood my situation. He is merciful. He isn't unfair!

Now if I DID have more time to prepare, I didn't operate in presumption by just getting up and winging it. I believe in preparation to be able to "rightly divide" the Word, and normally that was my mode. But one week I had to spend almost the whole night before the message in the Emergency Room with a parishioner in dire straits. God was merciful again. (I did have a long nap after I got home from church!)

What I want you to see is that God isn't unreasonable! If He called you to do something, He will GRACE you to do it! He won't wear you out by giving you an assignment that you can't possibly do because you don't have enough time.

Now, you might not have enough time to do what God said AND frivolous activities like clicking through endless Internet biographies of classic rock bands. You might not have enough time to do what God said AND a number of nice-sounding Christian things that God DIDN'T tell you to do. But God is fair, so you ALWAYS have enough time to do what He called you to do without burning out! His grace is sufficient for you ([2 Corinthians 12:9](#))!

Healing and God's Glory

Dead, stinking tradition says that God wants to be glorified through your patient suffering of sickness. The Bible has something completely different to say about how God is glorified in your body. Let's look at some places where God's glory is mentioned regarding healing and see exactly what gives God glory among men:

[Matthew 9:2-8](#) tells us that when Jesus forgave and healed a paralyzed man, the multitudes "glorified God, which had given such power unto men." So the fact that God's healing power can flow through one man into another gives God glory. Mark describes the same incident and concurs that glory was given to God because of it ([Mark 2:2-12](#)). Luke also describes the incident ([Luke 5:17-26](#)) and adds that the man who was healed glorified God as he departed to his house.

[Matthew 15:30-31](#) tells of the great healing miracles Jesus did. The result was that the multitudes "glorified the God of Israel." Again, God received glory from the healing of the sick.

[Luke 7:12-16](#) says that the people glorified God after Jesus raised the widow's son back to life.

[Luke 13:11-16](#) tells of a crippled woman who was healed on the Sabbath day. She glorified God over her healing. There is no mention that she ever glorified God for the privilege of staying sick for 18 years, bound by Satan.

[Luke 17:12-19](#) tells of ten lepers who were healed, one of whom came back and with a loud voice glorified God for his healing. God is glorified through the healing of incurable illnesses!

[Luke 18:35-43](#) tells us that when Jesus gave a blind man his sight, the blind man followed him, glorifying God, and all the people, when they saw it, gave praise to God.

In [Acts 4:21](#), "All men glorified God for that which was done [the healing of the crippled beggar at the gate]." They weren't glorifying God for the man's endurance of his handicap before then.

Rescuing the afflicted glorifies God. "Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard" (Psalm 22:23-24). "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

[Romans 15:9](#) says that the Gentiles should glorify God for His mercy. A quick tour through the Psalms should convince you that His mercy endures forever. This is different from trying to glorify God despite His lack of mercy to you. God wants His mercy and willingness to heal to be known, not His supposed unwillingness to heal.

God's glory and His goodness are inseparable. When Moses asked to see God's glory, God showed him His goodness. Thus, God Himself relates the two. "And he [Moses] said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Exodus 33:18-19). We see in [Exodus 34:5-7](#) that the "name of the Lord" that God Himself declared was "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in grace and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Remember that this was the answer to Moses' request to see God's glory.

Jesus' miracle in [John 2:11](#) was said to manifest His glory: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." He equated seeing Lazarus raised from the dead with seeing the glory of God ([John 11:40](#), read [John 11:1-44](#) for the full account).

Want to get more radical? Read [John 14:12-14](#). The Father is glorified in the Son when you ask for something to be done in the name of Jesus and Jesus does it! God gets glory when you believe His promises and receive what He promised you: "For all the promises of God in Him are yea, and Amen, unto the glory of God by us" – 2 Corinthians 1:20. (Religious types don't like the by us part at the end, but it's there anyway.)

Now consider these words and see what God says about His glory filling the earth in the last days:

"But as truly as I live, all the earth shall be filled with the glory of the LORD." – Numbers 14:21.

"And blessed be his glorious name for ever: and let the whole earth be filled with his glory." – Psalm 72:19.

"And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it." – Isaiah 40:5.

"Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee." – Isaiah 60:1-2.

"For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." – Habakkuk 2:14.

"The desire of all nations [Christ] shall come: and I will fill this house with glory, saith the LORD of hosts" – Haggai 2:7.

"The glory of this latter house shall be greater than of the former" – Haggai 2:9.

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.” – 2 Corinthians 3:7-9.

This much is clear – the glory of God should manifest more under our new covenant than it did under the old. There were great miracles and signs under the Old Covenant, but these should pale in comparison to what we have under the New Covenant. If God’s glory will overrun the earth, we should expect God’s healing mercy to overrun the earth. We should expect signs, wonders and miracles now.

One thing is conspicuously absent in all of Scripture. Nowhere was God was said to receive glory from someone failing to receive healing and patiently enduring his sickness. If this glorified God, He should have received great glory at Nazareth, where most people stayed sick because of their unbelief. Yet He got no glory there. You won’t find one place where it is written, “The man patiently endured his sickness, being kind to others as the incurable cancer slowly destroyed his body and made him a burden to all those around him, and the multitudes glorified the God of Israel because of this man’s sickness.”

I am not saying that healing is the only way that God receives glory. He was glorified for many other reasons in the Bible, but never because someone remained sick.

No, if you want to hear that patiently remaining sick is the way that God wants to be glorified, you will have to look somewhere other than the Bible. However, you won’t have to look too far – there are plenty of crummy books out there that teach this, which are often #1 “Christian” bestsellers due to the ignorance of the Word that is rampant today. Better Christian bookstores don’t carry them, but crummier Christian bookstores have big displays of them that are impossible to miss when you walk in.

Healing and the Lord's Supper

When I pastored, it was notable how many healings and miracles we had on days when we partook of the Lord's Supper. Aside from the fact that this act honors and obeys Jesus, who commanded it to be done in remembrance of Him ([Luke 22:19](#), [1 Corinthians 11:23-25](#)), it also points to His body that was broken for us so that we could be healed. So it makes sense that when we participate in an act that proclaims the Lord's death – and His bodily suffering before His death – people are reminded of what He did and they more readily receive the benefit of what He did for them.

Most Christians think only about the cross when they think of Jesus' sufferings. But when Isaiah and Peter spoke of physical healing being secured for us, they said that it was by His stripes ([Isaiah 53:5](#), [1 Peter 2:24](#)), NOT by His bloodshed. We too often forget that Jesus' agony did not start when the Romans nailed Him to the cross – He was scourged by the Romans first. He started to carry His own cross ([John 19:17](#)) – it was apparently the custom at the time to force a criminal to do that – but it seems that He was unable to carry it the whole way, as someone else had to be forced to carry it for Him ([Matthew 27:32](#), [Mark 15:21](#), [Luke 23:26](#)). We would assume, though it is not explicitly stated, that the reason that He could not carry His cross the whole way was because the Romans had broken His body too much and He was too weak and sick to do it Himself. And something far worse was going on – God had to lay our sicknesses on Him as part of the punishment for our sins.

Here is a fact you might never have considered before. Jesus was TORTURED on the cross, but He was not WOUNDED there or BRUISED there aside from having nails driven through Him. He was already wounded for our transgressions and bruised for our iniquities before He got to the cross! The wounds and bruising took place when the Romans whipped Him. Historians say that the Roman whips were barbed with sharp objects to inflict a maximum of pain, suffering and tearing on the victim. This punishment, says Isaiah, brought *shalom* (peace, healing, prosperity, well-being in every area) to us, and with His stripes (the result of His cruel whipping) we are healed ([Isaiah 53:5](#)). He shed His blood to pay for our sins, but His lashing at the hands of the Romans paid for our healing.

And so when we celebrate the Lord's Supper, we celebrate BOTH His blood that ratified the New Covenant AND His body that was broken for our healing (per both Isaiah and Peter). This act of "proclaiming" (preaching) His suffering and death is a message that He is glad to confirm with healings and miracles.

Contrary to what some teach today, Jesus never specified how often people should partake of the Lord's Supper. If you want to do it once a month or once every hour, I'm sure it's fine with Him. But as often as you do it (He doesn't say how often), you are to do it in remembrance of Him.

Sooner or later, you may encounter someone who just got the “new” (it isn’t) “Daily Communion Revelation” from “the Lord” based on Acts 2:46: “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” The idea is that the disciples in Acts had daily communion while they were enjoying revival, so if we want revival, we should all have daily communion, too. There are at least 6 problems with this teaching. Keep in mind that if you want to have daily (or more frequent) communion, that’s fine with God, but these 6 problems arise if you try to enforce your preference on everyone else:

Problem #1: Although the church may have practiced it daily, the Lord certainly never commanded that.

Problem #2: We aren’t sure the people in Acts 2 had daily communion anyway. It says that they were in the temple daily, but it doesn’t explicitly say that they broke bread daily.

Problem #3: We aren’t even sure that what they did was the Lord’s Supper. It doesn’t say that they celebrated the Lord’s Supper; it says that they broke bread together. This may simply mean that they ate meals together. After all, it doesn’t say that they broke bread AND drank the fruit of the vine together.

Problem #4: Acts 20:7 says, “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.” Again, this may or may not have been the Lord’s Supper as opposed to believers just getting together to eat, as the fruit of the vine was not mentioned.

Many Christians today go out to eat after church without celebrating the Lord’s Supper. (And many servers HATE taking that shift because Christians are such notoriously bad tippers, which is a horrible witness, by the way. I always make sure I leave a tip of the kind that a blessed, generous Christian would leave.) Even if this WAS the Lord’s Supper, it was only practiced once a week and there is no indication that there was anything wrong with that.

Problem #5: The people who say that we have to copy the Early Church in [Acts 2:46](#) would need to copy the Early Church in Acts 2:44-45 to be consistent! If what they did was for all today, we would have to follow this example, too: “And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.” I don’t see the Daily Communion Revelation people doing that, nor should they, for the reason below.

Problem #6: We can prove that the actions of the church in Acts 2 are NOT required of the whole church forever because they were never even required in Acts 2. When Ananias and Sapphira lied and died, Peter pointed out to Ananias that the money was his own to do with as he wished (Acts 5:4): “Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.” It was his own, so he was NOT required to give ANY of it to support the community, even though believers in Acts 2 did so. If we admit, as we should, that [Acts 2:44-45](#) was never a requirement, we should be consistent and admit that the very next verse, [Acts 2:46](#) (the alleged daily communion proof verse) was never a requirement either.

Also, if you want to have daily communion, don't do it because you think it will give you some special inside track that hardly anyone else has because a certain famous minister did it or a famous preacher today does it, and that it will be your ticket to sudden phenomenal power and international stardom. Do it to remind yourself of what Jesus did for you. Don't get in bondage to it by thinking that if you miss a day, you won't be as anointed or spiritual. Leave yourself the option to stop if it becomes just a routine. Sometimes seemingly good things, like having a "prayer list" of 35 people to pray for every day, can become a bore and a chore and be more of a drag than a blessing when they become "works" things that you force yourself to do.

Where you can celebrate the Lord's Supper? Anywhere you want; the Bible places no restrictions on it. The general idea is to "come together" to proclaim the Lord's death together, but there is no prohibition against taking it yourself, though that shouldn't be the only way you do it.

Because the Lord's Supper is so useful to remind you of the healing Jesus purchased, should you partake every time your church does, or should you "examine yourself" and only partake of it if you pass your self-examination? Well, Paul said to examine yourself, but only with the idea that you aren't partaking of it in a manner that hurts the Body of Christ, for example, by hogging the elements as some Corinthians did so that there was nothing left for others. He did not teach that you have to engage in some kind of drastic soul-searching for sin and then partake only if you prove to be "worthy" after your self-examination! That kind of wrong thinking has kept many away from partaking who should be partaking. They get scared of taking something that should be a blessing, lest they be "unworthy" when they partake and bring judgment down on themselves and possibly die.

Let me tell you two things about that – first, JESUS has made you "worthy" to come to the communion table by His blood! It has nothing to do with your works or how good a Christian you think you've been lately. In fact, if you've been a poor excuse for a Christian, you're probably the first one who should partake so that you can be reminded of what the Lord did for you by His grace. Second, being "worthy" or "unworthy" has NOTHING to do with what Paul talked about anyway! You don't have to worry that an unbeliever will "eat and drink damnation to himself" by partaking while "unworthy" because he is unsaved. You don't need special Communion Cops to make sure that only truly saved people partake. That's because the warning is not about partaking while unworthy – it's about partaking in an unworthy manner (unworthily), which is a completely different matter.

The issue Paul had with the Corinthians was that they were partaking in a selfish way that pretty much made fun of what they were doing – seeing the communion elements solely as food to be wolfed down and guzzled. That kind of blatant disrespect for holy things is downright dangerous. It is one of the few ways in the Bible that a [New Testament believer can fall under judgment](#). Paul warned that the Lord (not Satan, by the way) would judge people who acted like that, and that MANY in Corinth were SICK and PREMATURELY DEAD because of this very thing. It was not a good thing for the Corinthians to make light of something that celebrated their healing and salvation! But it was the unworthy manner that was the issue, NOT a state of unworthiness, which you aren't in as a Christian anyway! After all, you are celebrating the blood that was shed for you to make you worthy in God's sight!

Lest you cringe at the notion that a God who is “good all the time” could actually PUT sickness on someone, the Lord’s Supper reminds us of the biggest time in history when God PUT sickness on someone – His own Son when He carried your sins! [Isaiah 53:10](#) (as pointed out elsewhere) literally says that God made Him sick. Why? To punish Him for our sins! The Bible does NOT say that God “allowed Satan” to make Jesus sick! This sickness as punishment came directly from God Himself. (If you’ve taught that God never made anyone sick, there are some other Scriptures in both the [Old Testament](#) and the [New Testament](#) as well as this one about Christ at Calvary that prove you wrong.) It was God, not Satan, who took vengeance on your sins when Christ bore them. (God says that vengeance is His ([Psalm 94:1](#), [Romans 12:19](#), [Hebrews 10:30](#)), not Satan’s. He has not subcontracted vengeance to Satan.) In the curse of the law, it was God who would bring disease on you as punishment. The good news is that YOU don’t have to worry about being made sick for your sins when Christ was already made sick for them. He paid your bill for sin. Once a bill is paid, it doesn’t have to be paid again.

In case you’re wondering, when Jesus commanded the Lord’s Supper before He died, He said that the bread and wine were His body and blood. Obviously that was not true in a LITERAL sense, and it isn’t today, either. The elements don’t literally become His body and blood at some point before you partake of them. So you don’t have to get caught up in having a separate disposal area for unused elements (as some churches do) for fear of washing the holy body and blood of Jesus down the public sewer! (Some people actually *worship* the elements believing that they ARE Jesus. I’m not sure how amused God is when people who don’t know better worship a bunch of food! At least He knows their hearts.)

Now let’s discuss why Paul said that many were sick and prematurely dead because they weren’t “discerning the Lord’s body.” There are a couple possible applications of this. One is that because of their flippant attitude toward the bread, they were not considering the fact that Jesus’ body was broken for them, and failure to recognize that fact resulted in sickness and death. That may be a minor part of things, but it certainly wasn’t the main issue. The other application, and the one that is Paul’s REAL point, is that they were not discerning the body of Christ (the church) when they robbed each other of the elements. By mistreating their fellow believers, they opened themselves up for judgment.

It is traditionally taught in “faith circles” that the Corinthians were getting sick and dying simply because they did not realize that the Lord’s body was broken for their healing. But simple ignorance of the meaning of the breaking of Christ’s body doesn’t fit the context at all!

1 Corinthians 11:28-31:

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

This cannot refer to Christians who simply don't know that Jesus' body was broken for their healing and get sick and die in their ignorance of that fact! (I hope you don't get upset that I've just contradicted your favorite faith teacher. I'm aware that people love it if you say you're going to barbeque sacred cows – until you put THEIR sacred cow on the grill!) In the context, you eat and drink damnation (judgment) on yourself when you don't discern the Lord's body! Just being unaware that Jesus' stripes healed you does NOT being divine judgment down on you! And right after Paul says that for "this cause" many are sick and dead, He warns that if we judge ourselves, we won't be judged. So their sickness and death were directly related to judgment, not ignorance. You'll have to agree if you read the passage above carefully. God does not judge ignorance in the way described in this passage! If He did, most Christians today would be sick and prematurely dead!

But as long as you're not mistreating the Body of Christ around the communion table, you don't have to worry about this kind of judgment falling on you.

We used to have people actually BREAK bread from loaves when we had the Lord's Supper at our church so that they could SEE the symbol of the Lord's body being broken for them. I like the imagery. Perhaps others would be concerned for the sanitary issue of handing bread around and would prefer to have "pre-broken" bread served by the ushers. I don't think that it dishonors the Lord either way; it's a matter of preference – as long as you're doing it in remembrance of Jesus.

People can fight long wars over whether we should serve alcoholic wine or non-alcoholic grape juice, but I don't think the Lord is offended at the use of either kind of "the fruit of the vine." In some places where they don't have grapes they might even have to substitute something else, which is still OK when they honor Jesus as being OUR substitute! I personally used non-alcoholic juice because I didn't want to present a stumbling block either to Christians who would actually think we were making them sin by drinking (though simply drinking without getting drunk is not a sin) or to alcoholics or former alcoholics who might stumble because we were making them "drink." We want to avoid making people stumble – that's another theme in First Corinthians! That's why I don't drink at all. It's not that I couldn't have wine with dinner or a beer after a golf round (if I liked beer), but I would never want someone to see me drink and then end up with an alcohol problem after they think, "Hey, if it's good enough for him, it's good enough for me – I'll drink all I want!"

One of my main concerns about the Lord's Supper is how mechanical we can make it. In the original context in the early church days, people apparently gathered for a meal and partaking of the bread and the wine. We did this one time as a church, though it can be impractical to always do it that way given people's schedules. People had time to really reflect on the Lord's death and what it bought them. When we set up a "1-2-3-go" atmosphere where everything is really fast, people don't have that kind of time to stop and think. This is actually why I favor NOT having communion every week; it's too easy to rush through it because we "have to" get through it. I'd rather take a larger part of a service less often to do it justice. But if you're comfortable doing it every week, that's fine, too – it's another matter of preference.

In [Acts 2:42](#), we see that the people continued steadfastly in breaking of bread together, which may or may not have referred to the Lord's Supper. However, the time element involved with "steadfastly" is not defined.

Regardless of how often we partake, we should be sure to explain to people what the bread and wine (or juice) represent so that they don't just see it as a ritual. It is very valuable to reflect on Jesus' sacrifice for us. That fosters an environment of receiving healing because people focus on the very act that paid for their healing.

It certainly wouldn't hurt you to take time to serve yourself communion daily and remind yourself of the salvation and healing that Jesus paid for you to have, especially if you're battling sickness. There is no Biblical prohibition against serving yourself communion, although there is no case ever mentioned in Scripture where anyone did that or commanded anyone else to do it – the setting in Scripture was always corporate. If you want to tell others the benefits you've experienced doing it, that's fine too, as long as you don't cross the line and tell people that the Bible commands daily communion, which it doesn't.

Healing and Citizenship

I want to share with you something that I think will help you when you are laying hands on the sick.

Your citizenship is in heaven. [Philippians 3:20](#) in the King James Version says that our “conversation” is in heaven, but almost every other translation renders that word “citizenship.”

John 17:14-16:

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world.

Though you are in the world, you as Jesus’ disciple do not operate under the “world system.” Your needs are not provided by your employer, Wall Street, the government, or anyone else, even if God uses them as intermediaries. GOD is your source as a believer. You are not to operate in financial fear and greed as the world does. Your supply is now from HEAVEN, not from THIS WORLD, even when it is still “men” who “give unto your bosom” when you’re a giver ([Luke 6:38](#)). You are an ambassador for Christ, and we all know that an ambassador’s supply comes from the home country, not the host country.

You are a set-apart one. That’s what “saint” literally means! You are one of God’s own special people. The world has been crucified to you and you to it ([Galatians 6:14](#))!

You are DEAD as far as this world is concerned! You are risen with Christ as a new creature, exempt from the devil’s dominion and the world’s power over you.

Most Christians live in the flesh and see themselves as simply forgiven sinners. That mindset will really hinder you from laying hands on the sick! Even some “faith people” live carnal lives (as they did in Corinth) that are hard to distinguish from the world because they don’t have a revelation of who they REALLY are.

You must see yourself as part of God’s kingdom, which rules over all!

Psalm 103:19:

The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

The things you SEE are subject to change, but the Word is NOT subject to change. That which is not subject to change can change that which IS subject to change!

[Romans 8:29](#) tells us that our destiny is to be conformed to Jesus' image! Jesus was not a sinner who wallowed around bemoaning how dirty and rotten He was. You are not "a beggar telling another beggar where to get bread" – you are more than a conqueror. You are no longer identified as a sinner but as a saint. Your destiny is to look like Jesus to this world! If you are not convinced of that, please read [Conformed to Christ's Image](#). We should represent Jesus accurately to the world, offering healing in His name just as He offered healing to all.

The church is "the fullness of Him who fills all in all" ([Ephesians 1:23](#)). For us to be His fullness on the earth, we need to do what He did. Otherwise we are not His fullness and it was NOT to our advantage that He went away and sent the Holy Spirit, as He said that it would be ([John 16:7](#)).

It helps if you remember these things when you lay hands on the sick. You are operating in a realm that controls the natural realm. You are a duly [authorized distributor](#) of Holy Spirit power. You are not just some miserable sinner saved by grace. You were created in God's image in true righteousness and holiness ([Ephesians 4:24](#)). Christ left you an example that you should follow in His steps ([1 Peter 2:21](#)). (While that refers primarily to how you handle persecution, truly following in His steps would go beyond that.)

So realize that you are operating in a superior realm as you lay hands on a sick person. You are causing something in the natural realm to bow to the more powerful supernatural realm – something Jesus gave you the authority to do in His name.

Remember that you are an ambassador – a representative of heaven, which is now your true native country if you are a Christian. (If you are not a Christian, heaven does not allow illegal immigration – you need to [come through the door, which is Jesus](#).) You are duly authorized to act on behalf of your home country (heaven).

Maybe that will help you and maybe it won't, but I know it's helped me!

Free Access to the Throne!

Only one thing gives you access to God. The shed blood of Jesus Christ guarantees you an immediate audience with God. No work that you can do gives you access to God. Thank God, you don't need to work for it. Jesus gave it to you as part of your redemption.

Hebrews 10:19:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Ephesians 2:13:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:18:

For through him [Christ] we both [Gentiles and Israelites] have access by one Spirit unto the Father.

Your righteousness in Christ gives you the ability to approach God at any time, for any reason. There is no veil between you and God as there was under the Old Covenant. In fact, the presence of God Himself, once reserved for the Holy of Holies, is now inside believers, including you! Furthermore, you are seated in heavenly places with Christ ([Ephesians 2:6](#)). It should be clear that no barrier between you and God would stop God from hearing you. You do not have to "bombard the gates of heaven" or tire God's ear with the same request over and over.

The Outer Court/Inner Court/Holy of Holies Fallacy

A common, but unscriptural, notion of approaching God holds that you must first enter into His "outer courts" by giving thanks, and then into His "inner courts" by praising, and finally into the "holy of holies" by worshipping. That is simply not true. This notion is generally propagated by music ministers who would like to see themselves as tour guides to the holy of holies instead of the helps ministers (like ushers) that they actually are. It is not New Covenant theology.

In fact, it was never true under the Old Covenant, either. If you weren't the designated priest and you went into the holy of holies, you would be struck dead on the spot, worship or no worship. You never got to go there.

This whole teaching is based on a misinterpretation of Psalm 100:4: “Enter into his gates with thanksgiving, and into his courts with praise.” This means simply that when you enter the courts of the Lord, do so with thanksgiving and praise. (The gates went into the courts; like most Hebrew poetry, this is phrasing the same thought two ways.) It never meant that thanksgiving got you into the outer court and praise took you into the inner court. No one in the Old Testament ever started thanking God and suddenly said, “Oh, look, I’m in the outer court now! How’d I get here?” then started praising God and said, “Oh, look, I’m suddenly in the inner court. My praise must have taken me here!” The Psalmist didn’t say to enter His gates by thanksgiving – he said to enter them with thanksgiving. See the difference? You can just start fellowshiping with God right now without having to work up thanksgiving and praise first.

Your praise and worship and thanksgiving are important, but you’d better not think for a minute that they give you access to God. It is strictly the blood of Jesus that gives you free access to the throne. The New Testament definitely teaches that you should praise and worship and thank God, but it does not teach that these actions get you an audience with God. They just help you get your flesh under and make you more conscious of what is already yours.

I have nothing against musicians; I am one. I just don’t like bad theology that overinflates the importance of music ministers. You don’t need praise, worship or music to approach God – the blood of Jesus is your “season ticket” to the Holy of Holies.

What to Do in Your Time of Need

If you are sick, you are in need. It is your “time of need.” What should you do in your time of need? Hebrews 4:16 says, “Let us therefore [because we have a great high priest] come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Because Jesus Christ’s blood gives you access to the throne, you are supposed to go there and get what you need! If you are sick, you should go and receive the mercy of healing that you need! Notice that the mercy and grace to help are there and you can “obtain” them. God will not withhold them from you.

I remember one time that I was driving and a car was moving in on me from one side and forcing me to the other side of the road, where there was a “butt-end” steel guardrail directly in front of me. (That was before they tapered them up from the ground to avoid having those dangerous butt-ends.) I did not have time to get into God’s outer court through thanksgiving. I did not have time to work my way into God’s inner court with praise. I did not have time to enter God’s holy of holies with worship. I only had time to pray one word: JESUS! That was all I needed. Though I was alone in the car, someone grabbed my steering wheel, got me up on two wheels briefly, and got me away from that situation. I couldn’t have executed that maneuver to save my life, but God did it for me. I had instant access to His throne and got timely help in my time of need. You can do that too. Let’s not complicate what God made easy!

Preparing to Minister Healing

What is the best way to get ready to preach healing, especially in a public gathering? Well, there really ISN'T "a" best way to do it. I don't have a quick little formula or a simple secret to offer, just some observations that I hope will help you.

God may have you prepare differently for different meetings! For me, I know that sometimes I'm going to be teaching (or at least I think I am!), and so my main preparation consists of studying the Word and seeking God as to what in particular to teach. There are only so many topics in the Bible, although there are a lot of them, so I may end up preaching on a subject that I've covered before somewhere else. The Lord may even have me preach a similar message many times in a row in different places. But in no case do I just "take Sermon #52 off the shelf" and preach it – I don't want to have a dry-as-toast meeting. I always seek the Lord for what specifically I should share from the Word for the group of people that will be before me in the upcoming service. I don't think I've ever preached the same message in the same way twice! That's because the Lord knows the needs that are present, and you'll never encounter two different crowds who have exactly the same needs.

I can't stand the idea of "ripping a sermon off the Internet" to make preparation easier. I'm sure it's easier, but it isn't more effective, and I have NEVER done it. You need to preach YOUR message that comes from YOUR heart, not someone else's message from someone else's heart. You can't be someone else, so you should not expect to copy anyone else when you preach, no matter how good he is. You are the #1 authority in the world at being you, and you should be you when you preach. Don't try to be someone else whom you admire.

So even when you're teaching, you need to find out what the Holy Spirit wants to emphasize in that service. Sometimes it will be combination of things you have preached to different groups in the past.

Also, even in a teaching service, you'll often minister to the sick after the message, so you should pray about what specific instructions God might have for that time. He might not give you any such instructions up front (He seldom does with me), and then you just have to follow His leading on the fly. On the other hand, He might show you someone with a specific condition who needs to come up and receive through the gifts of healings and the laying on of hands. You don't have to necessarily spend hours on your face seeking such leadings, but at least "check in with headquarters" so that if the Holy Spirit does have something specific to say, you're listening and you can act on His instructions.

But then there are times when I know in advance that the service won't be a teaching service. In such cases, my whole mode of preparation changes, and I do almost all my praying in the Holy Spirit. I pray out mysteries. I still often don't know anything that will happen until I get there, but at least I will have prayed out the situation before anything happens.

If you flow in the prophet's office, you may find that most of your preparation time is spent praying in the Spirit. Still, any prophet needs to be a teacher of the Word, as you can't just get up and prophesy all night every service. So you still need to pray out messages and stay grounded in the Word so that you don't come up with some outrageous prophecy that you realize later couldn't have really been from the Lord. Also, faith comes by hearing the Word ([Romans 10:17](#)), not by hearing prophecies, so you have to make sure that you are putting out the Word so that people can latch onto it.

Should you have dedicated intercessors with you who will pray throughout the service? I hope this doesn't shock you too badly, but Jesus didn't need any "intercession teams" and neither did the apostles. Yes, I've heard about Father Nash who went to places before Charles Finney got there just to pray. But I DO NOT see any command in Scripture to have "intercessors" who "back you up" when you preach. Nor do I see "advance teams" of intercessors going somewhere to "prepare the ground" before Jesus or the apostles taught there.

We DO have people who pray for our ministry and we certainly appreciate them! Jesus even asked for prayer in the garden, and Paul asked people to pray for him on many occasions (among them [Ephesians 6:18-19](#), [Philippians 1:19](#), [Colossians 4:3](#), [1 Thessalonians 5:25](#) and [2 Thessalonians 3:1-2](#)). I'm not greater than they are, so I want people to pray for me. But it's possible to get carried away and think that if you don't have someone interceding, Jesus won't heal the sick the way He wants to. We do not see that taught anywhere in Scripture. (There are even some "intercessors" who will take the credit for anything that happens in your meeting because they think that they "prayed it out," but I consider that obnoxious. Let's just give Jesus the credit and do the works that He said that we could do in His name.)

When Jesus said that we would do the works that He did and greater ([John 14:12](#)), lay hands on the sick ([Mark 16:18](#)), have other signs follow us ([Mark 16:17-18](#)), and so on, He never said that it was contingent upon having "intercessors" pray everything through. By the way, there is no ministry office of intercessor, lest people who pray get carried away with their own importance. We should ALL pray. The first person who should pray for your ministry is YOU. If you "farm out" praying for your ministry to "intercessors," you are missing God in a horrible way. You will probably end up falling, and you wouldn't be the first one to do so for that reason. Do not fob your prayer life onto anyone else! If you think that you can just listen to secular music all day and show up and improvise or just preach a "canned" message, you will probably fall the way one such acquaintance did – it's only a matter of time. The people used mightily in the Bible had to pray, and so do you.

On the other hand, I used to unwittingly let the devil kick me around in my thought life because he would always tell me that I hadn't prayed or prepared "enough" for a service. In his book, no amount of prayer or preparation is ever enough! You can get duped, as I used to be, into thinking that success in the service requires you to get everything just right and be mega-"prayed up" and be at the pinnacle of your Christian walk. The devil WISHES that this were true! But he knows – and so should you – that the Holy Spirit in you is greater than any tough situation, and that He can and does use imperfect, ordinary people like YOU in imperfect situations!

You can prepare for a service and have unexpected car trouble on the way over or hit an unexpected traffic jam. Or once you get there, there can be weird sound system issues like a 60-cycle A/C “hum” that just doesn’t seem to want to go away no matter what you plug in where, and you don’t want to endanger people and equipment by “lifting the grounds” to get rid of the hum. Or you find out after much effort that a microphone cable is busted and needs to be replaced. None of these things will stop the Holy Spirit from moving! They might annoy or even frazzle you somewhat, but they will not frazzle the Holy Spirit.

If at all possible, you want to be at a service plenty early and do a sound check – especially if you’re the person who has to set up the sound system! You don’t want to be working out sound problems such as excessive feedback due to misplacement of microphones and/or monitors five minutes before you’re supposed to get up there and flow in the Holy Spirit.

But despite your most careful and diligent preparation, something can happen right before a service that throws off your routine. Maybe someone you know calls with a sudden emergency and wants prayer. Maybe some flaky person on the worship team is causing trouble and needs to be dealt with. In other words, you are faced with an unpredictable-in-advance, less-than-perfect situation. Does that mean that the flow of the Holy Spirit will be hindered? It will only be hindered if you let these things “get to you” so that you get into the flesh and aren’t stop led by the Holy Spirit. We can see in the Bible that the Holy Spirit is perfectly able to flow in tough circumstances! Don’t you suppose it was a little tough for Jesus and Paul when they preached in places where some people wanted them dead? Do you suppose it was easy for them when unbelieving Jewish religious leaders were doing their best to spew their unbelief all over the place to undermine their ministry? I don’t see where Jesus, Paul or the others EVER had it “easy!” And they did everything without sound systems or worship teams who traveled with them! Thank God, the Holy Spirit is greater than all adverse circumstances!

The Bible tells us to be instant in season and out of season (2 Timothy 4:2: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”). So the Bible predicts that there will be “out of season” times when everything doesn’t seem to line up right, and it’s still the time to be quick to preach the Word!

What about binding the devil? Should you “bind the devil” so that he can’t mess with your service? This might shock you too, but I don’t see where the disciples were ever taught, “Bind the devil and THEN heal the sick.” Actually, when you heal the sick, that IS where you are binding the devil – you’re binding his works and thus stopping him from working! The devil manifested himself through demons when Jesus ministered on many occasions. Is this because Jesus was unaware that you could “bind the devil” to stop him or his demons from manifesting in a service? I don’t think so! I don’t see any “bind the devil from the service” verse in the New Testament, despite the fact that this is a very common prayer you hear before services. I can testify that the sick can be healed quite nicely without such a prayer. In fact, maybe they can be healed more easily, because a different mindset is involved on the preacher’s part – “The devil’s on the loose! I’d better bind him or in his great might, he’ll ruin the service,” vs. “The devil is already defeated anyway, so I don’t have to pray to defeat him. Jesus and I are just going to go destroy his works and there isn’t anything the devil can do to stop us!”

If a demon manifests openly, we can stop it and cast it out. But what about demons that just influence people’s thinking? Can we just “bind” them? If so, we have a greater revelation than Jesus had, because right in His very presence, Satan influenced Peter’s thinking to try to get Peter to try to talk Jesus out of going to the cross! If there was a “we bind you Satan” prayer, surely Jesus would have known about it and demonstrated it so that Satan could not influence anyone in His presence! Then He could have repeated that prayer when Satan entered Judas in His presence after the Passover meal.

That is where the weapons of our warfare come in. We speak the WORD, and the WORD will destroy strongholds in people’s minds. It is light that dispels darkness, not saying “we come against any darkness here in Jesus’ name.”

As mentioned elsewhere in this book, we most certainly do not have to bind “ruling spirits”, “principalities,” “powers,” and so on over geographic areas before we preach – no one ever did that in the Bible. They are powerless to stop you, so they will have to just stay where they are and sulk while you advance the kingdom of God.

Can we “bind every human spirit” in a service (as some Pentecostals have prayed)? No, you do not have one whit of authority over any other person’s spirit, so you are completely wasting your time and demonstrating ignorance through such a prayer. Your prayers can never override anyone else’s free will. If someone gets mad and storms out, God won’t stop him. (I can vouch for that many times over!)

I like to meditate on healing and authority Scriptures before a service when I know I’ll be ministering healing. That’s just my preference; you don’t have to do that.

I believe that God gave us the ability to fantasize for reasons other than sinning by thinking lustfully about someone of the opposite sex. I enjoy fantasizing about raising up seriously sick people. I’ve seen it in real life, but I like to build into my thinking the idea that nothing is too hard of a case for God. I think that it is useful to picture yourself laying hands on the blind and having them see, laying hands on the deaf and having them hear, and so on! Not all “imaginings” need to be cast down – some should be encouraged! God does not require you to crucify your imagination when you get saved!

At this point, some anti-healing people will probably cite me for practicing “New Age visualization techniques” or some such thing. In fact, fear of such may be why most Christians DON’T picture themselves healing the sick or even getting healed themselves. They’re afraid that any use of their imagination is ungodly. Perhaps up until now a lot of their use of their imagination HAS been ungodly. But that is by choice. GOD does not make anyone use his imagination to fantasize about having a beautiful woman’s spouse die and his own spouse die so that he can end up with the beautiful woman. GOD gave you an imagination – it isn’t the devil’s invention. It is up to YOU to use it for godly thoughts or devilish thoughts.

I would dare to say that EVERYONE reading this book uses his imagination constantly – for good or for bad! Either you see yourself healed and able to function normally, or you see yourself suffering and popping pills while “grinding out” the disease until its natural end. You see yourself as a success going somewhere to happen or as a failure going somewhere to happen. You see yourself happily married, or you see yourself unhappily married, or happily or unhappily single. You have pictures in your mind of what your future holds – but if they don’t line up with the Word, you need to renew your mind with the Word so that those pictures match what God says.

I am not the first to suggest using your imagination with the Word. It is what God told Joshua to do – he was supposed to meditate on the Word day and night ([Joshua 1:7-8](#)). The righteous person in [Psalm 1:1-3](#) is supposed to do the same. So constantly thinking on the Word is a Bible concept, not a New Age concept. There is little question that the woman with the issue of blood “saw” something on the inside as she kept saying, “If I can only touch His clothes, I’ll be healed!” ([Mark 5:25-34](#)). (The Greek word translated *said* in the King James Version is the “imperfect” verb form, which means that she kept saying something rather than only saying it once.)

Do we have to FAST before we minister? Jesus said that in the days when He was gone, His disciples would fast, so fasting should be part of our lives, absent a medical reason that wouldn’t allow it for now. I personally have never gone on a total fast (water only) for more than 4 days. I’ve met at least 3 people at this writing who’ve gone 40 days, but I have no plans to do that. ONE of them has had quite a bit of success at this writing, but another one almost lost his mind, his ministry and his life. Personally, I like to fast a meal before ministering to help me stay “sharp,” but that’s my personal preference, not something that I preach as doctrine, because there is no Scripture commanding it. You have to find what works for you – everyone’s different. Fasting and prayer will help eliminate the [Flesh Freakout Factor](#), which is a good thing.

Can we mingle with people before we minister? I don't see why not, as long as they're not trying to hit you for pastoral advice that they should not be coming to you for anyway, or trying to pile on prayer requests or tell you their horrid life stories. Some ministers like to be kept separate from people, and there are people I'd like to be separate from as well, but this again is a preference matter. Back when I thought I had to be "hyper-spiritual" before a service, I would not want to be around people, lest my anointing "leak," but I've outgrown that! I had to realize that it is JESUS, through His NAME, that is the source of people's healing – not my superlative preparation! If it were due to some special preparation formula, I could start taking credit for things, at least in my thought life. I try to be all prepared long before I show up somewhere so that I'm not in last-minute "cram before the exam" mode. I don't want to flip through my Bible during worship, thus setting an example for everyone else that they can "tune out" during worship too and just flip through their own Bibles. (I always hated it when guest speakers did that!)

I am also convinced that one of the most spiritual things you can do before and during a series of services is to get plenty of rest. I try to do that. Things come up, but not everything is an emergency that just can't wait. You can flow better in the Holy Spirit when you're not feeling drained physically.

One final thought about preparation. We are all different, so God relates to different people in different ways. Someone might have God-given dreams, another visions, another divine visitations, and MOST OF US none of the above! Joseph (Mary's husband) seemed to get spoken to in dreams, but others were spoken to in other ways. God knows how to relate to YOU in a way that YOU can "get." Don't think that you have to pray and prepare the same way that someone else does just because that other person is getting good results. You can "be you" around God. Let Him speak to you as He wishes.

If you're looking for a preparation formula, here's my advice – there isn't any preparation formula! There is a PERSON, the Lord Jesus Christ! He heals people through His Body. Formulas do not heal people. Your results will be based on the life in the Vine flowing through you, the branch. Without Him you can do nothing ([John 15:5](#)). So commune with Him and enjoy the preparation process. Rest in the knowledge that He will work with you and back you with signs following when you preach His Word, even if the conditions are not completely perfect!

BEING Anointed vs. FEELING Anointed

Wouldn't it be nice to have a healing ministry and feel a "whoosh" of the Holy Spirit's power every service when you lay hands on sick people? I'd certainly like that, and I already have a healing ministry! I don't feel a "power shower" every time I lay hands on the sick, and neither does anyone else. There are times when I feel absolutely nothing even while the person I'm ministering to struggles to stay vertical. At other times, no one feels anything! I saw a man with a busted back and a blind eye get healed when NO ONE felt anything – my friend who laid hands on him, the man, me, or anyone else. No one involved even felt anything for the rest of the service when it came to this man. But he came back the next night healed!

I am not against healing ministers putting out "highlight reels" of dramatic miracles, and in many of the cases in these collections of great moments, the minister might have felt the power of God in a dramatic way. However, that is not daily reality in the healing ministry. The potential drawback with such collages of notable healings is that they can leave the impression that the minister sees such manifestations every single service. I can relate to that because I can remember watching some "greatest hits" videos from healing ministers and just assuming that those ministers had tapped into some far greater anointing than I could ever hope to have. Then I asked myself what was wrong with me and sort of kicked myself for not having figured out their secret to always being God's man of power for the hour, operating constantly in jaw-dropping manifestations of the Spirit. I didn't know then what I know now – those ministers DON'T operate that way every service! I can understand not putting out a special "underwhelming moments" video collection from the local Nazareths where they preached and hardly anything happened. That would be very boring and uninspiring to watch. But remember, the greatest preacher ever – Jesus – did no mighty works in Nazareth. He also told His disciples how to handle cases where people in a city rejected His gospel. He didn't say, "Fast and pray harder and longer until you've broken all the demonic strongholds over that city so that you can have miracles after all. When you're God's man of power for the hour, you can always have incredible miracles everywhere you go every service!" His instructions were much simpler – leave and preach somewhere else!

Luke 10:10-11:

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

So you can see that Jesus did NOT guarantee healings, miracles and success everywhere even for the original 12 apostles of the Lamb! So you will kick yourself unnecessarily if you think that YOU should have amazing rushes of Holy Spirit power going through you everywhere you go when it's time to lay hands on the sick.

In fact, the apostles in the book of Acts did not have universal “success” in getting people saved! There was usually an angry mob of Jews around who rejected the gospel. Even Paul, who wrote many New Testament books, didn’t manage to convince everyone:

Acts 28:23-24:

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

And some believed the things which were spoken, and some believed not.

You are not greater than Jesus, Paul and the Apostles of the Lamb, so don’t lay unrealistic expectations upon yourself. God only holds you responsible for preaching His Word. You are not responsible for the response!

One trap to avoid, especially after watching dramatic video clips, is to assume that the Holy Spirit is only able to move in power on occasions when you feel like electricity is going through you. If you make this mistake, you’ll back off when it comes to laying hands on sick people when you DON’T feel anointed. You can assume that laying hands on the sick won’t work on that occasion, taking sides with your feelings against God’s Word, which says that you WILL do the things Jesus did and greater ([John 14:12](#)) and that you WILL lay hands on the sick and they will recover ([Mark 16:18](#)).

If you are baptized with the Holy Spirit, you HAVE received power ([Acts 1:8](#)) – the same *dumamis* power that Jesus had after the Holy Spirit descended upon Him. However, Jesus never promised, “You shall always FEEL like you have power after I baptize you with the Holy Spirit.” Sometimes your flesh might not even feel like getting out of bed, let alone laying hands on a bunch of people. You do not have to FEEL anointed to BE anointed. You ARE anointed if you are Spirit-baptized. You HAVE power. You can go ahead by faith and lay hands on sick people in the name of Jesus without feeling a thing.

Jesus didn’t feel like going to the cross, but He went anyway. His followers are not to be led by their feelings any more than He was. You cannot avoid having feelings as a human being, but you CAN avoid being LED by them! If you decide not to lay hands on someone because you don’t feel anointed, you have just put your feelings in front of God’s Word, which is a sure formula for failure. FEELING anointed is not the same thing as BEING anointed. Good feelings and dramatic senses of voltage going through you will not happen all the time no matter who you are. But the anointing still abides in you anyway ([1 John 2:20](#), [1 John 2:27](#)). You HAVE the anointing! The Holy Spirit, who did Jesus’ miracles, abides in you forever ([John 14:16](#)). He is not in you one minute and gone the next, even if your feelings tell you otherwise.

Let’s face it – you don’t always “feel” saved, do you? Salvation is a fact for the Christian, not a feeling. Think how miserable things would be if you always had to “feel” the Lord’s presence with you or “feel” that you are saved to know that you are really saved. It is no different with your Christ-given authority to minister to the sick. The just shall not live by feelings – they shall live by faith ([Habakkuk 2:4](#), [Romans 1:17](#), [Galatians 3:11](#), [Hebrews 10:38](#)).

Some would say, "I'm TRYING to believe all this." But believing is a CHOICE. If it were not your choice to believe God's Word or not, God would be unjust to punish you if you failed to believe on the Lord Jesus Christ and escape hell. Your eternal destiny depends upon your choice. But your results laying hands on the sick (or backing away from it) depend on your choice, too. Once you know what God has said on the matter of laying hands on the sick, it is now your CHOICE to act on the Word. You cannot blame your feelings if your feelings are contrary. You don't lay hands on the sick because you FEEL LIKE it works; you do it because you are acting on God's Word, which is always the right thing to do.

I'm sure that there are readers out there who are where I used to be with these things. I thought that I needed to FEEL something, and if I didn't, something was wrong. So I would strive vigorously to get "prayed up enough" to feel something, and when I didn't, I assumed that I needed to get "prayed up" even more. Looking back, what I "felt" was probably more me trying to work myself into an emotional frenzy than anything really having to do with the Holy Spirit. I am glad that those days are behind me! I now realize that Jesus never said that I would have power after I received the Holy Spirit only when I FELT like it and when I was prayed up enough. The devil will always define "enough" as the amount of time you can actually pray plus a little bit more. Don't get on that treadmill. Does the Word of God work or doesn't it? Does it require you to be "prayed up" to work effectually in those who believe? Are you going to trust the Word to work, or trust your "prayed up" state to get the job done?

Please understand that I am not minimizing the need to pray. Jesus needed to pray, and so do you! But when Jesus encountered the demonized child in [Mark 9:17-29](#), He didn't have time to go get "prayed up" for a few hours before He could minister deliverance. You won't always have time to pray right at the moment, either. I know from experience that sometimes a demon will manifest when you don't expect it, and you have to just deal with it at the moment rather than coming back another time when you feel like you are more "prayed up."

Even Jesus had to put His feelings aside. He wanted some "space" after He found out that His cousin John had been murdered. Wouldn't you want some "alone time" if your cousin just got killed? I doubt that He "felt like" healing a lot more sick people just then. But here's what happened:

Matthew 14:13-14:

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Jesus put His mission before His feelings.

Even in a service when you lay hands on the sick, sometimes you need to "shut your head off" and FLOW with the Holy Spirit. Let your sole objective be acting on the Word, not reasoning everything out. Reason will tell you that you have no business laying hands on obviously serious conditions. The devil will try to tell you, "It isn't going to work THIS time!" You can reason your way out of seeing really jarring miracles. No one is going to get a miracle if you chicken out when it's time to lay hands on the sick.

I used to think, “If only I could be like my friend who has conducted large crusades in Africa – it would be nice to lay hands on the sick without any contrary nagging thoughts going through my head! Surely he doesn’t deal with that at this stage of his ministry when dozens of blind or deaf people have gotten healed in single services!” Then I talked to him about this one day and found out that he had the same nagging thoughts I did while he was in the middle of a prayer line – he just had to press through them and act on the Word just as the rest of us do.

Jesus said that out of your belly (when you’re baptized with the Spirit) shall FLOW rivers of living water ([John 7:37-39](#)). He did not say that you would have to PUMP OUT rivers of living water by turning the prayer crank enough until you’re prayed up and something can happen. His intention is that living water should FLOW out of you the way that water FLOWS in a mighty river without anyone having to get behind the water and shove it downstream!

You are in Christ Jesus. The word Christ means Anointed or by extension “The Anointed One.” You are in Anointed Jesus! Let that sink in. You can exercise authority in the name of Jesus the Anointed One. The same Spirit of the Lord who was upon Anointed Jesus is now upon YOU. If the Holy Spirit isn’t anointed, I don’t know who is! YOU HAVE THE ANOINTING. It will help you to confess that out loud – “I have the anointing!”

Let me tell you, there is a WONDERFUL sense of freedom when you get past putting the burden on yourself to be sufficiently prayed up and you just go act on the Word no matter how you feel! You lay hands on the sick in FAITH alone – not based on your feelings or anything to do with YOU. The devil always wants you to get introspective and find some reason why YOU supposedly fall short of being able to do what Jesus plainly said that you could do. With the devil, it’s all about YOU! Let it be all about JESUS instead! Rather than waiting for thrilling goosebumps, just act on the Word and have confidence that God will hasten His Word to perform it ([Jeremiah 1:12](#)).

See Also:

[Should We Wait until We Sense the Anointing to Lay Hands on the Sick?](#)

The Flesh Freakout Factor

Jesus repeatedly emphasized that VERY small faith could accomplish literally anything. Man puts a premium on having “big faith,” but I don’t think that you can read the gospels and conclude that our problem is needing bigger faith. Jesus said that if you had faith like a mustard seed – minuscule – you could command a mountain to move and it would obey you – and NOTHING would be impossible to you ([Matthew 17:20](#), [Matthew 21:21](#), [Mark 11:23](#)). He also said that if you had faith like a mustard seed, you could command a tree to be uprooted and planted into the sea it would obey you ([Luke 17:5-6](#)). In that second passage, Jesus’ answer was a response to His disciples who asked Him to give them more faith. He didn’t do it, but instead told them to USE their faith. So “big faith” does not seem to be the issue but rather using it.

This leads us to conclude that the issue when you encounter what seems in the natural to be a difficult situation is not an issue of having faith, but rather an issue of exercising faith. So when a “serious” issue confronts you, something could stop you from exercising faith that would not stop you if the issue were more minor. What could that something be? I call it the Flesh Freakout Factor.

If someone needs a minor shoulder pain healed, you usually can’t even see any evidence of the problem. No sense knowledge bombards your flesh, telling it that this situation is too much to handle. Now suppose someone in the hospital is dying of cancer. The person reeks, he looks hideous, the doctors and nurses are discussing how to “keep him comfortable” before his imminent and inevitable death, and you are surrounded by pre-grieving relatives who just know that this is the end for him. Now your flesh is bombarded from all sides with natural sensory evidence that this man is not going to make it.

Now from God’s perspective and from the perspective of your anointing to minister to the sick, it is no harder to heal that cancer case than the minor shoulder pain case. Jesus did not put limits on how sick the sick could be when you lay hands on them for healing in His name! He simply said that the sick will recover ([Mark 16:18](#)). His promise applies to someone sick with a shoulder pain or sick with terminal cancer or sick with AIDS or sick with anything else.

But two things can fight against you – your mind, to the extent that it is unrenewed with the Word, and your flesh. A minor issue won’t stir your flesh, but your flesh can freak out when a situation is really bad. That’s when you’ll find out if your mind responds naturally with what the Word says or with what your flesh says. That will depend on how much you have renewed your mind with the Word – or failed to pick up a Bible lately because you’re too busy watching secular TV shows and trading social media posts.

I believe that the disciples’ failure to deliver the demonized boy was a case of the Flesh Freakout Factor. This demon was a nasty one that didn’t mind showing off in front of people to try to get them into the flesh (and thus, into unbelief).

We also see this principle at work in Nazareth, where a few people got healed but no major miracles occurred. We forget sometimes that their unbelief wasn't absolute – Jesus DID get some probably minor cases healed. But He was NOT able to get the unbelieving crowd to go along with Him when notable miracles were needed, so no notable miracles happened there. (Someone objected that [there just must not have been anyone in the crowd who needed a big miracle](#), but that argument is easily debunked – the lack of miracles was because of their unbelief ([Mark 6:1-6](#)) – not because of their lack of people who needed miracles.

So while all things are possible to us who believe ([Mark 9:23](#)), we can reach a practical barrier when our flesh screams doubt at us and we haven't trained our flesh to stay under well enough to offset its protests. This is why Jesus talked about prayer and fasting when it came to harder demon cases ([Matthew 17:21](#)) – these disciplines help keep us flesh from dominating us and thus enable us to handle more difficult circumstances.

We see this on the Sea of Galilee when Peter got out of boat and walked on the water during a storm ([Matthew 14:28-31](#)). I don't know if the storm suddenly gusted harder or what, but Peter got his attention on the storm instead of Jesus' word and he started to sink. Now, is it harder to walk on water when the wind is blowing 60 miles an hour than when it's only blowing 25 miles an hour? Logically, it would not seem so – walking on water under ANY conditions (when it isn't frozen) is a major act of faith! But it DID matter in a practical sense to Peter. Apparently he was OK at first, but when he noticed that the wind and waves were really boisterous, the Flesh Freakout Factor kicked in. His senses were bombarded with information that indicated that he had to go down and he would not make it to Jesus.

As long as you live on this earth, you will have to deal with the Flesh Freakout Factor. Your flesh is unspiritual and never will be spiritual in this lifetime. You can't get rid of it and stay on the earth. So your only hope is to keep it under. The more you walk in the Spirit, the less you will gratify your flesh ([Galatians 5:16](#)). The more you fast, the more your flesh will fall in line and stop fighting you every step of the way. I don't do long fasts; I've never found that I have to fast a long time before my flesh will stop screaming at me, trying to dominate me. So don't go overboard and think that you need to pray 4 hours a day and go on a 40-day fast to ever make it in life. But if you don't want to get stopped by the Flesh Freakout Factor when you really need to believe God for a miracle, you need to train your flesh to stay under.

Sometimes you can prepare for an event, like a crusade, when you know you will need to have your flesh in line, but at other times, a situation like the one with the demonized boy can appear out of nowhere. At that point, you've either trained your flesh not to dominate you or you haven't. When you keep your flesh under as a lifestyle, you will be ready for any unexpected situation that requires a miracle.

Preaching the Name of Jesus Christ

Acts 8:12:

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Philip preached the name of Jesus Christ and proceeded to see miracles of sufficient quality and quantity that the atmosphere of the city was changed – there was great joy in that city!

We, like Philip, should preach that name. Preach that there is forgiveness in the name of Jesus Christ! Preach that there is healing in the name of Jesus Christ! Preach that there is deliverance in the name of Jesus Christ! Preach that there is the meeting of EVERY need in the name of Jesus Christ!

You can preach on a lot of topics, but if you want to see miracles as Philip did at Samaria, you need to preach the name of Jesus Christ so that people can call on that name and be saved. And you need to preach the fullness of what is available in that name – not just “fire insurance” so that people can avoid hell. Avoiding hell is part of the gospel, but there is a lot more to the New Covenant than that!

If you only preach that you can call on the name of Jesus to be saved from hell, people will be saved from hell but not healed. But if you also preach that you can call on the name of Jesus to be saved from sickness, people will be saved from sickness. Faith comes by hearing the Word ([Romans 10:17](#))! Let everyone know ALL the benefits that are available in His name so that you can see miracles as Philip did!

Healing and Prosperity

If there were no specific promise in the whole Bible saying that healing is yours, it could be proved simply by citing the scriptures that promise financial abundance to the child of God. You can't prosper financially while stuck in bed with a splitting headache for three days. You can't enjoy success in life and reign as a king while on a morphine pump.

God told Joshua to continually meditate (dwell on and mutter) the commands of God so that he would do them and prosper:

Joshua 1:8:

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Being laid up in the hospital is not the road to prosperity, unless we're talking about the prosperity of your medical specialists! Being incapacitated is not having good success. Therefore, if you learn and obey the Word of God, you should not be sick. You should be successful. If cancer cuts you down in mid-life, you are not successful inasmuch as you lose your chance to succeed in later years.

It is NOT God's will for you now any more than it was back then for you to spend all your money on physicians but not improve but rather grow worse. The woman in [Mark 5:25-34](#) was hemorrhaging money while she was hemorrhaging blood. It was God's will to heal her and stop BOTH kinds of bleeding. He and His will do not change, so you KNOW what His will is today.

Part of the "curse of the law" from which we are redeemed is poverty and lack. If you're unable to work and lacking so that you can't go do anything, you are experiencing something that God calls a curse.

The Biblical concept of prosperity goes beyond financial wealth and includes well-being in every area of your life. (Some opponents of faith are usually quick to point this out, but they may want to back off when they see that this works against them when opposing healing.) Being sick is not being well. As in [3 John 2](#), healing and prosperity go together, just as poverty and sickness go together in the terrible "curse of the law" found in [Deuteronomy 28:15-68](#) and elsewhere.

Prosperity also has a role in furthering the preaching of the gospel. It takes money to go preach the new birth and divine healing. You may be a fine moral Christian, but you are not in a much of a position to back the preaching of the gospel financially if your current address is the Sisters of Nice Mercy Home for the Indigent. If Christians everywhere would wake up to God's will being prosperity, there would be a lot more money available to send preachers everywhere to proclaim the full gospel that includes healing.

See also:

[Abraham's Blessing Is Yours](#)

Abraham's Blessing Is Yours

If you are in Christ, you already have something called "the blessing of Abraham." You do not need to get it. You already have it now. You don't receive it by your works. You received it when you were saved. Whether you ever walk in the light of it or not, Abraham's blessing is yours already!

Let's prove this in Galatians 3:

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." – Galatians 3:7-9

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith." – Galatians 3:13-14

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." – Galatians 3:16.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." – Galatians 3:29

You are a partaker of the blessing of Abraham because you are in Christ. It has nothing to do with your works.

One of the conspicuous blessings Abraham had was great wealth. This is why you should not run around acting and talking like the devil is keeping money away from you. If you say that, he'll be happy to mess with your money, thus fulfilling what you're believing with your heart and saying with your mouth. But the truth is, he can't keep it from you because you already have the blessing of Abraham. You're not trying to get it. You have it now. You just need to act and talk in agreement with that.

What does this have to do with healing, and why is this included in a discussion of healing? Abraham enjoyed good health. Isaac was born to him when he was a hundred years old. Years later he was able to climb a mountain to offer Isaac as a sacrifice. This guy was definitely in good shape for that age. And that's not all! When Sarah died, Abraham remarried – and had six more kids by his second wife ([Genesis 25:1-2](#))! In all, Abraham lived 165 years ([Genesis 25:7-8](#)). Long life was one way that God blessed him.

Yeah, but can we really think that health is part of the blessing of Abraham? You can think what you want, but what Jesus thought is in [Luke 13:11-16](#). Jesus said that the woman "ought to be healed" because she was a daughter of Abraham. It appears that Jesus considered good health to be part of the blessing of Abraham, which you now have. Therefore, you should enjoy this part of the blessing. Remember, this blessing is already yours. You're not trying to get it – you already have it! Act and talk in a way that reflects that fact.

See also:

[Healing and Prosperity](#)

Priests Should Not Be Sick, and You're a Priest

[Leviticus 21:16-23](#)

Priests with physical deformities were not allowed into the Holy of Holies under the Old Covenant. God said that entering His sanctuary with a physical deformity would profane it. God did not want sickness or deformity in His holy presence.

If God did not want His priests who served Him to have physical deformities under the Old Covenant, why would He want His priests under the New Covenant to be sick or deformed? You are a priest ([Revelation 1:6](#), [Revelation 5:10](#), [1 Peter 2:9](#)) under the New Covenant!

That doesn't mean that you can't approach God if you're sick or have a birth defect! The blood of Jesus has permanently opened the Holy of Holies to you. In fact, you should go to God! God healed the sick under the Old Covenant, too. The point I am making is that God did not want sickness in His presence under the Old Covenant. Why should He want it in His presence, which now dwells within believers, under our New Covenant? If He didn't want it in His Old Covenant temple (a tent), why should He want it in His New Covenant temple (your body)? What landlord would want his property to be a mess?

This is yet another proof that God is against sickness, not in favor of it. He is FOR you ([Romans 8:31](#)). What He is against is you having to endure sickness.

Don't Get Sick When You Get Old

God's desire that you be in health ([3 John 2](#)) has no age limit. As long as you are on this earth, God wants you well. "By whose stripes you were healed" ([1 Peter 2:24](#)) applies in old age, too! Therefore, you do not have to be afflicted with the diseases that often come on older people. You are still redeemed from every sickness, and you can still flourish.

Psalm 92:13-14:

Those that be planted in the house of the LORD shall flourish in the courts of our God.
They shall still bring forth fruit in old age; they shall be fat and flourishing.

It is the devil's lie that you have to become senile and decrepit and have to utterly depend on others in some facility to care for you when you get old. God says that you can flourish in old age. Look at Moses, who lived to be 120, yet "his eye was not dim, nor his natural force abated" ([Deuteronomy 34:7](#)), or Caleb, who was still as strong and ready to slay giants at 85 as he was at 40 ([Joshua 14:10-12](#)). If those Old Covenant men of God were able to do that, surely a New Covenant believer must be able to do it! So I'm not going to sing about a coming day when my strength is failing and confess that I'm weak and poor. (I wish people paid more attention to the words of the songs they decide to use.)

You do not have to get sick to die. You can choose to go home to be with the Lord when you are satisfied. Paul said that he had a choice to depart and be with Christ or to stay on the earth, which was more needful for the people ([Philippians 1:22-23](#)). It was Paul's choice, not the devil's choice through sickness.

You don't have to age the same way the world does. Satan, not God, was the one who put premature wrinkles on Job ([Job 16:8](#)). This does not mean that you are under God's judgment if you get wrinkles; Job blamed everything that the devil was doing on God. Also, there's no condemnation if you get some wrinkles when you get older, but Satan is the one who wants you to age prematurely.

God concludes [Psalm 91](#) by saying that He will satisfy you with long life and show you His salvation. Long life is not satisfying if it is spent wasting away in pain or debility in a nursing home (or assisted living center, or whatever euphemism is currently in vogue for a place that cares for those who can't care for themselves). God doesn't want to torture you with long life. He doesn't want you to spend your later years wishing you could die. He wants your long life to be satisfying, and He wants to show you His salvation, including healing, throughout your long, satisfying life!

Jesus never once refused to heal someone because of the person's age. You won't find anywhere in the gospels where He said, "You're too OLD, and besides, God wants to use that disease to call you home because it's your FINAL ILLNESS, so I won't heal you." If Jesus never said it then, He'll never say it today. He healed ALL kinds of diseases, and this would include what we consider old-age illnesses. He hasn't changed ([Hebrews 13:8](#)), so He is just as willing to heal all your diseases, including "old-age" diseases, as He ever was.

Don't even joke about having "senior moments" – unless you want to build into your thinking the idea that you have to start mentally "losing it" when you get older. Likewise, don't blame sickness on your age, as if to say that you HAVE to have a certain condition because you're getting older. Don't get a "Wait until you get to be my age, you young whipper-snapper!" attitude as some do when you preach these things! What that says is that you accept sickness as part of aging, which it is clear from Scripture that you should not do!

Instead of believing that your body has to break down, believe that God renews your youth like the eagle's ([Psalm 103:5](#)). Instead of making "old man grunts," thank God that you are fit and flourishing even in old age. Rather than saying to everyone, "I'm getting too old for this!" it would be better to say, "I'm NOT too old for this!" Surely if Caleb and Moses could keep their strength under an inferior covenant, we should not expect to fall apart physically and be beset with ailments with various medical names that describe body parts that stop functioning correctly! Be sure that Jesus' words are right – you WILL have what you say and believe with your heart! So it would behoove you to make sure that what you're saying and believing about yourself is the same thing that the BIBLE says about you!

I had a grandmother who told me from the time I was a child that she was getting old and someday she'd have to be put away in a home. She said it and believed it, and that's what happened. Don't make her mistake. That doesn't have to happen to you!

Until you're ready to go home to your eternal reward, healing belongs to you, so believe God and stay healthy! Don't ever accept any illness because you think you're so old that you have to put up with it. You don't have to put up with ANY form of disease no matter how old you are!

For more on this topic, see the answer to the [Objection: If You Could Always Get Healed, You Would Live Forever](#).

Quit Worrying about Your Health!

Worry is a sin. If you're worrying about anything, you're out of the will of God, you're sinning and you need to repent! You can worry yourself sick or even to death. You can make yourself sick worrying when you were perfectly healthy to begin with!

A major obstacle for some people to overcome is the "My daddy had it, my daddy's daddy had it..." syndrome. It does not matter if the last 40 generations in your family had it, you don't have to have it. Even if you are "genetically predisposed" to it, God's healing covenant covers whatever it is. You do not have to suffer the same fate your ancestors did. Even if getting sick is a family tradition, you've been redeemed from the aimless conduct handed down in your family ([1 Peter 1:18](#))! Let your covenant, not your chromosomes, determine what happens to you.

The absolute last thing you should do is to keep saying, "It's only a matter of time until I get it. It runs in the family. I should enjoy my health now while I still have it, because I know what's coming." God says that death and life are in the power of your tongue ([Proverbs 18:21](#)), and that if you speak something and believe it in your heart, it will be yours ([Mark 11:23](#)). So if you believe you're going to get it and say you're going to get it, you are going to get it, even if you wouldn't have gotten it otherwise. This applies to both health and sickness. The same principle works for either – which do you want to expect and say?

Study God's healing covenant until thoughts of healing crowd out the thoughts of getting and staying sick. This is not mind control; this is mind renewal ([Romans 12:2](#))! You will never quit worrying just by trying harder not to worry. You won't stop any sin by trying harder not to sin. You overcome sin by filling yourself with God's Word until you think and act on God's Word instead of sinning.

You don't have to worry about your health. Faith will drive worry out, so concentrate on building your faith in what God says about healing. When thoughts of worry come (and they will), speak God's Word the same way Jesus did to Satan when He was tempted.

You don't have to worry that you'll get sick and God won't heal you. God is perfectly willing to heal you of anything you get, since He already paid the price for it when He sent Jesus to be punished in your place. Do not worry that you will get senile. God's healing covenant covers senility. Do not worry that you will be confined to a "home" as an invalid who wets his pants and can't feed himself. God's healing covenant covers lameness, incontinence and all forms of being crippled. You can't come down with anything that God won't heal and hasn't already made the provision to heal, so quit worrying about it. Quit seeing yourself getting sick. The more you visualize it, the more you'll speak it and ensure that it will happen. Besides, no one likes being around someone who's always talking about how sick he will be in the future and how much of a burden he will become in his advancing old age. Quit talking trash and start speaking God's Word out of your mouth. Stop worrying and start believing.

See also:

[Don't Get Sick When You Get Old](#)

Let God be True and Every Man a Liar

Romans 3:3-4:

For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Someone else's unbelief cannot make the faith of God without effect when you are in faith, but you need to believe what God says over what anyone else says.

When the doctor tells you that there is nothing he can do to help you, you must let God be true and count the doctor as a liar. He is not evil and he is not lying on purpose; he is just doing his job. He is giving you accurate physical information, but you have accurate spiritual information that can override his accurate physical information! The outcome God promises is guaranteed; the outcome the doctor promises can be changed by God's Word.

When your friends tell you that you are in a faith cult and that divine healing is a doctrine of devils, you must count God as true and them as liars. When your family members tell you how bad things are looking, you must count God as true and them as liars. When the doctor says that the test results are even grimmer than he thought, you must count God as true and the doctor as a liar. It's very simple – you must continue to believe the Word of God no matter what. Until you are prepared to do this, you are not ready to pray the prayer of faith. You might as well know it now – the devil will see to it that you have plenty of opposition when you start walking in faith! You must be determined to walk by faith and not by sight ([2 Corinthians 5:7](#)).

Their unbelief will not make your faith without effect unless you let it! If you want to be justified in your sayings and overcome, you must stick with what God said. Decide that ahead of time! Let God be true and every man a liar!

You're Dead!

No, that's not a bad confession. That's what the Bible says!

"For ye are dead, and your life is hid with Christ in God" – Colossians 3:3.

"For if we be dead with him, we shall also live with him" – 2 Timothy 2:11.

"We, being dead to sins, should live unto righteousness..." – 1 Peter 2:24.

"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me..." – Galatians 2:20.

Your identification with the death and resurrection of Christ is one of the most important themes in the entire Bible. Surprisingly, few Christians even begin to understand this. If they did, they would not run around saying that they are sinners saved by grace. If you are saved by grace, you are no longer a sinner by nature! You were created in God's image in righteousness and true holiness ([Ephesians 4:24](#)). You are not some unworthy little worm. Never talk about yourself that way. You'll drain away all your boldness to approach God by wallowing in that old religious stuff. You have the same right standing with God that Jesus Christ Himself does. For some reason, this offends some people, but if you don't understand it, you may need to get saved! As a believer, you are the righteousness of God in Christ ([2 Corinthians 5:21](#)) and are completely worthy in His eyes to receive anything you need. If you don't understand that, you need to go back and grasp the total significance of what Jesus did for you at Calvary. Read Romans! Paul said in [Romans 10:10](#) that you have believed unto righteousness – you are righteous right now!

I won't include the entire book of Romans here, but a key passage is Romans 6:1-14. Think about what this says. You are dead and buried with Christ. You're dead to sin. Sin has no power over you. You are to walk in newness of life. You don't just live a crucified life; you live a resurrected life!

Romans 6:1-14:

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall have no dominion over you: for ye are not under the law, but under grace.

Jesus took on your sins and died, but when He rose, there were no more sins on Him. That is what you are to identify with. Your old sinful nature was killed when you were born again, and your new nature is free from the stains of sin. You are a righteous and holy new creation in Christ.

It is essential that you recognize your righteousness. It is part of your armor in [Ephesians 6:10-18](#) that you use to stop the devil's attacks. At some point, you have probably had the thought that you deserve to be sick because you didn't walk in love or because you sinned some other way. If you're in sin, just repent! You already have forgiveness of sins as a believer ([Ephesians 1:7](#) and many other passages). If you sit around condemning yourself, you are doing the devil's work for him. It is not right for you to bear the punishment for sin because Jesus already did that for you. Now you deserve God's best because you are blood-washed. You are right with Him. God forgets your sins. God does not hold your sins against you. The blood of Jesus Christ has cleansed you from sin. Nothing that is a result of sin belongs in your life. That includes sickness.

Sin has no claim over you, and therefore Satan has no claim on you. His claims on mankind are based on sin. You are delivered from sin and from Satan's kingdom. You are in the kingdom of God's dear Son ([Colossians 1:13](#)). What you deserve to get in life is no longer based on what you did; it is based on what Christ did.

Jesus Christ never got sick until He willingly yielded His body to take your sicknesses and pains during His atonement. Of course, He could be tired, weak, hungry, and other things that we experience as part of life, but He was not sick. You are as righteous before God as He is, and you have every bit as much right to walk in health as He did. It doesn't make sense to claim that although Christ's physical body was not sick when He walked the earth, now His current physical Body on the earth (the Church) should be sick. If we are sick, we are not representing to the world the way Jesus was when He walked on the earth.

The Story of Bad Carl

To illustrate what it means to be "dead with Christ," I offer you one of my silly stories.

Bad Carl was one of many habitual jaywalkers in his city who made the local drivers slam on the brakes to avoid an accident, practically daring them to hit him so that he could sue them, despite the fact that there were crosswalks everywhere. (You might have even encountered him.) His serious drug habit led him to break in and steal things any time that he could. He also had a habit of public drunkenness and was prone to starting fights at different bars. One night he got really drunk and angry. He killed a woman who yelled at him to stop jaywalking. A crowd rushed him and someone in that crowd killed Bad Carl before the police could break up the melee. Over came the local Crime Scene Investigators, who all wished that they could be like the ones on TV shows because their real-life jobs were so routine and unexciting and involved so much boring paperwork. (I realize that if I produced a true-to-life new show “Miami Investi-Gators DCEP (Detectives Completing Endless Paperwork)” where you watched the police fill out reports, it would probably get ratings lower than a competitive food show where chefs try to avoid being the next one cut by coming up with the best recipe for ice cubes.) The investigators found a stash of illegal drugs in Bad Carl’s coat as well as an item of jewelry stolen from a local store.

After his death, the court convened and tried to determine the punishment that would be meted out to Bad Carl. The judge decided that he would be assigned 40 hours of community service for his jaywalking, then 12 months of probation for possession of controlled substances, then 1 month in jail for public intoxication, then 1 year in jail for breaking and entering, and finally 10 years in prison without parole for murder.

Of course, it was ridiculous for the judge to hand out sentences to a dead man, and it is just as ridiculous for sentences to be handed out to you for your sins, because as a believer you’re considered a dead man, too! You can’t stick a “dead man” with sentences for crimes he committed!

You Don’t Deserve to be Sick

If you don’t believe that you are just as righteous as Jesus Christ in God’s eyes, you need to do some serious studying and find out just how righteous the blood of Jesus Christ has made you! You have received His righteousness as a gift ([Romans 5:17](#)). The “old man” who deserved sickness, poverty, destruction and death is dead. You are a new man in Christ. You are now a child of the light instead of a child of wrath. The old has passed away and all things have become new ([2 Corinthians 5:17](#)). The law of the Spirit of life in Christ Jesus has made you free from the law of sin and death ([Romans 8:2](#)). You should now walk in newness of life ([Romans 6:4](#)). You are right with God and you don’t deserve sickness. Nothing you have in Christ is based on what you did; it’s all based on what He did for you. See yourself as God sees you – as someone who was buried with Christ and now lives with Him in the power of His resurrection!

Healing and Evangelism

Healing has always played a central role in God's evangelistic plan. Attempting to win the lost without demonstrating healing to the unsaved is like trying to type on your computer with one hand tied behind your back. You can get poorer results with the same effort or the same results with more effort.

Jesus and the apostles did not need to put up placards or pay the local town crier to announce that they were going to have meetings. The healings and miracles were the advertising. It is no sin to let people know where you will be preaching, but God's method of advertising is surely more effective than anything a public relations firm could invent.

Let's look at the results in Scripture of healings and miracles:

[Matthew 4:23-24](#) states that Jesus' fame went all over Syria after He healed all diseases among the people in Galilee.

[Matthew 14:35-36](#) shows that the people sought out the sick so that they could bring them to Jesus for healing. (We would see more sick people healed in our services if people would bring more sick people!) Other passages state the same thing.

Healing resulted in the entire city showing up at one house in [Mark 1:32-34](#)!

[John 6:2](#) says that many followed Jesus because of the miracles that He did on the diseased.

In [Acts 5:12-16](#), many sick were brought for healing, just as in the ministry of Jesus.

In [Acts 8:5-8](#), the people listened to Philip because of the miracles that He did.

In [Acts 9:32-35](#), Peter ministered healing to a paralyzed man. The result was, "All that dwelt in Lydda and Saron saw him, and turned to the Lord."

In [Acts 9:36-42](#), Peter raised a woman from the dead. The result was, "It was known throughout all Joppa, and many believed in the Lord."

In [Acts 28:8-9](#), when Publius's father was healed through Paul's ministry, all the other sick people on the island showed up and got healed!

In [Romans 15:18-19](#), Paul attributes signs and wonders and Holy Ghost power to being part of what made the Gentiles obedient.

In [1 Corinthians 2:4-5](#), Paul says that the demonstration of the Spirit and of power was used instead of logical arguments so that men would trust in the power of God instead of man's wisdom.

In [Mark 16:20](#) and [Hebrews 2:3-4](#), we read that God bore witness to the message preached by His servants with signs, wonders, miracles, and gifts of the Holy Spirit.

Signs and wonders do not save anyone. Believing the preaching of the Word is what saves people. If you are preaching Christ, you cannot afford to major on signs and wonders at the expense of your preaching ministry. Men are saved when they believe your preaching. God's pattern is to confirm the preaching of the Word with signs and wonders. If you can't preach a decent sermon, there is nothing for God to confirm! Work on your preaching, and expect signs and wonders to follow it!

See also:

[It Might Only Take One](#)

It Might Only Take One

You could start what man today calls a revival in your city. Praying in faith for one single person's healing could lead to an entire city being saved. It happened in the New Testament. It can happen today. It won't happen everywhere; some places receive the Word and some don't, just as in Bible days.

Healing brought an entire city to one house in [Mark 1:32-34](#).

In [Mark 1:40-45](#) and [Luke 5:12-15](#), one leper's healing resulted in people coming to Jesus "from every quarter" to "hear and be healed."

In [Mark 5:2-20](#), "All men did marvel" in Decapolis when one former demoniac went around giving his testimony.

In [Luke 18:35-43](#), one blind man's healing resulted in "all the people" giving praise to God.

In [Acts 9:32-35](#), the healing of Aeneas resulted in the conversion of two cities.

In [Acts 9:36-42](#), the raising of Tabitha from the dead caused many in Joppa to believe in the Lord.

In [Acts 28:8-9](#), a shipwreck had left Paul on an island that he had never planned to visit. Once Publius was healed through the laying on of Paul's hands, all the other sick people on the island came and got healed, too.

Your city could wake up to the Lord if the people saw a lot of miracles. But it might only take one. And you could be the one God uses to do it.

See also:

[Healing and Evangelism](#)

Don't Preach a D- Gospel

When you were in school, an “F” meant that you flunked the class, but a “D” meant that you “met minimum requirements.” A “D-” would be as close as you could get to the precipice of flunking without actually flunking. Many people today preach a “D-” gospel that gives people enough to “meet minimum requirements” to enter heaven – the knowledge that they must receive Jesus as Lord. Sadly, some preachers who know about the power of God have gone “seeker-friendly” in an effort to lure more hearers, reasoning that it is better to preach almost nothing to a large crowd than to preach everything to a small crowd. Why would anyone who knows the power of God do such a thing? Let us consider the case of evangelist Dennis Myness of Safer County for some insights.

He heard a man say that the key to power was getting all the churches together in unity. To his knowledge, such a thing had never happened in Safer County, and he was excited about putting on a county-wide evangelistic crusade with at least the vast majority most of the real churches participating. (He realized that fake churches like the local Unitarian Universalist house of deception didn't count.) He found a field he could use free of charge thanks to a local farmer's generosity and he tentatively scheduled a 3-day crusade for Labor Day weekend.

His first contact was the pastor of First Denominational Church in his town. The FDC pastor, himself a born-again believer, was delighted at the prospect of a county-wide revival meeting. He did have one concern, though. “You aren't going to preach anything peculiar to one denomination, are you?” he asked. Rev. Myness thought a minute. That seemed like a good point. If he preached anything peculiar to one denomination, he would alienate all the other churches and lose their support. “No,” said Rev. Myness, “I promise we will not preach any denomination-specific doctrine. We will only preach the plan of salvation and exalt Jesus.” “Sign me up!” said the pastor.

His next stop was Central Community Church, which was non-denominational, though it was basically a “hip” version of First Denominational that featured loud music with live rock musicians to appeal to a younger crowd while preaching the same doctrine using language preferred by twentysomethings. Rev. Myness explained his intentions again. “Sounds great,” said the CCC pastor. “One thing, though, you know we aren't good with that tongues stuff, right? You won't be having people speak in tongues, will you?” Rev. Myness thought again. Most churches in the county thought that tongues had been done away with, or worse, were of the devil. He would lose the support of almost everyone if he had people speaking in tongues. But, he reasoned, you don't need to speak in tongues to get people saved, and people don't need to speak in tongues to be saved. These meetings were all about getting people saved. The “advanced” stuff could wait until later. So Rev. Myness conceded, “OK, I will make sure that we don't allow speaking in tongues in this crusade.”

On he went to Contemporary Gospel Mission, a charismatic church where tongues were welcome. The CGM pastor was actually disappointed that tongues would not be allowed at the meetings, but he understood the argument that the concession was necessary to promote unity in the body of Christ. "I'm OK with what you're doing," he said, "but just one thing. You know we aren't good with this faith and healing stuff that we see on TV. You aren't intending to have those prayer lines with people waiting to catch people who fall over, are you?" Rev. Myness swallowed hard. He knew that Jesus had given believers authority to heal the sick. He had actually looked forward to signs and wonders as the sick were ministered to, and after all, wasn't that the whole point of unity – that it would produce powerful signs and wonders? But now he knew he'd lose the supporter closest to his theology if he had healing lines. Then he had a thought. If unity produces signs and wonders, God should perform those signs and wonders without human intervention, right? So there would not actually be a need for healing lines or the preaching of faith and healing. God would just supernaturally inhabit the united worship, heal people, and no one could complain because it wouldn't be the preacher's preaching or laying hands on anyone that caused the miracles. "OK," he said, "I promise we won't have any healing lines, and I won't preach faith or healing – only the new birth." "I'm in!" said the CGM pastor.

The pastor of Old Rugged Cross Tabernacle had an interesting question. "Where will you send the new believers?" Rev. Myness thought for a minute that the best place would be a Spirit-filled church like Contemporary Gospel Mission, but he couldn't send everyone there because the other pastors wouldn't support him if he did. "We'll just send people to whatever church is closest to them," he said, "so ALL the churches can get new members." This pleased the ORCT pastor, who signed up to participate. Rev. Myness thought to himself, "Well, at least SOME people will go to a church that believes in miracles, and if the price of that is putting some live chicks under dead hens, so be it."

Rev. Myness then emailed the pastor of the recently-popular Kingdom Xpress Speed Church to tell him about his plans for Spirit-less county-wide evangelistic services. Kingdom Xpress had exploded with its popular model of rushing through a once-a-week quick rock concert followed by a life-changing sermonette, ensuring that people were out the door quickly so that they could do what they REALLY wanted to do on Sunday, which apparently was not worshiping the Lord Jesus Christ. People enjoyed the low expectations; members were told that they could just watch the worship, live or online, as opposed to participating. The pastor wrote back and promised to mention the services on social media. (Time was too precious during the accelerated services to announce the meetings live.) There was no issue with the meetings being without a Holy Spirit manifestation, as there was a 0% chance of ever seeing one at Kingdom Xpress anyway.

Rev. Myness continued covering the county and got similar reactions. He ended up with 35 churches supporting his meeting. To his knowledge, that was many times the number of churches that had ever gotten together for anything in Safer County. (That was mainly due to the fact that the majority of new churches in Safer County were founded by disgruntled members of other churches in Safer County who had split off to form their own new "church plants" and no longer associated with the churches that they were responsible for splitting.)

So out went the flyers, “Find out how to have new life in Christ! Come hear the preaching of Rev. D. Myness under the big tent at the Jones Farm this Labor Day Weekend.” Of course, the flyers could not refer to miracles or other such controversial topics.

Labor Day Weekend came and the meetings went on. Rev. Myness carefully laid out the plan of escaping hell (though not any other aspects of what the Bible calls salvation) in a direct, yet witty manner complete with a fast-moving multimedia presentation that enthralled the video game generation attendees. And he had altar calls, and a few people actually came forward and received Jesus! However, most unbelievers who were there shrugged off the message and refused to take Rev. Myness seriously.

There were no signs and wonders. Apparently no one was expecting them. Of course, nothing was preached that would have encouraged faith for miracles, because such preaching was taboo. But at least there was unity for a change! Rev. Myness did have to conclude that he was wrong about the idea that unity among the churches would cause miracles to happen spontaneously without man’s involvement and without the preaching of anything that would build people’s faith for miracles. Faith still has to come by hearing the Word ([Romans 10:17](#)).

Some of the new converts fell away after a while. Some actually bought into concepts from eastern religions. You see, healing was not preached in the churches nearest them where they were sent, so if the people wanted to be healed and they were “prayed for” without result (or people “thought” their prayer requests at God during Unspoken Prayer Request Time), they sought out the services of the new Yogareiki Total Holistic Wellness Healing Center downtown, one of many such places that had sprung up like weeds in the area because the supernatural was mostly unknown in church services. They even encouraged fellow church members to go and experience “real” results at this place. Down at First Denominational, where they actually knew better than to go to the eastern demonic healers, some new converts just got disillusioned with God as the preacher assured them that all the people dying did so because “the Lord took them” as part of His “perfect plan” for their lives. Deciding they didn’t want to serve a God who was “taking” some of their relatives in mid-life, and fearing being “taken” themselves, they just lost interest in attending after a while.

Now here’s a question. Was Rev. Myness wrong to do what he did? The Biblical answer: ABSOLUTELY!

Jesus never told anyone to preach without signs and wonders. When He sent people out, He commanded them to heal the sick ([Matthew 10:8](#), [Luke 9:2](#), [Luke 10:9](#)). In fact, He ordered His followers NOT to go out until they were baptized with the Holy Spirit ([Luke 24:49](#))! If the Holy Spirit weren't important, Jesus would have told everyone to leave Jerusalem immediately and start preaching. Jesus preached with signs and wonders. The Twelve preached with signs and wonders. The Seventy preached with signs and wonders. The apostles preached with signs and wonders. Stephen and Philip, who weren't apostles, preached with signs and wonders. Believers were ordered: "Quench not the Spirit" (1 Thessalonians 5:19) and "Forbid not to speak with tongues" ([1 Corinthians 14:39](#)). Signs, including the healing of the sick, were to follow the preaching of the gospel to everyone ([Mark 16:15-18](#)). Anyone shutting out the Holy Spirit or forbidding tongues is disobeying direct New Testament commands! Anyone who preaches without first being baptized with the Holy Spirit is also out of line with the New Testament. Yes, this means that most preachers (in some countries at least) are out of touch with God's real plan for their ministries. God has not told His church to preach a D- gospel for the sake of unity. Real unity – the "unity of the Spirit" ([Ephesians 4:3](#)) is not obtained by locking out the Spirit! How can you have unity of the Spirit without the Spirit?

Obviously, the Lord did not think that the masses would be reached without signs and wonders. Do we think the unsaved masses are any different today than they were back then? Why would He expect us to preach a powerless gospel today where we depend on the wisdom of men and their slick presentations? Do people not need to see the supernatural demonstrated through the church anymore? Why would we be expected to use the inferior methods of man's imperfect medicine instead of a superior method? Are we so slick that our persuasive speech will accomplish what only signs and wonders used to accomplish? Are we wiser than Paul, who preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" ([1 Corinthians 2:4](#))? Is it worth squelching the supernatural for the sake of unity? Are we now to reverse the Biblical pattern by preaching only slick multimedia-enhanced messages by man's wisdom and NOT demonstrating the Spirit and power?

Rev. Myness got a decent crowd, but he got poor results. He blamed the unbelief of the people who attended, but there was another reason people didn't believe his message. Jesus said in John 10:37, "If I do not the works of my Father, believe me not." In his efforts to please men, Rev. Myness did NOT do the works of the Father, and the people believed him not!

Granted, preaching with signs following can and will lose you the support of most churches. I believe that the Lord wants us to be bold and preach the gospel His way regardless of what men (even churchmen) think. How can we change how preaching is done in our area when our preaching is powerless and blends in with everyone else's powerless preaching? Those of us who know better have an obligation to be able to say with Paul, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God" ([Acts 20:26-27](#)) and "I kept back nothing that was profitable" ([Acts 20:20](#)). Those of us who have more revelation along the lines of faith and healing are responsible to share what we know with others. We are not to preach a partial gospel or hold back anything that could be profitable to the hearers.

Some [side issues](#) are nonessential for divine healing, and it is unnecessary to raise a ruckus about them at meetings supported by multiple churches.

We must also realize that faith comes by hearing the gospel. The man in [Acts 14:7-10](#) got faith to be healed listening to what Paul called “the gospel.” This could not have been a modern D- gospel because it produced in the man “faith to be healed.” If we preach the full gospel, we’ll get full results. If we preach something watered-down, we’ll see watered-down results or no results. It’s not enough to just hope for a sprinkling of manifestations of the Spirit in a collective worship setting. Now that can and does happen and I’ve been around it, but you can also have such a setting with no miracles. You can see a LOT more people healed when you preach the Word about healing than you will if you just base your ministry on manifestations of the Spirit. We should preach healing AND expect the Spirit to manifest Himself. That is the New Testament pattern, per [Mark 16:20](#).

Now if you pastor a church and a non-Spirit-filled preacher wants to organize a crusade in your town, I’m not telling you that it’s wrong to support such a meeting along with other non-Spirit-filled churches. The preacher may be a good exhorter and manage to lead some people to Christ, and that is better than having no one come to Christ. I would rather that someone hear a watered-down gospel and go to heaven rather than hear no gospel and go to hell. If that other man is reaching people you aren’t reaching, that’s a positive thing for your town. I have supported ministries that take the gospel overseas that don’t preach healing as I do because these ministries are reaching unreached people groups, and I have no issue if you do so. I would rather than someone be saved hearing part of the gospel than have him go to hell because no one preached the full gospel to him.

But if YOU are the preacher for a crusade, and you hold back what you know is profitable about healing, you’re in effect robbing the people of part of what Christ said to preach. That doesn’t mean that every message has to be about healing, but I would want to give the sick a chance to be healed by having hands laid on them in the name of Jesus. Such a meeting should ultimately produce far more results, including new births, than meetings where natural advertising is all there is, as opposed to God’s supernatural advertising.

You can preach to please men or you can preach to please God. I would rather please God if I have to choose between the two.

The SAVED Test

Many cases of confusion and questioning about healing can be resolved using the SAVED Test. Since healing is part of salvation, simply substitute SAVED (in the sense of being able to go to heaven instead of hell) for HEALED in someone's question or argument, and the matter almost resolves itself. Whatever answer would apply to the SAVED question, you can then apply back to the HEALED question and you then have your answer. Here are some examples:

"If God wants everyone healed, why doesn't He heal everyone?"

now becomes

"If God wants everyone saved, why doesn't He save everyone?"

You should be able to answer that second question easily. God has clearly PROVIDED for everyone's salvation in light of [1 John 2:2](#) and many other Scriptures, but not everyone receives it. So the answer to the first question is that God has PROVIDED for everyone's healing, but not everyone receives it.

"Someone asked for healing, but God told him NO."

now becomes

"Someone asked for salvation, but God told him NO."

You would know that the second statement can't be right, because Jesus said that whoever came to Him He would by no means cast out ([John 6:37](#)). So the first statement can't be right, either, no matter who says it or how often you hear it. (See [Objection: Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He says, "Wait" When You Ask for Healing.](#))

"God won't heal you until it is His predetermined time to do so."

now becomes

"God won't save you until it is His predetermined time to do so."

You would know that the second statement can't be right, because [2 Corinthians 6:2](#) tells you that NOW is the accepted time; NOW is the day of salvation. Therefore, the first statement is wrong also – NOW is the day of healing.

"You should ask God to heal you IF IT BE HIS WILL"

now becomes

"You should ask God to save you IF IT BE HIS WILL"

You know that the second statement must be false because [1 Timothy 2:3-4](#) and [2 Peter 3:9](#) say that God wants everyone to be saved. Likewise, God wants everyone to be HEALED, so you don't have to question His will in that matter either.

“Just go up to the altar, and if God wants to heal you, He will, and if He doesn’t, He won’t. His will be done.”

now becomes

“Just go up to the altar, and if God wants to save you, He will, and if He doesn’t, He won’t. His will be done.”

I hope no one would ever give the second version’s “altar call from hell” because we KNOW God’s will concerning people’s salvation. God wouldn’t have sent Jesus to bear the sins of the entire world if He didn’t want the entire world to be saved. Likewise, God wouldn’t have put all “our” sicknesses and “our” pains on Jesus if He didn’t want the entire world to be healed.

“Not everyone got healed at the miracle service, so it must not be God’s will to heal all.”

now becomes

“Not everyone got saved at the evangelistic service, so it must not be God’s will to save all.”

You can see the folly of getting doctrine from experience plainly enough in the second version; we would never question God’s will to save ALL just because some people did not receive salvation that night. Likewise, we would never question God’s will to heal ALL just because some people did not receive healing that night. We ALWAYS get our doctrine from the Word of God, NEVER from experience.

“Because God is sovereign, He has the right to make exceptions in certain cases and withhold healing.”

now becomes

“Because God is sovereign, He has the right to make exceptions in certain cases and withhold salvation.”

We’ve already established based on [John 6:37](#) that salvation will never be withheld from anyone who wants it. Therefore, healing will never be withheld from anyone who wants it.

“Being healed might not be the best thing for you at this time, and God knows that.”

now becomes

“Being saved might not be the best thing for you at this time, and God knows that.”

God commands everyone to be saved, so it is never the best thing for you at this time to remain a hell-bound child of the devil. Likewise, healing is oppression of the devil ([Acts 10:38](#)), so it is never the best thing for you at this time to remain in bondage to the sickness, which is the devil’s invention.

“Sickness is just a cross we must bear.”

now becomes

“Being lost is just a cross we must bear.”

Why would Jesus, who died for you so that you could have abundant life, want you to bear a cross of perdition? Obviously, He wouldn’t. Nor would He want you to bear sickness a cross of sickness.

“We need to get everyone in the church praying around the clock until God decides to grant this person healing.”

now becomes

“We need to get everyone in the church praying around the clock until God decides to grant this person salvation.”

Can you see how silly this is when you apply it to the new birth? The sinner needs to hear the Word and act on it to be saved. The sick person needs to hear the Word and act on it to be healed. God is not making individual decisions about things He said are for everyone in His Word! God made His decisions long before you or the sick person were ever born!

“If divine healing really works, we should go empty out the local nursing home.”

now becomes

“If the new birth really works, we should go empty out the local strip club.”

There is more to it than whether or not something works. It depends whether the people who hear the good news receive it or not, and that is their choice – we can't override anyone's free will and force him to believe anything.

“Sometimes God wants you to get very sick so that you can witness to your hospital roommate.”

now becomes

“Sometimes God wants you to sin very badly so that you can witness to your prison cellmate.”

This same kind of logic will probably serve you well if you hear other similar arguments against divine healing.

The SAME Test

One easy test can dispense with a large number of objections to divine healing. [Hebrews 13:8](#) tells us that Jesus Christ is the same yesterday, today and forever. So this test is simple: Did Jesus ever do or teach something in the Bible? If He didn't, whatever it is should be considered suspect immediately.

Companion Scriptures for this test are [John 14:9](#), where Jesus said that if you've seen Him, you've seen the Father, [John 8:29](#), where Jesus said that He always did things that pleased the Father, and [John 6:38](#), where Jesus said that He came to do the will of Him who sent Him.

So however Jesus acted in the Bible is how He does act today, and what He did was always the will of God, and thus still is the will of God today.

Let's take a few objections, some of which are handled in more detail elsewhere, and see how easy it should be to see through them using this test.

“God says Yes, No, or Wait to our prayers for healing.”

Jesus never told people NO and He never told them to WAIT when they wanted healing. Therefore He will not do so today, and neither will God the Father.

“God won't heal you of your FINAL ILLNESS that He's using to 'take you home.'”

If this were true, at least one person would have been refused, as Jesus would have to have said that the illness was God's tool to take a person home and refused to heal the person. He NEVER said that, and He NEVER will say it. He NEVER refused to heal anyone for any reason. As long as you're on the earth, God wants you to be in health.

“God uses sickness to teach you things and build your character.”

Jesus never thought that ANY illness was supposedly sent by God to teach or edify. If He had, He would have had to refuse to heal it so that the sick person would receive the full benefit of the sickness before being healed. In fact, if this objection were true, He should have been going about doing bad, and sickening all those who weren't oppressed by the devil so that they could also share in such a wonderful character-building learning experience.

“Like David, we should say that it is GOOD for us to be afflicted.”

If it's so good, why did Jesus eradicate afflictions? Jesus obviously did not think it was good that the masses were afflicted with sicknesses, given the number of times that He “healed them all.” God can't think it's good either, since Jesus demonstrated His Father's will when He made healing available to everyone.

“We glorify God by patiently enduring sickness.”

The hideous conclusion would be that Jesus was taking away opportunities for God to be glorified every chance He got! He never told anyone to patiently endure sickness for God's glory, and He will certainly never do so today.

“Sickness may be your cross to bear.”

Jesus never told anyone that he had to remain sick because it was his cross to bear, and He never will.

“God heals when it’s His time.”

Apparently God’s time was always NOW in Jesus’ ministry, as He never made anyone wait to be healed. Therefore, NOW must always be His perfect time today.

“You should peacefully accept your sickness rather than struggling to be healed.”

Jesus never told anyone to peacefully accept sickness, so He never will today.

“Sometimes God wants you sick so that you can witness to your roommate in the hospital.”

Jesus never told anyone that he had to stay sick to witness to someone else at the Pool of Bethesda or any other infirmary, so He never will say that today. He doesn’t want you to be sick for any reason, period!

“Being sick helps you identify with sick people better so that you can minister to them better in the future.”

If this were so, Jesus would have told at least someone to stay sick because God was trying to improve that person’s future ministry to the sick. Since Jesus never did that, He would never want someone to stay sick to minister better in the future today.

“We must pray IF IT BE THY WILL when requesting healing.”

The leper had this idea, and Jesus refuted it by assuring the leper that it WAS His will to heal him. Jesus taught that you believe that you receive when you pray; He never taught people to pray modern time-wasting IF IT BE THY WILL prayers.

“We need to pray first and ask God if it’s His will to heal a certain person before we attempt to minister healing to that person.”

Jesus never did that, so neither should we!

“God won’t heal something that is supposed to be your FINAL ILLNESS that takes you home.”

Jesus never refused to heal anyone on the basis that the disease was supposed to be a FINAL ILLNESS, so He will never refuse to do so today!

Healing and Effort

“I’m discouraged! I know that the Bible says I’m healed, but I prayed to receive my healing and nothing happened, and I don’t understand why. I don’t have much time to get into Scripture, but healing is free so it shouldn’t depend on how much I read my Bible. My understanding is that my life should be changing effortlessly as a Christian. So I shouldn’t have to put forth any effort to take what’s free anyway. What’s wrong?”

What’s wrong is your assumption that everything in your Christian life should be effortless!

Healing is not received based on your merits or your efforts to be godly. But that does not mean that you will not have to exercise any effort to walk in divine health.

You want to get to the place of rest, but sometimes you need to strive to enter that rest – where rest is the lack of strife! Isn’t that a contradiction? No, it’s the Bible, and the Bible doesn’t contradict itself.

Healing is free, but faith for healing comes by hearing the Word ([Romans 10:17](#)). If you are too busy to hear the Word, you are too busy to build your faith in the area of healing, or any other area for that matter. You will struggle until you stop being “too busy” to hear the Word.

People might think that they needn’t put forth any effort because they’ve heard that there is teaching about “effortless change,” but I think many people misunderstand how that works because they’ve never really listened to those who teach that. If you will meditate in the Word, you will change for the better – possibly without feeling that you exerted effort to change in certain areas. But you have to put forth the effort to study the Word! That does take effort and diligence on your part. The good news is that if you abide in Jesus and His words abide in you, you will ask what you will and it will be done for you. Unfortunately, many Christians do not have His words abiding in them. They’re saved but they don’t know much about God’s Word, and so they miss out on a lot the benefits that are legally theirs.

If you think that your whole Christian life should be “effortless” in the sense that you will never have to exert any effort of any kind, consider that Paul urged us to run in such a way as to win the race. That’s talking about putting forth plenty of effort, not just “coasting” through life.

Consider that Paul pressed toward the mark for the prize of the high calling of God in Christ Jesus ([Philippians 3:13-14](#)). Pressing involves effort!

Consider that Paul had to keep his flesh under so that he himself would not be a castaway after preaching the gospel to others ([1 Corinthians 9:27](#)). Keeping your flesh under definitely takes effort, though the correct effort for that is to walk in the Spirit so that you don’t indulge the flesh ([Galatians 5:16](#)).

Consider that Paul urged Christians to be constant in prayer ([1 Thessalonians 5:17](#)). Prayer takes effort too!

The multitudes healed in Jesus' ministry (and later Peter's ministry) were not healed effortlessly! They had to travel to wherever Jesus (or Peter) was, and in many cases they carried the sick on beds or stretchers whatever distance they had to. They didn't have vehicles with internal combustion engines back then! Don't you suppose that carrying these people took some effort? The people who were healed on the island of Melita still had to make the effort to go to where Paul was; Paul didn't go around making "house calls" any more than Peter and Jesus made it their custom.

Consider what God told Joshua in [Joshua 1:7-8](#). It takes effort to meditate in the Word day and night. Yet that was the way that Joshua was supposed to make his way prosperous.

Consider that God told all of us in [Psalm 1:1-3](#). You're blessed when you meditate in the Word day and night – everything you do will prosper. But that takes effort! You have to be serious about studying your Bible!

Consider that you are told to resist the devil ([James 4:7](#), [1 Peter 5:8-9](#)). That takes effort! You can't just sit there and let Satan yack at you all day and not run him off and then expect things to go well. You are supposed to stand your ground with your armor on ([Ephesians 6:10-18](#)). You are supposed to fight the good fight of faith ([1 Timothy 6:12](#)). This is a fight that you WIN when you're in faith, but it is still a fight, nonetheless, and any fight takes effort. When your body is screaming at you, "You're SICK! You're SICK! You're SICK!" it takes effort to walk by faith and not by sight and keep agreeing with the Word that says that you were healed and that no sickness has the right to lodge in your body, which is the temple of the Holy Spirit ([1 Corinthians 6:19](#)).

You should see a theme here. The prosperous, successful Christian life is far from effortless. If you think that everything is just going to be fall on you like snow in Alaska, you are in for a rude awakening. You have an adversary who will do anything he can to talk you out of everything Jesus paid for you to have. Unless you can respond, "It is written" and know what is written, you will not have the success that Jesus did.

We live in a culture where many people want other people to exert effort and then hand over the fruits of those efforts to those who exert no effort. But that is not a Christian mindset, except that you get every blessing handed to you through the efforts of Jesus. But you can't live off the faith of people who DO read their Bibles and expect them to get the job done for you every time you're sick. Grace provided everything for you, but YOUR faith needs to receive what grace gave you. "For by faith we have access into this grace" ([Romans 5:2](#)). Don't freeload off others. Develop your own faith by studying your own Bible. If you're young in the Lord, by all means get those who are more mature to stand with you in agreement. But don't stay a baby. Aim to be one of the more mature believers who can in turn help younger believers.

The good news is that when you put forth the needed effort, you'll see things change without feeling that it took a lot of effort! In fact, you'll see that things like receiving healing when you need to do it seem to take less effort if you've already made the effort to fill yourself with the Word. It can become just as natural to believe and receive healing as it used to be to just resign yourself to being sick. You'll surprise yourself sometimes when your reaction to a situation is very different than it would have been years ago. It may seem that your new reaction was automatic and effortless! But you only got to that point because you exerted some effort to grow as a believer.

Please understand that I am not trying to put you into bondage by making you introspective, thinking that everything depends on your efforts. You don't have to move God (He's fine the way He is) or change His mind about anything, and you certainly don't have to waste your time nagging Him for what's already yours. Most Christians' prayer efforts are a waste of time because they don't understand that God's grace has already provided everything they'll ever need. Effort and progress are not always synonymous! Many Christians who don't know the Word put forth a lot of effort but make no progress.

Your effort is not to make something happen or to move God; it is to walk in the revelation of what is already yours. You should now read [Crossing the Bridge from Head Knowledge to Revelation Knowledge](#) for some more thoughts on this matter.

Healing and Giving

Being generous promotes healing:

In [Psalm 41:1-3](#), God says that He will help you when you are sick if you remember the poor! That's a good deal.

In [Isaiah 58:6-11](#), we see that your health can spring forth speedily when you have compassion on the poor.

In [Exodus 30:11-16](#), people were required to give a financial offering to prevent plagues from coming on them! The finances given represented an atonement in this context, but the clear implication was that if the people did not obey God in their giving regarding this offering, they would get sick as a result of their disobedience in giving.

Being stingy can make you sick!

Ecclesiastes 5:13-17:

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

All the days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

However, you cannot "buy" your healing, because Jesus already bought your healing. It cost Him His life, but it's free to you. You do not "plant a seed" toward your healing by giving money to somebody, even if some misguided minister sends you a mail piece encouraging you to do so. You don't have to pay for what's already free! The Bible way to plant a seed for your healing is to hear the Word of God on the subject.

Unfaithfulness in finances can hinder you in other areas of your Christians walk. Jesus asked, "If therefore ye have not been faithful in the unrighteous mammon [money], who will commit to your trust the true riches?" (Luke 16:11). This proves that mishandling money can block your ability to receive the more important things of God. Healing is still legally yours, but you want to avoid a situation where you're telling God YES about your healing but NO about your money at the same time. It's just hard to be both open and closed to God at the same time.

Failure to obey God in one area of your life can lead to difficulty when trying to receive in another area of your life. If God leads you to give to a certain ministry and you don't do it, it will be hard for you to receive the will of God in your body while resisting the will of God in your job and your finances. Some people get healed after they consecrate another area of their lives to God. If you're holding out in obeying God with your money, reading all the healing Scriptures in the Bible may not help you; only obedience will get you in a position to receive. Disobedience puts you on the devil's playing field, which is where sickness is.

Generosity puts you in a place to receive from God. Note that story in [Luke 7:2-10](#) of the Gentile who gave to Israel, building a synagogue because he loved their nation. This man had so much faith that Jesus didn't even need to go to his house – his son was healed of a fatal illness through words alone. I think it entirely reasonable that the Gentile man's favor with God was tied to his generosity in giving. Also consider that Cornelius, the man at whose house the gospel was first preached to the Gentiles, was a giver even though he was not saved. His giving "came up for a memorial before God" (see [Acts 10:1-4](#)) and God chose to use this generous man to host an outpouring that changed history.

If you are a giver, it is a good sign that you know how to trust God with your money and act based on His Word rather than what your senses tell you. Your flesh wants to hoard, not give. Your flesh wants you to get into financial fear. So if you know how to give, you already have experience trusting God and mortifying the flesh. This skill will come in handy when you need to receive healing.

Finally, an observation. I am convinced that many times the power of God is hindered in crusade-style meetings because people are stingy with the offerings and "tune out" when the bucket is passed. I believe that when financial respect is shown to the man of God, there is a greater flow of the anointing. This is not because you are the man's exclusive source, and it is certainly not a case of buying your healing. However, Scripture teaches that preachers should be able to make their living from the gospel ([1 Corinthians 9:14](#)). When the people hold back, it shows a lack of appreciation for the ministry gift. Perhaps the minister just feels freer when he doesn't have to be concerned about the budget, but it does seem that the power of God flows better when the budget is met than when the minister knows he will be leaving town trying to believe for money to cover the debts he racked up that the offerings would not cover. I know from that side of things that you can push through the frustration when a love offering has "more love than offering," but it does make things more challenging! I also know that if the people just don't have much to give and put in their "widow's mites" anyway, God will still honor that and His power will still flow in a way that it probably wouldn't if the low offering were due to the stinginess of the local millionaires in the crowd.

I am not excusing extravagant crusade expenses. I've seen what I considered some outrageous excesses coupled with long and sometimes manipulative offering times. But the minister should not have to eat peanut butter sandwiches between services because he has no money. If you're going to invite a minister in, you need to be prepared to take care of his basic needs for food and shelter even if you won't be giving him an offering that could buy him an airplane.

I will also note in passing that Jesus and the apostles never received offerings as we think of them. Jesus' expenses were paid for by His partners, not by the sick people in the crowds or the others that He ministered to. I personally like that model better because I prefer not to interrupt services with offerings if I'm putting on the meetings myself.

When I've had control of such matters as the pastor, I've always made sure that our guest speakers are well taken care of in every way. We've seen some wonderful miracles, and I believe this been helped by respecting God by respecting the people He sends.

Bodily Exercise Profiteth Little

1 Timothy 4:7-8:

But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

God does not say that exercise is useless. He says that it profits a little. Therefore, it is certainly no sin to exercise. God expects us to be good stewards of what He has given us. If you eat wrong, don't exercise, and don't take care of yourself, you will end up having to believe for healing when you shouldn't have to. Natural laws do not cease to operate when you get saved.

On the other hand, you are an idolater if you spend lots of time working out at the gym but say you don't have time to pray and fellowship with God and read your Bible. To many today, physical fitness is an idol. If it means more to you than God, your life is out of balance. Jesus didn't go around telling people to exercise and change their diets, but He told them to exercise faith. The only dietary advice He ever gave was to eat His flesh and drink His blood ([John 6:54-56](#))!

In perspective, bodily exercise profits a little, but godliness profits a lot. Bodily exercise may make your body less vulnerable to certain illnesses, but it won't get rid of some pesky viruses that go around. On the other hand, the Word of God can get rid of those things that physical fitness by itself can't get rid of. If you really want to stay well, spend more time "working out" spiritually than you do physically. God's word is health and life to all your flesh ([Proverbs 4:20-22](#)). Think what spiritual giants some people would be if they were as serious about their spiritual health as their physical health!

How do you exercise yourself unto godliness? Spend time talking with God. Read your Bible regularly, and make a point of reading all of it, not just the parts you like. (Because you are under the New Covenant, you would want to major on the New Testament, particularly the epistles.) Speak the Word out of your mouth. Pray in the Holy Spirit. Intercede for others. Pray for people in authority.

It is amazing that some people refuse to "exercise themselves unto godliness" and then complain, "This faith stuff doesn't work." That would be like me going to the gym and complaining that I can't bench-press 200 pounds when the most I ever did all year was 30 pounds at one of those mini-health clubs at a hotel. In both the spiritual and the natural, if you don't exercise yourself, you'll get out of shape!

Healing and Music

In [1 Samuel 16:14-23](#) we see that Saul was delivered from an evil spirit, “refreshed” and “made well” when David ministered to him on the harp. We don’t even know for sure if David sang anything; there’s no evidence that he did anything other than play at the time. This raises a couple of interesting questions, namely, why would David’s music cause Saul to be healed, and can we expect music to have such a part in healing ministry today under a better covenant than David had?

It is obvious that harp music in and of itself does not heal people. Otherwise, what few harp players there are (it’s not a particularly “in vogue” instrument) would make big money playing the harp to heal the sick. It is clear that the anointing on David made the difference. Although David was not king yet, he had already been anointed by Samuel and he had a strong anointing operating in his life. Thus, God used anointed music, played by an anointed musician, to minister healing to Saul.

There were singing prophets in the Old Testament, and when they sang, the anointing fell on Saul. Here is the account in 1 Samuel 10:5-6: “After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them: and they shall prophesy: And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.” This came to pass in verse 10 of that chapter: “And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.”

Music was instrumental in bringing other manifestations of God as well as healing. Jehoshaphat’s praisers went before the army and defeated the enemy just by praising God.

2 Chronicles 20:21-23:

And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

Then in Solomon’s temple, when the musicians played in one accord, the “glory cloud” came in and at first the ministers could not stand up. Later they could even make their way into the room because the anointing was so strong. That should provoke you to expect great things from anointed music today, given that our new covenant has been declared more glorious than the old covenant (see [2 Corinthians 3:7-11](#))!

However, no Scripture in the New Testament directly links music and healing. Jesus did not bring a worship team or even a special-music singer with Him, and He got along just fine, as did Peter, Paul, Philip, and others who had no musicians with them. It's the anointing, not music, that destroys the yoke of bondage in people's lives. Good music is a real blessing, no music still works and bad music is a real hindrance – especially if you're trying to preach faith after someone else gets up and croons that his clothes are not new, he doesn't have much money, he's content with a cottage below, he's spending just a few more weary days until he flies away, God gives and takes away, he'll take pain and rain instead of pleasure and sunshine if that's what it takes for his will to break, his trials come to make him strong, he's only human, he's just a man, he's weak and poor, he's so unworthy, so undeserving, etc. ad nauseam).

I'm a musician myself and I don't want you to develop a doctrine on my experience, but I have seen people healed when I was just singing and playing the piano, or even just playing the piano. I usually wasn't expecting it at the time; it just happened. Why did the anointing get on people like that through the music? I don't know, but I'm not complaining! I would say that God will use whatever you have to offer Him for His honor and glory, and that includes musical talent. Other ministers out there have had similar experiences when they ministered in music. It is not the music itself, but rather the anointing on the musician, that makes the difference.

Now some musicians get swelled heads and think they're the main people God uses today and that they're actually more important than the preacher. Just remember that Jesus and His followers got all their results without any music! You don't need music to have miracles. The early church preachers did not have music ministries, synchronized laser shows that flash to the beat, fog machines, altar calls as we know them, church buildings and building funds, Sunday School classes, greeters, and many other modern church trappings. When it comes down to it, it's the anointing that matters. If you have everything else without the anointing, people will still not be set free. So above all, expect the anointing to manifest, and be ready to flow whichever way the Holy Spirit wants to move in that particular service.

If you are in a position to play music at a healing service, you should be aware of some things. One minister put it well: "Half of flowing in the anointing is paying attention!" That should be self-explanatory. Don't get off in the ozone with God on the platform; you are ministering to the people as well as to the Lord. What songs should you play? Whatever the minister asks for! Some like fast songs, some like worshipful songs, some like run-the-aisles-and-swing-from-the-rafters music and some like soft instrumental music. Some prefer their own music, and some don't even like to have any music at all because they find it distracting or they've had bad experiences with people getting up and singing that their trials only come to make them strong after the preacher just preached faith. If you cooperate with the minister, you will make him more comfortable and thus more able to flow in his anointing. No songs are right or wrong as long as they're Christian and not flaky or anything. Don't get personally offended about song choices. You're there to serve! Come ready to "go with the flow." The only sure way to learn these things is to do them and learn from others, as well as from your own mistakes. Also, as you work with different ministers, you get used to what they like and don't like, and it gets easier. There is no one way to do things; different preachers like very different things and God is OK with all kinds of different styles of music.

(I don't believe that any particular kind of music is "of the devil," but some lyrics certainly are, including the ones to certain "Christian" songs!)

The goal is to lead people (not lecture them or browbeat them) into worship and have a reverent atmosphere where the Lord is glorified. This will make it easier for the gifts of the Spirit to flow, because the gifts of the Spirit exalt Jesus (if they're genuine manifestations). If everyone is already exalting Jesus, you won't have to change gears to have the gifts of the Spirit operate. You'll just transition from one way of exalting Jesus to another.

The best ways to flow effectively in music are to (1) practice and (2) live a lifestyle of praise and worship when you're not in a service. Then it can come from your heart instead of being a big show that you put on at church. The anointing will not leave just because you hit a wrong note. Actually, it won't leave by itself if you hit a whole lot of wrong notes, but what happens is that the people get distracted and they stop hooking up with the music, and the flow stops – hence the need to practice! However, it's possible to be such a technical perfectionist that you go to pieces if you flub a note – you need to avoid being like that. This is not a TV talent show with judges looking for every possible blemish in your performance so that they can eliminate you instead of the next contestant.

Having said that, I know musicians including myself and my wife who used to be just plain awful singers, but we both gave what we had to the Lord because we sensed that He wanted us to sing. God multiplied our talent as things went along and I found that I could hit notes I never used to be able to hit, both higher and lower. I ended up leading worship at regional campmeetings. I used to travel with a man whose neck injury led the doctors to say that he would never speak above a whisper again, but he sang for the Lord and ended up selling albums featuring his big booming voice. My wife sang high notes painfully flat, but she doesn't do that anymore even though no one (other than maybe God) gave her voice lessons. God is good at multiplying what you give Him – consider what He was able to do on a couple occasions with a few loaves and fishes!

Music done well can be a tremendous blessing to a speaker who is unsure about which way to go in a service. As happened with Elisha, as the musician plays, the power of God can come on the minister and he can get clear direction. (See [2 Kings 3:14-15](#).) You should expect this sort of thing to happen. On the other hand, music poorly done is the shortcut to ruining an entire service. I've seen both. Another purely natural benefit of music is that it can keep the flow of the service going while the minister takes a mini time-out to seek God about what to do next (or in one case, an emergency run to the bathroom). I've provided this service for other speakers over the years.

Just as another general remark, if Christian singers would get into the habit of actually saying something in their music, such as the facts that Jesus took our sicknesses and that we're healed by His stripes, it would help people get healed, because a lot of Christians listen to Christian music. Too much Christian music is based on the premise that you can maximize music sales by not offending anyone of any denomination when you only say, "God is a really cool Dad, Yeah, Yeah" or "God brought me through the rain," (in the apparently-mandatory Verse-Chorus-Verse-Chorus-Bridge-Chorus format). You can sell out arenas on your tour promoting your new album "I'm Your Friend, I Won't Offend," featuring positive, uplifting, tunes to play on the local "positive" music station, such as "God is Neat," "The Christian Life Is a Party," "Everything is Wonderful," "God's Touchy-Feely Love," "Non-Stop Elation," and "Jesus, I Love You because You Make Me Feel Good," while sneaking in only one or two serious songs (with hard-hitting warnings against jaywalking and littering) along with some "crossover" songs, that is, songs where talking about the cross is over and it's impossible to tell if you're addressing God or your latest heartthrob.

In short, music can really enhance the anointing and keep the right atmosphere in the service or it can destroy the service. But the gifts of the Spirit can operate without it, so don't blow it out of proportion.

What Romans 8:11 Really Means

The true meaning of [Romans 8:11](#) has been debated for centuries, with Greek-skilled commentators taking two different sides, neither of which is the preferred “side” in faith circles! Being good Berean types who study for ourselves to find out what’s really true, we can see that some serious CSI (Critical Scripture Interpretation) work is ahead!

Here’s the verse, along with the one before it and the two after it:

Romans 8:10-13:

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

If there were an “obvious” meaning that leaps off the page, there would be no debate about [Romans 8:11](#). It seems that one could legitimately take this verse in 3 different ways – and possibly a COMBINATION of them:

Meaning #1: When Jesus comes back, He will give you a new spiritually alive body to replace the unspiritual body you have today.

Meaning #2: In this life, the work of the Holy Spirit in your unspiritual body will enable you to overcome sin so that you don’t have to be a debtor to the flesh.

Meaning #3: In this life, the Holy Spirit will impart divine life into your subject-to-physical-death (and spiritually dead) body, bringing physical healing when needed.

This road will be fraught with some peril, as it would be all too easy to come up with dead-end conclusions such as, “God will raise something from the dead that isn’t dead” or “Because Jesus is coming back, you don’t have to live in the flesh today.” You’ll see what I mean as we delve deeper. Let’s get started!

The Key to It All

After giving this a little thought, we can determine that the phrase “quicken your mortal bodies” is the key to the whole thing. The three competing interpretations each have a different slant on what “quicken your mortal bodies” means. If we figure that out, we’ve “cracked” the verse.

We'll look at it in English, which is usually a good place to start! There is no need to delve into concordances and Greek manuscripts if something obvious stares us in the face in English. The word *quicken* would seem to mean "raise from the dead" and the word *mortal* would seem to mean "subject to death, though not dead yet." So "obviously" this verse means that God will raise something from the dead that isn't dead— your body.

So we've encountered our first bump in the road, because it makes no sense for something to be raised from the dead that isn't dead. If Paul had said, "quicken your dead bodies," the investigation would already be over and we could celebrate our conclusion that this verse refers to the final resurrection – the day when our bodies will all be changed and we will receive new immortal spiritual bodies that aren't dead to the things of God. But now that option seems to be all but ruled out. If God imparts life to our *mortal* but not *dead* bodies, that "life" must refer to something other than the raising of the dead. It would make more sense that the life of God would bring healing to our current subject-to-death bodies.

But what about just meaning that our flesh will be given God's "life" throughout this life so that we don't have to sin? This seems to be a problem, too, because the next verse declares that we are not debtors to the flesh, but not that the ongoing work of the Holy Spirit continually stops us from being debtors to the flesh. We also remember reading elsewhere in Romans that we must reckon ourselves (already) dead to sin ([Romans 6:11](#)). Therefore, if the question is whether you're already dead to sin, the correct answer is "I reckon!" rather than "No, the Holy Spirit is continually doing a work in me that strengthens me to get individual victories over individual sins."

Armed with this reasoning, it appears that we should crown Meaning #3 the winner and be done with it.

So we check various public-domain commentaries online as a sanity check.

But as we do, we notice that just about ALL of them conclude that either Meaning #1 or Meaning #2 must be the real meaning. Meaning #3 is the extreme underdog.

How could that be? Have they noticed something in the Greek that we need to see? Well, any Christian doctrine can be backed up by the Greek, so we shouldn't be afraid to do some checking just to be sure.

Time to Be Greek Geeks

The commentators point out that this verse has a particular issue that most verses don't – the "original Greek" is slightly different depending on whether you use the Textus Receptus or the Morphological Greek New Testament as your basis for study. The commentators highlight the issue that you could read the verse "by His Spirit" or "because of His Spirit" depending on which you choose. Does this throw a wrinkle into things?

Mulling over all three meanings, there doesn't really seem to be anything that stands or falls on that issue. Whether God does things BY the Spirit who lives in you or BECAUSE OF the Spirit who lives in you seems like an overly picky point; if He does things BECAUSE OF the Spirit who is you, it would make sense that He does things BY the Spirit who is in you. Some commentators differ on that matter, but it would be hard to imagine God letting an important doctrinal point hinge on which manuscript you're reading.

Besides, it's obvious that "quicken your mortal body" is still the key here, not the words that follow that phrase.

So a good next step would be to dissect the Greek. We have only 4 words to deal with ("quicken your mortal body"), so this shouldn't be too bad. A quick check with the concordance and the Greek text shows that the word "your" (*hymon*) has its obvious English meaning. So there are only 3 words left of any consequence – *quicken*, *mortal* and *body*.

The word *quicken* is the Greek word *zoopoieo*. We determine that this means "to raise from the dead" at least most of the time where it appears in the New Testament. Hmm. If that's the preferred meaning, maybe we've missed something about that word *mortal*. If we're really talking about raising the dead, you will only get an "alive" body when Christ returns, and Meaning #1 is actually the correct one after all! God would be promising to take your current mortal body and change it into an immortal one. As that IS promised in other verses when Jesus returns, that would be consistent with the New Testament. So let's look at that word *mortal*.

Death Match: "Mortal" vs. "Dead"

The word *mortal* in [Romans 8:11](#) is the Greek word *thnetos*. The word *dead* in both cases where it appears in [Romans 8:11](#) is the Greek word *nekros*, a different word entirely. It is unreasonable to assume that Paul mixed up his Greek words in the middle of the same verse. So let's see what happens if we substitute the word *dead* for the word *mortal* in the 5 other verses where *thnetos* appears in the Bible. If this works, we'll actually have to go with Meaning #1. If not, Meaning #1 is probably toast.

"Let not sin therefore reign in your *dead* body, that ye should obey it in the lusts thereof." – Romans 6:12. This seems to be almost a knockout punch to the idea that *thnetos* could refer to something dead, as this revised verse doesn't seem to make sense. MAYBE we can try to "shoehorn" Meaning #1 by pointing out that your body IS "spiritually" dead, so Paul meant not to let sin reign in your SPIRITUALLY dead body. Let's keep going.

“For this corruptible must put on incorruption, and this *dead* must put on immortality.” – 1 Corinthians 15:53. This is probably a bigger problem still, because if you took one of those annoying timed multiple-choice pre-college aptitude tests (I’m glad I’m long done with them!), what word would you say fit “Corruptible is to incorruption as _____ is to immortality? The answer is obviously “mortal” and just as obviously not “dead.” “Dead” just doesn’t look like it fits the context here. You’d be straining to claim that Paul meant that your spiritually dead body would put on immortality.

“So when this corruptible shall have put on incorruption, and this *dead* shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” – 1 Corinthians 15:54. This has exactly the same problem as the preceding verse.

“For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that *death* might be swallowed up of life.” – 2 Corinthians 5:4. Given that Paul wasn’t dead when he wrote this, replacing *mortality* with *death* really doesn’t work either.

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our *dead* flesh.” – 2 Corinthians 4:11. This isn’t getting any better, is it? This actually could be a wildly popular interpretation today, as we could conclude that Paul actually DID die when he was stoned at Lystra and that he conducted the rest of his ministry as a zombie! You could combine a biography of Paul’s life with a zombie movie and make a lot of money.

This last verse seems to blow away any doubt on the subject. Paul was not physically dead – he would not have written the verse if he were! So the last gasp is that Paul meant that the life of Jesus would be manifested in his spiritually dead flesh.

A final check of the Greek word *thnetos* shows that it is translated *mortal* 6 times out of 6. It is NEVER translated *dead*. The word *nekros* is used to describe something that is dead as opposed to still alive but subject to death. In [Romans 8:10](#) Paul used the word *nekros* in a way that WOULD describe the spiritual condition of his body. However, *mortal* could not describe the spiritual condition of his body – it was already *dead (nekros)*, not subject to death. It would seem that if Paul were talking about your “dead” body in the next verse, he would also use *nekros* instead of *thnetos*.

So we’ve reached a definite conclusion that the word *thnetos* definitely means “mortal” – that is, “subject to death,” but not “dead.” So Paul can’t refer to a future resurrection of his DEAD body. He must be talking about the body that he has now.

Raising the Dead Issue

So now, if the word *zoopoieo* must mean “raise from the dead,” [Romans 8:11](#) states that God will raise from the dead something that isn’t dead – your body. That would be good fodder for those “Bible Contradiction” websites, but not good fodder for our doctrine. You can’t raise something from the dead until it’s dead first, and our bodies aren’t dead yet.

So now we need to look at where else *zoopoieo* is used in the New Testament. Does it always refer to raising the dead, and if not, what DOES it mean in those other cases?

“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.” – John 5:21. This is a clear reference to raising the DEAD.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” – John 6:63. This appears to be breathing divine life into something but not necessarily raising the dead. One could argue this either way.

“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.” – Romans 4:17. This is another clear reference to raising the DEAD.

“For as in Adam all die, even so in Christ shall all be made alive.” – 1 Corinthians 15:22. Score another one for raising the DEAD in this context.

“Thou fool, that which thou sowest is not quickeneth, except it die:” – 1 Corinthians 15:36. Score yet another one for raising the DEAD.

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickeneth spirit.” – 1 Corinthians 15:45. This is a little less clear. Jesus could be a “life-giving” spirit without raising everything from the dead all the time, which He does not actually do.

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” – 2 Corinthians 3:6. This could go either way, too – you could say that the letter kills people but then the Spirit raises them from the dead, or you could say that the Spirit breathes life into people without it necessarily meaning that they’re being resurrected. Take your pick.

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.” – Galatians 3:21. This at least appears to refer to a spiritual raising from the DEAD, as the hearers of the Law were all physically alive already.

“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;” – 1 Timothy 6:13. This one doesn’t read well as “raises all things from the dead,” as it is clear that He does NOT raise everything from the dead! There would be no dead people, animals or plants if that were the case. So this appears to be more along the idea of breathing life into things, but not raising everything from the dead.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickeneth by the Spirit:” – 1 Peter 3:18. This looks like another straightforward “raise the dead” meaning.

So MOST of the time *zoopoieo* refers to raising the dead, though it CAN mean “infusing life into” in the minority of cases.

This almost puts us between a rock and a hard place, because we know that “God raises your dead bodies that aren’t dead” is an indefensible rendering. Given that “mortal” CANNOT mean “dead,” the word that has to “give” here is *zoopoieo*, and it seems that we would have to conclude that the verse says that God imparts life (God’s life) into our mortal bodies during this lifetime when we still have mortal bodies.

If the true meaning were that the Spirit would quicken their mortal bodies with resurrection life so that their bodies became like Jesus’ resurrected body – spiritually raised from the dead – that is tantamount to saying that every reader of his letter would be alive at the time when Christ returned in the clouds! Otherwise, they’d all have dead bodies at that point! And obviously there was no “rapture” event in any of their lifetimes. So the Spirit did NOT physically “raise from the dead” their mortal bodies.

Within [Romans 8:11](#) itself, Paul uses the word *egeiro* twice to describe how God raised up Jesus from the dead and raised up Christ from the dead, and the word *dead* is the Greek word *nekros* in both cases. If Paul’s point were that God would “also raise up your dead bodies,” he could have used the words *egeiro* and *nekros* a third time – but he didn’t. He used the different words *zoopoieo* (quicken) and *thnetos* (mortal) instead.

How else can we be reasonably sure that Paul would NOT use those words to describe the “rapture” at which dead bodies will be raised up? Let’s look at [1 Corinthians 15:51-52](#), where Paul DID talk about the raising up of dead bodies of believers. He used the words *egeiro* (raised up) and *nekros* (dead) – the same words he used in [Romans 8:11](#) when he meant a dead body being raised up! These are NOT the words he used in [Romans 8:11](#) about quickening a mortal but still living body. If he really meant the raising of dead bodies, he would have used the words *egeiro* and *nekros* in [1 Corinthians 15:51-52](#) to state what would happen to us, not the words he used for quickening living but mortal bodies in [Romans 8:11](#).

The Greek has spoken. Meaning #1, time for you to go! There are now two survivors.

And Then There Were Two

So the conclusion that God imparts life to our mortal bodies in this lifetime proves Meaning #3, right? After all, we have dismissed Meaning #1, which refers to a future resurrection. This knocks out a lot of commentaries, but actually our Calvinist friends would agree with our conclusion. I base that statement on the combination of two facts: (1) John Calvin said that [Romans 8:11](#) refers to this life, not the resurrection and (2) John Calvin was a Calvinist. Actually it's interesting to see how sometimes other respected preachers of old support ideas that we think are new. Take, for example, this quote: "One of the Bible's greatest truths is that Christ died to take away all our sins –not just part of them, but all of them: past, present and future." You might suspect that I took this from a hot new bestseller, "My Brand-New Sensational Hyper-Grace Revelation." But it's actually a direct quote from 2004 – from Billy Graham!

What Does the Spirit Do in This Life?

We aren't as "done" as we'd like to be at this point, because we still could argue that the Spirit infuses life into our flesh to help us overcome sin or that the Spirit infuses life into our bodies to promote health. That first remaining option (Option 2) is not as hard to dismiss as you might think at first. If you look at the verses around [verse 11](#) back at the head of this discussion, there isn't any talk about healing, but there is plenty of talk about sin and the flesh. So within the wider context, it would actually appear that Meaning #2 is preferred and that Meaning #3 might be trying to stretch the context to put something there that Paul never meant.

I never said that this was going to be easy.

Can Physical Healing Really Relate to Life-Giving?

So let's consider whether there is ANY precedent that "life-giving" could relate to physical bodies. If not, the investigation is over and Meaning #2 can be declared the clear winner. But after looking around, we find this passage that speaks of divine life being imparted to mortal bodies that are having physical trouble – in this case, ones that kept getting beaten for the gospel's sake.

2 Corinthians 4:8-11:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

One could try to argue from verse 10 above that Paul spoke of the day when he and his fellow workers would get new immortal bodies, but that falls apart immediately in the next verse where the life of Jesus was manifested in their mortal (*thnetos*) flesh – we’ve been down that road already! This HAS to be about this life. Thus, we have successfully found precedent for divine life being imparted into our *mortal* bodies to strengthen and heal them. If Paul didn’t keep getting healed, how far would his ministry have gotten after his all-too-frequent physical abuse? He would never have made it out of Lystra!

So we seem to have backing from other verses for BOTH Meaning #2 and Meaning #3, so we have to keep going.

Life, Death, Body and Flesh

Perhaps we’re missing something more basic here. It’s easy to gloss over terms like life, death, body and flesh and not think about whether a physical or a spiritual meaning is intended. You have to see the context to know whether “life” and “death” are physical or spiritual. For example, God told Adam that the day that he ate the forbidden fruit, he would surely die. But Adam didn’t die physically for a long time! God obviously meant spiritual death in that context, because a “physical” meaning would make the Bible contradict itself.

Meaning #2 assumes that the “life-giving” has to do with the flesh. Meaning #3 assumes that it has to do with the body. So at least we’ve established a final test to allow the remaining two meanings to duke it out. Can we prove that [Romans 8:11](#) is or is not talking about the flesh as opposed to the body?

Before we can perform this test, though, we have to prove that *body* and *flesh* really are two separate words. Otherwise, if the same Greek word is used for both, we have no final test after all! If they’re different, we need to find out what they mean.

This one is very easy to figure out – we find immediately that the word *body* is a translation of the Greek word *soma* and the word *flesh* is a translation of the different Greek word *sarx*, unless you’re using the NIV where *sarx* is mistranslated as *sinful nature* all over the place. That is why I never recommend that Christians use the NIV, especially for reading Paul’s epistles. The NIV might be easier to read than the King James Version and it shows you enough to get saved, but if you believe the NIV, you’ll go around thinking you have a sinful nature after you’re born again, which you don’t! Because the NIV’s insistence on the mistranslation *sinful nature* really irks me, I’m going to take a detour for a page or so while we’re on that topic. I wonder how many believers right now mistakenly think that they still have a sinful nature because they have NIV Bibles!

If the New International Version (NIV) is correct that *sarx* should be translated “sinful nature,” then to be consistent we must accept the following translation of 1 John 4:2-3 where the word *sarx* is used: “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the sinful nature is of God: And every spirit that confesseth not that Jesus Christ is come in the sinful nature is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” The NIV’s *sarx* definition means that John warned again in 2 John 7 that deceivers have come who confess not that Jesus Christ has come in the sinful nature. This would corroborate the NIV-*sarx* version of John 1:14: “And the Word was made sinful nature, and dwelt among us...” Christ’s NIV-specific sinful nature would also be specified by this rendering of *sarx* in Matthew 26:41 and elsewhere: “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the sinful nature is weak.” The NIV sinful nature would fail to disappear after His resurrection, as the NIV *sarx* rendering of Luke 24:39 would be “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not sinful nature and bones, as ye see me have.” Perhaps the NIV fan should forbid marriage, too, as NIV-style *sarx* in Matthew 19:5 and elsewhere would tell us, “And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one sinful nature.” John 6:51-52 would have to read, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my sinful nature, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his sinful nature to eat?” And that would have been a very good question!

It doesn’t get any better – but as you go through these, it should give you better insight of what *sarx* is and isn’t. It certainly ISN’T “sinful nature!” If it were, we could go on and describe how Jesus’ NIV *sarx* (sinful nature) would rest in hope, according to the sinful nature God raised up Jesus to sit on David’s throne, His sinful nature did not see corruption, He was made of the seed of David according to the sinful nature, the rewrite of Romans 8:3 would refer to “sinful sinful nature,” beasts, fishes and birds would have different kinds of sinful natures, Paul’s sinful nature would have had no rest, which is no surprise because he had a thorn in the sinful nature, though the life he lived in the sinful nature he lived by faith of the Son of God, preaching at first in Galatia through infirmity of his sinful nature. I guess that’s because he taught (based on the NIV rendering of *sarx* in the epistles) that Christ abolished “the enmity” in His sinful nature, suffering for us in His sinful nature, and we are members of His body, of His sinful nature and of His bones now that He reconciled us in the body of His sinful nature through death, through the veil, that is, His sinful nature, after He took part of the sinful nature and blood as God manifested in the sinful nature in the days of His sinful nature. These are all actual verses mashed together; I won’t pepper you with the references but you can do a cross-reference on *sarx* and find all of them and quite a few more! This highlights the problem with paraphrase and semi-paraphrase versions – you get what the author THINKS things mean, but not what they actually say in the original language. This makes them dangerous for use as serious study Bibles. So the NIV completely mangles the Greek word *sarx*! The fact that there are so many places where it CANNOT mean “sinful nature” (unless you’re a heretic and you actually believe all the ridiculous rewritten Scriptures above) should prove to anyone with any sense that the word *sarx* should NEVER be translated “sinful nature!”

A look at the uses of the word *soma* doesn't turn up any surprises, the Greek word *soma* and the English word *body* correlate consistently to each other.

So we should realize that *body* and *flesh* are distinct, but are more similar than it appears at first, and that *flesh* does not have to refer to something sinful. If you are in Christ, you no longer have a sinful nature. (I'd like to make every NIV reader write that 100 times on a chalkboard!) So your problem is not an "old man" hanging around! You do not have two natures inside you! The new has come and the old is gone ([2 Corinthians 5:17](#)). What you have is a physical *flesh body* that is not born again; it is spiritually dead. Your body wants pleasure and doesn't distinguish between a right and wrong way to get it because it has no conscience or moral compass. It's not a sinful nature; it's just an unspiritual nature, and it's up to the real you – the hidden man of the heart – to keep it in check.

So now let's go back through our passage and see what new insights we can glean. In verse 10, we see that "the body is dead (*nekros*) because of sin." This leads us to two conclusions.

First, this MUST refer to spiritual death – being unresponsive to God – as your body is still physically alive. Ever since Adam's fall, man has had bodies that were not subject to God, the only exception being Jesus, and that is why He HAD to be born of a virgin to not participate in that sin nature. Even Jesus said that His body was weak – it surely did not relish the idea of being tortured to death.

Second, Paul knew how to distinguish a dead body from a mortal one, as he used different words.

Now we come to [Romans 8:11](#) and the statement that God raised up Jesus from the dead. Was this from the physically dead or from the spiritually dead, or both? Within the context of [Romans 8:11](#), the reference is clearly being raised from physical death because "He that raised up Christ from the dead shall also quicken your mortal bodies." There is NOTHING stated about Him quickening your spirit here, nor could there be – Paul was writing to believers, and they were already spiritually alive (quicken)! The moment you were born again, your spirit became as ALIVE as it will ever be through all eternity – your spirit has eternal life NOW. So Paul could not have meant, "He who raised Christ's spirit from the dead will quicken your spirit too." If you don't believe that Jesus rose BODILY, you can't even be saved ([Romans 10:9-10](#)). It is an old heresy that only His spirit rose. Paul explicitly said "your mortal bodies." So Paul is talking about God doing something to YOUR body that He already did to CHRIST'S body.

By the way, it is still consistent with this to believe that [Acts 13:33](#)'s statement "Thou art my Son, this day have I begotten thee" refers to His resurrection (as is clear from the context) and not to His incarnation. I'm just saying that [Romans 8:11](#) is about Christ's physical resurrection being tied to something God wants to do for the believer today.

We know that what He does to our mortal bodies can't refer to the total change in Christ's body, as in this life we will not be able to just show up somewhere at will at yet still eat fish and honey. We also saw that Paul knew how to distinguish mortal bodies from dead bodies. So whatever the Spirit is doing, it must be something BODILY in this life other than the complete change that is coming at Christ's return.

Note the use of the word *also* in [Romans 8:11](#) – “he that raised up Christ from the dead shall *also* quicken your mortal bodies.” Just as Jesus’ body was raised up healthy after it was sick and weak to the point where Jesus couldn’t even carry His own cross before He died, we should expect God to impart health to OUR bodies through His Spirit.

What does this leave as a possibility? Meaning #3. We can crown it the winner as long as it can withstand the arguments that are advanced for Meaning #2, which could qualify as objections against Meaning #3. Let’s see what these arguments are and whether they’re any good.

Do “Meaning #2” Arguments Hold Up?

Those who believe that Paul meant that God’s resurrection power will get into our fleshly bodies to help us overcome sin could argue that healing isn’t discussed in this part of Romans 8 at all. That certainly IS a true statement, but there are plenty of other promises in Scripture that seem to pop up even though they aren’t the main focus of the chapter they’re in. After all, the many commentators who back Meaning #1 have no problem taking verse 11 as a parenthetical insert in a chapter that isn’t about the rapture of the church. So that wouldn’t be quite enough to disqualify the bodily health angle.

Then an objector could argue that the “Therefore” at the beginning of verse 12 ties not living after the flesh to whatever this quickening of our mortal bodies is. In fact, any time you see “Therefore,” it’s there for a reason! So we have to take that seriously.

The question becomes whether “Therefore” ties back to verse 11 or to the whole previous section. By default we would assume verse 11 because it’s the previous verse, though Paul was known for writing convoluted sentences with a lot of parenthetical thoughts. (Paul did not figure that because it was “news,” he had to dumb down everything so that people who flunked sixth grade could get it. Unfortunately, even Peter had trouble understanding some of what Paul wrote, so you wouldn’t be the first to wonder what he meant sometimes.) It actually seems, though, that “Therefore” is intended as a wrap-up to the previous 11 verses rather than just verse 11. Verse 11 doesn’t seem to fit as well. Maybe looking at verses 12 and 13 would help.

There we see that we don’t have to live after the flesh and die. We can through the Spirit mortify the deeds of the body and live. Whoa, wait a minute! In this case, “the flesh” and “deeds of the body” are equated to each other. We didn’t quite notice that before. Given what we just saw, we may have just lost our right to make a distinction between Greek and English words for body and flesh. Living after the flesh is doing the deeds of the body.

Did Meaning #2 just pull victory from the jaws of defeat?

If we can no longer make a distinction, [verse 11](#)'s statement about your "body" could be made equally well about your "flesh!" Thus, Paul could be talking about the Spirit empowering your flesh as "flesh" is understood everywhere else, not giving physical life to it. It could just mean that your flesh receives some kind of spiritual power to not sin as much. In other words, your body/flesh receives spiritual "life" by the Spirit, and THAT is why "therefore" you are not a debtor to the flesh to live after the flesh.

The Final Round of Reasoning and the Announcement of the Winner

The whole reason you have trouble with your flesh is that your body is unspiritual – not alive to God. Isn't that our permanent lot in this life? Isn't there a verse somewhere about a carnal mind NOT BEING ABLE to be subject to the law of God? Let's find it. Wow, it's [Romans 8:7](#), 4 verses before [Romans 8:11](#), and it says that "the carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

AHA! A light bulb just went on here!

Because the carnal mind CANNOT be subject to the law of God, what you would consider "the mind of the flesh" CANNOT be made to act spiritually. Thus, Meaning #2 cannot be right because your flesh cannot – even by the Spirit – be made spiritual and submissive to God's will. NOTHING other than a new body will solve that problem. Nothing in Scripture even hints that you can receive spiritual life in your dead flesh so that it will stop acting like spiritually dead flesh! If it even got a little spiritual "quickenings," it would no longer be spiritually dead.

We remember that [verse 11](#)'s word for "quicken" would mean "raise from the dead" or "impart God's life." But your mortal body will NEVER be spiritually raised from the dead in this lifetime. In fact, [Romans 8:10](#) just told us that the body is (spiritually) DEAD because of sin. Now we're getting on a roll! If ANY of the "resurrection life" or "life of God" could get into your FLESH as Meaning #2 would imply, [Romans 8:10](#) would be instantly false! If you had any of God's spiritual life in your "flesh," your flesh would cease to be dead. If a person in an emergency room had ANY sign of life in him at all, he would still be "alive" and no doctor would write a death certificate.

So it certainly appears that your "flesh" as understood in the surrounding verses cannot be what your "mortal body" means. It's all coming together now! Suddenly we see something we overlooked all along in verse 13 that wipes out Meaning #2. We see that YOU mortify the deeds of THE BODY through the SPIRIT. The SPIRIT does not mortify the body's deeds for you! In fact, your body must be just as spiritually dead as it ever was. Otherwise you would have no need to mortify its deeds! It is up to YOU to walk in the Spirit and not fulfill the lusts of the flesh ([Galatians 5:16](#)). You CANNOT get the Spirit (or "life") into your flesh so that it stops having unspiritual desires.

We can now briefly consider what else we know from the New Testament about the flesh, and we realize that there is NO teaching about ANYTHING that will stop your flesh from wanting to do its own thing short of Jesus' return, which is not an available solution at the moment. (You wouldn't still be reading this if Jesus had just returned!) Paul had to put HIS BODY under ([1 Corinthians 9:27](#)) – He didn't find some way to get "life" into his body so that he didn't have to keep it under. So no spiritual power to avoid sin can ever lodge in your flesh (or in your mortal body), so Meaning #2 has faded off into the sunset, leaving Meaning #3 as the champion!

We do not expect that our bodies will become like Christ's resurrected body in this lifetime. But we do have the "firstfruits" of the Spirit now. We can't have sickness-proof, death-proof bodies now, but we can enjoy God's "life" that drives out sickness today. Just as all the sicknesses that Jesus' body had to bear were GONE when He rose from the dead, we can enjoy that same resurrection power at work in our mortal bodies to cause our sicknesses to be GONE!

What Every Elder Is Commanded to Believe

[James 5:14-15](#)

Every elder in a church must be prepared to pray the prayer of faith for the sick. If you are incapable of doing this, you cannot fulfill the command to do so in [James 5:14-15](#). It is “the prayer of faith” offered by the elders that causes the Lord to raise up the sick person. If you cannot pray the prayer of faith, you should not be installed as an elder.

Most churches subscribe to the unscriptural practice of choosing elders based on their financial or business skills, or even their age. In Acts, even those entrusted with the distribution of food had to be full of the Holy Spirit and wisdom ([Acts 6:3](#)). (YOU try being in charge where there are big responsibilities and complainers and see if you don’t agree that you need the Holy Spirit and wisdom!) There are moral qualifications as well, as Paul’s letters to Timothy and Titus make clear. You must be prepared to fulfill this solemn responsibility in the name of the Lord. James’s instructions are commands for the church.

It is a tragedy that most churches ignore this command of the Lord, which is just as binding on the Church as the commands to walk in love, be baptized or partake of the Lord’s Supper. In many churches, you would get nothing but “the prayer of unbelief” from the elders, or even from the pastor. It should not be that way! You would do yourself a disservice by asking such men to come and pray for you. They will talk you out of any faith that you might have. They will blame God for it all and ask God to comfort you and give you peace, instead of praying the prayer of faith as they are supposed to. If this is the case for you, you would be better off finding a church that believes the Bible about healing, go there, and having its elders come when you need them.

I am not saying that some of these elders are not fine Christians in the moral sense. I am saying that they will do you more harm than good if they do not believe that the Lord will raise you up when they anoint you with oil in His name (if they even do that). It’s nice that they believe in walking in love and morality, but you do not need someone to pray that you will walk in love and be moral when you are laid up – you need someone who believes that you will be raised up in answer to prayer!

If you don't know of any believing elders who can come, take consolation in this: The woman with the issue of blood, blind Bartimaeus and others had no support or encouragement and received their healing anyway with their own faith. Their faith made them whole, and your faith can make you whole. Remember how the very people who should have been encouraging Bartimaeus told him to shut up ([Mark 10:46-52](#))? Sometimes the very people who should be helping you will pour cold water on your faith in the same way. Even if they do, you can still get your healing. It is wiser, though, not to let unbelieving people pray over you. Two can't walk together unless they agree ([Amos 3:3](#)). If you're expecting to be healed and they're expecting "a touch from God," "a blessing," "peace," "comfort," "just a few mercy drops from heaven," etc., instead of healing, you are not in agreement anyway and the prayer is a waste of time and it will hurt you more than help you. It is of no benefit to have someone come and wail over you, "Oh, God, somehow, some way, let this be the day. Touch him now, if it be Thy will, for Jesus' sake!"

If you are a church elder, do not think that you can ignore the command in [James 5:14-15](#). If you are called for, you must go and pray the prayer of faith and expect the Lord to raise up the sick person because you have obeyed His command. Remember that in this case, even if the person has sinned in some way, the Lord will forgive him, so that cannot prevent his healing from coming, even if you think he doesn't deserve it! NOBODY deserves it from a fleshly perspective, including you, so thank God for grace!

You should also be prepared to explain how healing was provided in Christ's atonement and is available to all on a gift basis. You need to be able to speak words that will put faith into the person who needs the healing. This is better than just running it and slapping hands on someone.

The Works He Did You Can Do: Here's How

John 6:28-29:

Then said they unto him, What shall we do, that we might work the works of God?

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

You don't have to puzzle over how to do the works of God. Jesus told you how. You're going to do them by faith. You're going to believe the words of Jesus, whom God sent.

[John 14:12-14](#)

Jesus said that if you believe in Him, you will do the works that He did. What were His works? There is no record of him helping old ladies across the street so that they wouldn't get run over by chariots. There is no record that He volunteered two nights at a local food bank. There is no record that He helped plan a party at the local orphanage. Those would all be worthy causes, and certainly Christians today would be serving Jesus by doing these things, but those kinds of things are not what Jesus was talking about in the passage above, as there is no record that He did them. He had to be talking about the things of which there is a record. Jesus' works were preaching, teaching, healing the sick and casting out demons. Since those were His works, you can do those works if you believe in Him. That doesn't mean not to do the other kinds of things; it means that you can do Jesus' works as well as those other things. (If you do those other things to the least of people, you do them to Him, according to Jesus, and you'll get your reward. There is a lot more to Christian ministry than healing, but this book majors on the healing part. That doesn't make other ministries unimportant.)

Jesus did not leave you in the dark about how you would do these things. You do them in His name. You lay hands on the sick in Jesus' name and they recover.

You cannot get this power and authority by attending a Bible school or training center. You cannot get this power by showing up faithfully every time the doors open at your church and serving in the helps ministry. Those are good things to do, but you cannot do anything to earn or deserve the right to have God use you. Jesus has already made you worthy to be used by His blood. He has already given you the power and authority to do His works. Whether you ever act on this fact or not, it is still true. You could lay hands on the sick even if you are not currently doing so. There is nothing you can do to get this power if you are already baptized with the Holy Spirit. You already have it. Bible school can't give it to you; the school can only train you to use what you have already been given as a Christian. It is a tragedy that so few of us take advantage of what we Christians are able to do.

Salvation is not a feeling; it is a fact. You do not always “feel” saved. You will not always “feel” like you have the authority to lay hands on the sick in the name of Jesus and see them recover, but you do have that authority. If you wait until you feel some kind of power on the inside, you will probably never do the works of Jesus. There are exceptional times when you feel the anointing come on you to minister in the gifts of healings. But ordinarily, you will not feel like anything will happen when you lay hands on a sick person. You can either act based on your feelings or based on the facts. It is a fact that you are authorized to minister healing to others in the name of Jesus. I have found that when supernatural manifestations kick in, it is usually after I have already done my part to start praying in faith without having sensed any special anointing. I did my part, then God did His.

Also, it is mistake to think that healing is only happening if you feel something happening, or if the person shakes uncontrollably, falls over, or whatever. I remember a series of meetings a friend and I did on a certain Caribbean island; he laid hands on a man with a blind eye who had just gotten saved at the altar. NO ONE felt anything – I didn’t, my friend didn’t, and the man didn’t. Based on experience, it didn’t work. He just walked away from the altar normally, left the service still blind in that eye, but at least before he left he was exhorted to keep his stand of faith that he believed that he received when he prayed. Based on what we saw and felt, he didn’t get any healing, though.

However, he woke up the next morning screaming, “I can see! I can see!” His blind eye was completely healed when he woke up. His mother came and got saved that night as a result. You can’t go by what you see at the moment. (Or DON’T see, if you’re blind!)

You don’t have to wait until you feel a special “unction” (anointing) to pray. You should let the Holy Spirit lead you, but He has already told you through Jesus’ words that you can do Jesus’ works. You have just as much right to lay hands on the sick as you would if Jesus appeared to you personally and said, “You have power over all sicknesses and all diseases and all demons. I authorize you to be a vessel of divine healing. Go and lay hands on the sick in My name and they will recover!” Any statement Jesus made in the Bible carries as much weight as it would if He appeared to you in person and said it to you One-on-one.

Usually, you feel the power of God move through you after you have started laying hands on the person. Even then, you may not feel anything. What do you do then? You believe in the words of the Son of God, who said that you can lay hands on the sick in His name and they shall recover. You ignore your feelings that it isn’t working. You ignore the devil’s taunts that you are just embarrassing yourself and that you’ll look like a fool when nothing happens. You have to just hit the “mute” button on your thoughts sometimes and go with your spirit man! Jesus did not promise that either you or the person you lay hands on would feel something when you prayed. You are supposed to believe [Mark 16:15-18](#) instead of relying on your feelings.

Jesus was moved with compassion. It will help you minister healing if you have compassion on people. You have to be sensitive to people's feelings. For example, it is not a good idea to tell the grieving relatives at a funeral, "If he had just been in faith, he wouldn't have died." That will not bless anyone. Nor will it help anyone to say, "Jesus healed you 2,000 years ago, and if you don't receive it, it's your own fault!" Although these may be true statements, you are supposed to speak the truth in love ([Ephesians 4:15](#)).

Don't stop laying hands on the sick even if someone doesn't receive. There are reasons why people don't receive, but it is always right and proper to offer to lay hands on sick people. What if you lay hands on someone and he dies the next day? Keep going; don't let a failure discourage you. (Besides, as one famous healing preacher said, everyone you lay hands on is going to die someday!) Did you stop riding a bicycle forever after the first time you fell off when you were learning how to do it? Do you stop believing that sin shall have no dominion over you just because you got mad and yelled at your spouse this morning? No, you keep working at it. The same goes for laying hands on the sick.

Even if you "blow it," don't let that stop you. I was in a service they were recording on video, and I was laying hands on a woman's head, and all of sudden I started getting all these mortified looks, and I couldn't figure out why. I just kept going and the looks got more and more dire. She was moving around some but I sort of held on, and what I didn't realize until it was too late is that I had a bulldog grip on her wig and I was doing a good job of pulling it off her head! I can laugh about it now but it was definitely not funny at the time, especially since this was going on video! I had no idea that her hair was fake – I wasn't even considering the possibility – but I sure found out! Sometimes you just have to learn from your mistakes, keep going, and do things a little differently next time!

You Are Christ on the Earth

It would be a shame to write a perfectly good book on healing without giving the pro-unbelief folks at least one statement to yank out of context and berate me for. So I figure this will get their attention. This title is not a gimmick; it is the absolute truth!

The Church is called the Body of Christ. We are Christ's body, the fullness of Him who fills all in all ([Ephesians 1:23](#)). So we, being many, are one body in Christ ([Romans 12:5](#)). "Now ye are the body of Christ, and members in particular" ([1 Corinthians 12:27](#)). Jesus is the Head of the body ([Colossians 1:18](#)). When Saul of Tarsus persecuted the Church, he persecuted Jesus Christ Himself ([Acts 9:3-9](#)) – the Lord told him so when He appeared to him on the way to Damascus.

Before I get written up in the latest anti-cult literature, let me point out that I am not saying that YOU are Jesus Christ. That should be obvious. But if you are a Christian, you have been baptized into Christ. You are part of Christ's body on the earth. Jesus sat down at the right hand of the Father, so the only physical presence of Christ in this earth today is His Body!

To me, you need no further proof that healing and laying hands on the sick are for today. Jesus Christ is the same yesterday, today and forever ([Hebrews 13:8](#)). What He did in His ministry on earth in the Bible is what He wants to do today. He wants the gospel to be preached and the sick to be healed.

We are ambassadors of Christ. We represent Him in front of the whole world. We are literally the only Jesus that they can see with their physical eyes. How pathetic it is to think that we should be sick! Does that accurately reflect Jesus Christ, who never suffered a single sickness of His own? NO! We represent Jesus Christ accurately when we lay hands on the sick and see them recover as He did. How can we represent our Master without doing the works He did, as He promised us that we would? How can it possibly be God's will for the Body of Christ to live a lower life than Christ Himself did? IT ISN'T.

Jesus Christ is not physically on the earth in the way that He was during His ministry, but His name is still on the earth. Sicknesses of all kinds must bow their knees at the name of Jesus just as they would do before Jesus Himself ([Philippians 2:9-11](#)). That is because Jesus' name carries all of His power and authority because He backs it Himself – whatever we ask in His name, He will do it ([John 14:14](#))! We are to cast out devils and lay hands on the sick in His name ([Mark 16:17-18](#)). We are the only ones who can use that name. He is seated in heaven with God. He does not come down and use His own name. He authorized His Body to use His name. The use of His name by the believer, the member of the Body of Christ, brings Jesus Christ Himself onto the scene to do what needs to be done.

This does not mean that you should use the phrase "in the name of Jesus" as a "lucky rabbit's foot." (Of course, a rabbit's foot can't actually be lucky because the rabbit had four of them and look where they got him!) The phrase "in the name of Jesus" is also not a code for "end of prayer." (Nor is "Amen," by the way.) The name of Jesus did nothing for the sons of Sceva, who had no faith in that name. It did everything for the beggar at the Beautiful gate, of whom it was said that Jesus' name, through faith in His name, made him whole ([Acts 3:16](#)).

Can you see how silly it is to think that Christ Himself, who “nourisheth and cherisheth” His body the Church ([Ephesians 5:28-32](#)), should be portrayed as the sickener and destroyer of His very own Body on the earth? It would be just as ridiculous as it would be if you said that it was your will for your head to be whole but for your third finger on your left hand to endure sickness. Besides, you know full well that you go to a doctor or take medicine to try to relieve your suffering when you are sick, which makes you a hypocrite if you really think sickness is God’s plan for you. You know it isn’t your will for any part of your body to be sick. Why do you think it could be God’s will for part of His Body to be sick?

If sickness is such a blessing, why did God set in the Church gifts of healings instead of gifts of sickenings? Jesus did not go around giving out sickness to His own followers, and we misrepresent Him (and slander His character) when we say that He does. The gifts of the Spirit, which draw attention to Jesus and exalt Him, include gifts of healings and working of miracles ([1 Corinthians 12:8-11](#), [1 Corinthians 12:28-30](#)). Jesus is exalted by the healing of the sick, not by the sickening of the well!

Let’s face it – the only way that you can represent Jesus Christ is to live as He did and do what He did. To do otherwise is to fail to represent Christ accurately to the world. That means that you should be well and actively involved in laying hands on the sick for their recovery. If you are not doing this, you are living beneath your privileges in Christ, and missing out on a lot of fun!

Why Are You Here?

Why are you still on the earth right now, given that departing and being with Christ is far better? What do you hope to accomplish here? As part of the Body of Christ on the earth, you are an ambassador of Christ and a minister of reconciliation. So one of your major purposes in life is to glorify God and be a shining light that draws others to Jesus Christ.

Sure, God is interested in your well-being and in giving you things richly to enjoy ([1 Timothy 6:17](#)). But if you want things to enjoy, there will be a lot more of them in heaven! You aren't here just to see what you can get out of life (and out of God). Your life is not your own! You died and now Christ lives in you. You are Christ's servant for the rest of your days on Planet Earth. God wants you to bear fruit for Him. The old "you" died! (See [You're Dead](#) for more on this topic.)

Once you understand why you are here, you will understand how ludicrous it is that God would want you to be sick and unable to care for yourself. He could use members of His Body in a greater way when they are well than when they are sick. You can't "go into all the world" from a bed in a home. You can't go out and do the works of Christ when you are in a hospital needing the works of Christ to be done to you!

Since Jesus' main reason for coming was to save sinners, it needs to be a major priority to us, too. Jesus sought that which was lost, and so should we. This is a major reason why God wishes above all things that you prosper and be in health, even as your soul prospers ([3 John 2](#)). Jesus needs you to be able to work to advance His kingdom!

I am not suggesting that you ignore your family and become a workaholic for Jesus. Some people do that (and sometimes lose their families in the process), but even Jesus told His disciples to rest a while ([Mark 6:31](#)). Sometimes getting some rest is the most spiritual thing you can do. This is a marathon, not a sprint. If you want to be around for a long time, you have to take care of yourself and not have an insane schedule. I know a couple ministers personally who almost died because they pushed themselves way too hard booking back-to-back services for multiple weeks. I've always thought that the best mistakes to learn from are other people's mistakes, and I've learned some things from them about what happens if you push yourself too hard – it's downright scary. Besides, if you're a wreck, how many people will want to become a Christian like you? That isn't much of a witness.

On the other hand, we do not have the luxury of living for ourselves anymore ([2 Corinthians 5:15](#)). Everyone whose name is not written in the Lamb's book of life will be thrown into the lake of fire which is the second death ([Revelation 20:14-15](#)). What about all the people Christ died to save who are still heading toward that never-ending torment? At the end of your life, you will not look back and say, "I wished I'd played a few more of those shoot-everything-that-moves video games," but you might say, "I wish I had told more people about Jesus." You're still here, so you still have the chance to make Jesus' priorities your priorities. This doesn't mean that you have no recreational time for yourself, but it means that you must seek first the kingdom of God, not your own kingdom and pleasures.

Having said all this, please understand that your MAIN purpose in life is not ministry. If God put man here mostly for ministry, why did He put Adam and Eve somewhere where there were no sinners to reach and no sick people to lay hands on? So God above all else wants to love you and have you enjoy fellowship with Him. That's easy to forget in our fast-paced society with all the need out there for ministry. In fact, it's all too easy to forget what I think is our most important ministry – ministering to the Lord with thanksgiving, praise and worship. You'll still be doing that in heaven long after there is no need for healing ministries. If you go to the extreme that some evangelists do that your SOLE usefulness is reaching souls while you're here, you will spend eternity not being "useful" by your own definition!

Conformed to Christ's Image

Romans 8:29:

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

You are supposed to resemble Jesus Christ on this earth. He is your elder brother, and you should bear a family resemblance! When people see you, they should see Jesus.

1 John 2:6:

He that saith he abideth in him ought himself also so to walk, even as he walked.

Jesus Christ was not sick until He took your sins. He walked the earth in divine health. You are supposed to be conformed to His image. Therefore, you should walk in divine health, too.

No one who looks at someone suffering some terrible illness will see an accurate image of Jesus Christ on the earth. Jesus Christ walked in authority over sickness and gave His disciples the same authority. Being well is part of being conformed to Christ's image.

Another part is doing the works of Jesus. If we are truly conformed to His image, we will minister to the sick and see them recover. Otherwise we really don't resemble Him. We are to do His works and greater in His name ([John 14:12-14](#)).

Once you understand that your destiny is supposed to be conformity to His image, it will change the way you read a lot of Bible accounts. Here are a couple of examples:

We often try to identify with the woman with the issue of blood in [Mark 5:25-34](#), whose faith made her whole. But conformity to Christ would mean identifying with the One who had the anointed clothing that others were touching. It's one thing to touch the Lord and receive healing, but it's another to be the one out of the street where people are trying to get your shadow to pass over them so that they'll be healed – as happened with Peter ([Acts 5:12-16](#)). He wasn't Jesus, but he was continuing to do the kind of thing Jesus did. Our goal should be to live as the one with the anointing, not just as someone who can receive from someone with the anointing.

Peter walked on water when Jesus told him to come, though he began to sink. We try to identify with Peter and say that we'd be the one out of twelve that would at least get out of the boat during a raging storm, expecting to walk on water. But identifying with Christ means identifying with the One who walked a long way across a big lake during a bad storm, and then caught Peter when he began to sink! That shows quite a different level of faith!

Most Christians think, “But that was JESUS doing that. God gave Him Super Faith, while He only gave the rest of us Regular Faith.” But if God gave Jesus the ability to have more faith than you can have, He cheated and Jesus was NOT truly a man as we are. If He was truly the Son of Man, a man like us, He had to walk in the same human limitations as the rest of us. He had to have the same measure of faith we have. Otherwise, His life was rigged and unfair.

Someone will probably chime in at this point, “No, that’s not rigged – when it came to the Spirit, the Bible says that God gave Jesus the Spirit without measure, while the rest of us have the Spirit in only a measure. Perhaps collectively the Body has the same measure of the Spirit that Jesus had, but we certainly do not have that individually. That’s even what my favorite faith teacher taught, and [John 3:34](#) proves it!”

But the very verse cited to prove that point really proves the opposite:

John 3:34:

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

The problem here is that the words “*unto him*” are not in the original Greek text – they are italicized in the King James Version to show that they were added by the translators but not part of the original text. (At least they were transparent about admitting when they did this so that those with no access to the underlying Greek text would know.) The NKJV fixes this by omitting *unto him* to make the text conform with the original Greek. Just about every other translation out there also omits *unto him* because there is no linguistic reason to add words that aren’t there.

The actual text only says that God doesn’t give the Spirit by measure.

So this verse actually MAKES the point that God doesn’t hold back part of the Holy Spirit from anybody! You have every bit as much access to the Holy Spirit as Jesus did! That has to be the case; otherwise, you could not do the works that He did, because He did His works by the Holy Spirit. That should be evident because Jesus did no miracles for the first 90% or so of His life before the Holy Spirit came upon Him.

(For a little more on this subject, see [Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure.](#))

Probably the biggest lie that gets in people’s way of being conformed to Christ is the worn-out falsely humble assertion, “I’m just a sinner saved by grace; I’m just like you except that I’m forgiven.”

If you're a believer, you're an ex-sinner – the Bible calls you a saint. You are identified with righteousness now, not with sin. You are a new creation and the old man is dead ([2 Corinthians 5:17](#))! You should expect to walk in newness of life ([Romans 6:4](#)), not like some old sinner. A sinner doesn't have a chance of living the way Christ did, but for you as a saint, it's your very nature to act like Jesus! Jesus doesn't just see you as a trainee – He sees you as His brother or sister ([Hebrews 2:11](#))! You aren't somewhere way down in the pecking order; you are a joint heir with Christ ([Romans 8:17](#)). Spiritually, you're "cut from the same cloth" as Jesus ([Hebrews 2:11](#)). As a born-again person, you have the same level of righteousness before God that Jesus Himself has. (In fact, you can't grow in righteousness – you will not be any more righteous for all eternity on the new earth than you are right now! You already have perfect righteousness, upon which it is impossible to improve.) Spiritually, you no more resemble a sinner than white resembles black.)

People have told me that my two brothers look a lot like me. Some have commented that you can definitely tell that all three of us all came from the same place. Jesus is the firstborn among many brothers ([Romans 8:29](#)). If someone had a spiritual scope of some kind, he could look at you and say, "I can sure tell that person and Jesus came from the same place. They're obviously siblings." That's God's destiny for us – for people to see followers of Christ who act, talk and look like their older brother Jesus in every way.

Looking like Jesus also applies to your love walk. When Jesus was reviled, He didn't revile back. 1 Peter 2:20-23 says, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"

God is love, and we are supposed to be imitators of God ([Ephesians 5:1](#)). (The word *followers* in the King James Version might better be translated *imitators*, as it is used in that context elsewhere. Most modern translations use the word *imitators* here.)

Paul said that it was no longer he who lived, but Christ lived in him ([Galatians 2:20](#)). God's desire is for Christ to live through us. Paul "travailed" in prayer for Christ to be formed in believers ([Galatians 4:19](#)). We should reflect Jesus. This is true in the area of being good to others, which most Christians would affirm. But it is also true in the area of ministering with His power, which is not that something most Christians consider. Some people wear items that ask, "What Would Jesus Do?" When I see that, I think, "Jesus would heal the sick and cast out demons as well as walk in love and share the gospel with others."

You don't have to have a prominent full-time healing ministry as Jesus did in the last part of His life. Most people are not called to full-time ministry of that type, but we are ALL ministers of reconciliation ([2 Corinthians 5:18](#)). ALL of us can do the works Jesus did, because Jesus said that believers would do what He did. It would not be only a select few "ministers" who would do what He did. Believers, not just apostles or other ministry gifts, are to cast out demons and lay hands on the sick and see them get well ([Mark 16:17-18](#)).

This is God's vision for His church on the earth – believers everywhere acting like their older brother. May we all catch this vision for ourselves!

See also:

[The Anointing in the New Testament](#)

Laying Hands on the Sick

[Mark 16:15-18](#)

[Mark 16:20](#)

Laying on of hands is one of the six fundamental doctrines of Christ found in [Hebrews 6:1-2](#). As the body of Christ, we are so much the worse for emphasizing the other fundamental doctrines in that list and ignoring laying on of hands. If there were as much teaching on laying on of hands as there is on eternal judgment, there would probably be as much faith in laying on of hands as there is in eternal judgment. People for the most part believe only what they're taught; few are diligent enough to study the Scriptures for themselves.

We know that Jesus laid hands on the sick ([Mark 6:5](#), [Mark 8:22-25](#), [Luke 4:40-41](#)). They asked him to lay hands on someone ([Mark 7:32-37](#)), so we know that He did it a lot. He said that we would do the works that He did ([John 14:12](#)), so we should lay hands on the sick and see them recover as well, as He explicitly promised ([Mark 16:18](#)).

Laying hands on the sick is not difficult. Don't make it hard! You find a sick person and lay your hands on him in the name of Jesus, and Jesus, in response to His name being legally used in this manner, heals the person. You don't have to "feel" as if it works. You don't have to "feel" power on the inside of you flowing into the person. (You might and you might not.) What matters is not what you or the other person feels, but that you are following Jesus' instructions for dealing with sick people, and that Jesus acts when you invoke His name on the earth.

Jesus did not say, "They will lay hands on the sick, and nothing will happen," so that should not be your expectation! Don't let the devil talk you out of doing it for fear that you will look silly when nothing happens.

Two people's faith is involved here – your faith and the sick person's faith. That is why you probably don't want to just waltz in and lay hands on him. Faith comes by hearing God's Word ([Romans 10:17](#)). If the other person has no idea what's going on, he isn't in much of a condition to hook up with you. If you have the time, you may not even want to lay hands on him at all, preferring to instruct the person about healing and leaving the actual laying on of hands for a future visit when the person has had a chance to understand what you want to do.

What do you say while you're laying hands on a sick person? Let me tell you a few things not to say. "Oh God, please heal him!" "Touch him, Lord!" "God, in your mercy, please take away this disease." "Lord, you KNOW how much he's hurting. Do something!" I've heard enough of this junk to last a lifetime. When you lay hands on a sick person, you are not asking or begging God to do anything. You are following a Bible ordinance and you have a right to expect God to honor it without having to badger Him or plead with Him. Whiny, pleady prayers done in many churches actually prove that there is no faith involved in the process and it's no wonder that nothing happens. These signs follow them that believe, not them that doubt or whine.

Probably the best approach is to speak to the condition in the name of Jesus and command it to leave. We use the term “praying for the sick,” in the church world, but you’ll have to change your thinking if you want to see results. You are not praying for the sick person. (You might be praying OVER the sick person, but there is a big difference!) You are commanding the disease to go by the authority you have in Christ. If you want to throw in a few prayers for the person while you’re at it, that’s fine, but the bottom line is that you are exercising Christ’s authority in the earth. You are doing the work in His name. Jesus did not pray for the sick. Why should you do it differently than the Person whose name you’re using? That’s right, Jesus did not pray for the sick. He was anointed to heal the sick and He healed them. You can’t find any place when He stopped and “prayed for” the person and did any of the things that are common today among church people. Jesus believed that He was anointed to do what He did and He acted on that fact. He has in turn anointed you to do His works. It’s now up to you to believe that you are anointed to do those works and to act on that fact.

Ministering to the Sick

It amazes me that the primary way we think we should minister to the sick is to pray for their healing in their absence, whether they know anything about it or not. There is no reason that healing, the physical side of salvation, should be ministered in any different way than the spiritual side of salvation.

If we ministered the new birth the way we typically “minister” healing, we would gather people around in a service to pray that the new birth would fall on Mr. X. We would pray that God would make Mr. X a new creation in Christ right there where he is (probably at the strip club; that is how he got the name Mr. X). We would “claim” his salvation “by faith” for him. Would this work? NO!!!

What would you pray for Mr. X? Scripturally, you would pray that he would see the light of the glorious gospel. You would pray for laborers to go into the harvest and tell Mr. X how to be saved. Someone would share the gospel with Mr. X, faith would arise in his heart, and he would receive something that was already bought for him through his own faith.

It makes sense that if you want someone to be healed, you would pray that laborers would go into the harvest to share the good news of healing with him. You would consider going yourself. If the gospel is not preached to the sick person, there will be no basis for faith. Even if the healing anointing “falls” on the person, he won’t know what it is or how to cooperate with it. He will probably lose whatever he gets in short order. The sick person needs to hear the good news about healing before he can have a basis for faith. If he has no basis for faith, he cannot pray in agreement with you for his healing. God may show him mercy, but to stay healed, the man needs to be able to stand on the Bible on his own.

Probably the #1 difficult type of prayer request I have received in my experience has been people wanting prayer for Aunt Glarda in Montana who is sick and has never heard the gospel. The requester wants healing to fall out of the sky so that Aunt Glarda will be instantly healed. That isn’t usually how it works! If I could make that work, I would. Usually, I ask if anyone is going to share the gospel with Aunt Glarda, and in almost every case, no one is going to even attempt to tell her about Jesus, let alone divine healing. (Aunt Glarda is a mean old bat and no one wants to talk to her about anything. So everyone hopes there will be a way to get her healed without actually talking to her.) Then I encourage the person to share the gospel with Aunt Glarda or find someone else who can do so. Many times, when people find out that boldness and some time commitment may be involved, they back off, because they wanted a quick fix with no effort on their part. Ministry involves sacrifice and love, not just faith and power!

Then someone will say, “Well, we can pray the prayer of agreement here for Aunt Glarda. Let’s agree for her healing now!” If you can make that work, please follow it up with a prayer of agreement for Aunt Glarda to get saved without anyone talking to her. Good luck. The prayer of agreement in ministry situations is great – as long as the person with the need is one of the people in agreement! Otherwise, don’t count on any results. Aunt Glarda might not want to be healed. She might be afraid she’d have nothing to complain about, and she might hate the idea that she might have to actually work instead of collecting disability payments if she is healed. You won’t do healing ministry too long before you start to encounter those types of people! If they don’t want to get healed, there is literally nothing you can do for them until they have a change of heart on the matter. I remember refusing to pray for a man who asked if I would pray that he’d be healed enough to not be in pain but not healed enough to lose his disability check. (Yes, someone really did ask that. And I really did refuse, and you should too in a case like that!)

Since we’re on that subject, there is a saying that people don’t care how much you know until they know how much you care. Ministering to a seriously ill person may involve some serious time commitment and no small amount of patience, since people usually don’t “get it” the first time around. If their head is cloudy from drugs, it’s even more of a challenge. If you simply come in and blast away with your Scripture shotgun, the person may reject your message because he feels that you are just there to preach Bible verses at him. Jesus was moved with compassion, and unless you demonstrate the compassion of God as well as His power, the person may not want to hear from you at all.

You may not be there to discuss the weather or what sports teams are winning, but you may have to engage in some small talk before the person is comfortable with you. You need to prove that you care, and that you are not just looking for a great look-how-God-used-me-glory-to-me testimony on Sunday morning. You will turn people off if you get preachy. It will not help to simply tell the person how sorry you feel for him, but it is not wrong to show sympathy for his condition. You don’t have to encourage self-pity, but you can let the person know that you understand that his situation is difficult for him. Of course, you don’t have to listen to senseless rambling all night, either, as some people’s mouths don’t seem to be equipped with “off” buttons.

Beware of anything smacking of a critical attitude. No one will want to listen to you if you come across as saying, “Healing is yours in Christ – why can’t you get that through your head, stupid?” You probably didn’t get it the first time, either. Also remember that drugs can mess up people’s minds and make it harder for them to understand what you are saying, although the Holy Spirit can and does break through that at times. We have seen cases where someone seemed “fogged in” until his spirit man kicked in, and suddenly the person was able to talk about the things of God with us.

Don’t give up. The person may suddenly get a revelation of what you’re talking about just as you’re ready to give up in exasperation. If the person is open to listen to you, keep planting the Word in him. If he doesn’t want to hear any more, you are out of line trying to force anything on him. As discussed in one of questions in the Questions section, some people just decide to die and there is absolutely nothing you can do about it once they make up their minds that they want to go.

I think the biggest thing people need to know is that it is definitely God's will for them to be well. So many people think that God is punishing them or teaching them something, and people have to have their minds renewed to the truth before they will be able to receive anything. It doesn't take much to prove this point. You can point to the miracles in Jesus' ministry and then show that Jesus is the same today ([Hebrews 13:8](#)). You can show that Jesus healed those who were oppressed by the devil ([Acts 10:38](#)). As long as the person thinks that sickness might be a good thing after all, he is in no condition to receive healing. There is no basis for faith until you know what God wants to do. Otherwise, your prayer is mere wishful thinking and hoping, not faith.

You can point out that Jesus took our sicknesses and pains as punishment for our sins ([Isaiah 53:4](#)). It is probably better to just say that than to open to Isaiah and whip out your laptop computer, open this book, and prove that the Hebrew word used for *griefs* in the King James Version of [Isaiah 53:4](#) means sicknesses elsewhere in the Old Testament.

You can point out that sicknesses were part of the curse of the Law ([Deuteronomy 28:61](#)), and Jesus has redeemed us from them ([Galatians 3:13](#)). You can show that disease is a penalty for sin, and we are redeemed from sin by the blood of Jesus. Stress that Jesus bore our punishment, including sickness, in our place. He took a physical beating to redeem us from having to bear physical punishment for our sins.

If you can, give the sick person some good literature about healing. The person isn't going to get well watching people run a ball up and down a field between beer commercials. He needs the seed of the Word to be planted in his heart to produce a harvest of healing.

You can turn to [Mark 16:17-18](#) and tell how Jesus' followers can lay hands on the sick for their recovery, and offer to do so. I would suggest that you wait until after you have shared the Word before doing this. This gives the person an opportunity to hook up with you in faith. If you will have multiple opportunities to see the person, you might not want to pray at all the first few times unless he says that he is ready. The best way to minister healing is to minister the Word so that faith can arise in the sick person's heart. As much as you might want to, you cannot permanently receive a healing for someone else. They may get supernatural relief as a result of your prayers, but unless the person is able to stand in faith on his own, the devil may try to swipe his healing from him.

I'm not saying not to pray; the person may be very encouraged by how God answers your prayer. However, you must be prepared to help the person stand on his own two feet, spiritually speaking. What good will you do if you get a hundred people healed when you pray, and they all get sick again? If anything, they can be very hard to reach next time. Ministering to the sick is not a hit-and-run affair. It will require time and patience on your part. Are you willing to spend the time to help the other person understand what you understand?

A really good way to hook up with someone who does not like Bible verses is to share your own testimony of healing. The best kind of testimony is how you believed you received when you prayed and got healed, because the other person is able to do the same thing. If you just share about being healed through the gifts of the Spirit in a church service, a person who is not in good shape to go to a church service may not be able to see himself in your shoes, receiving healing the way that you did. And there is no guarantee that anyone in particular will receive healing through special manifestations of the Holy Spirit.

Faith comes from hearing the Word, not from testimonies, but I have found that I can mix the Word with my testimony. I explain that I believed what [Mark 11:24](#) says. (I don't usually cite the reference; I just say that Jesus said that.) I have been amazed at how quickly some people have latched on to this and "gotten it" themselves after I shared how I got healed.

Don't allow yourself to consider yourself a success or a failure based on what happens, or think that you must keep going back endlessly until the person is healed because you are solely responsible for seeing that person healed. You'll know in your heart when the effort is paying dividends and when it isn't. Sometimes you can be disappointed to learn that really deep down, the person just wants to go be with Jesus. That's legitimate; people can choose that, and it doesn't mean that you failed.

Finally, ministering healing is a great way to find out how much you really believe in your heart, and how much is just head knowledge to you. When the sick person starts asking you questions about healing, you'll find out in a hurry what you really believe!

Boldness to Minister Healing

The bolder you are about healing, the better results you will get, for multiple reasons. I am not talking about a boldness that you work up, though – I’m talking about a Holy Spirit-given boldness that you can pray for.

When the apostles were first persecuted, they did not pray for more anointing (whether a double portion, triple portion, or whatever). They realized that they didn’t need more anointing – they needed more boldness, and so they prayed for boldness. God honored this prayer and they went out boldly proclaiming the Word. God did signs and wonders through them as they did this ([Acts 4:29-33](#)).

The first reason boldness is important is that it will stop you for shying away from presenting the fullness of the gospel, which includes healing, in the first place. This was the primary issue above. They were being threatened and ordered to cease teaching in the name of Jesus ([Acts 4:18](#)). It would be a “natural” fleshly reaction to say, “This is getting very uncomfortable. Our freedom and maybe even our lives are at risk because we’re doing this. Maybe we should adopt a more subtle approach and spare ourselves the risk and aggravation.” But if they had yielded to that mindset of compromise, the signs and wonders would never have happened and the gospel would have been hindered. We need this kind of boldness that we will present Christ in His fullness no matter what men say or do and no matter what the cost. I’ve been fortunate to only have a small number of instances where I was threatened for preaching the gospel, and I’m glad that I never backed down. In my case, no one ever made good on a threat. Satan just wanted to shoo me away with cheap words. Not many people REALLY want to risk prison time by making good on a threat, and they might not realize that they can go to jail for “criminal threatening” even if they don’t make good on their threats. (You can inform them of this!) My mindset was that if I ever DID get beaten for sharing the gospel, I wouldn’t be the first, and my life is not my own anyway. I wouldn’t let it stop me. I had a friend who was beaten multiple times for sharing the gospel, and he kept going back out there anyway. I’ve been where drug pushers and pimps hung out, but they are sinners in need of Jesus like so many other people. You’d be surprised – some of them can be more polite to you than some church people. You have what they need, and deep down they know it. I even preached one tent meeting in an area where the assassins whom the drug pushers hire live, but I did not get assassinated. God can really use people who realize that their lives are not their own; they’re crucified with Christ and they only live to please Him now, no matter what the cost. This kind of boldness is essential so that Satan does not hinder your efforts with his cheap threats.

The second reason boldness is important is that it lets people know that you really believe in what you’re doing. It will inspire confidence in your hearers. If you act like you’re not really sure that the name of Jesus really works against diseases, other people will be unsure too! Just remember that we are talking about Holy Spirit boldness, not a boldness you work up in the natural as any public speaker might try to do. The Word does not say, “And the disciples really tried extra hard to be bold after they were threatened.” They were strong in the Lord, not in themselves. People recognized their unusual boldness.

The third reason boldness is important comes into play if you are one of the people that God uses in gifts of healings, working of miracles and the gift of faith. Not everyone has a special anointing in these areas, but if you do, be bold to let people know that God uses you this way. I remember one faith teacher who made a point every time he did a healing service to talk about the special anointing Jesus had given him to heal the sick. I can understand why the Lord told him to share that everywhere he went. It let people know that God used him that way so that people could expect to receive from that anointing.

I have found in practice myself that when I'm dealing with someone who knows little or nothing about divine healing, it is helpful to let that person know that God uses me along these lines. That will help them expect something when I lay hands on them. Now if God hasn't given you a ministry along these lines, don't fake a claim that He does just to get someone excited! You might give the most accurate prophecies around but never flow in the "power gifts" and that's fine. God wants to use EVERYONE in some manner or another in the gifts of the Spirit ([1 Corinthians 12:7](#)), but He does not use everyone the same way. But if He uses you along the lines of healing, I think you SHOULD let people know that. The gift God put in me is for other people's benefit anyway, not for my own benefit!

Some people shy away from saying anything about their giftings because they fear that it will attract glory and attention to themselves and away from Jesus, but that is an unfounded fear. It is the Holy Spirit who graces you a certain way, and acting like you're hiding His giftings is false humility. Remember that Peter said, "Look on us" ([Acts 3:4](#)) instead of "Look only to Jesus; only He can help you!" The latter might sound more "humble" but it does not deny Jesus glory to let people know that He uses you in a special way to lay hands on the sick. Remember that people glorified God who had given such power to men ([Luke 5:17-26](#)). If they would do that then, they would do it today. I have yet to have anyone try to worship me because I laid hands on a sick person and he was healed. I did have one experience where they were looking to me as if it were my power, and I had to make it clear that it was Jesus' power flowing through me. The apostles did have an encounter like that once, but they dealt with it and people didn't sacrifice to them after all.

Whether or not you ever “feel bold” is beside the point – you need to trust in the Holy Spirit’s boldness. You do not have to “feel bold” to BE bold! I had issues with shyness and felt like I was the last person God should ever send out on the street in front of strangers. Yet He told me to write, print and hand out original gospel tracts in Knox County and Lincoln County, Maine when I lived there. I figured that only a few people would take any, but after a few hundred people took them, I realized that I was mistaken about that. But I was still shy and felt uncomfortable about approaching strangers with the gospel even after that. Well, before I left Maine, I had personally handed out more tracts in those two counties than the combined populations of those counties! (I handed out over 84,000 tracts and the combined population of those counties was less than 75,000. And that was all hand-to-hand deliveries, not any of those annoying cheap practices of leaving them as litter in bathrooms and stuck in people’s windshield wipers.) And you know what? Even after all that, I STILL find it personally uncomfortable to approach strangers with the gospel! I suppose I’m not quite as uncomfortable as I was at first, but I never got to the point where I felt it was “natural” for me. I could never trust in my own boldness. But I can tell you, there was a Holy Spirit boldness that would come on me once I got out there! People were saved and several suicides were prevented because I was willing to put my own discomfort on the shelf. I realized that a little temporary discomfort for my flesh could spare others eternal discomfort. It was easier to go out when I had that perspective. Even if I didn’t feel bold, I had a “track record” going with the Lord and I knew that He would supply the needed boldness once I got out there and needed it.

Because boldness is so important, it is important to know how to become bolder. There are four main ways.

First, it is Biblical to pray for boldness. If the disciples could pray for boldness, so can you. And you should! I do. Pray that a Holy Spirit boldness will come upon you. Then don’t be surprised when it does, sometimes when you least expect it.

Second, spend time thinking about what the Word says. The more of the Word that you have in you, the more certain you will be that Jesus offers healing freely to everyone and that you have authority over disease in His name. You can’t minister boldly if you are theologically unsettled on the issue of divine healing. When you are SURE about what the Word says about healing, you will be much bolder about it!

Third, get out and ACT on the Word! Don’t wait for “feelings” of boldness, which might never come before you act. The more you lay hands on the sick, the more natural it will become for you. My knees were shaking (and probably the rest of me too) the first time I offered to lay hands on a sick sinner. But now it’s easier because I’ve gotten used to it. The more you go out and use the authority that Jesus has given you as a believer, the easier it gets. If it’s tough at first, don’t quit. I became a concert-grade pianist and gave my own recitals as well as soloing with a symphony orchestra twice. But I didn’t get there the first time I sat down to play the piano! I had a natural gift for it that I know was from God, but 12 years of lessons and practice definitely helped me get to the point where eventually people were willing to buy tickets to listen to me play classical music for an hour in a rented auditorium. The more I played and practiced, the easier it got. Laying hands on the sick is like that too – the more you do it, the easier it gets.

Fourth, believe and act on [Proverbs 28:1](#) – because you're the righteous, you should be bold as a lion!

See also:

[YOU Can Do Miracles](#)

Speaking to Mountains, Trees, and Diseases

You can speak to a mountain and command it to be removed. You can speak to a tree and command it to be removed. You can speak to a disease in your body and command it to be removed.

Jesus said explicitly in [Mark 11:23-24](#), [Matthew 17:20](#) and [Matthew 21:18-22](#) that you can speak to a mountain in faith and it will be cast into the sea. Of course, there is little practical value in speaking to a literal mountain. These days, some lawyer would probably file a class-action lawsuit against you on behalf of the owners of coastal property and boats that were destroyed when the mountain crashed into the sea. Jesus was showing what power faith-filled words have – power that literally could throw an entire mountain into the sea. There is no point in trying to water down what Jesus said. It's nothing in comparison to what God did, anyway. He spoke and all the mountains and everything else came into existence in the first place. When you have heaven backing your words, everything is possible.

However, at this writing I've had one practical application of this. There was a "mountain" of clouds named Bonnie that was headed to make a direct hit on the Caribbean island where I was doing a series of healing services. It was still a tropical storm at that time, though it became a major hurricane later. I was quite upset by the forecast and the warnings from the U.S. Hurricane Center in Miami that everyone should stay home and hunker down because widespread damage was predicted. How could God have moved me to do those services on those particular dates on that particular island, only to have the last services wiped out by a storm? I told God that He had to do something about it. He told me, "No, YOU have to do something about it." I thought, "Yes, I'm a faith preacher, I'm supposed to know that." So I spoke to Bonnie and commanded it to go out to sea and miss that island as well as the next one up in the chain. I still have a tracking chart somewhere showing a strange sudden right-angle change of course as Bonnie was heading my way, then another right-angle change where it proceeded in the original direction after missing the island I was on and the other one that I named. Bonnie lied over the ocean and never came ashore. Thus, I had commanded a "mountain" (of clouds) to be cast into the sea, or at least in this case, to be cast out to sea. The "fun" part was that I told everyone in the next service that the storm was NOT going to hit and the meetings were NOT going to be canceled (they weren't), BEFORE there was any evidence that the storm had changed course and the Hurricane Center could change its forecast! When you have the spirit of faith, you believe and therefore you speak ([2 Corinthians 4:13](#)). Anyone could make up something after the fact, but it was interesting publicly contradicting what forecasters in Miami were predicting before there was any known course change.

I knew I was "on assignment" on that island for that particular time, so that storm had to go. However, I have never told any storm to go elsewhere since then, as I've never had the direct "mandate" from God at stake like that. However, if I ever had a tornado coming at my house, I would definitely speak to it. I have a friend who DID have a tornado head straight for his house. He commanded it to go back up in the name of Jesus and it did. He doesn't go around moving tornadoes all the time, either, but he's a tither (as I am) and the devourer is rebuked for his sake, so that storm had no business trying to devour his house.

Jesus said explicitly in [Luke 17:5-6](#) and [Matthew 21:18-22](#) that you can speak to a tree. Jesus did so Himself and the disciples saw the results of Jesus' faith-filled words spoken to an object. While Jesus mentioned only a mountain in Mark's gospel, the conversation was triggered by what Jesus had said to a fig tree and the later visible results.

I have yet to have an actual need to speak to a tree in my experience, but it is nice to know that if a tree were falling or coming at me for some reason in a storm, I could speak to it and change its course.

Don't freak out because Jesus said that you can speak to objects that are not sentient beings. He said you can and He demonstrated it. It's futile to argue with the Son of God about something. He spoke to the wind and waves, and they obeyed Him. Wind and waves don't have ears to hear you any more than trees and mountains do. (I've heard of mountaineers, but they're something different.) Yet Jesus spoke to such things and got results! You don't have to understand how it can work; you just have to believe it!

If you can speak to a mountain and you can speak to a tree, you can speak to disease in your body or someone else's body. This is of far more practical use than in telling a sycamine tree to be uprooted and cast into the sea, especially in many locations where you might expose and twist underground cables and get in trouble with the local Dig Safe people as well as with the local fishermen near where it lands. If you can command a great big lump of rock and earth to be gone, it's a far smaller thing to command a lump of cancer to be gone. If you can command a tree to be yanked up by its roots and removed, it's a far smaller thing to command arthritis to be yanked up by its roots and removed.

I've had a LOT of cases where I spoke to a disease and it left. That is usually how I see people get healed, though I'm also usually laying hands on them as well when I do it. At this point, I've lost count of "stage four" cancer cases that I've seen healed by taking authority over the cancer in the name of Jesus. It is helpful to remember that death and life are in the power of the tongue ([Proverbs 18:21](#)) because sometimes you will need to speak death to cancer and other diseases just as Jesus spoke death to the fig tree.

It should follow from the statements that Jesus made that you can speak to diseases just as you would speak to mountains or trees. In fact, Jesus demonstrated this fact explicitly. He rebuked the fever in Peter's mother-in-law in [Luke 4:38-39](#). In [Mark 7:32-37](#), Jesus spoke to a deaf ear and commanded it to be opened, and it was. This is not the only way to minister to a sick person; you can simply lay hands on the person in obedience to [Mark 16:15-18](#). Even when you do this, you should do so with the understanding that you are exercising your authority over the sickness that is in the person's body.

The fact that you have the right to speak to diseases is a neglected key to ministering to the sick. It is right to pray for the sick inasmuch as we should pray that the sick get a revelation of God's healing covenant. However, it is not right to "pray for the sick" if that means that we should ask God to heal the sick. No one in the New Testament ever asked God to heal a sick person! Instead, Jesus and His followers took authority over sickness and taught the truth about healing. Instead of "praying for the sick" in the modern sense, they preached the gospel (which includes healing) and healed the sick in the name of Jesus. (Paul prayed before he laid his hands on Publius, but Luke did not say that Paul prayed for Publius's healing in [Acts 28:8-9](#).) You will see better results when you quit "praying for the sick" and start speaking to sickness, exercising your authority over it in the name of Jesus. Don't ask God to do something that He has already delegated authority to you to do. The key is the realization that God has put the ball in your court, so to speak, by giving you that delegated authority.

Take authority over that disease that is in your body. Don't ask God to heal you because you are out of agreement with His Word if you do that. God says that you were healed by the stripes of Jesus ([1 Peter 2:24](#)). Agree with that instead and thank God for it. Command disease to leave your body in the name of Jesus. Remember that Jesus backs His name when you use it. When you ask anything in His name, He will do it. Similarly, when you command a disease to leave your body in the name of Jesus, Jesus Himself personally backs His name and Jesus Himself forces the disease out and heals your body.

When it comes to other peoples' bodies, you need their consent and cooperation. If the person is an unbeliever or a young Christian, he must at least allow you to speak to his body and his condition in the name of Jesus. You should explain what you are doing first, of course, so that the other person can agree to the best of his ability. Also, if you don't explain yourself, the person may misinterpret you if you say "I command you to die in the name of Jesus!" or "I command you to leave in the name of Jesus, you foul thing!" With more mature believers, you are really praying the prayer of agreement together with them, uniting your faith against the disease as you speak to it.

Jesus said something that will help give you confidence when you speak to mountains, trees and diseases. He said, "Have faith in God" (Mark 11:22). Your confidence is NOT in your own "spiritual power" to relocate something. Your trust should be in God's faithfulness to back your words because you're speaking in accordance with His word and His will. (If you're not sure that what you want to speak is God's will, you need to take a step back and find out from Scripture if you have the right to speak it before you start speaking. Otherwise you will have no confidence that what you say will come to pass, and you won't really believe it in your heart.) Speaking is the easy part, and that's all you have to do. God will back your words. You are to have faith that He will do it. God set up everything with HIS words, and now you have a lot of control over your destiny with YOUR words. God gave YOU the authority to shape your destiny with your words. He will honor your right to do it.

This doesn't mean that you can control the actions of others or that you can stop all unforeseen storms from popping up in your life. Life sometimes throws curveballs. You're not living in a Christmas romance movie where everything is predictable from start to finish. (By happenstance, an attractive girl meets an attractive boy who has a lot of money. At first they do not hit it off. Then circumstances cause them to have to be together and they discover that they misunderstood each other at first and they really like each other a lot. Then a disagreement pops up that looks like it will surely scotch their relationship. Another suitor gets involved in the situation, who is probably the person that one of them was engaged to but not married to at the beginning of the movie. Now things really look hopeless. The other one sees this situation and gets very discouraged, but a friend says the line that is the hallmark of such movies, "It's Christmas, so anything is possible." At the last minute, the other suitor's unsuitability is unmasked and the two get together for keeps just in time for Christmas. While I realize that I might have just given away the plot to the next four dozen Christmas romance movies you'll watch, I hope you realize that real life doesn't go that predictably.)

You can't always control what happens to you, but you can control how you respond. If you continue to speak in agreement with God's Word, He will bring you out the other side of your trial. Look at Paul's life. If anyone had constant, horrible trials, he did. Many were the afflictions of Paul, but the Lord delivered him from them all! He will deliver you just as much if you'll trust Him.

Proverbs 12:6:

The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

You need to understand that MAN, not GOD, has authority over the earth ([Genesis 1:26-28](#), [Psalm 115:16](#)). God has given us more latitude than most people realize. Satan, who has no real spiritual power over you, wants to get you to speak HIS thoughts so that you can reap HIS results. You have the legal right, though not the moral right, to speak words of unbelief and have them come to pass. Satan has the right to enforce negative words that come out of your mouth. If you say, "I just know I'm going to die young," you're authorizing it to happen. It won't be God making you die young, but it will still happen if you say it with your mouth and believe it with your heart.

God's angels get involved with your situation when you speak God's Word ([Psalm 103:20](#)). All of heaven will back you. But if you just sit there passively in the midst of a trial and don't say anything, life will just run you over like a steamroller. If anything in your life is going contrary to God's Word, you need to speak to that situation in the name of Jesus and move that mountain!

Too often someone will say, "I'm just trusting in the Lord." But no one will move a mountain, tree or disease just by saying that he trusts God. You need to speak TO that mountain, tree or disease and MOVE it!

See also:

[Does Mark 11:23 Work for Unbelievers?](#)

Healing and Personal Perfection

[2 Chronicles 30:18-20](#)

While it is important to live a life consecrated to God and to His service, healing is not just a matter of works. You can forfeit healing by resisting God's working in your life by deliberately clinging to known sin, as explained in the section [Mistake: Disobedience](#). However, you do not have to live in sinless perfection for God to heal you. God is more interested in your heart than He is in finer points of the Law. Jesus made this clear to the Pharisees, whose hearts were corrupt even though they scrupulously tithed on the herbs in their gardens ([Matthew 23:23](#)). God desires mercy more than He desires sacrifice, as Jesus taught ([Matthew 9:13](#) and [Matthew 12:7](#), quoting [Hosea 6:6](#)).

We see this even under the Law in the passage above. The people had not kept the Passover (symbolic of Christ) for a long time. King Hezekiah decreed that the Passover should be re-instituted, but it was on short notice. The people did not have time to get themselves ready and did not really understand this ordinance, not having done it before. Thus, some of the people partook of the Passover contrary to the requirements of the Law. This was done in ignorance, not in an attempt to defy God.

Look what God did. Hezekiah prayed that the Lord would pardon those who "prepared their hearts to seek God" even though they were not cleansed properly. God did, and He healed the people who partook of this symbol of Jesus Christ. God looked at the hearts of them that sought Him, and overlooked the minor technical violations of cleansing rituals. (You can read the account in the passage at the beginning of this discussion.)

If God could overlook sins when people's hearts were right toward Him under the Old Covenant, surely He can do so under our new and better covenant. "For the law was given by Moses, but grace and truth came by Jesus Christ" – John 1:17. We are under grace and truth today. We are not under the Law of Moses.

Technically, the lepers and the woman with the issue of blood who came to Jesus could have been stoned to death for going out in public contrary to the Law of Moses. However, Jesus did not pick up any rocks but instead healed these people. He looked past the legal violations and saw their faith.

God does not condone sin, but He is not a nitpicker, either. God was able to use Peter despite his faults, which are documented for all to see. Peter wasn't perfect, but he sought God and God honored him for it. The same can certainly be said about King David. God has used men in healing ministry who were proud, alcoholic, short-tempered, jealous, vindictive, greedy, and more. Although many were judged eventually because they would not judge themselves, God still did mighty miracles through them for a season. They weren't perfect; but they were available.

The devil is a legalistic nitpicker. He's the kind who would walk out through a front door at a superstore that has a sign, "Do Not Enter" and say that he was OK because he was exiting, not entering. (This would be after he informed the cashier that "20 items or less" is grammatically incorrect and should be "20 items or fewer.") He will always find something to accuse you of, hence his title, "The Accuser of the Brethren" ([Revelation 12:10](#)). That's why the cross nullified his nitpicking by providing complete forgiveness for you ([Ephesians 1:7](#) and many other verses), leaving nothing left that he can legally "get" you for.

If your idea of God is that He searches the Bible looking for technical violations in your life, you don't know Him very well. God loves you and is for you ([Romans 8:31](#)). He wants you to enjoy His blessings. He expects consecration, but He will overlook your current imperfections if you are seeking Him. You don't need to be perfect to get healed. If you had to have all the sin out of your life before you could get healed, nobody on earth would ever get healed! Yet a LOT of people got healed in the Bible, imperfections and all!

Healing and Correct Doctrine

God does not require doctrinal perfection from you before you can be healed any more than He requires moral perfection before you can be healed. If God waited until we all had 100% correct doctrine, nobody would ever get healed. So people with differing views on a number of difficult theological issues can still be healed no matter which side they stand on. To be healed, the only part of doctrine that you need a decent grasp on is the fact that Jesus paid the price for you to be healed, and that it's based 100% on God's grace and not on your worldly track record.

Do you believe in eternal security ("Once saved, always saved?") You can be healed either way as long as you recognize Jesus as your Healer.

Do you believe that Jesus went to hell between the cross and the resurrection? That debate has been around since the early days of the church, yet people can receive healing if they cite the Apostles' Creed with or without the "He descended into hell" part as long as they believe that God really does heal ALL their diseases.

Do you know which "spirits in prison" Jesus preached to and when He did it? Even if not, you can be healed and set free from the physical prison of sickness as long as you believe that Jesus' will for healing is always YES and AMEN as it was when He walked the earth.

Do you believe that there will be a rapture of the church before a 7-year tribulation, in the middle of it, at the end of it, or that there is some other arrangement? You can still receive your healing BEFORE the rapture, whenever it is, as long as you believe that Jesus redeemed you from the curse of the law, which includes every sickness there is.

Do you believe that Jesus died spiritually when He "became sin" for us and had to be born again? You can be healed no matter which way you believe on that issue as long as you believe that you're healed by Jesus' stripes.

Do you believe that every church must have an apostle over it? You can be healed either way as long as you believe that you have authority over all the works of the devil, including sickness.

Do you believe that [Mark 11:22](#) says to have faith in God or to have the God-kind of faith? As long as you exercise faith to be healed, you can be healed either way.

Do you believe that [1 John 1:9](#) really teaches that you have to confess individual sins before you receive forgiveness for them? You can be healed either way as long as you confess Jesus as your Healer.

Do you believe that we have to engage in the type of "spiritual warfare" where we "tear down" principalities over cities? You can be healed in ANY city with ANY principality over it as long as you believe and act on the Word of God.

I have my own convictions on some issues like these, and I haven't been shy about expressing them in this book. (You can always write your own book and state your side of things if you think I'm wrong.) But if you disagree with me on any of these issues, it doesn't make either of us an infidel or a preacher of "another gospel." There are plenty of strong, mature Christians who stand on opposite sides of these issues. I will also say that if I am preaching in a church and I know that the pastor stands on the opposite side of the fence on one of these issues, I won't touch it with a ten-foot pole in that pulpit, as I am here to try to educate the Body of Christ, not to cause division in local churches. In fact, there are some topics above that I'd just avoid anyway in church services unless I knew for sure in advance where the pastor stood. I can and do preach divine healing in places where we would disagree on some subjects, and I had preachers in when I was a pastor who didn't agree with me on some subjects. The important thing is that we agreed on divine healing. (If a pastor insists on taking an "if it be thy will" approach to healing, that pastor and I would not be a good match as far as doing meetings.) If a pastor and a visiting minister had to agree on everything, no visiting ministers would ever preach anywhere! Of course, if you put on your own meetings, you can say what you like, but you'll also have to pay for the venue.

While these issues are fascinating to study out, knowing the right position to take on them is not a prerequisite for divine healing. I know that opponents of divine healing make a fuss about some of these issues and leave the impression that if you don't take their side on a particular issue, you must be a heretic and your healing doctrine must be false as well. But that isn't the case. You can be wrong about one thing and right about another.

Healing and Dead Works

Part of the foundational doctrine of Christ is repentance from dead works. (So if your church doesn't preach repentance, it's failed to preach 1 of out 6 of the basic doctrines of Christ found in [Hebrews 6:1-2](#).) While sins like lying, fornication and worrying are dead works, I believe that there is a whole class of "religious dead works" that should be included in "dead works." These are human efforts to achieve what only Christ could pay for.

Let's take a look at some of them and see if you're involved with any of them!

Bargaining with God to Get Healed

"God, if you'll just heal me (my spouse, my child, etc.), I promise you that I will do this, that and the other thing for you!"

You don't have to bargain with God. Instead, you should be receiving a bargain from God. He offers you healing for free because it was prepaid by His Son when He suffered in your place.

Besides, you're showing your carnality if you promise God that you'll be more consecrated to Him only after He does something for you. Why not be more consecrated RIGHT NOW? If you won't be more consecrated RIGHT NOW, don't kid yourself into thinking that you will be more consecrated LATER! It may or may not be true that there are no atheists in foxholes, but "foxhole faith" is notorious for disappearing in a puff of smoke after God delivers someone. I've seen tragic cases where people were "gung ho" for God when they needed to be healed of an incurable disease, then after they came and actually received their healing, they backslid and went back to what they were doing before, sometimes not even bothering to come back and glorify God for their miracle, as was the case with 9 out of 10 lepers that Jesus ministered to on one occasion ([Luke 17:12-19](#)).

A former friend was "all out" for Jesus when he was believing God to buy a house for the first time in his life. Once he got his house, he became a troublemaker at church, backslid and ended up losing his house. So beware – if you are using God as a means to an end, you need to repent now. God should BE your end, not the means to something you want more than you want Him.

Prayers and Novenas to Deceased Saints to Get Healed

Attempting to pray to or with deceased saints is a total waste of time. The denomination that is most known for this attempts to justify the practice based on the idea that “the whole family in heaven and earth” in [Ephesians 3:15](#) can pray for one another. They miss the point that in order to have someone agree with you in prayer legally, he has to be on the earth ([Matthew 18:18-20](#))! Thus, novenas (praying for the same thing nine days in a row – in other words, vain repetitions that Jesus warned against – by enlisting the help of a deceased saint) are a total waste of time. This turns into what is essentially a version of Greek mythology where instead of numerous “gods” you have numerous “patron saints” in charge of different things on the earth. For example, if you were lacking finances, you might go to a night meeting held in your church building and pray to the patron saint of Bingo. Okay, I’m being a TINY bit facetious. There is no patron saint of Bingo. So you would have to appeal to Saint Cayetano, the patron saint of gamblers, unless you do it too much, in which case Saint Bernadine, the patron saint of compulsive gamblers would have to help you with the mess Saint Cayetano got you into because Saint Christopher, the patron saint of luck, was having an off-day. Maybe instead of gambling you should get into the business of selling playing cards, as there are THREE official patron saints of playing card manufacturers – Balthasar, Caspar and Melchior. I’m not making these examples up! Some people out there actually believe this stuff! You can go onto the Internet and find official information about these “patron saints” from the folks who DO make this stuff up and then teach it to the gullible.

If you want to actually receive something, receive it from the Lord directly without the involvement of any deceased saint by faith when you pray ONCE.

Other Repetitive Prayers

Don’t be like the heathen and think that God will hear you if you pray for something 100 times. Doing so is in bad taste because it insinuates that either God didn’t pay attention to you the first 99 times, or He didn’t care the first 99 times. If you don’t pray in faith, God could hear your prayer 9,999 times and not answer it, but He’ll answer it the first time you pray in faith. Once you’ve received your healing by faith, there is no need to pray to receive it even a second time – just thank God for what you’ve already received whether you feel better yet or not! That’s what real faith does.

Sacrifices and Good Deeds to Get Healed

Any attempt to BUY something that’s free is an insult to grace. Giving a special offering, doing extra Christian labor, giving away something you like, etc., is an affront to the good news that Jesus WAS the sacrifice that was needed to provide what you need. You don’t have to pay for something that Jesus already paid for. Just receive it!

Fasting to Get Healed

Fasting done properly is an excellent way to keep your flesh under and get more in tune spiritually. But fasting because you want something is anti-faith. Fasting to make God feel sorry for you is a waste of time. He already has COMPASSION on you, which is far better than just feeling sorry for you because His compassion moved Him to send Jesus to purchase your healing. Fasting as a form of protest because God hasn't done something yet is merely a hunger strike that God will ignore. Fasting to prove your consecration is useless because you don't get healed because of your consecration, but rather by Jesus' consecration to let God's will be done when He suffered physically for your sins to buy your healing.

Hop on It!

One lesson I've learned the hard way at times is that the first symptom is the time to "hop on" a sickness, extend your faith and get rid of it. It's easier to get rid of a cold at the first scratch in your throat than to wait until you get home from work and then realize you're completely miserable.

Here is the principle. Sin and sickness are both works of the devil. We are to resist the devil, not just let him mess with us and get around to dealing with his works later when it's more convenient. We should be just as quick to put a stop to sickness as we are to put a stop to temptation to sin. What would you do if you were at work and the devil whispered, "Why don't you sneak peeks at that new administrative assistant all you can – you know she's prettier than your wife, and who'll know you're looking anyway if you're discreet about it?" I would hope your response would be, "It is written – I have made a covenant with my eyes not to look lustfully at a young woman!" (If not, I feel sorry for you and even sorrier for your wife.) Many fine, upstanding, moral believers would not tolerate sinful thoughts like that for a second, because [Job 31:1](#) would immediately come to mind. Yet so many of us put up with thoughts like, "Oh, no, that scratchy throat – here we go, I'll be sick for two weeks just like that lady who sneezed next to me in the elevator yesterday" without resisting them and casting them down as vain imaginations.

Jesus came to destroy the works of the devil ([1 John 3:8](#)) – both sin AND sickness. We should want them destroyed in our lives and be just as passionately against the works of darkness as Jesus is. However, WE are told to give no place (opportunity) to the devil ([Ephesians 4:27](#)). So it is not up to GOD to do something about the devil and his works – He already did something! It is up to us to enforce our victory. If we just lie down or neglect things, Satan's will gets done instead of God's will. Jesus REBUKED illness just as He REBUKED demons. He hates illness because He loves people. He hates what sickness does to them. You should share His intense hatred of Satan's works. If sickness rears its ugly head, hop on it immediately!

The most drastic case of NOT hopping on it that I've encountered personally was a cancer-ridden woman who said that she would not start believing she was healed until the last minute when all hope seemed to be gone, and then it would be such a miracle that it would blow the county wide open for the gospel. I tried to dissuade her, but to no avail – she just had this spiritually proud idea in her head. Well, the cancer progressed until she was in no condition to do much of anything or even know what was going on around her. She went home to be with Jesus. She did the opposite of "hopping on it." Don't make that mistake! I for one would rather stay healthy by dealing with things right away rather than letting the devil have his way for a while before I do anything about his works.

Get Away from Unbelief

Jesus could do no mighty work at Nazareth because of community unbelief. If you want to minister to a sick person, a good place not to do it is where there are people around watching who do not believe in divine healing (in any meaningful sense of the phrase). If Jesus could not get much accomplished in an atmosphere of unbelief, neither will you. It would nice if God would do something dramatic to show the naysayers a thing or two, but that isn't how He works.

Jesus took a blind man out of town before ministering healing to him in [Mark 8:22-25](#). Jesus ministered to two blind men who were in faith for their healing in a house instead of in public ([Matthew 9:27-30](#)) even though the men were following Him. In [Mark 7:32-37](#), Jesus pulled a deaf man aside from the multitude. In [Luke 8:41-56](#), Jesus put the weeping wailers and everyone else out of the room except the parents, Peter, James and John before raising Jairus' daughter from the dead. In [Acts 9:36-42](#), Peter followed his Lord's example and put the weeping widows out of the room before raising a woman from the dead.

If Jesus and His disciples did this, it is good idea for you to do it, too. It will not help you or the sick person in a hospital bed if there are unbelieving people (especially unbelieving Christians) around! It will not help you minister the good news that the person is healed by Jesus' stripes if there is someone else around begging and pleading with God to heal the person. You will have to run the risk that some people will think you are rude. Jesus walked in love; He was not rude. He was just doing what He had to do.

If you are the sick person yourself, especially if you are in the hospital, you may have to establish some boundaries concerning who can visit you and when. You are not there to socialize with your relatives. You are there to get healed. If someone, even someone close to you, continues to sob over you and tell you that it looks as if you're going to die, you poor thing, you don't need that person around. It is not that you want to be rude; you just want to be healed!

If you read Scripture and healing books, the nurses will think you are strange. They are used to people lying there watching carnal soap operas and game shows and violent crime dramas. The doctor may think you're a nut. That's fine; after you get healed, he probably won't think that anymore. Your roommate may not appreciate your stand of faith or the believers who come in and stand with you. Too bad. You are crucified with Christ anyway, and it should not matter to you what anyone else thinks about your stand for God.

This would not be a good time to listen to the local half-faith, half-unbelief "Christian" radio station where one guy says you can be healed and another guy says that healing isn't for today and faith people are in a cult. If you've got a decent station around, fine. Otherwise, don't listen to anyone who would rob you of your faith for healing. You don't need the latest "God, I Love You Even if You Never Heal Me" song going through your head.

It is not wrong to listen to the doctor's report, He is just reporting physical facts that are subject to change. He doesn't have a secret pact with the devil to discourage you. Don't give the doctor a hard time about it. Just realize that his word is not final, but God's word is.

Dealing with Two Types of Ignorance

I can see two kinds of ignorance in the Bible. The first is a simple lack of knowledge. For example, someone doesn't know that Jesus paid for his healing, so he can't act on what he doesn't know. The second is willful ignorance, which requires first hearing the truth and then deliberately ignoring it.

The issue of simple ignorance is mentioned in [Romans 10:14](#). People who don't know the Word need someone to tell them the Word. The nice thing about ministering to people who are in simple ignorance is that many times you'll see God meet them at least halfway. If you can at least get them into "neutral" and give you permission to curse their sickness in the name of Jesus, God can honor your faith.

The issue of willful ignorance is mentioned in [Hosea 4:6](#). These were not people who were perishing with sickness because they'd never heard of God's healing covenant! They'd heard it and deliberately rejected it and forgotten it. God's take was to just let them wallow in their willful ignorance without helping them. The people in [2 Peter 3:5-7](#) were willfully ignorant of the great flood and were heading toward judgment themselves.

Paul talked about people who had no excuse because they could see the truth but they deliberately ignored it. The result was that God just "gave them up to uncleanness."

Romans 1:18-24:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Jesus Himself told His disciples to wipe the dust off their feet and go elsewhere when a city rejected them ([Matthew 10:14](#), [Mark 6:11](#), [Luke 9:5](#)). He didn't say to stay around and try to "come against" the spirit of unbelief over that city until the stronghold of unbelief came down. He didn't tell them that they had to keep banging their heads into a brick wall trying to reach them in the name of "never giving up on anyone." (We saw above that even God can just give someone over to his own ignorance if he rejects the Word enough.) Jesus Himself just went to other villages with His teaching when most of the people in Nazareth rejected Him ([Mark 6:6](#)). Paul and Silas just shook the dust off their feet when they were rejected in Pisidian Antioch ([Acts 13:51](#)).

So when we minister, there are different ways of handling simple ignorance and willful ignorance.

A certain woman came to a church where I was preaching a special service one night. She had been given up to die by the doctors. They had tried to kill her cancer with radiation to no avail. They tried to cut it out of her, but it had spread. They tried chemotherapy but even that didn't work. Then they told her that she would be dead soon and nothing further could be done. She had never set foot in a church in her entire life – and she was an older woman. But she thought to herself, “Why not try Jesus? If He doesn't work, I'm going to die anyway, so there's no downside potential. But maybe there's something to this Jesus stuff and I can get healed.”

She knew just about nothing about the Bible. I asked her if she would give me permission to command that cancer to die in the name of Jesus. She agreed. So I pointed at her body and said, “Cancer, I command you to die in the name of Jesus!” (If you take this approach, make sure that the person knows that you are speaking to the cancer. Simply pointing at a person and saying, “I command you to die in the name of Jesus” could be taken the wrong way.) I didn't have to get long-winded or hysterical about it, though I'll admit that I'm just about always excited when I minister healing because I love watching God heal people. Several months later she got the best Christmas present money CAN'T buy – a clean bill of health from her doctor stating that she was cancer-free!

On the other hand, I had tried presenting the gospel to certain people in a certain town. They did read the salvation message on my tracts, but they were upset and didn't want Jesus. I continued to try to reach them, but the day came when I just stopped. Why should I try to reach them another time when there were plenty of people around who had yet to hear the gospel for the first time? When you're dealing with people who just harden themselves, there comes a point when you should just dust off your feet and go elsewhere looking for more receptive people. It is a better use of your limited time on the earth.

See also:

[Speaking to Mountains, Trees and Diseases](#)

Why Some People Will Never Get Healed

It has been well said, “All sickness is curable, but not all sick people are curable.” Some people will never receive their healing even though they go around to healing crusades seeking it. Probably the hardest truth I’ve had to learn in the ministry is that there are some people whom you just cannot help no matter what you do. You want to help everyone, but you can’t.

Some people do not have any faith built up in the area of finances, and they fear losing their government disability payments if they get healed. Such people will not get healed.

Some people just like to complain about their ailments. Such people will not get healed. I actually challenged one such person, “Let’s talk about something other than your pills and your pains,” and the person actually told me, “I guess I don’t have anything to talk about, then.”

Other people want someone to lay hands on them and make their sickness go away, but they do not want to take the time to study the Word for themselves. They do not even want to hear preaching at a healing crusade. They just want to get down front and get prayed over. They want the gifts of the Spirit to operate for them, but they ignore the fact that God “sent His Word and healed them” ([Psalm 107:20](#)). They forget that God’s Word is “health to all their flesh” ([Proverbs 4:20-22](#)). They want the preacher to do all the work for them. When you lay hands on them, you can see “Make it happen, preacher!” written all over their faces.

Every now and then you’ll even get someone who comes in just to prove to himself that the whole healing business is fake. He isn’t there to receive; he’s there to criticize, and like his counterparts in [Luke 5:17-26](#), when “the power of the Lord is present to heal them” he will most likely get nothing. (On rare occasions, the Lord may heal such a person as a sign, but you have no guarantee that He will do that.)

Ignoring God’s Word and just looking for a special manifestation is no different from getting a doctor’s prescription but refusing to take it because you want an operation instead.

These people will be prayed over and will receive nothing, which means that they receive exactly what they were truly expecting. Then they will complain that the healing minister has no anointing, because if he did, surely they would have gotten something. Yet even when they complain, they will be back every service and they’ll get in line again. They will express their problems (if allowed to) the same way every time, like a broken record. Although they get no results, they will not change what they are doing. They will just get more upset with the minister for not waving a magic wand and making something happen. The minister will think to himself, “Oh, no, it’s that person again, the one with whom it’s like laying hands on a brick wall.” He’ll probably have to pray something to be polite and move on as quickly as he can to someone who is ready to receive.

If you're the pastor, you may find it useful to give some people "homework assignments" (this could be reading Scripture or a book, listening to a CD, etc.) and then see if they do them. If someone never does anything you say, you're obviously wasting your time.

Some people are nothing more than sympathy seekers, whose "I want help" really means "I want attention." You cannot help people like that. And they'll probably blame you and say that you're mean because you won't pray for them once you realize the futility of doing so. Solving people's loneliness and boredom issues is not your job. People do this to secular hospitals too; I knew people who would call the ambulance and go to the hospital when they felt lonely and wanted attention even though nothing was seriously wrong with them. The hospitals have a hard time trying to turn these people down, but they know who the "frequent flyers" are. (The local hospital started making it a habit of making one of these people wait hours to be treated, but it finally got so ridiculous that the ambulance crew refused to pick up that person anymore!) Likewise, there are prayer line "frequent flyers" who run around to various meetings "looking for the anointing."

There are lonely single people who just want a physical touch from someone of the opposite sex and their honest main reason for being in the healing line is to get that. They aren't really there for healing to begin with. One woman was making the rounds with the ministry team, trying to get someone to hop in bed with her for "spiritual" reasons that "God gave her." You can't get cynical but you do have to be careful; not everyone in your audience will have pure motives. I even had one lady try to grab my hand and put it where it shouldn't be. That's why if you're ministering to someone of the opposite sex, your hand shouldn't be anywhere near such locations!

Then there are thrill seekers who just want to feel the power of God and/or fall over because it feels nice. I'm sure it does, but such people are a hindrance in a healing line because they short-circuit the power that is manifesting to heal people, not provide them with a spiritual thrill ride.

You can't do a thing for a person who will not reverence the Word of God and give it first place. There will be spiritual butterflies who flit and float from meeting to meeting and never get anything. Like the poor, they will always be with us. In my experience, miracle services also seem to draw out flakes who don't even attend a church with a real pastor. Such people usually have issues that a quick prayer from the healing minister will not fix.

Jesus is the Word made flesh. If you do not reverence the written Word of God, you do not reverence Jesus Himself. If you say that you love Jesus but you do not love God's Word, you lie. Some people say that Jesus means a lot to them, but when you try to get them to hear the Word, they sit there and stare into space, pass notes, tune you out, literally fall asleep, or even worse, have sneaky text conversations on their cell phones without turning off the little notification beeps, at least before the ushers intervene (you hope!). Sleepers usually like to sit in the first few rows so that you can't miss them. (I have never figured out why this is, but it's been a long-standing pattern. Maybe the devil just likes to try to annoy preachers by putting snoozers down front.) You can't help these people. You have to press through the distraction and help the people whom you can help who will hear the Word of God.

I suppose that you could resort to preacher tricks such as yelling, running around the room, stopping every two minutes to tell people to say something to each other (which is often preacher code for “Wake up, for crying out loud!”), asking for shows of hands for things all the time (see previous comment), and so on. (I would avoid deliberately misquoting Scripture to see if anyone is awake enough to correct you. This will backfire if no one is actually paying attention, and besides, they won’t be able to trust you after that. They’ll think you’re out to trick them, which I guess would be true at that point. Some might even believe that your fake Scripture is the real thing.) Unlike one preacher I’ve seen, I don’t kick the sleepers and shock them awake. If they have no more sense than that, I can’t help them, but I don’t want to come across as mean to the rest of the people, some of whom may have very receptive hearts. Ultimately, you can lead a Christian to living water but you can’t make him drink! If anyone gets anything, it will be because he wanted to get something. If he doesn’t get anything, it will be because he really wasn’t expecting anything anyway and he had a ho-hum attitude toward the service. Anyone who thinks it’s up to the preacher should read the accounts of Jesus at Nazareth and the stories of others elsewhere who were healed by their faith, which you can find elsewhere in this book.

Some places have people with the attitude, “I’ve heard all the best preachers, so I don’t think you are going to tell me anything I don’t already know.” I’ve challenged people sometimes that if they already know everything about divine healing, why aren’t they already in perfect health? Faith comes by hearing the Word, so if such people really knew the Word at all, they’d be happy to hear its principles again. Maybe they’ll pick up things that they missed the first time.

Some churches encourage people to have a cavalier attitude, openly inviting people to go get themselves a coffee in the middle of the service whenever they want, in an attempt to be trendy and “casual.” To me, all this does is train people to be disrespectful to the things of God. If you saw Jesus in the flesh at the podium, would you tell him you’ll be right back to hear Him some more after you get a cappuccino to sip on? Well, He walks in the midst of His churches ([Revelation 1:20](#) and [Revelation 2:1](#)), so don’t you think He’s there?

I have seen people healed in places where you would never believe that anyone could get anything, because someone chose to hear and believe the Word while the others were nodding off. At Nazareth, at least Jesus healed a few people who didn’t need dramatic miracles. But as the Nazareth incident shows, if people don’t respect the minister, not very much will happen no matter how good a preacher you are. Jesus was a good preacher, and you can’t expect greater results than He got in similar circumstances.

If your self-esteem is based on whether or not people get healed when you minister, you will probably have very low self-esteem after going some places. Remember, do your best, and what people do with it is between them and God, not between you and God. You get credit for putting the Word out there, not for with what people do with it. Keep sowing the Word even though it falls onto different kinds of ground! Some people are ground similar to an expressway and they’ll never get healed, but one person just might get healed and then bring a dozen people to Christ and add them to the church because of his testimony.

Perilous Pastoral Pushback

If you pastor a church, it is virtually certain that at some point, someone you minister healing to will stay sick and then get in your face and demand to know why he isn't healed. And someone you minister to will die and the family will demand to know why divine healing "didn't work" for the deceased person.

This places you in the position of Perilous Pastoral Pushback. How you respond will determine your future effectiveness in ministering healing.

The ONLY correct option is to side with the Word against any notion that God was unwilling to heal that person or that God had NOT provided healing through Jesus Christ's completed actions. Pastors often back down because things can get ugly, especially if the loss of a loved one is involved. The family can be mad at God, and because they see you as God's representative, they can transfer that anger to you.

NO ONE seems to want to face the prospect that the person could have been healed and failed to receive it. Someone may well get in your face and say, "If ANYONE knew how to believe God, it was So-and-So! You can't tell me there was anything wrong with his faith!"

You have every right to state – correctly – that you do not know why the person stayed sick or died. (In rarer cases, you DO know, but you are not at liberty to divulge what you know.) However, if people try to get you to side in with unbelief, you can state that you DO know that Christ provided healing for everyone, and you don't know why the person did not receive it.

Quite a few of the [healing objections](#) handled in this book are lame attempts by pressured pastors to offer false comfort. But this false comfort RUINS any chance of others receiving healing through their ministry in the future, which then devolves from teaching faith to spouting unbelief along with so many other pastors who have been down that road.

Blaming God and His will is so much easier. It takes all the pressure away from both the sick person and the preacher who ministered to the sick person. If God didn't want it, no one fell short, no one failed to believe, and no one did anything wrong. That's what makes people comfortable, so it's what they'd like to hear and believe.

But the TRUTH is still that healing WAS available to that person and it WAS God's will for that person to receive what Jesus paid for him to have, even though the person did not receive it. You just don't know why.

On a practical note, saying that the person "did not receive it" will probably be considered less stinging and offensive than saying that the person "failed to receive it." Most people don't like to think of themselves or their relatives as "failures."

I presented the concept of the new birth to tens of thousands of people on the street in Maine. Few received it. Does that mean that the message of the new birth is defective? Does it mean that it was not God's will for those people to be saved? Does it mean that God did not really provide salvation for all when Jesus died for the sins of the world? No, we know better when it comes to being saved from hell. It is no different with healing. Jesus provided it but not everyone receives it.

Now a relative of someone that I evangelized could come to me and demand to know why that person did not get saved. Was it my fault for presenting the gospel poorly? If not, it had to be that person's fault. WHY did that person fail to receive new life? I honestly don't know, and I would have no problem saying, "I don't know." But I would NEVER back down from the truth that the person COULD HAVE been saved even if the person died and went to hell without Jesus, and that it would be his lack of receiving that was the issue. There was certainly nothing wrong on the sending end (God's end), and there's only one other end that could be the problem – the receiving end. As to WHY, I may never know, any more than I will ever know WHY some people did not receive healing even though it was offered to them.

GOD is never to blame when someone doesn't receive the healing that He provided. He did all that He needed to do. The problem HAS TO BE on man's end – either with the person doing the ministry, the person receiving it, or both.

While apologizing for your lack of faith is one way to deflect anger, I don't recommend that approach for reasons I state in my answer to the question, [If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?](#)

You probably realize that this still leaves only the possibility of failure to receive on the sick person's end of things. Given that the person could have received based on his own faith even if yours was deficient, the issue MUST come down to the person who did not receive. And while that's an uncomfortable position to maintain, it's infinitely better than the alternative, which is discussed in [Descent into Stupidity](#).

Descent into Stupidity

The following account is a guided tour into the Grand Canyon of Stupidity. Man's religious mental reasoning will be our tour guide. Notice that the whole descent starts with one bad foundation – experience, which is then coupled with a well-meaning desire to comfort people. This should show you the danger of using anything but the Word as a foundation for doctrine as well as the danger of compromising what you believe to give false comfort to the bereaved or avoid criticism. And now, let the ignorance begin!

--- START HERE --->

Joe and Lisa just lost their little girl Carla to leukemia. They are fine Christians who attend a “faith church.” Joe and Lisa are shook up and don't know why this happened to them. Now they are angry at God and at the preacher who told them that Christ provided healing for everyone. The pastor wants to console them and have them not be angry at God. So he makes them feel better by telling them it must be a rare exceptional case where it was God's perfect plan in His sovereignty to take their little girl. He has to blame the results on God because the alternative – that any failure had to be at man's end – is too painful to contemplate, especially because the pastor had laid hands on Carla for healing himself. Either he would look bad or he would be putting the “blame” on Joe and Lisa, which could get them really upset, which could cause them to leave the church. Joe and Lisa are still grieving, but at least all of them find “comfort” in the idea that this was all due to a decision that Heaven made. However, the pastor has just established that everything they were teaching about faith doesn't necessarily work every time, just most of the time, so no one can ever be totally sure about healing anymore. The pastor compromised the Word to please man, and we'll see that this takes things down a slippery slope in a hurry.

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So the church no longer teaches that God forgives all your sins and heals all your diseases ([Psalm 103:3](#)). Instead, they basically say that God forgives all your sins and heals almost all of your diseases, and it's usually His will to do it, but He makes exceptions in His sovereignty because He's God. They still say as a church that they “believe that divine healing is for today” because they believe that God does heal today in some cases. That ambiguous “faith” statement keeps the faith hard-liners happy for now.

Now Ned the Carpenter comes down with a serious heart condition. Ned would like to be healed, but he can't be totally sure that God wants to heal him because there is always that slight chance he could be an exception like Carla, so he might have to stay sovereignly sick. Ned is not feeling any better after having hands laid on him, and he quickly concludes that he, too, is one of the exceptions. He stays sick and continues to worsen.

---THIS WAY DOWN--->

The pastor can't make Ned feel bad either, and he doesn't want to make himself feel bad, since after all he prayed for Ned in front of everybody last week. So he reasons that Ned was another sovereign exception. Obviously, he needs a nice pastoral answer to Ned that won't make him feel bad for lacking faith. So the solution must be to lower people's expectations. If they expect nothing, they'll never be disappointed! Now he has some pesky verses that he will have to explain away, for example, the ones in [James 5:14-15](#) about praying the prayer of faith for the sick. The trouble is that you can only pray the prayer of faith when you know the will of God with 100% certainty, because faith is being certain of what you don't see. It is the assurance, not the hope-so, of things unseen ([Hebrews 11:1](#)). Now that the church has established that God can make exceptions in His sovereignty, the elders cannot pray the prayer of faith for ANY sick person, because there's always that chance that the person could be a sovereign exception. The elders start playing it safe and praying for "endurance" rather than healing, and praying for God to guide the surgeons' hands, and so on, just so that no one gets disappointed. They cheer up the sick with small talk and watch game shows or reality shows or possibly some lewd comedies (that one wonders how a Christian could watch) with them for a while before they leave. They now do everything except what God said to do – anoint them with oil in the name of the Lord and pray the prayer of faith so that the Lord raises them up! So what do they do with what is stated as an explicit command in James? They reason that James's instruction was only intended for the "early church" (whatever that is, since there is no "early church dispensation" supportable by Scripture) before the gifts of healings "passed away with the last apostle." They had some help on that one – it was easy to find people who supported that view on the Internet.

<---CAUTION: STEEP GRADE AHEAD---

Now Doreen is having issues with her eyes, and she would like to believe that she can receive her healing when she prays. But she knows that God made sovereign exceptions for Carla and Ned, so she cannot be sure that God doesn't have a mysterious reason for her to lose her eyesight. She would like to believe, but she can't muster up a full assurance of her healing. And wouldn't you know it, Doreen doesn't get healed either. Her testimony is that she still loves God even though God won't heal her. She takes solace in Christian songs and articles in which others sing and write about loving God when He doesn't heal, too. Now she feels comforted even though she can't work anymore because she can barely see.

No one at the church believes he receives when he prays anymore. They reason that they can't do that unless it's God's will, and since they can no longer be 100% sure that healing is God's will for them, they figure that they will have to pray and ask God for a direct revelation that it is His will to heal a specific person before proceeding. And they never get such a direct revelation apart from the Word.

So now Garrett wants to be healed of a worsening asthma condition, so everyone prays to get a direct revelation of whether Garrett should be healed or Garrett should stay sovereignly sick. Trouble is, God doesn't give out direct words like that because He gave us His general words in the Bible that apply to everyone. So there is no answer to the prayer for God's input regarding Garrett (except for what is already settled in heaven in God's Word). In the absence of a direct word, no one is sure what God wants for Garrett, so no one prays in faith. Garrett just trusts in God's loving sovereignty and believes that He will "permit" whatever is best for him, though He wishes God would decide to heal him because he's spending a fortune on puffers. Garrett stays sick, and the only comfort he gets comes from borrowing Doreen's Christian CD's and magazines that talk about loving God when He doesn't heal.

---DANGER: SHIFTING SAND ON TRAIL--->

Now Lucy isn't getting healed of anemia and Jack isn't getting healed of tinnitus and partial deafness. It appears that God's "sovereign exceptions" occur more often than they thought. It seems that healing is the exception and staying sovereignly sick is the standard. There aren't many people getting healed supernaturally anymore at the "faith church" – most of the people get prayed over and then have to go the hospital anyway and suffer difficult treatments and operations just like the sinners. So they reason that maybe these days God is more interested in giving surgeons wisdom than healing the sick directly. After all, God invented medicine, didn't He? In ancient Israel, He had to cut them some breaks because that was before modern hospitals and before nationalized health care plans could take care of everything. So now miracles are taught as exceptional and sickness as normal, but they still "believe in miracles" because God could choose to do them. In fact, these days sin is pretty normal at the church, too, so maybe that's the sovereign will of God. Oops, no, they know better than to judge God's will on sin by the experience of those around them! Sin is wrong, but sickness is different – they know God's will based on the experience of those around them.

<---CLIMATE CHANGE ZONE---

Ned dies and the preacher has to come up with a way to comfort the grieving family. So he tells people that God "took" Ned because He knew that some people would get saved at the funeral as a result of the tragedy. Obviously, they reason, it wasn't God's will to heal Ned, because if He had wanted to, He could have done it, being God Almighty.

Now Harold contracts Lyme disease. Not only does Harold not know any way to be sure that God isn't making a sovereign exception for him, but now he fears that the God preached in that "faith church" might "call him home" next so that even more people can get saved at his funeral! Harold isn't happy with the church or with God at this point, and his walk with the Lord starts to cool off. After all, it's hard to get excited about Him anymore now that He doesn't seem like He's willing to help us all the time and because He's now sacrificing Christians so that others can get saved. Gee, didn't the Mayans do something like that? It was more exciting thinking that He loved us enough to heal us. Being sovereignly sick is a drag. But maybe they should condemn themselves when they want to be healed, since that is so selfish and me-oriented. What makes them think they're better than Carla and Ned, who both loved the Lord a lot? Why should God heal Harold when Garrett is now confined to his bed and Doreen needs a service dog that occasionally gets into fights with the non-service dogs that people brazenly bring in to the big-box stores? After all, Garrett and Doreen have been Christians a lot longer and have served faithfully in the church for years.

---ROCKY BOTTOM---

No one at that church has any guarantee of divine healing anymore. After a while, they think cynically that most of those healing crusade guys are probably charlatans and frauds anyway. They're glad they know better than to go to a healing crusade and expect healing in their bodies! When God doesn't heal, they follow the advice of one writer and "bow before His mystery and majesty," reverently worshiping The God Who Doesn't Always Heal. They now know better than to accept that "simplified" gospel at the crusade that declares that healing is for everybody. That's just insensitive – just think how that makes Joe, Lisa, Ned's family, Doreen, Garrett, Lucy, Jack, and the rest of them feel! If God isn't making sovereign exceptions, the failure has to be on man's end. That's an uncomfortable thought, and after all, they're still trying to find some way to comfort all these people!

----ONE WAY OUT---->

The only way that church will ever get out of this canyon of unbelief is if the pastor will start reading and meditating on healing Scriptures rather than basing his theology on people's experiences, and preach the Word instead of giving people false comfort that contradicts the Word. The people must find out what the Bible standard is and move up in that direction rather than settling for making their lives sad copies of someone else's bad experience. If there is even ONE person God would make an exception for, NOBODY can pray the prayer of faith for healing. We're not unsympathetic to people's experiences, but you always base doctrine on the Bible, never on experiences, and never in an attempt to make someone feel better. That is, unless you like where this trail went.

Just to Be Sure

I'd guess that anyone who's done healing ministry for very long has encountered what I consider one of the most annoying outcomes. A person is supernaturally healed of cancer and gets a testimony from his doctor that he is now cancer-free! The doctor doesn't know what to make of this "impossible" situation, and then he decides that a further procedure is needed "just to be sure" that the cancer is gone. Possibly other specialists and the person's family gang up and insist that the procedure be done. They go ahead with it, and the procedure itself kills the person, who lamentably, really WAS cancer-free. Then, skeptics can wave their fingers and say, "You know that fellow whose 'testimony' was shared publicly by XYZ Ministries? He's DEAD! I knew you couldn't believe those faith healers." It's really no fun, but it's bound to happen to you sooner or later, and you can't let it discourage you from continuing to be bold when you minister to the sick.

I lost my best friend many years ago to that scenario. Then, when I pastored, I heard a testimony of someone who received complete healing of terminal cancer through our ministry. He had been bedridden and at death's door, and he suddenly got out of bed healed and started driving all over the place in his truck, enjoying his healing. The doctors didn't know what to make of it, so they wanted to do something "just to be sure" that the cancer was really gone. The next thing we knew, HE was really gone. I know that doctors try their best and they aren't out to kill people, but human medicine is imperfect and it's practiced through imperfect people. All surgery involves risk, and you have to consider that when you make your decisions.

So let me implore you – if you have been supernaturally healed of some dread disease and you have medical tests that prove that you don't have it anymore (as these folks did), beware of any extra procedure or test that is being recommended "just to be sure" you're healed. This can be because the doctor doesn't believe in divine healing and has no idea what to make of your "impossible" recovery, so he's trying to resort to what he knows. It's your life and you'll have to do what makes you comfortable, but please at least consider that if tests prove you don't have something, going through risky procedures could be the route with more downside. You could try to strike a bargain with the doctor that he can keep an eye on you and do a non-risky test in a little while to make sure that you still don't have the condition rather than embarking on some procedure with known substantial risk. Or you could just tell him that the sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)), and you're not sick anymore, and move on.

Things the New Testament DOES NOT SAY about Healing

You will not find any of the following in the New Testament. I dare you to look for yourself and try to prove me wrong.

1. A case where God gave a believer a sickness to teach him a spiritual lesson.
2. A case where God gave a believer a sickness to build character, endurance and patience in him.
3. A case where God refused to heal someone who came to Him for healing. (See the section on [Paul's Thorn](#) if you have been fed the lie that it was a sickness that God would not heal.)
4. A case where God said WAIT instead of YES in response to a request for healing.
5. A case where God told an elderly person that he had to get sick in order to die at the appropriate time from his "final illness."
6. A case where sickness is referred to as a "blessing in disguise," a "friend," or something good.
7. A case where God wanted someone to stay sick because in His "sovereignty" He had a secret reason for it.
8. The phrase, "You never know what God's gonna do" or anything remotely similar. (You can know through His Word exactly what He will do when it comes to healing!)
9. A case where the Lord used sickness as the means to "take someone home" at the end of his race.
10. A case where the Lord killed someone so that others could get saved at his funeral.

Given that none of these things is in the New Testament, isn't it strange that they are preached as gospel in so many churches today?

It Works!

There are plenty of objectors to divine healing out there saying that it's too hard and that this stuff doesn't work. If you want to hear what they are saying (with responses), refer to the [Objections Overruled!](#) section.

However, the fact is that healing works! The "gospel of healing" is producing fruit all over the world right now. People are receiving "faith to be healed" by hearing the gospel (like the man at Lystra in [Acts 14:7-10](#)) and rising up healed. The Lord is still healing the blind, the deaf and the crippled. Thousands at once get healed in large crusades. Undeniable miracles are happening now. There have been crusades in Africa where dozens of blind or deaf people were healed in a single service! (I know a man personally who preached services where that happened!) You really have to deliberately stick your head in the sand to believe that faith for healing doesn't work or it's too hard. If it's too hard, how are these people getting healed? Why are there testimonies everywhere of people being healed by the power of God when Jesus Christ is preached? Don't let anyone talk you out of it – divine healing works! I can testify to this from experience, and it's too late to convince me or anyone else who's been healed this way that it doesn't work! People in churches all over the world are believing they receive healing when they pray and getting it!

Don't just assume without trying anything that your neck of the woods is too "hard" to have miracles. People tell me almost everywhere I go that their particular spot is the hardest place in the world to preach! In the Caribbean they claim their islands are hard because of all the voodoo. In California they say it's hard because of all the New Age adherents and politically liberal people. In Massachusetts it's hard because of a "spirit of intellectualism." In Northern New England, people have too much of a "Yankee independent spirit" to want to submit to Jesus or anyone else. In Florida the retirees just want to take it easy. But somehow all this doesn't stop God from doing astounding miracles in these places. The Word works anywhere where someone dares to believe it! Don't let anyone talk you out of it!

People tell me that big principalities where they are make it hard for God to move. That's hogwash; those principalities are all defeated. Which of them did Jesus fail to make a show of openly, triumphing over them in the cross ([Colossians 2:15](#))? Are they more powerful than the Word, which IS the power of God ([Romans 1:16](#))?

I preached for years in one of the most unchurched areas in the United States and saw some of the types of miracles you hear about in Africa. In fact, the best service I ever preached in my life at this writing – the service most like the book of Acts – was in what I was told is the most unchurched COUNTY in the United States! I was presenting the gospel to people who had never heard it before, and God confirmed His Word with signs following!

If you need healing, go where healing is going on! You won't be in much shape to receive healing if you listen to anti-healing radio programs and read anti-healing books. Get around people of like precious faith ([2 Peter 1:1](#)) who will encourage you to stand your ground. Get around people who have their own testimonies of how they got healed; they can probably help you get your healing! Get around people who know that divine healing through faith in Christ's atonement works. Go where they preach healing, not unbelief. Read books on healing. Listen to audio recordings about healing. Immerse yourself in healing scriptures until faith rises up and unbelief is snuffed out. It may not happen overnight, but if you keep at it, faith for healing will rise up within you in a big way.

If you go places where you can see people's faith for healing working, it will be a tremendous encouragement to your own faith. If you stay in some dead, dry church that doesn't believe that the power of God is for this age, you'll be dragged down with their unbelief. (Unbelief, like faith, comes by hearing preaching!) Just because it doesn't work there is no proof that it doesn't work anymore than the fact that it didn't work at Nazareth proves that it didn't work anywhere else.

One quick note to those of you attending Deadville Community Church because "God told you" that you will be His instrument to bring a great revival to that church: You are the umpteenth person deceived in that manner. You will not "wake up" a church where the pastor does not want healing taught, and you're out of order if you try to subvert that pastor's teaching behind his back. You ought to go somewhere that's already "revived" rather than thinking that you will bring revival to a place that can't or won't teach faith properly. I've been saved since 1979 and I have NEVER seen that "bring revival to the dead church" thing work. But I've seen a lot of people waste valuable years of their lives doing it, sometimes even giving tithes to support a tool of the devil in the pulpit who won't even preach the new birth!

Found: The Cure for AIDS!

The cure for AIDS has been found! It does not require expensive drugs or treatments with unknown or undesirable side effects. The cure is Jesus Christ, the Healer! Surely this should be headline news. Surely this message is worth spending money to propagate. If we can spend money on organizations looking for a cure for AIDS, it is certainly worth spending money on organizations that have already found the cure for AIDS so that they can get the word out!

AIDS has no special power against the Word of God; it is just one more disease that you are redeemed from by the atonement of Christ. If God heals ALL your diseases, He heals AIDS. If God takes away from you ALL sickness, He takes AIDS away from you. No footnote to Mark 16 says that we shall lay hands on the sick and they shall recover, unless they have AIDS, in which case they won't recover. With God NOTHING, including curing AIDS, is impossible ([Luke 1:37](#)).

A man was sent to a nursing home to die of AIDS that he contracted by making immoral choices. I watched him get out of his wheelchair and walk and subsequently get kicked out of that home because Jesus had healed him and he tested HIV-negative! My wife knows the founder/operator of an orphanage in Thailand where they take in babies with HIV that no one else wants, and they've seen many of these "AIDS babies" get healed and subsequently get adopted.

Those suffering from AIDS or any other (supposedly) incurable illness would surely want to know that the cure has been found. They may reject it, but at least they should have the chance to receive it or reject it. We know that God hates sin, but His mercy extends even to fools who are sick because of the very sins they committed ([Psalm 107:17-20](#)). Of course, you need to repent of the sin you are in if it lends itself to contracting AIDS; it is a slap in God's face to continue in immoral relationships while asking God to heal you of the consequences of them.

I am not against contributing money to research institutes that look for medical cures for diseases. If it were not for natural means of treating the sick, some people would not have lived to hear the gospel. I am one of those people. My life was saved by medical science when I was eight years old. If it were not for medicine and doctors, this book would not be on your computer screen right now.

However, think of what an investment it is to contribute money to a local church that preaches that Jesus Christ has defeated AIDS! In fact, you could even use that as "bait" with people who ask whom you support. You can truthfully tell them that you support an organization that has found the cure for AIDS!

God Does Not Play Favorites

God does not give one person preferential treatment over another. In other words, He does not play favorites. He is not a “respector of persons” (to use the Bible term), though He is a respector of faith. If one person comes to Him in faith and receives his healing, and another does not come in faith, only the first person receives his healing even though it is available equally to both of them.

Acts 10:34:

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respector of persons:

Romans 2:11:

For there is no respect of persons with God.

Ephesians 6:9:

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Colossians 3:25:

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Peter 1:17:

And if he call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

No Personal Favoritism

God does not have something against you that causes Him to heal everyone else, but not you. Yet the devil loves to torment believers with that idea. You are NOT some special case that God has singled out for worse treatment. If you will believe, you can receive the same things as anyone else who believes.

No Racial Favoritism

God does not favor one skin color or race over another. Yet we see absurd statements from time to time alleging things such as God giving a special anointing to people of color. Baloney! That might pander to people of color and get you a nice audience with them, but the idea contradicts all the verses above. Nor does God give a special grace or a special place in revival to native people, as has been claimed. That might make you popular with native people, but God is not singling out groups of people for special anointings to “make it up to them” for past enslavement, oppression, or whatever. Everyone gets equal treatment.

God will move wherever people believe His Word and welcome His Spirit. We've seen some dramatic miracles on a certain native reservation. In one such meeting, they were going to the local nursing home and wheeling people in to be ministered to while we were preaching. We kept laying hands on sick people for two hours as they kept going out and fetching more sick people to have hands laid on them. It reminded me of the Book of Acts. But this did not happen because God moves in a special way if you're on a reservation. All you need is preachers who believe and preach the Word coupled with hungry, receptive people. We had that combination, and it was explosive. However, as in Jesus' day, the very same preachers can go to another place where people have a ho-hum, so-what attitude toward the things of God and very little will happen. Jesus did a lot of notable miracles at Capernaum but none in Nazareth. The issue wasn't Him, it was the receptivity (or lack thereof) of the people. Certainly God was just as willing to do miracles at Nazareth if the people were open to Him; unfortunately they were too busy being skeptical.

No Cultural Favoritism

God does not favor people of any cultural heritage over others. Despite what people will sometimes tell you, God grants no special status to so-called Messianic Jews. Spiritually, there is no such thing as a Messianic Jew – the Bible is clear that in Christ there is no Jew or Gentile ([Galatians 3:28](#), [Colossians 3:11](#)). You could use the term simply to indicate someone's cultural background, but from a spiritual standpoint it is incorrect to call a converted Jew a Messianic Jew. The Biblically correct name for a Jew who receives Jesus is a Christian. Yes, that is exactly the same term for a Gentile who receives Jesus. God has made us one, having broken down the wall of division that was between Jews and Gentiles ([Ephesians 2:11-18](#)). Our background makes no difference today, as that passage in Ephesians makes absolutely clear. We all have the same right to healing and everything else that God provided in Christ.

No Geographic Favoritism

God does not give any special breaks to people in Africa just because they are in Africa. If He is not a "respector of persons" (favorites-player), He can't treat someone in one country differently than someone in another country. I've heard it suggested that God does special miracles in some places because medicine is not available or affordable there. The implication, if you think about it, is that God would force you to use an inferior, more expensive, more time-consuming method with frequent adverse side-effects that does not always work if you live in an advanced country, but use a superior method that will work on any ailment with no adverse side-effects in poorer nations. Fortunately, God's provision for supernatural healing is available because of what Christ did for us, not because of where we live. Jesus made the same great provision for every person in the world.

I have observed as a practical matter that where good medical treatment is not available, people are more receptive to divine healing. If your choice were “believe or die,” you would be highly motivated to receive divine healing, too! I’ve been one place where people used to depend on going to healing services, but then a modern new hospital opened up. It might have been the worst thing that could have happened from a divine healing perspective. Flesh is lazy, and people tend to look for the easiest way out of things. Going to the hospital occasionally probably seems easier than keeping yourself full of the Word. The sad part, though, when people slack off in their faith, is that they may come down with a condition that modern medicine cannot fix, at which point they’re in no place to believe God for healing.

In any event, the fact that people without access to medicine are more motivated to believe God does not mean that God favors them in any way just because they have no medical care. They have to believe just like anyone else. They’re just more motivated.

No Economic Favoritism

God does not give any kind of special healing grace to people who cannot afford health care. Everyone in Christ has the same access to everything. Again, the same verse that tells us that there is no Jew or Gentile in Christ also asserts that there is no slave or free ([Galatians 3:28](#), [Colossians 3:11](#)). People on the low end of the economic spectrum have the same access as people on the high end. God does not deny healing to the rich just because they can afford medical care. You never see Jesus telling anyone to go see a doctor instead of receiving from Him just because they had the means to pay a doctor!

No Gender Favoritism

Men and women have the same rights and privileges in Christ. Go back to [Galatians 3:28](#), which asserts that there is no male or female in Christ. It means that men and women have equal rights to receive healing and all other benefits. By the way, in our day we have to point out that God does not say that people can be any gender they want (or “non-binary”) once they become Christians! God still created us male and female, and you can’t change what God made you by taking on a different name, wearing different clothes, taking hormone pills or even getting surgery. However you were born is how God made you, and that is what you always will be. If you have only X chromosomes, you’re female. If you have X and Y chromosomes, you’re male. End of story.

No Chronological Favoritism

Contrary to what most people think, God did not give the “early church” some special grace that we can’t access today. God does not play favorites across time either! Of course, Old Testament people could not have access to what wasn’t available until Jesus’ death and resurrection. But ever since the upper room on the day of Pentecost we have been in the same age. There is nothing in the Bible that separates an Early Church Age from a Late Church Age. There is just the Church Age. Everything the early believers had the right to do, you have the right to do. Nothing has changed, other than people in general getting lukewarm in more comfortable countries. But you don’t have to be lukewarm just because you live comfortably. Anyone today has the same right to lay hands on the sick and do miracles that the early disciples did. You will search in vain for proof that they had some kind of advantage back in the book of Acts that you don’t have. If anything, you have an advantage because you can read a printed New Testament, which was not available to those early believers in Acts – some of the books hadn’t even been written yet! They were LIVING the book of Acts even though it wasn’t yet available for anyone to read!

Massive Healing Crusades: The Will of God!

Throughout Jesus' ministry we see massive healing crusades involving multitudes of people. This continued in the book of Acts in the ministries of Peter, Paul, and Philip. It also appears that some in Corinth were being used in gifts of healings and working of miracles.

Since this is one way in which the Holy Spirit expressed Himself then, we should expect Him to express Himself that way today. The healing of the sick was the single biggest advertisement for the gospel message then, so we should expect that healing will continue to be the #1 method God uses to get the attention of sinners. If we don't see the results that the Church once had, it's because WE have changed, not God.

Such crusades give God an opportunity to demonstrate His unchanging compassion for the sick as well as His glorious power. We should expect today to see notable, documentable, undeniable miracles performed in the very faces of unbelievers.

We should expect God to continue to anoint men today to conduct healing and miracle services. This is evident from [1 Corinthians 12:28-30](#), where certain ministry offices are listed. The apostle, prophet and teacher are listed first, followed by "miracles" and "gifts of healings." There is no indication anywhere in the New Testament that any of these ministry offices will pass away in this age. In fact, it is clearly stated that they were given "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Ephesians 4:13). Because this has not happened yet, and because there will always be new believers who need to be perfected, the ministry offices (apostles, prophets, evangelists, pastors and teachers – [Ephesians 4:11](#)) will not pass away until Jesus returns.

Philip was not an apostle, yet he conducted healing services. He was later called an evangelist. The evangelist and pastor are not mentioned in [1 Corinthians 12:28-30](#), but miracles, gifts of healings, and governments are listed (among others). Since the only one called an evangelist in the Bible (Phillip) flowed in the so-called power gifts, we should expect evangelists today to do so also. In fact, it is subnormal for any evangelist to NOT flow in the gifts of the Spirit. When God sent people out to preach the New Testament message, it was always with power. Anyone who feels called to evangelistic work should expect "power gifts" (gifts of healings, working of miracles, [special] faith) to manifest in his ministry.

The best way to receive healing is by personal faith without anyone else's help. But there will always be many Christians who need to be at a service where the power of the Lord is present to heal them. Thank God for such opportunities.

Believers always have the right to lay hands on the sick in faith in any setting, but this does not negate the need for large healing meetings. These meetings are often (but not always) evangelistic in nature and draw much attention to the Lord.

See also:

[All About Healing Services](#)

Signs and Wonders!

You can expect that there will be signs and wonders in New Testament church services. The most normal signs Jesus talked about in [Mark 16:15-18](#) are speaking in other tongues and laying hands on the sick and having them recover. (Of course, you should expect to see signs and wonders outside of church services, too. Most of the ones in the book of Acts were not in church services as we know them.)

Besides this, unusual things can happen when the anointing of God meets mortal flesh. I am mentioning this simply because you may see some unusual things happen to some people in services, and I don't want you to leave "freaked out." There is New Testament precedent for things that might surprise you.

The Glory of God in Manifestation

The priests at the dedication of Solomon's temple could not even stand up when the glory of the Lord came in the first time: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God." – 2 Chronicles 5:13-14. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD." – 1 Kings 8:10-11.

If men could not stand up when the glory of the Lord came in under the Old Covenant, we should expect there to be times under our "more glorious" covenant ([2 Corinthians 3:7-11](#)) when the same thing happens.

Now look what happened after Solomon's speech under the "less glorious" covenant: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house." – 2 Chronicles 7:1-2.

Under a more glorious covenant, we should expect the glory of God to come into our services, too!

Drunk in the Spirit?!?

The men in Acts 2 were falsely assumed to be drunk ([Acts 2:13-16](#)). This could not have been concluded from the fact that they were speaking in other languages. If anything, everyone would have been shocked at their sudden intelligence. After all, these were not learned men. Apparently, the way they were acting gave some the impression that they had been drinking. This may be because weren't standing up while they were speaking those languages. (Peter stood up with the eleven after they had already been speaking in other languages!) If they were acting normally other than speaking languages they had never learned, Peter would have said that Jesus had shed forth that which they heard. But Peter said that Jesus had shed forth that which they had seen and heard, so there was evidently something unusual to see, too!

If this happened when the Holy Spirit first came, we can expect that something similar could happen today, since we are still in the same Holy Spirit dispensation. If David could leap and dance before the Lord ([2 Samuel 6:14-16](#)), we may see people dance before the Lord. If Elijah could run in the Spirit and keep up with Ahab's chariot ([1 Kings 18:46](#)), the Spirit may prompt men to run today. If those of Israel could be filled with laughter when the Lord turned their captivity, how much more should we, whose captivity has been permanently turned, be able to laugh? See Psalm 126:1-2: "When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the LORD hath done great things for them."

Struck Dumb by God?!?

This almost seems like a contradiction. After all, didn't Jesus heal the dumb? In this case, we are not talking about sickness, but a person being so overwhelmed by the anointing that he is unable to see or speak. (By the way, dumb in this usage means "unable to speak," not "stupid.")

Zacharias, the father of John the Baptist, was struck dumb for at least nine months when he asked for a sign that the angel Gabriel was not lying. I suppose he would have considered that a sign! This sign had the double benefit of being portentous concerning the child's future fame and forcing Zacharias to shut up so that he wouldn't mess up the plan of God by speaking any more unbelief out of his mouth.

Daniel, on the other hand, was not in unbelief when he "set his face toward the ground, and became dumb" ([Daniel 10:15](#)). So, this can happen to the consecrated as well as to the unconsecrated.

I have seen people in services who became unable to speak. They didn't have a physical problem; they were just so struck by the power of God that they couldn't talk. Although the people in question were consecrated Christians, it is also quite possible that a scoffer could be struck dumb in a service and have a lot to think about!

Sickened by the Anointing?!?

“And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business, and was astonished at the vision, but none understood it.” – Daniel 8:27.

How could a vision from God make Daniel sick? It depends what you mean by sick. You can be sure that Daniel did not catch the flu from having a divine vision. Daniel was apparently without strength (he “fainted”) for several days. I have had similar experiences. The anointing was so strong on me that I could barely function normally for a day or more. I was not physically sick; the anointing was just overwhelming. What’s the difference? Sick people tend to get short-tempered, but people under the anointing can’t help but think about God and His awesomeness and goodness. Once, I was physically unable to move for a short while. I was literally paralyzed. It’s the only time in my life I’ve known what it’s like to be a paralyzed person; I tried to tell parts of my body to move and they wouldn’t. However, while I was in that state, God revealed a situation to me that it was urgent that I knew but also hard for me to believe. He certainly had my undivided attention.

If this could happen to Daniel, we may see some in our day who are “wiped out” by the power of God for a while.

Signs and Wonders You Don’t Want to See

The Holy Spirit gave Peter a word of knowledge about Ananias and Sapphira’s plot to look more generous and self-sacrificing than they really were. He spoke, and Ananias fell down dead. Soon thereafter, Peter spoke, and Sapphira fell down dead. (See [Acts 5:1-11](#).) They lied to the Holy Spirit and paid for it with their lives. You can expect that in our day there will be those who try to deceive the sheep and die on the spot. The Holy Spirit does not appreciate having people play games with the things of God. Do so, and we could soon be scheduling your funeral (or “homegoing celebration,” “celebration of your life,” or whatever nice euphemism you want to use for the event commemorating your premature death). Actually, a funeral would be better than Ananias and Sapphira got; the believers just buried the liars and went on with church.

A certain sorcerer tried to interfere with Paul’s preaching of the gospel to a government official who had asked to hear him. God struck him blind, and the official believed after seeing this wonder of judgment take place! You may read the full account in [Acts 13:6-12](#). We should expect that there will be similar judgment miracles today on those who attempt to stop God’s plans from being accomplished.

I am not sure what kind of insurance and legal issues could come up these days when these signs happen, but I’m sure we’ll find out sooner or later.

A “church” leader tried to publicly contradict me when I was in a town park leading some of the deceived people who attended his new-birth-denying “synagogue of Satan” to Christ. Also immediately, he was transferred to the remotest part of the state and that was the end of that problem. He got off light in the scheme of things.

I saw something a little more drastic in Guyana, a former British colony where they still speak English. First, a little background. I had felt led prior to this trip to prepare by reading the entire New Testament in Spanish so that I could really work on my Spanish. So I did, even though it made no sense to do that because they don't speak Spanish in Guyana! When I got there, I was housed with one of the speakers who was from Costa Rica and did not speak any English. I didn't know about him until I got there. He had a translator with him for general purposes and then there was a "professional" preacher/translator just for when he was actually preaching in the conference. I thought it would be fun because I'd understand him before he got translated and could banter with him in Spanish. It turned out that the personal translator they assigned wasn't up for the job, so they replaced him with me on the spot. I got to hear all his wild miracle stories as I translated them for people he talked to. Finally, he spoke in a service and the professional guy handled that. But I started noticing that the translator was not actually translating what the preacher was saying; he was saying what he thought the preacher SHOULD have been saying! For example, when the preacher actually said "Speak in tongues!" the translator said, "Dance now! Dance in the Holy Spirit!" He was in effect preaching the service in place of the real speaker! Anyway, the next morning, that translator showed up gesturing at his throat. He couldn't say a word! God had hit his "mute" button! I was immediately appointed to do the service translating as well (which I still consider the hardest thing I've ever done because he preached really quickly and didn't stop much for his translator), and when he got interviewed for the only nightly TV news broadcast they had in the country (on the government station), I translated the plan of salvation (correctly as the preacher said it) for the entire country to hear at once! At that point, I was glad that I had obeyed God by brushing up on Spanish before going to that English-speaking country, no matter how ridiculous that seemed to my head at the time.

Signs and wonders of this kind are necessary to restore the fear of God to the Church, which has been largely lost in our day. The idea is not to be the object lesson yourself.

Don't Put Gifts of Healings into a Box

It is a mistake to watch someone else flow in gifts of healings and conclude, "THAT is the official way that gifts of healings work. I will expect to have that kind of operation when I minister."

You would be wrong to say, "Kathryn Kuhlman called out conditions from the stage by the Holy Spirit. Therefore, if you want gifts of healings to flow, you must be able to call out conditions from the stage as she did. I will try to do something to get Kathryn Kuhlman's anointing on me."

Well, first, you don't need Kathryn Kuhlman's anointing because you are not Kathryn Kuhlman. You need to flow in YOUR unique anointing that the Lord has given you by grace. Second, you should understand that Kathryn Kuhlman flowed in what is called "the word of knowledge." It was coupled with gifts of healings, but the word of knowledge is a separate manifestation. Therefore, you can flow in gifts of healings without flowing in the word of knowledge. So therefore, you DON'T have to flow like Kathryn Kuhlman to flow in gifts of healings!

You could then watch a preacher on TV who has notable manifestations in his healing lines. People seem to drop like tenpins when he touches them, some get "drunk in the Holy Spirit," and the people seem to be experiencing zillions of watts of power given the way they shake, sometimes before he even touches them. Then you could think, "THAT is the official way to flow in gifts of healings. So I will try to operate like that." And you'd miss it again by trying to be someone else.

I still remember the service overseas where the gifts of healings really started breaking out for me. I had every intention of calling a healing line and laying hands on people. But the Lord impressed me, "DO NOT call a healing line tonight. Just lead worship." So I went over to the piano and played and sang a worship song I'd written. While I was doing that, people around the room got instantly healed. They felt "the power" hit them and one said it was like being hit by a bolt of lightning. I never had to touch anyone. I'd had previous experiences where people were healed while I sang or even just played, but not on that scale.

So did I decide to have a new way to do ministry, and just play and sing from now on instead of calling healing lines? No, I still do healing lines most of the time. But I don't do them if God says to do something else. I would not want you to put gifts of healings in a box and think that people getting "zapped" while you play and/or sing is the "official" way to minister in gifts of healings.

I was a little surprised to find that significant miracles were happening when cloths that I laid hands on were given to sick people. Originally I figured that it was just a way to minister healing to someone in another state, or at least not in the room, because I don't believe in "[standing in proxy](#)" in healing lines. I still preached that this was unusual, because God said that He did UNUSUAL ("special") miracles through Paul that way ([Acts 19:11-12](#)). Yet it kept happening. (I am not promising to send an anointed cloth in exchange for a donation, lest you think that's where I'm headed! We've NEVER asked for a donation from ANYONE who ever got a cloth.) I kept telling people that this was NOT the normal way to get healed, and yet God kept using us in this non-normal way.

To this day I will NOT preach this as the “official” way to get healed. That just happens to be a way that God uses us in “gifts of healings.” It can work, but I don’t want you to try to copy me. However, be open to the idea of God using you along these lines, especially if there are people who need healing whom you can’t lay hands on in person.

People can even get healed while you’re preaching! I’ve seen this, and it saves time having a healing line later! If you’ll put out the Word, God will confirm it, but leave it up to Him how to do it.

If you don’t limit God with thinking about how “gifts of healings” have to work, I expect that you’ll see more manifestations of these gifts.

Healing and the Last Days

Daniel prophesied that knowledge would be increased in the last days ([Daniel 12:4](#)). If there is more knowledge, there should be more knowledge of healing, and the number of healings should increase.

However, there is considerable debate about whether there will be a special “last-days outpouring” just before Jesus returns. This has been the subject of countless prophecies, which often indicate that the outpouring will originate from the geographical location where each prophecy happened to be given.

For starters, we need to realize that the Bible is clear that no “end-time outpouring” will sweep most of the people on the earth into the Kingdom. If that were the case, it would negate Jesus’ words, which of course is impossible. Jesus said that there would be few who find the straight way that leads to life ([Matthew 7:13-14](#)) and many who find the wide way that leads to destruction.

Another common thought is that we will take over every aspect of society (sometimes referred to as the “seven mountains of culture”) so that when Jesus returns, the planet will be conquered for Him. But this flies in the face of what Scripture says about people in the world (not the church!) getting worse and worse ([2 Timothy 3:13](#)). A “move” that caused most people to get saved would negate that prediction as well. The Bible predicts “perilous times” as opposed to “glorious times” ([2 Timothy 3:1](#)).

On the other hand, Jesus is not returning for a defeated church because He said that the gates of hell would not prevail against it ([Matthew 16:18](#)). Being overcomers still doesn’t mean that we will take over the earth before Jesus comes back. If we did, the Antichrist could never take power because he’d never be able to get power away from us.

Will There Be a “Latter Rain” Outpouring of Miracles?

The “end-time revival” is often referred to as the “latter rain.” The idea that there will be a strong final outpouring of the Spirit is tied to some verses that include the latter rain. These three are the most commonly cited:

James 5:7:

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

The question above is whether this is simply talking about the Lord being patient like a farmer because He doesn’t want any to perish ([2 Peter 3:9](#)) or if the latter rain represents an outpouring of the Spirit similar to Pentecost (though generally taught to be even greater).

Zechariah 10:1:

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

This verse is generally used in conjunction with “praying for the latter rain” where the “latter rain” is considered to be the last-days outpouring.

Joel 2:23:

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

The important questions are whether the verse above and the verses below refer to literal or spiritual rain and whether they apply to the last-day Church. It sounds like a great prophecy of last-day spiritual rain and spiritual harvest – until we get to the latter part of Joel’s prophecy that immediately follows this verse. Then we realize that we have two major problems with the “last-days outpouring” interpretation.

Joel 2:24-29:

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

The trouble starts 3 verses up, where it becomes obvious that this prophecy was directed toward Israel. But until the day comes when all Israel will be saved ([Romans 11:26](#)), the outpouring of the Spirit will be more evident upon the Gentiles than upon Israel. So this calls things into question. Worse trouble follows in the next verse, when it becomes obvious that Joel’s prophecies will all be fulfilled before the Day of Pentecost in Acts 2 when God poured out His Holy Spirit. He said “it shall come to pass afterward, meaning that the Acts 2 outpouring would come AFTER the fulfillment of [Joel 2:23](#) and the [verses that followed it](#)! This makes it impossible for Joel to be talking about a latter rain that would come earlier than the early rain! If it came earlier, IT would be the early rain and the Day of Pentecost would be the latter rain!

There are other references to “latter rain” in the Old Testament, but all of them are quite clearly talking about literal water as opposed to manifestations of the Holy Spirit. Here they are so that you can see this for yourself:

Deuteronomy 11:14:

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

Job 29:23:

And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

Proverbs 16:15:

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

Jeremiah 3:3:

Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

But now the problem is that we really don't have a conclusive "latter rain equals Spirit outpouring" verse. And it gets worse the more you think about it, as we'll see.

What Would Be Poured Out?

If the "early rain" was the Holy Spirit outpouring in Acts 2, this leaves us with an issue regarding the "latter rain." The Holy Spirit has been GIVEN already and He has never been retracted. So what exactly is God going to pour out IN ADDITION TO the Holy Spirit that produces more power than the Holy Spirit, who is still here? Jesus said that we would receive power when the Holy Spirit came upon us ([Acts 1:8](#)), and the Holy Spirit has come. So we already HAVE power. We don't lack the POWER to do miracles today, so we don't need any additional outpouring to get that power. We need to start USING the power that we already have rather than looking for more of it somewhere and praying for God to send more power than the Holy Spirit within us has!

What exactly would have to be poured out for us to do "end-time" miracles when we have the SAME Holy Spirit who worked miracles at the beginning of the Church Age?

Nothing New Under the Sun

I still remember the first time I preached a message and people fell out "drunk in the Holy Spirit" – and got up healed. I was sure that I was "toast" in that church and that the "old-time Pentecostal" pastor of that church would never want anything to do with me again after that wild service. To my surprise, he started singing songs he had sung decades earlier about getting drunk in the Holy Spirit! He said, "We used to see this happen all the time when I was young, and I've always wondered what ever happened to it."

Consider the following. In the 1950's, there was a great healing revival. It was no more God's will to heal then as it is now or was earlier, but there were more manifestations of spiritual gifts along those lines. But there had been moves of healing off and on for centuries, as church history books can attest. In the 1970's, there was a teaching revival where faith was emphasized and taught more than before. Those faith concepts were true all along, and some "faith" teaching had actually been around since the earlier 1900's. In the 1940's, meetings where people got "drunk in the Spirit" were fairly common. This almost disappeared for a while, only to come back in the 1990's. (It wasn't a new phenomenon when it re-emerged then, though younger Christians probably thought that it was some end-time phenomenon that had never been seen before.) In earlier centuries, people shaking and being "slain in the Spirit" was a common occurrence when evangelists preached to the masses. In fact, a secular historian stated that people in the early 1800's had called this phenomenon by a medical name – "the jerks," noting that often people who came to the meetings to disprove or criticize "the jerks" would be the first people overcome by them! People thought that these manifestations were something new when they came back in our day.

There have been different "moves of God" at different times. But we did not have a "healing dispensation" or a "faith dispensation" in which healing and faith worked when they didn't work before. They were just different things that the Holy Spirit was emphasizing at the time. There are different "flows" of the Spirit within the same church age dispensation.

Some "new" move of God will probably surface that has been seen in prior generations. Unfortunately, kooky moves of the devil and the flesh have also run in generational cycles, with "new revelations" like this-life immortality, apostles taking "apostolic authority" over churches they didn't start, trying to engage high-altitude principalities and powers in "spiritual warfare," teaching that ALL are saved, and Christians constantly trying to cast demons out of each other. Satan just "rebrands" these things with different names and passes them off as "new revelations" when they are nothing more than recycled extremism from previous generations who were duped by them.

Dispensing with Dispensationalism

Spirit-filled Christians often chide denominational people for believing in church-age dispensationalism, that is, that there was an "early church age" in which the power of the Holy Spirit flowed freely, followed by a "later church age" when everything is duller and less powerful. Yet they walk into exactly the same trap with Latter Rain dispensationalism, which teaches that there was an "early church age" in which the power of the Holy Spirit flowed freely, following by a "middle church age" when everything was duller and less powerful, to be followed by a "latter church age" in which the power of the Holy Spirit will flow freely again in an even greater measure than in the "early church age."

Scripture never divides the Church Age. There is only ONE Church Age, and it is the age of the Holy Spirit. There are not 3 church ages – the age of the Holy Spirit, the age of no Holy Spirit, and the age of even more power than the age of the Holy Spirit (however that's supposed to work).

Latter Rain Problems

There was a “Latter Rain” movement in the 1900’s that got very weird and followed some strange doctrines. However, it is possible to believe in a “latter rain” revival without going into those excesses. So you should not assume that someone who believes in a “latter rain” revival has to be kooky like some of those people were. (There is no reason to detail the issues; they wouldn’t be edifying. Suffice it to say that they caused many Spirit-filled Christians to be looked down upon by others who knew better than to get into some of the weird things that the Latter Rain people got into.)

So what could be the harm of expecting a mighty “latter rain” move, and why should I even try to rain on that parade? To me, the biggest harm is the attitude that we need to “wait on God” for an earth-shaking revival or some kind of increase in power. I’m not into praying for revival or waiting for revival; I’m into DOING revival. If we think that we don’t have the resources to do revival NOW, we won’t do it. If we have the mindset that we don’t have to wait, but we can go do the works of Jesus NOW, we’ll go out and do the works of Jesus NOW, which is what I’d rather see everyone do. Then we can see what people will think of as a “move of God” or a “revival.”

“Yes,” you may say, “but there are definitely outpourings where God does things that only God can do.” I agree. But God’s pattern is to work with us and confirm His Word when we GO and preach it. If we will do what we can do, God will do what only God can do. But if we sit around waiting for a move of God, that move will never come. A move of God follows a move of man!

Conclusion

While there have been and may continue to be “outpourings” such as the healing revival, the faith movement, the grace movement as well as other well-publicized local-church outpourings that people travel from afar to attend, I can’t see anything in Scripture that points to a stupendous final move that will sweep people into the kingdom, certainly not enough people to make MANY find the right way and leave only a FEW to find the wrong way. Now we can still get along if you disagree with me on this nonessential issue. But at least I’ve given you what I think is a reasonable take on the matter given the teaching of Scripture as a whole. And I DO believe that because of the increase of knowledge, the number of healings will increase for that reason.

There are a number of other considerations and Scripture passages that led me to these same conclusions; I go into these in more detail in my response to the question, [Does Scripture Promise a Mighty Worldwide End-Time Revival?](#)

All About Healing Services

What is a Healing Service?

A healing service is a special meeting centered around ministry to the sick. Some of the ideas in this discussion can apply to other services as well. The Holy Spirit can change the order of a regular service and move this way for a certain time within another service.

Healing services are generally conducted by one or more ministers whom the Holy Spirit has specifically anointed to minister this way. While any believer has a right to lay hands on the sick in the name of Jesus and expect them to recover ([Mark 16:17-18](#), [John 14:12](#)), some ministers have a special grace for this. We see in [1 Corinthians 12:8-11](#) that there are “gifts of healings,” “working of miracles” and “faith” to be in operation in Christian services. (See the [question](#) on these gifts for more information about them.) Any believer, including you, could be called upon to operate in these gifts at certain times. These are technically “manifestations” of the Spirit, since you cannot “own” any of them. These manifestations occur “as the Spirit wills” ([1 Corinthians 12:11](#)).

This notwithstanding, there are definitely individuals whom the Holy Spirit uses consistently in such manifestations. We see this in [1 Corinthians 12:28-30](#). This lists ministry offices, not single manifestations in services. The people used in this way often, but not always, stand in the office of “evangelist” ([Ephesians 4:11](#)). We know that Philip, who later on in his ministry was called an evangelist, flowed in these so-called “power gifts.” However, there are those in all the ministry offices who flow in these gifts. It is unfair to criticize a minister who flows in the gifts of healings for “not being evangelistic enough.” The minister may stand in another ministry office, such as prophet, and may not focus on reaching the lost in his meetings. It is equally unfair to criticize an evangelist for “not doing enough in-depth teaching” when his primary goal is to present the simple gospel to the unsaved. God uses different men in different ways and there is no cookie-cutter stereotype of a “healing minister.” It is pointless to try to compare different men’s ministries with each other because each person has a unique ministry.

These meetings are frequently advertised in advance with exhortations to “Bring the sick! Bring someone who needs a miracle!” The more genuine needs there are in the service, the more the gifts of the Spirit will be in operation. If an evangelist holds such a meeting and no one brings any sinners or sick people to it, there may be no manifestations of the Spirit at all.

Who Are Healing Services for?

Healing services are for anyone who needs healing, but they are particularly for the unsaved, young Christians, and people with very difficult conditions. Mature believers are expected to believe the Word of God and receive their healing for themselves without a special healing service. Thank God for healing services, but simple faith in God is a better way to receive your healing. Still, if you need healing, it's not a sin to attend a healing service, even if you've been a Christian since you were a kid!

This service is indirectly for the co-workers, relatives and friends of the people there. Many of these may take a sudden interest in the gospel when someone they know is healed. They may be there the next night, and they may get healed and tell even more people, and so on. That is the gospel pattern. It did not take long for entire cities to find out about Jesus in the Gospels and Acts. Healings were an important form of advertising for the gospel.

You will probably see some very unlikely people being healed. That old boozier downtown may suddenly be healed of liver problems, while Sally the Saint who has faithfully taught Sunday school for 25 years may walk in with eye trouble and leave with eye trouble. Critical Chris, who has not had a kind word to say about the pastor in eight years, is suddenly healed of terrible back pain and runs around the room rejoicing, while Deacon Dave still has arthritis when the service ends.

This can lead to jealousy and criticism from the older Christians, who fancy themselves as being more deserving of healing. Perhaps this is the problem in many cases. The sinner and the backslider know that they need the mercy of God while the older Christian can forget that healing has always been based on his righteousness in Christ, not his own righteousness. No one "deserves" healing on his own merit. Every Christian "deserves" healing based on his right standing with God through Jesus Christ. Rather than being jealous, older Christians should rejoice with those who rejoice ([Romans 12:15](#)) when the less mature people are healed.

The fact that some people are healed miraculously while others are not has led to some very bad doctrine based on experience instead of the Bible. People assume that it was God's will to heal some and not others. That is not true. It was God's will to heal some in a dramatic way on this particular occasion. But it was, and is, God's will, to heal everyone.

Different Methods of Ministry

Many healing crusades feature lengthy “healing lines” where hands are laid on the sick. In this way, the [healing anointing](#) is transmitted to those who need it. However, beware of putting God in a box. Some ministers rarely lay hands on anyone and instead “call out” certain conditions that God is currently healing in the congregation. This is a manifestation of “the word of knowledge.” In some cases, people are healed spontaneously while worshipping God, or for no readily apparent reason, and the minister may not even be aware of it! (God does not always tell the minister everything!) A person may teeter all over and fall down “drunk in the Spirit” and get up healed. The minister may simply wave at a section of the congregation, and the power of God may suddenly fall on a large number of people at once. There is no “right” or “wrong” way for God to minister healing to people. The way he is moving in that service is the right way if the Holy Spirit is leading him, and any other way is the wrong way – at least for that service.

The manifestation of the Spirit differs from service to service. I have seen services where a large number of people flopped all over the place laughing in the Spirit. Sometimes, the next evening, God was trying to move primarily through the preaching of the Word, and some people (bless their hearts) started whooping it up [in the flesh](#) trying to make the same thing happen that happened the night before. Beware of this. Always purpose in your heart to “hook up” with however God is moving in that particular service. Let God direct you rather than trying to direct Him. If you start working yourself up into a tee-hee fit in the wrong service, you will be completely out of order and you will disrupt the anointing. (If the ushers are wise, they will usher you out.) On the other hand, you are equally out of order to resist the Holy Spirit if He is moving in laughter and you just decide that you don’t like it and won’t participate in it. You will end up being one of the jealous ones, moaning that those people who “made total fools of themselves” walk out with their healings and a whole bunch of joy, while you, you dignified thing, never flinched – and never got anything from God, either.

Sadly, some Christians viciously criticize genuine moves of God. (“They’re just working it up. They’re in the flesh. That can’t be God. They’re acting like fools. This is an embarrassment to the Body of Christ. It’s all emotional. Those people are insane.”) Sometimes these are the very Christians who said that they wanted a move of God in the first place! (They wanted a “dignified” move, but you don’t have the right to restrict God to doing what you think is dignified.)

As mentioned in the discussion, [Strange Ways to Get Healed](#), the minister could ask you to do something unusual, such as run around the room, put your hand on the part of your body that hurts, or try to do something you couldn’t do before. You would be wise to do it, even if you don’t feel the anointing (tangible power) on you at the time. As you move out in obedience, your healing will manifest. (I am assuming that the minister heard from God, of course.)

I am not saying that everything that happens in every service is genuinely of God. Ministers are people; they can miss God just as you do sometimes. (Shhhhh...we won’t tell anyone.) Some people in the congregation can overdo things and get into the flesh. But that doesn’t mean that God wasn’t moving.

Also, you must realize that different ministers have different personalities. Although a minister is to speak for God, the message will always be “colored” by the vessel it flows through. Nothing is wrong with that. In fact, one of the worst things a minister (or any believer, for that matter) can do is to try to act like someone else. Much unwarranted criticism is aimed at ministers because of the way they minister. Joe Hollywood might try to make the service a “healing extravaganza,” and people will complain, “He’s too showy – that can’t be God.” Another minister can be so low-key that people complain, “He’s no fun to listen to. Joe Hollywood’s services are much more exciting.” The apostle Paul had a wonderful healing ministry, yet people complained, “His bodily presence is weak, and his speech contemptible” ([2 Corinthians 10:10](#)). You see, these types of pot shots at ministers are not a new thing, though they are never a good thing.

If you’re not careful, you can start regarding the minister “in the flesh.” In other words, you can get so caught up with what he wears, how he acts, or what kind of music he likes before he preaches, that you get your eyes on him instead of on the Lord. This mistake can prevent you from receiving your healing. The gifts of healings are from God, not from the man. You are there to receive from the anointing that is on that man’s ministry, not on the man’s clothes or jewelry. If you stew over his expensive watch (that someone probably gave him anyway), you may miss your healing completely because you’re in a critical mood rather than a mood to receive from God.

I am not saying that everything that every minister does is right. I am saying that you need to look past the man’s possible imperfections or personality quirks and consider the anointing upon him. I have had the power of God get all over me in more than one service I attended where I was not fond of the minister’s methods or delivery. I’m glad that God is full of grace. He is bigger than all our shortcomings.

Don’t Be Like Naaman the Syrian

Naaman the Syrian got healed, but first he had to repent of an improper attitude. He wanted Elisha to lay hands on him, and Elisha told him to bathe in the Jordan River seven times. Naaman got very upset because he thought the rivers back in Damascus were better than the Jordan, and the request seemed ridiculous. He was healed when he obeyed Elisha’s instructions. You can read about this in [2 Kings 5:1-14](#).

It is possible to be like Naaman the Syrian today. The minister instructs those around you to lay hands on you instead of laying hands on you himself, or he tells you to lay hands on yourself and receive from the anointing in the room. Then you get mad because you wanted a regular healing line! Or someone other than the man you like was anointed that night to minister in the healing line, and you’re mad because you wanted your favorite preacher to lay hands on you. Well, you can either stay sick or you can go with the flow. Rather than getting upset over methods, cooperate with the way that the individual service is going.

Jump in!

I don't know that you'd want to make theology out of the Pool of Bethesda, but there does seem to be a parallel in practice. When the minister says that the Holy Spirit wants to minister to certain people, and you're one of those people, get down there as fast as you can without walking out of love (or running and shoving out of love). Just as only the first person in the pool got healed when the angel troubled the water, often the people who respond right away are ministered to by the anointing, while those who sit there debating whether they really feel like going down there lose out. Allegorically speaking, when the angel troubles the pool, jump in and receive!

This is very important to the "flow" of the service. If the minister has to wait for people to obey God, it can disrupt the flow of things and the anointing may wane.

I've watched with some annoyance when "late-to-the-party" people decide after 15 minutes that they want to get into the healing line after all. If that's all the conviction they have, they're not likely to receive anything. The only exception would be people who are physically so weak that they simply can't stand in line for a long time, so they wait for later to go up, which is understandable.

How Do You Know It's Really God?

There are indeed fake healing ministers out there, and still others who have a genuine anointing but mix a lot of flesh with it. How will you be able to tell if God is really behind what is happening?

First, if you are a Christian, your born-again spirit will be comfortable in a service where a man of God is ministering. If the man is a fake, something just won't seem right to you on the inside and you'll be uneasy the whole time. Now it is possible to be in a godly service where your flesh cringes at some things that are going on, but you still know in your heart that they're done under the anointing. If the Holy Spirit bears witness with your spirit concerning your salvation ([Romans 8:16](#)), you can expect that He will bear witness with your spirit about other matters, also. The anointing that is within you will teach you without any man having to say anything to you about it ([1 John 2:27](#)). Part of growing as a Christian is having your senses exercised by reason of use to discern good and evil ([Hebrews 5:14](#)).

Second, the message preached will be Biblical. This does not mean that every word will be a Scripture verse. It means that the point of the message will be found in the Bible. Some ministers are fond of telling long stories to illustrate points. Some evangelists may seem to say nothing about God or His Word until they get to the conclusion of their message and they "throw out the net." Some prophets may spend a good deal of time speaking specific things about specific situations under the inspiration of the Holy Spirit. But when all is said and done, you should be able to point to one or more verses in the Bible that summarize the message brought forth by the minister. If you can't, you have reason to suspect that something is wrong.

Third, the message will be liberating. Where the Spirit of the Lord is, there is liberty ([2 Corinthians 3:17](#)). If you leave feeling like you were just beaten up, either you misinterpreted the message or the message was not from God. Note that your flesh may not enjoy a good message on repentance, but that is still a liberating message because repentance does bring liberty. Some preachers wrongly divide the Word of God and use it to try to bring people into bondage instead of liberty. They preach the Word, but in the wrong spirit! The Pharisees were prime examples of this. Jesus said to beware of their doctrines ([Matthew 16:12](#))!

Fourth, your pastor may know more than you do about the particular ministry and he may have either recommended that people go if they can or warned people to stay away. Your pastor can't control your life, but God gives pastors for the protection of the sheep. Beware of going to a meeting that your pastor does not support. Many sheep come back embarrassed or hurt after disregarding warnings about a certain ministry. For a time, they think that the pastor is just an old coot who is not into the brand new sensational thing that God is doing today. They are sure that they know more than the pastor does, and besides, he just might be jealous that God is not using him in this wonderful new way. Then they find out that the sensational preacher wasn't genuine (or was off his rocker) and that the pastor was right all along. The pastor may have known some bad things about the minister but for love's sake and for the sake of respecting the ministry in general, he did not share the specifics publicly.

I'm not saying that your pastor couldn't be wrong, because he could be. Some local pastors have gotten quite upset at genuine moves of God and they've tried to warn people away from really anointed services. I'm just telling you that a warning light should go on if he does not approve of the meetings.

Fifth, in most cases, if the man does not have the support of any local church for his ministry, you should avoid him. Beware of "Lone Ranger" ministers who don't think they need support from pastors! Ideally, he will have the support of one or more churches in the immediate area where the meeting is being held. There is no excuse not to have that in MANY places today, because God has raised up a lot of good churches. Having said that, there still ARE places where if God wants to do anything, He'll have to go around all the established churches in the area because they're all closed to teaching faith properly and letting the Holy Spirit move freely. However, a problem with such an "unsponsored meeting" is that the people who get saved at the services will need a church to attend. If there are no churches ready to receive the new converts, they may just go back into the world again. If they do go to church, the pastor might undo all the good you did teaching them faith. The meeting will bear no lasting fruit. As a preacher I know said, "The harvest isn't the harvest until it's gathered into the barn!" So if the preacher is not working through any local churches, and there is no good church within a reasonable drive, he must be prepared to plant a church in that location. (Such a man would typically stand in the office of apostle, as apostles plant churches.) Otherwise it would be like doctors delivering babies at the hospital and then throwing them outside the front door to fend for themselves.

Sixth, if the minister himself does not have a home church, stay away. God will not give authority to those who do not operate under authority themselves. Avoid any man who claims, “The Body of Christ is my church” (as I heard one idiot “minister” declare). Also, a minister should have a good report from his home church, not just be someone who attends and never serves and it turns out that the pastor doesn’t even know the guy personally even though it’s a good church.

Seventh, if the meetings are of God, Jesus will be glorified. The gifts of the Spirit will exalt Jesus. The testimony of Jesus is the spirit of prophecy ([Revelation 19:10](#)). So if man, rather than Jesus, is exalted, the meeting is being done in the wrong spirit. Some of the worst cases of this are when the minister has some grandiose word that the recipient of the word will be the greatest revival leader ever on the earth or that his ministry will be the epicenter of the entire end-time move of God. Watch out for words like that! There are “prophets” who make a living saying that everywhere they go is “ground zero” for a final outpouring on the earth. People like to receive words like that; at least their flesh does.

Eighth, the minister will point you to Jesus and to the Word of God, not to his anointing, his ministry, or even the gifts of the Spirit. He will present Jesus and God’s promises as the answer to every need. Ministries based on the gifts of the Spirit are top-heavy. Ministries based on the Word are on solid ground. You cannot always get a need met through the gifts of the Spirit, but you can always get every need met through God’s Word. (However, there is such a thing as false humility; see [YOU Can Do Miracles](#) for an example.)

Ninth, the man’s personal lifestyle (as far as is publicly known) should be consistent with New Testament teaching. If it is common knowledge that the man is involved in any practice that is against Biblical standards, avoid him. (However, you shouldn’t hold someone accountable for the things he did before he got saved, or things he did after he got saved but repented of.) Note that I am not saying that you should go around gossiping and trying to dig up dirt like some tabloid. However, some people with genuine anointings are really messed up! The reason to avoid their ministry is not because they aren’t anointed, but because you don’t want to pick up their attitudes! Some very anointed people are the most humble, wonderful people you would ever want to meet. Other very anointed people are ones you wouldn’t even want to have a meal with – because you did have a meal with them and you found out how rude and self-centered they really were. God’s gifts are based on grace; they are not rewards for being the best Christian around. Some people seem to think that the fact that God continues to use them means that God is OK with the way they conduct themselves when it’s really His mercy in action. Sooner or later, if their love walk or their integrity is askew, it will catch up with them.

Tenth, the man will have a godly approach to the offering. Impostors usually give themselves away when it comes to money, since that's why they're there. Some men have tried to prophesy money out of people, which is never right. (In some cases, the man may have a supernatural knowledge about money or possessions someone has, and try to tell the person that God says to give it away. Watch out! Not all supernatural knowledge comes from God. Demons know some things, too – see [Acts 16:16](#).) Assume that the man is not of God if he spends a disproportionate amount of time on the offering, or tries to put undue pressure on people to give. And give what you can give cheerfully, not reluctantly or under compulsion ([2 Corinthians 9:7](#)). Don't give just because he had a "word" that there were businessmen in the congregation who were supposed to give \$1,000 each. (I don't know what it is about businessmen and \$1,000, but I have heard this a disproportionate number of times over the years. Thus far, "God" has not even indexed that number for inflation yet, but if inflation gets bad enough, I'm sure the number will increase.) I'm not saying that God would never have someone say such a thing, but make sure that your giving is based on your convictions, not pressure from the minister, because there are some manipulators out there, some of whom really do have anointings despite their ungodly high-pressure offering tactics. Especially beware of anyone who claims to have a special "debt-breaking" anointing whereby if you give a lot right now, you will be assured of getting out of debt almost overnight. The only one who might get out of debt overnight as a result is the minister himself. The warning also applies to any "if you don't give right now, the deal's off" tactics. God's Word concerning finances always works when you follow it; there is no "one night only" time limit on it.

Eleventh, if the man has a "word" for you, it will be something helpful, not just showing off that the minister has supernatural knowledge. A friend went to one of these prophesy-to-everyone-who-lines-up-for-a-prophecy meetings, which are unbiblical because 2 Peter 1:21 says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.") My friend commented that some things the minister said were accurate, but not helpful. He felt as if he were getting his fortune told. Because "prophecy on demand" is unbiblical, some of those who claim to be able to prophesy to anyone at any time and line up people to get "words" can start listening to "familiar spirits" that are not of God instead of the Holy Spirit, even if they don't do it deliberately.

I saw a minister do a series of nightly meetings and some nights he gave people words with head-spinning detail and accuracy. People were helped and set free. But other nights he would try to give out words and he just plain missed God and looked silly. Word had gotten out that he had a gift for "reading people's mail" and I think he felt obligated to give the many new people who were coming what they were expecting. But, as [2 Peter 1:21](#) cited above says, you can't just prophesy because "you" want to do it. Ministry is not a show where you give people what they want! You can get in big trouble trying the "open your mouth and God will fill it" routine. You have to follow the Holy Spirit, and if He's not moving a certain way, you don't move that way either no matter what the people want. ("Yeah," some would say, "but Smith Wigglesworth said that if the Spirit wasn't moving, he moved the Spirit." I can assure you that presumptuously trying to step out in something God hasn't moved you to do is not what Brother Wigglesworth meant by that.)

What If the Minister Tries to Push You Down?

I've been pushed by some famous people over the years, so I know that some preachers, even though they are legitimately very anointed, just like to try to push people down. Some do it rather subtly, but it's not so subtle when you're the one being pushed – and exhorted, "Yield to the Holy Spirit!"

However, there are times when it's the Holy Spirit and not the minister pushing you hard. In decades of ministry, I have never as of this writing ever pushed anyone down or even attempted to do so. In fact, I used to try to prop people up until the Holy Spirit told me to stop doing that. Yet I have been accused of shoving people hard when the people around could testify that I never even touched them! God picked up one lady and threw her about 10 feet before I could touch her! At least anyone could tell I wouldn't have been strong enough to do that myself. She was motionless for over half an hour and the devil started lying to me that I had killed her and no one would ever want me or my "killer anointing" again because she really was "SLAIN in the Spirit." Much to my relief, she suddenly got up completely healed.

There was one man that I couldn't have shoved over because he had a build like an American football player and I'm short. But the Holy Spirit told me to hit him! So I gave him a respectful little whack. Nothing happened. I whacked slightly harder and nothing happened. The Holy Spirit said, "I told you to HIT him, not pat him!" So I unloaded on him. The power of God hit that man and God healed him. Now don't do that unless God tells you to do it! I remember reading that the Lord told Kenneth Hagin to hit someone, and I said at the time, "Lord, please don't ever tell me to do that!" I've also been on the receiving end of that and gone through the air myself by the power of the Holy Spirit, and God did some necessary things in me that night. I wasn't hurt in the least though at least one person was worried that the minister's punch had injured me!

The Holy Spirit does not hurt people. The main reason we need "catchers" today is that some people expect to fall whether it's God or not and we don't want them to get hurt. I remember a meeting in New Hampshire when I was a young believer. I had just gotten baptized that afternoon in a lake. Someone laid hands on me and I felt myself start to go down. The only problem was that there were no catchers and there was nothing behind me but a hard concrete floor! Ka-boom, I went down when I couldn't keep myself up anymore, straight backward onto that floor. I didn't feel a thing! And that's not because I was knocked unconscious; that floor might as well have been made of feathers for all I felt. The Holy Spirit can certainly do some interesting things. I watched a pastor's wife whirl, twirl and dance with her eyes closed in a room where people were all over the floor all across the room. Her feet landed inside people's elbows, knees, whatever – she never touched anyone, so no one was hurt. It was the Holy Spirit demonstrating Himself in a "wonder."

If the minister is pushy, it is not necessarily your job to demonstrate his pushiness to the world. The main thing is to come expecting to receive your healing when hands are laid on you. The following experiences I had may help or at least amuse you. A famous healing minister came to the church I was part of many years ago. I had an ailment so I went up for prayer. The minister proceeded to push me hard! I did not appreciate being pushed hard and thought it smacked of fakery, so I locked my legs and would not even give this minister a “courtesy drop” (as it is sometimes called in ministry circles). The minister literally pushed me halfway across the whole stage, and I would still not go down. I left the service that night quite upset – and still with the ailment I had when I walked in!

Some months later, I had a serious issue where one of the staff ministers at church saw me and urged me to go to the emergency room. I told him, “No, I’m going to go to the (name of minister) service tonight and receive my healing!” It was the same anointed but pushy healing minister who was at another church in another city. I went up to have hands laid on me, and because this was a fairly serious issue, I had already made up my mind that the minister could push me as hard as possible and I’d just fall and not care because I really needed to be healed! Sure enough, I got a good shove, and I dropped to the floor rather than fighting with the minister again. I was decked out there with the REAL power of God on me for almost an hour lying next to the feet of the host pastor and his wife who were sitting in the front row. And when I got up, I knew that I had my healing. I felt a lot better, and that condition was gone within a day or two! I never did have to go to the hospital.

What Should My Attitude Be when I Go?

You should be prepared to receive from God. This is critical. What you receive in such a service is more up to you than it is up to God or the minister. To some degree, what the congregation as a whole expects determines how much happens, as I am about to prove.

Do not go with the attitude that you want to “see what kind of anointing the preacher has.” You will miss it. The preacher could be the most anointed preacher who ever lived, but if the people are cynical and not open to receive from him, or just sit judging him, little will happen.

I can prove this from the Bible, where the most anointed preacher who ever lived (Jesus), attempted to minister in Nazareth, where He was met with hostility and skepticism. Read these passages:

[Matthew 13:54-58](#)

[Mark 6:1-6](#)

The servant is not above his Master. If Jesus could do no mighty work at Nazareth, where people would not receive His ministry but got preoccupied with His human side, no minister today can fare any better under similar circumstances. This was the same Jesus who healed multitudes everywhere else. The difference was solely in the congregation! Note that Jesus could do no mighty work. He wasn't unwilling, He simply couldn't. This may surprise people who assume that as the Son of God, Jesus could do anything. But Jesus limited Himself to what was available to man, emptying Himself of His divine privileges ([Philippians 2:5-8](#), [Hebrews 2:17](#)). No minister can force healings and miracles to take place where people are not open to receive them. Jesus told His disciples to heal in the cities that received them, not in the cities that did not receive them. (This is expounded upon in an [Objection](#) reply elsewhere.)

Recall the Scriptures where Jesus told the sick that it was their faith, not His, that healed them. (See the discussion, [According to YOUR FAITH Be It Done unto You!](#) for these passages.) It is still the same today. God's power is limited only by what you can believe! See [Mark 9:17-29](#).

Do not yawn your way through praise and worship or the preaching of the Word, thinking to yourself, "Come on, get on with it! I want to see the good stuff – healings and miracles!" If you don't want to praise or worship God, you probably have your eyes in the wrong place to begin with. He is the one whose power works the healings through the minister. Why not praise Him in advance for what He is going to do! Spending time honoring God, conscious of His presence, certainly will not hurt you. People have been known to get healed in this part of the service without even having hands laid on them! Pay attention to the preaching of the Word. While an unwise or inept minister might just spend time fiddle-diddling waiting for the anointing to fall, a minister with any sense will be teaching you what the Bible says about healing, faith, or other topics, to help you receive from God.

Some People Get Healed without Exercising Much Faith at All!

How can this be? Like the man in [John 5:2-19](#), some people who seem to be in unbelief get healed at healing services. However, God doesn't promise anyone anything in a healing service without the exercise of faith. Recall that the other people at the Pool of Bethesda were sick when Jesus got there and sick when Jesus left! But didn't Jesus heal all who were oppressed of the devil? He healed all who came to Him. There is no record that anyone else at the Pool of Bethesda approached Him for healing. And in the man's case, Jesus did not say that his faith had healed him. This man was healed by a manifestation of the Holy Spirit.

We have no reason to suspect that the soldier whose ear Peter hacked off had any faith. Yet Jesus healed his ear. The man came to help arrest Jesus and Jesus healed him anyway! Jesus did not tell this man that his faith had made him whole!

So why does God pick certain individuals at certain times and heal them in spite of their lack of faith? We don't know. The manifestations of the Spirit are given as He wills. He surely has a reason behind it, but He is not obligated to share the reason with us.

One thing is for sure: The fact that God in His mercy may heal a person who has no faith at all does not mean that He does not want to heal others. God is fair. He has made provision for the healing of the whole world through the Christ's atonement. Anyone could be healed at that meeting (or anywhere else for that matter) by believing that he was healed by Jesus' stripes ([1 Peter 2:24](#)). Anyone who is properly instructed can be healed if he acts on the Word.

Beware lest you get the prodigal son's brother's attitude. The backslider comes back and gets the red carpet treatment. God heals him and shows him great mercy and favor. Meanwhile, there you sit, mad because you think God didn't do anything for you when you never backslid like that. However, all that God has, including healing, was yours all along. (See [Healing and the Prodigal Son](#).)

When You're in a Healing Line

If you choose to go up during the part of the service where hands are being laid on the sick, here are some practical suggestions.

First, determine that you will receive your healing when hands are laid on you. Do not just assume that the anointing will do all the work. Remember the woman with the issue of blood! Her faith made a demand on the anointing that was on Jesus. If you go up with the idea that you doubt anything will happen anyway, you are wasting the minister's time as well as yours, and you should not get in line in the first place. Don't go up with the attitude that you "dare" God to heal you through that minister or that you "dare" the minister to prove that he really has anything.

I'm not saying that to be harsh. When a multiple people believe they will receive something, a real "flow" gets going. If the minister is forced to deal with groups of people who don't expect anything to happen, it will be harder for the gifts of the Spirit to manifest and for there to be a "flow" in the service.

As much as possible, keep your mind on the Lord and His Word. Unless you are specifically told to sing or do something else, I would suggest being quiet and staying in the mood to receive. There is no point in trying to get "hyper" and unleash a barrage of tongues as some people do. In fact, the more you do mentally or physically to try to hook up with God's power, the harder it will be for you to do so. That is because you receive healing from God with your spirit, not your mind. Thus, it is generally better to have your mind quiet so that it won't get in the way. Sometimes a minister has to stay with a person for a little while because the person is so wrought up that he is no condition to receive anything from God! It is not time to pray for Jerusalem or the armed forces or the lady with lots of tattoos and piercings who lives next door. It is time for you to receive what you need.

It is tempting to get nervous when the minister gets near you, especially if people are falling all over the place. Keep in mind that it is the Lord who is doing the healing. The anointing of the Holy Spirit is being transmitted through the minister's hands. Don't worry what the people around you will think of you. They are probably too busy thinking about what other people will think of them to be thinking of you, anyway.

Don't worry about falling and/or getting up. This idea is to get healed, and whether you fall over or not is irrelevant. Jesus said that hands would be laid on the sick and they would recover. He did not promise that they would fall over like tenpins.

There is no need to contort yourself (mentally or physically) in an attempt to "suck" the anointing out of the minister. Just stand there and receive it. Let it go into you. If you're sick, the healing anointing is there for your benefit, and God knows that. You don't have to enter some kind of mega-worship, either. RELAX and let God minister to you!

Don't get in the healing line unless you need a physical or emotional healing or healing of a mental illness. See the discussion, [Beware: Wrong Motives for Getting into Healing Lines](#) for some exhortations and warnings about this. Healing lines are serious business. Don't play games with the anointing. If the healing line is for a specific condition only, don't get in that line unless you have that condition. Otherwise you will grieve the Holy Spirit and make it harder for everyone else to receive.

What You Can Do to Enhance the Service

Contrary to popular opinion, the results are up to the congregation as well as the minister. We have discussed expectations earlier. Go expecting God to move supernaturally. It is easier for everyone to receive in an atmosphere of mass faith.

Never act in a way that would distract others from the service. Do not pass notes, trade text messages, check your email, tell jokes, make late-night snack plans, or do anything else that shows irreverence for God and His workings. Do not make comments to your neighbors about other people going up for healing. If there are specific instructions from the platform (sing, pray, etc.), follow them. If there are no explicit instructions, worship the Lord quietly, pray for the people in line, or do something else that keeps you hooked up with what is going on.

You do not have to get into some deep kind of prayer for the people being prayed over. The time for that was before the service, and the minister and others involved have surely prayed. It is amusing (for at least the first five seconds or so) to watch people who want to "help" the minister by stretching out their hands toward the sick and making a big commotion. If you really sense the need to pray, do so in a way that calls no attention to yourself.

Preachers sometimes make analogies between sporting events and church. “If you can hoot and holler at the ball game, why do you stand there like statues in church?” However, a Christian service is not a sporting event and it is not entertainment. (At least it is not supposed to be, even though some churches are using an “entertainment” model to draw people.) The type of wild shouting and cheering that might be in order at the ballpark may not be in order. There is a time and a place for cheering and even clapping, but the end of a prophetic word from the minister (or worse, the middle of it) is not the place for such. Be sensitive to the flow of the service and let the minister direct it. If the mood is not one of hooting and hollering, it is out of order for you to hoot and holler. On the other hand, if the ministry team is running the aisles screaming, go ahead and join them if you want.

Do not get up, leave, and come back in unless there is a dire emergency. If you are absolutely going to have an accident if you don’t get to a bathroom, go out and back in as discreetly as possible. Of course, you should arrive at the service in time to take care of such matters beforehand. Do not be like some folks who make “potty runs” just because they’re bored and want a break.

Jesus is the one doing the healing, so you should act as if Jesus were on the platform. Let that be your guide for conduct. Jesus is not a pickle-puss; you can rejoice in His presence. Be free, but don’t be disrespectful.

Aren’t the Gifts of the Spirit Solely up to the Will of God?

It is an error to assume that if God wants to do something through the gifts of the Spirit, He will just do them anyway. God commands us to desire spiritual gifts ([1 Corinthians 14:1](#), [1 Corinthians 14:39](#)) and covet earnestly these gifts ([1 Corinthians 12:31](#)). If we have nothing to do with it, these commands are meaningless and a waste of space.

We cannot dictate to God that He move in a certain way or do something spectacular for a certain individual. We can ask God to manifest Himself through the gifts of the Spirit in a general sense, leaving the details to Him.

It is possible to grieve the Holy Spirit so that He stops moving. For example, if the minister is prophesying and people are not paying attention, the Holy Spirit may stop speaking. God won’t waste people’s time if they won’t listen to Him. If people act as if they’re bored and want to go home, He may stop healing people through the gifts of healings. It is possible for the conduct of the crowd to rob people who still need to receive a blessing.

God will overlook the goofiness of a few individuals in the crowd. A few nut cases typically come out of the woodwork for this kind of meeting. Don’t worry about them. But if the majority of the crowd is “tuning out,” you can expect the anointing to stop manifesting.

We cannot make God move in a particular way through the gifts of the Spirit, but we can certainly stop Him!

God can overlook some quirks on the minister's part, too. That minister is not perfect any more than you are. Some things may be a matter of preference where he likes something that you don't like. Perhaps he wants an opera singer to sing to an orchestrated background CD before he speaks when you would rather have heard something by a certain Christian rock group that tries to sound like a Christian version of a certain secular rock group. Whatever helps the speaker is good for the service! Go with the flow! Perhaps the color of his suit screams "Hollywood!" to you but it is just his personal preference. Get over it! Perhaps he has a penchant for rhyming prophecies that you think that you could finish before he does, e.g., "God will do a work in your heart and He will give you a brand new _____. You will go forth in power in this final _____." Some even have prophecies for every new year, though I'm not convinced from Scripture that God does something new every year. If it were true that He did, it could still be a little arrogant to think that He is so America-centric that He always uses the American calendar as opposed to the Jewish calendar or the Chinese calendar. I can tell you confidently that God isn't going to do anything new that you need for your life this year. That's because He's already given you all things, every spiritual blessing ([Ephesians 1:3](#)) and everything that pertains to life and godliness ([2 Peter 1:3-4](#)), so there's nothing crucial left to "get" in any new year! He isn't holding back anything we need in ANY year waiting for a special "Kairos moment" in some future year ([Romans 8:32](#))! Still, you can bet that there will be some rhyming "new year prophecies" that can be predicted in advance by those of us who have been around a few decades, e.g., "Things will be fun in xxx1. God will do something new in xxx2. We will get free in xxx3. There will be more in xxx4. The church will come alive in xxx5. Our problems He'll fix in xxx6. It will be like heaven in xxx7. Things will be great in xxx8. It will be divine in xxx9." The ministers are usually doing a lot of good otherwise and I can put up with a few predictable prophecies. (Because some churches shrink instead of grow for various reasons in a given year, I wonder to myself if any prophet prone to rhyming "new year prophecies" has ever visited such a church just before the new year and correctly predicted, "The sheep will run in xxx1. Your folks will be few in xxx2. People will flee in xxx3. They'll head for the door in xxx4. Attendance will dive in xxx5. Your vision they'll nix in xxx6. To other churches they're revvin' in xxx7. They'll run out the gate in xxx8. Your staff will resign in xxx9." I've never heard of such a case and I wouldn't hold my breath waiting for such a prophecy.)

The message is inevitably colored by the vessel. One minister might say, "Thus saith the Lord: I love thee" while another might say, "The Lord says He loves y'all!" while another might say, "These are the words of the Lord above, All of you I deeply _____." (You can finish it.) Look past the delivery to the message. You probably have a few quirks of your own, after all. You've probably figured out already that I do!

The minister may like a certain song and instruct the band to play that same song non-stop for an hour until you're tired of it. (I've been asked to do that when I've been on the piano.) If that helps him, it's fine, whether you like the song or not. God isn't nit-picky about such things. One well-known faith preacher wanted his singers and band to do Southern Gospel songs. One of the band members told me privately that he would personally prefer music that sounded more like Led Zeppelin, but he understood that his job as a helps minister was to help that preacher flow, and so Southern Gospel it was, every night! If you're a smart musician, you'll play what the preacher wants too, regardless of your personal preferences.

What if You Don't Feel Anything, or Aren't Instantly Healed?

Remember that it was a healing line, not a feeling line.

In some cases, you will feel something like an electric current going into you when hands are laid on you. It is possible that you will feel nothing at all. On the other hand, you may end up on the floor wondering what just happened to you. There's no way to tell in advance.

One of the biggest mistakes people make in healing lines is to assume that because they do not get an instant manifestation of healing or a massive "power shower," they must have missed it, or perhaps the minister just wasn't anointed this time. Like the ten lepers, you may be one of those who was "healed as they went" ([Luke 17:12-19](#)). The proper attitude is to believe that the anointing went into you (which you may or may not have felt) and to believe that God's power is continuing to work in your body.

I can picture some people saying, "Oh, come on, that's just a cop-out to get the healing minister off the hook. That way, when there's nothing there, you can pretend that something is there, as in that story about the Emperor's new clothes." Object if you wish, but I have been healed marvelously in cases where I noticed no change when I was prayed over! In a couple of cases, I got worse physically before I got an instant manifestation of healing later. But I still got it, and it was still God. If you go around affirming that you didn't get anything, you have dug up the seed that you have planted for your healing.

It is always proper to "believe that you received when you prayed" despite adverse circumstances after you pray. God says that we receive the promises through faith and patience ([Hebrews 6:12](#)) and that we have need of patience after we have done the will of God ([Hebrews 10:35-36](#)). If all healings were instantaneous, you would only need faith. There would be no need for patience.

Why should you believe that anything will change when you didn't notice any change when hands were laid on you? Because you should believe your Lord! He said that believers would lay hands on the sick and they would recover ([Mark 16:18](#)). If hands were laid on you, you should expect to recover because that is what Jesus Himself said you can expect! Jesus did not promise that each person would recover immediately. He said they would recover.

There will always be people who are unwilling to learn about faith from the Bible. Such people will live sad lives, going from healing service to healing service without getting healed. After they see no change when hands are laid on them, they will say, "See, it didn't work!" They expect the minister to do it all for them, and he can't. (He would if he could!)

It is the minister's responsibility to come to the meeting ready to flow in the Spirit, and to preach and teach accurately to help the people. It is his responsibility to be willing to make the anointing available to the sick through the laying on of hands.

It is your responsibility to believe for your healing when hands are laid on you. It is your responsibility to exercise faith and patience and receive God's promise. That is not the minister's responsibility! If only more people could see that!

Healing Flows in Regular Services

Sometimes the gifts of healings can start operating in a service at your church that was not designated as a healing service. When this happens, the comments made about healing services in this discussion apply to the part of the service that has become a "healing service." The service will sometimes go into a healing "flow" and then go into something else. It is important to respond right away if you need healing. This will help the service keep flowing. I have yet to figure out why so many people wait for someone else to go up first, knowing fully well that they need healing. Be bold, go down there and receive!

I have found in practical experience that communion services are a good time for people to receive healing, since people are commemorating the fact that Jesus' body was broken in their place so that their bodies do not have to endure the Law-stipulated physical punishment for sin.

The Best Way to be Healed

Thank God for healing services, but the best way to be healed is on your own with no help from anyone else. You don't have to wait for a healing service to receive your healing any more than a sinner needs to wait for an evangelistic crusade to get saved. Thank God for both kinds of services. But the best thing you can do is to build your faith for healing before you get sick! In case you haven't noticed, it's harder to study and pray when you have a temperature of 103° and you ache all over. It's also harder to get healed when you're already sick as a dog than it is to get healed when you sense the first symptom coming on you.

Healing is available to you anywhere, at any time, whenever you need it. God's ultimate best is for you to stay healthy so that you don't need to go to a healing service.

See also:

[Massive Healing Crusades: The Will of God!](#)

[Why Do People Fall Over in Healing Lines?](#)

[Can I “Stand in Proxy” for Someone Else in a Healing Line?](#)

[Should I Expect to Fall Over or Resist Falling Over when I Am Prayed Over?](#)

[If I Fall Over, Should I Try to Get up as Soon as Possible?](#)

[Is It Right to Get into a Second Healing Line for the Same Condition?](#)

[I Believe I Received My Healing When I Prayed, But My Body Doesn’t Act Like It. They Called a Healing Line. Should I Get into It or Not?](#)

[The Minister Called Out a Condition that Almost Fit Me – Should I Go up for Prayer?](#)

[The Minister Called Out My Condition But Someone Else Already Went Up for It. Should I Stay in My Seat?](#)

[Can I Go Up for Prayer for a “General Overhaul?”](#)

[Should We Have “Catchers” in Healing Lines?](#)

[Why Do Some Ministers Allow Only People with “Healing Cards” to Get into a Healing Line?](#)

[What Kind of Music Should Be Done During Healing Lines?](#)

[Should We Do Different “Things” to People’s Necks, Spines, Arms, Pelvises and Legs Depending on the Condition?](#)

Many [objections](#) to healing crusades are also answered in this book.

Don't Drag People to the Altar

Too often I've seen well-meaning people drag someone they care about to the altar. If they don't do it physically, they'll exhort the person, "Go up! Go up!" so that the person is embarrassed if he doesn't go up. Or else they'll call out in front of everybody, "Jimmy needs to go up!" It could be a call for salvation or a call for healing.

Although they are doing it from a genuine desire to see the person get saved or healed, pushing someone like that really does more harm than good. If someone responds out of embarrassment, he may not be in any mood to receive anything, as his actual main sentiment is anger against the pushy person, though he may not want to express that publicly at the moment.

There is a real danger that a person could repeat a sinner's prayer not from the heart but just out of a desire to please others, or from the motive, "If I just do this, this person will stop nagging me." I know this from personal experience. I repeated a "sinner's prayer" word for word because I knew that was what someone wanted. However, I was not saved by doing that! How could I have been unsaved when I had just confessed Jesus as Lord? Simple – it came from my head, not my heart. I knew in my heart that I didn't really mean it. [Romans 10:9](#) says you have to believe with your heart, not just confess with your mouth. I confessed with my mouth but I didn't mean the words in my heart. Nothing happened. I was still just as much a sinner when I was done as when I started. (I did say similar things and actually mean them from the heart later, by the way!)

This has made me quite aware that there is the potential for false conversions when people are pressured into going forward. We don't want to see anyone go to hell or stay sick, but if a person is not ready to make a decision, it is better to wait until he is.

Likewise, if someone is not really ready to believe that he receives his healing when hands are laid on him, it is better for him to wait until he knows he will be in faith after he hears and reflects on the Word more. We sometimes get in a rush to "close the sale" by getting people to the altar for healing. But if they are properly instructed from the Word first, they will have a much better chance to get healed and stay healed. It will be harder to get someone to receive healing eventually if he just had the experience of going up and not getting anything because he didn't really know how divine healing is supposed to work.

Many of the successful old-time healing evangelists did exactly the opposite of rushing people to the altar. They would pass out "healing cards" to people who came to hear the Word for one or more services before they came up. You weren't even allowed in the healing line if you hadn't already been to such services to hear the Word preached about divine healing. The evangelists rightly did not want people to get in line with the attitude, "Oh, well, what have I got to lose; let's try this and just see if anything happens" because they knew such people were not going to receive anything – they weren't in faith. They wanted people's faith to be built from hearing the Word before they came forward.

I don't see anywhere in the gospels where Jesus begged and cajoled people to follow Him. If anything, He gave them opportunities to NOT follow Him. He would tell of the hardship that could be waiting if you followed Him. Consider His approach, which is the opposite of trying to beg people to come:

Matthew 8:19-20:

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

John 6:66-67:

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?

Jesus' response to the scribe was very different from saying, "Yes, follow me, and life will be super-easy for you from this moment forward." Jesus' response when many disciples left was very different from saying, "No, wait, come back! I promise I'll avoid that hard topic of eating my flesh and drinking my blood from now on. Sorry I offended you. You twelve who are left, please don't leave too."

If He didn't beg or push people, we should not do so either if we are walking in His steps.

Don't Play Doctor

Unless you are trained to practice natural medicine, don't do it! If you know some things about nutrition and medicine, it can be tempting as a preacher to try to help people along natural lines if you think you can. However, you could get sued or prosecuted for practicing medicine without a license, and the courts will side against you! If you stick to preaching the Word and laying hands on the sick in the name of Jesus, that is free exercise of religion and not practicing medicine without a license – at least based on court decisions at this writing in the United States.

Jesus never gave anyone instructions to cut their carbs, trans fats, cholesterol or anything else. That is not your business. Lay hands on people in faith and stay out of their personal affairs.

If you feel that you have a great personal regimen, it is still best not to preach to others that they should do whatever you do. Personally, I don't drink coffee, tea or caffeinated sodas because I want to be Holy Spirit-powered, not caffeine-powered. But if you want to drink caffeine, I'm not going to try to talk you out of it. I eat things like lobster that some diet experts claim you should never eat, and they may have good reasons for their advice. I'm sure that we all do something that someone out there thinks isn't healthy. I don't get caught up with the latest trends that tell us that eggs are good, no wait, they're bad, no wait, they're good again, and so on.

You may see someone in front of you and be tempted to say, "Lady, if you'd lose about 100 pounds, you probably wouldn't have the three problems you just cited," but I doubt that such advice would be appreciated. Jesus never gave out that kind of advice. He is our model. Such comments could get you into legal trouble for prescribing a non-spiritual cure. Besides, that person might have been 200 pounds overweight a year ago and be doing her best to lose more weight with God's help. Beware of condemning others! You can only look at the outside, but God sees the heart.

I think it's best to abstain from any remarks about a person's body. I learned this the hard way a long time ago when I congratulated a woman in the church I attended on her pregnancy. The problem was, she had just gained a large amount of weight in a short time and she wasn't pregnant. Oops! Now I always wait for people to tell ME of their pregnancies.

Remember that Jesus never said that we have to diagnose the sick. If you're not a doctor, don't play doctor. Don't tell a person with certain symptoms that they look like diabetic issues. Don't give natural advice that someone should try iodine pills, cod liver oil, or "nutraceutical" supplements. You don't have to know what's wrong with someone and you don't need to offer medical advice. Believe the Word and lay your hands on the person in faith in the name of Jesus. This will keep you from having a new prison ministry (from the inside).

To me, it is even worse to have a minister sell nutraceuticals on the side at his book table to supplement his income so that he can afford to eat after the umpteenth church in a row gave him a chintzy offering. I don't see Jesus or His disciples doing that, but I do see where Jesus went on a table-turning rampage because people were making God's house a house of merchandise. I think it would send the wrong message for me to preach divine healing and then offer Mark Ituyu's Power Powder to boost people's immune systems while boosting my income (and the incomes of those in my "upline" in my multi-level marketing organization). My rule as a pastor was that no one could try to sell multi-level marketing products to people at church. The sheep are not potential customers or "downline" fillers. I've seen too much potential for abuse as ministers use their influence to try to get others to enrich them by getting "under" them in a multilevel scheme. I'm not saying that anyone involved in such things is evil; someone I respect does it and he makes quite a bit of money that way. But I've seen a lot of abuse over the years where there was an unwritten expectation that people would support the pastor by being in his sales organization, and he ended up with most or all of the church "under" him. That's not for me, because I always hated the implicit pressure when someone in the church, which has included a pastor and associate pastor over the years, tried to get me into his multi-level "downline." I try to NOT do to others what I want them to NOT do to me.

I knew a minister personally who sold various nutraceuticals on the side. I suppose his idea was, "If one is good, more is better." So he took a whole bunch of them one night and he almost died. He told me that he honestly didn't think he'd be around to see the sun rise the next morning. He was facing some physical issues, but he should have been the first to believe God and receive healing rather than trying to play doctor on himself. If you decide that you need medical help through natural means, you should go see a real doctor.

I find it hard to believe that God, who made man and everything else "very good" ([Genesis 1:31](#)), designed us so that we can never be in optimum health unless we take some kind of new pill that costs a fortune with ingredients that were only discovered in the last decade or two. While I don't like all those "Ask your doctor if Zyzzyxa is right for you" ads, it would make sense to ask your doctor about a certain supplement that is pitched to you before you blindly accept the claims about it, especially when the pill bottle says that the product has not been evaluated by the Food and Drug Administration and is not intended to diagnose, treat, cure or prevent any disease. (I always ask myself, "If it doesn't diagnose, treat, cure or prevent any disease, what good is it?")

Finally, if you were to ever tell someone that he doesn't need his medicine anymore because he's healed (which you should NEVER do anyway), that IS practicing medicine without a license, which is ILLEGAL. Leave any decisions related to medicine to REAL doctors and preach the gospel!

The Defeated One

“Satan has been really working me over lately. He has overcome me with panic attacks. He has stolen my money and my health. You all better remember me in your prayers!”

It would be useful to refer to Satan as The Defeated One or The One from Whose Kingdom I Have Been Delivered before giving some testimonies. It would change how they sound.

“The Defeated One has been really working me over lately. The Defeated One has overcome me with panic attacks. The One from Whose Kingdom I Have Been Delivered has stolen my money and my health. You all better remember me in your prayers!”

I think the nature of their prayers would change to, “Lord, please let this dear person get a grip on what Christ has already done about the devil!”

This kind of substitution would ruin a lot of different prayers. “Let’s get on our knees and do spiritual warfare to defeat The Defeated One. Let’s pray to roll back the powers of The One from Whose Kingdom I Have Been Delivered. What I’m doing is really making The Defeated One mad, so I need more “prayer covering” so that the One from Whose Kingdom I Have Been Delivered does not overpower me and eat my lunch. Please pray that the Defeated One will be unable to defeat me.”

Now that I’ve gotten you started, I’m sure that you can come up with your own equally ridiculous examples.

It is amazing how many Christians exercise more faith in the devil and his power than in God and His power. Let me give you an illustration to see whether you fall into this category.

Suppose you are sick. Of how much use do you think it would be if you said the following out of your mouth? “Lord, I present my body to you as a living sacrifice. Have Your way in my body! Strengthen it with your life-giving power. I affirm that I am healed by the stripes of Jesus. I confess that I will LIVE!” If you’re like most Christians, you would think, “Well, that might help, but I’m not totally sure that it would change anything.”

Now suppose you are well. Of how much detriment do you think it would be if you said the following out of your mouth? “Satan, I present my body to you as a living sacrifice. Have your way in my body! Kill it with your death-giving power. I deny that I am healed by the stripes of Jesus. I confess that I will DIE!” If you are like most Christians, you would think, “Horrors! Satan would surely take advantage of that and I’d die a quick untimely death for sure!”

Which gets to my point – if you are like most Christians, you have more faith in Satan and his ability to work his will in you than you do in God and His ability to work His will in you. Something is very, very wrong with that! Why can you put more trust in a renegade liar than in God who cannot lie? If you can trust The Defeated One to work his will (sickness) in your body, surely you should be able to trust God – the very One who defeated Satan – to work His will (divine health) in your body!

See also:

[How to Deal with the Devil](#)

[How NOT to Deal with the Devil](#)

How to Deal with the Devil

See Him for What He Is

The devil never was and never will be an evil counterpart of God. Satan is a created being just like the angels Michael and Gabriel. He has power, but he is way below God in the scheme of things. God is omnipotent, omniscient, and omnipresent. The devil is none of these. If you are a Christian, he has no right whatsoever to exercise any of his power against you unless you open your mouth and give him the opportunity to do it by speaking things about yourself that contradict God's Word.

Satan is not omnipotent. If he were, he would have overthrown God and taken over heaven a long time ago. His ability in your life is limited to what you allow Him to do. He will be tormented day and night forever in the lake of fire ([Revelation 20:10](#)). He if were omnipotent, he would be able to get out.

Satan is not omniscient. He cannot read your mind. He only knows what you're thinking when you're foolish enough to sit there listening to his thoughts, or when you speak your thoughts. If he had any idea what he was doing, he would never have incited the mob to demand Jesus' crucifixion. Look where that got him! Satan is a fallen angel, and angels do not know when Jesus is coming back ([Matthew 24:36](#)). [1 Peter 1:12](#) says that angels long to look into the gospel, so you have a better understanding of it than they do. So you have more insight into the Word than the devil does, even if he might be able to quote more of it. [Ephesians 3:10](#) says that the church will make the manifold wisdom of God known to the principalities and powers. That means that they don't know all of the manifold wisdom of God yet. So obviously, there is plenty that Satan doesn't know. Even his cohorts the psychics can only know what he tells them, and then many of these future events will only happen if you submit yourself to him by believing his psychics. Satan does not know everything about the future. He has the advantage of being in the spirit realm and being able to see some things coming. But your choices determine your future for you, at least to a large extent, and Satan can't control your choices. He can only pressure you to make wrong choices.

Satan is not omnipresent. He walks to and fro on the earth ([Job 1:7](#), [Job 2:2](#)). He cannot be in more than one place at one time any more than Michael or Gabriel can be at more than one place at one time. He will never "fill all things" as Jesus does ([Ephesians 4:9-10](#)). For all eternity Satan will be physically confined to the lake of fire and will not be anywhere else.

When we "resist the devil," we are actually resisting his wicked spirits because Satan himself will most likely not have time to pay you a personal visit. He's sort of like the mythical Santa Claus. He can't be at all the shopping malls at the same time. So when a kid asks how this can be, his parents often explain, "Santa has a lot of helpers." That is how it is with Satan and his helpers. He isn't everywhere, but he has helpers who do his bidding on the earth. (I am not recommending that you lie to your children about Santa Claus, by the way. If you do, they may wonder how old they have to be before you tell them that there is no Jesus either.)

Deal with Him as a Defeated Enemy

Jesus defeated Satan for you. He stripped him and his principalities of their power, triumphing over them openly ([Colossians 2:15](#)). All angels and powers are subject to Christ ([1 Peter 3:22](#)). Jesus has all authority in heaven and earth ([Matthew 28:18](#)). [Do the math](#). If Jesus has all authority, how much is left over for the devil? You have been delivered from Satan's power ([Colossians 1:12-14](#)). Jesus, not the devil, holds the keys of death and hell ([Revelation 1:18](#)). His atoning death has judged Satan already ([John 12:31](#)). The Greater One lives in you, so you have already overcome the antichrist spirits that are in the world ([1 John 4:1-4](#)). You have overcome the devil ([1 John 2:13-14](#)).

[Ephesians 1:15-23](#)

You sit with Christ in heavenly places ([Ephesians 2:6](#)), far above all principality, power, might, dominion, and every name that is named. God has put all things under His feet. Jesus is the head. Where are His feet? On the earth, of course. Jesus, the head, is in heaven, and His Body (the Church) is on the earth. Feet are part of someone's body, not part of his head. You don't have feet growing out of your head, do you? So guess what? If all things are under His feet, they are under your feet because you are part of Christ's body. Do you see that? Satan and all his principalities are under your feet. They have no right to rule over you or affect you in any way. They cannot "stop revival" because they are powerless to do so when the Church rises up and acts on the Word. They do not have to be defeated in prayer – because they are already defeated!

Don't fight Satan! The fight is over. Jesus fought him and won, and you have the victory with Him. You are called to enforce Jesus' victory over the devil, not to win the victory. Don't fight for a victory that's already yours!

[Ephesians 4:27](#) says not to give the devil an opportunity. That shows that it's up to you to stop him. God promises that if you resist him, he will flee ([James 4:7](#)). God commands you to resist the devil, so it is your responsibility, not God's, to do so. Your faith can overcome all the attacks of the wicked one ([Ephesians 6:16](#)). Your faith is the victory that overcomes the world ([1 John 5:4](#)).

The Name of Jesus

God gave Jesus the name that is above every name. All things everywhere must bow at that name ([Philippians 2:9-11](#)). This passage is widely misinterpreted to be talking about some day in the sweet by and by when every knee will bow to Jesus. That isn't at all what this passage says! This passage is talking about the sweet now and now, and it does not say that anything will bow before Jesus anyway! Read it carefully. Paul said that everything must bow at the name of Jesus!

Who uses the name of Jesus? One thing is for sure, Jesus Himself doesn't use His name. Jesus bought your victory for you and sat down at the right hand of God. He is not visiting the earth and using His name. Believers use His name. Jesus said that in His name we would do many things, including casting out demons and laying hands on the sick ([Mark 16:17-18](#)). Peter told the lame man at the gate Beautiful to rise and walk in the name of Jesus. Then he said that His name, through faith in His name, had healed him. (See [Acts 3:1-16](#).) See [The Power in the Name of Jesus](#) for more about this topic.

How to Resist the Devil

The devil never shows up with a red suit, horns and a tail, eating deviled eggs, deviled ham and devil's food cake and saying, "Hi, I'm the devil. I'm here to steal, kill and destroy." Instead, the devil and his cohorts use lying thoughts to try to get you out of God's will and into sin. The battleground is your mind, and you decide who wins. As far as God's concerned, you have the tools to win right now, but you have to use them. Your mind, not the stratosphere, is the arena where you "wrestle" against wicked spirits.

Do not argue with the devil. Speak the Word to him and command him to leave you alone. Your own thoughts, apart from God's, will be ineffective. The devil's realm is reason. He's been defeated in the spirit realm; that is why he can't take you on there. He has to try to win his victory in the mental realm. That is why you MUST "renew your mind" ([Romans 12:2](#)) with God's Word. God's Word is your defensive armor against the devil's mind games.

God's Weapons

[Ephesians 6:10-18](#)

Your "weapons" all concern the Word of God – in particular, who you are in Christ. You use the Word to run the devil off just as Jesus did ([Luke 4:3-12](#)). Confess who you are in Christ, not what the devil says. Notice especially that Paul did not tell you to "pray against the devil." He told you to "pray for all saints." There is a difference! The silly idea of trying to make ruling spirits leave cities using these weapons (5 out of 6 of which are defensive) is covered under [How NOT to Deal with the Devil](#).

There are many other absurd ideas based on this passage. One is that you must "spiritually dress" yourself every morning with the full armor of God. Well, I suppose you need to if you took it off the night before. Actually, this is not talking about any kind of mystical spiritual force field around you. To put on God's armor is to renew your mind with His Word concerning your salvation. It is not some strange spiritual ritual that you must practice in prayer so that the devil won't get you. You don't have to try to "see" a belt of truth around your waist – you know the truth, and the truth makes you free ([John 8:32](#)). You don't have to "see" a breastplate of righteousness on you – you have to know that you are the "righteousness of God in Christ" ([2 Corinthians 5:21](#)) when Satan tries to condemn you and make you feel like an unworthy little worm.

The point Paul is making is that instead of natural weapons, you use spiritual weapons against the devil. In modern-day terms, he is saying, “Take the bulletproof vest of righteousness and the automatic assault rifle of the Word of God (and so on).” There is no deep spiritual significance to the placement and meaning of each piece, so don’t get too carried away. In [1 Thessalonians 5:8](#), you are told to “put on the breastplate of faith and love.” Oops. Guess you hyper-spiritual folks will have to “put on” and wear two breastplates every morning, because the Ephesians 6 model is “righteousness,” and the 1 Thessalonians 5 model is “faith and love.” For the rest of you, realize that Paul is speaking allegorically!

[2 Corinthians 10:3-5](#)

Here we see that God’s weapons cast down imaginings and bring thoughts into captivity. That is because thoughts are the devil’s weapons. These thoughts can become strongholds in people’s minds. (That is the kind of stronghold Paul is talking about, not demonic strongholds in the air over cities.) It is the gospel, which is “the power of God unto salvation” ([Romans 1:16](#)), that has the power to destroy the mind games of the devil in people’s lives. The things we destroy by sharing the gospel are those thoughts (propagated by devils) that exalt themselves against the knowledge of God.

I am not saying that there are no demonic powers over cities. I am saying that they are already defeated and powerless as far as the Church is concerned. Their strongholds are not in the air over cities but in people’s minds. Because they are defeated, they cannot stop revival or any part of the work of God with brute force. Their only strategy is deception. If they can deceive the minds of men on the earth, they can get those men to cooperate with them to resist the gospel. The Word of God is alive and active and destroys the strongholds in people’s minds that these evil principalities plant. They have no effective counter-weapon to God’s Word when it is preached. God’s Word is unstoppable. Paul said that the Word of God is not bound ([2 Timothy 2:9](#))! It runs very swiftly ([Psalm 147:15](#)).

It is not necessary to make these defeated principalities and powers leave an area to have God move there. It is also unnecessary to “defeat” them. Jesus Christ already did that! You can walk in His victory over them. You can go ahead and have revival right under their noses because they are powerless to stop it! If we are honest with ourselves, we must admit that we, not the defeated demonic powers, are the real hindrances to revival! If we sow the Word of God, that Word will produce a harvest!

Turn on the Light!

If you’re in a dark room, you can “come against” this present darkness for a while to try to light things up, or you can turn on a light. Which makes more sense? It’s the same in “dark” areas. You don’t bring light to a dark area by “coming against” darkness; you bring the light, which in this case is the Word. Darkness in and of itself is not a spiritual force or a substance; it’s merely the absence of light. There is no such thing as an unlight from which darkness can unshine (the unbrightness of the unlight being expressed in the unlight’s uncandlepower). Satan’s kingdom thrives on darkness, but the light of the Word undoes Satan’s attempts to keep people in the dark.

Respect Him

What? Respect the enemy of your soul? Yes! I'm not saying to make friends with him, but you must give him respect, since he has a right to be here. Do not use railing accusations against him. There is no point in talking to him anyway, unless you are going to do what Jesus did and speak the Word of God to him when he tempts you. According to [Jude 8-9](#) and [2 Peter 2:10-11](#), it is wrong to insult and rail at the devil and his principalities.

See also:

[The Defeated One](#)

[How NOT to Deal with the Devil](#)

How NOT to Deal with the Devil

Follow these simple practices to ensure that you will live in constant harassment from the devil. Those already following these procedures can attest to this.

Fight Him!

This is probably the best method of ensuring defeat. Put the devil on notice that you will fight him as hard as you can. He will be pleased to hear this from you rather than hearing that Jesus already defeated him for you and that you have authority over him in Jesus' name. Act like you are in a great battle rather than believing that the fight is over and that Jesus won it for you. Fight the devil instead of fighting the good fight of faith ([1 Timothy 6:12](#)). Crank up the "militant praise" music and let the warfare begin!

"Come Against" Him

Simply repeat the prayer, "Devil, I come against you in the name of Jesus." Or substitute any other spirit you want. "We come against you, you spirit of _____ (insert your favorite spirit here) in the name of Jesus." The devil has no idea what "coming against" him is (and neither do you), but as long as you don't actually issue any direct commands to him, he will be content to let you "come against" him as long as you want. Do not follow the examples of Jesus and the apostles, who simply made demons leave because they were too old-fashioned to pray a "we come against you" prayer.

Pray at the Devil in Tongues

Use your prayer language to speak mysteries in the spirit to the devil. After rebuking him in English, unleash a quick barrage of "fear tongues" at him to make sure that he doesn't get back at you for it. The devil enjoys it when you pray to him in any language, since the Bible nowhere tells you to pray to the devil.

Make Principalities Leave Your City!

Waste as much time as possible in prayer against demonic strongholds over your city, thinking that you are doing some great thing that will precipitate revival. Be sure to tell every principality to leave your municipality. Since you assume that they'll go somewhere, maybe you can suggest a nearby city with fewer praying people, so that they won't send them back over to your city. Since you have this wonderful revelation of being able to make wicked spirits leave geographical areas, next command the ruling spirit over your entire state or province to leave. Then command the ruling spirit over your country to leave. Then command the ruling spirit over your continent to leave. Then command the ruling spirit over your hemisphere to leave. Finally, command the biggest ruling spirit of all, Satan, to leave the planet entirely. See if he will give up his legal right to be here (courtesy of Adam) in response to your commands. Maybe his less knowledgeable cohorts will give up their legal rights to be here, too.

This will show that you know more than Jesus or His apostles, since none of them ever commanded a demon to leave an area. (They only cast spirits out of people because they didn't have as much revelation as you have.) It will also give the spirits involved, at least the ones that really exist, a good laugh, which they could use because their final doom is getting closer every day.

Pray fervently and repeatedly for the darkness to leave, rather than bringing in the light (by sharing the gospel), which wipes out darkness automatically.

Be aware that if you don't organize 24/7 prayer, the devil may sneak back into the area at 2 A.M. if no one has covered that non-enviable time slot at the local Talk Around the Clock Prayer Center. This would undo the rest of the day's "we bind you Satan" prayers. At least that's what one preacher tried to assure me. (Seriously.) This is a good way of focusing on our own works instead of Jesus' finished work. A few times, I've visited a certain city where they've had 24/7 prayer and worship going on for many years, and I've been warned not to go into parts of that city after dark if I valued my life. (I've mused what might have changed on the streets there if 24/7 evangelism were going on instead, but that would only be my speculation.)

Pray Him Away from Your Church, Yourself and Others

Don't just bind spirits over your city. Before every service, pray a "we bind you Satan" prayer to make sure that the devil does not attend your church services or even share the same room or area with you. Do this despite the fact that Satan spoke through Peter while he was right there with Jesus, who obviously didn't know you could pray such a prayer to keep Satan out of your immediate vicinity. In fact, Jesus didn't have the modern "revelation" that you can "bind" Satan from entering the room with a prayer, because Satan entered into Judas Iscariot in the same room where Jesus shared a Passover meal with His disciples ([John 13:27](#))! Paul didn't even have a revelation that you needed to bind the devil in that manner, seeing as he never exhorted any of the churches to do it. It would certainly be nice to "bind" the devil from tempting you at all. Too bad Jesus didn't know that trick, as it could have prevented Satan from tempting Him! But since you do have this revelation, spend time binding the devil every day, the idea being that even though Jesus has already delivered you from the power of darkness ([Colossians 1:13](#)), you need these constant prayers to keep his kingdom from tormenting you. If you get good enough at binding, maybe you can bind Satan from working through whomever many Christians are sure is the Antichrist this year.

Pray through the Demon Layer

Determine that the demons that stopped Daniel's prayers under the Old Covenant won't stop yours! Pray and pray until you feel like you have broken through all the above-mentioned principalities (the ones you haven't banished to Jupiter yet). Wait for a feeling that tells you that God has finally heard your prayer. Avoid any Bible statements about God living in you or being seated with Christ in the heavenly places, as this might nullify your faith in the demons' ability to stop your prayer from reaching God or His answer from reaching you.

Insult Him

Rail on the devil for being a low-down, no good, rotting, stinking, cheating, hypocritical, filthy, perverted, lying rip-off artist. The more epithets you sling at him, the better he will like it. He will enjoy the fact that you have not read or acted on [Jude 8-9](#) or [2 Peter 2:10-11](#). Besides, he doesn't think there's any such thing as bad attention as long as you're not wielding the name of Jesus! He'd rather that you concentrate on him than on Jesus.

Ignore Jude, who didn't have your new revelation about this, and act as "macho" as you can with the devil. He will appreciate the fact that the time you spend insulting him is not being used for any productive purpose.

Praise God at the Devil

Rather than using your praise to please and honor God, use it as a tool by “praising God at the devil.” Sing to Satan! You could start with some “militant praise” songs about following God’s command to Joshua to take the land. (Bring your AK-47 because God told Joshua to kill all the inhabitants while taking the land.) “Use your praise” to “open heaven” above you, so that your prayers don’t get stopped by the demon layer (see above). You do want to “minister under an open heaven,” don’t you? (Actually, [Jesus opened heaven](#) as far as you’re concerned, but you don’t want to consider that right now.) Whatever you do, make sure that you think more about the devil than you think about God. This is important, because if you focus on being in God’s presence, you might forget about the devil for a while. Instead, focus on being in the devil’s presence, and forget about God for a while.

Better still, leave God completely out of it and sing one of those modern “worship” songs that addresses the devil directly instead of God. Raising your hands and closing your eyes when you do this makes it even nicer (for the devil). I was even required to watch a video once of a large crowd of people raising their hands and closing their eyes while singing to the devil. Since that’s practically “Satan worship” for all intents and purposes, Satan will receive the attention gladly if you follow suit.

Give Whiny Devilmonies in Church

Declare to your brothers and sisters in Christ how big and bad you think the devil is. This will inspire them to have faith in the devil equal to yours. “The devil is making me sick!” “The devil is keeping my money away!” “The devil really has me depressed.” Continually confess what you are allowing the devil to do to you so that others may allow him to do the same things.

Pretend He Isn’t There

Just stick your head in the sand and ignore him, hoping he’ll go away on his own, rather than watching out for him and actively resisting him as you are commanded to do in [1 Peter 5:8-9](#) and [James 4:7](#).

Pray to God about the Devil

Rather than resisting the devil yourself so that he will flee from you ([James 4:7](#)), ask God to make the devil go away! (To play it safe, don’t tithe to your church, just to be sure that [Malachi 3:10-11](#) can’t possibly apply to you.)

Become More Devil-Conscious than God-Conscious

Be sure to pay more attention to “this present darkness” than you do to “this present Jesus,” “this present Holy Spirit,” “this present victory,” “this present anointing” or “these present angels.” Ignore John’s statement that you have already overcome opposing spirits ([1 John 4:4](#)). Instead of thinking on things that are “true, noble, just, pure, lovely, of good report, virtuous, praiseworthy” ([Philippians 4:8](#)), spend your time thinking about Satan and his demons, who are liars, ignoble, unjust, impure, ugly, of bad report, sinful and criticismworthy.

Blame the Devil for Everything

When you get a flat tire, rebuke that flat tire demon. Then be sure to buy new tires, since experience shows that new tires have a spiritual force field around them that repels flat tire demons. Be sure to blame the devil when you bang your finger with a hammer or get a smaller income tax return than you expected. Constantly acknowledge his presence in your life so that he will feel at home with you. Talk with him frequently; he enjoys conversing with Christians who allow him to do so.

See also:

[The Defeated One](#)

[How to Deal with the Devil](#)

YOU Do Something about It

You have authority over Satan. God always assigns authority and responsibility together. YOU are responsible for using your authority over Satan. If you don't use your authority, nothing will happen and nothing will change. God has already done everything about the devil that needs to be done for you. God is not supposed to do anything about the devil under the New Covenant. YOU have to do something about him based on what God has already done.

Sickness is the oppression of the devil. Because you have authority over the devil, you have authority over his works, which include sickness.

You have authority over sickness. God always assigns authority and responsibility together. YOU are responsible for using your authority over sickness. If you don't use your authority, nothing will happen and nothing will change. God has already done everything about sickness that needs to be done for you. God is not supposed to do anything about sickness under the New Covenant. YOU have to do something about it based on what God has already done.

Casting Out the Spirit of Stupidity

Alternate Title: Getting rid of stupid and unbiblical ideas about demons.

In some circles, demons are held responsible for everything from gluttony to bad breath. People in these groups spend a lot of time casting nonexistent demons out of each other. Generally, if these 1171 people gave God half as much glory and attention as they give the devil and his demons, they would be spiritual giants. Beware.

Most of the time they try to “cast out” the flesh, and you can’t do it. If only you could! You have to walk in the Spirit to avoid catering to the lusts of the flesh ([Galatians 5:16](#)). It’s not something someone can do for you on a one-shot basis at a “deliverance service.”

Jesus did not “heal” fat people by casting out the spirit of gluttony. There is no such thing. You will not find a spirit of gluttony anywhere in the Bible. You just have to dominate your flesh. There is no quick fix.

There are sometimes spectacular “manifestations” at meetings such as people “throwing up demons.” It pretty much comes down to this: Give the devil a stage, and he’ll perform. Jesus did not hand out “barf bags” to people whom He delivered from evil spirits. If you don’t see something in your Bible, avoid it. Unwitting Christians can open themselves up to real demonic manifestations at such meetings.

Most Christians do not need deliverance – they just need to quit listening to the devil. There’s a difference. The devil tempts everyone, but he does not “demonize” everyone. Some people use “The devil made me do it” as a lame excuse for sin. The devil is defeated. He cannot make you do anything. You can overcome any temptation ([1 Corinthians 10:13](#)).

There is a lot of weird teaching about demons out there! You do NOT need to buy material from someone who hangs out with witches so that you know what the witches are up to. If there’s anything you need to know, the Holy Spirit will tell you, but there probably isn’t, given that no witchcraft is effective against a Christian who knows the Word anyway. I know of a church that hosted a 10-day “deliverance seminar” with material that was not in Bible. They actually told people when they went in that what they teach is not in the Bible! That is supposedly why you need their seminar – you can only get this teaching from them. We should thank God that you can’t get it anywhere else; any sensible Christian would run out the door as soon as they revealed that their methods are beyond the Bible. You see, the Bible itself contains everything you need for your Christian walk to equip you for all good works, including deliverance ([2 Timothy 3:16-17](#)). You do not need anything beyond the Bible. It is OK to have a seminar to reveal Bible truths, but beware of anything “more advanced” than the Bible – there isn’t anything!

If I could cast a spirit of stupidity out of people who get involved with some of this stuff, I would. But Jesus never cast a spirit of stupidity out of anyone – “dumb” spirits were what we would call “mute” spirits, not spirits of stupidity.

There is this certain foolishness that it takes 4 hours to cast out a demon using a special method you have to learn in a seminar that prevents inter-demon communication, among other things. (I wish I were making this up!) I don't see Jesus taking 4 hours to cast out each demon, do you? I don't see Jesus employing special prayers to prevent demons from talking to each other. Jesus said that you would do the works that He did, so why would you want to do works that He never did?

I am not minimizing the fact that demons can and do talk to Christians to try to influence them to divorce their mates, kill themselves, and all kinds of other things. The solution to this is the Word, which is our armor (see [Ephesians 6:10-18](#) and [2 Corinthians 10:3-5](#)). It is up to you to resist the devil ([James 4:7](#), [1 Peter 5:8-9](#)) and to give him no place in your life ([Ephesians 4:27](#)). You have authority over him ([Luke 10:17-20](#)). Use it!

Paper Roadblocks to Healing

Imagine driving down the highway and encountering a line of roadblocks that force you to get off at an exit that doesn't go where you're going. Then imagine your irritation when you find out that someone with no authority put those roadblocks up, and they were actually made of paper. They were just painted to look like the real thing. You could have just nudged them out of the way and kept going if you had only known that they were fake. Instead, you got off the road and didn't get to your destination.

The devil has invented a number of paper roadblocks to healing. You can just mow them down and drive on and get your healing, unless you're convinced that they're real. Then you will stop yourself from walking in the light of what's yours.

“Bound Sins”

According to this line of teaching, if someone else has unforgiveness toward you, they are binding a sin to you, and this can hurt you and hinder you from receiving from God. This is supposedly supported by Jesus' statement in John 20:23: “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” If the other person continues to “retain” your sins, you are supposedly penalized, and you'll have trouble receiving from God. Hah!

Was Jesus really saying that you can make someone else pay the penalty for his sins by not forgiving him? This would be contrary to everything else taught in the New Testament. God has washed you clean with the blood of Jesus. Jesus has already taken all the penalties for all your sins. God cannot force you to bear these penalties again just because someone else won't forgive you. The person who is in unforgiveness opens himself up to the devil and paves the way for destruction in his own life, not yours. He is only hurting himself.

If we believe that someone else can get in the way of your healing through his unforgiveness, we have established a new priesthood between you and God. But the only priest you have is Jesus, your High Priest. Under the New Covenant, we are all kings and priests ([Revelation 1:6](#), [Revelation 5:10](#)). No one else can stand between you and God.

Your pastor (or rector, or priest, or whatever your group calls him) does not mediate between you and God. Under the New Covenant, Jesus is the only mediator between God and men ([1 Timothy 2:5](#)). You still need a pastor. But that pastor is responsible to God to care for, lead and protect the congregation. He does not stand in an Old Testament-style priestly position. The man is on the same level as you as far as his standing in Christ. He is equipped by the Spirit to serve a specific function in the Body of Christ. Even if he doesn't forgive you (he should know better), that can't interfere with your own walk with God.

So, what was Jesus saying? I believe the point was that the disciples were entrusted with the message of eternal salvation. If they would publish it, people would believe and be forgiven. If they would hold back, the sins of those people would not be forgiven. This applies today as well. If no one tells a person about forgiveness of sins, that person will not believe, not be forgiven, and be lost forever. However, this cannot apply to people who are already believers.

Although you can't ruin someone else's life with your unforgiveness, your forgiveness can affect someone else. According to [1 John 5:16](#), you can hold off trouble from someone who is sinning (to some extent) by asking God to forgive that person. If you are in unforgiveness toward that person, you can hurt him only to the extent that you do not pray for him this way. If the person willfully persists in sin for a long time, eventually [Galatians 6:7-8](#) will come into play and he will reap corruption. This is a spiritual law that no amount of prayer can set aside. We also see that an UNBELIEVER who calls for church elders won't have his sins held against him when elders pray the prayer of faith for his healing ([James 5:15](#)). (If he were a believer, that would not apply because all his sins would ALREADY be forgiven, as proved by [many other Scriptures](#).)

Generational Curses

Another fallacy is that a curse on your family (or handed down from your family) could stop you from getting your healing. That is sheer nonsense; Jesus redeemed you from all curses when you were born again. Once you are saved, you are free from any curse from your ancestors' sins and freed from perpetuating their conduct ([1 Peter 1:18-19](#)). Your spiritual lineage is now very simple – God is your Father, and He does not have any curse on Him!

I could go on at length, but to keep this particular topic shorter, I have expanded on this in a separate discussion entitled [Breaking Generational Curses?](#)

Prior Occult Involvement

I used to be involved in the occult before I was born again. I renounced everything to do with it when I gave my life to Jesus Christ and I have never done anything occult since then. (Why should I when I have something far better now?) Yet some believers tried to tell me that I needed special ministry to break some supposed curse that would linger over my life even as a Christian because of my prior occult involvement. One fellow even took it upon himself to do some special little ritual for me involving making scissor-like motions over my head to supposedly sever my spiritual ties to the occult. I'm glad no one was watching; it was ridiculous. All this proves is that some people have more faith in the devil than in the cleansing blood of Jesus Christ.

When you are born again, sin has no dominion over you ([Romans 6:14](#)). You are delivered from the power (authority) of darkness and brought into the kingdom of God's Son ([Colossians 1:12-14](#)). Well, are you delivered or aren't you? Yes, you are. You need no special ritual or prayer to get something you already have as a believer – total deliverance from Satan and all his works in your life.

Hexes

If a witch decides to curse you, can that stop you from getting healed? Your answer is correct. I haven't even heard your answer, but it's correct. If you say that it can, it can. If you say that it can't, it can't. Of course, I prefer that you would say what God says – that you are delivered from Satan's power.

[Colossians 1:13](#) says that you were delivered, so it is a colossal mistake to think you need to do something to "get" delivered from Satan's power. God promises that a curse without cause shall not come ([Proverbs 26:2](#)). There is no cause for a curse on a righteous man whose standing with God has been secured by the blood of Jesus. This is probably why Satan hates talk about the blood of Jesus. If you know that you're blood-washed and clean before God, you know that no curse has any right to affect you. The evil occultist Naaman, after he was hired to curse Israel, had to admit, "There is no enchantment against Jacob, neither is there any divination against Israel" ([Numbers 23:23](#)). In other words, witchcraft doesn't work against God's people!

However, I have met people who have gotten all upset over curses (actual or threatened) by witches. They panic and think "What will I do now?" Laughter over the devil's empty threat would be appropriate. As part of Abraham's covenant of which you are an heir ([Galatians 3:14](#)), God will bless those who bless you and curse those who curse you ([Genesis 12:3](#)). Whatever the witch says will come back on his own head, not on yours!

I preached for a pastor in a city that was known as a regional center for the occult. Without any knowledge of what had happened, I preached one of the most unusual sermons of my life, entitled, "What to do if (name of head witch) Tries to Put a Curse on You." Basically, the idea was that you could laugh it off and tell her that she could curse away, because the more she cursed, the sooner she would be out of business because the curse would come back on her like a boomerang. I found out after the service that earlier that week, the head witch actually had called the pastor and told him to get out of town, or else she would put a curse on him and his church would close. The pastor heeded my message and stood his ground despite her threat of a curse. The pastor was never affected as far as I know. However, the witch's family was constantly having catastrophes, so much so that one of her former followers left because she noticed how many bad things seemed to follow the witch around! Touching God's anointed is dangerous for the person doing the touching, not for God's anointed! God is merciful, but if you don't repent of some things, you will reap what you sow eventually.

The devil has no authority whatsoever over a Christian unless the Christian hands it to him. The two ways you can do this are deliberate sin (which puts you in Satan's playground) and wrong speaking with your mouth (which authorizes Satan to act). No curse can affect you in any way – unless you agree with your mouth that it can. Then you have authorized the devil to act. He does not have the authority to do anything to you. His game is for you to use your own authority against yourself by agreeing with him!

I am not saying that witches do not have any abilities. Read about what the Egyptian sorcerers in Exodus did ([Exodus 7:10-12](#)), and you'll see that there is such a thing as occult power. I know from experience before I became a Christian that occult power is real. I am saying that witches do not have any power over Christians.

All Hell Breaking Loose against You

First, all hell never breaks loose against you. You aren't enough of a threat yourself that all the demons will be called off everyone else to get you. Second, even if all hell did break loose against you, you have authority over all the power of the enemy and nothing shall by any means hurt you ([Luke 10:17-20](#)). From the standpoint of authority, you are seated with Christ in heavenly places, far above all demons ([Ephesians 2:6](#), [Ephesians 1:15-23](#)). The name of Jesus makes every knee bow ([Philippians 2:9-11](#)). Therefore, no amount of attack from the devil excuses defeat. Satan cannot defeat you without your cooperation.

The premise of the "all hell" thing here is that if enough of Satan's forces come against you, they can defeat you. That is totally contrary to the Bible, which states that all of his forces were stripped of their power by Jesus' work on the cross ([Colossians 2:15](#)). The devil cannot defeat a Christian. He is the defeated one. You can only defeat yourself with wrong thinking and wrong speaking. If you keep saying how big and bad the devil is and how you think that all hell is breaking loose against you, you are unwittingly authorizing an attack with your mouth.

Sadly, even ministers of the gospel (maybe especially ministers) use this as an excuse for not walking in victory, bellyaching about their "special" trials they encounter because they are ministers. This proves only ignorance because ministers do not get temptations that are any different from the ones laymen encounter. This is proved by [1 Corinthians 10:13](#), which states clearly that any temptation you encounter is "common to man." Even if there were "special" temptations, that would still be no excuse to be defeated, because there is always a way of escape to avoid falling into any temptation (see [1 Corinthians 10:13](#) again).

No number of demons can ever stop your faith in the Word of God from working. The number of them "coming against you" is irrelevant.

Principalities in the Heavens

A similar line of thought is that there are demons in the air trying to stop your answer from coming through to you, and that some kind of special prayer must bust through the demon layer for you to get your healing or whatever else you need. People usually use [Daniel 10:12-13](#) to support this, where the angel sent with his answer was apparently detained by demonic opposers.

That may have been true in the Old Testament, where Daniel, on the earth and with no direct authority over the devil, could only wait the 21 days for his answer. It does not apply under the New Testament, where you are seated with Christ far above any demons that happen to be around. If you are seated with Christ in heavenly places, and you need something he provided, how many demons does your answer have to pass through? None! Your body may be on the earth, but you rule and reign over the devil and sit with Christ in heaven.

Also consider this from the earthly perspective. Daniel was not born again. God did not live in him. God lives in you. How many demons must God go through to get the answer from Himself to you when He lives in you? None! Daniel's case does not apply to New Testament believers.

Do you see the silliness of supposing that principalities of the air can stop you from getting your healing, or anything else that you need?

I suppose that people sometimes look for things like this when they get impatient after not seeing the immediate manifestation of their healing. Gee, maybe some demons are holding up the answer and we need special prayer. Wrong. You need patience, not prayer, between the time you believe that you receive and the time that the answer manifests in your body. A farmer who doesn't get a corn harvest in the same hour he plants his corn it doesn't run around praying away demons that are stopping his corn harvest.

Summary

Every one of these paper roadblocks exalts the devil and declares him to have power that he does not really have. He has no power over you. He cannot stop your healing from manifesting when you pray in faith. Only you can stop it, and one way to do so is to get into agreement with the devil that one of these paper roadblocks can really keep your healing away.

God's Blessing on Your Kids

Godly parents should expect to be able to pray for the healing of their children. God's Word promises many blessings to the offspring of the person who serves God. (The word *seed* is used of offspring frequently in Scripture.)

In [Numbers 25:3-13](#), the children of a priest who was zealous for God were to be honored.

[Deuteronomy 28:4](#) says to those who hearken diligently to God's voice and do His commandments: "Blessed shall be the fruit of thy body."

[Deuteronomy 7:12-15](#) promises a blessing on the "fruit of your womb" if you obey God's commandments. Your righteousness in Christ give you the same status as if you HAD obeyed God's commandments, so this promise belongs to you.

[Deuteronomy 11:18-21](#) contains a promise of long life for your children when you teach them the Word of God consistently.

[Deuteronomy 30:19-20](#) says that you and your seed shall live when you choose life.

You are not under the Law of Moses. Christ has redeemed you from all curses contained in that Law that spoke of the punishments for breaking it. However, Christ has not "redeemed" you from the blessings in the Law. These blessings are yours because they belonged to anyone who kept the Law. Now that you are the righteousness of God in Christ, God can confer the same blessings on you that He could have if you had kept the entire Law of Moses.

[Psalm 112:1-2](#) says that the children of the upright shall be mighty on the earth and blessed.

Your kids even get a financial blessing because you are righteous:

Psalm 37:25:

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

[Matthew 15:22-28](#), [Mark 7:25-30](#) and [John 4:46-53](#) are examples of people who received something on behalf of their children.

A note in case you're wondering: I left out Acts 16:31 on purpose ("And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.") because it doesn't mean what most people think it does, namely that all your family has to get saved if you get saved. If Paul thought that were true, preaching to the jailor alone would have assured "household salvation" once he was saved, but Paul preached to the others as well in the next verse (Acts 16:32: "And they spake unto him the word of the Lord, and to all that were in his house"). The others in the house needed to receive Christ for themselves as well. Also, we know that Paul did not believe in guaranteed "household salvation" because he wrote the following instructions in 1 Corinthians 7:15-16 about someone who had an unsaved spouse who wanted to leave: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" He said this instead of saying, "Husband of the unbeliever, stand on God's promise, and you know, O man, that without question thou shalt save thy wife." Finally, God's command not to marry an unbeliever ([2 Corinthians 6:14-16](#)) would be needless if "household salvation" were guaranteed because the unbeliever would be sure to be get saved anyway after becoming part of your household. So be warned that God does not endorse "missionary marriages" where you try to talk your new spouse into getting saved!

You should expect the blessing of God to rest on your children, and this includes the blessing of healing. This is one reason that you can pray and get results for your kids when they don't yet know how to do so for themselves. When they get older, though, they will need to believe for themselves and you will not be able to carry them on your faith. That is why you must teach your children the Word so that they will know how to apply it in their own lives, and the lives of their young children!

Breaking Generational Curses?

There is a simple one-step plan to break all curses off your life – get saved! Once you are saved, any “curse” that you think could have resulted from the actions of your ancestors is broken. All you need to do is believe that and walk in the light of it. You do NOT need any special kind of ministry. He whom the Son sets free is free indeed ([John 8:36](#)).

It is ridiculous to think that some kind of “curse” would still be on you as a righteous, blood-washed believer, even if your father was a womanizing drug pusher, your mother taught witchcraft classes, one of your grandfathers was a serial killer who robbed three banks and the other grandfather was a drunken gambler who founded a porn magazine. God will not hold YOU responsible for their actions or curse YOU for what THEY did!

While there are Old Testament Scriptures that state that God will visit iniquities to the third and fourth generations, there are also plenty of Scriptures that prove that even in the Old Testament, under a worse covenant, if you chose righteousness yourself, you would NOT be punished for the sins of your ancestors and partake of that “third and fourth generation” curse. The curses upon descendants must be understood to apply only to successive sinful generations. If you turned from the ways of those ancestors, you would not be under any kind of “generational curse” even under the Old Covenant! This is clear from what Ezekiel said about the sons not being punished for the sins of the fathers:

Ezekiel 18:20:

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

(Much of Ezekiel 18 consists of other statements in a similar vein.)

First, let’s look at the Scriptures that discuss curses on descendants for sin:

Exodus 34:7:

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.

Numbers 14:18:

The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Deuteronomy 5:9:

Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

Even here, consider the next verse that continues the thought:

Deuteronomy 5:10:

And shewing mercy unto thousands of them that love me and keep my commandments.

If you were one who kept His commandments, He would show you and your children mercy, not curse you – regardless of what your ancestors did.

We must consider the verses above in context with the verses below, which are also under the same covenant as the curses above. Let's consider what happened in the Old Testament to someone who was righteous even if his ancestors were bad apples:

Deuteronomy 24:16:

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

A man was still judged based on what HE did, not what his father or children did. This is made extremely plain by the following passage:

Ezekiel 18:19-20:

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

This makes it quite clear that righteousness delivers you from any curse that was on your father.

Jeremiah 31:29-30:

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Consider this: God punished the unbelieving Israelites who refused to believe that they could enter the Promised Land. However, their children were allowed to enter it. God did not make them wait three or four generations because the new generation obeyed Him. Aside from the fact that that many generations would have been more than 40 years, we can see from the following verse that only the "perpetrating" generation was cut off from the Promised Land:

Joshua 5:6:

For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

It was only the people old enough to fight (who were supposed to fight, not wimp out as they did) who were banned from entering the Promised Land.

It makes no sense that you could be righteous under the Old Covenant and be exempt from generational curses though still a fallen man with a sinful nature, but that under the New Covenant, washed in the blood of Jesus with a righteous new nature, you (the righteous) could be forced to live under a “generational curse” because of what your unrighteous ancestors did!

You Are Already Exempt From All Curses

You have been delivered from the power of darkness, and translated into the kingdom of God’s dear Son ([Colossians 1:12-14](#)). Because you are righteous, you are redeemed from curses. The “curse of the Law” in [Deuteronomy 28:15-68](#) and elsewhere includes curses on children. Jesus redeemed you from this curse ([Galatians 3:10-14](#)). You do not need to “get delivered” from it. You are delivered from it because you are a Christian. Agree with God and say so.

[Proverbs 26:2](#)

You do not have to spend years searching your “roots” in endless genealogies. (Actually, [1 Timothy 1:4](#) counsels you to avoid endless genealogies.) You have one spiritual ancestor – God, who is your Father! God is not under any kind of curse. Therefore, you have not inherited a curse from your Father.

The “old man” died when you received Christ. Now all things are new, and you as a “new man” are not under any kind of bondage to your former life or anything to do with your former life.

You do not need special ministry to get rid of a generational curse. You do not need to buy a special book or audio series to find out what to do. Jesus has already done everything that needed to be done. He has already delivered you.

Redeemed from Illnesses that Run in Your Family

I should point out that in some countries where I’ve preached, the term “generational curse” is used to describe an illness that runs in a family. Since sickness is indeed a curse according to the Law of Moses, that is a pretty good name for it. However, you are legally healed by the stripes of Jesus of everything that got handed down to you in your genes from your parents. You do not have to get in fear because of how your ancestors died, or because some modern genetic test indicates that you are at risk for a certain illness or even have it already. God heals all your diseases ([Psalm 103:3](#)), so ones handed down in your family are nothing to get anxious about. God’s promise to you covers whatever it is. Again, you do not need any kind of special ministry to walk in what God says is already yours (healing from your generational problem). You can just take by faith what is already yours in Christ because He paid for it.

Redeemed from Rotten Behavior Patterns

Many things attributed to “generational curses” (divorce, alcoholism, etc.) are actually handed down from one generation to another through bad examples and ungodly training. While it is a curse (in a sense) to have a parent who leads you into wrong thinking, wrong thinking is cured not by special prayer but by renewing your mind with the Word of God.

The Word explicitly states that you have been redeemed (already) from useless traditions passed down in your family:

[1 Peter 1:18-19](#)

Generational Blessings

We would make good progress if Christians would stop getting excited about generational curses and start getting excited about generational blessings that belong to their descendants as believers:

[1 Corinthians 7:14](#)

[Psalm 112:1-2](#)

[Deuteronomy 28:4](#)

(See [God’s Blessing on Your Kids](#) for more verses about this.)

If you won’t walk with the Lord for your sake, do it for the sake of your kids! It matters.

Strange Ways to Get Healed

If you are at a healing service, do not be taken aback if you see some people healed in unusual ways. You may even be called upon to do something unusual to get your healing. You may not even have hands laid on you. Look at some of these strange ways of getting healed in Scripture:

[2 Kings 5:1-14](#): Naaman the Syrian had leprosy. He got mad when Elisha told him to bathe seven times in the Jordan River. He expected that Elisha would come out and lay hands on him in the name of God. But Naaman would not have been healed if he had waited for that to happen. He had to do what the prophet of God said.

[2 Kings 20:1-7](#): Isaiah told Hezekiah to put a lump of figs on his boil. He did so and he was healed. Because Hezekiah's disease was incurable (he would have died), this was not medicine in practice, but an act of obedience to God. (If figs really have that kind of curative power, all hospitals should be laying figs on people's sores today and saving people a bundle because figs are generally cheaper than prescription drugs.)

[Mark 7:32-37](#): Jesus put His fingers in a deaf man's ears. Then He spat and touched his tongue. The man got healed, and the Board of Health didn't even close down the meeting.

[Mark 8:22-25](#): Jesus spit on a blind man's eyes and then laid hands on him. The man received his sight. No one arrested Jesus for this seemingly rude action, either. (My guess is that if you spit on a blind person and he gets healed, he will not be too upset with you. Other people might get upset, but that would be their problem.)

[Mark 10:46-52](#): Blind Bartimaeus received his sight even though Jesus did not lay hands on him. Jesus simply spoke, Bartimaeus believed, and instantly Blind Bartimaeus became The Person Formerly Known as Blind Bartimaeus.

[Luke 5:17-26](#): A paralyzed man was let down through the ceiling by his friends. (This is one case where it was good to have friends who let you down.) Jesus simply told the man that he was forgiven and then told him to get up, which he did. There is no record that the man ever touched Jesus or vice versa. (There are other accounts of this story in other passages.)

[Luke 17:12-19](#): Ten lepers came to be healed. Jesus simply said to go and show themselves to the priests. They were not healed instantly when He said this, but they were healed as they obeyed Jesus and went.

[John 5:2-19](#): Again, we have a case where Jesus simply spoke to someone instead of laying hands on him. He told the man to get up. The man obeyed Him, and as he did, he was healed. If he had stayed there and kept protesting that he couldn't, he probably would have stayed sick.

[John 9:1-7](#): Jesus spat on the ground, made clay from it and anointed the eyes of a man born blind with the clay. If that weren't enough, He then sent the man to wash in the pool of Sent. The man received his sight after obeying Jesus. There is no record that anyone witnessing this miracle complained about the method that the Holy Spirit used. Would you?

[Acts 5:12-16](#): People were placed where Peter's shadow would pass over them, and they got healed!

[Acts 9:32-35](#): Peter spoke to a crippled man. The man got up and walked. There is no indication that Peter laid hands on him.

[Acts 19:11-12](#): Handkerchiefs and aprons were taken from Paul's body, and the anointing was transferred through them to sick and demonized people, who were healed and delivered.

Note that these cases involve healing by the manifestation of the Holy Spirit. You don't have to do anything unusual to accept your healing by faith. But if you're in a "Holy Ghost service," you may be ministered to in an unusual way. Don't lose out on your healing because something is a little different.

Many healing services involve ministry by the "word of knowledge." The minister calls out certain conditions. In some cases, these people are asked to come forward. (Better go if that's you!) In others, the minister simply announces that God is healing someone of a certain illness, and it just happens without the laying on of hands.

I've seen people healed when the minister just pointed at them. I saw a minister go up to a man in terrible back pain and hit him hard in the back! The man was instantly healed, much to the relief of all of us who saw this. I saw a man healed of chest pains while flopping on the floor completely "drunk" in the Holy Spirit, laughing and laughing. (Ordinarily you would not want to laugh like that if you were having chest pains.) I've seen the Holy Spirit move on a minister to hit someone in the belly, tackle a person, blow on a person, and just stand and laugh at a person – and this was all done under the anointing! Now please don't try these things just because you heard about them. You could get in real trouble if you do things like these and you're not following the anointing! But unusual manifestations do happen in services sometimes. If God is in it, people will be blessed. The funny thing is, if you're ministering and there is an anointing to do something like that, it often seems very natural at the time. It's only later that you start thinking, "What did I just do?"

At other times, the minister may ask someone to do something that he can't do, such as run around the room. As the person obeys, he gets healed and is able to do it.

I have seen spontaneous healings when the people were just worshipping God. No one announced the healings; they just happened and people testified. I have seen people healed while being ministered to in music. Thank God for the anointing and the different ways that He uses people.

The norm is still laying hands on the sick in the name of Jesus. But don't let exceptions to the rule bewilder you. If these kinds of exceptions happened when the Holy Spirit ministered through Jesus, we can expect them to happen when the Holy Spirit ministers through others.

See also:

[All about Healing Services](#)

The Light Is Green

I want to share with you something that helped me greatly when I was a younger believer desiring to evangelize, walk in the power of the Holy Spirit and minister healing to others.

I used to pray and ask God for some kind of confirmation that He wanted me to lay hands on a particular person before I did it. I would do the same as far as going out and sharing Jesus in public. God would give me these confirmations, but this was because I was still a novice.

The model I was operating under was basically this: The light is red. I will wait until I get a green light from God, and then I will go. In other words, I will go when I get a direct leading from the Holy Spirit.

But then the explicit “green light” confirmations stopped, and I started wondering, should I just do nothing because God isn’t giving me these confirmations anymore?

What I had to realize from Scripture is this: The light is green! I don’t have to wait for a message that the light is green, because it already is. Jesus already told us to go into all the world and preach the gospel, and that we would lay hands on the sick and they would recover ([Mark 16:15-18](#)). Such activity is pre-authorized. I don’t need any form of “confirmation” to do something that Jesus already said I can do. I can just go do it and expect Him to work with me!

Now, you may wonder, aren’t there times when God really DOESN’T want you to get involved with certain people or do things in certain locations? YES, that can happen. But the model we see in Acts is that you keep going with the green light unless God explicitly gives you a red light. The light is green by default, not red, so you go unless God explicitly says otherwise.

You can stay in motion, too – if you keep stopping to wait to see if there is a red light, you’ve basically put yourself back in “red light” mode again. As many have said, it’s easier to steer a car that’s moving than one that’s parked. You have a green light, so go! If God has a reason to avoid some particular thing, expect that He’ll tell you as you stay in motion, not as you sit around praying about green lights and red lights.

We see this in the following passage where Paul and his companions tried to go a couple places to preach and were told not to do so. We can see that Paul did not wait for a green light. He had that already. He went unless there was an explicit red light:

Acts 16:6-10:

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

And they passing by Mysia came down to Troas.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Notice that even when God gave a red light, it wasn't long before He redirected Paul to where He wanted him to go next.

Sometimes a person who is called to preach is asked to come share somewhere and the budding preacher, who has no other preaching engagements lined up, says, "I need to pray about this and see if God wants me to go to that place." That's the wrong question! That's the "red light" concept again. The only question that young preacher should be asking God is, "Is there any reason you DON'T want me to go there? If I don't hear from you explicitly that I'm not to go there, I'm going!" In other words, "I know the light is green, so I will go unless you explicitly give me a red light." Think about this for a minute: If you know you are called to preach and you get an opportunity to preach, why WOULDN'T you want to take it? It might be a small church or a very imperfect church or both, but if you're just starting out, you may not be so perfect yourself, either! (You will probably figure this out only in retrospect much later when you realize that you have become a much better preacher than you were when you started.) You need a place to preach and they can't afford someone who expects \$10,000 per night to fly in on his private jet with his entourage to do a service.

In light of what happened to Ananias and Sapphira ([Acts 5:1-11](#)), I would NOT recommend telling a pastor who called you, "I will have to look at my schedule to see when I have openings and get back to you" when you know full well that your schedule is completely empty! Trying to sound as if you have a big ministry when you don't is deceptive and would make that pastor wonder about your integrity.

Another practical aspect of ministry is that if you know God has given you a specific green light to do something specific (pastor a certain church, travel with a certain minister, etc.), you should keep doing the last thing He told you to do until He says to do something else. What God DOESN'T say is as important as what He DOES say – if He hasn't told you to move on, don't! Too often people quit the ministry out of frustration or impatience when God never said to do something else because they're just itchy to move on and be "promoted."

God won't promote you until you're ready. You don't get to second grade until you've passed first grade. You can't get around that.

I'll give you a real-life illustration. Someone used to work in the church nursery with me who would show up extremely late every time and complain that he was called to much better things than dealing with those crying babies and their disgusting dirty diapers, especially since the services could go three hours. He felt called to be a singer who would do Christian concerts. Things didn't seem to be happening for him, and eventually he went across the country to get involved in a church that was just starting up. When he got to that church, he told the pastor that he was available to lead worship. The pastor informed him that he already had someone who could do that; his greatest need was someone to run the nursery! As I said, God won't promote you until you're ready to be promoted.

Don't think that God has to speak in a booming audible voice or send an angel or a prophet to SAY something to you. Sometimes – MOST of the time – He speaks by just letting you “know things in your knower.” You'll feel drawn to a certain thing, or you'll feel a constant dissatisfaction with something you've been doing that you used to enjoy. So often, I hear people say, “God never speaks to me!” when He's doing a lot of speaking on the inside – just not in the way that the people expect that God should speak to them. We often beg God to “talk louder” when the issue is that we need to get quieter so that we can hear His still small voice as Elijah did. God wasn't “in” the wind, earthquake or fire – the spectacular stuff – but He spoke to Elijah quietly ([1 Kings 19:11-12](#)).

Another hurdle many of us have faced is fear of disappointing God. We hesitate to make any change or move out in a certain way because we're afraid that we will make a mistake and let God down. Guess what? You WILL make mistakes. I have made mistakes. So has everyone else who has done anything significant in the Kingdom. Do you think Peter was perfect? God used him despite his many mistakes. The biggest mistake you can make is to do nothing when God has already said GO in the Bible. God LOVES you! He's FOR you! He will NOT get mad at you if you attempt something great and make a mistake along the way. It beats becoming the world's leading authority on doing nothing. If you mess up, Jesus has already paid the price for your mess. So don't ever hold back because you don't want to miss God. If you never operate in “green light” mode, you'll never accomplish a lot of things that PLEASE God! He knows your heart.

Another related hindrance is a nagging feeling that you're just not ready to step out and do anything. I understand that there is a preparation time for certain ministry assignments, and it's usually a lot longer than we think it should be. But it is ALWAYS right to present the Word to people and lay hands on the sick and command disease to bow its knee at the name of Jesus. There's never a good reason to wait to do that. The only valid reason to wait in Scripture was to be baptized with the Holy Spirit before you go out. But He's been given to the Church already. If you're baptized with the Holy Spirit, there isn't any reason to wait. It's not as if you're going to get MORE power in the future. Where are you going to get more power than the Holy Spirit has?

You should realize that God cannot use the “better version of you” that will be around five years from now TODAY. God can only use the “TODAY” version of you TODAY. So let Him use you as you are now, and keep growing and learning!

If you have more invitations than you can handle, perhaps then you should seek God about which ones to take. But it will probably take some time to get to that point, and until then you should accept any reasonable opportunities you can get! Don't wait for an explicit nudge from God. The light is green, so GO unless you hear otherwise! GO preach. GO lay hands on sick people. GO create opportunities if you don't have one offered to you. GO get busy advancing the kingdom of God. He will work with you, confirming His word with accompanying signs ([Mark 16:20](#)).

The Boring Evangelist

I had the privilege of doing a 12-service healing crusade in a certain country. Plenty of people showed up for the first service on Sunday morning at the host church. The Lord led me to just teach the Word about healing. I didn't call a healing line; I just let people soak up the Word.

For the evening service, there was a decent crowd, and the Lord led me to continue to teach the Word about healing. I did not call a healing line because the Lord led me not to do one.

For the next service, there was a much smaller crowd, and the Lord led me to continue to teach the Word about healing. I still did not call a healing line because I still didn't sense that the Lord wanted me to have one that service.

For the next service after that (the fourth service overall), people "stayed away in droves" and attendance was something in the neighborhood of 12 to 14 people! I learned that night that there were many complaints about my services. People had complained to the pastor, "We wanted to see an ANOINTED healing evangelist, but all this guy does is get up and preach Bible verses!" They wanted to see sensational miracles, but they weren't seeing any. All that was happening was that people were getting instructed from the Bible about divine healing.

And it so happened, that in that fourth service, the Lord led me to just continue teaching from the Word about divine healing. This part of the world had seen its share of dramatic, flamboyant preachers who flowed in the gifts of the Spirit, but the people had not gotten the kind of teaching that you can read in this book that forms a basis for believing and receiving your healing by faith and keeping it once you get it. People had mostly depended upon manifestations of the Spirit to be healed.

I thought the services were really good and that I had followed the Lord to the best of my ability, but obviously most of the people did not see things that way.

So I kept teaching away in that fourth service, and something unusual happened. A man out there among the empty seats had the nerve to interrupt my message. "Wait a minute, preacher!" he yelled. "If what you're saying is true, I don't HAVE to wait for you to call a healing line; I can just believe I receive my healing right now!" I said, "Yes you can, and don't let me stop you!" The man shouted, "I believe I receive my healing RIGHT NOW!" WHAM, the power of God hit that man, and he was healed on the spot.

Emboldened by that, another intrepid soul who had come to all the meetings to hear the Word cried out, "I believe that I receive MY healing RIGHT NOW, too!" WHAM, the power of God hit that person and there was another instant healing.

So yet another person cried out, "I believe that I receive MY healing RIGHT NOW!" WHAM, the power of God hit that person too, and there was another instant healing.

Then a fourth person cried out, "I believe that I receive MY healing RIGHT NOW!" and WHAM, that person also was instantly healed.

I never did call a healing line that night. There was no need for one. The people were already healed by believing the Word and acting on it.

Then word got out about some significant healings that had taken place that night, and more people started showing up to "hear and be healed" as the meetings went on. By the time it was over, they were talking about getting me to stay another week (which I couldn't) and renting the largest facility in the country to continue the meetings to be able to fit everybody.

There was a young man in the meeting one night who could not use one of his legs; he just dragged that leg behind him. I thought it would be really encouraging for the people if he would come forward and be healed, but again, I preached the Word. At the end I asked if people wanted to come up, but the young man turned around and walked out, dragging his bad leg behind him. I was disappointed.

The next night, I asked if anyone had a testimony to share. A young man came running down the aisle and wanted to grab the microphone. I usually don't part company with the microphone (if you've done these kinds of meetings, you know why!), but I just sensed it would be OK in this case, though I didn't recognize the young man until he started speaking: "You all know that I've had to drag my leg behind me when I walk..." It was the same young man from the night before, and he had just RUN down the aisle!

He continued along these lines (I can't remember the exact wording): "I was in my bed at 4 o'clock this afternoon thinking about what the preacher here said the night before, and I thought, if that's true, then I can just receive my healing right now. And it must be true, because those words were in my Bible written in red because Jesus said them, and He's the Son of God. He can't lie. So I just said, 'I believe that I receive my healing NOW' and I felt this power hit me and I started jumping up and down on my bed with both feet! I'm healed!"

I was preaching in another country and had felt led to proceed the same way, doing teaching services in the first services. In the third service, a woman came up who had been born without part of an eardrum. She had never heard properly out of that ear. She had heard the Word so much that she was sure that she would receive her healing when she came forward, just as surely as she had received the new birth a long time ago. I had been preaching about the fact that miracles are received exactly the same way as healings ([Galatians 3:5-6](#)). She believed the Word. She left that place with perfect hearing in that ear! Also, unlike some "nine out of ten lepers" type people, she came back to all the services and gave her testimony every night. I'm glad we have the easy part (preaching and believing) and God has the hard part (causing the manifestation of something like that in response to faith).

You can always receive from the Word anything that you can receive through a manifestation of the Spirit, but the Word is guaranteed, while there is no guarantee that the Holy Spirit will move a certain way and heal you aside from your faith. It is so important to "hear and be healed!"

"He sent His Word and healed them" ([Psalm 107:20](#)).

Impressive Testimonies vs. Helpful Testimonies

We healing preachers all have our favorite dramatic miracle stories. Who doesn't like a good miracle story?

I could tell you a lot of testimonies about unusual and dramatic healings that I have seen over the years, but there is a common issue with most of them. Most if not all of the really impressive "wow-factor" testimonies involved people being healed through various manifestations of the Holy Spirit that I could not reproduce if it all depended solely on my faith. I could risk having you think that I walk in super-hyper-ultra-mega-faith all the time, when the truth was that a manifestation of the "gift of faith" was in operation, not the normal faith by which I, as the just, live.

We have to watch our motives. Do we share the really spectacular testimonies to encourage the people to receive or to make them think that we are really amazing preachers? Are out to bless people or impress people? If we share a testimony, it should always be to bless people, not impress people. If you're going to impress people, impress them with how wonderful Jesus is, not how wonderful you are.

Most of the time I don't share the more "impressive" testimonies unless I want to encourage someone who has the same unusual condition that I've seen healed before, or assure someone that no condition is too hard for God to heal. Instead of impressive testimonies, I try to share helpful testimonies. To me, a helpful testimony is one that can be reproduced anywhere. In other words, if you'll do what the other person did, you can be healed as the other person was. So I major on the "someone believed and received when he prayed" testimonies, because anyone else can do what that person did and get the same result. I have seen plenty of cases where difficult conditions were eradicated because someone took hold by faith of the healing that Jesus had already paid for him to have. I also have some personal testimonies I can share about believing and receiving when I pray. Some helpful testimonies are impressive as well, but not all impressive testimonies are helpful.

For example, this true testimony of what happened to me on an island off the Newfoundland coast is an example of a testimony that I think is both "impressive" and "helpful." I lost my balance walking along a rocky coastal ledge. I tumbled down head-first, shredding my jacket (which had to be thrown out) in the process. BANG went my head on the ledge. My wife tells me that I was unresponsive for several minutes, and she commanded God's life to go through my body. I was bleeding out of my head, chest, and one leg; the blood was really gushing out and my leg was punctured. When I could tell what was going on, I realized that I had no use of my left hand. There was no hospital anywhere around and the ledge situation was so difficult that it is doubtful I could have been airlifted from it.

Thank God for a wife who knows the Word! I finally ended up getting taken back to our friends' house on that island, and they wanted to know if we should call for a medical helicopter or something. I said, "No, just bring me my Bible, I want to read it!" I'm not sure they thought that was smart (I'm pretty sure they didn't think so), but they honored my request. At least I got stabilized although the bleeding kept going a lot longer than I would have thought. The skin on my face was ripped quite badly and I still couldn't use my left hand. But I believed that I received my healing for all of these issues!

I was such a mess my wife made me wear a hat over my head hoping that the border crossing people coming home wouldn't notice what I looked like and think that she had beaten me or something. She had to drive the first day, because it wouldn't be safe for me to drive with one working hand.

But the second day, I began to amend! My hand was really sore but at least I could use it enough to drive again, though in considerable discomfort. My face started looking better, though I had multiple bad scars.

To make what could be a long testimony short: A few days later, I got up to preach at church AFTER having played the piano! I still found it difficult to play but I managed well enough that no one knew anything was different. NO ONE could tell that ANYTHING had happened to me. My face was perfectly normal! There was no visible sign of the ordeal I had been through only a few days earlier. I had believed and received healing for all of it. Now I can still play the piano with both hands just as easily as ever, thank God!

Maybe these Scriptures will help you as they did me. The first Scripture I claimed, of course, was Psalm 118:17: "I shall not die, but live, and declare the works of the LORD." Then, because my skin was a major issue, I claimed [Job 33:19-25](#). It is important to point out that you need to know Scriptures like this (or at least the fact that they exist so that you can look them up) before you need them, as you may not be in very good condition to look them up on the spur of the moment.

There are actually churches where you might have to hold back from sharing some of the more "outlandish" testimonies you have simply because the pastor himself will not believe you, let alone the people! I've had plenty of pastors not know what to make of me over the years. It seemed like they'd like to have believed me but they seemed to think that I must have been inventing or at least embellishing the stories because they had yet to see anything like that in their own ministries. I've gotten a LOT of funny looks in my life and been called an "enigma" because the other preachers couldn't figure me out. The fact that you haven't seen something yourself doesn't mean God can't do it through someone else! And He gets the glory for all of it anyway; without Jesus none of us could do anything. Personally, I think some of the attitude creeps in, "If God were going to move like that, surely He would use me instead!" But God can move whenever He can find a yielded vessel. So the fact that God used you spectacularly doesn't mean that you're hot stuff. Balaam's donkey, which was not a spirit being, could not be spiritual at all, yet God used it! That doesn't mean that Balaam's donkey was the new, hot, up-and-coming prophet that everyone needed to hear.

In fact, if you belong to the wrong church (for a faith person), you may not be able to share ANY good healing testimonies without getting censured by the pastor and/or people. I'm convinced that Jesus told some people NOT to share their testimonies in their towns because He knew that the people in those towns would try to douse the healed person with unbelief, which could lead to the person losing his healing. The solution to this is to go to a church that will believe your testimony rather than try to tell you that the devil must have healed you because they all "know" that the age of miracles is past.

Less mature preachers may feel the need to “one-up” you. If you tell a story about how God healed someone of cancer and a bad ankle at the same time (I have such a story), they will tell you about the time that someone was healed of cancer, a broken bone, anemia and arthritis all at once when they preached. (This “who’s the greatest” mentality did not die with the pre-saved versions of James and John, unfortunately.) If you have a story of a service where everyone got healed (I do), they will tell you of a whole week of their services where everyone got healed. (They might not elaborate by explaining, “Yes, both people who showed up got healed!”) However, it’s good to just rejoice with those who rejoice. If someone told me that he just saw someone healed of cancer when he preached, I would not volunteer that I saw someone with cancer and an ankle problem healed and that I have lost count of the cancer cases I have seen healed; I would rejoice with that person. “That’s great! Isn’t it wonderful to serve Jesus?”

Pros and Cons of Being on TV

I majored in TV and radio broadcasting in college and I have been on TV and radio preaching the Word and singing. Yet we never televised our services when we had a church. TV has its pros and cons to be aware of before you decide that you want to be on TV or live-stream your services on the Internet.

Pro #1: More People Hear the Word

I've ministered to a lot more people remotely than I could ever do live. TV and radio were NOT invented by the devil so that he could wave sin and corruption at you all day. God set the earth up in a way that allows these powerful tools to be used for good or bad, so why not use them for good?

Pro #2: More Exposure

From a strictly "business" standpoint, you get more exposure. You get to have people that you've never met come up to you and tell you that they liked what you did on TV. From a natural perspective, more exposure beats less exposure any day! It can lead to more preaching opportunities.

Pro #3: People Who Would Miss Out on the Service Can Still Catch It

If you miss a service that isn't captured on video, you just plain miss out. If the service is televised, you can go to an archive (in most cases) and see the service anyway.

Pro #4: The Service Can Be Part of an Ongoing Teaching Archive

Even people who weren't saved when you first preached a message can benefit from it if your services are archived online.

Pro #5: Acting instead of Complaining

Anyone can complain that Christian TV tends to be shallow, but not everyone does something about it! Rather than complaining about superficial sermons on TV, why not do something to help SOLVE the problem and put some real meat out there in a realm that has plenty of "feel-good" messages that talk only about the blessings that the Lord has for YOU. While such messages are needed as well as popular, people also need to hear about what the Lord expects FROM them, which tends to be a less popular topic.

Con #1: Time Constraints

Many times your TV production has to fit within a certain exact amount of time. The carrier of your content, for fairly obvious reasons, does not want you to deviate from that time. But what if the Holy Spirit wants to keep moving when your time slot is up? Worse yet, what are you going to do when He is DONE moving before your time is up?

Because of the way that I flow, I'd struggle with an arrangement that locked me into a fixed time frame, though I could still do it. If I were pastoring and I felt that our services HAD to be on local cable, I'd want to edit it down to the required time afterward rather than having to constantly watch a clock, which is very distracting! But editing is a lot of extra work and it precludes live service broadcasts. Some services can be a lot longer than others, and that was even true when I pastored and followed the Holy Spirit in our regular services. My mode of operation was, "I'm done when He's done!" I want to make sure that the Holy Spirit can be in charge with me underneath Him, rather than having someone in a media office really be in charge of how much can happen.

Time constraints can force Spirit-filled services to be just as rigid and predictable (and often as dry) as those services where they hand out a printed order of worship that gets followed no matter what!

Maybe you can handle time constraints better than I can, and if you can have miracles doing that, go for it! I just know what's worked best for me – follow the Holy Spirit and not a clock – and have miracles!

Of course, the flip side is that if you DON'T agree to some kind of time constraint, no one may see you on TV at all and your message will reach far fewer people. Streaming on the Internet where you control the service length gives you more leeway than a fixed broadcast slot.

What if your church has multiple services? You have to watch the clock, don't you, except in the last service? I suppose so, but what can happen is that the second of two services can end up a lot more "Spirit-filled" than the first service because there was more latitude for the Spirit to move in the second service. Even then, if the idea is to keep both services perfectly in sync so that you've said the same things and anyone can come to either service on any given week and pick up where last week left off, your second service will in effect have the same time constraint as the first one. Having two services IS a money-saver vs. having a bigger facility that can fit everyone in one service, but "syncing" services and having a hard time constraint in the first service are drawbacks.

What if you're traveling and the host pastor gives you time constraints? Simple – he has spiritual authority over his services, so you do what he says! ALWAYS. You don't overstep your time and apologize later with the lie that that the Holy Spirit told you to violate the pastor's rules. If I feel that I can work within whatever constraints there are, I'll go ahead. Otherwise I can decline before making any commitment if I'd feel too stifled by a time limit that I felt was too short.

On the other hand, while preparing short messages is harder than preparing long ones, it's good discipline. I actually put together a set of 45-SECOND sermons on healing for the radio. Every fraction of a second counted, and it was good practice to have to be that concise to get a point across.

Con #2: Temptation to “Nicen Up” the Gospel

You will face temptation to back off of certain “disturbing” themes for fear of alienating viewers. You do not want to be a cowardly compromiser who never treads into topics like hell, sin, repentance, judgment, mortifying the flesh, fasting, suffering persecution, abortion, homosexuality, exhortations to avoid specific sins or other things that no one’s flesh wants to hear about but are still in the New Testament. Being unnecessarily confrontational is no good either, but there can be the nagging thought that stepping on a “land mine” doctrine will cost you half your viewers. Look at the lyrics in much Christian music today if you don’t think that people will avoid tough topics in exchange for greater acceptance and sales. Don’t ever let that be you.

Con #3: Extra Effort and Expense

You will need more equipment and helpers to be on TV. The TV scene is not cheap. This can lead to the temptation to get gimmicky in your fundraising – a VERY common problem in today’s Christian broadcasting world. I’ve cut off support to three ministries that I liked (at this writing) just because I couldn’t stand their silly fundraising stunts. In the most recent case, the issue was “urgent” appeals about the SAME situation, presented repeatedly over a period of YEARS as if it just came up yesterday.

I did about 100 segments on a cable series that was syndicated to local cable outlets, but I was giving up my Saturdays to do them. (At least we’d tape several in advance at a time.) It was OK for a season but not for an ongoing lifestyle while also working a “regular” job.

Con #4: Temptation to be Sensational

You can be tempted to “hype” things to attract and keep viewers rather than just presenting the meat of the gospel. I’ve seen more than my fill of “Christian hype.” People could think that you’re “boring” if all you do is feed people the Word. This could lead to the additional temptation of seeking spectacular divine encounters, which is completely unscriptural! An exciting testimony about visiting heaven on the show before yours comes on, or having an angel tell someone what’s ahead for your country in the next ten years on the show after your show comes on would be a much bigger draw. But the day you start pining for such things is the day you’ve set yourself up for deception! No offense to Christian TV as a whole, but I’ve been disgusted by the number of sensational prophecies, often from prominent ministers, that never came to pass. I daresay I’ve heard more of those than ones that actually happened over the years. Everyone got all excited at the time about someone’s extreme spiritual encounter, but what does it say about your ministry when it turns out that what you said would happen never did? A few of us out there actually take notes on the more dramatic recent prophecies and check up on them later, which is quite disheartening (but educational) when it comes to which ministers REALLY hear from God when they claim that they do. (By the way, it’s not the end of the world if someone does miss God, but it shouldn’t be a pattern.)

In particular, the seemingly obligatory “What is this coming year the year of?” prophecies around January 1st can get silly. Let me guess...it will be the year of miracles, the year of the Holy Spirit, the year of revival, the year of breakthrough, the year of spiritual gifts, the year of sudden increase, the year of divine favor, the year of outpourings, the year of unprecedented prosperity, the year of “more,” ...just like the previous many years when a similar prophecy was given and we were all hard-pressed to see how that year’s prophecy was fulfilled in any meaningful way. I’ve always assumed that it’s ALWAYS the year of big blessings because every year in this era is the “acceptable year of the Lord” and all blessings are already mine in Christ. Maybe God uses you differently than He does me, but I’ve never seen a need to redefine my ministry emphasis every time we change calendars on the wall, as if God is going to do something new every year that has never before been seen under the sun. People can get healings and miracles EVERY year if you’ll teach the Word and be open to the Holy Spirit’s leading!

The Lord had some fun with my wife when she tried asking Him about the coming year some years ago. She asked, “What is this the year of?” and He said, “This is the year of creative miracles.” The next year she asked the same question and He said again, “This is the year of creative miracles.” She asked the next year and He said, “This is the year of creative miracles.” She said, “But that’s what You always say!” He said, “That’s right – EVERY year is the year of creative miracles!” She no longer asks what the next year will be “of!” He made His point. You don’t have to wait for a special year for something when we’re always in the acceptable year of the Lord!

It is interesting that Agabus, a true New Testament prophet, only foretold a famine and trouble for Paul – hardly happy-clappy material. Jesus foretold Peter’s crucifixion and Jerusalem’s downfall. He prophesied to the church at Smyrna that the devil was going to throw some of them into prison. When you start thinking about them, many New Testament prophecies are quite dire about what the last days will be like, how perilous the times will be, and what judgment on the earth will be like. New Testament prophecy doesn’t seem to be the kind where we turn to several people in a line and tell them that God will greatly expand their ministries and businesses and bring them money, a house, a spouse, or whatever. I’m not saying that it COULDN’T be the Holy Spirit in some cases, but I’ve seen plenty of such words that didn’t pan out. I suspect that there would be “great fear” of the Lord, as happened in [Acts 5:1-11](#), if a prophecy came forth, “You are now going to drop dead because you and your husband – who just dropped dead, by the way – lied to us publicly about money.”

But doesn’t God tell his prophets before He does a new thing? After all, Amos 3:7 says, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” That must be true, and that is why God COULD NOT bring Jesus until He had first spoken it by His prophets. The issue is that with the New Testament in place, what “new thing” exactly does God have to do today when He’s already given us EVERYTHING?

Doesn’t Isaiah say that God will do a NEW THING ([Isaiah 43:19-20](#))? Yes, but He specifies in that passage what the new thing IS. It doesn’t mean that God is always doing a new thing every year. In fact, part of why we can believe for healing is that God always does the SAME OLD THING when it comes to His Word – He keeps it! I consider it a possible door to deception when we think that God always has to be doing some “new thing” every year. If it were some essential new thing, the word “prophets” in Amos is plural, so there would certainly not be just one prophet proclaiming some “new thing” that God is up to this year while others who heard it just pick up on it and retransmit the prophecy. There would be multiple prophets hearing from God independently of one another. At this point, I’ve seen so many “what God will do this coming year” prophecies completely fail that it is hard for me to take them seriously anymore. It can be a “drag” to write down everything spoken about this year and then check it all next year to see what really happened. If you try it, it could be a serious eye-opener. What’s also interesting is that some people will seriously not like you if you point out things that their favorite preacher said that didn’t happen – you’re the bad guy and that preacher is still “right” – it really was of God but man must have messed it up so that it didn’t happen. After all, THAT guy just couldn’t have missed it.

So beware of sensational stuff – you’re always safe (though not necessarily super-popular) if you’ll just stick with the Word and not think that you need to have some distinctive revelation (more on this in Con #7 below).

Con #5: TV Makes You Fatter and Drabber and Hotter

You'll probably look about 10 pounds heavier on TV, but you get some compensation for this by the fact that the place where you're taping will look bigger than it actually is. You also look drabber if you don't have TV makeup on. And the brighter stage lights required to make a TV broadcast look good often result in people on the stage getting really hot! You just have to accept some things like that; you can pray "Be it as Thou wilt as I wilt." Just warning you! In some cases, the studio crew may want to change your appearance by putting on false eyelashes or something. You'll just have to decide what you're willing to go along with. Cameras can be brutal on your appearance. No one who works in TV will think you're a hypocrite if you spiff yourself up – it probably beats looking washed out in front of everyone. This issue was actually credited with swinging a U. S. presidential election when the two candidates appeared in a TV debate. One candidate had a lot of makeup on so that he looked good on television. The other one wouldn't do anything. Perhaps he felt that he was more "authentic," but he was also a lot less photogenic on TV and he lost the election!

Con #6: Network Restrictions

If you get bigger, you might be surprised to find that your TV network makes you agree not to say or show certain things. A Christian TV network executive lamented to me that his company's policy forbade any imagery of people falling over in prayer lines or getting "drunk in the Holy Spirit." This can result in the Holy Spirit being grieved when you don't allow Him to do what He wants to do – or your network is too ashamed to show the world what He actually did.

Con #7: Temptation to Have a Weird Distinctive

Your local "media consultant" may urge you to create a "distinctive" – something your broadcast offers than no others do. This gives viewers a reason to listen to YOU instead of all the other preachers on TV. Given that you have unique giftings and a unique ministry, you should identify what your particular strong points are. There's nothing wrong with promoting your God-given strong suit and running with it.

However, the idea that you are in competition with everyone else for viewers and donor money can lead to preaching weird doctrines that are different from what everyone else says because you didn't study out the subject enough before devoting a sensational series to preaching your new revelation before anyone else does. Do what you do well, but NEVER compare yourself to other ministries – it's unwise ([2 Corinthians 10:12](#)). From a worldly media perspective, those other broadcasters are your competition, but God help you if you ever buy into that devilish mentality!

You have to be convinced that GOD is the source of your ministry income, not YOUR ABILITY to beat everyone to the punch with new revelations or your ability to do things differently just for the sake of being different. You should avoid hype and sensationalism at all costs, as they will make the more discerning viewers distrust you.

Con #8: Forced Backslapping

A show or network might REQUIRE a positive mention as a condition of being on it, and you'd have to be good with that. "And here's a shout-out to all our friends watching on Yes Amen Worldwide Network! We appreciate the good people at YAWN who gave us this opportunity." "Thank you so much for the honor of being your guest on the Unlimited Hallelujahs Outreach Hour! I think UHOH is truly on the cutting edge of what God is doing today."

The Christian music industry features "forced backslapping" in some festival contracts. You could be one of the performers at this summer's Mammoth Outdoor GospelFest, but a condition of your contract could be that you must do a positive promo for Mammoth Outdoor GospelFest from the stage in EVERY concert you do for the preceding several months and get no compensation at the festival itself other than publicity for performing at Mammoth Outdoor GospelFest and the chance to sell your "merch" at a table there. (I considered something like that when I first put out a music CD until I read a contract with those forced backslapping stipulations and I decided I wasn't going to be their free publicity agent. I wasn't interested in having hats and T-shirts with my name on them to sell at a merch table anyway. I'm not saying that's wrong, but I don't see Jesus or the apostles having to resort to that to get publicity or funding.) And then there are record company contracts that in exchange for publishing your CD make you run around the country wearing yourself out promoting your CD more than you're home with your family. There's a reason why the Bible says that you're bought with a price and you are not to become a slave of man ([1 Corinthians 7:23](#))! It is possible to become a slave to a media contract, so you have to be careful! Ask a burned-out Christian artist who wishes that he'd never signed his contract that kept him on the road most of the time. One touring Christian artist told me that it had just become another job to him. It wasn't "fun" anymore. But of course, he couldn't let on to that in public.

I had considered joining a certain Christian music association, but when I saw that one of its seminar topics was about how to write lyrics to appeal to the all-important female 21-to-49-year-old demographic (or something like that), I decided that it wasn't my cup of tea. I prefer to get my inspirations from the Holy Spirit. I am not interested in merchandising the gospel with words carefully crafted to sell albums to younger female adults!

I said all that to make this point – it is easy to "sell yourself out" in order to get ahead. I'd rather have Jesus promote me – His yoke is easy and His burden is light ([Matthew 11:30](#)). I can't picture Paul telling Timothy, "I'll promote you in my letters that every Christian will end up reading, but only if in every service, you speak good things about me and what I'm doing."

The medium should never change your message! If it does, you've missed it.

Con #9: People Who Just Want to Be Seen on TV

I've been in a couple famous ministers' meetings where someone wanted to grab a few seconds of limelight before the audience by showcasing their "gift." Thus, what someone told a "screener" was a "healing testimony" became a drastic prophecy about America and Israel before the microphone was snatched away. Co-opting TV time is not limited to outright kooks. I had a host pastor eat about THREE HOURS of time in a service to showcase his own singing and preaching gifts when a friend and I were the guest speakers. There was a big crowd and the TV crew had shown up because a blind person had been healed in a recent meeting in a nearby city and people were excited. By the time we got up, the anointing and the cameramen had both dissipated! He got his chance to be seen on TV, and I can assure you that the Holy Spirit wasn't the only one grieved that night!

Con #10: Temptation to Have a Persona

You could be tempted to portray a "superstar" version of yourself to the point of where you have a TV persona that differs from who you REALLY are in "real life." You have to avoid any temptation to act like anyone other than yourself. Otherwise you'll be miserable when you realize that you can't always be that idealized, never-misses-it version of yourself that people see on TV. If you check into hospitals under a different name, I'm talking to you!

Conclusion

To me, the bottom line is that you have to resolve to be yourself and minister in the way that you are comfortable doing, even if you get criticized. If you do anything significant, the devil will see to it that you WILL get criticized – often viciously – and you'll have to resolve to walk in love and perseverance. In some places, angry tradition-filled people might get you kicked off the air for preaching divine healing in the atonement in an area where that teaching isn't popular – that happened to me! TV and radio are not "good" or "bad" – they are just media run by people who can be good or bad. Make sure that the dog wags the tail – use media if you want but don't let media "use" you so that you lose control of what God wants you to do. I would sooner choose not to be on TV or radio than to compromise what I preach and do in order to be on the air, or make myself the slave of a difficult contract.

The Presumptuous Pastor

Freshly graduated from Bigger Faith Bible Institute, Manny Hasnowitz was eagerly looking forward to planting a church that would be the Next Big Thing. He was sure that God was leading him to Busted Bow, a small town in the middle of Drywood County located at the intersection of two state highways.

Manny and his wife Trulie were especially excited about a word they had been given at the Apostles' Gathering, a church where the pastor had attended BFBI and had been affiliated with the BFBI ministerial fellowship at one time, though they had parted ways since. The Head Apostle at the Apostles' Gathering declared that Manny was anointed to be the It-Boy of Drywood County. Trulie didn't understand the terminology, so they explained to her that an It-Boy is the person to whom God has given spiritual authority over an entire area. So any Christian activities, special meetings, new church plants, etc., would have to go through him, as he would have apostolic authority over the entire county.

Manny and Trulie rented an apartment in Drywood County and embarked on a search for a meeting place. They found a great deal in a strip mall that was having hard times ever since its "anchor store" went out of business due to Internet competition. He picked out a name, Bigger Faith Worship Center, reasoning that "Worship Centers" were now "in" much like "Family Churches" had been "in" a couple decades earlier. Soon he had a professional designer make his church logo, which cleverly combined a Bible, a dove, a flame, a cross, and a hands-in-the-air rejoicing person. Then he got down to the business of putting up flyers all over town letting people know that there was a new church being planted. This would surely draw at least the crowd that always goes to whatever the New Thing is in town (and then leaves when a Newer Thing gets started).

Before moving there, he did some minor research on the area and found that the biggest churches seemed to be First Denominational Church, Busted Bow Denominational Church, and Drywood Denominational Church. Man, if there was a need for the full gospel to be preached, it was there in Busted Bow. But now that Manny and Trulie were in town, the troops had arrived! Busted Bow would surely be the site of a mighty revival that would be publicized in Christian magazines.

The first week drew a crowd of 30 people, which was a stupendous start in that area. Manny and Trulie attributed part of this to their advertising slogan, "Bigger Faith Worship Center – a Better Church than the One You've Been Attending!" and part of it to Manny's stirring first message, "Barbequing All the Denominational Sacred Cow Doctrines You've Heard in a Single Message."

The first inevitable phone call wasn't long in coming. "Is this Pastor Hasnowitz?" "Yes," said Manny. "Pastor, I'm Max Dresser, and I pastor Drywood Denominational. I'm concerned about the approach you seem to be taking with your church plant." Manny thought to himself, "Yeah, I'm sure you are, pal, because your people will soon be coming to my church for better teaching so they don't have to listen to your dumpy denominational doctrines anymore!" Pastor Max went on, "Pastor, my concern is that your vision seems to be to build your church at the expense of the other congregations in Busted Bow rather than reaching the lost yourself. That's not the way we do things around here." Manny was in no mood to be lectured to by his inferiors, the pastors who had barns full of sacred cows behind their pulpits. "Pastor Max, I'm sorry you don't like it, but God has given me this county and I'm on assignment. I am now the Apostle over Drywood County. You're welcome to come to our services yourself and learn the Word anytime you want." The conversation didn't last much longer.

Soon after that, he got a call from Pastor Les Fuller at First Denominational. "Would you be able to come to a meeting with some of the local clergy?" Manny sensed a setup and quickly declined. He didn't need to take time from his apostolic calling to talk to pastors who didn't know the Word. After all, he and his Bigger Faith friends had a saying, "There are two kinds of ministers in the world – those who attended Bigger Faith Bible Institute and those who SHOULD have."

The phone rang later that week, and on the other end was a man who identified himself as Banshee Windmill, pastor of Busted Bow Christian Assembly, a small church that Manny had never even heard of. How he got his nickname was incomprehensible given his mousy little voice. "Pastor Manny, I want to welcome you to Busted Bow. There is a ministers' fellowship here that meets one a month, and I wanted to invite you." Manny said, "Thanks for the invite, but I still have to work to support myself and I just don't have time for things like that." "Well, please know that you're welcome as a brother in Christ when you can make it," said Banshee.

"Do you think maybe you should take time off and get to know the other pastors so you can work with them?" asked Trulie after the call was over. "No, of course not!" said Manny. "If those other churches had been doing their jobs and teaching the people correctly, God would not have sent US to Drywood County! But when we get bigger and the other churches' people start emptying into Bigger Faith, we will start our OWN ministerial fellowship and WE will run it by the Holy Spirit instead of by the flesh! Of course, the other pastors will be welcome to come see how church should be done."

The next weeks still saw decent attendance, though it tapered off some from the first week. Manny started to learn some things about pastoring that they didn't teach him at Bigger Faith Bible Institute. He had to handle a situation where the drummer was backstabbing him and there were repercussions. He faced a situation where one of the other new people was living in blatant and unrepented sin and trying to "hit on" others in the congregation. Some people complained that the music was too loud while others in the same service complained that they had to turn up their hearing aids to hear the music. Some wanted more traditional hymns, others wanted Southern Gospel, others contemporary music, others Christian Scream Metal and one even wanted to do Amazing Grace in Gangsta Rap style. Some older people complained they were too cold while younger people sitting next to them complained that they were too hot.

Then there was the seemingly endless stream of phone calls from telebeggars, some of whom might have had legitimate needs but who could have been looking for cash to support their crystal meth habits or alcohol addictions. Certainly they couldn't expect Manny to stop working during the day to screen out who was legit. Then there seemed to be a looming power struggle over who would get to be the associate pastor when the time came. Manny wished that the classes had covered THESE kinds of things. The thought even flashed across his mind that maybe those other pastors in town who had many years of pastoral experience could give him some tips, but then he remembered his take on "positioning" – he didn't want to come across as someone lower on the ministerial totem-pole when he knew that he was the county It-Boy. He was there to GIVE advice, not TAKE it. After all, HE had been to Bigger Faith Bible Institute and the others had not.

After some time, Manny announced a special Healing Service. He hoped to get more people from other churches to come see that a much better church was now available. Some actually came out of curiosity because healing wasn't being preached over at the denominational places. Banshee Windmill actually showed up with some of his people. Manny got to see that he was a scrawny little fellow whose body matched his voice. Honestly, he looked like the kind of guy whose idea of fun would be reading trigonometry tables at night, or maybe counting the instances of the letter "e" in today's newspaper. But he actually raised his hands and sang when the time came, to Manny's surprise.

"God doesn't give and take away!" declared Manny as he started his sermon. "Job was wrong! God isn't an Indian giver!" The place got eerily quiet all of a sudden. Suddenly Manny realized that something that he said had irked people. Then he thought that maybe some "politically correct" people objected to the word Indian. Perhaps some in the crowd belonged to the group "White People Who Are Perpetually Offended on Behalf of Other People," which had recently gotten Native American references removed from the Busted Bow High School football team's logo. "Okay, God isn't a NATIVE AMERICAN giver, for you snowflakes in attendance!" said Manny. Suddenly people started filing out the back door without saying another word until only Banshee was left.

"Son," squeaked Banshee, "you ought not to have said that." Manny realized that something was wrong, of course. "You see," Banshee continued, "Busted Bow was named over an incident in this county involving a great Native warrior. The people here are proud of their heritage. At least half of them have some Native blood. They don't take kindly to the idea that white men made treaties that gave them things, but then they took back what they promised, and then they called people who do that Indian givers. More like White Man givers, I'd say. You made a mistake. But God's not done with you. Why don't you come to one of our night services sometime, seeing as you don't have one."

Manny wasn't about to put himself under another ministry even for a night, so he declined the offer, but he suddenly found that no one wanted to come to his church anymore. Not only that, but his boss found an excuse to fire him almost immediately. Now paying his rent was going to be an issue. He needed some money, and fast. He took what little money he had and put it into a new thing he saw on the Internet that let Melvin Merlitz of Lafayette, Indiana turn \$300 into \$5,630,132 in a year using a retired nuclear physicist's proprietary "naked stock options trading secrets." Manny lost all his money without ever reading the disclaimer that the trades cited were done on paper as hypothetical trades with the benefit of hindsight, and it turned out that the marketer had never placed a real trade in his life. Desperately, he made a loan against his credit card using a "convenience check" (so named because the fee involved was very convenient for the bank) so that he could pay hundreds of dollars for an "initiation fee" to get into a multi-level marketing organization that a fellow minister was part of. It was too late when he realized that the only "product" really being sold was the "initiation fee" for people under him for which he got a cut, and the whole thing was nothing more than a glorified chain letter. Manny owed everyone in town after that – the electric company, the phone company, the cable company (which never even got the chance to jack up his rates astronomically after the initial 12-month teaser period), the landlord, the credit card company, you name it. After he got his eviction notice, he realized that he was done in Drywood County and he would have to leave in disgrace.

On their way out, Manny and Trulie decided to finally stop at a night service to hear Banshee Windmill in action. After all, he'd always been nice and supportive to them. Banshee started out with his mousy little voice but suddenly he started preaching so loudly that the new sound man kept trying desperately to turn him down until he realized that Banshee's microphone wasn't turned on. He started waving his arms wildly and prancing around and putting "ah" after every few syllables – "I'm talking-ah, about-ah, the mighty Holy Ghost-ah!" Manny didn't know what to make of it, but Trulie had seen it before. "This is what they call Old-Time Pentecostal Preaching," she whispered. Manny was almost mortified when he realized that in between the "ah's" Windmill was preaching the same kind of message Manny had been taught at Bigger Faith. Manny had always assumed that NO ONE in all of Drywood County preached "faith" messages that agreed with what Bigger Faith taught, and that was why God had sent him there – to educate all the other poor ignorant preachers who didn't have his training.

At the end, Pastor Windmill started waving his hands over people and they started falling over. More interestingly, some of them were getting up and testifying that they were healed. Now Manny was really perplexed. At school he had learned about the gifts of the Holy Spirit by watching the people on the platform flow in them, but he never got to flow in them himself. Here was a guy who had never attended Bigger Faith Bible Institute having miracles that Bigger Faith Worship Center didn't even see, though Manny had preached about miracles. So there WERE miracles going on in Drywood County, but not at the very church pastored by the county It-Boy!

When it was all over, Banshee Windmill asked Manny to come over for a "talking-to." Manny figured that he'd better listen this time.

“Son, if you decide to pastor again, I’ve got some advice for you. When you go into a new town, try to get to know the ministers who have been laboring there for years. Now you might know some things that they don’t about the Bible, but I can guarantee you that they’ll know some things about ministry and handling people that you don’t know. And they will DEFINITELY know some things about the people in the town and the history of the area that you don’t know. You got yourself into trouble because you didn’t know these people and you didn’t make any effort to learn about them. You didn’t really act like you cared, either. You just wanted your platform to preach and build your own little kingdom where you were the top dog.

“You came in here with an attitude that you couldn’t learn from any of us. Son, you can learn from just about ANYONE because none of us knows it all. We all need each other. You were like a hand saying to a foot, ‘I don’t need you.’ We do know a thing or two about miracles around here. And by the way, I learned faith reading books from Bigger Faith Ministries. The reason you don’t see my name on their church listing is that it’s limited to pastors who actually ATTENDED Bigger Faith Bible Institute.

“I got to see an unfortunate attitude when I went to the National Bigger Faith Conference one year. People kept asking me if there was a Bigger Faith church in Busted Bow. I told them no, but I preach the same things they teach at BFBI. That didn’t matter to them. If it wasn’t a church pastored by a Bigger Faith graduate, it didn’t count, so a Bigger Faith church was needed in our town. I hope that since then the Bigger Faith alumni have come to realize that they don’t have a monopoly on the Holy Ghost.

“I’ve seen Bigger Faith people with the attitude that other pastors should support their meetings, but they never went out and supported other pastors’ meetings unless they were fairly far away and hosted by fellow Bigger Faith grads. That drove people away after a while. The other pastors just gave up on trying to network with them. I’m telling you, blowing into town and just starting up your own thing in isolation from all the other ministers in the Body of Christ is a mistake. You made it once; don’t make it twice.”

Epilogue

When I pastored, I was glad that I did the opposite of what Manny and Trulie Hasnowitz did, especially after knowing another pastor who did what they did and had this kind of horrible outcome. I made it a point to network with the other pastors in the area. I quit my local town group because they let a gay-rights-champion fake minister posing as a Christian in as a member, but I was part of a county-wide group of real believers for years. I made some good friends who were denominational pastors who did not preach the Baptism with the Holy Spirit. I DID learn things from them. We enjoyed fellowshiping around what we could agree on. They even listened to my healing testimonies and were supportive of my decision to follow God into healing ministry even though their churches did not practice divine healing. I was the guest speaker at several events put on by one of those denominational churches, including Christian school chapel services, a Thanksgiving service and a community Easter sunrise service at which I preached Christ and gave an altar call. Folks at that service even said that they felt a “whoosh” when I did it, though I’d call it the anointing.

We all need each other in the Body of Christ. Don't ever forget it. Pride goes before destruction ([Proverbs 16:18](#)).

The Insecure Preacher

Once upon a time, there was a good preacher of the gospel who was seeing some good results when he ministered to the sick. But he didn't always enjoy his life. He always had a nagging feeling that he should be doing things better and spending more time praying and studying. It didn't matter how much praying and studying he did, it seemed like he always needed to do "more" if he was to become truly successful. The same words his church's worship leaders used almost every service ("C'mon, you can do better than that!") had defined his life. Surely he could do better and become someone that God could "really" use. If only he had more time to pray and get closer to God like some of the great preachers of old!

You see, he worked a full-time job to support himself while preaching "on the side," so time was a precious commodity. He also had a wife and a small child to care for. So time was very limited. After all, his family wanted to see him! He would do some enjoyable things at home, but in the back of his head was the nagging feeling that he COULD have been spending that time praying for the lost and praying for revival constantly like the people in the book he'd read, "Why You Don't See a Move of God" by James Heavyhand. This book challenged people who had never stayed up all night praying for revival. He liked the idea, but he figured that he had to work the next day, and it wouldn't help him be a great revivalist if he fell asleep at work and lost his job. In fact, it was hard enough to spend his mandatory 60-minute Official Quiet Time with God in the morning before going to work as required by another book he read ("You MUST Pray One Hour" by Lee Gallist). He suspected that God was none too happy when he fell asleep during his designated hour. In fact, he suspected that maybe there would not be a move of God in his area because he just didn't have time to pray a lot and most other people had no idea what revival was and wouldn't be praying for it. So it could be up to him and he was dropping the ball.

He lamented the lack of time he had to "get prayed up" before preaching. Of course, working 40 hours a week did put a dent in his free time, and overtime weeks were worse. He'd go through a mental checklist. Did he spend time interceding for the people who would hear his message? Did he spend enough time in the Word to get a good message? Did he spend enough time just being still before God and listening to see if God had a special direction for the service or any prophetic words? Did he build himself up enough praying in the Holy Spirit? Did he bind Satan enough? Did he pray for revival to break out in that city? Did he pray sufficiently mighty prayers to "pray the power down?" Did he get himself "full enough of the Word" so that his "faith level" would be ready to handle any need before him? Could he – for at least his next engagement – be a real "man of prayer" like the people in Heavyhand's book?

Of course, he could never answer all those questions in the affirmative, so he always felt like he really should be a better preacher than He was. He heard people use the slogan all the time, “It’s all about YOU!” and that had unwittingly become his motto when preaching. It was indeed all about him – HIS prayer time, HIS preparation and study, HIS faith level, and so on. The pressure was no fun, and he would almost moan when he heard the Scripture that said that Jesus’ yoke is easy and His burden is light ([Matthew 11:30](#)). There wasn’t much easy or light going on with his preaching ministry. He was SURE that God was looking disapprovingly from heaven, saying, “You should be doing more...if only you had the time to be a real man of prayer and get close to Me! Then I’d reveal my REALLY deep secrets to you and your ministry would be world-shaking. C’mon, you can do better than that!” He lamented the times that someone with a serious need came forward, and he thought, “If only my faith level were higher, I could pray in faith for that person’s healing. But I’ll have to do a LOT more Word reading to advance my faith meter to that point, and it would probably take more time than I actually have.”

Then there was the issue of sin. This preacher had heard that “the purer the vessel, the more God can use it.” So he undertook to find all the sin in his life so that he could get rid of it and then God could really use him. Following his church’s suggestion, he made a list with huge letters at the top that said MY SIN. He then proceeded to list all the sins he was committing that he could think of. What about those sins of omission, like NOT praying for all those in authority? Had he prayed for the president? The vice president? His representative and his senator? The Supreme Court justices? The local mayor and city council? The state governor and lieutenant governor? The Sin List started to get overwhelming, but the preacher didn’t want to miss a thing. So he kept re-reading the famous old revival sermon, “All the Different Ways You’re Sinning” by Hugo S. Trey. This brought up all kinds of different sins the preacher had never even considered.

He lived in fear that when he gave account of his life before Jesus, it would end up being one gigantic apology for always falling short of what He wanted.

His next step was to carefully confess every sin on a regular basis so that he could receive forgiveness for each one, based on what his church taught about [1 John 1:9](#). He wanted to “keep short accounts with God” by staying “fessed up” (as they put it). After all, how could God use anyone who had unforgiven sins?

When bad things happened or his ministry plans seemed to be advancing too slowly, he would automatically assume that God was punishing him for his poor Christian walk. This surely meant that he would have to redouble his efforts to stay out of sin and press into more spiritual activity during the day so that God would be able to remove the restrictions He was placing to delay his ministry until such time as he had his act more together. He consoled himself by reasoning that someday he would be glad that God had held back his ministry, because he would not have been as ready as he thought he was to advance.

He started his own business, which made his schedule more flexible. Although it had tripled his income, he started feeling guilty about all the money he was getting. Shortly after becoming a Christian, he had read about the (supposed) Christian need to give almost everything away and live on the minimum possible. The book (“Feel Guilty Because Others Starve” by Nicholas Pokkets) had made him question having anything nice for himself or his family. His family, which had not read that book, did not have an issue with having some nice things. He was single when he first read the book, and in his zeal (which at that point exceeded his wisdom) he gave away almost all his life’s savings, leaving himself with a single-digit bank account after he gave the rest to help starving people in Africa. After all, wasn’t that what Jesus expected of the rich young ruler (although this preacher, while young, was by no means rich)? But if he had money now, would not the Lord want him to do the same? And if he didn’t do it, wouldn’t he have some dead African child’s blood on his hands while he feasted on a hot fudge sundae downtown? He even heard a man on the radio boast that he gave the money to buy a lawn mower to the cause of the gospel once he realized that he could ask the neighbors to borrow THEIR lawn mowers – though he wondered exactly what kind of Gospel witness it would be to serve a “cheap” God like that.

The problem was that no matter how much he gave, there would always be one more poor person who might die of starvation. Although no one had appointed him Feeder of the World, he often felt that whatever he did was never enough.

Then there was the issue of fasting. The idea of a long fast didn’t seem too practical when he had to work for a living, but he had heard that many mightily-used preachers of old had gone on long fasts, following the advice of an old book (“The FAST Way to Incredible Spiritual Power” by Les B. Eaton). If only he weren’t bivocational – maybe he’d have a shot at emulating some greats of faith! But maybe he would have to settle for ROUTINE spiritual power for now.

Then there was the issue of reading the Bible through once a year, as so many people recommended. But the preacher felt guilty about not wanting to spend much time in certain Old Testament passages enumerating who begat whom and who did what service in Moses’ tabernacle and how many shekels or hins of whatever and turtledoves or pigeons or sheep were required as sacrifices for certain sins. The extended doom prophecies in the “major and minor prophets” seemed to get old after a while, too, though they were interesting to at least read through. However, the preacher had no personal stake in what had happened in Edom, Philistia, Babylon, Egypt, Moab, and so on, and he felt guilty for not getting “into it” more while reading about the woes to various countries. The preacher always looked forward to the New Testament part of the reading because that was the covenant he was in, but reading the Bible through every year meant spending the majority of his Bible reading time in the Old Testament. In fact, he sometimes got an “Old Testament mentality,” finding himself being judgmental and critical of others, and even more so of himself for failing to measure up to God’s expectations. He feared God’s hot displeasure and did not look forward to the day when he would give account of himself to Jesus, figuring that he would owe the Lord a huge apology for not having done more with his life.

Amazingly, that same preacher today enjoys preaching and enjoys life! What changed? Well, he learned some things.

The Golf Pro's Advice

The preacher had loved golf since childhood, but he was never any good at it. He probably had every bad habit mentioned in golf instruction books – moving his head, not keeping his left arm straight, forcing the shot by lunging with his hands from the top of his backswing, shifting his weight from his forward foot to his backward foot when striking the ball, gripping the club too tightly, and so on. He had done some things to help a local golf pro, and in return the pro gave him some free lessons. The preacher felt embarrassed as he went for his first lesson. The pro was going to see everything he was doing wrong!

But the preacher obviously needed the help. When he had a water hazard in front of him, a perfectly normal shot became grounds for panic. All he could think was, “Whatever you do, DON’T duff the ball into the hazard like you did the last twenty times you played this hole!” He would fight to control his body so that it would stop shaking. It would normally be an easy shot – but not with that water that was messing with his head! There was a time that a man who shouldn’t have been there was way off to the side and he thought, “Whatever you do, DON’T hit that man with the ball by hitting a ‘banana-ball’ slice!” His ensuing shot missed the man by only a few feet. On another occasion, there was a condo well to the left of a hole, and he thought to himself, “Whatever you do, DON’T duck-hook your drive and hit that condo!” He heard a sickening thwack as his ball bounced off the condo.

To his surprise, the first thing the golf instructor said was, “I’m not going to tell you everything you’re doing wrong. If I do that, that’s all you’ll think about during your swing, and that will actually reinforce bad habits. I don’t want you to think about doing WRONG things. Instead, I’m going to tell you what to do RIGHT. If you’ll concentrate on doing the RIGHT things, you automatically won’t do the wrong things.” To the preacher’s amazement, the advice worked! He concentrated on getting certain swing mechanics RIGHT, and amazingly, the WRONG habits stopped.

A famous golfer was asked, “What about the big water hazard in front of the green?” and his reply was something like this: “What water? I’m not looking at that water because that’s not where my shot is going. I’m looking at the green, because THAT’S where my shot is going.” The biggest golf problems that preacher had were between his two ears!

The preacher chopped over 20 strokes off his handicap as he started to shoot under 100 for 18 holes regularly, eventually getting well into the 80’s on good days. Before those lessons, he had broken 100 once in thirty years of golf! Eventually, the hole on which the preacher cleared that water hazard only 2 or 3 times a YEAR became easy, as the vast majority of his shots made it over. In fact, he moved to another location where the local golf course had a pond in front of the green on a certain hole, and it was his best-scoring hole! He kept encouraging himself that he COULD do it right and he concentrated on doing things right instead of wrong.

The day came when he realized that he was making exactly the same mistake he made at golf when it came to SIN! By dwelling on sin all the time, he had developed an acute sin-consciousness. He was constantly afraid that he would “let God down” by sinning. This would surely result in His displeasure, which would surely result in Him holding back how much He could use that preacher. To try to combat sin, he became his own worst critic, roundly criticizing himself for every shortcoming. He tried harder and harder not to sin, but it wasn’t working! Then he discovered [Galatians 5:16](#) and realized that it was the same principle that the golf pro had shared, but in the spiritual realm. Here God had promised that if he concentrated on doing the RIGHT things – walking in the Spirit – he would automatically not do the WRONG things. He made that change and avoiding sin became much easier.

He finally understood what [Romans 5:17](#) says – that righteousness is a GIFT, not a state of self-achieved sinless perfection. So he chose to think about his righteous standing with God that had been his all along because of Jesus’ blood – he just hadn’t recognized it! He had labored under the concept that righteousness was something that you work up that depends on how “good” a life you’re living. He finally realized that he had the same right to approach God as JESUS because that GIFT of righteousness had made him just as righteous as Jesus. Whew, that took a load off his thinking! No longer would he have to work for God’s acceptance when he was already “accepted in the beloved” ([Ephesians 1:6](#)). He could come BOLDLY to the throne of grace to get mercy and grace to help when he needed it ([Hebrews 4:16](#))! God could use him ANYTIME because of his blood-bought right standing!

And just as it had worked at golf, when he reflected on his blood-bought right standing with God, it became much easier not to sin – the pressure to perform was off! Just as it was easier not to duff the ball into the hazard when he stopped fearing duffing the ball into the hazard, it was easier not to sin when he stopped fearing that he would sin.

And the biggest relief was the day that He realized that God was not up in heaven counting his sins against him. He wasn’t looking over the bannister of heaven finding every little fault He could nitpick about. Instead, God’s primary thought toward him was LOVE, not CRITICISM. He felt a little silly having labored under the lie for so long that God was constantly focused on his failures and shortcomings – as he was!

How to Get Close to God

If you’re a believer, the Father, the Son and the Holy Spirit all live in you ([1 John 4:15](#), [John 14:23](#), [Romans 8:9](#)). So if you want to get close to God, the first thing to do is get saved!

Then draw near to Him ([James 4:8](#)) and He will draw near to you. That doesn’t take hours of prayer so that you can get “really close.” Just choose to draw near to Him and He will reciprocate immediately. That’s Biblical, as opposed to singing, “Just a closer walk with Thee. Grant it Jesus, is my plea.” If you’ll just choose to draw near to God, no pleading will be necessary for Him to draw close to you.

It got the preacher off the performance treadmill when he realized that his ability to approach God (and thus be “close”) was not based on his track record after all – it was based on Jesus’ perfect track record that had been imputed to him the day he got saved!

God Isn’t an Unreasonable Taskmaster

He found out some good news – God actually knew that he had a job and a family when He called him! Jesus DID tell the truth when He said that His yoke is easy and His burden is light ([Matthew 11:30](#)).

Now that doesn’t mean that you’ll never face hatred and trials – God assures you that you will ([2 Timothy 3:12](#), [John 16:33](#)) – or that you’ll never have to exert any great effort at any time. But God is NOT an Egyptian taskmaster threatening beatings if you don’t make bricks without straw. He won’t call you to do something knowing that you’ll never have the time to do it. Now, you might not have the time to be all over social media, watch TV and play multiplayer Internet games and still have time to do what He wants, but if you will order your steps correctly, you WILL have time to accomplish everything that He wants you to do. Just be aware that this may involve some sacrifice of what your FLESH would rather do sometimes.

It’s All about JESUS

The devil must be the one who coined the phrase, “It’s all about YOU!” When you get centered on yourself, you set yourself up to fail. Rather than looking to himself as the perfecter of his own faith, the preacher finally learned to look to JESUS, the author and finisher of his faith ([Hebrews 12:2](#)). After all, isn’t Jesus the best faith teacher ever? Why not get His help in learning to walk by faith?

Rather than having faith in his faith, or faith in his ability to be prayed up, he learned to trust Jesus. Preaching was a lot more enjoyable without that pressure on himself.

Authority Is Exercised, Not Prayed Up

The preacher finally learned another lesson: You don’t PRAY to get authority over the devil and his works. You get SAVED! From that point forward, you HAVE authority over the devil and his works ([Luke 10:19](#)). It is the DEVIL who wants you to think that you have to be “prayed up” enough to do anything. What Jesus gave you in the New Covenant was on a gift basis that has nothing to do with your personal performance.

What about the words of Jesus about the disciples' unbelief through lack of prayer and fasting? I believe in prayer and I believe in fasting, and I do both. But I don't do them out of fear of missing out on spiritual power. I do them because I love God and I want to keep my flesh under. Jesus had already GIVEN His disciples authority over unclean spirits. The issue was NOT that they needed to pray and fast to get that authority – it was that they needed to pray and fast to become more aware of the authority that they already had! And so it is today. I've never been on a long fast, either; I've never gone more than four days in a row at this writing and I have no plans to break that record.

Jesus did not say, "You shall receive power after you prove your consecration by going on a long fast." He said, "You shall receive power after the Holy Spirit has come upon you" ([Acts 1:8](#)). So the way to receive spiritual power is to receive the Holy Spirit, not go on a fast. Have you received the Holy Spirit? If so, you HAVE received power, so stop struggling and striving to try to get it!

The Key is USING the Faith You Have, Not GETTING Faith

A question the preacher used to ask himself when a person with a need came up was, "Do I have enough faith?" This was just part of his constant introspection that he needed to get over. A better question is, "What does the Word say?" When you know what the Word says, you just act on it. Acting on the Word does not consist of staring at your navel trying to figure out if you have enough faith to do something. God has already given you the measure of faith ([Romans 12:3](#))! When the disciples asked for more faith ([Luke 17:5-6](#)), Jesus did not say, "Sure, here's more faith! I knew you needed more." Instead, He talked about what would happen if you USE your faith – even if your faith were the smallest they could imagine – the size of a mustard seed! Faith for a particular thing comes by hearing the Word of God ([Romans 10:17](#)). Once you hear the Word concerning laying hands on the sick ([Mark 16:18](#), [John 14:12](#)), you can now point the faith you already have in that direction. Once you know what the Word says, just act on the Word. That is the essence of walking in faith.

The preacher had heard a lot of "faith" messages about "building your faith," and there is something to be said for immersing yourself in the Word so that what IT says becomes more real to you than what your circumstances are telling you. The problem comes when you see yourself as struggling to raise the level of your "faith meter." For example, this preacher had heard that "faith comes by hearing the Word" (see [Romans 10:17](#)) so he figured that if he would just read the Bible as much as possible, his faith level would soar. The idea was to just read and read and read – it didn't matter which books of the Bible – and watch his faith level rise! This was based on a misunderstanding of [Romans 10:17](#) in its context, the main thought of which is expressed 3 verses earlier:

Romans 10:14:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

The preacher finally realized that his take on this verse, which was “build my faith sky-high by reading and re-reading a lot of Scripture” was the opposite of what the verse really teaches! The people in question had not heard the gospel because no one had preached it to them. Once they heard it, they could exercise their faith (which every man has – [Romans 12:3](#)) for the blessing of the new birth. There is no hint here that you have to hear the gospel a lot of times before you get “enough faith” to get saved. I know that some people extract the phrase “hearing, and hearing” and preach it as meaning that you have to “hear and hear” (a lot) the Word of God to walk in faith. But I see no reason to mess with the comma where the translators put it – connecting two thoughts that faith comes by hearing AND hearing comes by the Word of God. When you have heard what the Word says, you can exercise your faith by ACTING on it. Paul did not even hint that the hearers might have to hear the same message 100 times before people would actually get “a high enough faith level” to act on it. We don’t see the apostles preaching like that. They put the gospel of what Jesus did out there and people believed it without any indication that they needed to hear it more than once before they could act on their faith. Peter certainly didn’t have to preach ten faith messages at Cornelius’s house – he didn’t even get through ONE message and the people had heard enough to get saved. They acted on the gospel before he was even done with what he had planned to say!

I think we’ve done unwittingly done ourselves a disservice in faith circles by tying extensive works on our part to being able to act in faith and walk in God’s blessings. We’ve made things a LOT more complicated than necessary. Once you hear that the Word says, you can point your faith in that direction and act on what God says. You don’t have to be immersed in the Word 24/7 to do that. God knows that you don’t have the time to do that.

Now I’m sure that some people will take issue with these statements and conclude that I am somehow against reading the Bible a lot. I’m not! I sometimes “binge-read” the Bible and not that long ago I read the entire Bible in one month. I love the Word, and you should too! The better you know Scripture, the better you can act in faith in agreement with what it says. However, what I’m warning against is getting a “works mentality” that “it’s all about YOU – YOUR ability to muster up more faith.” This puts the focus on YOU instead of JESUS and His finished work, and it will lead to frustration. How many times did the woman with the issue of blood have to hear of Jesus? How many times did the crowds need to hear about the Man from Nazareth who did works indicating that He was the promised Messiah? Probably not dozens of times! They received when they ACTED on what they heard. If they could hear once (probably) and act in faith back then, why can’t we do it today?

So should you read the Word a lot? Absolutely! But NOT with the idea that if you don’t adhere to a feverish Bible reading schedule, you won’t have heard the Word “enough” to respond in faith to a need that arises in your life. Just ask yourself this question: What would you do if you knew with 100% certainty that every verse in the Bible is true? Well, just go act accordingly. That’s faith!

Fessed Up and Messed Up

Contrary to popular belief, you do not have to confess every sin to God to be “right” with Him – Jesus already took care of the “right with God” issue when He gave you the gift of HIS righteousness ([Romans 5:17](#)). But the preacher finally learned [what 1 John 1:9 really means](#) and got free from the idea that God couldn’t use him unless HE could figure out all the ways that he was sinning and confess those sins one by one. That was a major relief! No longer did he have to worry that he might get messed up because he wasn’t fessed up.

Binding the Devil?

It finally dawned on the preacher that no one in the New Testament ever said, “Now, remember to bind the devil every day!” as he had heard one of his favorite preachers say, nor was there a record that anyone in Acts “bound the devil” before preaching. Scripture doesn’t say that Satan will be bound until he’s bound for a thousand years! Jesus said WHATSOEVER, not WHOSOEVER, you bind on earth will be bound in heaven.

You Can Trust the WORD to Do the Work in People

It’s not up to you to be a Holy Spirit Salesperson and try to convince everyone of the truth with your persuasive oratory. Let the Holy Spirit do the convincing. He’s the one who teaches believers all things. Put the Word out there and expect that it will work effectively in people who believe ([1 Thessalonians 2:13](#)). It was liberating for the formerly insecure preacher to realize that it is GOD’S word he was preaching, so GOD would back it and use it to enlighten the hearers. That took the pressure off himself and made preaching a lot more enjoyable.

Held Back No More

What a relief it was the day that he realized that GOD was not the one trying to hold him back – Satan was. After all, God had already said “[Go!](#)” How freeing it was to know that he no longer had to walk in fear because of his unbiblical “Don’t sin or God can’t use you!” mindset. How liberating to realize that setbacks were NOT God’s punishment for his failure to measure up! This gave him the boldness to just GO and trust God’s grace in him to work, rather than feeling like he had to earn enough merit badges from God before God could “really” use him.

Walk Free as He Did!

If you can identify at all with what this preacher went through, I hope that you can learn the lessons he did and walk in freedom rather than living in constant fear of messing up, displeasing God, facing punishment for your shortcomings and having your ministry held back.

Sickness as Chastening and Judgment in the Old Testament

Does God ever bring on sickness as judgment? Yes! The following cases in the Old Testament should demonstrate this more than amply. Remember when you read these accounts that sickness was considered punishment. Since Jesus has taken the punishment for your sins, you do not need to be punished for them. Jesus has made you exempt from the things talked about here. You may click the notes on the various passages for comments about each incident.

In [Exodus 8:16-17](#) and [Exodus 9:8-11](#), God put lice and boils upon the Egyptians as a plague and as a judgment for Pharaoh's refusal to obey God and let Israel go.

In [Exodus 32:35](#), the Lord made people sick because they built a golden idol calf in the desert.

[Leviticus 26:14-39](#) and [Deuteronomy 28:15-68](#) made it clear that God would cause sickness to come on Israel if the people were disobedient. This happened repeatedly throughout Israel's history.

In [Numbers 11:33-34](#), Israelites who lusted were made sick when the Lord smote the people with a great plague.

In [Numbers 12:1-15](#), Miriam was struck with leprosy for seven days as judgment for having a mutinous attitude toward God's appointed leader. (Note that God was merciful and healed her.)

In [Numbers 14:36-37](#), the spies who brought back an unbelieving report were killed by a plague.

In [Numbers 16:44-50](#), Israelites were killed by a plague because the Lord was angry with them for siding with Korah's rebels and the burners of illegitimate incense who were killed by God.

In [Numbers 25:3-13](#), 24,000 Israelites were killed by a plague sent as punishment for idolatry.

In [Numbers 31:14-16](#), and [Joshua 22:17](#), the Israelites were reminded that a plague came on them through idolatry.

In [Deuteronomy 29:19-22](#), God clearly declared plagues and sickness to be a curse for disobedience.

In [1 Samuel 5:1-6:5](#), the Philistines (who stole the ark of God) were smitten with terrible plagues.

In [1 Samuel 16:14-23](#), an "evil spirit from God" tormented backslidden Saul, who lost his anointing as king because of his disobedience and presumption in performing a priestly duty. Kings were not priests, so they were not allowed to perform priestly duties. (Click the [notes](#) to this passage if you're wondering what the phrase "evil spirit from God" is talking about.)

In [1 Samuel 25:37-38](#), God smote Nabal for his churlish treatment of David. He died within ten days.

In [2 Samuel 12:13-18](#), David and Bathsheba's illegitimate child died as judgment for their sin.

In [1 Kings 13:4-6](#), King Jeroboam's hand was struck useless because he attempted to harm a prophet of God. Jeroboam asked the prophet to pray for healing, and when the prophet prayed for healing, God healed Jeroboam.

In [1 Kings 13:33-14:11](#), Jeroboam's son was smitten by a fatal illness as judgment for Jeroboam's leading of the nation into sin.

In [2 Kings 1:2-4](#), Ahaziah died as judgment for seeking advice from Baalzebub, a heathen god.

In [2 Kings 5:27](#), Naaman's leprosy came on Gehazi as punishment for his deception.

[1 Chronicles 21:7-27](#) has another account of a plague that was judgment for sin.

In [2 Chronicles 21:12-19](#), a horrible disease, along with other calamities, struck the family of a wicked king of Judah because of his sin.

In [2 Chronicles 26:16-21](#), King Uzziah was struck with leprosy for attempting to perform a priestly duty.

[Psalm 89:20-23](#) and [Jeremiah 50:13](#) mention plagues on God's enemies.

[Micah 6:12-13](#) talks about God making people because of their sins.

[Zechariah 14:12-15](#) describes an awful killer plague that will come on those who attack Jerusalem.

[Zechariah 14:16-19](#) declares sickness to be a judgment for not keeping the feast of tabernacles.

There is also a case where God's angels caused blindness in a crowd of people in Sodom who were trying to break into Lot's house ([Genesis 19:10-11](#)). However, this was more a case of God's protection for Lot and his household than a case of judging sin. Sodom's sexual perversion was judged in a far more drastic manner soon after this incident.

You can tie yourself up in knots debating God's "permitting" of Satan to destroy versus God doing it Himself, but the fact is that God is responsible for the judgments in these verses, even if indirectly. Whether you want to say that He "sent" them or "allowed" them, clearly He was involved. There is such a thing as the wrath of God, although it is not often preached today! As a Christian, YOU are saved from wrath through Jesus Christ ([Romans 5:9](#), [1 Thessalonians 1:10](#), [1 Thessalonians 5:9](#) and elsewhere), so none of these things should happen to you. However, there are times even under grace where sickness can be still be chastening or judgment. (See the discussion, [Sickness as Chastening and Judgment in the New Testament](#).)

Sickness is not a nice little pet for you to get cozy with. It is a curse for sin. It does not belong to you. You are the righteousness of God in Christ ([2 Corinthians 5:21](#)), so you should not pay the penalty for sin. Jesus already paid it for you. Why should something that is judgment come upon a person who has been legally acquitted? You have a right to walk free from it. Like sin, sickness will try to attach itself to you, but you can overcome it through God's Word.

See also:

[Sickness as Chastening and Judgment in the New Testament](#)

Sickness as Chastening and Judgment in the New Testament

If you want a hot-potato issue in the church world, this is probably it. You get people mad on both sides when you start digging into the Scriptures to answer questions like these: “Can sickness be the chastening of the Lord in the New Covenant? Can sickness or death be the judgment of God in the New Covenant?”

The answer is clearly yes.

But no ordinary believer qualifies for chastening or judgment. If you are walking with the Lord and staying out of gross sin – particularly sin that harms other Christians, you do not qualify to get sick or die prematurely as judgment. You can do things that will get you out from under God’s protection and open you up to sickness or worse, even under grace, as will be proved below. However, it’s very difficult to put yourself in such a spot, as God’s judgment on believers in this life is limited to rare and extraordinary circumstances specified by Scripture.

There are two prevalent, equally incorrect, views on this subject. One is, “Our God is a good God all the time, so He can’t ever put sickness on anyone because there is no sickness in heaven. So God could never chasten or punish anyone with sickness.” The other is, “Sickness is a tool of God to build character in us. We can learn patience and other valuable lessons through sickness.”

The facts are these: You are redeemed from sickness by Jesus Christ’s atoning sacrifice. As long as you walk in the light, you can walk free from sickness. However, if you willfully choose to sin, even as a Christian, God will permit you to be ill or even actively see to it that you get ill or even die! That’s a strong statement that I will back up with Scripture!

Herod Killed for Trying to Steal God’s Glory

[Acts 12:21-23](#) tells how God killed Herod because he attempted to take God’s glory for himself. An angel of the Lord struck Herod with a fatal illness. This surely makes us squirm if we are used to the idea that God could never harm anyone because He is good all the time. Yes, God is love, but the wrath of God is still a New Testament reality. (Read the book of Revelation if you don’t believe that!) However, if you are not stealing God’s glory, you don’t have to worry about being another Herod. Herod was not a believer.

Bar-Jesus Struck Blind by the Hand of the Lord

It is explicitly stated that the hand of the Lord, not the hand of Satan, struck Bar-Jesus the sorcerer blind in [Acts 13:6-12](#). This was a supernatural blindness, not necessarily any kind of eye disease. No regular eye disease would instantly strike you blind and then let you see again later. This was a sign and a wonder to the people Paul was attempting to minister to. It was also a visible judgment on the sorcerer, who was trying to hinder the spreading of the gospel.

Jesus Kills!

[Revelation 2:20-23](#) contains an even more shocking statement from Jesus Himself, where He says He will kill an adulteress's children and throw her into a bed (implying a sickbed)! Jesus does not even say that He will "permit the devil to kill them." Obviously, Jesus would have a direct role in the death of these children as well as in the adulteress's sickness. Not only that, but Jesus promised to throw those who committed adultery with her into "great tribulation" as well – and it would be at His hand, not the devil's.

This woman (called Jezebel) was messing around with the Lord's Church. Judgment was not immediate. Jesus said that He "gave her space to repent of her fornication; and she repented not." Even in her gross sin, God extended mercy to her for a season. But when she would not repent, Jesus pronounced judgment against her. This was necessary to protect His church at Thyatira. If He allowed this self-appointed prophetess to continue seducing and misleading His people, the church at Thyatira would be in danger. Jesus had to take her out of the way.

It would simplify things for "faith preachers" and "grace preachers" if this passage were not in the Bible, in which case we could correctly claim that Jesus would never kill anyone or make anyone sick. But this passage is here, and we have to deal with it!

Let this be a warning to anyone who would try to lead the people of God into immorality. Jesus will give you space to repent, but eventually judgment will fall, and it will hurt. It's one thing to be immoral yourself, but when you start corrupting the Church, you are in a lot of trouble with God. (See the discussion about [1 Corinthians 3:16-17](#) below for more on this.)

If you are not seducing or misleading the people of God, this passage does not apply to you. Even if you were to get into gross sin, we see that the mercy of God would give you time to repent. If you didn't, it would be your own fault and you would bear the consequences. Jesus will never do anything like this to a believer who is living a normal Christian life.

Ananias and Sapphira Lie and Die

[Acts 5:1-11](#) shows that lying can lead to dying even under the New Covenant. Ananias and Sapphira fell dead as judgment for lying to Peter about the money that they gave. If you think this is too harsh a punishment, perhaps you do not share the Lord's intense hatred of lying. Lying may be socially acceptable in our day, but it is unacceptable with God. One incident of lying to God's anointed was all it took to end both of their lives. Do not play games with God's servants. Do not lie to your pastor during premarital counseling by saying that you and the one you're engaged to haven't been in bed together if you have. (MANY couples lie under those circumstances, but it's a dangerous practice.)

It has been suggested that Ananias and Sapphira simply died of embarrassment when their sins were publicly exposed and that God did not have a direct hand in it. I find that difficult to accept because Peter knew beforehand that Sapphira was going to die. In the context of verse 9, he seems to link it directly to her sin. He basically said to her, "How could you agree to lie like that? You're history, just like your husband!" Besides, do you know anyone who has actually died of embarrassment?

Note in passing that although some believers sold possessions to help others, that was never required; it was their choice. Proof that a kind of communism was not mandatory is found in Peter's statements that it was their land and their money (verse 4) and they were free to do what they wanted with it – except lie about it!

If you aren't doing what they did, you have nothing to fear. God will not strike you dead arbitrarily.

Many Corinthians Get Sick and Many Die for Failure to "Judge Themselves"

[1 Corinthians 11:27-32](#) says that many Christians at Corinth were made sick and many died because they would not "judge themselves" regarding their sin. In this case, they were eating the Lord's Supper in an unworthy manner, walking out of love toward each other while doing it, and seeing it as an opportunity to pig out rather than reverence God. They failed to appreciate that they were partaking of emblems of Christ's death. They were playing games with the holy things of God, treating them with disrespect.

One side effect of this would be to fail to see that Christ's body was broken for our healing. By regarding the communion bread as mere food, they missed an opportunity to reflect on the fact that healing belonged to them. This is sometimes stated as the reason why the Corinthians died, but it is not the main reason in context. Many Christians do die because they do not recognize that Jesus' broken body provided healing. That is a fact, but this passage is not primarily talking about that.

It is clear from the context that the sickness and death that befell them were not from ignorance of their covenant healing rights symbolized by the bread, but were direct judgment from God for their misconduct. The main point is that they were eating and drinking damnation (judgment) on themselves by treating holy things irreverently. They were “guilty of the body and blood of the Lord.” This kind of mistake cost Nadab, Abihu and Uzzah their lives, cost King Uzziah his health, and cost King Saul his throne in the Old Testament. All these people attempted to perform a priestly function that was not theirs to perform. They took the holy things of God lightly. Playing games with the holy things of God can still cost you.

This passage is widely misunderstood to be a warning not to let an unbeliever take communion because he is “unworthy.” That is not stated. Needless to say, there is no point in an unbeliever taking communion, since communion is an ordinance for believers. However, the warning is not about unworthy people taking communion. It is about believers taking communion in an unworthy manner. The people getting weak and sickly and dying were the Corinthian believers, not unbelievers! Paul said that those judged were “among you.” Paul wasn’t warning unbelievers; he was warning believers!

“For if we should judge ourselves, we should not be judged” makes it clear that the context is believers who will not take the things of God seriously or who willfully persist in sin. It is perfectly clear from this statement that no believer walking in the light will suffer this kind of judgment.

Even this judgment shows the mercy of God. Some of these people could have completely fallen from grace if God had not intervened. Paul went on to say (1 Corinthians 11:32): “But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” At least the ones who died will not be condemned because they were still Christians when they died. They just left the earth a lot sooner than they had to. That is better than going to hell. As for the ones who were sick, the Lord was chastening them to bring them to their senses. If they had repented, they could have been rid of their sicknesses instead of staying sick and even dying.

Unfortunately, God does have to remove people from His Body who are causing trouble within it. The idea is not to be one of these people. Miracles aside, if you had cancer in your body, that cancer would have to be cut away before it destroyed your whole body, even if it meant losing a body part in the process. It can be like that with Christ’s Body if YOU become a cancer to it.

No believer who makes a normal effort to get sin out of his life has to fear being “chastened of the Lord” the way that some of the Corinthians were. The fact that God does use sickness and premature death to “chasten” and “judge” unruly believers does not mean that all sickness and premature death are God’s judgment! Do not assume that God is judging you just because you get the flu, and do not assume that other people who get sick are being judged for secret sins in their lives. Sickness can be used as judgment, but not all sickness is judgment. The vast majority of sickness is NOT judgment; it’s just part of the corruption that is on the earth because of sin. The case in Corinth was a special exception, not the rule.

Homosexuals Receive a Just Reward in Themselves

[Romans 1:26-27](#) talks about homosexuals receiving the just reward in themselves for their vile, unnatural, shameful error. The Bible will never win you any awards for political correctness, but the fact is the AIDS and other venereal diseases are considered by God to be just punishment for the abomination ([Leviticus 18:22](#), [Leviticus 20:13](#)) of homosexuality. (If you received such an illness through a blood transfusion or inherited it from a parent, obviously this does not apply to you.) Some homosexuals do not like to hear this and try to explain away these verses, but the verses will never go away. Some object that it is also an “abomination” under the Law to eat shellfish (true), but there is no shellfish ban in the New Testament (all foods are lawful), while homosexual acts are still condemned in the New Testament. God does not condone sodomy. He declares that no homosexual (or other sexual sinner) shall inherit the kingdom of God. If that’s too strong for you, take it up with God, who wrote 1 Corinthians 6:9-10: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” The underlined words actually refer in the Greek to two types of homosexuals – active ones and passive ones. God also lists homosexuals in the same list as people who murder their parents and kidnappers, among others. (In [1 Timothy 1:9-10](#); “them that defile themselves with mankind” in the Greek is a clear reference to homosexuals.) There is no question where God stands on this sinful behavior.

You still walk in love toward homosexuals, just not in their kind of “love” (lust). For purposes of sharing the gospel, the homosexual does not need you to inform him that his HIV-positive condition is judgment for his sin. He needs to know how to get out of his sin. He needs to know that Jesus bled and died for all his sins (not only sodomy) and that he will receive forgiveness for everything if he receives Jesus. He needs to know that the power of God can straighten him out. He needs to know that God loves him so much that He was willing to send Jesus to be tortured and killed in his place. The name of Jesus can drive out AIDS just as it can drive out cancer. I’m a live witness to that fact.

You can’t explain away these verses. You can only avoid doing what they talk about to avoid getting what they talk about. This is why finding a cure for AIDS would not be a permanent solution. Because [Romans 1:26-27](#) will always be true, there would be another horrible disease to take the place of AIDS if a cure for AIDS were found. Partaking of God’s wrath for sexual and other sins is also mentioned in the next section below.

Notice that this passage does not come out and say “God puts sickness on homosexuals.” That is actually not the case; they are receiving the results of a spiritual law in the earth. They are sowing to the flesh and reaping corruption in their flesh. God established this law, but anyone engaging in sodomy is really bringing corruption on himself. God does not need to do anything explicit to put it on him. Although the context of this section is the wrath of God, the use of the phrase “receiving in themselves” (as opposed to “receiving from God”) would indicate that God is not directly responsible for their sickness.

Being Avenged by God

[Colossians 3:25](#) makes it clear that a believer can receive recompense for the wrong he does. In particular, [1 Thessalonians 4:4-6](#) and [Hebrews 13:4](#) warn believers that God avenges adultery.

If You Defile God's Temple, God Will Destroy You

[1 Corinthians 3:16-17](#) is widely misinterpreted to mean, "If you smoke and drink, you're destroying God's temple, so God will destroy you." That's not at all what this passage is talking about. *You* is in the plural. God's Church collectively is called the temple of God. God is saying that if any man tries to destroy the Church, God will destroy him. This is a sober warning to anyone who tries to split a local church or tries to break the "unity of the Spirit in the bond of peace" in a local body. If you play stupid little churchy political games, setting one person against another to advance yourself, you are a candidate for sickness and destruction. It is too tame to say, "God will allow the devil to destroy you," because this verse says that God will destroy you. God is jealous for His Body. He will personally judge anyone who messes with it. If you can't tolerate your local church, go find one you can tolerate. If there aren't any you can tolerate within driving distance, move so that you are near one that you can tolerate.

Complainers Destroyed

[1 Corinthians 10:5-11](#) warns us of judgment under the New Covenant for some of the same sins that led to judgment under the Old Covenant. In particular, we are warned about lusting after evil things, idolatry, fornication, tempting Christ, and murmuring. If we do these things, we can still incur the same penalties under the New Covenant: dying and being destroyed by the destroyer.

Sin opens you up to the devil's works and gives him the right to move in your life. There is no warning here about calamities for a child of God who stays out of these sins. They only come on you if you choose to sin in these ways. Sin still costs you in the New Testament even though you are forgiven for it.

Even if you would never think of committing adultery, you have purchased the ticket to trouble when you use your tongue to complain about everything the pastor does and to criticize everyone else at church. Touching God's anointed is bad news in either covenant. Even if a leader makes a mistake, you will not secure a blessing for yourself by publicizing it and complaining about it. Lift the leaders up in prayer and get behind them – or get away from them and find somewhere to go where you CAN support the leaders. If you can't find any church that you like anywhere, YOU are the problem and you are already in trouble.

In churches where sexual sins and complaining are rampant, we should expect destruction to also be rampant among those individuals involved. Sin is not a light thing under any covenant. Willful persistence in sin is the door to destruction. If you fail to heed the warning, you will find that the correct statement that God is GOOD at the time does not mean that God is LOVEY-DOVEY all the time. You will encounter a different side of Him.

Judgment Begins at the House of God

When God judged Israel in the book of Ezekiel, He said, “Begin at my sanctuary.” The same principle holds true today. The time has come that judgment must begin at the house of God ([1 Peter 4:17](#)). Believers who persist in deliberate sin even when they know better and refuse to repent will be judged. Grace is wonderful, but it does not grant you the right to continue to sin deliberately without consequences.

Handed over to Satan for the Destruction of the Flesh

[1 Corinthians 5:1-5](#) orders a certain man who fornicates with his stepmother to be “handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” This was to be formal church discipline. The man was to be kicked out of the church until he repented. The idea was to prevent others in the church from being corrupted in a similar way. If others saw him get away with it, they would be tempted to follow suit.

This is so important that God warns you not even to eat with a so-called brother who is fornicating. The church is to kick such people out and not let them back in until they repent. (The [end of 1 Corinthians 5](#) discusses this; other sins are included in this category along with fornication.) Today we coddle such people and reassure them about God’s wonderful boundless mercy and grace, and some of them just keep sinning and sinning like the man in Corinth before Paul rebuked the Corinthians. If we really obeyed the Bible and kicked the sexually immoral out of the church until they repented, we would not have so many embarrassing incidents among Christians in the Church. These people are a great danger to the flock. They CANNOT be tolerated. It is a lame excuse for the pastor to say (as I actually heard one say), “Well, God forgives him and so do I.” If a church puts a shack-up on the worship team because he can play a mean guitar and make the worship sound really cool, the pastor is an idiot who needs to read his Bible more. And unfortunately, this statement refers to a lot of pastors these days, to say nothing of the ones who wink at sin in the congregation at large because they fear repercussions if they actually obey [Hebrews 12:15-16](#) and look diligently lest there be any fornicator among them. (Like the writer of Hebrews, I am talking about the unrepentant ones who pose as believers and still willfully persist in their sin, not people walking in off the street who need to hear the good news and be saved.)

Jesus forgave the woman caught in adultery – but then He told her to go and sin no more ([John 8:10-11](#)). We should do the same. We forgive others for their sins, but we expect them to “Go and sin no more.” If they keep sinning in this kind of way, we should refuse to fellowship with them. If you think this is too harsh, talk to God about it after reading [1 Corinthians 5:11-13](#) for yourself. Paul also warned, “Evil communications [companions] corrupt good manners” ([1 Corinthians 15:33](#)).

Handing the man over to Satan implies that no prayer would be made for his protection and that no one would fellowship with him. He would be out on his own. Without the prayers of the church, the man would soon reap what he sowed and get beaten up by the devil (not God). The idea was that after his flesh started hurting, he would decide to repent and come back. Tough as this seems, this is the mercy of God in action. The goal, of course, is restoration, not judgment, and having the person avoid hell. In the case of this man, the goal was achieved! He repented, he came back, and Paul urged the Corinthians to forgive him ([2 Corinthians 2:4-8](#)).

Another case of this is found in 1 Timothy 1:19-20: “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” The purpose of handing them over to Satan was not to vengefully curse them and get even with them. It was to cause them to come to their senses and quit sinning – “that they may learn not to blaspheme” as opposed to “that they may get what’s coming to them for blaspheming.”

Woe

Paul said in [1 Corinthians 9:16](#), “woe is unto me, if I preach not the gospel!” This does not explicitly include sickness as a woe, but it would not surprise me if it were included. Remember, Paul was a forgiven saint who was the righteousness of God in Christ, as all believers are. But even for him, if he were to deliberately choose to walk in disobedience to what he knew for sure was God’s will, he would be setting himself up for woe to come on him. A believer walking in deliberate disobedience to the known will of God also sets himself up for woes to come upon himself.

Sowing and Reaping

[Galatians 6:7-9](#) discusses a spiritual law in the earth concerning sowing and reaping. According to this law, you reap whatever you sow, and neither God nor the devil is directly involved. You reap your own punishment if you choose to walk in the flesh instead of the Spirit, and you reap your own reward by choosing to sow to the Spirit. In this sense, bodily affliction can be a punishment for walking in the flesh. It is not “sent” to you by either God or the devil, any more than God or the devil makes you fall if you choose to jump off a high building. Spiritual laws are just as binding as physical laws. They can override physical laws. Just as electricity can either electrocute you or let you read healing books on computers, these laws can work either for you or against you, depending on what you do.

Sin

[James 5:14-16](#) says to confess your sins one to another and to pray for one another, that you may be healed. James said that when the elders anoint the sick in the name of the Lord, he will be forgiven of any sins. (This refers to an unbeliever receiving ministry; a believer's sins would already have been forgiven.) The implication seems to be clear from this passage that sin can bring on disease. Jesus definitely believed that. He told the man who had been infirm for 38 years to "Sin no more, lest a worse thing come upon you" ([John 5:2-19](#)). Therefore, it is a New Testament teaching that sin can bring on disease. God does not put it on you; you put it on yourself. Your disobedience to God opens the door to the devil.

This doesn't mean that everyone who is sick is in sin. It just means that sin can bring disease on you, and some people are sick because they are in sin.

"Vial" Sores and Pains

[Revelation 16:1-2](#) talks about a vial of the wrath of God being poured out on the earth and horrible sores coming on those who worship the beast. Is the common teaching that "God doesn't have any sickness in heaven to give" really true? God does not steal this vial from the devil; it comes from heaven, and it makes men sick! (Yes, I know that there will be no sickness in our eternal home on the renewed earth, and the sickness in the vials is not in manifestation in heaven.) Food for thought, isn't it? Vengeance is God's ([Romans 12:19](#)), not the devil's. Everything the devil does is illegal and contrary to the will of God; he is not God's punisher of sin. We tend to downplay the wrath of God today because no one wants to hear about it and we want everyone to like our nice messages about how good God is. The wrath of God is real today. Sinners will find this out during the Great Tribulation period. Most of the Book of Revelation is about the wrath of God on sinners on the earth! God is good, but that means that He is morally good, not that He will always be nicey-nice to those who reject His Son. God will still be "good all the time" when He sends all those whose names are not written in the Book of Life to hell forever. If they were allowed into heaven, they'd ruin it for the righteous! Being good and being merciful is NOT the same as having a mamby-pamby attitude toward sin. If God let sin go unpunished, He would be unjust and unfit to rule the universe. Thank God for sending Jesus to accept the punishment for our sins, so that those of us who HAVE received Him will be spared the agony that will justly come upon sinners.

[Revelation 16:10-11](#) talks about another vial of the wrath of God that produces pain so bad that men gnaw their tongues. God will send this plague; He will not "permit the devil" to do it.

The Wrath of God

Soon, the wrath of God will bring hail, scorching, poisoning, earthquakes, fire, meteorite impacts, and the destruction of a third of mankind. See the book of Revelation. You can avoid all this by being born again. You see, God reserves wrath for His enemies ([Nahum 1:2](#)), not for His children. God has not appointed us to wrath ([1 Thessalonians 5:9](#)) but rather delivers us from the wrath to come ([1 Thessalonians 1:10](#)). (The King James Version says that He *delivered* us from the wrath to come, but the Greek word for *delivered* is actually in the present tense, as is reflected correctly in most translations.)

Preaching about the wrath of God doesn't tickle people's ears. People want to hear how good He is, and how blessed He wants us. Perhaps it would upset many of them if they really studied out the wrath of God in Scripture. Just as God's love carries over from the Old Covenant to the New Covenant, so does His wrath. The book of Revelation is in the New Testament!

You can't blame the devil for the woes in Revelation. In fact, some of the judgments in Revelation are on the devil and his associates. It is too thin to say, "God will permit the devil to pelt the earth with killer comets." It is clearly God's doing. God will kill people. God will torment people. God will make people sick. Does this make you uncomfortable? Perhaps there is a side of God you have not learned about because these verses are not the ones we post on our refrigerators or buy books about. These plagues are the final punishment for unrepented sin on the earth. God is merciful, but He is also just. God provided a way out of this judgment and wrath, but people must receive Jesus before it is too late.

God is not simply "lovey-dovey." We have oversimplified our theology when we say that if anything is bad, it must be the devil. "God is love" is a complete statement as far as a blood-washed saint is concerned. Jesus delivers us from the wrath to come ([1 Thessalonians 1:10](#)). This wrath is still real; you are just delivered from it. But the sinners in the earth will discover that there is another side of God, too – His holiness! He cannot tolerate sin. If any man does not accept Christ's substitution for him, that man will personally endure the wrath of God. He will be sent to burn in the lake of fire that is the second death, and be in conscious, everlasting torment.

God created everlasting fire for the devil and his angels ([Matthew 25:41](#)), but everyone who is not saved in this life will go there and suffer forever. Talk about pain! At least a saint who unnecessarily dies of cancer endures no more pain from that point on. In the lake of fire, the sinner suffers forever and ever, with no hope of ever escaping his agony. What a horrible punishment! Can you see how foolish it is to say that God is simply a mushy heavenly teddy bear? The lake of fire is a New Covenant concept, too!

The reality of eternal judgment should motivate you to share your faith to spare others a literal eternity of agony. However, it is the goodness of God, not the wrath of God, that draws men to repentance ([Romans 2:4](#)). The apostles preached Jesus, the solution to damnation, rather than just preaching damnation. But the wrath of God is real!

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” (Romans 1:18)

“But [thou] after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God” (Romans 2:5)

“For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Ephesians 5:5-6)

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things’ sake the wrath of God cometh on the children of disobedience” (Colossians 3:5-6)

“And out of his [Jesus’] mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” (Revelation 19:15)

There are many more verses on this topic, but these should be enough to give you the idea.

If we took this side of God seriously, there would be much more fear of God in the Church, and much less sin.

“Chastening” in Hebrews 12?

I can accept sickness as chastening for the Christian who deliberately engages in gross sin against the church – it is GOD’s chastening in [1 Corinthians 11:27-32](#) and [1 Corinthians 3:16-17](#). However, the “chastening” in Hebrews 12 is another matter. It does not fall into this category. This kind of chastening refers to fatherly correction and rebuke. It definitely does not refer to God correcting us with sickness. (For proof, see [Objection: Sickness Can Be the Chastening of the Lord.](#))

Conclusion

Even in the New Testament, God does use sickness as chastening and judgment, even to the point where He actively sends it. This never applies to a believer unless he is deliberately resisting God and clinging to sin, and even then it seems mostly to apply to cases where someone is hurting the other people in Christ’s Body. Sickness as judgment falls only on wayward Christians and unbelievers. If you are neither, there is no reason to believe that God has anything to do with your sickness, and you should exercise your authority in Christ over it and get rid of it.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Healing and Obedience

The blessings in the Law of Moses were promised to those who obeyed God. The curses were promised to those who disobeyed God. It is an insult to God to expect Him to remove curses and bestow blessings in your life if you are knowingly disobeying God. This disobedience could take two forms – refusing to repent of sin that is declared as such by God’s Word, or refusing to cooperate with the Holy Spirit’s personal instructions for your life when you are already sure of what they are.

If you aren’t willing to do what God tells you to do, regardless of “what others might think,” you are in no position for healing. Some people in the Bible were healed only after they obeyed God’s instructions.

In [John 9:1-7](#), Jesus told the blind man to go and wash in the pool of Sent. If you were in his shoes and were sent to Sent, and you didn’t go where you were sent, you would have missed out on your healing. The lepers in [Luke 17:12-19](#) would most likely not have been healed had they not heeded Jesus’ command to go and show themselves to the priests, which indicated that their healing would manifest while they went before they got to the priests. Naaman the Syrian almost missed his blessing when Elisha did not meet him in person and instead sent instructions to wash in the Jordan River seven times. When he obeyed, he got healed. Had he not obeyed, he would not have been healed.

The Bible never promises healing to the willfully disobedient. Make sure that you are willing to obey God no matter what He asks you to do – not just in the things that you wanted to do anyway.

This doesn’t mean that you have to live a perfect life. If you are honestly living for Jesus and not violating your conscience, you have confidence to come get what you need from God ([1 John 3:21-22](#)), including healing, even without being perfect.

Paul said that “woe” would come upon him if he did not preach the gospel ([1 Corinthians 9:16](#)). He knew what God’s will was, and to deliberately avoid it would have opened himself up to bad things, even though he was a forgiven saint. As forgiven saints, we should heed this warning too.

For more elaboration on this topic, see [Mistake: Disobedience](#).

Healing and Consecration

[James 5:14-16](#) talks about calling for the elders to anoint you with oil in the name of the Lord. Why oil? Oil in Scripture is a symbol of consecration. Men were anointed with it to be set apart for certain tasks. The king was anointed with oil. The priests were anointed with oil. It symbolized holiness – in other words, being set apart for God.

It is a mockery of God to be anointed with oil for healing while deliberately retaining sin in your life and not caring about it. If you want to continue doing something that you know is sin and you don't care about it or want help to escape it, save the elders some time and don't call for them. If you're going to live an unconsecrated life on purpose, the oil that symbolizes consecration doesn't mean much in your case.

The Corinthians were living proof (and sometimes dead proof) that living an unconsecrated life can mean living a short or sick life. Their problem was not lack of faith but lack of consecration. You can know all the right Scriptures and "formulas" and still get sick and die if you're not consecrated. The Corinthians "came behind in no gift," which indicates that the gifts of healings and working of miracles were operating at Corinth. Yet these people did not receive healing or miracles in their own bodies. I wonder how many people got offended and were "turned off" to healing because of them.

I have to assume for the sake of teaching in most of this book that you are a serious Christian whose life is sold out to Jesus Christ and who desires to glorify God on the earth. I can't put little footnotes for you to click after every other sentence that says, "This may not work for you if you are living an unconsecrated life and ignoring God completely." However, you may assume that such footnotes are implicit throughout this book. If you aren't serious about your walk with God, get serious now. Otherwise, if you get healed it's God's mercy in action, but you still need to reform.

I am not saying that everyone who fails to receive healing is unconsecrated. Lack of proper instruction is a far more common cause. Also, all of us have areas in our lives where God is dealing with us about our motives, actions, and attitudes. You don't have to be perfect to get healed, but you need to be serious about your walk with Jesus Christ or you will trouble receiving anything. It's hard to resist God in one area of your life while expecting Him to move in another area. It's hard to tell God "Come!" in regard to healing while simultaneously saying "Go away!" in regard to a sin issue. It's also more of a case of what direction you're moving in as opposed to where you are in your Christian walk right now. A person who was born again yesterday and determined to live for God is in a better place to receive healing than an "old fogey" Christian who has camped out on his blessings, gotten lukewarm and stopped striving to grow in God.

Unfortunately, SOME modern teaching has devolved into a worldly “It’s all about YOU!” mindset. The messages are about what Christ has done for you, but not about what He expects from you. They’re big on receiving what’s yours, but small on consecration and commitment. And so people who are taught like that proceed to live selfish, unconsecrated, uncommitted Christian lives, to their own hurt. Don’t buy into the cafeteria-style thinking, “I only read the Scriptures that I happen to like.” You need ALL of the Word of God to really grow up, not just the verses that promise you things or tell you what blessings you have in Christ.

Healing and Repentance

Is it necessary to repent of your sins before you can get healed?

By the time this discussion is over, I hope that you will have your answer.

First, we need to define what repentance is and isn't. The Greek word used for *repent* is *metanoia*, which means to change one's mind.

Here are six things that repentance is NOT:

First, repentance is not remorse or feeling bad about your sin. If feeling remorseful about what you did were repentance, Judas Iscariot would be in heaven today, rather than having his divine epitaph be that it would have been better for that man if he had never been born. Judas was "filled with remorse" after he betrayed Jesus, but he still went to hell. So obviously feeling bad about your sin does not constitute true repentance. Furthermore, there is nothing explicit in the Greek word above that specifies that you have to feel horrible about what you did, though this could certainly be the case if you sin.

Second, repentance is not sorrow that you got caught. Many criminals go out to commit further crimes and their only regret is that they got caught. There is no repentance involved there.

Third, repentance is not simply changing your intellectual view about something or learning something. If this were true, anyone who switched political party affiliations has "repented" and anyone who sits listening to teaching at college (or even a Christian conference) is "repenting" while sitting there listening. That is not the Biblical use of the term; repenting relates to changing your mind about sin, not simply getting your mind changed in the sense of being further educated. That would be better categorized as renewing your mind, not changing it. The modern claim that everyone is "repenting" while listening to someone speak because their minds are changing does violence to the way that the word "repent" is actually used in the Bible.

Fourth, repentance is not penance, where you try to do a good work to make up for a bad one. In other words, you engage in some dead work like saying 10 "Hail Mary's" (an abject waste of time, since Mary cannot help you from heaven where she is now and praising her is basically idolatry anyway) that supposedly makes up for whatever you did wrong. There are people who think that they can sin all they want on Saturday and make up for it all on Sunday by "confessing" their sins and being told what price they must pay to make things right. This is a slap in the face to Jesus, who already paid the price to make things right, and who preached that men should repent. I knew a serial confessor. There was no repentance from a Biblical perspective because he did not change his mind about sin. He kept doing it, figuring that he could erase his transgressions by following instructions given by a voice in a booth. He sinned enough that he actually went every day, not just every week, but those were still "dead works" that didn't help him in the slightest. What a colossal waste of time. Penance is a slap in the face to Jesus, who Himself did all the work needed for your forgiveness from sin.

Fifth, repentance is not confession of what you did. “Going to confession” cannot replace true repentance, nor can simply saying to anyone that you did something wrong. Judas DID confess what he did; he said that he had betrayed innocent blood. But the fact that he confessed what he did does not mean that he repented. He still went to hell after confessing his crime. If confession is repentance, anyone who has ever pled guilty in court has repented of his crime. But it is clear from the number of repeat offenders that simply pleading guilty to doing something wrong is not repentance. There has been no true change of mind.

Sixth, repentance is not punishing yourself because you feel so bad about what you’ve done. That seems rational only to someone who does not understand that righteousness is a GIFT that was conferred on you the moment you received Jesus ([Romans 5:17](#)). Punishing yourself, far from being a virtuous act that shows God and everyone else how sorry you are, is actually another slap in the face of God’s grace, which allowed JESUS to be punished for what you did. Because Jesus paid for your sins, YOU should not try to pay for them a second time. Leave the sackcloth-and-ashes routine back in the Old Testament where it belongs. In the New Testament, Jesus’ blood sprinkles you from an evil conscience – He doesn’t GIVE you an evil conscience that keeps bothering you about what you did and repented of.

If you punish YOURSELF for sinning, you’re actually stealing from God! God says that vengeance is His ([Romans 12:19](#)). Only God has the right to punish sin. Man’s only involvement is when human authorities punish sins to keep order in society, with God’s blessing ([Romans 13:3-4](#)). However, when you punish YOURSELF for sin, you are actually sinning the whole time you’re doing it, because you’re stealing the right to punish sin from God, who alone has the right to do it. You NEVER have the right to punish yourself for your sins!

Now let’s look at what repentance IS:

Real repentance is a change of mind. What you previously held to be OK, you now hold to be not OK. Rather than continuing to do whatever it is, you make a U-turn and run AWAY from it, not TOWARD it. You are no longer interested in whether you can get away with it. You only want to get away from it. Your thinking about that sin has changed. You agree with God and say what He says about it.

Real repentance has evidence, or fruit, involving changed action. As John the Baptist said in Luke 3:8, “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.” Also, Acts 26:20: “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.”

Real repentance is a decision, not an emotion. It has nothing to do with proving how sorry you are by wallowing in misery or depriving yourself of sweets for a week because you feel so unworthy. You may not even FEEL like repenting of something emotionally because the passing pleasures of sin seem too alluring, but you can still DECIDE to turn away from what the Bible says is wrong.

Now let's deal with an important question: "Is repentance still something that God expects from sinners today?" Let the following verses (not a complete list) speak for themselves:

Matthew 3:2 (John the Baptist speaking):

And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 4:17:

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark 6:12:

And they went out, and preached that men should repent.

Luke 5:32:

I came not to call the righteous, but sinners to repentance.

Acts 11:18:

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Luke 24:47:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

We see above that preachers were to preach repentance along with forgiveness to sinners. Did they do this? Let's see!

Acts 2:38:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 3:19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 5:31:

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 17:30:

And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Acts 20:21:

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Hebrews 6:1 even lists repentance from dead works as one of the six fundamental doctrines of Christ that every new believer should be taught: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,”. Dead works certainly could include outright sins, but dead works would also include fleshly attempts toward self-justification with God (penance, confessing in a booth, or any other action that replaces Christ’s sacrifice with human effort).

2 Peter 3:9:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

I listed that many verses on purpose because there are some people who perceive themselves as paragons of grace who will practically run you out of town if you suggest that you should tell sinners to repent. They think that this is old-fashioned law preaching, or at best, a mixture of law and grace. But given the verses above, how can you rationalize preaching a gospel that DOESN’T urge people to repent? We really need to study our own Bibles rather than taking some preacher’s word for things like that.

As far as the Law is concerned, Paul even told Timothy that the Law is FOR the murderers, kidnappers, homosexuals, perjurers and anyone else who does things contrary to sound doctrine ([1 Timothy 1:9-10](#)). By the Law comes knowledge of sin, and by the knowledge of sin comes the knowledge of the need to be saved from sin. One reason it’s hard to get many modern people saved is that we haven’t convinced them yet that they’re LOST! The Law does that. It won’t make anyone right (only Jesus can do that) but it shines the light on the need to be made right.

Certainly our message is not, “God is really ticked with you, so you’d better get right!” No, our message is the same of that of the apostles – that the grace of God has provided forgiveness for sins. That is how they preached Christ in the book of Acts. It was always about forgiveness of sins – not having better self-esteem, or even being healed, being prosperous, having greater peace or any other temporal benefit. These benefits come WITH the package but they are NOT the package – JESUS is the package! Jesus came so that we could be forgiven for our sins! But this “good news” will be seen as a useless message by someone who doesn’t think that anything he’s doing is a sin and thinks that what he’s doing has no consequences. The sinner needs to understand that it is NOT OK to just “do your own thing” – you must change your mind about that and submit to Jesus’ lordship.

So I think I have presented an airtight case that God expects sinners to REPENT. As we have seen, that doesn’t mean that they have to wallow in the dust and decry their woefulness (I didn’t) in order to be saved. However, they do have to change their minds from living any old way in any old sin to receiving Jesus as Lord and following Him. Of course, He will always lead you out of sin. I didn’t run out and put on sackcloth and ashes – and I actually didn’t even cry any tears about my sins. I simply changed my mind about not following Jesus and living how I was living. I decided to make Jesus Lord of my life, and I was saved.

So now the next question is: “Does God expect CHRISTIANS to repent?” Obviously, they don’t need to repent of the biggest sin of all, which is refusal to submit to Jesus’ lordship and be born again, because they have already done that. Once you’re born again, you don’t have to keep getting born again any more than you have to keep getting born all the time in the natural.

But if you’re a Christian and you’re doing something wrong, does God expect YOU to repent? Let’s let the Scriptures speak for themselves again, this time with verses all aimed at believers during our current age, the Church Age, with all the quotes spoken by our Lord Jesus Christ Himself:

Revelation 2:5:

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Revelation 2:16:

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Revelation 2:21-22:

And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Revelation 3:3:

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Revelation 3:19:

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

So we have another airtight case – repentance is for believers, not just for sinners. If you are in sin, you need to change your mind about it and turn away from it. We have absolutely wrecked the modern error that believers don’t have to repent of their sins anymore.

The next area we will cover is what EFFECT repentance has for the believer and WHY we repent.

Does repentance make you “right with God?” No, receiving the Lord Jesus Christ already made you “right with God.” You are justified by His blood, not by your repentance. No one ever got saved by repenting of sin but not calling on Jesus. Jesus is 100% of your righteousness, your ability to stay out of sin and repent of it is 0% of your righteousness. If repenting of sin irrespective of calling on Jesus did not make you any more righteous then, it won’t make you any more righteous today. You may do more righteous deeds and APPEAR more righteous to the world and other Christians, but your perfect righteousness was received as a GIFT from God ([Romans 5:17](#)) that has nothing to do with your personal track record, then or now.

Does repentance cause you to be forgiven for your sins? NO! The blood of Jesus causes you to be forgiven for your sins. He does not have to go back to the cross to purchase forgiveness for whatever you did wrong today – His shed blood already paid for whatever you did wrong today. As you can read elsewhere in this book, you already [HAVE BEEN forgiven](#) in Christ as a believer. Thus, you cannot earn or obtain forgiveness by any work of your own, including repentance. Actually, if you were not forgiven, you would not be right with God, and vice versa. Are you “justified by His blood” (this basically means that God treats you as if your sin never existed)? The Bible says you are ([Romans 5:9](#))! So it is wasted human effort and “dead works” to try to obtain the forgiveness that Christ already obtained for you. You are still welcome in His presence as if you had never sinned, and you can talk to Him just as freely as if you were Jesus – even if you’ve sinned!

With regard to the believer, there is no Scripture to support the idea that repentance produces forgiveness. Actually, there is no scripture that even teaches that confession of sin gets you forgiveness either! It didn’t for Judas! (If [1 John 1:9](#) suddenly flashes in your mind as a verse that disproves this statement, you should read [What 1 John 1:9 Really Means](#) and see otherwise.)

So if you HAVEN’T repented of a sin, your righteousness is still intact, your forgiveness for the sin is still intact, and your ability to talk to God is still intact. Knowing that, the obvious question that more carnal Christians might ask is, “So why bother repenting at all if sin isn’t going to cost me anything – I can just go down to the Low D Bar and hang out with the drunken floozies and it won’t matter!”

But it WILL matter.

Sin is no less deadly than it ever was. It has really bad consequences that always catch up to you. How would you like to come home some night and have to tell your wife that you are now paying child support to one of the drunken floozies? That would have some horrible consequences; your life as you know it would be ruined. You would be a mess, and it’s harder to receive healing when you’re an emotional mess and your awful circumstances are screaming for your attention. There are signs on the highway, “Speed costs and kills” but maybe we need some that say “Sin costs and kills” because it’s true. Sin leads to death, as James told us ([James 1:15](#)). If you sow to the flesh, you reap corruption from the flesh ([Galatians 6:7-8](#)). Corruption – think a big slab of 3-month-old meat with maggots crawling all over it. That’s what sin brings you. That’s why you need to get sin out of your life. God loves you enough to not want you to have a pile of corruption in your life – that’s why He corrects you when you get into sin.

A brief aside here – you can get badly confused by some modern teaching that God will never deal with you about sin (contrary to [Hebrews 12:5-13](#) and various verses in Revelation 2 and 3) because (supposedly) only your own conscience will deal with you. The DANGER of that is that when God DOES speak to you about sin in your life, you will assume that it has to be the devil CONDEMNING you (even though God never does it in a condemning way, though He can be stern), and you will start rebuking the voice of God thinking that it is the voice of Satan. That's a quick way to end up as a sorry mess, having no idea who's doing the talking after a while. Even worse is the idea that God doesn't even know if you're sinning because all He sees is Jesus' blood. That's absurd; how could He correct you for sins if He doesn't even see them? Could you have convinced the churches in Asia Minor in Revelation 2 and 3 that Jesus didn't even notice that they were sinning? Fortunately, because of the blood of Jesus, God will deal with you as if you'd never sinned at all when it comes to what you can receive from Him. But when it comes to correction, yes, He will point out your shortcomings so that you can repent and be more like Him, reflecting more of His holiness in your outward actions. (You already have His holiness on the inside when you're saved.)

So how do you get sin out of your life? Through repentance – changing your mind about it. Getting drunk singing bar songs that glorify wasting away again has to lose its appeal. Hanging out with loose losers has to lose its appeal. You must change your mind from thinking that they are “fun” things and realize from God's Word that they are destructive things that God forbids and that you need to get them out of your life. Once you agree that God is right and your flesh is wrong, you are now in a position to overcome those sins. If you're smart, you'll sow to the Spirit by praying, reading the Word, attending church, etc., so that you do not fulfill the lusts of the flesh ([Galatians 5:16](#)). When you enjoy peace and joy in the Holy Spirit, the other deceptive sources of “joy” will lose their appeal in a hurry.

Regardless of whether or not you need healing, sin is a killer and you should want to get it out of your life. If you're indulging in it, you need to change your mind about it.

You don't repent to get forgiveness or right standing with God, which you already have. You repent to get sin out of your life!

Now let's really get down to brass tacks. If you are in sin and you have not repented, will that stop you from receiving healing?

Given that EVERYONE is in sin on the earth to some degree, simply having some sin that you haven't repented of yet will not disqualify you from receiving healing. If it did, NO ONE would ever get healed! If you didn't even KNOW that it is a sin NOT to pray for those in authority, your healing will not be denied because you did not pray for whoever leads your nation today. And if you do pray, but today you didn't, God is not going to split hairs and withhold your healing because you didn't pray yet today.

God is not a legalistic nitpicker. Don't you suppose that the crowds who got healed had some unrepented sin in their lives, especially given that they didn't even have new sin-hating spirits because the new birth wasn't available yet? Yet they got healed! In fact, “the worst of the worst” (prostitutes, tax collectors, etc.) were getting Kingdom blessings while the self-righteous Pharisees were on the outside looking in. Why would everyone get better than they deserved? It's called grace!

So if you aren't healed right now, don't go for a witch hunt for some secret sin that you don't know about. You're wasting your time. You have the right to be healed.

The time when lack of repentance will get you into trouble and WILL hinder your healing is when you resist Jesus and WILLFULLY engage in sin, knowing full well that He hates what you're doing. If you are in that position, believe it or not, you are STILL the righteousness of God in Christ as long as you have not actually rejected Jesus. Healing still belongs to you and it is still yours to receive, because you aren't on a works basis with God. But there are now at least two problems.

The first is that your heart will condemn you. Your new man, created after God in righteousness and true holiness, wants nothing to do with sin. But as long as you deliberately engage in it, you will tend to feel embarrassed in God's presence because your conscience will bother you. Furthermore, because Jesus loves you, as soon as you let Him get a word in edgewise, He is going to talk to you about your sin, just as Jesus got "in the faces" of the sinning churches in Asia. That's why your flesh wants to stay out of His presence when you're in sin – it knows full well that Jesus will have some things to say about what you're doing.

The second is that it is hard to receive from the same God whom you are shoving away. If you are simultaneously saying, "Minister to me, Lord!" and "DON'T minister to me, Lord!", you are sending yourself and God mixed messages. It is just plain hard to receive healing or anything else when you are trying to hold onto God with one arm while you're shoving Him away with the other arm.

So what do you do in that situation? You REPENT! You change your mind and agree with God and say the same thing that He says about your sins. You stop siding with sin and start siding with God. God won't condemn you. He's known about your sin the whole time that you were doing it and He didn't disown you over it. You'll find it's much easier to receive from God when you cooperate with Him than when you actively resist Him.

Healing and the Fear of the Lord

Those wondering why they aren't seeing more miracles might want to check out whether they walk in, and encourage others to walk in, the fear of the Lord. This to me is the biggest theological gap in current popular teaching.

The gospel literally means "good news," and in some people's efforts to present it as "good news" they try to make sure that all their messages are positive, uplifting, encouraging, and so on. But in an effort to do so, they cut out parts of the gospel, like the ones that mention hell. Jesus talked about hell more than he talked about heaven, yet He said that the gospel that He preached was good news. It IS good news – the good news about hell is that you don't have to go there! But Jesus warned people repeatedly about the awfulness of hell, while some of His modern followers don't even use the word because they think that their message would not be positive, uplifting, and so on. Some don't even mention sin for the same reason! Or maybe they're just telling people the parts of the gospel they want to hear because these preachers lack the needed fear of the Lord and really fear the PEOPLE who might stop listening if their ears aren't tickled. The modern preacher is happy to encourage his hearers, but Paul also told Timothy and Titus to rebuke and exhort their hearers ([2 Timothy 4:2](#), [Titus 2:15](#)). Some pastors are afraid to do those necessary things, and their congregations lack the fear of the Lord as a result.

The problem is that any time you willfully OMIT part of the gospel, you make the rest of the gospel you're preaching a distortion of the real thing. If you have a small engine that requires a mixture of gasoline and oil, what would happen if you stopped adding oil because you decided that gasoline is really the important part because it's what combusts? The resulting fuel would wreck your engine instead of run it, not because of something you added but because of something that you left out that was an essential part of the mix.

Jesus commanded His followers to tell people to observe ALL that He commanded ([Matthew 28:20](#)); He did not give His followers the right to cherry-pick which parts of His teaching they liked.

The Fear of the Lord is Basic to a Godly Life

Scripture tells us that the fear of the Lord is wisdom ([Job 28:28](#)) and the beginning of wisdom ([Psalm 111:10](#), [Proverbs 9:10](#)), the instruction of wisdom ([Proverbs 15:33](#)), the beginning of knowledge ([Proverbs 1:7](#)), and what lets you find knowledge ([Proverbs 2:5](#)). It causes you to depart from evil ([Proverbs 16:6](#)) and have riches, honor and life ([Proverbs 22:4](#)). If you claim that the Holy Spirit is directing you, the fear of the Lord should be evident in your life because the Holy Spirit is called the Spirit of the fear of the Lord ([Isaiah 11:2](#))! The early church walked in the fear of the Lord ([Acts 9:31](#)). We are to perfect holiness in the fear of God ([2 Corinthians 7:1](#)) and submit ourselves to one another in the fear of God ([Ephesians 5:21](#)) while working out our own salvation in fear and trembling ([Philippians 2:12](#)).

The fact that we are forgiven for all our sins in Christ should not make us flippant toward sin, but rather to have all the more love and respect for the God whose mercy caused Him to send Christ to redeem us.

Preachers sometimes distort the meaning of the fear of the Lord by saying that it only means reverential respect. The ACTUAL meaning of “fear” (*phobos*) of the Lord is FEAR as we would generally use the word! Hence the idea of “fear and trembling” we saw above. That doesn’t negate the fact that we are accepted in the Beloved ([Ephesians 1:6](#)), nor does it turn God into a horror movie villain. But presenting God only as a great source of self-esteem-building helpful hints for living a nice life takes away the needed fear of the Lord for TRULY having a good life. He is Holy and awe-inspiring and we should have the attitude that we don’t DARE do anything that He is against. If we do, though, we have an Advocate and we have His forgiveness, but that doesn’t mean that we can have the attitude, “I’ll do this now because I can always claim forgiveness later!” That kind of attitude shows NO fear of the Lord.

When pastors allow shack-ups on their worship teams, fornicators on their greeter crews, and other blatantly immoral people serving in other positions, it only shows that they have no fear of the Lord themselves. They can forget about “revival” – the only thing they should expect their churches to be famous for are meltdowns.

God Isn’t Just Your Fishing Buddy

Jesus is the best friend you’ll ever have, one who sticks closer than a brother. But that doesn’t mean that He and His Father are to be “ol’ buddy ol’ pal” to you. If all you ever know is that God is a “good good Father” but you never know that He is also a “holy holy God” you will have a distorted view of Him. He does not exist just so that you can have more material blessings, though He does take pleasure in your prosperity ([Psalm 35:27](#)) and He even promises that fearing Him will bring you riches ([Proverbs 22:4](#)). He is awe-inspiring. (That’s the meaning of the word *awesome* if you see it in your translation; it’s not the modern version of the word where you might say, “I can buy a new toy with the raise I just got, aw, gee whiz, God, you’re awesome!”)

When you walk in the fear of the Lord, you walk in true submission to the Father’s will and do what He wants, just as Jesus did. You realize that He loves you and wants to bless you, but He does not exist for the sole purpose of giving you everything YOU want. Do you think that Paul wanted to be whipped, beaten, stoned, shipwrecked and imprisoned? It’s great to receive what grace has given, but there’s no submission in that. When you truly fear God, you submit to Him and you would NEVER want to be out of His will, even when His will makes your flesh uncomfortable. You can STILL walk in everything that grace has given without getting lopsided about it.

This doesn’t at all take away from the fact that you can curl up in His lap and say, “Daddy, I love you.” If you had a good earthly dad, you could have done that with him, too, but he would not have been happy with you if you had come up and said, “Hey, what’s up, Dad Ol’ Buddy Ol’ Pal?” You still needed to show your father honor and respect even though you could curl up in his lap. It is the same with your Heavenly Father, who deserves all the more honor and respect.

The Results of a Return to the Fear of the Lord

If we fear the Lord as they did in the early church, we should see the early church's results. If we don't fear the Lord as they did, perhaps we've put our finger on a major reason that we aren't seeing more moves of God today. We like to hear wonderful stories of past revivals, but we don't necessarily want to hear about how consecrated the people were back then to the purposes of God. We are kidding ourselves to think that we can have similar moves with lousier consecration. Let's make the early church our model, return to the true fear of the Lord and see if we don't have more Holy Spirit manifestations!

Ianity

Ianity is what you get when you try to practice Christianity but you leave Christ out of it. Modern-day Pharisees everywhere keep a form of Christianity but deny its power. They call it Christianity but it has little to do with following Christ personally. It's a matter of rules and traditions. Did you know that it is easy even for so-called "Full Gospel" or "faith" people to drift into their own pernicious version of Ianity?

It usually starts by learning certain principles of God's Word concerning faith, healing, money, and similar matters. This is exciting! But after a while, everything can become a formula, a dead ritual as bad as anything at a dead traditional church. Three fast songs, two slow songs, an offering, a message, an altar call, and announcements. We could copy an "Order of Worship" and hand the same one out at every service. We remember the teachings and the formulas but forget the fact that Christianity is centered around the person of Jesus Christ and a personal relationship with Him. We ignore the Holy Spirit who ignited the Church in Acts, without whom nothing would have been accomplished. Everything is a boring routine. We no longer look forward with excitement to having a fresh encounter with God, Jesus and the Holy Spirit every time we go to church. We unwittingly become like the very people we thought we were "delivered" from.

You slide into Ianity when you get satisfied and content with what you have. The way church is right now suits you fine. You don't feel a need to see more lost people saved, more sick people healed, or more oppressed people set free. You're comfortable with the current attendance. You think you've arrived, and you have arrived, and if you have any sense, you'll get out of the place where you arrived and return to your first love! If you don't, watch God raise up some small church that you thought wasn't doing anything but caught fire to see the lost saved. Watch them pass you and have more miracles than you do. You'll catch on eventually.

Religious, legalistic thinking is an insidious thing, and any of us can and will fall into it if we do not keep a fresh relationship with the Author and Finisher of our faith. Christianity is about following Christ, not just keeping rules and regulations – or even faith principles!

Healing Is Not a Formula

I am not knocking anyone in particular who teaches three steps to this and seven steps to that. The only caution I have for you is that you can't set hard and fast rules that will apply to everyone in a few steps. People need the whole counsel of Scripture. You can't just break the Bible down into a few little nuggets and have that be enough for everyone.

When it comes to ministering healing to others, it would be nice if there were a little formula that you could follow with everyone so that everyone would get healed. But there is no such formula, and there never will be one, as I am about to prove from Scripture!

I've handed out a lot of different original gospel tracts, and I used to try in vain to come up with the "perfect gospel tract" that would reach everyone better than any other tracts I had written so far. But then I encountered this passage in Jude, and it disillusioned me!

Jude 22-23:

And of some have compassion, making a difference:

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

According to Jude, you have to take different approaches with different people. Some people need to be loved into the kingdom and some need to be scared into the kingdom! I was in the latter category. I was a hard-core atheist. People would tell me how loving Jesus is and I would say, "That's nice for YOU – you can have your loving Jesus, but I don't want Him." (I didn't believe that He was who the Bible says He is anyway.) It was only when someone told me that I was headed for an eternal hell that I got serious about finding out if Jesus really was who the Bible says He is. The stakes were too high if there was even the tiniest chance that I was wrong!

That is why simplistic evangelism scripts don't work with everyone. You can't take the Holy Spirit out of evangelism and expect the results that you would get if you allow the Holy Spirit to lead you. If you could do it all with a script without the Holy Spirit, Jesus would have changed His instructions to say, "Don't wait for the Holy Spirit before you go into all the world. You don't need Him. Just go, and here's a script you can use that will reach everyone successfully without you having to involve the Holy Spirit."

Worse yet, I've seen a "scalper script" designed to get quickie "decisions for Christ" in 30 to 60 seconds so that you can go on to the next person and win a whole boatload of people in a single afternoon – supposedly. The problem is that you have people making "decisions" who don't know what they're doing and haven't counted the cost. They fall away easily, assuming that the original "decision" wasn't a false conversion to begin with, which is all too easy to see with "assembly line" evangelism efforts.

I believe that the same principle applies to healing. There are so many different places people can come from regarding healing! No one tract about healing will be able to "reach" everyone, and no "formula" for sharing healing will work with everyone, either. I certainly don't have anything even close to a "healing script" and I wouldn't want to encourage that kind of ministry.

As far as receiving healing goes, your flesh would like a little 3-step healing formula that you could work every time and get your healing. The reason your flesh would like this is that then you could “work a principle” independently of God and you wouldn’t have to base any of it on a relationship with Him. You could just go out and sin any way you want and work your little formula receive healing. God has no interest in having you turn Christianity or even part of it into a formula. The Pharisees were adept at turning living Scriptures into lifeless formulas, and Jesus pronounced hideous woes upon them. They lived their lives based on certain selected Scriptural principles, but they had no real love for God or for their fellow men. They failed to walk in the blessings that belonged to them as God’s people.

Besides that, the Sons of Sceva tried operating a formula outside of a relationship with Jesus – and you can read where that got them ([Acts 19:13-17](#))! Just copying what someone else did is not God’s idea of walking with Him. The issue for the disciples when they could not cast a demon out ([Mark 9:17-29](#)) was lack of prayer and fasting. The problem wasn’t lack of prayer and fasting about the demon, which was impossible given that the events were a surprise that came up without warning. The issue was that their lack of prayer and fasting made it too hard for them to keep their flesh under, and they were moved by what their flesh saw. If you want to just walk after the flesh all the time, NO formula will get you consistent results.

People got healed in all kinds of different ways in the Bible. Thank God, they weren’t all thinking in terms of formulas. Healing is centered on the work of the Healer Himself. If you’re having trouble receiving your healing, pray and ask the Holy Spirit to help you. What helps you might not be what helps me or someone else. He knows what you need to hear. It’s all the same Word, but He knows how to make it come alive to you and communicate it so that you “get it.” That is part of the Holy Spirit’s job – to take the things of Christ and reveal them to you ([John 16:14-15](#)). Let Him do His job! Ask Him! Don’t go it alone. God didn’t give you the Holy Spirit so that you could ignore Him and try to figure out everything yourself.

Some false cults believe in some form of healing, and most of them base the healing “formulas” they use on the Bible! Jesus said that whosoever speaks to a mountain and believes that it will move can move it. He did not restrict this statement to believers. I read a totally satanic book once by an author who specialized in testimonies of people who used [Mark 11:23](#)’s “formula” without Christ and got results! However, these folks will still burn in the lake of fire unless they repent of rejecting Jesus. Jesus said that people would even do works in His name without knowing Him ([Matthew 7:21-23](#))! That should highlight the risk of using principles rather than living a life led by the Holy Spirit.

You can indeed “get” some things using principles, but still end up empty. Mormons are not Christians (despite their claims to the contrary – they are actually Latter Day Sinners), but they tithe, and they do well financially as a group, probably for that reason. Other unbelievers have tithed and experienced great increase because of it. They still suffer eternal fire if they die without Christ, even if they successfully work a Biblical formula.

Healing is always God's will, 100% of the time. You do not need to be "led by the Spirit" to discern whether healing rightfully belongs to you as a Christian – it does. I suppose that you could see "believe that you receive when you pray" as a formula. However, if you don't follow the part of Jesus' instructions to forgive others, you haven't really followed His teaching if you just stick to "believing that you receive" and make that your formula.

If you really want to walk in health, keep the Word – not just a formula – before your eyes ([Proverbs 4:20-22](#)). The same could be said about prosperity in general. Make no mistake about it – God wants you to be in health and prosper ([3 John 2](#)). However, God didn't tell Joshua that he would prosper if he worked a prosperity formula or just meditated on prosperity Scriptures. He would make his own way prosperous by learning and acting on all that God said, not just a few selected verses ([Joshua 1:7-8](#)).

Overextended Faith

I have shocked people sometimes by NOT being willing to pray for certain things or command certain things to happen, but people could save themselves some embarrassment by declining to pray in some cases.

If wildfires break out in California and someone asks me to command them to stop and be put out in the name of Jesus, I'm going to turn that down unless the "gift of faith" is in operation, and I'd know it if that were the case. If a hurricane is headed for Florida and someone asks me to command it to turn out to sea, chance are that I'm going to turn that down, too.

The problem is that if you "go in over your head" on some of these things, two things will happen. One is that other people will lose confidence in you when what you speak doesn't happen. The second is that YOU will lose confidence in what you say!

It's better to be honest and just admit that you don't feel that you are in a position to do whatever it is by your faith than to yield to pressure because someone puts you on the spot to pray. Believe me, people WILL do that. But how many wildfires in California and hurricanes in Florida have been stopped because one great man of power for the hour prayed? I don't know of a single case, and I've been around a while. I know plenty of cases where a Christian leader prayed to no effect, though one can anticipate the rationalizations. "So what if it hit as Category 4 storm that just about wiped whole towns off the map? If I hadn't prayed, it could have been a Category 5 storm that wrecked even more towns. So what if the California wildfire killed people and cost billions? If hadn't prayed, it could have killed even more people and cost even more billions." That kind of dancing around will only further undermine your confidence in your prayers and others' confidence in them as well, and make you look silly in front of critics who don't appreciate faith preaching.

How do you know if you should really speak to something like that? If you REALLY are in faith, you are willing to declare in front of everyone PUBLICLY that you are having what you say. You're putting your ministerial reputation on the line and they can all hold you accountable if you're wrong. I ONCE publicly contradicted the National Hurricane Center in Miami, which said that a storm was going to score a direct hit on the island where I was doing a healing crusade. I told everyone that the storm was NOT going to hit and that the meetings would go on as scheduled, despite the urging from the Hurricane Center for everyone to hunker down in their homes for the next day or two. The storm made an abrupt turn and did NOT hit that island at all and the meetings went on as scheduled. But I had to say what I said before there was any indication that the storm was turning. If I can't have that kind of confidence, I'm not going to say or pray anything to give people the idea that I'm stopping some natural disaster.

Worse yet was the idea that a certain large church came up with to pray to stop earthquakes when many were being reported. Jesus said that there would be earthquakes in the last days ([Matthew 24:7](#)), so no amount of prayer is going to turn His words into lies!

I think many of us would like to make a private faith declaration in front of friends, and if something happens, we have witnesses who can vouch for what we said, but if nothing changes, at least we didn't get egg on our faces publicly. Real faith doesn't have to "hedge" like that. The temptation is to make some kind of statement out of "overextended faith" when we know in our hearts that we really aren't in tell-everyone-about-it know-so faith, which is the only kind of REAL faith that there is.

I had a woman come up who wanted all new teeth put into her mouth on the spot. I declined that one, because that just wasn't where I was in faith. If it were, I'd have believed to fix some of my own teeth! I'd rather decline to pray than to command it to happen and then have nothing happen. There's no shame in admitting that you aren't the world's biggest Superman of Faith. Some of our biggest miracles happen when the "gift of faith" is in operation, and people sometimes assume that because you did something once (when that gift was operating), you can do the same thing again, anytime, anywhere. But that isn't how it works. I'd rather just be up front with people than to overextend my faith. I'd rather walk in the faith that I'm comfortable walking in, at least knowing that if I DO say something, that IS what is going to happen!

And by the way, I know a man who had someone come up in one of his crusades who wanted some new teeth, and God put new teeth into him on the spot! So I'm not suggesting that we limit an omnipotent God. If you're comfortable believing in such a case, go for it! But I don't think that most of us would be in real faith at that point. We all have room to grow!

The Hardest Lesson I've Learned in the Ministry

The hardest lesson I've learned in the ministry is that you just cannot help some people. We want to be able to help everyone and see everyone get healed and walk in the fullness that Jesus has provided, but it's not going to happen. It's unrealistic to think that it will, and if you do, you'll just set yourself up for disappointment and needlessly kick yourself.

JESUS could not help everyone! He COULD NOT do any mighty miracles at Nazareth because of their unbelief ([Mark 6:1-6](#)). Surely He knew that He was going to pay a price so that they could all be healed, and He wanted them all healed. But they weren't. The power of the Lord was present to heal the religious leaders at one house, but only one man who was let down through the roof was healed ([Luke 5:17-26](#)). It wasn't a power issue – those religious leaders just weren't going to get with the program.

Jesus told His disciples that there would be some who believe and some who do not believe, and that those who believe will be saved and those who don't will be damned ([Mark 16:15-16](#)). You're not going to have universal success with everyone you minister to!

We see this played out in the book of Acts. Some believed and some disbelieved. Even the apostles with their mighty anointings were not able to get everyone saved and set free. Neither will you.

There are some people out there who just won't get out of their own way. You try and try to help them, you feed them, you clothe them, you try to teach them life skills, you pray with them, and yet just as they start to seem to be making progress, they shoot themselves in the foot again and end up back where they were before you started trying to help them. Often the people you try to help the most end up like that; they want YOU to do all the work and all the believing, and they balk when you insist that they start taking some responsibility. It is the experience of many pastors (including my experience when I pastored) that the people you try to help the most end up being the first to stab you in the back when they don't get what they want from you. Still, we keep trying to help other people even when some people aren't "helpable." We don't keep banging our heads against the wall though; there comes a point where enough is enough and people either want to grow up or they don't. Some people just have to be allowed to "be ignorant" (1 Corinthians 14:38). Our time is better spent making disciples – reproducing ourselves among people who are open to growing in the Lord, which not everyone is.

Some people will not receive healing regardless of what you do. Some don't want to lose their disability checks (YES, there are such people) and some don't like their lives much anyway, so they're willing to commit Satan-assisted suicide by not fighting a disease that is killing them. Others just wouldn't have anything to complain about or a way to make sure that other people always had to pay attention to them. Others are so steeped in the traditions of men that they just "know" God put that sickness on them for a reason, though if you press them, they won't be able to tell you what that reason is! Some are just unwilling to put forth any effort to learn Scriptures or attend church services or special meetings where Jesus is healing the sick through His Body.

The fact that some do not receive healing when you try to minister to them does NOT mean that you are a failure! Jesus, Peter, Paul, Philip, Stephen and others were not failures just because they couldn't get everyone into the Kingdom of God.

There were plenty of cases where God sent prophets in the Old Testament, only to have them ignored or ridiculed or killed. They were not failures just because the people did not receive them or their message! They tried to help the people, but certain people just didn't want God's help or counsel.

We can't get callous and stop trying to help people just because some people are lazy or won't let you help them. We just have to make sure that we have realistic expectations and realize when it's time to move on to better spend our time elsewhere. Jesus did not just keep preaching and preaching at Nazareth thinking that He had to get them healed before He could move on to His next assignment. If you try to put a burden on yourself (or have another preacher put it on you) that it is now YOUR responsibility to make sure that certain people are healed ("Don't come back until they're healed!"), you are just setting yourself up for discouragement. Jesus NEVER told His disciples, "Heal the sick in every town, and don't come back until they're all healed!" To the contrary, He gave instructions on what to do when a city did not receive them – shake the dust off their feet and move on ([Luke 10:10-11](#) and elsewhere)! The apostles had to move on in cases where cities started siding against them and wanting to kill them. Not everyone will love you and your good news about the healing Jesus purchased! Get over it. You're not a failure in God's eyes if some people reject the message – you are a success because you OFFERED the words of life even if the people rejected them. If God doesn't consider you a failure, neither should you.

Beware of Pharisees

If you think that Pharisees only existed in the time of Christ's earthly ministry, guess again! As then, there are religionists today who do not want to see you healed. I have heard people who will try to talk you out of your healing after you get it! These people do not believe in healing and the fact that you got healed threatens them. You have something they don't have. They are jealous. I have had my own healings in my body attributed to Satan by some who hate the gospel of healing. They actually claimed that Satan did it to get me to believe and teach bad doctrine. (According to them, God sickens and Satan heals. How's that for a flip-flop of the truth?)

Jesus said that you must beware of the teaching of these people. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matthew 16:6). "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matthew 16:12).

How can you spot a Pharisee? See what they were like in Scripture. They were Bible experts who knew the letter of the Law but not the spirit of it. They got upset when people got healed. They tried to discourage people from going to Jesus for healing. They complained about healings happening on the Sabbath day. They said that Satan was doing the works. They didn't care about world evangelism and interfered with those who did care. They had no concern for the lost and were upset that Jesus would minister to people who they thought were low-down. They nit-picked everything Jesus and His disciples did and looked for ways to trip them up. They gave men dead religious formalism, not life. Above all, they were threatened and jealous of the success that the real Christians had. And so it is today.

What do you do about them? You avoid them. You don't go to the churches they run, even if Mom and Dad and Grandma and Grandpa always did, and even if your family has "that" kind of religious background. Stay away from party-poopers who mock divine healing and aren't glad you got healed. Don't waste your time and money on a church that has no vision to see lost people born again, either. Don't go to a church that has a form of godliness but no power.

2 Timothy 3:5:

Having a form of godliness, but denying the power thereof: from such turn away.

You will find that some of the bitterest opponents of healing are people who once believed in it but then stopped when someone they knew failed to receive his healing. Some of these people will stop at nothing to try to talk you out of believing God for your healing. Their bitterness usually shows itself plainly in their words. Don't hang around such people. If you do, not only their unbelief but also their bitterness can get off on you. (Scripture talks about many being defiled from one root of bitterness in [Hebrews 12:15-16](#)). Find people who have experienced healing through faith in Christ and hang around them instead!

Go somewhere where the new birth is preached, where Jesus is preached as being the Healer – the same yesterday, today and forever! To continue to go to a lousy church, even while reading good healing literature, will hinder you from getting and staying healed. Beware of the leaven of modern-day Pharisees!

Don't Believe These Alcoholics Anonymous Lies

1. "Once an Alcoholic, Always an Alcoholic. You Are a Recovering Alcoholic."

This is the opposite of what Jesus taught: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). You have been delivered from the power of darkness ([Colossians 1:13](#)), which includes the power of addictions, which are part of that kingdom. Jesus does not want you to be a slave of a bottle or anything else, as that makes you something other than "free indeed." The Son of God was manifested to destroy the works of the devil ([1 John 3:8](#)) and those works include alcoholism. When Jesus sets you free, you are no longer an alcoholic. You are not even a recovering alcoholic. You are a former alcoholic!

I know a minister who used to drink a 40-ounce bottle of whiskey every day until Jesus set her free. She has been free for a very long time and never gone back to drinking. You'll never convince her (or me) that she is still an alcoholic! It is no longer a struggle for her to stay away from the bottle. When you're free indeed, the struggle is over. You are not trapped in a never-ending "recovery" mode; you are "recovered!"

2. "It's Important to Affirm that You Are an Alcoholic When We Meet as a Group: My Name Is _____ and I'm an Alcoholic."

As is if it isn't bad enough to believe in your heart that you are an alcoholic, you can make things even worse by saying it with your mouth! This has the outward appearance of being open and honest because you're admitting that you need help, but admitting you need help doesn't get you free! A lot of people need help and admit it and are still not free! And once you've managed to get some measure of mastery over the bottle, it is downright harmful to keep confessing that you are still in bondage (an alcoholic). Jesus made it clear that if you say something with your mouth and believe it in your heart, that is what you will have ([Mark 11:23](#)). So if you go to a meeting every week and confess with your mouth that you are an alcoholic, you will struggle with alcoholism the rest of your life because you are shooting yourself in the foot with your mouth every week! You will never get truly free from alcoholism as long as you keep confessing that you are an alcoholic. (See [Say What](#) and [Speaking to Mountains, Trees and Diseases](#) for more about the power in your words.) By the way, you're telling everyone your name, so your "anonymity" is kind of shot, right?

3. “It Doesn’t Matter Who ‘God as You Understand Him’ Is As Long As You Call on a ‘Higher Power’ of Some Kind.”

The generic AA “God as we understood Him” will not set you free. It is not enough to believe in a higher power. The devil believes in God and it doesn’t do him any good. This twisted universalism is one of the most dangerous aspects of AA. It leaves you with the impression that any deity will do as long as you believe in him. The Bible, however, is clear that there is no other name than the name of Jesus that you can call on for salvation ([Acts 4:12](#)). Whoever denies the Son does not have the Father either ([1 John 2:23](#)). There is no access to the real God’s throne other than by the blood of Jesus ([Hebrews 10:19](#)). Anyone who thinks he can have access to what a Higher Power has to offer without Jesus is sadly deluded, but AA promotes this delusion with its statements. If you want to be free indeed from alcoholism, you must call on Jesus, not Buddha, Mohammed, Allah, Krishna, the Flying Spaghetti Monster or any other false god who doesn’t even exist. Think about that for a minute – how can a “Higher Power” who doesn’t even exist or a man who is no longer on the earth help you? He can’t, and you’re wasting your time if you’re not praying in the name of Jesus, no matter what AA tells you.

AA’s stated dependence on “a loving God as He may express Himself in our group conscience” can lead to all kinds of weird ideas about God as long as they are endorsed by the group. It is never right to base beliefs about God on experience – they must be based on the Bible! An AA group is by AA’s own words a “spiritual entity” with a “spiritual aim” and a “spiritual heritage” whose principle of anonymity has “immense spiritual significance” even though it must not express any views on “sectarian religion.” So they think they are “spiritual” but they cannot by their own rules endorse Jesus specifically. That is a deceptive “spiritual” mix. You should beware of any group that won’t confess Jesus but calls itself a spiritual entity! I would be much more comfortable recommending a group of peers helping each other with no spiritual overtones, though an explicitly Christian group would be far better still.

What if you DO pray in the name of Jesus because your “understanding” of the “Higher Power” is that He is the God and Father of our Lord Jesus Christ? Then you CAN get divine help, but don’t fool yourself into thinking that anyone else can get help with a different “Higher Power.” And you don’t need an AA meeting to get help from Jesus.

What about all the people AA has helped? Does it help people stay sober? A “help group” without Jesus can get some results – look at the various weight-loss groups out there that don’t profess any tie to Christianity but do help people lose weight. Positive peer pressure and accountability can help people stay out of habits. I don’t object to help groups in general. The issue is that AA, unlike many groups, claims to be “spiritual” without Christ, which is a dangerous, devil-approved mixture.

Speaking of evil spirits, they can be an issue with alcoholism, though not everyone who drinks needs to have a demon cast out of him. We saw a man get delivered from the clutches of alcoholism who had tried everything else, including secular psychology, after we cast an evil spirit out of him in the name of Jesus. Do you think the local AA group will cast out evil spirits in the name of Jesus? If not, there is no help there for men in this one’s former condition.

4. "Alcoholism is a Disease."

The Bible commands you not to be drunk with wine ([Ephesians 5:18](#)), so if you do so, you do not have a disease problem from which you need to be healed – you have a sin problem and you need to repent. Every time you get drunk, you are sinning against God and you are morally accountable for that sin. Alcoholism doesn't just "happen" to you like a flu bug or another real disease. You can never become an alcoholic if you choose not to drink.

We live in a fallen world where people don't like to take responsibility for anything, preferring to see themselves as victims of circumstances. But if you want to be free, you have to take responsibility for your own actions and realize that alcoholism is a moral failure on your part, not some disease you caught that you can't help. It is your fault that you are an alcoholic. Unfortunately, if you believe the AA lie that alcoholism is a disease, you will never take responsibility because you can write it off as something that "just happened to you" rather than something that you chose to do that is evil in God's sight.

I am not trying to get you to beat yourself up for your sin; doing so is fruitless. I am trying to stop you from trying to use the wrong tool for your situation. Sickness is fixed by healing. Sin is fixed by repentance. Trying to fix sin with healing is like trying to use a screwdriver to pound nails. The good news is that if you are willing to do your part and repent, all heaven will stand behind your decision. You can start acting on God's statement that sin shall have no dominion over you ([Romans 6:14](#)). So you can start declaring by faith, "The sin of alcoholism shall have no dominion over me!"

The sin of alcoholism can certainly result in various diseases such as liver problems, skin abnormalities and so on, but they are the results of the sin of alcoholism, not the cause. God is willing to heal diseases that are your own fault, as [Psalm 107:17-20](#) shows us. Just don't confuse diseases caused by alcoholism with the sin of alcoholism itself. Of course, if you keep doing what is making you sick, you will believe in vain for healing; it is like believing to be pain-free while continuing to hit yourself with a hammer. Once the sin problem is fixed, you will stop giving yourself actual diseases.

I am not belittling the fact that your body can become chemically addicted to alcohol, tobacco, opiates and other things. I understand that chemicals can get a strong grip on your life. However, Jesus wants to set your body free of the "chemical addiction" side of alcoholism and He will do so if you call on Him in faith to rid you of this work of the devil in your body. You need to call on Jesus to help you rather than just trying to tough things out with human will power. Trying harder not to sin is not the answer; learning who you are as a born-again Christian (no longer the slave of sin) is much more helpful. Then you can declare, "My name is _____ and I'm NOT an alcoholic anymore! The Son has made me free!"

5. “You Will Always Need Alcoholics Anonymous for the Rest of Your Life if You Want to Stay Sober.”

This goes along with the earlier lie, “Once an alcoholic, always an alcoholic.” If you’re always no better than a “recovering alcoholic,” you will conclude that you need to be at AA every week to avoid “falling off the wagon.” I’ve met people who are sporadic at best in their church attendance, which is commanded by Scripture ([Hebrews 10:25](#)), who would not dare miss their weekly AA meeting, which is not commanded by Scripture. This is a sure sign of wrong priorities that will lead to staying in bondage. AA is not a substitute for church and it is not even a Christian organization (see the next lie below).

The minister I referred to above has stayed free without ever attending an AA meeting in her life, so attending AA is definitely NOT a prerequisite for staying sober.

6. “Alcoholics Anonymous is a Christian Organization Based on Christian Principles.”

Many people mistakenly assume that AA is a Christian organization because the local chapter holds meetings in the basement of a church building. After all, its 12 steps are in a frame on the wall next to the same drab-looking painting of Jesus that seems to be a standard fixture in church basements. (By the way, the real Jesus has more joy than anyone else ([Hebrews 1:9](#)); He doesn’t look like He’s just been eating raw lemons.)

AA was founded by a spiritualist – someone who tried to talk to dead people, which is forbidden by Scripture ([Deuteronomy 18:10-11](#)). It was NOT founded by a real Christian. In fact, he thought spirits helped him with his AA writings. Do you want to rely on literature inspired by one or more evil spirits? While AA was patterned after a Christian group that was getting results, AA stripped out the Christian-specific aspects of it to try to make it accessible to people of different unbeliefs. (The world calls other religions “faiths” but the Bible says there is only one faith ([Ephesians 4:5](#)); other religions are unbeliefs – the Buddhist unbelief, the Jewish unbelief, the Muslim unbelief, the Hindu unbelief, and so on.) By doing so – replacing Jesus with a generic Higher Power – AA took out any real power to deliver from alcoholism. Interestingly, the original Christian “Oxford Group” that AA’s founder used as a model correctly taught that you can have complete victory, which under AA you never have because your condition is “incurable” in their minds. The evil spirits helping AA’s founder must have been satisfied with the results of their inspirations, as the devil loves to promote the idea of being “spiritual” without Christ and the idea that you cannot escape his bondage.

I’ve met plenty of Christians who go to AA meetings, but that doesn’t make it a Christian organization. Its principles are decidedly not Christian. Some local chapters may actually dare to present Jesus and get actual results that way. However, if they do so, they are going against the official rules of AA that forbid endorsing any religion.

So why does AA continue to be so popular? I believe it is for the same reason that cultic Eastern religion-based “healing centers” have been popping up like weeds. The Church in general has failed to understand the power and victory that we have in Jesus, so it has not presented the power of the gospel to set people free from disease and sinful habits such as alcoholism. Thus, people naturally turn somewhere else for answers. May this change as the Church develops a deeper understanding of what Jesus really did for us and the power that is available in His name! May it become commonplace for people to be set free Satan’s bondage of alcoholism in church services and even on the streets!

The Prayer of Nothing

The most useless prayer I can think of is one of the most commonly prayed ones when it comes to healing: “Lord, heal me IF IT BE THY WILL” and its counterpart “YOUR WILL BE DONE concerning my healing.” This kind of prayer is THE PRAYER OF NOTHING.

“The prayer of faith” will save sick people, but “the prayer of nothing” is a colossal waste of time. You would be better off watching a TV show where people try to sing better than each other so that they aren’t sent home this week. At least that might have some entertainment value (if you like those shows), but praying IF IT BE THY WILL has NO value whatsoever.

People who pray this way usually tell me that God is sovereign, and they take that to mean that He’ll just do what His will is in their specific case. (He IS sovereign, but He isn’t a favorites player. What He’ll do for one He’ll do for another if the other meets the same conditions, as is clear from [Romans 2:11](#) and multiple other similar verses cited elsewhere in this book.)

The irony is that if you believe that God will just do HIS will (whatever it is) when it comes to healing, why have you just wasted your time praying? If God’s supposedly pre-determined result is what you’re going to get anyway, you spent your prayer time for NOTHING! God was just going to do “His will” anyway without any consideration for your prayer, so why bother moving air around about it?

Why should you have to “consecrate” yourself to accept His will when it’s what you’ll get anyway even if you’re totally unconsecrated?

I doubt that most people who pray these prayers even stop to consider that.

In the back of people’s minds, they are probably wanting to CHANGE God’s will. In other words, they may think, “Lord, please heal me – I really want you to heal me, but if that’s not what You want, I’m OK with it.” But that’s a lie! You’re NOT OK with it! If you were OK with it, you would not have bothered praying your PRAYER OF NOTHING in the first place hoping to change God’s mind! Besides, if you were OK with it, you would not be seeking medical help or taking any medications (which you’re probably doing) to try to get out of what you think may be God’s will! So don’t get “religious” and claim that you’re OK with something when you know full well that you’re not. When your PRAYER OF NOTHING goes unanswered, and be sure that it will (James said that if you don’t pray in faith you must not expect to get anything – [James 1:5-8](#)), you know full well that you will feel “let down” and disappointed and generally not too happy with God about that matter, if you’re honest enough to admit it.

It's as illogical as another PRAYER OF NOTHING, "Lord, hear my prayer," which if He wasn't hearing you, He can't answer by hearing you now, and if He was hearing you, you just wasted your time asking Him to hear you because He already heard you. It's no different if you say, "Lord, I want to be healed, but feel free to ignore my prayer if it's Your will." Think about this for a minute. This is far worse than asking without BELIEVING – it isn't even ASKING or BELIEVING! All you have done is express a desire to be healed in prayer, yet you have not actually ASKED for anything. And the Bible is clear that you will HAVE not because you ASK not ([James 4:2](#))!

If you want something definite, you must pray for something definite. When you pray expecting nothing, you will definitely get nothing.

Someone could amend the bad prayer above to say, "Lord, I AM asking you to heal me, but feel free to turn down my request if it's Your will." Then he can say that at least he asked. But that isn't necessarily true either. That prayer can be reworded, "I'm asking for healing, but I hereby withdraw my request if it isn't Your will to heal me, so depending on whatever natural circumstances or feelings I deem to be proof of Your will to heal or not heal me, I may or may not be requesting anything. So maybe I'm asking and maybe I'm not. If it's Your will to heal me, I'm asking, but if it's not Your will, I'm not asking, and because I don't know Your will, I don't know whether I'm asking or not." Surely Jesus never taught anyone to pray such prayers to receive specific things from God! Far from the tenacious praying Jesus taught that seizes the Kingdom by force ([Matthew 11:12](#)), this prayer is basically, "I'll ask, but if I don't see any natural results within my timetable, I will assume that You don't want to heal me and I will abandon the request. I will ascertain Your will not from Your eternal Word, but from my changeable circumstances."

What you need to do is change your praying. But FIRST you need to renew your mind to the Word in the matter before you pray! That's why I wrote this book – so that you can see that the Bible plainly teaches about divine healing. You can only pray in faith when you know what God's will is. But once you see from the Bible that it is always God's will for you to be healed, and that He has already provided healing that is yours for the taking in prayer, you won't pray an IF IT BE THY WILL or a THY WILL BE DONE prayer about your healing anymore – you'll believe and receive it when you pray.

Bible Believing Churches that Don't Believe the Bible

Today, Divine Healing Network (DHN) will interview Bill Tonman, pastor of God's Church Denominational Assembly in Nazareth Springs, Arkansas.

DHN: I read in your statement of faith that you believe that the Bible is the Word of God, and is the infallible standard for conduct and doctrine. It's good to see that.

Bill: Yes, our entire denomination believes the Bible. It's in our statement of faith.

DHN: I also understand that your church believes in divine healing.

Bill: Yes, of course we do! Unlike most denominations, we include divine healing in our statement of faith as well.

DHN: Now I've seen some churches say that they believe that divine healing is active today, but they stop short of saying that it belongs to everyone. How exactly does your statement read?

Bill: Our statement says, "Jesus Christ bore our sicknesses as well as our sins, and therefore every believer has the right to divine healing."

DHN: Nice! That certainly makes it clear. I imagine that you must see a lot of miracles!

Bill: Well, actually, I don't know that we've seen anything we'd call a miracle, but some people have recovered after we asked God to heal them.

DHN: What conditions have you seen healed recently?

Bill: Our choir director and our associate pastor both had colds a month ago. We asked God to heal them, and they are perfectly healthy today!

DHN: Now what about sinners who had colds a month ago and don't have them today? I'm not trying to nitpick, but wouldn't colds go away on their own anyway after a month?

Bill: Well, you don't know for sure. But I know for sure that those two were healed of theirs!

DHN: So did the symptoms leave immediately?

Bill: No, they clung on for another week or two, but we kept on asking God to heal them and they're fine now!

DHN: Do you have any cases of something more notable, like cancer, being healed?

Bill: Well, Gladys Sover, our head greeter, came down with cancer, and we had long prayer vigils and asked God to heal her, but God had other plans for her. But you know, she's healed now in heaven, so He really did answer our prayers to heal her when He took her home. Death is the ultimate healing.

DHN: Please pardon me for being a little confused, but if divine healing is the right of every believer, how can you say that God had other plans than to heal her? Didn't you say that the Bible affirms that Jesus bore our sicknesses so that we don't have to? If the Bible is your standard for doctrine, and the Bible says that God heals all our diseases, how could God turn around and decide not to heal Gladys?

Bill: Well, when you're the CEO who writes the rules, if you make 'em, you can break 'em.

DHN: So are you saying that God can make exceptions to what He said in the Bible?

Bill: The Bible teaches that God is sovereign. That means that He can do whatever He wants, and who are we to question His will? He didn't heal Gladys in this life, and that was His choice to make.

DHN: So wait a minute. Are you saying that because God is sovereign, He can act contrary to the Bible?

Bill: God is above everything. He is free to make exceptions at His divine whim. It's His world to run.

DHN: So in effect you are saying that God is not obligated to keep His promises. He can violate His Word any time it suits Him. How can you believe that, when the Bible says that He has exalted His Word above His name and that His Word is forever settled in heaven?

Bill: We DO believe His Word. We all get healed now or in heaven. It's up to God's sovereign will if the time is now or not.

DHN: But when I read your statement of faith, I get the definite impression that healing is the right of every believer in THIS lifetime.

Bill: Well, no, of course not, because by definition God never heals your FINAL illness! He heals every believer in this lifetime WHEN IT'S HIS WILL.

DHN: So do you NOT believe that believers shall lay hands on the sick and they shall recover?

Bill: They shall indeed recover – when it's His will!

DHN: What about the Bible, which you say is infallible, saying that God is The Lord Your Healer?

Bill: He heals, too – when it's His will!

DHN: So are you actually denying that the Bible is a revelation of God's will?

Bill: It shows us what His will is in general, of course. But He is free to make exceptions because He's God.

DHN: So if someone answers an altar call, will God only save him if it's His will in that particular case?

Bill: I don't know why you'd ask such a silly question. Jesus' blood was shed for EVERYONE, so anyone can be SAVED!

DHN: No exceptions?

Bill: Of course not! Jesus said that anyone who comes to Him, He will by no means cast out. God would have to break His Word to refuse salvation to anyone.

DHN: So when it comes to being born again, you don't believe that God makes exceptions to His Word on a case-by-case basis?

Bill: No! The Bible is plain that WHOSOEVER calls on the name of the Lord shall be saved.

DHN: This is really getting confusing, Pastor Bill. If God can never break His promises when it comes to the new birth, how can He break His promises regarding healing all your diseases just as He forgives all your sins?

Bill: Well that's different! People who ask to be saved always get saved, but we've had a lot of people ask God to heal them and He didn't, so He must have some reason for not healing them.

DHN: But I thought that the Bible was your final authority. It sounds to me like you're saying that you're basing your divine healing doctrine on people's experience, not on the Word. Does the Word say that God has the right to turn anyone down for healing? If He didn't want everyone healed, why would He lay our sicknesses on Jesus and make Him suffer physically in our place?

Bill: I guess that you'll have to ask God that question. The secret things belong to Him, you know.

DHN: Yes, but that same verse says that the things that are revealed belong to us and our children forever. Doesn't your very statement of faith show that God has revealed that divine healing is the right of every believer based on Jesus' bearing of sickness? Doesn't the Word show us that we should all be in health and prosper?

Bill: I understand your confusion. Our denomination put out a new position paper to clear that up – our new position is that divine healing is the right of every believer – subject to God's will in the matter.

DHN: But that is not what your denomination ever taught before. It was always clear that it was ALWAYS God's will to heal.

Bill: ALL believers get healed! Some in this lifetime. I know that "back in the day" they taught that God could never make an exception, but back then lots of people were getting healed, too, so it was easy to claim that.

DHN: Is the Word different today?

Bill: No, but our understanding of it keeps getting better with every generation.

DHN: So today no one is getting a miracle, but back when your group taught that everyone can receive healing as a right in Christ, a lot of people were getting healed. How is that an improvement?

Bill: We've learned to be less presumptuous when it comes to God's sovereignty. We ask for healing but accept His answer. We have a more balanced view now.

DHN: This confuses me as well. If healing has been PROVIDED already, why would you ASK God for something that He has already granted? Wouldn't you just RECEIVE it when you pray? Isn't that what Jesus taught? And how could God's answer ever be "No" when all His promises are Yes and Amen in Christ by us?

Bill: There are a lot of things that we just won't understand in this life.

DHN: But if something is in the Bible, and the Bible is infallible, how could God ever not stand behind His very own words? I thought your denomination got its doctrine from the Bible. Is God not faithful to keep every promise He made in the Bible?

Bill: I don't have all the answers. I'm only human. I'm just a man.

DHN: Well, thank you for your time, Pastor.

Bill: You're welcome, and may the Lord bless you richly – if it's His will!

I was in an interesting position once after paying to rent a Spirit-filled denominational church's sanctuary to host miracle meetings. When I went to return the key, I ended up in the hallway with a church member and the pastor. This church's statement of faith was a clear as the one above. I probably don't have this word for word, but I can give you the gist of it. The church member said, "Now if I want to be healed, I just have to receive it when I pray, right, as was taught in the meetings?" The pastor interjected, "When it's His will!" The person said, "But I thought that it WAS His will," and turning to me said, "What do YOU say?"

I felt like Jesus being asked if people should pay taxes to Caesar or not. I could not deny God's Word for anyone, no matter who was there. On the other hand, it is horribly bad manners to correct a pastor in front of His people. I sought the Lord for a good quick answer, and He gave me one I'll never forget. "I believe your church's statement of faith that says that healing is provided in the atonement and is the privilege of every believer." Now the pastor would have to admit that he believed contrary to the official statement of faith (grounds for termination) if he said otherwise. He didn't say anything else.

It concerns me that many "Bible-believing" churches really don't believe the Bible. They add the footnote "if it's His will" to seemingly everything. If we REALLY believe the Bible, we should stand on everything it says and believe that God will back His own words. If God can break a single promise He made "in His sovereignty" then He is as bad as the devil and should be impeached! Making a promise and not keeping it means that you LIED when you made it. God is not a man that He should lie ([Numbers 23:19](#)). He CANNOT alter the word that has gone forth from His lips.

Psalm 89:34:

My covenant will I not break, nor alter the thing that is gone out of my lips.

Nothing is more certain in all creation than the words that God spoke and recorded for us. If we would all teach people that God NEVER breaks His Word, our congregations would rise up and receive in faith, knowing that God could never turn them down when He says that something is already theirs. I hope that you get a revelation of the verse above. If you do, it will change your praying forever! You will approach God in confidence to receive what you need rather than “asking” Him to keep His own Word!

Don't Glorify the Devil

We want to live and preach in a way that lifts up Jesus, not Satan. However, some well-meaning people unwittingly act as Satan's publicists when they should be broadcasting what Jesus is doing.

One trap involves preachers who have visited demonized areas. Demon manifestations are common in some places, and they can be downright shocking. I've been to such places. But when preachers keep "talking up" the bizarre things that demons are doing, they can get people into fear instead of faith. Never major on demonic manifestations, despite the temptation to come across as the cool dude of the things of the Spirit because you can report things that most people don't see or hear about.

Because so many people don't know much about spiritual things, a demonized person might feel the need to make videos of manifestations to prove that he should be taken seriously. I don't enjoy watching the Satan Channel. I refuse to make a big deal about what some demon did. It is likely something I've seen before at this point, and I'm not impressed by demons – I'm impressed by Jesus. There are demonic activity videos on the Internet, but I'd rather watch videos of people getting miracles in the name of Jesus.

Another more minor way in which people glorify the devil is by giving devilmonies. Many of us have heard "testimonies" where 90% of it is all the bad stuff that Satan did by tormenting someone with sickness or something else and the last 10% is about how Jesus fixed the situation. I really don't like to sit through the 90%. You can let people know how bad your condition was without going into almost endless detail about it. You can unintentionally build people's "faith" in how badly the devil can beat you up and possibly leave the impression that Jesus only comes through after Satan has had a heyday in your life for a long time. That is certainly not the case – everyone has the right to be completely healed and free RIGHT NOW.

Because I was involved in the occult and I was dramatically anti-Christian before I was a Christian, I was more likely to get asked to give my testimony in certain meetings because it was a "really good" testimony. But really, I don't have such a great testimony. A great testimony would be that someone was raised a Christian and served Jesus all his life. That might not be as much as a "draw" when advertising a speaker, but such a person lived a better life than I have, because my early years were wasted without Christ, while the other person's early years counted for something and will be part of that person's heavenly reward.

Is God Holding Back Your Dreams of Ministering to the Sick?

Jack and Acie Uker pastored a very small church in Zilch City, Nebraska. Jack dreamed of someday laying hands on thousands of sick people, but it was hard to lay hands on kilopersons when his Prayer Church could only hold 50 people and most of his seats were empty on Sunday morning. No one seemed to pay any attention to him, or even to his town, which was a real-life reflection of a tourism slogan Nebraska used: "There's nothing to do here."

But the time came when Jack was at a ministers' meeting and a prophet spoke. He suddenly singled out Jack and Acie and told all the other ministers there that the LORD said that they should all invite Jack and Acie to their churches and turn them loose to do their thing.

Jack's imagination started going wild. He could see flight disruptions coming when he got on airplanes and all his social media followers recognized him and started yelling "Hi, Jack!" He foresaw the need for his own jet, and then his own airport to accommodate all the air traffic that would be coming to Zilch City as people came from everywhere to get Jack and Acie to lay hands on them. He foresaw their picture on the cover of a Christian magazine with the caption "Jack and Acie Uker – King and Queen of Divine Healing!"

Suddenly a loud noise blared and the walls of the building where the ministers' meeting was being held dissolved into something else – Jack's bedroom! His alarm had gone off.

Jack was suddenly back in reality. He was the unknown pastor of an unknown church in an area whose only significant landmark was a replica of Stonehenge built using old cars. Half of his tiny congregation was the Doucy family, which he had married into. (Acie's dad was obviously one of those people who think it's funny to give your kids names like Justin Case, Robin Banks, Jack Tupp or Barb Dwyer.) And Jack wondered...was God holding back his dreams of laying hands on the sick? Was God keeping him in a small place for some reason?

The devil came along to assure Jack that the reason why he was out just west of nowhere was that he was a ministerial flunkie. The devil explained that the GOOD preachers get to minister in big cities and have big TV and Internet followings, while the CRUMMY preachers are sent to remote towns where they at least won't do much damage. The devil went on to explain that people in big cities were obviously more important to God than people in country towns, because if they were all the same, God would send some people with strong giftings to country towns as well as cities. The devil concluded that Jack was never going to be promoted. He would have to preach to his small crowd every week and God's only word to him would be, "Go back, Jack, do it again."

Thus Jack became the umpteen thousandth preacher to wonder, "Is GOD holding me back?" And you may have wondered the same thing. If you have, read on!

Calling vs. Separation

The first question to consider is whether you have been CALLED but not SEPARATED. There will be a time between the point where you know that God has CALLED you and the time that God actually SEPARATES you to do something. This is evident from the following verse:

Acts 13:2:

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

They were already CALLED, but now God was SEPARATING them. If you are called, but you have not yet reached the point where you have been separated to your calling, you would be mistaken to launch out yourself to try to make your calling happen. If it is time for you to be separated to your calling, the Holy Spirit will bear witness of that with other people.

You can lay hands on the sick without being separated or even called to a certain ministry office. You can lay hands on the sick as a believer whether you have any calling to the ministry or not, let alone whether you've been separated to stand in a ministry office. But it doesn't mean that you can quit your job tomorrow and just minister to the sick full time.

If you stay faithful to God to serve where you are, the day will come when God will separate you if He has called you. It would be senseless for God to call you to do something and then NEVER let you do it. However, this "called but not yet separated" phase typically lasts a lot longer than you think it should! During this time, God WOULD hold you back from doing what He has not yet separated you to do. The key is to stay faithful where you are.

Are You into Pride?

Now, if you HAVE been separated already, the next question is whether you have gotten into pride. Pride WILL cause God to actively oppose your ministerial progress.

James 4:6:

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 5:5:

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

As you can see from the verses above, God will actively resist you if you are proud. So if you are proud, YES, God is holding back your ministry. But if you're not proud, you should expect God to lift you up and promote you in due season. Due season may not come when YOU think it's due – but it will ALWAYS come if you stay humble and obedient, no matter what it looks like or how long you've been waiting.

Galatians 6:9:

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Ecclesiastes 3:1:

To every thing there is a season, and a time to every purpose under the heaven:

A PROUD person is anxious to have the microphone. A PROUD person is always thinking how he could do a better job than the actual speaker. A HUMBLE person is interested in how he can SERVE other people – in whatever capacity is needed at the time. A HUMBLE person can learn from other speakers. A PROUD person is always handing out business cards and behaving more like a fisher of preaching invitations than a fisher of men. A HUMBLE person is willing to let GOD raise up opportunities, and in the meantime, he is out there doing the work of the ministry whether anyone gives him any recognition for it or not.

Jack was sure that he should be “promoted” at any time to pastor a church in the other end of the state in a big city whose name used to be yelled when a certain person was manning a football team. He often found himself sulking that the day had not yet come, and the more he sulked, the more depressed he got. He tried setting up some websites, only to find that there were many other ministry websites out there and he was lost in the shuffle. Jack grew more and more despondent.

Legitimate Callings to Rural Areas

God does not forsake people who live out in the middle of nowhere. Some men are CALLED to serve in such areas, and it doesn't mean that the small church is just a stepping stone to a bigger city where higher pay, bigger churches and greater recognition await. Everyone who obeys God will get the same reward in heaven. No one will be rewarded for the size of his congregation or the size of the city where it was! If that were the case, God would be unfair because the deck would be stacked against small-town preachers.

Rather than working on getting INVITES or working on getting POPULAR, you would be better off working on getting GOOD! The better your ministry is, the more people you will help. There have been cases where some churches in rural areas that were really GOOD ended up with more people attending than the town's population! But that won't happen by sulking or wishing it would happen. You'll need to work on your walk with the Holy Spirit and your knowledge of the Word. You'll need both if you want to make it in the long run.

If God really showed you a ministry to more people, follow His leadings and He will eventually bring it to pass if you're humble and obedient. However, NEVER gauge your success by your crowd size. That's dangerous and foolish. Your success is measured only by whether you are doing what God called you to do. Make that your only yardstick.

Jack had no support system because of what happened when he REALLY went to ministers' conferences. The questions he was asked were guaranteed to be (1) "What's your name?" (2) "Where's your church?" (3) "How many people do you have in your church?" At that point, the person asking would say, "Oh, OK, we'll give you the bottom spot on the Ministerial Totem Pole at this conference because we all have more people in our churches than you have." Well, they didn't actually come out and SAY that, but their words and actions proved it anyway. Jack felt like a total loser. He cringed every time he mentioned his average attendance on Sunday morning. Sadly, he never found out that not every ministerial association acts that way. (The one I'm in doesn't.) He also never found out that most of the other pastors were citing the number of names on their membership rolls, which could include inactive or even deceased people (until someone figured out that they were deceased, which was hard because some of the live people on their membership rolls hadn't been to church for two years), and they counted pregnant women as two people (which was technically true) – things that Jack had too much integrity to do. So Jack stopped going to the meetings because he felt worse when he left than when he arrived.

By the way, truth is sometimes stranger than fiction. First, there really IS a Carhenge. Second, the events in the second paragraph of this story have probably been a private fantasy for more than a few aspiring preachers, but they actually HAPPENED to me and my wife! Never assume that anything is impossible when you're following the Lord! With Him, real life is even more interesting than anything you could make up. And be sure that if God decides it's time for you to have some doors open, they can open faster than you could imagine if it's really God opening the doors. Remember, Jesus did NO MINISTRY for the first 30 years or so of His life! All the miracles He did were in a fairly short period. When GOD wants to blow open doors, He can make things happen very quickly – if you're ready.

If you're ready for something, God has no reason to hold you back. I think the truth is that too often we hold OURSELVES back because we're not really giving ourselves totally to our callings.

1 Timothy 4:15:

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

The more seriously you pursue your calling, the sooner you will get there. It isn't all up to God or even mostly up to God. We need to "take heed" that we fulfill our ministry!

Colossians 4:17:

And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

If you're serious, go after it! But don't think that "going after it" means hounding pastors you've never met to have you in. Most invites will be born out of existing relationships and good personal references from other people who have seen you in action.

Sadly, Jack made the mistake of just sitting around watching worldly TV programs with Acie every night. He never developed his spirit man or learned to control his flesh the way he needed to do to become successful. Instead, he based all his plans for future growth on the premise that a great revival would just fall on his church anyway soon because a prophet had said, "Surely Zilch City will be 'ground zero' for a great revival, and people will come in great planes to the Great Plains to partake of it." So he figured that he could just keep living the way he was, and eventually this mammoth revival would just fall out of the sky as the prophet said that it would. But it never did. If you're going to base your ministry on prophecy, make sure that it's the "more sure word of prophecy" – the Bible ([2 Peter 2:19](#))!

About Opponents of Divine Healing

Plenty of people out there will fight vigorously for their right to stay sick. Who are these people, and why do they do it?

In general, you will find that opponents of healing love God just as much as you do. They are just as consecrated to God as you are. They want the will of God to be done just as much as you do. They are as zealous for truth as you are. They honestly believe that they are doing God a service by attacking the teaching of divine healing. They think that they are saving you from some hideous, harmful doctrine that will hurt you and others, possibly leading you to an early grave. They think that by lowering your expectations concerning healing, they are saving you disappointment and possible apostasy in the future when you (supposedly!) find out that it doesn't really work and then get sour on God.

Those who have lost loved ones and friends to illnesses may have an ego stake in believing that nothing could have been done. Unfortunately, they set the stage for others to die prematurely and perpetuate the cycle by embracing unscriptural ideas about God's sovereignty and will in the matter. They don't mean to do this. If these people really knew the truth about divine healing, they surely would be proclaiming it themselves. Hardly anyone would knowingly be used by the devil to promote his works on the earth.

Unfortunately, some opponents of healing make baseless accusations against those of us who believe in it, accusing us of saying things we have never even heard anyone say. This is the basic "build a straw man and knock it down" approach. The kind of church they describe I would never want to attend either! After describing a nonexistent "church from hell," they go to ranting and raving. The more reputable authors don't do these things, but the more sensational books seem to sell more copies. Here is the sort of thing I mean:

BEWARE OF DISGUSTING WORD OF FAITH CHURCHES

by Lou Zirrh

Pity the poor sick person who attends a "faith church." First he will be told that his sickness is due to some sin in his life. Then he will be told to deny that the sickness or the "symptoms" even exist, and that they are lies of Satan. Then he will be made to feel personally guilty about anyone he knows who has died of an illness. He will be told, "You just didn't have enough faith!" He will be made to feel responsible for his own sickness. He will be told that Jesus took his sicknesses, so therefore there is something wrong with him if he can't believe that and be healed. He will hear dozens of Scriptures quoted out of context without any balance, all based on personal visions and supposedly divine revelations of a Word of Faith Prophet. He will be told to put such a Prophet's words before Scripture itself, which is the basis for all cults.

Now, besides being sick, the man now carries a burden of guilt and self-condemnation for “being in the devil’s unbelief.” If anything, this will make him sicker. He loses the joy of his salvation and subscribes to a gospel of works based on his ability to “believe and receive.” Eventually, he becomes so disappointed that he leaves the church and mostly gives up on his walk with God. He thought he could trust God, but to him God is now unreliable because He did not keep an artificial and man-made promise of universal healing. He ends up on the scrap heap, spiritually bankrupt and shipwrecked – all because of an ear-tickling but unscriptural doctrine.

Can you see, dear reader, why we must oppose this disgusting, Christ-insulting message of “divine healing” for all? It wreaks havoc in the church. It is “another gospel” from the one delivered to the saints. Why do these churches preach it? Because they are big moneymaking operations, and the “faith preachers” would stand to lose big if the truth were known. They don’t care about the sheep; they just want to profit at the expense of the torn lives they leave behind.

Church, we must speak up against this damaging doctrine of devils, this hedonistic heresy, which is being promoted by spiritual con men around the world. These scam artists are destroying the very lives of their victims, twisting Scripture to line their own greedy pockets. Let us boldly contend for the faith as it was once delivered and expose these apostles of apostasy for what they are.

[“Ad hominem” attacks against selected prominent faith preachers follow here.]

If you’ve ever read some of the popular anti-healing books, you will probably agree that this fictitious article is no exaggeration. Mr. Zirrh has probably never set foot in a “faith church,” but he thinks he knows all about their practices. Thus, he misrepresents the real doctrines taught by reputable ministers. His heart may be right toward God, but his approach is unscholarly.

No one in his right mind would want to attend the church that Mr. Zirrh described in his article. If such a church exists, I haven’t been there. Real healing preachers will not tell you to deny your sickness, and they present the message as good news, not a guilt trip. They realize that sickness is a result of sin in the earth, and you are not necessarily morally responsible for your illness. (Of course, some illnesses are a direct result of sin, but we don’t need to belabor that.) Contrary to what Mr. Zirrh says, people can and do get healed as a direct result of hearing the Word concerning healing. Of course, we all hate the idea of Scripture being taken out of context, so this article’s accusations should stir up your righteous indignation against it. It is easy to line up people behind you with such a generality, but notice that this article does not even attempt to refute any arguments for divine healing on a Scriptural basis! As far as taking some man’s word or vision over the Bible, you have to be stupid to do that. Any reputable healing minister preaches healing from the Bible and does not ask you to believe anything because he had some vision or visitation. The gospel of healing is clear enough from Scripture that there is no need to reinforce it with unusual personal experiences!

The author imputes false motives where none exist. Face it, any author would lose financially if his teachings started to be considered false. This is a simple fact and does not prove that the author just wrote it for the money. There may be some pro-healing authors well as anti-healing authors who are in it for the money, but I don't believe that most of them are. How could you prove such an accusation anyway? Given that this is a free book that doesn't even request a donation, you'd have trouble proving that I am in this just for the money!

While it is annoying to see healing ministers' motives ridiculed and their characters assassinated, bear in mind that it is not fair to do the same to those who object to healing. You cannot assume that an anti-healing preacher loves tradition more than God, is not really walking with God, or never listens to the Holy Spirit. You should never speak of an anti-healing preacher in those terms. He may live a more morally pure life before God than you do! Some outspoken opponents of healing have powerful ministries along unrelated lines and are genuinely, obviously anointed by God. They just got into an area other than the one they are called to minister in, and they lack insight in that area. That does not make them bad Christians.

If most anti-healing preachers would take the time to study everything the Bible says about healing and sickness, and not just Job's trial, Timothy's stomach and Trophimus who was left at Miletum sick, I am convinced that many of them would change their minds. Others, being bound by traditions such as "Paul's thorn was sickness," will never see it because they will believe the tradition more than the Word. Please understand that they never consciously decided to believe tradition instead of the Word of God. Do you know anyone who would knowingly choose an unsupported tradition over Scripture? I don't.

Some of these preachers would truly rejoice with you if you got healed. They are in favor of healing in that sense. They would love to see as many people healed as possible. Unfortunately, they stand against the very doctrine that you must believe to be assured of receiving healing, that is, that Jesus Christ bore your sicknesses in your place.

Whether you believe me or not, the Lord really put compassion in me for those who speak and write against divine healing while I was writing this book. I have no personal animosity toward any of them and I sincerely hope that they find out the truth and enjoy more abundant lives as a result. I have no interest in trying to showcase them by name and tear down their ministries. I wish all the opponents of divine healing in the atonement would be as gracious in the other direction.

Finally, if people insist on contending for the right to stay sick, let them stay sick and find someone who is open to divine healing. You can waste a lot of time arguing with people whose minds are already made up. Your time would be better spent actually furthering the gospel on the earth. Arguing about divine healing, as opposed to preaching it, can become just another trap and diversion of the enemy to stop real progress. Let's take a hypothetical conversation between you and Smart Alex, who graduated at the top of his class at a prestigious school – and won't let you forget it:

You: We just saw a woman get healed of stage 4 lung cancer in a service last week! Jesus is continuing to prove that He is alive!

Smart Alex: How do you know that she really had lung cancer to begin with?

You: She said she had been treated for it for the last year.

Smart Alex: Do you know this woman personally?

You: No.

Smart Alex: Then you don't really know that she was treated for lung cancer for the last year, and you have no way of knowing that she was really at stage 4.

You: Well, her hair was gone, and that happens a lot when people take chemo.

Smart Alex: She could have just shaved her head to invent a nice testimony to get gullible people like you to believe her story. You don't really know.

You: She named her doctor who had been treating her – Dr. Jones in Smalltown. That same doctor certified that she is now cancer-free even though she was at stage 4.

Smart Alex: Sometimes cancer just goes into remission, you know. She may still have it but it's just in remission. That even happens to people who aren't Christians sometimes! Being in remission doesn't mean that she is cured!

You: Well, it so happens that there was a story in the newspaper about her healing yesterday, and Dr. Jones is quoted as saying that this was the first time in his life that he's ever seen a miracle. If a lot of people go into remission, he would know that, but obviously something convinced him that this case was a miracle.

Smart Alex: There is so much fake news out there! The reporter may have misquoted the doctor. Were you actually there when the reporter interviewed the doctor?

You: No...

Smart Alex: So you weren't there, so you don't know for sure that he wasn't just misquoted. That happens all the time. Now, can you tell me where Dr. Jones got his medical degree? Maybe he got it at some third-rate med school and he doesn't really know what he's talking about.

You: No, but I suppose I could find out if you really want to know.

Smart Alex: Has he ever been sued for malpractice? Have you checked out his past? Have you checked out what people have to say about this doctor on social media, or are you just taking his word for everything? He might not even be any good. Some doctors are quacks.

You: No, I haven't looked...

Smart Alex: So you don't even know if this doctor is a reliable source of information. Does he have an advanced degree in oncology?

You: In what?

Smart Alex: Oh, I forgot, you don't know a whole lot. Let's put it this way. Is he a certified CANCER specialist?

You: No, he is a general practitioner.

Smart Alex: So his opinion doesn't matter. He isn't qualified to give an opinion.

You: Well, he says that the cancer specialist to whom he referred the woman assured him that the cancer was gone.

Smart Alex: Were you there when that conversation took place? Are you an eyewitness of any of this?

You: No, but why would Dr. Jones risk his reputation by making this up?

Smart Alex: Have you seen the "before and after" X-rays yourself?

You: Hah! YES I HAVE because she brought them to the service and showed everyone! If you had been there, you would have seen them! She was full of cancer and now there is no trace of it!

Smart Alex: Are you professionally trained to evaluate X-rays? Are YOU a certified oncologist?

You: No, but...

Smart Alex: In this case, you're not qualified to evaluate X-rays, so your take on them is meaningless.

You: It's just obvious how different the X-rays were to anyone with a working set of eyes.

Smart Alex: Sometimes doctors switch X-rays by accident, so the one she claims is the "after" X-ray could be someone else's and she could still be as sick as ever. You don't know for sure! That does happen, you know.

You get the idea. You could probably talk to Smart Alex for the next decade and he would keep coming up with more reasons why he won't believe your story. I've been in that position and this is how things go. Perhaps you think that after a few years, her healing will be more convincing:

You: That woman is still alive and has no sign of being sick when you see her. So that proves that it wasn't just remission. She was really healed of stage 4 cancer!

Smart Alex: No, that means that her initial diagnosis was probably incorrect. How do you know that she really had cancer to begin with? Some tests yield false positives, you know.

You: I saw the X-rays that the doctor provided, remember?

Smart Alex: Remember, those X-rays could have been switched inadvertently. So in this case, it wasn't the "cancer-free" X-ray that would have been switched, but rather the one that supposedly showed the cancer in the first place. She might never have had it at all!

You: If the doctor were really making mistakes like that, he would have lost his accreditation a long time ago!

Smart Alex: Who accredited that doctor? What is the track record of other doctors accredited by the same organization? Can you prove that this doctor isn't part of an organization that has other doctors noted for making bad diagnoses who are just a bunch of quacks who endorse each other?

So how do you win an argument with Smart Alex? You don't! Smart Alex is determined not to believe in miracles, no matter what evidence you bring to him. At some point, you just walk away rather than continuing to waste both your time and his time trying to cast your pearls before swine ([Matthew 7:6](#)). Some people are just determined not to believe, so they wouldn't believe even if they saw someone raised from the dead ([Luke 16:31](#)).

See also:

[Will Multitudes Turn to Christ if We Assemble Enough Medical Documentation of Miracles?](#)

Beware: Wrong Motives for Getting into Healing Lines

Do not play with holy things. People in both Testaments died because they did not show the proper reverence for the holy things of God. A healing line puts a sacred ordinance of the Lord into practice, so it should never be taken lightly.

If you get into a healing line with the wrong motive, you not only risk judgment to yourself, but you will also interrupt the flow of the anointing for the people who are there to get healed. You may rob them of a blessing for which they may have traveled some distance. The anointing will not be as strong if you grieve the Holy Spirit with your actions.

The only reason that you should ever get into a healing line is so that you can be healed of a genuine physical or mental illness. The person conducting the service will usually make this clear. Make sure that you are definitely going to stand in faith for your healing no matter what. If you aren't that serious about it, stay in your seat! The one exception would be if your condition is definitely called out.

Do not attempt to find some insignificant condition (such as a hangnail or a pimple) simply to justify getting into the healing line for any of the reasons listed below. Yes, God is able and willing to heal those things, but you know in your heart what your real motive is. The anointing in a healing line is there to minister to the sick. If you are in line for any other reason, you are out of line!

NEVER get into a healing line for any of the following reasons:

Wanting More Anointing for your Own Ministry

I once heard that a minister who (supposedly) knew a lot about the anointing advised people, "If you can find any excuse to get in a healing line when an anointed man of God is laying hands on people, get in it! Get around that anointing! Lie on the floor in it as long as the ushers will let you! You will get a deposit of it yourself for your own ministry!"

The stupidity of that advice is second only to its peril.

The anointing for ministry is not transmitted by accident. Ministers are set into positions by a deliberate laying on of hands by church leadership (see [Acts 13:1-3](#) and [Acts 6:5-6](#) for examples). Impartations are transmitted through a deliberate laying on of hands (see [1 Timothy 4:14](#) for an example), not through healing lines. Ultimately, what matters is that you have a definite call on your life from God Himself. Men only acknowledge and confirm publicly what God has already put on the inside of you. You cannot "get" a call to the ministry through the laying on of hands. Preparing for the ministry is a long process, and the anointing for ministry will only rest permanently on those whom God has tested and found faithful over time. You will definitely not launch your ministry by receiving the anointing in the middle of a healing line without the knowledge of the minister.

The Holy Spirit can and does direct services where the anointing is transmitted by the laying on of hands and where it is perfectly proper to lie on the floor for an hour soaking it up. Wait for that kind of service and get in that line if that's what you're after. By respecting the healing anointing in a healing service, you are taking a positive step in God by showing Him that you will not play games with the anointing.

Calling Attention to Yourself

I saw a man get up in a healing line once whose main motive seemed to be to have an experience like that of an evangelist in the early 1900's – being "frozen" in position for three days. This became obvious from his comments to the preacher. After talking with him personally later, it became obvious that he thought much more highly of himself than he ought to and was hoping for a shortcut to publicity in the ministry. See the comments on the first wrong motive for more on ministry "shortcuts."

Nothing is wrong with calling attention to a wonderful healing the Lord has done in your body. Everything is wrong with wanting to receive or experience something so that people's eyes will be on you instead of the Lord. Watch your motive and make sure that you are prepared to give God all the glory for what happens. Be content to let Him get that glory, rather than you getting glory for how well you glorify the Lord!

Hoping for a Personal "Word"

Some preachers give personal words of prophecy frequently, and some of the sick people in the line may be receiving personal prophecies. You may think, "I really came here needing a word from God, so I should get in this line while that anointing is flowing!"

Don't waste your time. God knows where you're sitting, and if He wants to say something to you through prophecy, whether you're called out individually or not, He will do so. You will only grieve the Spirit by getting in the line attempting to "pull" on a prophetic gift when the flow to the people is primarily for healing.

Contrary to what you might think, setting in the second row (when the first was reserved) wearing a red blazer and bright yellow tie to make sure the minister sees you and making eye contact with him as much as possible will NOT increase your chance of getting a genuine word from the Lord.

Also, God gave you the Holy Spirit to lead you. It is not God's intention for you to be led by personal prophecies, though you may at some point get some, and some of them may actually be from God! (I've had more that weren't than those that were, but maybe you'll fare better than I've fared.)

I remember serving in the church nursery and having people say, “I need to be in the sanctuary because there might be a word for me,” and that was their excuse why they couldn’t work in the nursery for that special service. I said, “If God has a word for me, He’s omniscient and knows where to find me.” One service, the ushers came to the nursery and got me because there was a word for me in the main service. Serving faithfully in the “ministry of helps” certainly did not make it hard for God to find me! I think the people who missed it are the ones who didn’t want to serve, especially since the main meaning of “ministry” is serving! I also had a couple different people say, “Thank God for people like you who babysit; as for me, I’m called to the ministry and need to be in the sanctuary getting the Word!” I was as called to the ministry as they were but I didn’t waste my breath saying anything and starting an argument. If you want to have a ministry, start by serving and being willing to do what others don’t want to do and watch God promote you. Or just think you should “get the Word” while others do the work and watch God NOT promote you.

Seeking a Thrill or Experience

Some people get in a healing line hoping that they will have some deep experience, such as having a vision of Jesus or getting “drunk in the Holy Spirit” for hours, or who knows what else. Healing lines are for healing. God grants visions solely as He wills and you cannot (and definitely should not!) “believe” for them. (The devil will be happy to oblige you.) If there is a line for people who want to get drunk in the Spirit, and that’s what you want, fine, but don’t get in the healing line unless you want healing.

Just because you see people fall dramatically, get totally “out in the Spirit,” or shake on the floor for thirty minutes does not mean that you should get in the line to get a similar experience, however appealing such an experience may seem to you. Respect the things of God and seek Him, not unusual experiences. The people on the floor most likely were not seeking any experience when they came up.

Wanting to Feel the Anointing or God’s Love

What on-fire Christian doesn’t like to feel the anointing or the love of God? Of course you do, but don’t get in a healing line for these reasons. We could all use a good “dip” in the anointing, but wait for a service that is geared for that.

Looking for “Healing” for Your Finances or Your Marriage

Don’t tell the minister that you need a healing in your finances or a healing in your marriage. Study the ministry of Jesus and the apostles. Healing lines are for the sick, not those who need “healing” of other varieties. God will “heal” (if you want to call it that) these areas, but the healing line is not the time or place for those kinds of “healings.” If you go up with this type of request, you will distract the minister and interrupt the flow of the anointing. If you want healing for your finances, tithe, give in offerings and believe what God says about money matters, then be led by the Holy Spirit. If you want healing for your marriage, work on your love walk or maybe book some counseling time with your pastor. (If you don’t have a pastor, we’ve found the first problem already.)

Looking for an “Inner Healing”

If the line was called explicitly for emotional healing and you need it, go for it. Part of the anointing on Jesus was – and still is – [to heal the brokenhearted](#). However, if the line is called for physical healing, do not go up for emotional healing. For further discussion about so-called inner healing, see the question, [What Is “Inner Healing,” and Do I Need It?](#)

Getting Experience for Your Future Healing Ministry

Forget the idea of getting in line to make observations and get valuable experience being around the healing anointing, seeing how it works from up close, and so on. If you’re up there just to be in on the party, you obviously haven’t learned much about the healing anointing yet. Get some respect for it if you ever want to be used in it yourself.

In most cases, you can find a way to observe what’s going on without being in the line yourself. Don’t get in the line just because you can’t get close enough to observe. Even in a distant seat, you may find that you can still notice when a special healing anointing begins to manifest. You can get some valuable training in your spirit right there in the back of the room. Better yet, if you want to observe closely, get there early and sit as close as you can (without sitting in a reserved seat, of course, unless you qualify for one). In a major meeting, just avoiding getting into strife with other believers trying to save the good seats long before the service starts will be a valuable character-building experience that will also help your ministry! (Note: If they tell you not to save seats between services, don’t do it! It amazes me how many Christians disobey the ushers’ instructions thinking they will experience the anointing better. But being out of order by not following the local rules will not help you know the anointing better at all; it will only hinder you by grieving the Holy Spirit!)

If you are going to get involved in healing ministry, you will probably spend some amount of time in a helping role for those who are already involved in it. This will give you a lot of insight and “hands-on” experience, even if it isn’t your hands being laid on anyone – yet. Some things are difficult to teach, and you probably won’t learn them any other way. As they say, some things are better caught than taught.

I have found myself flowing in the same types of the anointing as those that I served, even though one particular “flow” wasn’t something I even thought I wanted. This is similar to what happened to Joshua as he assisted Moses and Elisha as he assisted Elijah. I believe that God will often deliberately have you associate closely with a minister who is doing what you will be doing as part of your training. However, if it isn’t a “God thing” and you just reason, “I want Brother Powershower’s anointing, so I will try to get a job working for Brother Powershower,” you will probably be disappointed.

Trying to Prove that It Won’t Work

Yes, you can prove that healing lines won’t work for you. Simply get in the healing line with the idea of proving that it won’t work! God will not force anything on you. But if you’re only going up to show someone else that you won’t really get healed, you should stay in your seat. Don’t waste your time or the minister’s time. It is dangerous to play games with God, His anointing, and His servants.

Any Reason Other Than Receiving a Healing in Your Body!

Don’t get in line because all your friends are getting in the line and you want to be with them.

Don’t get in line because you’d like to be noticed by someone (an usher, singer, maybe the preacher himself) with whom you would like to have a romantic relationship.

Don’t get in line because you’re tired and you want to lie on the floor a while.

Healing lines are only for healing. I think you get the message by now!

Be Bold with Your Healing Testimony

A healing testimony is a wonderful way to attract attention to the gospel and draw sinners to Jesus! In the Bible, there were cases where large groups of people were saved because of a single testimony. (See [It Might Only Take One](#).) Perhaps yours will be such a catalyst to others getting saved.

So when you receive your healing, let people know about it! This will help demonstrate to others the goodness of God that leads men to repentance ([Romans 2:4](#)).

I'd have to say that if there's been any "bane of my existence" in healing ministry, it's when people selfishly go off with their healing, don't tell others, don't bring others to be healed the way that they were healed, and nothing more becomes of it.

Why wouldn't someone want to be bold about sharing what Jesus did? In a word, fear.

Some people have more faith in the devil than they do in God, so they FEAR that if they share their testimony, Satan might attack them and ruin their healing testimony. Such people need to spend more time in the Word so that their faith is in God's Word, not in Satan's lies. God has a perfect track record of being trustworthy. Satan has a track record of habitual lying.

Some people are like the Jews in the Bible who didn't want to confess Jesus openly, lest they be kicked out of the synagogue. God just called that for what it was – they loved the praises of men more than the praises of God ([John 12:42-43](#))! Some churches don't allow divine healing to be taught and actively oppose it, calling those who teach it evil cultists. If you were to share a healing testimony in such a church, the church would throw you out! (They would actually be doing you a favor.) A woman who received multiple healings through our ministry kept them quiet at her home church because she "couldn't" share them at her church without risking being thrown out. She should have shared what Jesus did anyway! Being kicked out of such a church could have been the best thing that ever happened to her so that she could become a member of a church that preaches the full gospel! If you're more concerned about what your friends think of you than what God thinks of you, you could stand to get some new and better friends who are more concerned about what God thinks!

Some people just aren't very bold, but there's a cure for that – praying for boldness, as they did in [Acts 4:29-33](#)! God answered their prayers for boldness, and He will answer yours.

Now there ARE cases where sharing your healing testimony is casting pearls before swine. Jesus warned some people NOT to tell their testimonies in certain towns. The towns were apparently full of unbelief. Sharing a testimony there would only have invited doubters to talk the healed person out of the idea that he was really healed. But not EVERY place is like that, so surely you can find people whom you can tell about how Jesus healed you so that you can glorify Him!

Now if you're on the ministry side of this, don't go into shock if only 10% of the people come back after they're healed and actually do something to advance the kingdom by glorifying God. Ten lepers were cleansed in [Luke 17:12-19](#) and only one of them (10%) came back to even give thanks; the rest just disappeared into a black hole somewhere as far as the kingdom was concerned.

How NOT to Testify about Your Healing

Want to be out of order and decrease the anointing in a service? You can do it by testifying about your healing! The trick is to use the techniques in this article.

Give a Preachimony

Use your big opportunity with a microphone in front of a crowd to “work in” the message that you think the Holy Spirit really wanted preached instead of the message that the minister actually preached. Start out with a real testimony to establish your credibility. Then digress slowly into your new revelation about the identity of the Antichrist or the future of Israel or whatever. In fact, convince yourself that this is the big break you’ve been praying for in your kitchen with both of your friends. Yes, someone will notice that you share with a great anointing, and he will ask you to speak somewhere at a major conference! Things will surely snowball from there, and you’ll be nationally famous in a fraction of the time it took that minister to get known, with an even smaller fraction of the effort. Your anointing that your last eight recent pastors never recognized will finally come to the forefront! You’ve found the shortcut to the ministry; forget work and training and serving others and all that. Just hope that it doesn’t occur to your potential hosts that if you won’t follow the instructions of one man of God, you won’t follow their instructions either.

Give a Blabbimony

Use at least three times as much time you’re supposed to. If you use double, you’ll only be about average. I used to use a digital stopwatch feature on a pocket device a lot because I’m interested in statistics. I have timed testimonies over many years and noted their relationship to the time the person was told that he had. I have found that the average testimony uses about twice the allotted time. Very few testifiers actually stick to the time limit that you give them. I’ve seen testimonies go as much as 44 minutes over their limit because the person running the meeting was too “nice” to cut the motor-mouth off. (It was before I was supposed to be the speaker, too, and the “testimony” was almost all unbelief. Ugh!) Of course, there aren’t too many scientific folks like me who have been known to actually set a countdown stopwatch when they start talking to make sure that they don’t go over, and most people have a distorted view of time. For example, as you go on and on with all your details, it will seem to you that you are using less time than you really are, and it will seem to everyone else that you are using substantially more time than you really are.

An effective blabbimony must be given rapid-fire with no breaks between run-on sentences. Practice talking like an auctioneer. That way, the preacher does not have a polite or convenient time to try to interject something like, “So what did Jesus do for you?” or “How do you know you’re healed?” or “Please get to the point.”

A good blabbimony starts with the phrase, “Before I say this, I just want to say that...” This phrase is usually used when the gift of gab is manifestation.

This sample segment of a blabbimony should inspire you: “I first noticed a lump on my leg about five months ago. I was on my way home from Aunt Freda’s and I was stopped at the end of Exit 13 on the interstate, the one just after Maplewood. Aunt Freda had been talking about how she hurt her right leg getting out of her shelter after a tornado went through town. That was the tornado that destroyed the local trailer park. You know how tornadoes are, there’s just something about them that makes them aim for trailer parks. Or maybe it’s because TV crews just aim for trailer parks so that they can get the most dramatic storm damage videos. Well, when her cousin Billy Bob built the shelter, he didn’t pound the nails in too well, but Billy Bob never was one for details. He forgot to tune his guitar before he sang his version of Freebird at a local talent show. Anyway, Aunt Freda caught her leg on one of the nails. I noticed coming off the exit that my own right leg was hurting a bit. At first, I thought it was just sore from the three-and-a-half-hour ride from Aunt Freda’s, but I felt the spot where it hurt and there was a lump there. It was about half, no wait, a third, no wait, maybe about two-fifths of the way from my ankle to my knee. You know, I’m convinced that GOD had Billy Bob leave that exposed nail there so that Aunt Freda would hurt her leg and talk about it and I would notice that my own leg had a problem in the same spot. Well, I called my doctor, Eubie Heald, at the Middleville Medical Center, the son of Brutus Heald, the All-American football player, whose autograph I got when I was in eighth grade just before the game that ended his career when he ran into the goal post – you know, that was before the days where they put the goal posts at the back of the end zone – but he said that he couldn’t help me anymore because he had just signed up with a different insurance company from the one that I had, so I looked in the phone book under leg doctors, but I couldn’t find any listings for leg doctors, so I called Aunt Freda, because I figured she must have found a good leg doctor in her town and maybe all the good leg doctors know each other....”

In case you thought this example was outlandish, I actually heard one “testimony” in a public campmeeting that included a multi-minute detailed review of a Boston restaurant! The dear person running the meeting was just too “polite” to interrupt the man and his gift of gab.

Give a Devilmony

Make sure that you use Satan's name a lot in your testimony and describe how powerful you perceive him to be, rather than just saying what your physical condition was that Jesus healed. Make Satan look like someone bigger than he really is (a fallen angel who is legally under our feet). Gross everyone out with the lurid details of how horribly Satan afflicted you. Be sure to credit Satan personally for that injury he gave you when you went skiing on the double-diamond expert trail on your first day out, or for the lung cancer he so foully put on your after you smoked five stogies every day for three decades, or for how he was personally responsible for the fact that you sliced your hand with a kitchen knife. (Laugh if you want; I heard someone give that last one in a church service!) It is important to name Satan more frequently than Jesus, as the rule of thumb is that the name you mention more belongs to the one you are really glorifying.

Give a Braggimony

Talk about your faith and how you received and impress us with what a great faith person you are, with no regard for the fact that without Jesus, there would be no basis for faith to begin with, to say nothing of the fact that your faith itself was the gift of God, not of works, lest YOU should boast.

Give a Phonymony

Say that every pain has left your body when really about 40% of it is still there. Surely Jesus will get more glory if you say that He did more than He really did. (Given that exaggeration is simply a form of lying, you might want to read [Acts 5:1-11](#) before doing this.)

Get Spiritual

Rather than just stating the facts, interpret them for the crowd. Instead of saying, "I felt power shoot into my arm and now it's healed," say, "I felt the Shekinah glory of the presence of God permeate my arm after the anointing was transferred into it by the law of contact and transmission."

Other Cool Ideas

Here are some other neat ways that you can make your testimony more interesting for everyone. If you get the microphone, try pointing it directly at the nearest monitor or speaker between sentences. Or speak in a quiet, mousy little voice and hold the microphone a foot away from your mouth, pointing at the ceiling instead of at your mouth, which means that one of today's directional microphones will barely pick you up. If you must hold the microphone the way that a normal person would, give a normal testimony in a soft voice, but at the end scream, "HALLELUJAH!!!!" as loud as you possibly can, directly into the microphone. (This will wake up the people who fell asleep during your testimony.)

Healing and Offerings

One area that has brought a lot of reproach to healing ministry is the handling of offerings. So some thoughts are in order.

In particular, some American preachers have gotten a bad name by insisting on top-tier accommodations when visiting other countries. Perhaps their American friends have no issue with this, but it's another matter when you hear what the people in the country being visited have to say. While it may reduce your comfort level, staying in more modest accommodations or with the people can get you a lot more acceptance with them. They won't that think you come off as being "too good" for them. It also avoids criticism of where offering money is going. Please understand that I don't think preachers should have to stay in the sleaziest hotel in town, either. We just have to be careful about the impression we leave. As in Paul's case, there is a time to be "all things to all men" and live like the locals in order to reach the locals.

I've slept under mosquito nets with no running water or working toilets. I've been in a room so small that the bed took up the ENTIRE room and there wasn't even enough space to walk around the bed. That made dealing with my luggage very interesting. I've had plenty of food I wouldn't care to eat again, too. ("Just don't ask" was a good policy in a place where I knew that monkey brains were considered a delicacy, along with chocolate-covered ants.) I slept many nights in a roach-infested room. I've slept in a room with the host family's kids. I could go on, but seeing the miracles that happened made it worth every last inconvenience. The people were very accepting because I didn't come across as "too good" for them. I wasn't getting the worst place in town to sleep, either, just accommodations that were typical for the area. The only time I've actually refused the offered accommodation is when it turned out that it would be just myself and a woman in an apartment, and in that case I literally slept on the floor somewhere else for a week to avoid reproach. I think those of us from more prosperous countries fail to realize the negative impression we make if we inquire where the nearest luxury hotel is. A fancy hotel would be far more convenient, but it is possible to live without room service and a pool.

If people want to honor you by putting you up somewhere nice, by all means enjoy the place. But if you are running a crusade and you are responsible for the budget, you want to be careful.

I went one place where the people were soured on preachers from my country because the preacher who was there before me insisted on staying at the swankiest hotel in the country in a penthouse suite. The second-to-last night of the crusade, he took AN HOUR AND A HALF in the service to raise money for his huge budget. Suffice it to say that it didn't go over well with the locals.

I've been to too many meetings where the budget was ridiculously exorbitant. By the way, burying church needs in the special meeting budget isn't fair or even honest. High budgets make regular people wonder what's wrong with the people who put on the meetings.

I know this will come across as near heresy to some people, but we've put on meetings where we didn't take any offerings at all. I was happy because we didn't have to interrupt the flow of the Holy Spirit to pass offering containers. Who would ever put on a healing meeting under such circumstances? Well, Jesus, for one! He had partners behind the scenes who helped him, and my no-offering meetings have also been supported behind the scenes.

I also urge you that if you're going to do mailings, at least spare us all the silly-sounding marketing gimmicks. There's a whole "science" behind what color envelopes get the highest response, what wording on the outside gets the most money, what time of the week or month is the best time for people to get your letter, what wording will impel people to give the most, and so on. I don't care to get involved in all that, and I'll certainly never stoop to sending out ghost-written appeal letters as some have done. Sending exactly the same "urgent" appeal with the same picture and only trivial word changes for a few years doesn't help either. I stopped giving to a ministry that was doing a lot of good because they did that, and in so doing, they lost all credibility with me. I had a collection for a while of their identical "urgent" appeal letters sent over a period of several years with the same picture of the same woman with an identical caption. I'll admit that I used the complimentary personalized address stickers, though the extra expense of providing those was not what I wanted to support when I sent checks to that ministry.

You can also spare people the computer-generated suggested giving amounts that are designed to automatically increase little by little compared to previous gifts.

I've stopped supporting a total of three ministries (at this writing) that were doing a lot of good just because their appeal letters were so phony and gimmicky. You can lose good supporters if you use worldly techniques to raise money.

One thing that happens that never should happen is churches taking up an offering "for Brother So-and-So" and then Brother So-and-So doesn't actually get the whole offering, or even the majority of it. How can the Holy Spirit trust a church to house a move of God when underhanded shenanigans go on behind the scenes?

It grieves the Holy Spirit when churches get chintzy with their guest ministers. I lived for years in a place where love offerings were often more "love" than "offerings" and some churches literally didn't give their guests enough money to drive to the next church, let alone do things like eat and pay their cell phone bills. When traveling ministries start avoiding places like that, the people should not blame big, bad principalities in the heavenlies for keeping good ministry gifts away! People sometimes misuse the verse "freely you have received, freely give" to justify the idea that the visiting minister got his gifting for free, so he should minister for free. That is contrary to Scripture, which says that the workman is worthy of his hire ([Luke 10:7](#)) and that we should not muzzle the ox as it treads out the grain ([2 Corinthians 9:9](#), [1 Timothy 5:18](#)).

I have noticed what when churches are generous with their guests, the power of God moves better. Our church was always very generous and we had some wonderful moves of God when people with giftings that differed from mine came in and blessed the people.

I never see Jesus doing “change” offerings (“throw in your change!”) or “calculator” offerings (“If ten businessmen would give 10 denarii each and fifty of you would give 2 denarii each and a hundred of you would give 1 denarius each, we can meet this budget tonight!”) – or ANY kind of offerings whatsoever. He was as un-gimmicky as it gets.

And He wasn't the only one who operated like that, because in 3 John, John talks favorably about people who “took nothing from the Gentiles” ([3 John 7](#)). In other words, they didn't receive offerings from the people to whom they ministered either.

Whatever you do, don't use the anointing to raise money by taking an offering right after a big miracle, figuring that at that moment people will be in the mood to give a large offering. That's been done, but God won't honor that, and you'll only hurt yourself in the long run by being money-minded.

NEVER link giving to miracles. Jesus bought everyone's miracles already. It is a shady, unbiblical practice to insinuate that an offering “seed” to your particular ministry will result in a healing miracle. (Also, no one in Scripture “guaranteed” a certain multiplication factor if people gave in a specific offering, so anyone who does this is operating outside of the Bible's teaching and practice.)

If people think you're in it for the money, you'll lose their respect and it will be harder for them to receive from you. And you shouldn't be in it for the money, anyway. There are far more lucrative professions that involve far less personal inconvenience if your goal is just to make a lot of money.

Selfish Dying and Satan-Assisted Suicide

Someone can really know about divine healing but CHOOSE not to exercise any faith toward it because he reasons that being with the Lord would be far better anyway. I'm sure that it WOULD be better for that person, but his spouse, children, other relatives and fellow church members would NOT consider it better if he "went home" prematurely as opposed to going home at the end of a long life. Once you're gone, you can't further the kingdom of God on this earth.

I'm not talking about people who live in constant excruciating pain and have to take drugs that send their minds to outer space somewhere. I can understand someone hurting so badly that he just wants relief even if dying is the way to get that relief. It's not God's best, and things don't have to end that way, but I "get" the idea of just wanting the suffering to end.

Nor am I talking about people who just plain don't know about divine healing. People die in ignorance of what Jesus did all the time.

However, some people who know full well that healing is available because Jesus paid for it can reason that their lives aren't very good anyway, so they offer no resistance to the devil taking them out early when a serious illness strikes. That is basically Satan-assisted suicide. All suicide is selfish because it has no regard for the loss that others will incur.

Unless Jesus returns during our lifetimes, we will all die. Even if we've known about divine healing, death is still an enemy that has yet to be defeated. Our goal should be to die being able to say with Paul that we've finished our courses, run our races and fought the good fight. It isn't selfish to die when you've finished your work here.

However, taking "early retirement" by knowingly choosing to just die when you should have many good years ahead of you is selfish. If that's you, please think about others and not just about yourself. If you know about divine healing, you owe it to yourself, others and the Kingdom to finish your course and make the most of your life on earth. Once your life on earth is over, you never get a second shot at it.

And even if you've lived a long life, you don't have to let Satan evict you from your body. Your mortal body won't last forever, but God's provision for healing does not end just because you reach a certain advanced age. So expect to be fit and flourishing ([Psalm 92:13-14](#)) until you decide you're ready to go at a ripe old age.

Read This if You Don't Understand Healing

Guess what? God never told you to understand healing. Guess what else? You don't have to understand healing to get healed!

You need to renew your mind with God's promises and statements regarding healing. But you are not commanded to understand everything about healing! Jesus commands you to believe the gospel ([Mark 1:15](#)), not understand the gospel mentally.

Do you understand how the Trinity can be three persons and yet be one? That doesn't stop you from believing in the Trinity, does it? Do you understand how Jesus could have borne your sins in His own body on the cross, long before you ever committed them? That doesn't stop you from believing that He did, does it? Do you understand how God can hear and answer prayers from millions of people simultaneously, and all the while treat you as if you were the only one praying, giving you His undivided attention? That doesn't stop you from believing that He does, does it?

Do you understand how God in His fullness can actually live inside you? That doesn't stop you from believing that He does, does it? Do you understand how God can make your old nature cease to exist when you get born again and give you a brand new nature? That doesn't stop you from believing that He does, does it? Do you understand how God always existed before time or the universe that we know, and that no one made God? That doesn't stop you from believing that He has eternally existed, does it?

Oh, but now that we're talking about healing, do you suppose you have to intellectually grasp it all to get it? You believe and walk in the light of these other things without understanding them, right? Why not believe in and walk in the light of your healing without understanding it?

Jesus said that you believe with your heart. Trying to understand healing is trying to believe with your mind. Yes, you should renew your mind, but you don't believe with your head – you believe with your heart! And you can believe in your heart even when your head does not understand it. We have just proved that. Faith rises up in your heart when you hear the Word of God.

If you've received the Holy Spirit, you can pray in other tongues. Unless God gives you the interpretation, you have no idea what you're saying. You can pray very effective prayers out of your spirit without your mind understanding anything. This is clear, because Paul said that he would pray with the spirit and with the understanding, and that his understanding was unfruitful when his spirit prayed in an unknown tongue ([1 Corinthians 14:14-15](#)). So your spirit can know things that your mind does not grasp, and you can still get results anyway!

Why should you believe that you are healed by the stripes of Jesus? Because God says so! Why should you believe that God heals all your diseases? Because God says so! Why should you believe that surely Jesus has borne your sicknesses and diseases? Because God says so! Why should you believe that your body as well as your spirit was bought with the price that Christ paid? Because God says so! (See [1 Peter 2:24](#), [Psalm 103:3](#), [Isaiah 53:5](#) and [1 Corinthians 6:19-20](#).)

Stop trying to believe the Bible! Trying to believe is a mental struggle that is nowhere encouraged in Scripture. Jesus did not tell you to “try to believe” the gospel! Quit trying and start doing it. You can! God would be unfair to command you to believe if you were actually unable to believe.

Here is something that should help you a lot. Your receiving is based on your actions, not on your understanding. God tells you to “Trust in the LORD with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5). This does not mean that you leave your brains at the altar when you get born again. God did not say to throw out your understanding or even to ignore your understanding. (You’ll need your understanding to drive to work.) God just doesn’t want you to trust in your understanding instead of in Him. If you know what God says and you don’t understand it yet, you are commanded to act on what He says instead of what your understanding says.

The key is to act based on the Word of God instead of based on your understanding when there is a conflict. Your understanding says, “I don’t know why I can’t get healed.” God says, “By Jesus’ stripes, you were healed.” Act on your understanding and you will say, “I guess I’ll have to tough out this cold.” Act on God’s Word and you will say, “I may not feel like it, but God says that I am healed. Sickness does not belong to me; healing does. Thank you, Father, that I am healed and not sick! Thank you, Jesus, for taking my sicknesses away so that I don’t have to bear this one! Thank you that I have healing for my body and the devil can’t keep it away because I already have it!”

You won’t feel like acting on God’s Word most of the time. You might as well settle that now. Your flesh will fight you. The less renewed your mind is, the more your mind will fight you. It is a question of obedience and reverence for God’s Word. Your feelings do not matter. You must act on God’s Word whether you feel like doing so or not, and whether it feels like it is true or not. The fact that God said it is sufficient.

So in summary: Stop trying to believe, and start acting on God’s Word instead of leaning on your own understanding!

Beating Ministerial Jealousy and Insecurity

This discussion is primarily intended for ministers, though I think anyone could benefit from reading it.

All ministers will face temptations in the areas of being jealous and insecure. The devil will see to that. Say that someone comes to your town and has mighty miracles of a kind you haven't seen in your ministry (yet, at least). Will you rejoice that God moved and people were healed? Or will you think to yourself any of these thoughts: "I guess my ministry is nothing compared to his. Why should anyone listen to me?" "If God used anyone here, it should have been ME, not him." "I wish I had that man's anointing instead of mine." Or say that you hear of a mighty move of God breaking out somewhere in the news. Will that encourage you, or will you get down in the dumps, thinking, "Maybe that guy will end up being the Chief Biggie of the Final Move of God before Jesus Returns, and if so, I will be really disappointed because I always wanted to be the Chief Biggie of the Final Move of God before Jesus Returns. Now I will get left in the dust as everyone runs off to follow that other guy and buy up his ministry material instead of mine! No one will pay any attention to me because I am not the Next Big Thing in ministry that Christian magazines and TV networks are promoting. Why is God using him instead of me?" Or will you go on a tailspin into despondency thinking, "The Final Move of God before Jesus Returns is off and running without me. How have I failed God? What am I doing wrong so that I was not involved with this move?"

Say that someone else moves into "your" (!) area and starts a church that teaches what you teach, but it's backed by a ministry in another state with deeper pockets than you have. That happened to me! Was that a bad thing because now I had competition? No, it turned out to be a blessed thing because when my wife and I stopped pastoring to strictly go on the road, there was another church in the area where our members could go and still hear about divine healing! I will admit that this was not the first thought that came to mind when they planted their church, though! Can we just get honest about these things for a little while so that we can get to the root of some issues?

Of course, you would never want to admit that you could have any jealous or competitive thoughts (you sanctified thing, you) but just in case the devil decides to tempt you the same way that he tempts everyone else around the world, here are some things that should be helpful.

The Comparison Trap

[2 Corinthians 10:12](#)

It is NEVER wise to compare your ministry with any other ministry. You can conclude that you're better and get into pride, or you can conclude that you're worse and get into jealousy and insecurity. Comparison is a no-win proposition.

I realize that we live in a day where it's popular for people to showcase their talents "against" other people's talents on TV or at regional competitions. Even "Christian" (???) versions of such talent competitions are around. (I refused to participate in one in our area although I had enough musical talent to have a shot at "winning" it.) This fosters an unhealthy "your loss is my gain, my loss is your gain" attitude and gets people into the sinful practice of comparing God-given giftings with each other, as if one God-given gift is more valuable than another one.

Say that some nearby church hosts special meetings in your town, and the speaker flows prodigiously in the Holy Spirit in a way that you wish you did. What should you do? Assuming that you at least check out where he's coming from, or call and find out, and that he is a genuine person of faith who isn't preaching something really harmful, why not go yourself and encourage your church to come with you? You and I both know full well the reasons why most pastors would never do that. "They might decide that they like that other church better than mine and go there!" If you have a real pastor's heart, you'll tell your flock what I told mine— "If there is another church in the area that can meet your needs better than this one – go there with my blessing!"

Don't compare yourself with any other church or ministry – that's a guaranteed way to lose out. Find out from God what He wants YOU to do, and do it.

Comparison Is Not New

The sins of comparison and jealousy did not originate with you or this generation. Even in the gospels, the disciples indulged in it and Jesus rebuked it. At one point, the disciples wanted Jesus to stop someone from casting out demons in His name just because that person didn't run with their particular group:

Mark 9:38-40:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

For he that is not against us is on our part.

So don't get upset if someone else whom you don't know starts having miracles in your town. You should be happy whenever any genuine miracles of God are happening, regardless of whether you or your acquaintances have any part in the action!

Then we see that Peter and John wanted to get reserved seating beside Jesus in heaven and be considered the greatest disciples. They even got their mother involved! Any time "-est" words start getting involved, comparison is involved and you need to stop it. Jesus' answer to you would be that you need to learn to serve instead of seeking admiration:

Matthew 20:25-28:

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant:

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

In God's kingdom, the way up is down. Focus on serving others.

“What about This Other Minister?”

Jesus' answer to this question is “What's it to you?” I can say that confidently because He is the same yesterday, today and forever ([Hebrews 13:8](#)). Jesus told Peter how he was going to die and Peter wanted to find out what Jesus wanted John to do, which wasn't his business:

John 21:18-23:

Verily, verily, I [Jesus] say unto thee [Peter], When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Peter seeing him saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

It is none of your business what other people's callings are. Your business is to pursue your calling. Don't be distracted by what other people are doing – it isn't your business.

Stay in Your Lane

If you run a race, you are disqualified if you don't stay in your lane. When “running your race” in the ministry, you have to stay in your lane. Don't try to get into someone else's lane. Also, it can hinder your race if you peek into other lanes to see what everyone else is doing. I read a testimony from a minister who used to literally run races. He lost one by 1/100th of a second because he looked ever so briefly at what someone in another lane was doing.

God Is Not Hosting a Competition

God does not run a reality TV production company where the least popular person gets axed every episode. He did not give multiple people the same gift and then say, "You all go out and do what you do, and whoever does it best, I'll promote him to something even bigger and better." Some people seem to think that God works this way, even to the point of thinking, "Well, I'll just pray in the Holy Spirit and read the Word more than anyone else around, so when the time comes that God is looking for someone to be the Chief Biggie of the Final Move of God before Jesus Comes Back, He will pick me over the other competing candidates who don't read and pray as much." But God called you from your mother's womb, before you had ever had a chance to do anything spiritual. He pre-ordained good works for you to walk in ([Ephesians 2:10](#)). The secret of success is find out what those works are and walk in them.

God did not give multiple people callings so that they could compete with one another for attendance, publicity, real estate or anything else. Is your left toe in competition with your right ear? No, your left ear isn't even in competition with your right ear even though they have similar functions. You need them both! No part of the Body of Christ be in competition with any other part. We are all to complement one another as different parts of one Body.

The Need to Be Yourself

"Another church is scooping up my youth because their worship involves light shows and fog machines that produce a fake glory cloud every service. I'd better go invest in some computerized pulse-with-the-music lights and fog machines myself if I want any young people!"

Don't fall into the trap of thinking that you need to find out what the church down the road is going to have sudden growth and then imitate it at your church. Why does your town need two of the same thing? It is better to be yourself and let the other pastor be himself, regardless of what you might think of the methods he employs to bring people in. If the Lord isn't in something, it will be built in vain anyway ([Psalm 127:1](#)), but you don't want to find yourself "fighting against God" ([Acts 5:39](#)).

You are the best-qualified person in the world to be yourself, but you are completely unqualified to be anyone else. So be yourself. God wants to use YOU, complete with YOUR personality. (Note: Your FLESH is not your real personality!) You might present things in a different way from someone else. This means that you might teach something in a way that someone will "get" who would not "get" it if it were presented by that other person. The opposite could also be the case. We all have certain styles of preaching that we like better than others. If there are those who don't like my approach, thank God that there are others writing completely different books with different approaches that will also point people to healing.

It is so tempting to compare your anointing to another healing minister's anointing, but you need to remember this: You are anointed to do whatever God has called you to do, and you are not anointed to do things He has not called you to do. Another person has the anointing to do what HE is called to do. I'll say it again – comparison is always a dead end. Flow in YOUR anointing and let God prosper what you're doing as you obey Him.

What Was That Minister's Secret?

If I wanted to sell a lot of books quickly, I could give them titles like, "Kathryn Kuhlman's Secret Way for You to Have a Stronger Anointing" or "Your Daily Planner with Insight from Smith Wigglesworth on How You Can Be the Next Smith Wigglesworth." People want to follow a formula to trace the footsteps of some great preacher. But the truth is that whoever your favorite preacher of old is, his main secret was being called by God to do what he did! Trying to mimic what he did will NOT result in mimicking his results. That's another example of getting sidetracked by what someone else did rather than just following Jesus for yourself, letting Him make you what He wants you to be.

That New Church in Your Area

As a pastor, you might be tempted to have panic attacks when some "cool" new church is announced in your community. Rather than rejoicing that there are more laborers for the harvest in town, where both churches can reach people whom the other church would not reach, your first fear is that some of your people will run off to check out the Novel New Thing in Town. This is a distinct possibility, and those who run off just might be the same ones who ran to your church from other churches when you first opened and you were the Novel New Thing in Town.

So you can secretly hope that some kind of dirt under the surface will bring that church down so that you don't have competition anymore (bad), or you can reach out to that new pastor and offer to pray together with him, not against him (good).

If another church in your town gets planted, Satan may try to convince you that God had to send someone else to your town to really "get the job done" because you have obviously not gotten the job done because you are a dud. Ignore the devil. Let GOD tell you where you are supposed to be. If God has not called you elsewhere, He has not "fired" you from your current position for underperformance!

I've known "territorial" pastors who were convinced that their town was, well, "their" town, as if they had an exclusive spiritual title deed to the place. Thus, in their thinking, anyone else who showed up was a rebel to the plan of God. Don't get it backward – your church is a gift to your city. God didn't make your city a gift to your church. Besides, if everyone suddenly got saved, it's doubtful that ALL the churches could take care of them all, and you'd have to pray for MORE laborers!

But getting jealous and territorial won't hurt the other church – it will hurt YOURS because of your rotten un-Christian attitude.

What about That Annoying Preacher in the Area with the Terrible Attitude?

Paul faced situations where other preachers were insincere and were making trouble for him. Yet his attitude was as follows:

Philippians 1:15-18:

Some indeed preach Christ even of envy and strife; and some also of good will:

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

But the other of love, knowing that I am set for the defence of the gospel.

What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Everyone will get rewarded for his works – good works will get a reward and “wood, hay and stubble” works won't. Everything is fair at the end. On the earth, things are not always fair, but don't let that get to you.

If someone is preaching heresy, you can warn people away from him by name as Paul did. But don't go doing that with brothers in Christ who don't suit your fancy with their conduct. Way too much mudslinging goes on between Christians. If you have a problem with someone's doctrine, that's OK, but keep any objections in the doctrinal realm – don't make them personal and start calling an actual brother in Christ a heretic or a false teacher and try to shame him by name.

And one more thing – keep in mind that someone else might consider YOU to be that annoying preacher with the terrible attitude. How would you like that person to treat YOU and speak about YOU?

Full-Time Jealousy

“Brother, are you in FULL-TIME ministry?” I still don't like that question. You can be full-time devoted to Jesus while being bivocational. There are ministers' lines at some conferences that you can't even get into if you're bivocational. I understand that they're trying to keep the pretenders out, but when they say, “This is only for people whose sole income source is the ministry,” they exclude serious ministers who DO belong in that line even though they work another job.

“Oh, if only I were FULL–TIME in the ministry! THEN I would have all day to hang out with God and study the Word, and I would be so much mightier than I am now.” Ever think that? You might, until you talk to someone who IS in ministry full-time, who is probably saying, “If only I didn’t have to spend all my time TRAVELING between meetings! If only I could just sit and have all day to hang out with God and study the Word rather than always be trying to book additional meetings during flight layovers or during whatever little spare time I get when I’m not hauling luggage in and out of hotel rooms.” The bivocational person may think, “I am tired of having to devote this time to ‘non-spiritual’ activity when I really want to do ministry” while the full-time person may think, “I wish I had a nice side business that could provide a lot of extra money like my bivocational friend has.” The devil would love for you to believe that the grass is greener somewhere else. However, true contentment comes when you are comfortable with yourself and where God has you now. Quit comparing your circumstances to someone else’s. Don’t let what other people say define you – it’s only what GOD says that matters.

A Scene from Heaven

Shock gripped heaven when a woman who was faithful to clean toilets and run the church nursery was rewarded with the same degree of reward that went to the man who was the Chief Biggie of a Great Famous Historical Move of God. You see, God rewards you based on your faithfulness to do what He called you to do. Man rewards you for numbers, influence, prosperity, and so on. Man DOES look at the outward appearance but God looks at the heart:

1 Samuel 16:7:

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Man was still looking at the outward appearance in New Testament times, so Jesus warned:

John 7:24:

Judge not according to the appearance, but judge righteous judgment.

The Big Lie about Rewards in Heaven

The big lie about rewards in heaven is that they will go to the same ministers who seem to be reaping the big rewards in this life. Yet Jesus said the OPPOSITE will be true in many cases:

Mark 10:31:

But many that are first shall be last; and the last first.

He didn't say that EVERYONE who seemed to succeed down here would be last, as it is possible to be a godly success here. But you can't use apparent success in this life to gauge who is great in heaven. Only God knows the hearts.

It would be UNFAIR for God to reward someone else more because he did more signs, wonders and miracles by the gifts of the Spirit than someone else who was not called to that ministry. Not everyone flows in gifts of healings, working of miracles and special faith. Anyone can use his authority in Christ, but that is not the same as flowing in special manifestations of the Holy Spirit. God can't punish you by rewarding you less just because you didn't flow in gifts in which the Holy Spirit did not decide to use you!

I think many of us have been guilty of assuming that we need to be more prominent here so that we can have a greater heavenly reward, but the only yardstick will be obedience. This is apparent from Jesus' story in Matthew about two people who were given five talents and two talents (a talent being a unit of money, not an ability). We'll leave the one-talent-burier out of the picture as he is irrelevant to the point I want to make:

Matthew 25:20-23:

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Note that both were commended in exactly the same way and got exactly the same reward, even though one ended up with 10 units of money on the earth and the other ended up with only 4. So you see that God rewards you based on with what you do with what He gave you, not based on what He gave someone else. People in heaven are not ranked by what they had on the earth. If you've been given more, more is required of you:

Luke 12:48:

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Security instead of Insecurity

If you want to be secure instead of insecure, learn to quit comparing yourself to others and follow Jesus into whatever He wants YOU to do. Be secure knowing that if you fully follow Jesus, you will get the same reward as anyone else who fully follows Jesus, regardless of what giftings you have, which could only have been received from God anyway.

Love Instead of Jealousy

Jealousy is clearly defined as a work of the FLESH (“envyings” at the beginning of verse 21):

[Galatians 5:19-21](#)

In Christ, you are not a debtor to the flesh, to live after the flesh ([Romans 8:12](#)). You who are Christ’s have crucified the flesh with its affections and lusts ([Galatians 5:24](#)). You have victory over jealousy. Remember that you have the God-kind of love in you, and God’s love is not jealous ([1 Corinthians 13:4](#)). You may have to remind yourself of that often, as your flesh may rise up with jealousy when you see someone flowing in a way that you wish you were flowing right now, but you can beat Satan’s jealousy trap by walking in the Spirit so that you do not fulfill the lusts of the flesh such as jealousy ([Galatians 5:16](#)).

The Biggest Enemy of Holy Spirit Manifestations

What is the single biggest enemy of Holy Spirit manifestations today?

Is it carnality? Carnality certainly doesn't help, but the church in Corinth "came behind in no gift" while acting extremely carnal! They tolerated gross sin and divided themselves into cliques. So that won't completely stop the Holy Spirit from moving. So the problem can't just be that we're not "good" enough or "holy" enough.

Is it lack of knowledge? Some congregations just aren't taught about the gifts of the Spirit. If people don't know about them, they won't flow in them. Paul made it clear that God does NOT want us to be ignorant of the gifts of the Spirit ([1 Corinthians 12:1](#)). So that is a factor, but I don't think it's the biggest one. In denominational circles, this would be a big issue, but it shouldn't be an issue in Spirit-filled churches. After all, a Spirit-filled church that doesn't see the Holy Spirit move isn't really very Spirit-filled, is it?

Is it principalities and powers in the heavenlies throwing a wet blanket on everything? No, they're all defeated. Not a single one of them can stop the gifts from moving where they're welcomed.

Is it opposition from those who claim that modern-day manifestations of the Spirit are "of the devil"? My wife and I were told that we were "of the devil" when we pastored because we saw miracles. Supposedly the devil is now good because he will heal you, but God is no longer good all the time and He won't heal you. No, opposition should be a non-issue to anyone with any courage at all. We wouldn't back down one iota just because some people thought we were hell-bound heretics. That certainly didn't stop the Holy Spirit from moving!

Is it fear of men? Often it is. The whole basis for the Ashamed of the Holy Spirit Movement (also known as the Seeker-Friendly Movement) is that some newcomers won't like seeing the Holy Spirit move, so they'll bolt out the door and we'll never assimilate them into our church. It should be obvious that the Holy Spirit is not the author of the Ashamed of the Holy Spirit Movement! He won't move in pathetic churches where the leaders care more about what PEOPLE think than what the HOLY SPIRIT thinks.

Something that is probably a bigger problem, though, is lack of evangelism. If unbelievers are not present, why should the Holy Spirit move through tongues, which are a sign for the unbeliever ([1 Corinthians 14:22](#))? How can signs and wonders follow people who aren't GOING anywhere to proclaim the good news to anyone?

But something in our day and age exerts more power over our services than any of these other things! This thing, in my opinion and observation, stops more Holy Spirit manifestations than carnality, lack of knowledge, fear of man or even lack of evangelism. It prevents services from being lively even though it isn't even alive itself!

It's called a clock.

We think that we have to rush through our carefully pre-planned services because:

1. There are multiple services on Sunday morning, so we have to end all but the last one at a preset time.
2. We have a TV contract stating that the service MUST BE exactly a certain length every week.
3. People don't like long services. We have an "unwritten contract" with them that we will always get them out the door at the same time every week.
4. We have paid security and our contract with them mandates being out of the building at a certain time.
5. The midweek service must be especially brief because kids have school the next day.
6. In general, people like predictability. Having "unpredictable" services scares them.
7. The Children's Ministry has a set routine that needs to be coordinated with the adult service, so everything is timed out to match the foreknown closing time of the adult service.
8. The "media people" who have to control the images in back of the platform will be very unhappy if we deviate at all from our "order of worship" to say nothing of the order of the Scriptures they are supposed to display during the message.
9. The worship leaders will be quite upset if we make substitutions, additions or deletions from their carefully-planned "set lists" that match the abilities and vocal ranges of the particular people who are scheduled to be up there during a particular service. The songs are set to a certain exact time, which is inevitable because they must be done exactly the same way every time to avoid annoying the above-mentioned media people who have to display the lyrics.
10. The message is carefully prepared so that everyone in multiple services hears the same message with no deviations.

So what happens? The Almighty Clock dictates that we leave the Holy Spirit completely out of the schedule! No room is allowed for Him to move in our clock-bound services even if He wants to move – and rest assured that He DOES want to move!

In MANY modern-day "faith churches," services are every bit as predictable as they were back at the denominational churches that many people came from where they handed out a printed Order of Worship at the door and they had the "Ten Commandments Stones"-style wall displays down front with the order of the hymns by hymn number along with the attendance and offering last week and last year and maybe other such "vital" statistics.

Here's a test. Could YOUR CHURCH hand out a printed "Order of Worship" (complete with starting and stopping times of different service segments) with every assurance that it would be adhered to? If so, what is the plan to allow the Holy Spirit to move? If we'd be honest, we'd admit, "There isn't one." And that's a BIG problem!

Having identified the "enemy" (the problem), what can we do to fix it, given that we still may have multiple services, TV contracts, paid security on a schedule, and so on? If we don't fix this, my other observation will continue to be true that you can see the Holy Spirit move more in small churches that lack the "megachurch" trappings and constraints.

Let's start with an easy one – the worship set. Today, you need people who are Sky-High Tenors to sing certain songs that vocally untrained mortals in the congregations have a 0% chance of being able to sing along with. If the Sky-High Tenors aren't scheduled today, you'll have to do other songs. Why not sing songs in lower keys that the average man in the congregation can sing comfortably? Then it wouldn't matter WHO was up there; the song could be done any time that the Holy Spirit wanted it done. (The songs may be arranged around the vocal range of the worship leader(s), but what good is it if the worship leader can hit notes that no one else can belt out? This isn't a TV show where we try to see how much we can showcase a singer's huge vocal range.) This would add to the number of songs that could be done spontaneously.

While we're on that subject, why not leave room for spiritual songs to come forth at the moment? The Holy Spirit may have some things to be sung that aren't on the set list. If you always rush from one song to the next, you won't have such manifestations of prophecy in song – and they can be real blessings. I can still sing to this day songs by the Spirit that I only heard anyone sing once (even when if I wasn't the singer) – back in the 1980's! Such songs can be a tremendous encouragement to the people.

One hindrance to spiritual songs is having “sheet-music-only” musicians. If they can only play what they've rehearsed, it will be tough or impossible to have accompanied “songs by the Spirit.” If you get some musicians who can “play by ear” it will allow more room for people who come up with a song that doesn't match the rhythm and chord progression of the song that you just finished. If at least one lead instrumentalist has perfect pitch, that's even better. Such a musician can just start playing in any key because he knows what key something is in without having to fumble around on his instrument to find the right key. I am an ear-playing musician with perfect pitch and I used to be part of a worship team that could almost instantly “pick up” just about anything someone started singing. Our team was noted for flowing in “spiritual songs.” Sometimes we'd just agree on a chord progression at the end of the song set and we found that people who came up with songs could fit in with that progression fairly easily. But you don't HAVE to do things that way to make things work. Someone COULD have a song by the Spirit and just sing it unaccompanied because no musicians can latch onto it quickly enough, and it would STILL be a blessing. Plenty of people sing national anthems unaccompanied and no one complains about that.

When we pastored, we had something we called Worship Night once a month on the first Sunday night. The way it worked was that everyone showed up just to minister to the Lord. It wasn't time to take prayer requests, preach, exhort each other, or even sing existing songs unless we felt explicitly led to do so. The general model was that the whole evening would be nothing but spontaneous songs by the Holy Spirit that ministered to the Lord as well as non-musical praise, thanksgiving and worship while music was played in the background. We'd come out of some of those nights with over a dozen new songs – many of which were good enough to use during congregational worship in the regular services that followed. Songs also came forth that were really prophecy to the church set to music as the Holy Spirit gave us utterance. While Worship Night was never well attended, those nights are some of my most cherished memories of our pastoring days. People talk today about “giving back” – so why not set aside some time just to “give back” to the Lord after all He's done for us? Most people won't get involved in such services because they are “too busy,” though it's interesting what they are “too busy” doing, for example, watching Sunday Night Football.

Because there was no set schedule, the Holy Spirit would move in those services in unusual ways. People would see or hear angels. People would be healed in their seats. Sometimes it felt like you could cut the atmosphere with a knife because God's manifested presence was so strong. We weren't there looking for such manifestations, but when we ministered to the Lord, He would move in powerful and tangible ways. It was reminiscent of [Acts 13:1-3](#) where they ministered to the Lord FIRST and THEN the Holy Spirit spoke. We had no set ending time. We just waited until we felt that we had done what we needed to do, which varied from month to month. We took the clock out of the equation. What a difference it made!

We saw a LOT of miracles at our church. I think that the MAIN reason for that was that we just stayed open to the Holy Spirit throughout the services. Sometimes we'd be doing the first song and we suddenly sensed the need to flow in the gifts of healings. So we'd postpone or scrap the rest of the set list and just start laying hands on the sick immediately. The sensation of the Holy Spirit's power at such times was unforgettable. Please understand that we would have every right to lay hands on the sick BY FAITH at the end of the service. But it would have only been by faith and not by the gifts, which only flowed because we allowed the Holy Spirit to have His way immediately. Many of the more notable miracles we saw were the direct result of allowing the Holy Spirit to interrupt our pre-planned schedule.

But what about the armed security people and the multi-service schedule and other “clock” constraints? You can still have the Holy Spirit move. He does understand if the insurance company said that you need paid armed security because you're a certain size and they left you no choice. If the Holy Spirit interrupts your song set, you just don't finish your song set!

Then again, we had services where ALL we felt led to do was worship or even just “bask” in God’s presence the entire time. That was NOT the norm. The sheep needed to be fed the Word and God knew that. But when we allowed the Holy Spirit to have His way even when that meant that we were all quiet before the Lord for half an hour, people heard from God during that time! In many cases, I’m sure it was things He had been trying to say to them for a while, but they were so “busy” that they just didn’t hear what the Holy Spirit was trying to tell them. They’d leave with a supernatural assurance that things were going to be OK despite their trials. Sometimes that manifested presence of God would stay on me for the whole next day! I loved it. There’s no substitute for those “almost be able to cut the presence of God with a knife” services, but I don’t see how it’s possible to have them if you adhere to a strict schedule. Sometimes I’d know in advance that a service was going to be different and I’d go in there with no prepared message (none was needed), but still not knowing exactly what was going to happen even when the service underway. I just had to trust the Holy Spirit. At other times, I was fully ready to preach a prepared message, but either I’d suddenly feel led to talk about something completely different or feel led not to preach at all but do other things as the Holy Spirit directed.

One hint for aspiring preachers – if you get so full of the Word that you could preach on many topics at the drop of a hat, it will help you in cases like that. If all you can preach is what you have in your notes for that single service, it will be harder to flow. In my early preaching years, I literally did what many preachers of old did – I wrote out my messages word for word in advance. But then the Holy Spirit would sometimes lead me to deviate from my notes and I had to be sensitive to that. Today I often preach with no notes whatsoever – I just let the Word that I’ve stored up in my heart all these years come out, even when I know in general the direction in which the teaching is supposed to go. I don’t know if things ever go 100% according to plan, but the success of my message is determined by how people’s lives are changed, not in how well I execute a prepared plan.

What if the Holy Spirit moves a certain way during Service 1 on a Sunday morning? He’ll probably move the same way in Service 2, though that isn’t a certainty. Part of it depends on how receptive the people are. If the people in the first service are the “get in and out of church and get it over with” crowd and the people in the second service are the “I’m hungry” crowd, you’ll see more Holy Spirit manifestations in the second service. You’ll just have to follow His leading in EVERY service. Those leadings may not be the same in both services because different people will be in those services. You’ll just have to trust Him for wisdom to know what to do. He won’t make a mess of His Church!

You CAN allow the Holy Spirit to have His way in your services even if you have fixed-length services where you really can’t go beyond a certain time. However, you’ll need “buy-in” for this goal from your support team. You don’t want the tech support staff or the worship team to have a conniption because you changed the planned order of a service. I’m convinced that when your helps team sees the huge improvement it makes when the Holy Spirit has His way, it won’t be a problem for them to continue to buy into the idea.

Here is a sobering thought: Some churches look down at “seeker-friendly” churches when their services are no different. There is no functional difference between a “We don’t want the Holy Spirit” church and a “We want the Holy Spirit but we’re too schedule-bound to let Him move” church. You don’t see any Holy Spirit manifestations in either place!

I don’t claim to have an answer for everything, but I want to impress upon you as much as I can the need for the people running services to DESIRE and EXPECT a move of the Holy Spirit – and to make room for Him. You can’t MAKE the Holy Spirit do anything, but you can certainly STOP Him from doing anything by being clock-bound and schedule-bound!

Verses Incorrectly Cited as Healing Scriptures

The verses below have been quoted by certain other people as healing Scriptures, but none of them actually is a “healing Scripture” as claimed. I am all for backing up the preaching of divine healing with Scripture, but we should check out our verses in the original language and context before making bold claims based on them.

2 Timothy 1:7:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

The error here has to do with the “sound mind” at the end.

Misapplication: “If you are having any mental illness issues, you can claim 2 Timothy 1:7, which promises you a sound mind!”

The Truth: “Sound mind” is better translated “self-control” and has nothing to do with mental illnesses. However, there are plenty of other Scriptures you can believe that indicate your right to walk free from mental illnesses. For example, there is mental illness in the curse for breaking the Law, and Christ has redeemed you from that curse.

Also, this verse is used to “prove” that fear is a spirit, but the Greek word used there for *fear* really means timidity, not fright.

1 Corinthians 2:16:

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Misapplication: “I am healed from brain issues because I have the mind of Christ.”

The Truth: Having “the mind of Christ” does not mean having “the brain of Christ.” If this word meant *brain*, you would get some very interesting doctrine from other places where this same Greek word (*nous*) is used: Revelation 13:18: “...Let him who has a *brain* count the number of the beast...” (Everyone has a brain, though that fact is more in manifestation with some people than with others.) 1 Corinthians 14:15: “...I will pray with the *brain*...” and 1 Corinthians 14:19: “...I had rather speak five words with my *brain*...” might even be used to back the horrible idea of “unspoken prayer requests” while 1 Corinthians 1:10’s exhortation that we all be joined together in the same *brain* would sound like we would be part of the Borg collective on Star Trek. Really, the word is talking more about attitude and understanding than an actual physical organ. But there are plenty of other Scriptures you can use to prove that you are redeemed from mental illnesses.

Proverbs 10:7:

The memory of the just is blessed: but the name of the wicked shall rot.

Misapplication: “If you are suffering from Alzheimer’s or any other form of senility, claim your healing with this verse – your memory is blessed!”

The Truth: As is clear from the context, “memory” here means how you are remembered by others and does not refer to your physical brain’s capacity to remember things. However, you ARE redeemed from memory problems; this simply isn’t the Scripture to use to prove that.

Proverbs 11:1:

A false balance is abomination to the LORD: but a just weight is his delight.

Misapplication: “If you have weight issues, God wants you to have the proper balance in your diet so that your weight will be the correct weight for your physique.”

The Truth: This has to do with the weights used with merchant scales, not the weights of the merchants or anyone else! Some cheaters used weights that weighed less than they were marked so that they could get away with selling less than the supposed amount of whatever was being sold and make more money. Such fake weights are an abomination, but true weights are the Lord’s delight.

Amos 4:6:

And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

Misapplication: “God has promised you supernaturally clean teeth.”

The Truth: The real reason their teeth were “clean” is that they were unable to eat because there was no food available (“want of bread”). This verse has absolutely nothing to do with dental hygiene, and for all our sakes, please use a toothbrush rather than declining to use one because you’re claiming supernatural cleanness of teeth.

What 1 John 1:9 Really Means

I consider [1 John 1:9](#) to be the most misunderstood and misapplied verse in the Bible. Everyone seems to think he understands what it means, and I think almost everyone is wrong. However, failure to understand this verse has led to teaching that undermines people's faith for divine healing. They get the idea that they cannot be healed until they get "right with God" by confessing their sins before receiving healing. In fact, some healing teachers have actually come out and said that if you have unconfessed sin in your life, it will stop you from getting healed. One wonders how the multitudes got healed in Jesus' ministry – was there really no one in those crowds who had unconfessed sin? The whole idea that healing won't be yours until you get your unconfessed sins "under the blood" is not true, but we will have to do a complete proof of what [1 John 1:9](#) really means to do away with this common conjecture. Once you see what John is saying – and NOT saying – you will realize that ALL your sins (past, present and future) are "under the blood" now that you're a Christian, and you need not add any work of your own to improve on that already-perfect situation.

Here's the verse:

1 John 1:9:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The nearly universal understanding of this verse is, "When we sin, we are no longer right with God, but if we own up to these sins before God, he will forgive us and make us righteous again." Supposedly, at that point, you would be in a position receive healing and other blessing from Him again. The trouble is, this contradicts so many other verses that it can't be what it really means. This misunderstanding also opens up quite a few theological cans of worms when you really start to think about it.

For the sake of completeness, we need to examine the immediate context of the verse, so let's look at the last 5 verses of 1 John 1 together before commenting on verse 9:

1 John 1:6-10:

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

The first thing we should get out of the way is whom John is addressing here. Was this passage written to believers or to unbelievers? In the context of 1 John as a whole, it was definitely written to believers. 1 John addresses “fathers,” “young men,” and “little children,” all of whom are clearly believers. The difficulties in trying to interpret [1 John 1:9](#) correctly have led to one “workaround” where the first chapter was supposedly written to members of the Gnostic cult (who like modern so-called Christian Scientists, did not believe in the reality of sin) while the rest was addressed to believers. We should dismiss that theory without hesitation. Did you ever write a love note to your romantic interest where you spent the first 10 phrases addressing the Christian Scientist cultists in the town where your romantic interest lives while the rest of your letter was written to the one you love? No, of course not, and John didn’t do that either. No one would write a single letter like that. Paul didn’t spend the first chapter of Galatians addressing the problems at Corinth. If you had two audiences, you would write two letters. That’s just common sense. So this entire letter, including chapter 1, was written to believers. Chapter 1 was written to make the BELIEVERS aware that the Gnostic cultists were phonies who did not have the truth in them.

The fact that 1 John does not start with a typical self-identifying greeting is sometimes used to argue that this is a unique book that has more than one audience. However, Hebrews also dives right into doctrine and its author never identifies himself in the entire book! That doesn’t mean that the book had multiple audiences.

Though John wrote to believers, John was not hinting that BELIEVERS would say that they had no sin. John would not refer to believers as not having the truth in them. Not having the truth in you places you in the same position as the devil, which John also recorded when he listened to Jesus: “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:44)

Now let’s examine some of the difficulties involved with interpreting this verse, especially interpreting it the way that almost everyone does. Hold on, it’s going to be a wild ride!

Does Sin Make You “Not Right with God?”

The idea that Christians who sin are not “right with God” and are blockaded from receiving from Him until they repent is sometimes preached based on an Old Testament scripture:

Isaiah 59:2:

But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Here’s another that might be used sometimes:

Psalms 66:18:

If I regard iniquity in my heart, the Lord will not hear me:

The trouble with this is that sins separating you from God so that you could not even be in His presence is only an Old Testament concept. A thick veil had to be in the temple to separate sinful people from the presence of God so that they would not die. When Uzzah touch the ark of the covenant, his sinful nature encountered the presence of God and he fell dead instantly. However, when Jesus died, the veil in the temple was supernaturally torn from top to bottom ([Mark 15:38](#)). This indicated that man did not need to be separated anymore from God's presence, which would no longer dwell in a building or a tent but within believers. As a believer, you are the righteousness of God in Christ ([2 Corinthians 5:21](#)). You are right with God. [Romans 3:26](#) says that God is the justifier of a person who believes in Jesus. If you are justified, you are no longer found guilty in God's sight, so He does not have to hide His face from you, the New Testament believer. His ears are always open to the cry of the righteous, and in Christ, you are ALWAYS the righteous.

What you are doing may not be right, but it does not stop you from being right with God. As a Christian, you have received the gift of righteousness ([Romans 5:17](#)). When something is a gift, it is granted irrespective of your merits or works. Otherwise, it would be a paycheck, not a gift. What you received on a gift basis does not get taken away from you on a works basis. That's the beauty of grace.

Does Sin Break Your Fellowship with God?

An old "explanation of the difference between relationship and fellowship" goes like this: "When you did something wrong as a child, your father sent you to your room. You did not lose your relationship with him because he was still your father. But you lost your right to fellowship with him because you were in your room and he wasn't."

However, that is still the Old Testament concept from [Isaiah 59:2](#) cited above. According to this "reasoning," God cuts you off from being able to talk to Him if you mess up.

This would mean that at a time when you MOST need to talk with God because you're struggling with sin, God says, "Fend for yourself and get your act together on your own, and then we can be on speaking terms again!" This puts your access to His throne on a works basis, which is a law-based concept, not a grace-based concept. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The Bible teaches that your access to God is based on the blood of Jesus ([Hebrews 10:19](#)), not based on your good behavior. The blood of Jesus does not get un-shed just because you sin! In fact, your sin is the very reason that Jesus shed His blood for you in the first place – so that you could be redeemed from it and its punishments and have access to God in spite of it!

God promises the believer the right to come boldly to His throne of grace to obtain mercy and find grace to help in time of need ([Hebrews 4:16](#)). If you're struggling with sin, you are in a time of need. Thank God, you can go to Him and get help. Even as an earthly parent, say that your child were shockingly honest and came to you and said, "I've been having a lot of impure thoughts about Sally Ann at school, you know, the one who always tests the limits of the school clothing policy, shows all that she can get away with, and wears outfits designed to call attention to certain body parts. Now Sally Ann is making moves on me, and I'm having all kinds of impure fantasies about her, and I daydream about trying some of the things suggested by the porn sites I've been visiting." Would you tell your child, "Go away – don't even talk to me until you've completely stopped going to those websites and stopped having impure fantasies about Sally Ann; I'm not available to help you until you clean up your act?" I hope not. What makes you think that God, who is a far better parent than any earthly parent, would treat one of His children that way if that child came to Him with the same plea for help?

The New Testament talks of our fellowship with God and with His Son Jesus Christ ([1 John 1:3](#)) and with the Holy Spirit ([2 Corinthians 13:14](#)). These statements are not prefaced with conditions that you have to walk in a certain way to qualify for that fellowship. So if you sin, you haven't violated the qualifications for fellowship with all three persons of Trinity. The only qualification for that fellowship is being saved. If you're saved, you haven't lost that fellowship.

1 John 1:6 says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:". So does it mean that the moment we sin, we're lying if we say that we have fellowship with God, because now we don't? No, the idea is the same as in verse 8 and verse 10 (which we'll look at later), where the person denying that he has sinned is not really saved. The person habitually walking in darkness elsewhere in the book of 1 John refers to a sinner, not a saint. There are other verses along these lines such as 1 John 3:10: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." The theme is similar to what Jesus said about knowing people by their fruits. The unsaved person who lives in darkness does not know Jesus, and that is why he would be lying if he said he had fellowship with God.

The very next verse, in fact, shows that fellowship is not dependent upon sinlessness. [1 John 1:7](#) says that if we walk in the light, we have fellowship one with another. John then says that the blood of Jesus cleanses us from all sin. So the people he is talking about are sinning, but because they're washed in the blood of Jesus, they still have fellowship. (If they weren't sinning, there would be no sin to have the blood of Jesus cleanse them from in that verse!)

I suppose that many believers interpret “walking in the light” to mean “not sinning,” but that explanation leads to a contradiction. It would cause verse 7 to mean, “If we don’t sin, we have fellowship with one another, and the blood of Jesus cleanses us from all sin.” What sin? If you aren’t sinning, there’s no sin for the blood of Jesus to cleanse! So “walking in the light” cannot mean “not sinning.” Because of the way walking in the light appears to mean being saved and walking in darkness appears to mean not being saved in the rest of 1 John, I would take it to mean knowing Jesus. That would make more sense – if you know Him, His blood cleanses you from all sin. That would be consistent with the rest of the New Testament. You may realize, though, that this directly contradicts the traditional understanding of [1 John 1:9](#), which is that if you sin, you aren’t cleansed from that sin until you confess it to God, at which point you get cleansed.

I can give you another irrefutable proof that God does not stop fellowshiping with you when you sin. [Hebrews 12:5-11](#) tells us that God corrects His children when they sin. If God isn’t on speaking terms with you when you sin, how can He talk to you about your sin so that He can correct you? That would be impossible if you have no fellowship with Him.

In passing, every now and then someone comes up with a message or a song that says that when God sees you, all He sees in the blood, not your sins. The logical conclusion, whether they’ve thought this through or not, is that God doesn’t even know about it when you sin. [Hebrews 12:5-11](#) refutes that idea also, as it would be impossible for God to correct a sin that He doesn’t know about. However, He will deal with you based on the blood as opposed to giving you what your sins deserve.

I’ll prove that Jesus doesn’t go off speaking terms with you when you sin, either. In Revelation chapters 2 and 3, He commands some churches to repent. So He’s still speaking to them while they’re sinning. Also, that proves Jesus knows about it when you sin; otherwise He could not command certain churches in Asia to repent!

I’ll prove both points again yet with Philippians 3:15: “Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” So God knows where you’re falling short in your attitude, and He’s still on speaking terms with you because He reveals this shortcoming to you!

Does Confessing Sins Get You Forgiveness for Them?

Now let’s deal with [1 John 1:9](#) itself again. On the surface and outside of its context, this verse appears to support the idea that you are not forgiven for a specific sin until you confess it to God, at which point He forgives you and cleanses you. However, that concept is in direct contradiction to many other Scriptures, and we know that the Bible cannot contradict itself. So let’s go over numerous reasons that the rest of the Bible does not support the idea of confessing a specific sin to get forgiveness for it.

Confessing Sins Is Not Part of the Plan of Salvation

With all due respect to the printed “sinner’s prayers” that you see in tracts and evangelism training materials, confessing your sins is NOT a requirement for salvation. The only confessing required for salvation is the positive confession that Jesus is now your Lord! I didn’t confess my sins when I gave my life to Jesus! I didn’t even know the half of the sins I was committing. I was doing plenty of things that I didn’t even KNOW were sinful at the time! So you cannot expect an unbeliever to confess his sins, and God doesn’t expect it either. In fact, being SORRY for your sins is not even part of the plan of salvation either! I don’t know that I was sorry doing what I thought was fun; all I knew was that I did not want to go to hell, and if I did not turn my life over to Jesus, that is where I would have ended up. So it is unnecessary to make a sinner say, “Dear Jesus, I am sorry for my sins.” I was a lot sorer for my sins AFTER I received Jesus and I realized that much of what I was doing was forbidden by Scripture. But I didn’t know the Bible back then to know what Scripture had to say about much of anything. I had to find out.

The requirements for salvation are in [Romans 10:9-10](#). Believe that Jesus rose from the dead and declare Him to be Lord with your mouth. There’s nothing about confession or sorrow in there. So already we should see that [1 John 1:9](#) cannot be talking about how to get saved, as you do not confess your sins to God to get saved! In other words, confessing your sins to God does not cause Him to forgive all your sins and cleanse you from all unrighteousness.

Most printed sinner’s prayers also say, “Forgive me for my sins.” However, that is not part of the plan of salvation either! Your sins are forgiven automatically when you make Jesus the Lord of your life. At that point, you are in Christ, and you are now righteous and forgiven. Forgiveness “comes with the package” when you are born again; you don’t have to ask for it specifically. You just walk in the light of it. Besides, forgiveness is not received by asking for it anyway – if it were, a lot of sinners would be forgiven. Sinners sometimes ask God to forgive them, after all. But it is only by the shedding of blood that sin is remitted ([Hebrews 9:22](#)).

Judas Iscariot confessed his sin and was sorry for his sin, but that didn’t save him!

Given that confessing your sins was not a requirement for the remission of your sins when you first got saved, it would be logically inconsistent to now insist that confessing your sins is required for their remission now that you already ARE saved. If you didn’t have to enumerate your sins one by one to obtain forgiveness the day you got saved, what sense does it make that you have to enumerate sins one by one to get forgiven NOW? Obviously the traditional understanding of [1 John 1:9](#) has some serious problems, and we’re just getting started!

Someone else will probably argue that the Lord’s Prayer includes a petition for forgiveness for sins. That prayer was before the cross and before people could be washed clean of their sins once and for all by the blood of Jesus. (There are other things in the Lord’s Prayer that one would not pray in the Church Age; that topic is covered [elsewhere](#) in this book.)

Someone else will probably argue that no one prays, “Lord, forgive all my sins I’m going to commit today or tomorrow.” But such a prayer would be unnecessary anyway, as the next topic section proves.

You Are Already Forgiven!

Are you forgiven for all your sins when you receive Christ, or later when you confess them one by one? If you are not forgiven until you bring them before God individually, the following Scriptures cannot be true, because they state that your sins ARE forgiven – Christ HAS forgiven you. You HAVE (right now) forgiveness for you sins because you HAVE redemption through His blood. This is not something you’re going to get or are qualified to get if you pray and ask God to give it to you – it is something you already have. Click on and read the verses below:

[Ephesians 1:7](#)

[Ephesians 4:32](#)

[Colossians 1:14](#)

[Colossians 2:13](#)

[Colossians 3:13](#)

[1 John 2:12](#)

So is your forgiveness in the future tense or in the past tense? As a Christian, it is definitely in the PAST tense. You ARE forgiven right now. You have PAST tense forgiveness for all sins, past, present and future. (How can this apply to future sins? Well, all sins were future sins relative to the cross, after all, so that’s not an issue for God.) [Colossians 2:13](#) does not say, “Having forgiven you all PAST trespasses.” The trespasses that were forgiven are not qualified by any time element, so I think we are on safe ground to assume that ALL trespasses really means ALL trespasses, not just past ones.

What about the original Greek? Is forgiveness a one-time finished act or an ongoing one? In the three verses above where it says that Christ forgave you, it's the Aorist form of the verb. The Aorist and the Imperfect could both indicate ongoing action, but only the Aorist would ever indicate a completed one-time action. However, the Aorist CAN refer to ongoing action too (it really tells you just about nothing about the timing of anything), so its usage doesn't "prove" that an action was one-time, but if the Imperfect were used, it would disprove that it was one-time action. Greek grammar has a lot of nuances that we won't get into, but the Imperfect tense would have been more appropriate if Paul meant that Christ "has been forgiving you" or "continues to forgive you." In particular, the Aorist indicative usually, but not always, indicates momentary past action, and that is what we find in [Ephesians 4:32](#) where Christ has forgiven you, [Colossians 3:13](#) where Christ forgave you, and [Colossians 2:13](#) where Christ did things "having forgiven you". Thus, the likely, though not definite, meaning of these verses is that forgiveness for the Christian is, to use the grammatical term, punctiliar. It all happened at once – as soon as you received Jesus, you received forgiveness. It is not an ongoing thing. It is not like mortgage payments that pay a debt off a little at a time. God's forgiveness for your sins appears to be a momentary past action. That would mean that it's DONE!

However, even in English, we can sometimes use a "momentary" word instead of an ongoing one to describe ongoing action. For example, "I attended Deafening Music Worship Center for ten years." The sense is that "I was attending Deafening Music Worship Center for ten years," but most people would use the simple past tense in this case. This can happen in Greek, too.

So is there any way to be sure that the three verses above refer to one-time forgiveness for all sins? Actually, there is! Where [1 John 2:12](#) says that our sins are forgiven, the Perfect form of the Greek verb is used. This does indicate completed action, not ongoing action or future action. We know that the Bible can't contradict itself, so we see that the forgiveness of our sins was a completed action, not something that is ongoing for the Christian. The only sense in which forgiveness is ongoing is that you have ongoing forgiveness for your sins the same way that you have ongoing eternal life – because of a completed past action that settled the matter forever. Nothing remains to be done. You do not have to do anything to stay forgiven any more than you have to do anything to stay born again.

To sum this up, there were three places where the Greek tense COULD be taken as one-time or ongoing, but there is one place where it was definitely one-time. The only logical conclusion is that the forgiveness of sins MUST be a one-time event.

People sometimes put out the challenge, "Show me one place in the New Testament where it says that future sins are forgiven!" As far as I'm concerned, I just gave you six verses above that prove it. If your sins WERE forgiven, they ARE forgiven and WILL STAY forgiven in the future. Forgiveness is granted, not earned. But I like challenges enough to give you even more verses!

The following verses show that your forgiveness is tied to a one-time finished work that Christ wrought for you and NOT to anything NEW that either you or He has to do in the future if you commit a sin today.

Our sins are ALREADY purged; they don't get purged when you confess them:

Hebrews 1:3:

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The redemption Christ wrought was eternal, not needing any further action to make it effective today for a believer's sins:

Hebrews 9:12:

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

There is no more need for periodic sacrifices now that Christ offered the final sacrifice ONCE:

Hebrews 9:25-28:

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment:

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

As far as your right standing with God goes, you have it forever if you are in Christ (and stay in Christ) because His sacrifice for sins was done ONCE for everyone forever:

Hebrews 10:10-14:

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool.

For by one offering he hath perfected for ever them that are sanctified.

If you are perfected forever, you don't need to confess individual sins to get perfected today. No more action or offering is required for the forgiveness of sins:

Hebrews 10:17-18:

And their sins and iniquities will I remember no more.

Now where remission of these is, there is no more offering for sin.

So the claim that [1 John 1:9](#) means that you are NOT forgiven yet until you "fess up" contradicts all these other Bible verses.

I am aware that some people (even famous ones) preach that forgiveness is like healing – it’s legally yours but it doesn’t become real to you until you receive it. Is that how they preached Jesus in Acts? NO! They preached forgiveness of sins by getting saved! The moment you are brought out of darkness into light is the moment that you are forgiven!

Acts 26:18:

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

When you get saved, do you have to pray to be brought out of darkness into light? No, you already are. Do you have to pray later that God will deliver you from Satan’s power and into God’s power? No, that has already happened. What about receiving your inheritance – when is it yours, when you pray to receive it? No, it is already yours once you’re saved. When are you “sanctified by faith” (made righteous)? Do you have to pray to RECEIVE righteousness after you’re saved, and only then it becomes yours? No, you become perfectly righteous the instant you receive Jesus. This is all part of your “salvation package” – right along with forgiveness of sins. When you confessed Jesus as Lord, did you have to pray a separate prayer to be born again after that? No, it was automatic. When Jesus becomes your Lord, your spirit is born again immediately – without your having to ask to receive that radical transformation.

You might not walk in the LIGHT of any of these things – but that doesn’t mean that you don’t have them. Even our denominational Christian friends who think that they are dirty, rotten sinners have the same perfect righteousness as Jesus! They are not actually dirty, rotten sinners; it’s just the devil’s bad theology that makes them think that they are. It’s not a matter of them praying to receive righteousness, but rather acting on the righteousness that they already have!

Forgiveness and Righteousness

You can’t possibly be righteous if you’re not forgiven for all your sins! Nor can you be declared forgiven for ALL your sins unless you have perfect righteousness. Forgiveness and righteousness go together.

You Are the Righteousness of God in Christ

You already have perfect righteousness. We saw that already in [2 Corinthians 5:21](#), which is so bold as to say that you ARE righteousness! You now are what righteousness looks like. You can grow in faith, you can grow in the knowledge of our Lord Jesus Christ, but you cannot grow in righteousness. You will not be any more righteous in heaven than you are right now because you have perfect righteousness as a New Testament blood-washed child of God. You cannot possibly have a righteousness that is more righteous than the righteousness of God, which is what you have and “are” according to the Word.

If you are the righteousness of God in Christ, and then you SIN, what are you then? Correct answer: The righteousness of God in Christ! That didn't change when you sinned. If you're only the righteousness of God in Christ when you're not sinning, what good is grace? You might as well go back under the Law of Moses as the Galatians were trying to do.

Did you become righteous by not sinning? Of course not! You received the gift of righteousness when you received Jesus ([Romans 5:17](#)). If it's a gift, it's by grace, and thus totally not based on your own merit. You can't earn New Testament righteousness; you can only receive it. If good works didn't MAKE you righteous, how can they be necessary to KEEP you righteous? That makes no sense. [Titus 3:5](#) makes it clear that we are not saved by works of righteousness that we have done. If you didn't become righteous by NOT sinning, how can you become unrighteous by SINNING?

Yet the popular interpretation of [1 John 1:9](#) implies that if you sin, you become unrighteous – you supposedly lose your right standing because of your works. That absolutely negates the grace of God and establishes a works gospel similar to what Paul warned the Galatians about. You see, if you believe that if you confess your sins to God, He cleanses you from all unrighteousness, you have just stated in so many words that sinning makes you unrighteous as a believer! Sadly, there are actually churches that teach that you DO lose your righteousness every time you sin and have to get re-saved! And they reach the even more awful conclusion that if you die between the time you sin and the time that you confess that sin, you'll be eternally lost because you are unrighteous again until you are cleansed from that unrighteousness through confession. Yikes!

You ARE righteous as a believer. Therefore you cannot be “cleansed from all unrighteousness” AFTER you are saved, because you don't have any unrighteousness! How righteous is the righteousness of God in Christ? It's perfect, and it's granted to you as a believer. So the idea that [1 John 1:9](#) means that if you confess your sins to God, God THEN cleanses you from unrighteousness has to be wrong.

You Have an Advocate, and It Isn't YOU

1 John 2:1:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

So if you sin, the burden is not on YOU to clear your name in the court of heaven by “owning up” to your sins before God so that you can be forgiven. There is one Mediator between God and man, the Man Christ Jesus ([1 Timothy 2:5](#)). Even some Spirit-filled believers get this confused and think that they have to be their own mediators in the courts of heaven to clear their names, or that they have to stand between God and man themselves (“Spare thy fierce wrath on our nation, O God,” etc.). That job is taken. IF you sin, which John does not advocate, your Advocate takes care of matters for you in heaven without any need for you to represent yourself. His blood always keeps you cleansed from all unrighteousness.

A Tougher Standard?

If you met the worst criminal in town, would you tell him that he could be forgiven for all his sins if he would receive Christ? I hope so, because it's true. I've preached this in a couple prisons (as a visitor, not as an inmate). We seem to have no trouble believing that if a criminal receives Christ, all his sins will all be washed away. We don't expect the criminal to confess all his sins before he can be forgiven for them, do we? You could be there all day and he would surely miss some sins that he's done that he doesn't even know are sins yet.

What gives us a right to impose a tougher standard on Christians than on sinners so that it is easier for a sinner to be forgiven for his sins than for a saint? Are we saying that all the sinner has to do is receive Jesus to be forgiven for everything, but then once he's saved, he has to confess sins one at a time to be forgiven for them? That just doesn't make any sense.

Only Innocent Blood Remits Sins

If you teach that confessing your sins to God is how to get them forgiven, you have established a new doctrine contrary to the Bible's teaching that only the shedding of blood grants remission of sins ([Hebrews 9:22](#)). No one in either covenant ever got his sins forgiven by confessing them to God.

If an unbeliever goes into a booth and confesses his sins to another human being, does that grant him forgiveness? If the traditional interpretation of [1 John 1:9](#) is right, we could all line up outside the confessional waiting for our turn to confess our sins and receive forgiveness, since we have established this doctrine – after all, [1 John 1:9](#) does not even mention receiving Christ as the basis for forgiveness.

"No," some would say, "don't go building a straw man and then knocking it down with that confessional argument. [1 John 1:9](#) says that you have to confess your sins to God, not to a priest."

The Confession Is Before Men

But [1 John 1:9](#) never says that you confess your sins to God – the words "to God" are not in that verse, even though it is almost universally interpreted that way. And if we look at the context in the verses before and after verse 9, we see that John is talking about your confession before men, not before God:

1 John 1:8-10:

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

This passage clearly speaks of people who are saying to other people that they have not sinned (verse 8 and verse 10 – the 2 verses directly around verse 9). Do these verses make it sound like they're telling God that they haven't sinned? I don't think so. In this context, verse 9 should be understood to be talking about a person who admits to other people that he has sinned. He acknowledges the reality of his sin, unlike the cultists in verse 8 and verse 10. He professes (acknowledges) that he has sinned.

I think of verses 8 through 10 as an Oreo cookie. You have one "light" verse with two "darkness" verses on each side. Someone may point out that the word "say" both in the Greek and in English, in verses 8 and 10, is not the same word as "confess" in verse 9. That does not stop the verses from fitting together. The things some people say in verses 8 and 10 are lies that do not agree with God. Thus, *homologeō* (to "speak the same thing" or "confess" in verse 9) fits because you are agreeing with God, who says that all have sinned. What is said in verses 8 and 10 is NOT the same thing that God says, it's the opposite. People who claim sinlessness are NOT "speaking the same thing" as God.

If a man kills someone and then yells for the city to hear, "I have just killed a man!", do you think that man is forgiven because he confessed his sin? Of course not! Was he cleansed of all unrighteousness and forgiven for his sin because God was faithful and just to do it? No! The idea of being forgiven just by admitting wrongdoing is unknown in Scripture. Righteousness comes only by being in Christ. Only bloodshed remits sin, not confession. A person who admits that he has sinned and receives Christ is forgiven, whereas people who claim they have never sinned believe they don't need a savior. Such people are in error and are still unrighteous.

Someone suggested that [James 5:16](#) proves that we must confess our sins, but you should note that James did not say that you should confess your sins to God, either! Instead, he talked about confessing sins to each other, which is not the same as (supposedly) confessing your sins to God, as some people interpret [1 John 1:9](#) as saying. So that doesn't help the argument that [1 John 1:9](#) talks about confessing sins to God! There's another problem, too! The word "confess" is a single word in English, but the Greek word for *confess* in James 5:16 DOES imply an admission of guilt – the "last 2 minutes of the TV crime drama" kind of confession while the Greek word for *confess* in [1 John 1:9](#) NEVER means that kind of confession anywhere it is used in the Bible – it is a confession that "says the same thing" or "agrees" with something. (See the section [Two Kinds of Confession](#) below for more on this.)

Someone also suggested that our need to confess sins is also proved by Acts 19:18 ("And many that believed came, and confessed, and shewed their deeds.") But no one made them do this, and they weren't forgiven because they did it. They were already forgiven believers. Furthermore, that undermines once more the idea that we must confess our sins to God to be forgiven, because the people in Acts did not confess their sins to God; they confessed them to the others who were present who got to see them burn their occult books (which is still a good idea – don't sell them on the Internet to ensnare someone else in the devil's works). We'll also see shortly that the Greek word translated *confess* in [James 5:16](#) and [Acts 19:18](#) isn't even the same word used for *confess* in [1 John 1:9](#), which really weakens any argument based on those two verses.

God knew that there would be un-Christian, unscientific “Christian Science” cult people who would claim that you really haven’t sinned. So God put these verses in the Bible to warn us that these people are deceived who claim that sin is not real and that they haven’t sinned. That is the point John is making here. He is certainly not establishing a new doctrine of forgiveness by confession and contradicting the rest of the Bible.

It Didn’t Work for Judas

Judas confessed that he had sinned by betraying innocent blood. He even threw back the monetary reward he got for betraying Jesus. Did that save him or grant him forgiveness? NO! He still went to hell. He was a thief all along; his greedy action before Jesus’ arrest was not a momentary lapse one day like Peter’s three denials.

A New Gospel?

If confessing your sin can remit it, we have established a new gospel that does not require receiving Jesus or the new birth, as those are not mentioned as prerequisites to having your sin cleansed in this verse. Surely John is not introducing an alternate plan of salvation that works by mere confession and does not involve confessing Jesus as Lord.

Two Kinds of Confession

There is actually a textual difficulty with trying to use [Acts 19:18](#) and [James 5:16](#) (see above) to make an argument about [1 John 1:9](#). Two different Greek words are both translated *confess* in English. The word *exomologeō* is translated *confessed* and *confess* in [Acts 19:18](#) and [James 5:16](#). But the word used in [1 John 1:9](#) for *confess* is the different word *homologeō* (literally, to say the same thing, i.e., to affirm) as opposed to confess or “own up” to something as a criminal would – that would be a case of *exomologeō*, one meaning of which is “acknowledge openly.” Even *exomologeō* is used in ways that don’t refer to a criminal version of “confession” but we do see it used that way below:

And were baptized of him in Jordan, confessing their sins. – Matthew 3:6

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. – Mark 1:5

But interestingly, the word *homologeo* in [1 John 1:9](#) (as opposed to *exomologeo*) is never used to indicate criminal-style confession – which is what most people think “confess” means when they read [1 John 1:9](#)! Better equivalents for *homologeo* (sometimes used in Scripture) would be *profess* or *acknowledge*. Greek study aids will tell you that the primary meaning is to “say the same thing as another” – after all, *homo* means *same* and *logeō* means *word* or *speech*. Just so that you know I’m not making this stuff up, below are the 25 other places in the Bible where *homologeo*, the word translated *confess* in [1 John 1:9](#) is used. See if you can find a single one of them that means “admit to” or “own up to” or “fess up to” the way people think it does in [1 John 1:9](#). I’ll warn you in advance, you won’t find any, because for starters, there isn’t a single case where SIN is mentioned along with CONFESS in any of these other verses! In each case, the translation of *homologeo* is underlined.

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. – Matthew 7:23

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. – Matthew 10:32

Whereupon he promised with an oath to give her whatsoever she would ask. – Matthew 14:7

Also I say unto you, Whosoever shall confess me before men, him shall [*homologeo* appears here again but it is not directly translated into an English word] the Son of man also confess before the angels of God: – Luke 12:8

And he confessed, and denied not; but confessed, I am not the Christ. – John 1:20

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. – John 9:22

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did [*homologeo* appears here but it is not directly translated into an English word] not confess him, lest they should be put out of the synagogue: – John 12:42

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. – Acts 23:8

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: – Acts 24:14

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. – Romans 10:9-10

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. – 1 Timothy 6:12

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. – Titus 1:16

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. – Hebrews 11:13

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. – Hebrews 13:15

[Now these next verses should carry some extra weight because they show how John used *homologeo* himself in his same letter!]

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. – 1 John 2:23

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. – 1 John 4:2-3

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. – 1 John 4:15

[Here's John again in another letter:]

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. – 2 John 7

I hope I've made my point. When we follow the sound advice to let Scripture interpret itself, we have to conclude that *confess* in [1 John 1:9](#) means to profess or acknowledge, as opposed to doing what the bad guys always end up doing in the last few minutes of whodunit shows on TV. I look at it this way, we are acknowledging the fact that we sin, as opposed to dredging up and "outing" individual sins.

I think the context in verse 8 and verse 10 strengthens the idea that John speaks of acknowledging that you have sins as opposed to confessing something in particular that you did wrong. In the context, verse 8 and verse 10 do not speak of specific sins, so there is no reason to conclude that verse 9 does either. John is contrasting those who profess to others that there is no sin in their lives to those who profess to others that they do have sin in their lives. Only those who profess that they have sinned can be saved, as those in error who believe that they have not sinned have nothing to be saved from and would not think that they need Jesus' payment for their sins.

John Didn't Contradict Himself

John, the writer of [1 John 1:9](#), could not have believed that your sins are not yet forgiven, because only 13 verses later he himself said they were in [1 John 2:12](#) cited above. If your sins ARE forgiven, you don't need to confess them to get forgiveness and cleansing from unrighteousness.

In verse 7 (see above) John said that if we walk in the light, the blood of Jesus Christ God's Son cleanses us from all sin. Again, it is BLOOD, not CONFESSION, that cleanses sin. Now if the blood of Jesus Christ already cleanses us from all sin, why would we need another cleansing from sin that supposedly comes from confessing our sins to God, a cleansing that is unrelated to the blood that Jesus shed? That doesn't make sense either. Was Jesus' one-time blood sacrifice sufficient to buy us forgiveness or wasn't it?

"Walking in the light means not sinning," someone might conjecture. "You're only still cleansed if you're walking in the light. Otherwise you need to be cleansed." But that can't be true because John said that if you walk in the light, Jesus' blood cleanses you from all sin. If you're not sinning, Jesus' blood has nothing to cleanse you from, and then the verse doesn't make any sense! No, as a believer, you are in a continuous righteous state because of Jesus' shed blood – even if you sin.

You'd Never Be Totally Forgiven

If [1 John 1:9](#) really means that no sin is forgiven until you confess it, you will live in a state of constant unforgiveness, unable to receive anything from God. Why? Because as we grow in Christ, we are constantly learning that things we are doing are sinful when we never realized before that we were sinning. Since we would not confess sins that we don't know are sins yet (and there are sure to be some), we would ALWAYS have some degree of unrighteousness, so we would be walking around with unconfessed sin. No Christian would really be walking in total forgiveness and cleansing if this were the case! No one could be righteous if that were the standard for cleansing!

Short Accounts and Staying Fessed Up

Ever hear people say, "You need to keep short accounts with God" or "You need to stay fessed up?" What they mean is that they think you will still be in an unrighteous state if you don't confess every sin, so you'd better do it quickly! But I hope that you've seen enough Scripture here to know that your righteousness has nothing to do with whether you're sinning or not, so these law-based concepts do not apply to the believer today, even if your church teaches them.

Receiving Forgiveness for Individual Sins?

Another attempt to resolve the difficulty of [1 John 1:9](#) is to state that forgiveness is yours just as healing is yours, but you must receive forgiveness on a sin-by-sin basis as you would receive healing on a sickness-by-sickness basis. In light of [Acts 26:18](#), that seems dubious. Let's look at what that verse says you have as a believer. When you get saved, are you turned from darkness to light? Yes. Are you turned from the power of Satan to the power of God? Yes. When do you receive your inheritance? When you get saved. So when do you receive forgiveness of sins? When you get saved. If you have received forgiveness of sins, why do you need to do it again? (The many verses quoted earlier in the "[You Are Already Forgiven](#)" section would also seem to settle the issue of whether or not you are already forgiven, but this verse in Acts is further confirmation.) If you have to receive forgiveness on a sin-by-sin basis, the implication is that you're walking around unforgiven for anything you haven't confessed, and then how could you receive anything from God? Also, there's no way you will come up with a total list of things you did wrong as a sinner to confess on a sin-by-sin basis, so you'd always have some unforgiven sins if that's how things work. Under our better covenant, why would we have to confess sins on a sin-by-sin basis after we get saved when we didn't have to do it with the sins we committed before we got saved? As previously discussed, that makes it harder for a saint's sins to be forgiven than for a sinner's sins to be forgiven!

Repent and Receive Forgiveness?

Worse yet, some conclude that you receive forgiveness for a sin when you repent of it. Aside from the problem above (your sins are already forgiven), this conclusion is even farther off the mark because the word "repent" does not even appear in [1 John 1:9](#)! So repenting to receive forgiveness is based on something that is not even in the verse at all. So there is no reason whatsoever for such a conclusion other than having a predisposition to that conclusion.

License for Licentiousness?

If you don't have to confess your sins, and you're already forgiven for them, does this grant you a license to sin? The Bible is rather clear on this matter in Romans 6:1-2: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" So no church should be treating sin casually by teaching that it doesn't matter if you sin anymore because you're forgiven anyway. Ask any "fallen" minister if sin still matters. Romans 6:15 repeats the point: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Anyone teaching the REAL grace of God will preach this also rather than promoting a "who cares, so what?" attitude toward sin.

If You're Pre-Forgiven, Why Repent of Sin Anymore?

You don't repent of sin to get forgiveness – you get forgiveness by receiving Christ. You repent of sin to get sin out of your life! Sin still has a price tag in this life. You want to get as far away from it as you can so that you don't pay that price. Repentance is still a New Testament concept – Jesus commanded church people in most of the churches in Asia to repent in Revelation chapters 2 and 3. He said before He ascended to heaven that repentance and remission of sin should be preached everywhere starting at Jerusalem ([Luke 24:47](#)). So repentance is still a valuable New Testament concept. By the way, repentance is turning from sin, not beating yourself up or wearing sackcloth and ashes to prove how sorry you are. Despite the fact that many “Sinner's Prayers” say something like, “I am sorry for my sins,” the New Testament never teaches that being sorry for your sins is a condition for salvation!

Also, repentance is not the same thing as remorse. Judas committed suicide because he was remorseful, but he did not repent. He still ended up in a state where it would have been better for him if he had never been born ([Mark 14:21](#)).

Familial Forgiveness?

Because [1 John 1:9](#) is so perplexing at first, some theologians have attempted to explain it by establishing two kinds of forgiveness – a legal kind and then a “familial” kind, claiming that you have “legal” forgiveness but have to get “familial” forgiveness by confessing individual sins. I understand that this is a difficult verse, but trying to establish two kinds of forgiveness is even more confusing. I don't see any distinction taught anywhere else in the Bible between “kinds” of forgiveness or “kinds” of cleansing, or that receiving Christ grants you partial or conditional forgiveness of one kind but not another. I don't see anywhere where you can mess up your forgiveness so that you need more.

Soulsh vs. Spiritual Righteousness?

Others have tried to solve the difficulty by claiming that there are two kinds of unrighteousness, spiritual and soulsh, and that getting saved takes care of spiritual unrighteousness, while confessing sins gets rid of soulsh unrighteousness. Again, this attempt to resolve the verse leads to even more trouble (in my opinion) when it comes to other verses, because one would have to “parse” the rest of Scripture to see which verses refer to spiritual righteousness and which refer to soulsh righteousness. I cannot find the concept of a separate soulsh righteousness anywhere else in the Bible, so it is too much of a stretch to think that [1 John 1:9](#) refers to an important hidden truth about soulsh righteousness that is nowhere to be found outside of that one verse.

Soul Forgiveness and/or Bodily Forgiveness

Another “try” to skirt the difficulties of [1 John 1:9](#) is the idea that you already have forgiveness in your spirit (at least this much is obvious from the earlier barrage of “you’re already forgiven” verses cited earlier in this discussion), but when you confess individual sins, you receive forgiveness in your soul and/or your body.

Let’s start with the soul part. One could hypothesize that maybe “saying the same thing” (*homologeo*) as God about your sin will cleanse you from a guilty conscience and make you “feel” forgiven. However, you would be intruding into the realm that is already taken care of by Jesus’ blood – we are to be sprinkled from an evil conscience ([Hebrews 10:22](#)). We do not “confess” away an evil conscience to get relief from it. Go back and read the section [You Are Already Forgiven](#) and notice how forgiveness is tied to bloodshed, not confession.

Even less tenable is the idea of receiving forgiveness, which is something spiritual, in your body, which is unspiritual and unable to grasp anything spiritual. You could receive healing in your body from the consequences of sin (the curse for breaking the Law), but I really can’t see what else would happen if your body “got forgiven.”

We also run into the same problem in the previous section. We would now have to parse the Bible to determine which verses refer to spiritual forgiveness, soulish forgiveness and bodily forgiveness, which seems to me to be a fruitless endeavor. God commands you to forgive others, but He doesn’t break that down and say that He wants you to forgive their spirits and their souls and their bodies. Would anyone seriously say to an offender, “I forgive your spirit, but now something else will have to happen for me to extend that forgiveness to your soul and to your body?”

Flesh Cleansing?

Because [1 John 1:9](#) is such a tricky verse, another “device” I’ve read to explain it is that your spirit is pure and clean when you are in Christ, but John just means that God is cleansing you from unrighteousness that has crept into your flesh. But I can’t accept that explanation for two reasons. First, the verse still says that God forgives you as well as cleanses you if you confess your sins, so if you still hold that confessing (meaning *admitting to*, supposedly) a sin is what gets your flesh cleansed, you are still stuck concluding that the same action gets you forgiveness (which is actually yours already as a Christian), and the interpretation problem isn’t solved at all. Second, your flesh will ALWAYS be unrighteous anyway! It is not confession, but the return of Jesus, that will fix that situation! Your flesh is not, and never will be, born again, and it will never be righteous! The whole nature of your flesh is that it cannot be “cleansed” and made righteous. You have a natural body that will never be “the righteousness of God in Christ” in this life. Oh, if only it could! That would mean the end of sin in your life forever, as even an unrenewed mind wouldn’t have to choose between following your unrighteous flesh and your righteous spirit!

But wait, you might think, what about 2 Corinthians 7:1? “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” If you take this verse at its apparent face value, even then it only strengthens the argument that [1 John 1:9](#) does not teach that God cleanses your flesh, because one principle you learn in Scripture is that God will not do for you what He told you do yourself. For example, if I suggested that [1 John 1:9](#) said that if you confess your sins, God will resist the devil for you, you would know that my teaching was bogus because God tells YOU to resist the devil – so He isn’t going to do it for you. Likewise, if He told YOU to cleanse yourself of filthiness of the flesh, He isn’t going to do that for you, either.

Now I said that for the benefit of those who insist that this verse must mean that you can be cleansed of unrighteousness in your flesh. But that actually can’t be what the verse means anyway. It doesn’t say that your unrighteous flesh can be cleansed and made righteous! It only says that you can cleanse yourself from the filthiness of your flesh. If go outside and roll around in the mud, you can cleanse yourself from the filthiness of your flesh – but your flesh is still unregenerate and unrighteous and you can’t change that even if you take a long bath. It will probably want to go roll around in the mud again!

It also can’t mean what it appears to mean at face value because your righteous new spirit has NO filthiness anyway. So something must be different from what it appears to be at first, because Scripture, to say nothing of Paul’s writing in particular, can’t contradict itself.

The whole idea that you are to perfect holiness gives us another key insight into this verse. This is talking about an earthly holiness – walking in the light in front of other people. It can’t be talking about your intrinsic holiness, because your spirit was created in God’s image in righteousness and true holiness ([Ephesians 4:24](#))! Your spirit is not filthy and never will be as long as you are in Christ. What I believe Paul is saying here is that deliberately turn from things that your flesh and your previously dead spirit wanted and pursue the things that God wants. At least this would not be the only case where Paul talks like that. Recall his exhortations to put off the old man and put on the new man. This was written to born again people whose old man is GONE – righteous new creations in Christ. Believers do not have an “old man” and a “new man” inside them duking it out for supremacy. The old man is GONE and you are a new man. So Paul COULDN’T be telling you to literally put off someone who is already dead and gone. What he was exhorting was that we as believers put off the DEEDS of the old man and instead follow the DEEDS of the new man. Likewise, he exhorts us to put off the “old man” deeds that our flesh and old dead spirit wanted to do.

My point is strengthened when you read the verse carefully. Not only does it not say that your flesh can be cleansed from unrighteousness, it really doesn’t say that your flesh can be cleansed at all! Paul doesn’t tell you to cleanse your flesh. He tells you to cleanse yourself from the filthiness (this would represent deeds) of the flesh. Put them off. Wouldn’t it be nice if you could cleanse your flesh so that it wouldn’t be unrighteous and it would stop gravitating toward sin and walking by sight? It certainly would, but that just isn’t available in this lifetime.

You may not agree with what I think is my reasonable take on this verse, but if you don't, you'll have to come up with a better explanation of what is admittedly a difficult verse. (If you have difficulties with some of Paul's statements, consider that even Peter said that some of Paul's writings were hard to understand ([2 Peter 3:16](#)). If Peter had issues, don't think that you're spiritually weak just because you encounter some statements from Paul that make you scratch your head until you really sit down and analyze them rigorously. Even then, I don't think you'll ever know for sure what baptism for the dead meant at Corinth. If such things were important for us to know, God would have told us.)

Receiving Sin-By-Sin Forgiveness?

The way some people teach forgiveness is that God provided it in Christ, but you must receive it by faith on a sin-by-sin basis. This is not the case. The only way you "receive" the forgiveness that was already provided is to receive Christ. Total forgiveness is part of the package. To me, this teaching would be like saying, "You were made holy, but you won't really be holy until you explicitly receive holiness." No, you got holy the moment you got saved.

Just to clear up any confusion about holiness, there are two kinds of holiness – holiness in status and holiness in conduct. People bound by tradition think that holiness in conduct results in holiness in status, but actually the opposite is true – it is your holiness in status in Christ that leads you to holiness in conduct.

Again, thinking that we need to receive sin-by-sin forgiveness is like saying, "You got the legal right to go to heaven when you received Jesus, but you don't actually get to WALK IN that right until you say, 'I receive the right to go to heaven.'" No, there is no need to receive that right, as it is yours automatically upon receiving Jesus, just as total forgiveness is. However, some people understand God's forgiveness for different sins at different times (see [Notes on Acts 26:18](#) for more about this.)

What Does 1 John 1:7 Mean?

It's easy to overlook the fact that [1 John 1:7](#) contradicts the traditional interpretation of verse 9. Two verses earlier, John said this:

1 John 1:7:

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

You can debate what “walking in the light” means, but another reason that it clearly refers to a believer is that [Acts 26:18](#) shows us that the unbeliever walks in darkness, and when he receives Christ, he is brought from darkness into light. Once you are a believer, the blood of Jesus Christ cleanses you from all sin! You do not get cleansed when you repent or when you confess your sins – you are already cleansed from all unrighteousness! Paul reminded the Corinthians, “You are washed” ([1 Corinthians 6:11](#)). When did they become “washed?” When they repented of the individual sins they were committing? NO! They were washed, sanctified and justified “in the name of the Lord Jesus, and by the Spirit of our God.” The washing was accomplished by getting saved by calling on name of the Lord Jesus, not by confessing or repenting of individual sins. For us as believers, this cleansing does not depend on our works any more than being saved in the first place depended on our works. We are saved and forgiven by faith, not by works. We don’t earn salvation or forgiveness.

A Verse 9 Contradiction

If verse 9 really means that when we own up to our sins before God, He cleanses us from all unrighteousness, how does that even make sense? I confess SPECIFIC sins to God, and then I am cleansed from ALL unrighteousness? But the traditional interpretation would have to change this verse to say, “I confess my sins to God, and then I am cleansed from the unrighteousness associated with those particular confessed sins. I won’t get cleansed of the other ones until I confess them.” If I’m cleansed from ALL unrighteousness, there’s no reason to confess anything else after that. So the traditional interpretation contradicts what the verse actually says.

What Does Baptism Represent?

Baptism represents the washing away of your sins and your resurrection with Christ. However, a believer only has to be baptized once. There is nothing in Scripture that encourages re-baptism if a believer has sinned. Baptism represents a ONE-TIME cleansing and so it is only done ONE TIME. That is because you are cleansed ONE TIME when you receive Christ – ALL your sins are washed away, including the ones that you haven’t yet committed.

Fessing Up to Restore Relationship?

If you believe that you as a believer must “fess up” to restore a right relationship with God, let me ask you this question – did you have to “fess up” to every individual sin to get a right relationship with God the moment you got saved? No! So if you NOW need to confess individual sins to restore a right relationship with God, you have made it harder for the BELIEVER to have a right relationship with God than for an UNBELIEVER. You’ve also created a horrible works system where your relationship with God is now all about YOU being diligent to ferret out all your sins and get them confessed and “under the blood” right away. That leads you to a law-based treadmill, not freedom!

Who is We?

The traditional rendering of [1 John 1:9](#) assumes that it was written to believers, so “we” means believers. I agree with that for the reason cited early in this discussion – John’s letter was written to us as believers, not to heathen cultists. He warns believers against heathen cultists who deny the reality of sin.

However, verse 8 and verse 10 also use “we.” These verses define cultists who are not believers by the fact that they deny the reality of sin. Does this mean that some believers denied that they had ever sinned? No, the opposite is true – those who deny the reality of sin are not believers to begin with, and that is John’s point. The “we” is thus understood as a literary device as opposed to an obviously wrong statement that “we” as believers could say that we have no sin. The letter was still written to Christians, but John warns Christians about cultists who may live among them. He refers to such people elsewhere in his letter as those who started out with “us” but did not continue with “us” – they exposed themselves as phonies. John warns that those who get into a sin-denying philosophy of men are going outside of Christ, echoing a similar warning he gives elsewhere ([2 John 9](#)).

James and Forgiveness for the Sick Person

The most common passage put forth to “disprove” that our sins are already forgiven is [James 5:14-16](#). “If he have committed sins, they shall be forgiven him” seems at first like a slam-dunk refutation of the idea of forgiveness of future sins. After all, how could a believer’s sins be forgiven when the elders minister if his sins were already forgiven when he received Christ? That doesn’t make sense, does it? Furthermore, it would make sense that the healed person MUST be a believer because James says “IF” he has committed sins, he shall be forgiven – if the person were an unbeliever, it would be a foregone conclusion that he had committed sins!

Yet we know that the Bible can’t contradict itself, so with a decent number of verses that say that our sins ARE forgiven, we have to question whether we have misunderstood those verses or the one in question.

I hold that the command for “any among you” is for believers and unbelievers based on the context of the entire book of James. At first it seems that James must only be addressing believers, because he uses the phrase “my beloved brethren” three times, and that phrase is used exclusively to refer to believers, as one author who promotes healing in the atonement points out. But how many times do Bible writers refer to believers as adulterers, even if allegorically ([James 4:4](#))? In fact, Scripture is clear that practicing adulterers CANNOT be believers ([1 Corinthians 6:9-11](#)). James twice addresses those who murder ([James 4:2](#) and [James 5:6](#)). Scripture is clear that practicing murderers CANNOT be believers ([1 John 3:15](#)). How about addressing saints by calling them sinners ([James 4:8](#))? The boasting businessmen later in James 4 seem self-willed and it would be dubious at best to assert that they were believers either. The letter addressed “my beloved brethren” but James deals with a “mixed bag” of people in his letter which would seem to include those among the “twelve tribes” he wrote to who were not Christian brethren. The letter starts by addressing the twelve tribes, though James immediately greets “brethren” in the next verse. Does this have to mean Christians, or does he refer to brethren in the sense of fellow members of the twelve tribes? I believe the latter, though I know that’s not a traditional take on James. But do you believe that the people killing each other were really James’s beloved brethren in Christ? I don’t! I believe that they were brethren as far as their Jewishness was concerned, but that they certainly weren’t all brethren in Christ.

Could James really call unbelieving Jews brethren? He wouldn’t have been the first to do it! Peter did it in [Acts 2:29](#) and [Acts 3:17](#). It appears that Stephen did it in [Acts 7:2](#). Paul did it in [Acts 13:26](#), [Acts 13:38](#), probably [Acts 22:1](#), [Acts 22:5](#), [Acts 23:1](#), [Acts 23:5](#) and [Acts 23:6](#)!

If that isn’t clear enough, consider James 5 itself – the very chapter under consideration! The first 6 verses ([James 5:1-6](#)) refer to rich, selfish oppressors who hold back wages fraudulently. Can anyone seriously think that James is addressing believers in those verses? It is plain that James did not think so, because he said that they condemned and killed the just (verse 6), not that they were the just! Again, if they killed the just, they’d be practicing murderers who do not have eternal life ([1 John 3:15](#))! Now consider the last 2 verses (James 5:19-20), where he says, “If any of you err from the truth, and one convert him, Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” So this seems to refer to someone among the group to whom the letter was written who had become an unbeliever whose soul was headed for death!

So I believe that [James 5:14-16](#) applies to believers and unbelievers, and that the *if* covers the case where the person requesting ministry is an unbeliever (the believer’s sins would already be forgiven).

But what about the fact that a favorite Greek scholar cited by faith preachers (one whom I admire too) stated that James’s command is for the church today, not just for the dispersed 12 Jewish tribes, and that to say otherwise proves that you are “utterly ignorant of Greek” (in his words)? A careful reading of his context shows that the issue he was addressing was that James was for the church age, for all groups of people and not ONLY the dispersed Jews, which I affirm myself in another [objection reply](#). However, I believe that James addresses a mixed bag of saints and sinners in his letter and that his letter therefore would be appropriate throughout the church age for saints and sinners to heed.

Notice that he asks if any among you is sick. *Among* in Greek is the general-purpose word *en* that can mean *in, with, by, among,* and other things. It's a general-purpose preposition that occurs roughly 2,800 times in the Bible. It's never translated *of*. If James were only speaking about believers calling for the elders, he should have said, "Is any of you sick?" rather than "Is any *among* you sick?" A person could be *among* Christians without being one himself. No one would ever get saved during a church altar call if it were impossible for Christians to have someone unsaved *among* them!

But what about the previously-mentioned argument that "IF" proves that the subject was a saint? That argument does not hold water, unless you believe that there are saints today walking in sinless perfection. I'm not, are you? So the IF would apply equally to anyone! Unbelievers sin. Believers sin. There is no real possibility that the subject, saved or otherwise, has not sinned! I believe that the point is that if the sin led to the sickness, and the person is not already a believer, that sin will be forgiven so that the unbeliever can be healed. This would not apply to the believer who is already forgiven as the many Scriptures cited above prove, hence the need for the "if" clause.

So James's command would certainly apply to believers in the midst who are sick, but it would also apply to "any" among the twelve tribes being addressed, including rich oppressors, boasters, murderers, adulterers and so on. In other words, ANYONE can be healed by calling for the elders of the church, even an unbeliever. But an unbeliever would not be forgiven yet, and healing is for forgiven people, so how could that work? Because if the person has sinned, he will be forgiven when he comes to the elders, at least for purposes of receiving healing. I believe that this clears up the "IF" conundrum in James's command. Calling for the elders is for believers and unbelievers alike, but receiving forgiveness when the elders come is strictly for unbelievers.

This is NOT establishing a new doctrine that you can be born again by having an appointment for the elders to anoint you. James doesn't say that the person will be born again and go to heaven because someone prayed over him. Now, you ask, how could such a person be forgiven without becoming a Christian? Ask the people in the New Testament whom Jesus forgave who were not born again. ALL the people that Jesus pronounced forgiven during His earthly ministry were still sinners who weren't born again!

Moreover, Jesus' authority to forgive sin to allow healing has been delegated to His church! He said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23). That has to be one of the more difficult Scriptures in the whole Bible to make sense of, but I think it fits this context. Now again, that doesn't mean that you can grant access to heaven by forgiving sins because as Jesus also said, you must be born again to see the kingdom of God. You cannot do anything to force someone else be born again; the individual must make his own surrender to the lordship of Christ as a matter of his own free will. But you can minister the way Jesus did so that people who need healing are forgiven so that they can be healed. In fact, it would seem to be necessary to do that to minister as Jesus did, because He said Himself that healing was a sign that someone was forgiven ([Luke 5:17-26](#)).

I realize that the idea of ANY kind of forgiveness being offered by a Christian rather than being received by an individual through Christ may seem foreign, but it wasn't foreign to one Bible writer – John, who wrote in 1 John 5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

There is little context around John 20:23, but what little there is seems to fit my point perfectly. Jesus had just breathed on His followers and told them to receive the Holy Spirit in John 20:22: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:". You can never make an ironclad point through punctuation, which was added by the translators, but it's interesting that the translators put a colon there and not a period, which makes verse 22 flow directly into verse 23. So it seems that the translators indicated that receiving the Holy Spirit would allow forgiveness to be ministered the way Jesus did it when He ministered by the Holy Spirit.

So it would seem that part of our "priesthood" as believers is to minister forgiveness and healing in Jesus' name to those who need it.

Maybe you don't like my take on John 20:23, but if you don't, I challenge you to tell me what on earth that verse DOES mean! It certainly does NOT mean that Peter was the first pope (how could he be? – he was married!) and that he had the sole right to forgive sins on the earth, as verse 22 says that Jesus breathed on *them*, so whatever verse 23 is talking about, it was for ALL the disciples, not just for an individual one.

So I don't see any other rational explanation of the subject's sin being forgiven other than the case where the subject is an unbeliever, who would need forgiveness to receive healing. Sickness is part of the curse for breaking the law, so you would need to be forgiven for a sin to avoid having to remain under the curse, including sickness, which would be the penalty for the sin if it hadn't been forgiven.

Thus, James's "if" refers to an unbeliever, and [James 5:14-16](#) does NOT prove that a believer's sin needs to be (or can be) forgiven subsequent to salvation. This leaves my rendering of [1 John 1:9](#) intact.

Simple Simon Explanation

Another popular "disproof" that your sins, including future ones, are already forgiven, involves Simon the Sorcerer. The "disproof" is (supposedly) that Simon was truly saved, but Peter then directed an already saved man to pray that God would forgive him! This (allegedly) proves that believers, like Simon, still have to ASK God for forgiveness, and that [1 John 1:9](#) shows that you still must ASK for forgiveness.

Acts 8:13:

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Acts 8:18-24:

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

You will see some lively debate among theologians about Simon. Some have proposed that he was considered saved but he actually lacked true "saving faith," so Peter was right to act as if he were an unbeliever. I cannot accept that for two reasons. First, the clear testimony of Scripture in verse 13 is that Simon believed. If that isn't true and it was just Luke (the author of Acts)'s opinion, then you can't trust anything else in the Bible – it could all just be someone's opinion. Second, he was baptized, and an unbeliever would not want to be baptized, nor would Philip have knowingly baptized an unbeliever. After all, we correctly use Acts 8 to show that the baptism with the Holy Spirit is an act distinct from the new birth, and we cite that believers were baptized in water and LATER baptized with the Holy Spirit. If we call into question the salvation of the people baptized in water in Acts 8, we've just ruined THAT argument. We can't have it both ways!

So Simon WAS saved. So along comes Peter, who tells Simon to repent, and even MORE shockingly, to ask if God MIGHT forgive him! There's a unique statement – wouldn't God forgive anyone who came to Him and asked for it? What reason could there be for him NOT to be forgiven?

I think I can straighten out this mess for you. Whatever Simon's actual status with the Lord might have been in verse 13, Peter didn't think he was saved. Peter could have MISTAKENLY considered Simon's conversion false (the Bible says it was real), or Peter, who taught that a person can lose his salvation, could have concluded that Simon had walked away from Jesus after being truly converted. After all, this is the same Peter who talked about people who once knew the way of righteousness, who turned from the holy commandment and ended up worse than before:

2 Peter 2:20-22:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Whether Peter considered Simon to already be apostate or believed that he was never saved to begin with, he seemed to address him as an unbeliever. For starters, he said, “Your money perish with you!” which would not be something you would say to a fellow believer, would you? You probably wouldn’t tell a believer that he was in the gall of bitterness and in the bond of iniquity either, but that’s how Peter addressed Simon. You probably wouldn’t say that a believer, who is the righteousness of God in Christ, has a heart that is not right before God, but that’s what Peter told Simon. If Simon was still saved, Peter wasn’t convinced!

Whether or not Simon WAS still saved when Peter addressed him is inconsequential. Peter assumed that he wasn’t when he told him to pray to see if he could be forgiven. So this seals the case that Peter was not telling a believer that he needed to pray for forgiveness. But if he was not telling a believer to pray for forgiveness, the entire Simon argument (that it proves that believers still need to pray to be forgiven in [1 John 1:9](#)) falls apart!

The “if” as far as Simon being ABLE to be forgiven again would have been because Peter was unsure of whether Simon was a reprobate who was beyond redemption or whether he was merely a false convert initially who had never really been in the kingdom. We are sure with the benefit of our Bibles that Simon was initially saved, but Peter did not have that divine perspective in writing at the time. He saw no fruit to indicate that Simon was really saved, and he assumed that he wasn’t. He didn’t tell a believer to ask for forgiveness and see if God could grant it. Besides, the “if” there would cancel the [1 John 1:9](#) argument itself – [1 John 1:9](#) makes a definite statement about being forgiven and cleansed from all unrighteousness. There is no “if” about things in [1 John 1:9](#) other than “if” we admit to having sinned.

What About Luke 6:37?

Luke 6:37 tells us, “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.” Does this mean that God forgives us after we forgive others? If so, we’ve established a new doctrine of salvation that makes the blood of Jesus meaningless, one in which there IS remission of sins without atonement. An unbeliever could simply forgive others and then God would forgive him even though he isn’t born again! It is clear from the rest of Scripture that God’s forgiveness is always based on the sacrifice of innocent blood, not on someone just forgiving someone else. So that can’t be what Jesus meant.

Besides, it’s hard to expect someone to forgive others from the heart if he himself is still unsaved – with a sinful nature. We love because God first loved us ([1 John 4:19](#)), and part of love is walking in forgiveness. We forgive because He forgave us, not to get Him to forgive us!

The statement in question parallels other things Jesus taught, such as “give and it shall be given,” which is actually the very next thing He said after [Luke 6:37](#). We see a key there that when you give, MEN shall give to you. Jesus is speaking of your interactions with other people, not with God. If you don’t judge others, others won’t judge you. If you don’t condemn others, others won’t condemn you. If you forgive others, others will forgive you. This is simply the law of sowing and reaping. It is clearly not an alternative means of obtaining forgiveness from God. It’s talking about forgiveness from men.

So [Luke 6:37](#) does not mean that you as a believer aren’t forgiven yet. If you think that’s what it means, you must also believe that you obtain forgiveness by your works of forgiving others, and perhaps the “cult watch” sites should do a write-up on YOU for presenting a plan for forgiveness that doesn’t even involve Jesus and His finished work!

What About [Mark 11:26](#) and [Matthew 6:14-15](#)?

[Mark 11:26](#) and [Matthew 6:14-15](#) are sometimes cited as a disproof that you are already forgiven for all your sins. The first says, “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” The second says, “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

I will not dodge the issue as some do by pointing out that [Mark 11:26](#) is not in some manuscripts, and thus not even in some translations for that reason. Even if we could throw out [Mark 11:26](#) (and I wouldn’t), [Matthew 6:14-15](#) IS in the Bible and it says the same thing, as you can see above. So we have to tackle [Mark 11:26](#) head-on rather than explain it away on technical grounds.

People quote these and say that these verses prove that forgiveness is conditional – that you are NOT forgiven just because you are saved, and that in fact if you don’t forgive others, you’ll stay unforgiven yourself. They also say that this proves that forgiveness is received SUBSEQUENT to salvation because based on this verse, there is a possibility that you as a believer will still not receive forgiveness!

This would be an alarming state of affairs for a born-again believer, as it would make your eternal destiny completely insecure. It would be up to YOU to forgive everyone, and if you didn’t, you’d be unforgiven yourself, which would mean that you’d have to go to hell after all! Is your salvation really that fragile?

If so, it makes Jesus’ blood almost meaningless. Forgiveness is only obtained through the shedding of innocent blood; without this bloodshed there is no forgiveness! If Jesus’ blood was not enough to buy your forgiveness, and now you must pile on your own works to be forgiven, how does that exalt Jesus and His sacrifice? Your forgiveness would now be a matter of YOUR WORKS. But the New Testament is all about the GRACE and truth that came by Jesus Christ, not about establishing a new kind of law where salvation depends on your works after you’re saved! If a BELIEVER had to forgive to be forgiven, forgiveness is now something that he EARNED instead of RECEIVED and he’d have something to boast of rather than boasting in the Lord.

You need to remember that Jesus was talking to the Jews, not to born-again believers. Scripture is clear (see the many Scriptures above cited on this) that a believer is ALREADY forgiven for all his sins. If you're already forgiven, God can't refuse to forgive you – that would imply that you are NOT forgiven and that you need to do something to obtain forgiveness.

I know that this practically starts World War 3 when you suggest it – but Jesus was speaking to the Jews before the New Covenant was inaugurated. In fact, quite a bit of what He said fell into that category. I can almost hear the screams now, “You're telling us to throw out the four gospels as irrelevant, but Christ said to teach everyone what He taught. You heretical Hyper-Grace deceiver!” But before you make me the new poster child on your “discernment ministry” website, hear me out and see if you don't have to agree with some of my points after all.

Jesus Himself said that our praying would change after we were born again – we would pray in His name, which He NEVER taught the disciples to do while He walked the earth. Nor did He ever lead His disciples to pray in tongues while He walked the earth. But He said the day would come when we would speak in tongues ([Mark 16:17](#)) and the Bible clearly states God's desire for Church Age believers, “I would that you all spoke with tongues” ([1 Corinthians 14: 5](#)). So we can't take Jesus' instructions to the Jews as the final word on how prayer should be done in the Church Age. Paul's prayer for the Ephesians to know their inheritance ([Ephesians 1:15-23](#)) could not have been prayed before Jesus gave us His inheritance, so Jesus could not have taught His disciples any of the wonderful prayers we see in the epistles, which we can now pray for ourselves and others with great benefit.

Are we throwing out Christ's words in red because we believe in evangelizing Gentiles? Jesus told His disciples to only go to the lost sheep of the house of Israel! But in the church age, the gospel is to the Jew first and also to the Greek (Gentile). A lot changed after Jesus' resurrection. (You can go to the answer to the question [Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder My Healing?](#) for some more thought-provoking statements along these lines.)

Jesus taught that the only cause for divorce was fornication. Paul added other conditions, and he seemed more lenient than Jesus, particularly about remarriage. If we stay with what Jesus taught the Jews before the Church Age, we will contradict Paul's instructions for the Church Age. There was a change. The only CORRECT answer to the debate, “Who was right, Paul or Jesus?” is that they were BOTH right. They both HAD to be right because what both of them said on the matter is in the Bible. However, Jews were trying to nitpick about the Law of Moses and Jesus answered them on those terms. Paul was setting down the rules for the Church Age.

I believe that the link between [Matthew 6:14-15](#) and [Mark 11:26](#) actually helps point to the answer to the issue, as [Matthew 6:14-15](#) immediately follows the “Lord’s Prayer,” which is definitely not a Church Age prayer. Today we would not pray for God to forgive our sins, which He already has done – not even the most ardent [1 John 1:9](#) traditionalist can demonstrate that there is any petition for forgiveness in [1 John 1:9](#). We would not pray to be delivered from the evil one because Christ has already delivered from us him and from his kingdom through the cross ([Colossians 1:13](#), [Colossians 2:15](#)). We would not pray to have God provide daily bread – we would instead trust in His already-provided riches in glory by Christ Jesus ([Philippians 4:19](#)). We would not pray for His kingdom to come, because it already has – Jesus said that some of those PRESENT at the time would not taste death until they saw the kingdom come with power, which it certainly did in Acts 2. The 2 verses that follow the Lord’s Prayer can now logically be taken together with the Lord’s Prayer because the very next word is “for” – meaning, “in light of this, here is more clarification.” In other words, this statement (and the similar [Mark 11:26](#)) applied to the Jews but not to believers in the Church Age.

I know it ruffles feathers when you point out that some things Jesus said do not apply to the Church, but if you think that the verses in question DO apply to the church, you REALLY introduce problems because you must teach that you can lose your salvation by failing to forgive someone else, which takes away any certainty you have of reaching heaven. What if you’ve forgotten to forgive one other person? According to the idea that this teaching is for the church age, it means that you, the Christian, will burn in the lake of fire because you never forgave your second grade teacher for saying that you would never amount to anything! Does that sound like grace to you?

I further elaborate on the concept of Some of Jesus’ statements not applying to the Church in my answer to [Objection: Jesus Said to Say, “Thy Will Be Done,” Instead of Demanding Healing](#)

Jesus warned the Jews that if they called someone a fool, they were in danger of hell fire. Is a believer today hell-bound because he yelled “Fool!” at someone who cut him off in traffic? No, the believer is justified and saved from hell by faith in Christ, not by his traffic manners. That has changed, too. Should we go around telling fellow believers that they will go to hell because they lost their cool when someone breezed into a parking space despite the believer’s signal to go into it? Obviously not. I’m not justifying yelling “Fool!” at someone. However, you are FORGIVEN for that under the New Covenant, so you are NOT in danger of hell fire because you did it.

You have to remember that Jesus spoke to Jews who were under the Law. The Gentiles were never under the Law. So let me give you something else to think about. Jesus ordered the disciples to go tell others His words. So at first, you would expect the preachers in Acts to pick up on Jesus’ “enhanced” law statements. We’d expect them to warn people that even sneaking a leery peek at a woman or fantasizing about the girls who work down at the local Carnality Cavern Café made them guilty of adultery. But that is not how they preached Christ in Acts. They preached forgiveness. They didn’t make a point of trying to show people who wanted to keep the letter of the Law that they were still violating the spirit of the Law. Most of Paul’s hearers weren’t Jews. They didn’t have the local Pharisees corrupting the Law and teaching doctrines of men instead, trying to justify themselves.

Paul did say that the Law was for lawbreakers – its purpose today is to lead people to Christ by showing them the impossibility of ever being “good enough” to not sin and make it to heaven on their own merits. But you don’t see much “Law” preaching after the resurrection because really, the Law is only for the self-righteous sinners to show them that their righteousness is insufficient. It also makes sense that there wasn’t much preaching of the Law because the Gentiles were never under the Law, though Paul said that even in their case, their consciences would tell them when they were in sin without an explicit law.

Why did Jesus preach the way He did to the Jews? He was using the Law to show them the impossibility of ever being saved by adhering to the Law so that they would know that they needed His salvation. In other words, “You think you can get by with this, but you’re still not righteous enough on your own!” This dealt with the self-righteous teaching attitude that the Pharisees were promoting to the people.

Despite the accusations that tend to fly, I do NOT advocate putting the four gospels in the Old Testament section of Bibles, and I do NOT advocate ignoring everything Jesus said just because it was before His death and resurrection! I believe Jesus when He said that the Law would not pass away until everything was fulfilled. But then He also said that He came to fulfill the Law – and He did it! Paul says that the Law was nailed to the cross ([Colossians 2:14](#)). That is the reason that we don’t go out trying to preach nit-picky points out of the Law, which was never given to the Gentiles anyway. The change in covenant necessitated a change in preaching.

What I do maintain is that we have to rightly divide the Word. Some statements in the Law are not for us today. They were written FOR us but not TO us. If you’ve ever eaten lobster, you’ve violated the Law of Moses. But in the New Testament we are told that every creature is OK to eat after we give thanks ([1 Timothy 4:4](#)) – there are no more dietary prohibitions. We don’t have to keep the Law with its clean/unclean rules and its Jewish feast days, although we can get some insights from them. The New Covenant changed a lot of things. But the people Jesus addressed weren’t under the New Covenant yet, so He couldn’t teach some of what Paul did about praying in tongues, gifts of the spirit, and so on.

Jesus Himself stated the incompleteness of His teaching to the Jews during His earthly ministry in John 16:12-13! “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” We see this played out in our Bibles – Jesus did not preach Paul’s revelations about the Church. That had to wait for Paul.

So I said all that to say this – the words Jesus spoke to the Jews about the Law were intended for the Jews – we aren't under that Law today. Most of Jesus' sayings were not specific to the Law, so we should not stop reading the gospels because most of what He said DOES apply today. In fact, the rule should be to assume that EVERYTHING He said applies with equal force today unless you can find Church Age scripture that overrides it. In the case of [Mark 11:26](#) and similar verses, the "death threat" for unforgiveness has been overridden by other New Covenant verses. I'm sure I'm not the only believer who got scared reading [Mark 11:26](#) when I was young in the Lord. I thought that my ability to forgive others would determine God's willingness to forgive me, which by definition meant that my salvation was in question every time there was a decision to forgive someone or not. I had to learn some things since then about the "past tense" of my forgiveness and salvation. The "scare verse" in [Revelation 3:16](#) about being puked out of Jesus' mouth was another similar case – I feared that if I was not "hot" enough, Jesus would vomit me into hell, not realizing that what He was actually talking about was closing the church in question, not stripping its believers of their individual salvation.

Because forgiveness is treated differently in the Church Age, we DO have New Testament scripture to override Jesus' statement to the Jews in [Mark 11:26](#). What He said was correct at that time, but our covenant has changed since then.

However, the rules for praying the "prayer of faith" still include forgiving others, so you're operating afoul of the rules Jesus laid down if you try to receive things from God while you refuse to forgive others. As pointed out elsewhere, unforgiveness involves a Law mindset, whereas receiving from God requires a grace mindset. These mindsets don't mix. So unforgiveness can hinder you from receiving from God, whether it be healing, finances or something else. But unforgiveness can't hinder you as a believer from receiving forgiveness, because you ALREADY received it the moment you were born again, as many Scriptures attest.

The apostles preached that forgiveness of sins comes through Jesus Christ and what He did for us. They did NOT preach that you need to get saved and THEN do something else so that you can actually be forgiven. Nothing in Paul's extensive writings tells you to "fess up to be forgiven" or "forgive to be forgiven" or anything remotely similar. There are no instructions in the letters to the church for believers to "get" forgiveness anywhere! Forgiveness was not taught as a blessing that God withholds and issues on a sin-by-sin basis when you get a sin "under the blood" by your own works. The New Testament never talks about "getting a sin under the blood" – that term is a human invention.

When a Christian talks about needing to get something "under the blood," what he may really mean is that he wants to get it "off his conscience." But that isn't the same thing. ALL your sins are washed away by Jesus' blood. If your conscience bothers you, you either need to repent of sin that you are deliberately continuing to do or you need to realize that Jesus' blood sprinkles you from an evil conscience concerning your past sins ([Hebrews 10:22](#)).

Are you still not convinced? I saved the best for last. I have two verses for you that directly and plainly DISPROVE that a New Testament believer must forgive to be forgiven in the manner that Jesus taught the Jews in the verses in question. Both [Ephesians 4:32](#) and [Colossians 3:13](#) exhort BELIEVERS to forgive others AS CHRIST FORGAVE THEM! Do you see it now? It's plain as day! These verses DO NOT TEACH that IF these believers would forgive others, THEN Christ would forgive them! They teach that Christ ALREADY forgave them, and that now they need to extend that same forgiveness to other people. The pre-Church Age order for the Jews was (1) Forgive (2) Get forgiven, whereas the Church Age order for us is (1) Get forgiven (2) Forgive. We got forgiven when we got saved, and now we need to extend that same grace that we've already received to others.

I rest my case.

What About [Matthew 7:1-2](#)?

Matthew 7:1-2:

Judge not, that ye not be judged.

For with what judgment ye judge, ye shall be judged: and with that measure ye mete, it shall be measured to you again.

This has nothing to do with God forgiving you. Jesus was teaching that if you don't forgive others, others won't forgive you, but if you forgive others, others will forgive you. This has only to do with your relationships with other people, not your relationship with God.

What about Romans 3:25, Which Refers to PAST Sins Being Forgiven?

[Romans 3:25](#) does say that God remitted past sins, but the context within that very verse is that He remitted past sins at the time that He sent Jesus to be the ransom for sin. This certainly does not teach that only past, before-the-cross sins are forgiven! It certainly doesn't teach that God only forgives your "past sins" but somehow holds off on forgiving your current sins until you confess them one by one. If only past sins are forgiven, it would not be a problem anyway if you sin. Just wait one nanosecond and that sin is now in the past, making it a "past sin" anyway. So this verse doesn't have anything to do with your future sins not being included when you were forgiven.

However, the verse raises an essential and easily overlooked point. In order for Abraham, Isaac, Jacob, David and others to be able to be in heaven now (which they are), Jesus had to atone for THEIR sins as well as those of people who lived after the cross and during Jesus' crucifixion! So Jesus' blood provided payment for the PAST sins of all Old Testament believers as well as for ALL sins of New Testament believers!

Does God Unforget and Unforgive Forgotten, Forgiven Sins?

This question comes up in the light of the following story:

Matthew 18:21-35:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Based on this story, you could initially conclude that if you don't refuse to forgive someone else, you're back on the hook to pay the penalty for your own sins and you've lost your forgiveness, and thus your salvation, so you would be turned over to be tortured forever in hell.

Aside from creating a new Galatian "gospel" where your forgiveness depends upon your works, this ignores an important distinction about how sins were handled before and after the cross. Before the cross, your sins were covered. They were still there, but God covered them up. In a case like the one in Jesus' story, your sin could be uncovered again because it was still there. Today, however, it's a different story. Your sins are WASHED AWAY, not COVERED. They are GONE! God said that He would FORGET your sins ([Hebrews 8:12](#), [Hebrews 10:17](#)). As the writer of Hebrews says, there will never have to be another offering for those sins. If your sins could come back to you, there would have to be another offering for them after they come back. But then God would have to unforget your sins. There is nothing in our New Covenant that indicates that God can ever unforget a sin that He's forgotten. So this parable was applicable to the Jews but not to the Church as far as the final outcome goes.

One "try" would be that you can lose your salvation by renouncing Jesus, so wouldn't that mean that you would have to pay for all those forgotten sins? No. Your new sins would still be enough to send you to hell, starting with the sin of renouncing Jesus' lordship! There is still no indication that forgotten sins can ever be unforgotten. How could God go back and remember what He's deliberately forgotten?

Again, if you're choking on the idea that some of what Jesus said does not apply directly to the Church, please see [Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder My Healing?](#)

Aren't you glad that God won't embarrass you in front of the whole universe when you stand at the Judgment Seat of Christ by parading to everyone your sins He's already FORGOTTEN?

If God Forgets Your Sins, How Can He Correct and Rebuke You for Them?

I thought this was a decent question that needs an answer. While all the believer's sins are pre-forgiven, they are obviously not all pre-forgotten because God does rebuke those whom He loves ([Revelation 3:19](#)) if they sin. For that matter, if some of your works will be "wood, hay and stubble" that will be burned up, how could God burn up what He doesn't remember? Wow, this gets quite thought-provoking, doesn't it?

While God says that He forgets your sins, He does not say WHEN He does it in those verses ([Hebrews 8:12](#), [Hebrews 10:17](#)). But based on other Scriptures, it would seem that He forgets your sins forever AFTER you stand before Him. Otherwise, He could not burn up your worthless works when you stand before Him. But when they're burned up, they're destroyed. They're gone and forgotten forever.

And in NO CASE will you EVER receive condemnation from God for ANY of your sins if you are a believer ([Romans 8:1](#)) – not in this life and not in the world to come.

In this current life, God treats you as if your sins were already forgotten unless He has to correct you. You may wonder, how can sins be treated as forgotten but still be remembered? Paul gives us a Biblical example. He talks about forgetting the things that are behind ([Philippians 3:13](#)). Yet He still said that he had been a blasphemer, a persecutor and injurious, ignorantly and in unbelief ([1 Timothy 1:13](#), so he had not completely forgotten about it). A human can't necessarily FORGET a past sin the way you'd delete a row out of a spreadsheet. You can, however, be in a place where that past sin has absolutely NO impact on your current life. Some people teach, "forgive and forget," but you can't necessarily forget something that someone did to you – but you can forgive the person.

Given that I've opened up this big can of worms, I might as well address another question you might have. (I like tough questions – the tougher, the better.) If God forgets our sins for all eternity AND God's Word is eternal and unchangeable AND God's Word details David's sins, how can David's sins ever be forgotten? I thought that was a pretty good question; I came up with it myself and I have never seen it answered. But I think David is an easy case. The "old man" David who was NOT born again ceased to exist when Jesus came and led captivity captive. The Old Testament saints were born again at that point and were made perfect. They were no longer accountable for anything that the "old man" had done any more than the real you today is accountable for anything the "old man" who used to have your name and body did. When anyone sees David in heaven, no one will see him as the man who committed adultery and murder, because he literally will not be that man – he will be a new creation in Christ who NEVER did anything like that. So he will not have an eternity of embarrassment any more than you will. The Peter you will meet in heaven is NOT the Peter who denied Christ three times before he was born again, to say nothing of trying to talk Jesus out of dying for us.

But now we can take things up another notch while we're at it! Peter and Barnabas got carried away with hypocrisy, John Mark deserted Paul and Barnabas, and Paul bad-mouthed the High Priest and had to repent. Those things all happened AFTER they became new creations in Christ and THOSE incidents are also part of the eternal Word of God. So what about them? (Aren't you glad I asked?)

Hebrews 12:22-23:

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

No one's born-again spirit has ever committed sin. If you're born again, your spirit is just and perfect, and it will remain that way throughout all eternity. Any sin in your life is the result of yielding to your flesh, which is not born again. But at the last trumpet, that unregenerate flesh will also be destroyed and you will have a new BODY that has never sinned. So once again, the perfect YOU that is in heaven will not be considered the person who committed sins. The perfect Paul, Peter, Barnabas and John Mark will not be considered the people who committed sins either, even though the Word of God will abide unchanged forever.

So What Does [1 John 1:9](#) Really Mean?

So my "Young's Extremely NON-Literal Paraphrase" of the GIST of this passage from verse 7 to verse 10 would be as follows:

If we are believers – the people who walk in the light as Jesus does – we have fellowship with each other and the blood of Jesus Christ keeps us cleansed from all sin.

If we say to others that we haven't sinned, we're kidding ourselves and we're lying – we aren't real believers because you can't get saved when you don't think you have to be saved from anything.

If we admit (to others, as in the verse above) that we HAVE sinned, we are the real believers, and we are the ones God forgives and cleanses from all unrighteousness, which is something that occurred when we were saved. This is in contrast to the phony believers in the previous verse and the next verse.

If we say to others we say that we have not sinned, we make God out to be a liar, and we're phony believers.

If you're used to the traditional interpretation of these verses, this rendering of the meaning probably seems so "far out" that it's indefensible. But if this isn't what John means, what does he mean? The idea that you receive forgiveness by confessing sins is far less defensible, as there are many Scriptures cited above that directly contradict that interpretation, while I don't know of any that contradict my reading of it. I believe that the point is that John contrasts us (the true believers) with cultists who have the false teaching that sin does not exist, as misnamed "Christian Science" teaches to this day. God saw this error coming and wrote this response to it a long time ago. Apparently there were some people called "Gnostics" back in John's day who had fallen into the same error – there is nothing new under the sun.

I would say that [1 John 1:9](#) and [1 Timothy 2:15](#), both of which are covered in this book, are probably the most difficult verses in the Bible to interpret. If you reach conclusions that are different from my conclusions, I wouldn't want to get into a fight with you over them any more than I'd get into a fight over when Jesus is coming back relative to the tribulation period. I won't label you are heretic and I hope you won't label me one. At the very least, I hope I've given you a lot of things to consider that you might never have thought of before!

And Finally, to the Healing Side of Things

If you are already CLEANSED from all unrighteousness (my point), you can go right into God's throne room and receive the healing that Jesus laid up for you.

On the other hand, if you think that you are still tainted by unrighteousness for those sins you haven't confessed yet, and thus supposedly haven't been forgiven for yet, you're going to have a tough time being bold before God to receive anything. You'll be back in the strength-sapping denominational "unworthy little worm" mentality, thinking "who am I to receive from God when I've got all this unrighteousness still to be cleansed from?"

Don't let the devil get away with the lie that you have to forfeit healing for the time being because you haven't been "good enough to deserve it" lately. In your OWN works, you AREN'T good enough to deserve it, but JESUS has already made you "good enough to deserve it" as far as God is concerned. Even if you've sinned. Even if you've sinned A LOT! If you had to earn healing by being good enough, Jesus' bloodshed would have been a waste of time.

I'm telling you the GOOD NEWS that you ARE forgiven, and thus worthy to stand before God's presence unashamed to receive every blessing that He already laid up for you in Christ!

See also:

[Notes on Acts 26:18](#)

[Ruined Righteousness](#)

Ruined Righteousness

I thank God that there is some really good teaching today on righteousness. Christians are being taught the valuable truth that righteousness is a gift that you receive when you receive Jesus, not something that you work for. They are correctly taught that they are justified, meaning just-as-if-I'd never sinned! They are correctly taught that they are just as righteous as Jesus and that their current righteousness is perfect with no need for improvement, now or ever. They are correctly taught that they are accepted in the Beloved and welcome in God's presence. They are correctly taught that Jesus paid for them to be free from a nagging sense of guilt.

Then the teacher gets into a discussion of [1 John 1:9](#) and ruins the whole thing!

There are at least three icky variations at this point:

Righteousness Ruiner #1

According to this variation, when you confess a specific sin to God, you are cleansed from all unrighteousness. That is supposed to sound like good news. But that HAS to mean that BEFORE you confessed that sin to God, you were NOT cleansed from all unrighteousness! It would make no sense to be cleansed if you are already completely clean. So the inescapable conclusion is that when you sin, you lose your righteousness and have to get it back by confessing that sin. If you still had even one iota of unrighteousness, it would mean that sin makes you stop being the righteousness of God in Christ. If you need to be cleansed even in the slightest, you are NOT as righteous as Jesus. Your righteousness CAN improve, so it isn't perfect after all. It is NOT just as if you'd never sinned. If you'd never sinned, you would not need to be cleansed from ANY unrighteousness!

This teaching ruins your righteousness. Now rather than being STRICTLY a gift from God, YOU have to do something to maintain and perfect it – stay out of sin and confess your sin if you DO sin.

It is very hard to understand in this scenario how you could BE the righteousness of God in Christ. Either you ARE the righteousness of God or you AREN'T. You can't be stuck somewhere in the middle because you sinned. Righteousness is a binary proposition – you either have Jesus' perfect righteousness or you don't. To sum up Righteousness Ruiner #1, sin destroys your righteousness and you have to do something to get it back.

Righteousness Ruiner #2

Perhaps seeing the obvious problem with Righteousness Ruiner #1, a second variation says that you don't lose your righteousness when you sin. Instead, it says that you keep your right standing but you temporarily lose your fellowship with God. Then confessing your sin gets you back into proper fellowship with God.

This is interesting (though not in a good way) for two reasons. First, the verse in question ([1 John 1:9](#)) doesn't say a thing about fellowship! So it's hard to see how you can get a doctrine about fellowship from a verse that never says anything about fellowship from any angle. You'd be adding to the verse, which would have an adverse effect on your interpretation! Second, John just got through telling you that our fellowship is with the Father and with His Son, Jesus Christ ([1 John 1:3](#)), so it is really hard to understand how John could suddenly make a U-turn and say that sinning (which we ALL still do) takes away our fellowship. John never said anything in that chapter about our fellowship with the Father and with Jesus being subject to revocation. John wasn't perfect when he wrote his letter, and HE still had fellowship with the Father and the Son anyway. So why shouldn't you?

It makes you wonder – given that you are seated with Christ in heavenly places ([Ephesians 2:6](#)) and that Christ sits at the right hand of God ([Mark 16:19](#), [Hebrews 10:12](#)) how could God not hear you when you're sitting right next to Him? Nothing in the New Testament teaches that you lose your heavenly seating when you sin, which we all do.

If your righteousness can't keep you in fellowship with God, what good is it?

I address the horribleness of the idea that God gives you the silent treatment when you sin in the discussion [What 1 John 1:9 Really Means](#). For the purpose of this discussion, I want to emphasize that if sin takes away your fellowship with God, things are NOT just as if you'd never sinned. If you'd never sinned, you would certainly not have lost the right to fellowship freely with God! God and Jesus are always on speaking terms, so if you have ANY impediment to your ability to talk with God, you are NOT just as righteous as Jesus and your righteousness has room to improve. You are not as welcome as before in God's presence, certainly not as welcome as JESUS is, and YOU have to do something to fix the situation. Your righteousness has been ruined again according to this teaching. Now it depends on YOU, not just on Jesus' finished work. Bummer.

Righteousness Ruiner #3

Seeing the obvious problems with these other positions, the teacher asserts that you have positional or legal forgiveness, but now you need "familial forgiveness." This is a new kind of forgiveness invented by the teacher (or a preacher whose book the teacher read) that is never mentioned in the Bible. The Bible doesn't mention any different kinds or levels of forgiveness. You're either forgiven or you aren't.

But your righteousness just got ransacked again. It is NOT just as if you'd never sinned. If you'd never sinned, you would not need familial forgiveness, whatever on earth that is. If you are in lack of familial forgiveness because you've sinned and haven't confessed it yet, your standing with God has room for improvement, which means that you do NOT have perfect right standing with God at the moment. It depends on YOUR efforts again, so it is no longer strictly a gift as God told you that it is in [Romans 5:17](#). Rats! It was so much nicer when your righteousness was all based on grace without your efforts to maintain it!

The Common Issue

If sin can change your righteousness, righteousness is no longer a gift. It now depends on your works – how good you are at avoiding and confessing sin. In other words, your righteousness is now LAW-based, not GRACE-based. This negates the whole New Testament message of grace!

Someone might object, “If you sin, even you admit that God will correct you, so He would not be dealing with you “just as if you’d never sinned.” But correction and right standing are separate issues. You do NOT lose your right standing when you sin. If you did, your righteousness would be a matter of your works and not purely God’s grace. God in His love (not His anger) will correct you if you are missing the mark in any area. But you are still welcome in His presence – accepted in the Beloved because of Jesus’ shed blood – even if God is correcting you about something.

Others might object, “Jesus said that they are blessed who hunger and thirst for righteousness. Thus, we should hunger and thirst for it rather than claiming to have obtained it all.” But this is where we have to consider that this was a pre-resurrection statement. Those who hungered and thirsted for righteousness would find it in Christ after His resurrection, and they would be filled with that righteousness. References to righteousness in the church age refer to something that we have obtained as a gift, not something that we can get more of if we’re hungry and thirsty enough.

If some teachers would just get [1 John 1:9](#) right, they would have some awesome righteousness teaching instead of generally very good righteousness teaching.

The Happy Ending

[Revelation 21:4](#)

[Revelation 22:2-3](#)

On the new earth that will be the eternal home of every Christian, there will be no sickness. There will be no gifts of healings because no one will need them. No one will need bodily miracles, so there will be no miracle crusades. No one will be raised from the dead by the gift of faith because no one will die.

For the Christian, death is not a real defeat. It is far better to be present with the Lord.

One thing is certain. Regardless of whether or not you believe in divine healing in this life, and regardless of whether or not you ever receive healing from God in this life, there is a happy ending in the Bible: All Christians will get to walk in perfect health forever!

Free Refills

The Bible talks about being baptized with the Holy spirit, but it also talks about being filled with the Holy Spirit. This distinction has confused people, so let's straighten it out.

You only need to be baptized with the Holy Spirit once. The disciples in the upper room were baptized with the Holy Spirit on the Day of Pentecost. However, some of those disciples, as well as others, were "filled" with the Holy Spirit on other occasions.

The first question this provokes is, "Why would you need to be filled with the Holy Spirit AGAIN if you're already filled with the Holy Spirit?" The traditional answer is, "You leak!" But I can't accept that answer. Spirit-filled people were baptized with a PERSON, not a POWER. They received power after the Person of the Holy Spirit came upon them. If they had only received power, I can see picturing them as rechargeable batteries who needed periodic recharges because their power drains out when they minister it to others. But even then, Jesus didn't say that PONDS of living water would flow through us – He said that RIVERS of living water would gush out of our bellies ([John 7:37-39](#)). A pond could run out of water, but RIVERS will keep having more water flowing into them from their sources. You don't deplete a river just because you get a bucket of water out of it as the water flows past you.

There is no such thing as going from having the Holy Spirit in you to having only 81.2% of the Holy Spirit in you after you minister to someone else. That makes no more sense than saying that 81.2% of you went to church last Sunday. You can't divide a PERSON! Thus, you do not "leak" the Holy Spirit.

What you can do is be more or less receptive to the Holy Spirit and be more or less aware of His presence. You can allow Him to have His way in you more or less depending on how much value you value Him as opposed to fleshly things. When people in the Bible were "filled with the Spirit," the Spirit had His way in them.

Even people before the New Covenant was established could be "filled" with the Holy Spirit although they could not be "baptized" with the Holy Spirit and speak with other tongues.

John the Baptist was "filled" with the Holy Spirit. We see that he spoke for God and pointed people to Jesus.

Luke 1:15:

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

One hallmark of someone who is filled with the Holy Spirit is supernatural boldness. John was totally unafraid of the religious leaders of the day, some of whom he referred to as the sons of snakes!

Matthew 3:7:

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Then Elizabeth was “filled” with the Holy Spirit. (The next thing she did after that was prophesy.)

Luke 1:41-45:

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

And whence is this to me, that the mother of my Lord should come to me?

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Zacharias was also filled with the Holy Spirit, and he also prophesied when that happened.

Luke 1:67:

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

(A fairly lengthy prophecy follows this verse.)

In Acts, the believers were baptized with the Holy Spirit and they immediately prophesied to people in languages that they had never learned. This was their initial “filling” of the Holy Spirit.

Acts 2:4:

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

From that point on, they were baptized with the Holy Spirit. Jesus referred to this baptism as a one-time event, though as we shall see, being filled was not a one-time event.

Acts 1:5:

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Peter had this to say after the Gentiles at Cornelius’s house were baptized with the Holy Spirit when they were saved (which usually did not happen at the same time):

Acts 11:16:

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Peter knew that they had received the baptism with the Holy Spirit because they spoke in tongues. (See [How to Be Baptized with the Holy Spirit](#) for more the link between the Spirit baptism and tongues.)

A couple chapters after Peter was baptized with the Holy Spirit, he was filled with the Holy Spirit and he challenged the religious leaders boldly:

Acts 4:8-13:

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

This is an example of something that Jesus talked about. He told His disciples that they would be brought before the authorities, but not to premeditate what to say, but rather to allow the Holy Spirit to give them the words. No wonder they were “filled with the Holy Ghost” when they were in that situation!

Mark 13:9-11:

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

And the gospel must first be published among all nations.

But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

In [Acts 4:29-33](#), the believers prayed for BOLDNESS and got it! They were “filled” with the Holy Spirit when they did so.

We see that even biblically, the term “filled with the Holy Spirit” can sometimes refer to being baptized with the Holy Spirit if the person has not yet been baptized with the Holy Spirit:

[Acts 9:17](#)

Paul was ALREADY baptized with the Holy Spirit in the verse above, but one day he was “filled” with the Holy Spirit and spoke judgment over a man who was opposing the gospel:

[Acts 13:6-12](#)

We see that being full of JOY goes along with being filled with the Holy Spirit:

Acts 13:52:

And the disciples were filled with joy, and with the Holy Ghost.

Romans 14:17:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

So what we can learn from all this? Even after you have been baptized with the Holy Spirit, the Holy Spirit can rise up big inside you. This happened in the certain cases above. If the discussion stopped here, you would be left with the impression that it is totally up to God when such a Holy Ghost “refill” happens to you. But that isn’t true.

Ephesians 5:18:

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Now THAT’s interesting! You are COMMANDED to be filled with the Spirit. That means that you must have a part to play when it comes to determining whether or not you walk full of the Spirit! We can see some things that go along with walking full of the Spirit – singing God-oriented songs, giving thanks, and being submissive to others:

[Ephesians 5:19-21](#)

One of the characteristics that qualified someone to be called – even as a DEACON – was being full of the Holy Spirit!

Acts 6:3:

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Stephen was one of those chosen. It is never directly revealed what Stephen did to stay full of the Holy Spirit, but his later discourse to the religious rulers gives us a strong indirect hint – that man seemed to be a walking Bible who could quote the whole history of Israel from memory!

The more you feed on the Word, the more you will build up your spirit man and stay “full of the Holy Spirit.”

Before moving from this topic, note that even JESUS needed to be filled with the Holy Spirit (in the Jordan River) before He could go out effectively and minister:

Luke 4:1:

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Jude exhorts us to pray in the Holy Spirit (which would definitely involve praying in tongues):

Jude 20:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

While you could argue that this verse does not DIRECTLY prove that if you pray in the Holy Spirit, it will build you up – it could be talking of 2 separate actions – it would seem that these actions would at least logically flow together. However, you could make a strong case that Jude meant that you DO build yourself up when you pray in the Holy Spirit because another verse explicitly says so:

1 Corinthians 14:4:

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

What can we make of all this?

First, there is only one baptism with the Holy Spirit – once you are Spirit-baptized, you don't need to be Spirit-baptized again.

Second, there may be times when the Holy Spirit “rises up big inside you” and you sense His anointing to do something, such as prophesy.

Third, there is a sense in which we all need to do whatever we have to do to STAY filled with the Holy Spirit rather than walk around in the flesh. Living a life of praise, thanksgiving and humility, building yourself up by praying in other tongues, and feeding on the Word will all help you do that. If you choose to do these things, your joy level should be high. If you neglect spiritual things and live in the flesh, your joy level will be low, and you'll be filled with the mulligrubs instead of being filled with the Spirit.

By His grace, God has given you the ability to STAY full of the Holy Spirit. Refills are all free!

How to Be Saved from Your Sins

There is a prevailing, but incorrect, notion in the world today about how to be saved. This notion is that God will weigh your good deeds against your bad deeds when you die and then decide whether or not you make it to heaven. In other words, He will credit you for being honest about getting too much change at the fast food restaurant, but then He will offset that with the fact that you lied to your fourth grade teacher once about why you didn't do your homework. He will credit you for giving ten dollars to the Salvation Army to help the poor, but then He will offset that with the fact that you skipped church to play golf on your 23rd birthday. He will put everything on two sides of a scale and see which way it tips. Let's see – do you make it?

Fortunately, that is not how it works. You can know for sure that you are going to heaven before you face your final judgment. The fact is that God will not weigh your deeds to determine if you are “good enough” to make it into heaven. You aren't good enough. God's standard is perfection, and you have fallen short, as everyone else has. “For all have sinned, and come short of the glory of God” (Romans 3:23).

That is why God sent Jesus. Jesus lived a sinless life. But at the end of His life, He allowed Himself to be tortured and killed as punishment for your sins. God punished Him as if He had committed every sin you have committed and will ever commit. By bearing your punishment, He freed you from having to bear eternal punishment yourself – if you receive Him.

Jesus was raised from the dead and lives today, seated at the right hand of God. He is no mere historical figure, but a living Lord.

Eternal life is yours when you receive Jesus Christ. Receiving Him is not a mental assent to what He did, but a conscious decision to yield control of your life to the One who died for your sins and then rose from the dead. You are yielding your life to a living person, not to a historical figure's set of teachings. That is where Christianity differs from other religions. It is the only religion whose founder was raised from the dead, never to see death again. When you receive Him, you become a child of God, and Jesus comes to live inside you.

There is no other way to be saved. Popular culture likes to think that the world's religions are all different roads that lead to the same destination. That is almost correct. Buddhism, Hinduism, Islam and other religions are different roads that lead to the same place – the lake of fire. Only Christians go to heaven, because only Christians have forgiveness for their sins. Jesus declared plainly, “I am the way, the truth, and the life: no man cometh to the Father, but by me” (John 14:6). Therefore, you cannot come to God through Buddha, Confucius, Mohammed, or anyone else. If you want to live with God eternally, you must receive Jesus. Otherwise, you will not be saved and you will be separated from God forever. As Peter so boldly preached, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” ([Acts 4:12](#)). Jesus has the only name by which you must be saved.

You will not be reincarnated and get another chance. It is “appointed unto men once to die, but after this the judgment” ([Hebrews 9:27](#)). The choice you make in this life will last forever, and there is no second chance.

Who is Jesus?

Jesus has always existed with God and has always been God. He did not start existing when He was born of Mary.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” – John 1:1-2.

“And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” – John 1:14.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” – John 8:58.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” – John 17:5.

John the Baptist was born before Jesus (see the first 2 chapters of Luke), yet declared that He who came after him (Jesus) was preferred before him, because He was before him ([John 1:15](#), [John 1:30](#)).

Why should you trust your eternal future to the words of Jesus? Because Jesus was the Messiah, the Christ, the Anointed One. He said so Himself.

“The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.” – John 4:25-26

“And Simon Peter answered and said, “Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” – Matthew 16:16-17

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord I believe. And he worshipped him.” – John 9:35-38

“Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” – Mark 14:61-62

Jesus Came to Earth to Save Us from Our Sins

“Behold the Lamb of God, which taketh away the sin of the world.” – John 1:29.

“Christ Jesus came into the world to save sinners” – [1 Timothy 1:15](#)

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” – Romans 5:8-9.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” – Isaiah 53:5-6

You Can Know Your Eternal Future Now!

Your eternal future can be determined right now. Fortunately, if you are going to burn in hell fire, you can change your future! But there is no question where you are going. If you believe in Christ, you are going to heaven. If you don't, you are going to hell. These are both temporary stops on the way to different eternal homes. Technically, your eternal home will not be either heaven or hell. It will either be the new earth ([Revelation 21:1-3](#)) or the lake of fire into which hell itself will be cast ([Revelation 20:14-15](#)). Without describing both in detail, suffice it to say that the renewed earth is the more pleasant of the two choices.

You have probably heard John 3:16, or are at least aware of the passage from bumper stickers and banners at televised sporting events. But you may not have read the next two verses, and you should!

John 3:16-18:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

You see, you are already under a death sentence if you are not in Christ. You stand condemned right now. (Or sit condemned, if you're sitting at your computer.) It is no mystery what will happen to you.

By believing in the Son of God, you can have eternal life. This life does not start later, after you die. It starts the instant you receive Jesus Christ and are born again of the Holy Spirit. Once you do this, your eternal destiny changes. You get to be with God forever. You are no longer under the condemnation that awaits those who have not believed in the name of the Son of God. You have literally passed from spiritual death to spiritual life.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” – John 5:24

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” – John 8:51

You Must Be Born Again!

To be admitted into heaven, you must be “born again.” This term is used so frequently today that its obvious original meaning is often lost. You must literally be born a second time to enter heaven. This is not speaking of a physical birth, but a spiritual birth. Your spirit must be reborn. Jesus said so Himself.

John 3:3-8:

Jesus answered and said unto him [Nicodemus], Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

Jesus said that you must be born of the Spirit. You need to be a newly-born spirit that was never in existence before you called on Jesus to save you. You will keep the same body and the same mind, but your spirit will be reborn. This work of the Holy Spirit takes place when you receive Jesus.

This is popular, but wrong: “We are all brothers and sisters, and we are all God’s children.” While we are all God’s creations, only born-again Christians – people who have received God’s Son – are God’s children. “But as many as received him [Jesus Christ], to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12). Note the word become in this passage. When you receive Jesus Christ, you become a child of God, which you previously were not. If someone says he became a professional athlete, it is obvious that he previously was not a professional athlete, then things changed and he was a professional athlete at some point. You have to believe in Jesus and be born of God. Then you become one of God’s children. If you fail to do this, you remain God’s creation but you are not God’s child. You cannot have a father-child relationship with Him without Jesus.

Eternal Life Is Free, But Only on God's Terms

Eternal life is a gift. You receive it. You do not work for it or earn it. Your sin would earn wages, namely damnation. Nothing you can do can earn eternal life. You are completely helpless in your own strength to save yourself. The only way to receive eternal life is on God's gift basis. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "For by grace are ye saved through faith" ([Ephesians 2:8](#)).

Galatians 2:16:

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Knocking on doors does not save you. Being baptized or sprinkled as an infant does not save you. Being a member of a church and giving and serving does not save you. Many people's names are on church membership rolls but not in the Lamb's Book of Life, which is the only place that really counts. There is no work you can do that can save you and make you righteous. Eternal life is free, but it is available solely on a gift basis from God because of what Jesus Christ did for you. If you are trusting anything other than the blood sacrifice of Jesus Christ to save you, you are not saved yet – but you can be!

You Can Be Born Again Right Now!

There is no standard "sinner's prayer" in the Bible. You can use your own words to tell God your decision to receive Jesus Christ. You must believe that Jesus rose from the dead and make Him the Lord of your life.

Romans 10:8-10:

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

You must believe that God raised Jesus from the dead because you cannot ask a dead man to be your Lord. You could not ask George Washington to be the Lord of your life. Only a living person can be Lord. Jesus rose from the dead. He is seated at God's right hand today. He is very much alive, so He is able to be your Lord if you ask Him to be.

Then you must confess Him with your mouth. That means that you must state that Jesus is your Lord. To call Him Lord, you must turn over your life to Him. You must be willing to tell anyone who asks that Jesus is Lord of your life now. If you want it to be a secret, you are not ready to get saved, because it is with your mouth that confession is made unto salvation. If you're not willing to say it, you don't really mean it or believe it yet.

When you give Jesus lordship over your life, you are born again at that moment. Your old sinful nature is destroyed and replaced with a new nature that wants to serve and please God. Jesus comes to dwell in your heart. You become (literally) God's temple in the earth. God Himself moves in and lives in you! As awesome and impossible as it may sound, the Creator of all things comes and dwells in you.

Then What?

Being part of the Body of Christ is not something you do on your own. You need to find a local fellowship where you can be taught God's Word, be with other believers, and have a place to serve Jesus and take part in His Great Commission to tell the world the gospel. Do not even consider a church that does not explicitly believe that you must be born again, as Jesus taught. I would seek out a church that believes that healing was provided in Christ's atonement as well. Otherwise, it is hard to get healed while being taught that healing is not for everyone today. (Beware: Many churches say they "believe in healing" if you ask it that way. Find out if they really believe that Jesus paid for healing to be made available to everyone or if they just believe that God wants to heal some people some of the time.) Good churches have popped up all over the place and are not nearly as hard to find as they used to be. If your church does not teach that you can be born again, leave it. Do not stay thinking that you will enlighten the others. I have seen people try to do this, and you won't affect them – they will just drag you down. If they are not preaching the gospel, they have no right to expect that you will support them with your finances, even if Great Grandpa went to the same church.

Read your Bible. You probably have one, but if you don't, you can get one almost anywhere, and you can always read it online, too. I've used different versions over the years. The original King James Version is very faithful to the original language, but I doth find that the old-style wording annoyeth and confuseth at times. The New King James Version is similar but uses more modern language. When you're first starting out, I would use one of these so that you can get close to what was originally written in Greek and Hebrew. While there are many "paraphrases" out there, they are more useful as commentaries than they are in telling you exactly what God said through the different authors. I'm not against them, but if you're going to seriously study Scripture, use something that sticks as closely as possible to the original text without trying to tell you the interpretations of the particular author. (If perhaps thou wonderdst, I didst use the original King James because verily, it hath no copyright restrictions; one must needs make no royalty payment as with others if thou exceedeth a legal verse count limit that I verily did exceed in this book.) Perhaps the ultimate in literalness would be Young's Literal Translation, but reading transliterated Hebrew and Greek text using the word order that Hebrew and Greek people would speak it can be tedious and it doesn't "flow" too well if you're trying to read through the Bible. It's useful for referencing the original-language text but it's not so great for bedtime reading.

I would suggest that you start with the gospel of John, although any of the gospels would be fine. I would read the entire New Testament before venturing into the Old Testament. I know a fellow who got saved and figured he would read his Bible, so he started with Genesis. About halfway through Leviticus, he said he thought he got the wrong Bible – a Jewish Bible or something – because of all the Jewish sacrifice laws. He got confused! The Old Testament will make more sense to you after you have read the comments on the Old Testament found in the New Testament itself. Then you won't wonder if you can eat ham and lobster and you won't think that you need to slaughter a sheep on an altar somewhere.

In this electronic age, I must point out that no online forum is a substitute for Christian fellowship in a local body of believers. No TV personality is a substitute for a local pastor who is there when you need him. I am not against Christian TV or online Christian chats, but they are supplements, not substitutes, for involvement in a local church.

Look up things for yourself in the Bible. Never take anyone's word (including mine) for something until you can see it in the Bible. Before you accept it, you must know that God said it in the Bible, not just that some man said it from a pulpit. If you adopt this attitude, it will keep you from believing a lot of junk that circulates in the Body of Christ.

Healing is only one part of your redemption. You won't grow just by reading about healing in this book, although I would encourage you to learn all that you can about it. In the local church, you will learn about walking in love, and you'll surely have opportunities to put it into practice! (The other people there did not become mature Christians overnight any more than you will.) You will learn what belongs to you in Christ. You will have a place to serve and honor God and be with people who will love you and care about your well-being.

Once you are born again, you should now receive the baptism with the Holy Spirit. That is something separate that is covered in the discussion below.

See also:

[How to be Baptized with the Holy Spirit](#)

How to Be Baptized with the Holy Spirit

By the time you finish reading this topic, you will recognize the fallacy of the following traditions of men, all of which are propagated by many local churches today:

- “You already received all there is of the Holy Spirit when you were born again.”
- “The Holy Spirit baptism is for some, but not all, believers.”
- “You have to tarry at the altar until God fills you with the Holy Spirit.”
- “God won’t give you the Holy Spirit until you are holy in your conduct.”
- “You should only speak in tongues when the Holy Spirit expressly moves you to do so.”
- “Tongues should only be used for evangelism in unknown languages, not all the time.”
- “Tongues are not for today.”

You won’t believe any of this nonsense once you see that the Bible has to say about this wonderful gift. If you are a born-again believer, Jesus wants to baptize you with the Holy Spirit! This gift is available on the same grace basis as forgiveness from sin.

Hear the Word!

Faith comes by hearing the Word of God. Read for yourself what God says about the baptism with the Holy Spirit:

Matthew 3:11:

[John the Baptist speaking] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Mark 1:7-8:

[Referring to John the Baptist] And preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Luke 3:16:

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

John 1:33-34:

[John the Baptist speaking] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

(By the way, very few things are contained in all four gospels, but being baptized with the Holy Spirit is mentioned in Matthew, Mark, Luke and John, as shown in the 4 passages above.)

Luke 11:9-13:

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Luke 24:49:

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Mark 16:17

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

John 7:37-39:

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John 14:16-17:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Acts 1:5-8:

[Jesus speaking] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:1-39 (excerpted):

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

...

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

...

This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

...

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus for [literally because] of the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 8:5-20:

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

To whom they all have heed, from the least to the greatest, saying, This man is the great power of God.

And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now then the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts 10:44-48:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 11:15-17:

[Peter relating his experience with Cornelius] And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost,

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Acts 19:1-6:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed [literally having believed]? And they said unto him, We have not so much heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

1 Corinthians 14:5:

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

1 Corinthians 14:15:

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

1 Corinthians 14:18:

I thank my God, I speak with tongues more than ye all:

Galatians 3:2:

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

(Notes to those ministering along these lines: [Galatians 3:14](#) is sometimes used as an additional “proof text” of receiving the Spirit through faith, but that is out of context. The passage refers to the promise of [made by] the Spirit to Abraham. Those opposed to Pentecostal teaching rightly point out that this is a misapplication of the verse. Also, [Ephesians 5:18](#)’s command to be filled with the Spirit is talking about a continuous process, not the initial baptism with the Spirit, so it should not be used for this purpose either. However, the fact that someone might use a verse incorrectly in no way invalidates the Scriptural proof that the baptism with the Holy Spirit is an experience subsequent to salvation, as demonstrated by the many passages above.)

Having the Spirit in You vs. Being Baptized with the Spirit

When you are born again, the Holy Spirit comes to dwell inside you:

Romans 8:9:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:15-16:

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself [Himself] beareth witness with our spirit, that we are the children of God.

In [John 20:22](#), Jesus breathed on His disciples and said “Receive ye the Holy Ghost.” Yet they were not baptized with the Holy Ghost until Acts 2!

We can see that being baptized with the Spirit is an experience after salvation in the New Testament. The disciples in the upper room, the men of Samaria, the men at Ephesus, and Paul himself were baptized with the Spirit after being saved. (Paul was already called Brother, and Paul had already baptized the men at Ephesus before they received the Holy Spirit through the laying on of hands. Paul would never have baptized them in water if they were not believers before they were baptized with the Holy Spirit.) One exception was that at Cornelius’s house, they were saved and baptized with the Holy Spirit either simultaneously or very close to it.

Who Can Be Baptized with the Spirit?

Simple answer: Any believer! Jesus said that the Father would give the Holy Spirit to them that ask Him. Peter preached that the gift of the Holy Spirit was for you, your children, those who are far off, even as many as the Lord our God shall call (that's you, if you're saved). The Gentiles at Cornelius's house did not have to become mega-holy in conduct first; they received the Holy Spirit right away! (They were completely holy as far as their legal standing with God once they were saved.) No New Testament preacher ever said that you must qualify somehow (other than being born again) to be baptized with the Spirit. It is a gift, like salvation, offered to anyone. You may encounter a tongue-talking nitwit out there who doesn't bear much Christian fruit. That person received the Holy Spirit not because he deserved to, but because he asked. That is just as well; if everything were on a merit basis, we'd all be going to the eternal lake of fire, anyway.

It is true that you must be holy before you can receive the Holy Spirit, but not for the reason that most people think. Most people think about holiness in conduct, but you only have to be holy in standing with God – and that happened the instant that you were born again and were recreated in righteousness and true holiness ([Ephesians 4:24](#)). If you're saved, you're holy enough to receive the Holy Spirit!

Remember [Galatians 3:2](#) above. You receive the Spirit by faith, not by works.

The fact that as many as the Lord our God shall call may receive the Spirit is proof that this is still for today. The usual "explain-away" verse that traditional people use is 1 Corinthians 13:10, where Paul says, "But when that which is perfect is come, then that which is in part shall be done away." The objector assumes that "the perfect" means the completion of the New Testament. Turn on the news tonight and you will discover that the perfect has not yet come. Besides, when the perfect comes, we will fully know, just as we are known, and that statement obviously does not apply to anyone today. I don't know everything fully and neither does anyone else.

1 Corinthians 13:12:

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Also, Jesus told His disciples that they would be His witnesses "to the uttermost part of the earth" in the same verse ([Acts 1:8](#)) in which He told them that they would receive power after the Holy Spirit came upon them. Did these disciples preach in Tierra Del Fuego? In Nunavut? In Yakutsk? In Tasmania? In Cape Agulhas? No. So it remained to future generations to fulfill Jesus' command to go everywhere and take His good news to the "uttermost part of the earth." Thus, the Holy Spirit was still needed after all the original apostles died, and He is still needed today!

It is important to realize that an unsaved person does NOT qualify to be baptized with the Holy Spirit, so don't lay hands on anyone who isn't saved to try to get him to receive the Holy Spirit! Jesus said that the world cannot receive Him in [John 14:17](#) cited above. He also told a parable about not putting new wine in old containers:

Luke 5:37-38:

And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

The new wine of the Holy Spirit only belongs in new containers!

Why You Need to be Baptized with the Spirit

Jesus Himself, who became totally human while remaining totally divine, only did miracles after the Holy Spirit came upon Him. If Jesus needed the Holy Spirit to do these miracles, how much more do we?

By the way, the accounts in the so-called “lost books of the Bible” such as Jesus changing the color of a woman’s dress while a child are a bunch of bunk. The real Bible says that Jesus did not do any miracles until He turned water into wine at Cana (as stated in [John 2:11](#)). If you own any of those “lost books” that are inconsistent with the real books of the Bible, I suggest you make them truly consistent with their names and lose them.

We can see several benefits of being baptized with the Spirit in Scripture:

The primary one is power for evangelism. God has always commissioned His preachers to perform signs and wonders to confirm His word. He considers this so important that Jesus told His disciples not to leave Jerusalem until they received the Holy Spirit ([Luke 24:49](#)). We are supposed to preach in the power of the Spirit, not with mere logical arguments of men. Anyone can argue, but not everyone can demonstrate the power of God! In our day, contrary to Jesus’ instructions, most ministers go out with no Holy Spirit power to back them up. That’s why they don’t get better results.

The baptism with the Holy Spirit is a door into operating in the manifestations of the Spirit found in 1 Corinthians chapters 12 through 14. It is the will of God for all believers, including you, to be used by the Holy Spirit in these ways. 1 Corinthians 12:7: “But the manifestation of the Spirit is given to every man to profit withal.” 1 Corinthians 12:11: “But all these [nine manifestations of the Spirit] worketh that one and the selfsame Spirit, dividing to every man severally as he will.” You can’t quote these verses correctly and leave yourself out!

Along with this comes boldness. Peter denied the Lord three times before Jesus was crucified, but you can read in Acts how he boldly confronted the Jewish leaders who sent Jesus to His death. Peter was a different man after he got baptized with the Holy Spirit!

Another benefit is the ability to pray by the Spirit in languages you don’t know (“tongues”). This is so vital, I don’t know how any Christian gets by without this! (Many don’t seem to get by very well.) When you have no idea how to pray in your own understanding, you can still pray perfect prayers to God about situations. This does not replace knowing the Word and praying in your native language, as [1 Corinthians 14:15](#) above should make obvious. God wants you to pray both ways!

When you really understand how God has set up this earth, the benefit of praying in tongues becomes even more obvious. God gave the earth to man ([Psalm 115:16](#)). He didn't take it back even after Adam's sin that gave Satan get a foothold here. Because God delegated the running of the earth to man, He needs man's permission to move here. That's why prayer is important – it authorizes God to move on the earth because MAN has given Him permission. If the best you can pray is what you can figure out with your head, that is all you can authorize God to do. But if you pray in other tongues by the Holy Spirit, you can authorize God to do things on the earth that are BEYOND your understanding – and they are allowed because a MAN authorized the action!

[Jude 20](#) talks about “building up yourselves on your most holy faith, praying in the Holy Ghost.” Praying in tongues does not give you faith, but it builds up your inner man. Given that Paul equates praying in the Spirit to praying in other tongues, we can see that you can build yourself up by praying in other tongues. I am convinced that most Christians live far below their privileges because they do not hook up with the Holy Spirit in this way.

A Command, Not an Option

God wants all believers to walk full of the Spirit. If you do not desire to have the Holy Spirit manifest Himself through you, you are out of the will of God in that area. God commands you to desire spiritual gifts and to walk in love. “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy” (1 Corinthians 14:1).

Preachers should not enter the ministry until they are baptized with the Spirit. That was Jesus' standard. I am aware that many ministers do some good works without being baptized in the Spirit, but I am quoting the Bible standard, not experience. They could be even more effective filled with the Spirit with the gifts of the Spirit operating through them. Jesus considered the baptism with the Holy Spirit to be essential to ministry. So should we!

Tarrying for the Holy Spirit?

An old, but unbiblical, practice is to “tarry at the altar” asking God to give you the Holy Spirit. No one ever tarried for the Holy Spirit after the day of Pentecost. The time before the initial outpouring on the day of Pentecost is the one time in the New Testament when believers had to wait to receive the Holy Spirit. Jesus told them to tarry at Jerusalem. If you believe that this command is for today, you will have to go to Jerusalem to do your tarrying.

Jesus said in [Luke 11:13](#) (cited above) that your Father would give the Holy Spirit to them that ask Him. God gives good things to His children who ask. He does not tell them to wait for some mysterious reason. He won't hand you a stone or a scorpion. He won't let you get some evil spirit when you ask for the Holy Spirit! God knew that some people would try to incite fear by teaching that if you try to receive the Holy Spirit today, you'll end up with an evil spirit, so He put these verses in there to put us at ease.

Here is the main point for you to get: The Holy Spirit has already been given! [John 7:39](#) (cited above) says that (at that time) the Spirit “was not yet given” because Jesus was not yet glorified. Now Jesus has been glorified, so the Spirit has been given! Jesus promised that He would send Him ([John 14:16](#), [John 14:17](#), [John 14:26](#), [John 15:26](#), [John 16:7](#)). As far as God is concerned, He has already sent the Holy Spirit! Note that in [Acts 19:1-6](#) above, Paul asked the Ephesians if they had received the Holy Ghost. He didn’t ask if God had given them the Holy Ghost. God had already given Him, it was up to them to receive Him.

The Holy Spirit Is a Person, Not a Force

Remember, the Holy Spirit is not “power” or “tongues” or a “force.” He is the third member of the Trinity! You are not simply receiving power or tongues, you are being filled with a member of the Godhead himself! He is a person. The preachers in Acts did not talk about receiving “it” – they talked about receiving the Holy Ghost.

By the way, there is no difference between the Holy Ghost and the Holy Spirit. The Holy Ghost is the King James English version of His name and the Holy Spirit is a more modern translation. The King James Version could have improved on [Romans 8:16](#) by saying that the Spirit HIMSELF, not ITSELF, bears witness with our spirits. (Today’s translations get this right; there is no indication from the Greek that “itself” should be used instead of “Himself.”) Perhaps this unfortunate translation decision in the KJV has led some people to think of the Holy Spirit as “It” instead of “Him.”

Baptism vs. Filling

You only need to be baptized with the Spirit once, just as you only need to be born again once. However, the fact that you were once baptized in the Spirit is no guarantee that you will always lead a Spirit-filled life. You are responsible to stay filled with the Spirit. The men in the Bible were never baptized in the Spirit more than once, but they were “filled with the Spirit” on subsequent occasions, and so it should be for us.

Acts 4:7-8:

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel...

Acts 4:31:

And when they [the company of believers] had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

Acts 6:3-5:

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost...

Acts 7:55:

But he [Stephen], being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

Ephesians 5:18:

And be not drunk with wine, wherein is excess; but be filled with the Spirit.

You Shall Speak in Other Tongues

The Holy Spirit does not speak in tongues. Believers do. The devil tries to talk people out of speaking in tongues by saying, "That's just you." Yes, it is you, in fact. You have to do the speaking. The Holy Spirit will give you the words when you willingly yield your tongue to Him, but He will not do the speaking for you. He will never "make" you do anything. If you wait for Him to just take you over and "make" you speak in tongues, you'll wait for that in vain for the rest of your life. Paul said that he would pray and sing with the spirit ([1 Corinthians 14:15](#)) as well as with his understanding. He made that choice. It was his decision. He didn't say that the Holy Spirit told him when to do it.

Probably the worst thing you can do is get analytical and try to "make up tongue words" in your head. Jesus said that the rivers of living water (speaking of the Spirit) would come out of your belly (i.e., your spirit), not out of your head!

On rare occasions God uses believers to witness to foreigners in other tongues, unknown to the speaker but known to the listener, as happened in Acts 2. We know a man who preached the plan of salvation to a tribe in Africa in their own language even though he did not know any words in their language! I know people who on one occasion spoke perfect Spanish and Farsi who had never learned Spanish or Farsi. A certain Native American man I know used to say that tongues weren't real, until someone next to him suddenly prayed in his tribal language that only a few hundred people on earth still speak. However, such things are the exception to the rule. Acts 2 was the only place where it happened in Scripture. There is no record that any unbelievers understood the languages spoken by other men who were baptized with the Spirit at a later time. Therefore, it is an error to say that tongues are solely for evangelistic purposes. Praying in tongues is up to you, as it was up to Paul. You can do it whenever you want if you are baptized with the Spirit.

Some churches teach that you can only speak in tongues when the Holy Spirit gives you an utterance in a service, but that is utterly awful teaching. It is TRUE that you should not give a public utterance to other people to be interpreted unless the Holy Spirit HAS specifically moved you to do that. However, when God, not other people, is your audience, you are free to make the same choice Paul did to sing and pray in tongues whenever YOU want to do it. It's even OK in a service when you're not giving an utterance for the people to hear; you can still talk to God and worship God in other tongues.

Get Drunk, Stay Drunk, Live Drunk!

Figured that would get your attention. (I preached a sermon with that title once, and it got their attention, too!) God wants you to live full of the Spirit, not full of booze ([Ephesians 5:18](#)). If you want to stay drunk on booze, you have to keep drinking. If you want to live full of the Spirit, you have to keep drinking, too! The drinking you do is the kind found in [John 7:37-39](#) above. "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3).

This is the key to overcoming sin. You don't do it by trying harder not to sin, beating yourself up and condemning yourself for sinning, inventing silly little punishments for yourself, and so on. You overcome sin by walking in the Spirit! Galatians 5:16: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Concentrate on walking in the Spirit and sin will lose its appeal. Galatians 5:25: "If we live in the Spirit, let us also walk in the Spirit."

Please understand that I am not saying that you should spend all day rolling on the floor, laughing like a hyena. That kind of "drunkenness" can happen occasionally, but it is not the main way to stay continually "drunk" or "filled" with the Spirit. [Ephesians 5:18](#)'s context clarifies this in the verses that follow (Ephesians 5:19-21): "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God." True Spirit-filled living is holy, praise-filled, thanksgiving-filled living! Keep drinking of the Spirit!

Some drunk people just don't have a care in the world. When you are "drunk" with the Holy Spirit, you won't carry cares around either ([1 Peter 5:7](#)). You can just laugh off whatever life throws at you, casting all your cares on God. However, when you "drink" of the Holy Spirit, you won't get a hangover and feel horrible the next day!

What Will You Feel When You Receive the Holy Spirit?

We don't know if anyone in Scripture who received the Holy Spirit "felt" anything. In Acts 2 they probably did, because they weren't standing up when they were speaking in tongues. In this other places, there is no indication that anyone felt anything. Scripture does say that they began to speak with other tongues. We know that Paul spoke in tongues after he was baptized with the Spirit. That is clear from 1 Corinthians 14:18: "I thank my God, I speak with tongues more than ye all:" The disciples in Acts 2 spoke in tongues after they were filled with the Spirit. The men at Ephesus spoke with tongues when they were filled with the Spirit. The folks at Cornelius's house spoke with tongues when they received the Spirit. We can assume, although it is not explicitly stated, that the believers in Samaria spoke in tongues, since Simon saw that people were receiving the Holy Spirit. There must have been some outward sign to see, then, as well as hear.

I remember when some believers laid hands on me to receive the Holy Spirit. I was hoping that the power of God would just shower me, and I would be caught up in the glory and have a vision or some other great spiritual experience. You know what happened? Nothing! I didn't feel a thing. I simply believed that I received the Holy Spirit. I may have stammered a few words in tongues; I forget. On my way home in the car, I began praying in other tongues, since I knew I could now that I was filled with the Spirit. Although I didn't feel much different, soon I developed a great zeal to lay hands on the sick and have God use me in the gifts of healings. This was not the case before I was baptized in the Spirit. I am not saying that this is exactly what will happen to you. God calls each of us to "major" in different areas. I am experiencing the long-term blessings of being baptized in the Spirit even though I did not see angels or fall on the floor at the time. It was strictly a faith transaction. I believed that I would receive, and I did. Believe that you receive, and don't be thrown off by feelings or lack thereof.

Are You Ready?

Study the Scriptures concerning the Holy Spirit until you are personally convinced that God will baptize you with the Holy Spirit if you ask Him to. Once you see what God has said on the matter, receiving the Holy Spirit is easy! You can either do it right now, or you can wait until one or more Spirit-filled believers are around, which might make it easier for you. Having others lay hands on someone to receive the Holy Spirit was the primary method used in the book of Acts. Agree with the other people that you will be baptized with the Holy Spirit when they lay hands on you.

You can do it right now if you want; you don't HAVE TO wait another minute. You can tell God that you believe that the Holy Spirit has been given and that you believe that His promise is for you. Then ask Him to baptize you with the Holy Spirit, believing that He will do what He promised. Then get ready for a bolder, power-filled life!

Be prepared to speak in other tongues. Don't try to make up tongue words in your head. Let them rise out of your spirit. It is helpful if you make a point of not speaking in your native language at that time. The Spirit will give you utterance; yield your tongue to Him. Relax and let it flow out of you! (One of the biggest hindrances is getting "uptight" about it.) There's no big rush; take your time. Don't let the devil or tradition deter you – if receive the Spirit, you can speak in tongues. Your flesh may fight it at first, but remember the Scriptures in Acts that say that believers who were baptized with the Spirit spoke with other tongues. You are receiving the same Spirit they did, so you can do what they did! Jesus said of those who would believe in Him, "They shall speak with new tongues" ([Mark 16:17](#)).

See also:

[Free Refills](#)

Questions Answered

[Why Can't I Get Healed?](#)

[What Do I Do if I Don't See Any Improvement After Praying?](#)

[Should I Keep on Praying until I Get My Breakthrough?](#)

[What Did I Do to Deserve This Sickness?](#)

[Am I Sick because God Is Mad at Me?](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[I Thought I Was Healed. Why Did the Symptoms Just Start to Return?](#)

[Is It a Sin to Go to the Doctor or Take Medicine?](#)

[Should I Throw Away My Medicine Because I Believe I Am Healed?](#)

[If God Wants People Healed, Why Doesn't He Heal Them?](#)

[If God Is So Loving, Why Doesn't He Do Something about People's Suffering?](#)

[How Much Faith Does It Take to Heal a Serious Illness?](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Can I Believe God for a Partial Healing?](#)

[Can I Believe God for a Gradual Healing?](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[Can I "Believe Away" the Side Effects of the Drugs Being Used to Treat Me?](#)

[How Can I Hasten the Manifestation of My Healing after I Believe I Receive It?](#)

["They Shall Recover" – How Long Should It Take?](#)

[How Long Should I Expect to Have to Pray for Healing?](#)

I've Stood for a LONG Time and Nothing Has Changed. Now What?

Do I Have to Wait for a Healing Service to Receive a Healing?

Can I "Stand in Proxy" for Someone Else in a Healing Line?

Can I Lay Hands on Myself for My Own Healing?

Are We Redeemed from Mental as Well as Physical Illness?

Would God Heal an Unbeliever?

Can an Unbeliever Exercise Faith?

Does Mark 11:23 Work for Unbelievers?

Doesn't 1 John 3:22 Prove that Our Ability to Receive Depends on How Well We
Keep God's Commandments?

Must I Engage in Spiritual Warfare to See the Manifestation of My Healing?

I Lost My Healing – Now What?

Can We Believe for a Dead Person to be Raised?

How Many Years Should We Expect to Live?

Is There an Appointed Time for Each Person to Die?

If You are Sick, Does that Mean There is Sin in Your Life?

Is There a Difference between Having a Disease and "Just Having Its
Symptoms?"

Which Is Harder to Heal – Cancer or a Cold?

Why are So Few People Healed of the Common Cold and the Flu?

Can I Receive Healing for a Problem that I Brought on Myself?

How Can I Get Rid of Unbelief?

If God is Really No Respector of Persons, Why Do Only Some Get Healed by the Gifts of the Spirit in Services?

Can I “Turn On” Gifts of the Spirit at Will?

Should I Receive My Healing or Command Sickness to Leave?

Can I Command a Sickness to Leave over the Telephone?

I Believe that I Have Received My Healing But I Do Not Feel Any Better. Should I Go Do Some Strenuous Activity that I Had Planned?

I’m Aching All Over because I Overexerted Myself While Out of Shape. Can I Claim Healing?

I’m Sick Because I’m Fat! Can I Claim Healing?

Can I Believe for “Supernatural Weight Loss?”

Does Isaiah 58 Prove that if I Fast, My Health Will Spring Forth Speedily?

How Long Does It Take to Build Faith for Healing that Works?

Why Do People Fall Over in Healing Lines?

Should I Expect to Fall Over or Resist Falling Over when I Am Prayed Over?

If I Fall Over, Should I Try to Get up as Soon as Possible?

Is It Right to Get into a Second Healing Line for the Same Condition?

I Believe I Received My Healing When I Prayed, But My Body Doesn’t Act Like It. They Called a Healing Line. Should I Get into It or Not?

The Minister Called Out a Condition that Almost Fit Me – Should I Go up for Prayer?

The Minister Called Out My Condition But Someone Else Already Went Up for It. Should I Stay in My Seat?

Can I Go Up for Prayer for a “General Overhaul?”

Should We Have “Catchers” in Healing Lines?

Why Do Some Ministers Allow Only People with “Healing Cards” to Get into a Healing Line?

What Kind of Music Should Be Done During Healing Lines?

Should We Protect the Healing Minister’s Anointing by Keeping Him in an Isolation Room before His Entourage Escorts Him to the Platform When It’s Time to Preach?

Must We Lay Hands on the Specific Afflicted Body Part?

Should We Do Different “Things” to People’s Necks, Spines, Arms, Pelvises and Legs Depending on the Condition?

How Long Should We Keep Our Hands on Someone When We Lay Hands on Him?

What Should We Do or Say when Laying Hands on a Sick Person?

Who Has to Be in Faith, the Person Laying Hands, the Sick Person, or Both?

If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?

I Felt Fine Before I Laid Hands on a Bunch of People at a Service. Why Do I Feel Sick Now?

Can I Get a Certain Minister’s Anointing for My Own Ministry?

Can I Believe for a Double Portion of the Anointing?

Why Did Paul tell Timothy Not to Lay Hands Suddenly on Anyone?

Does Saying Grace Protect Us from Food-Related Illnesses?

Why Does God Keep Using a Certain Healing Minister So Mightily when His Personal Life Is So Messed Up?

Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?

Why Was It Easier for Me to Get Healed When I Was a Baby Christian?

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Can Someone Else's Unbelief Stop Me from Getting Healed?

Because Healing is 100% by Grace, Can I Live Any Old Way and Still Get Healed?

Does Sin in My Life Stop Me from Getting Healed?

Does UNCONFESSED Sin in My Life Stop Me from Getting Healed?

Does UNREPENTED Sin in My Life Stop Me from Getting Healed?

Can "Sin in the Camp" Stop Me from Getting Healed?

Is It Possible for a New Testament Believer's Prayer to Receive Healing to Be Hindered?

Does Teaching that There Are Hindrances Hinder People from Getting Healed?

Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder My Healing?

If Unforgiveness Is a Hindrance, How Did the Multitudes ALL Get Healed – Surely There Were Some Who Hadn't Forgiven Their Ex-Spouses?

Does Satan Have the Legal Right to Afflict Me if I Leave a Door Open to Him?

If I Get Seriously Ill, Should I Tell Other People?

Our Church Preaches Healing. Why Aren't We Seeing Miracles?

Can I Command a Scoffer to be Healed as a Sign to Him?

Will Multitudes Turn to Christ if We Assemble Enough Medical Documentation of Miracles?

What Do You Do if You're Ministering and There Are "Brick-Heads" Who Won't Receive the Anointing When You Lay Hands on Them?

Is It Unbelief to Ask a Person You Laid Hands on Whether He Feels Better Yet?

Is It Unbelief to Check to See if You Are Healed Yet?

Should We Anoint the Sick with Oil When We Lay Hands on Them?

Must We Use OLIVE OIL to Anoint the Sick?

Is it Important to Use ANOINTED Anointing Oil When We Anoint the Sick?

Can I “Plant a Seed” toward My Healing by Giving to a Minister Who Sends a Letter Begging for Money?

Can I Believe to Become Smarter?

Can I Believe to Become More Physically Attractive?

Can I Believe for Gray Hair to Go Back to Its Normal Color?

Can I Believe for Excess Flab and Stretch Marks to Disappear after I Have Lost a Lot of Weight?

Are Old Testament Dietary Laws God’s Prescription for Good Health Today?

What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?

Should We Wait until We Sense the Anointing to Lay Hands on the Sick?

Who Can Lay Hands on the Sick in Mark 16, Apostles or All Believers?

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Does Having Worship Leaders Wave Green Flags Help People Get Healed?

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[What is the Difference between Demonic Possession and Demonic Oppression?](#)

[Must We Cast out Demons "in the name of Jesus Christ of Nazareth Who Came in the Flesh?"](#)

[Must We Cut Off Means of Demons Communicating with Each Other When We Cast One Out?](#)

[Is There a Danger that a Demon that Has Just Been Cast Out Will Go into Another Person Who is Present?](#)

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[Can I Cast a Demon out of a "Haunted" Location?](#)

[Where Did Demons Come From?](#)

[Did Jesus Take 39 Stripes to Redeem Us from 39 Classes of Diseases?](#)

[Have Free Internet Teachings Made Traveling Teachers Obsolete?](#)

[Will God Heal My Pets or Livestock?](#)

[Do I Have the Authority to Cast Out Computer Viruses?](#)

Why Can't I Get Healed?

I call this “the devil’s question” because the question itself is a lie.

You **CAN** get healed!

This very question is rigged against you. It is like asking, “Answer YES or NO: Have you stopped cheating on your wife?” Either answer could get you into trouble, because the question itself is unfair. You lose if you answer it at all. In this case, it assumes that for some reason you cannot get healed. That is a lie.

You can do things that will interfere with receiving your healing. That doesn’t mean that you can’t get healed. See [Mistakes to Avoid](#) for a list of things that can interfere with your ability to receive the healing that God freely offers you.

I asked this horrible question for years. It seemed like everyone else “got it” and I just couldn’t seem to grasp what the Bible said about healing so that it would become a reality in my life. I believed a lie that for some strange unknown reason I just couldn’t get healed. Thank God, I found out that it was a lie and I could get healed. The devil would love you to believe that there is some special reason that you can’t get healed, but there isn’t one.

God’s promises are for whosoever, and whosoever includes you.

If you will hear the Word of God on the subject of healing, take time to reflect on it and act on it, you can get healed. You are not a special exception. God does not engage in personal favoritism or personal animosity toward anyone ([Acts 10:34](#), [Romans 2:11](#), [Ephesians 6:9](#), [Colossians 3:25](#), [1 Peter 1:17](#)).

If you’re having trouble receiving your healing, ask the Holy Spirit to help you see where you’re missing it. God didn’t leave you here to figure everything out by yourself!

What Do I Do if I Don't See Any Improvement After Praying?

Keep believing that you have received your healing. Keep saying that you have received your healing. Keep thanking God for the healing that you have already received. Don't let up until your healing has completely manifested itself in your body. Continue to do whatever natural things you need to do (taking medicine, for example) until your healing is fully manifested.

If the reason you ask this question is that you are afraid that it didn't work, you are probably not in faith to begin with. In that case, continue reading healing Scriptures and good healing literature to build your faith. You will have to back up to the point where you believe that you receive your healing. Actually, if you are really asking this question, the chances are good that you are not in as much faith as you think you are.

The time after you pray and before you see any change is the time when you "Let God be true and every man a liar" ([Romans 3:3-4](#)). It is the time when you exercise patience along with your faith. This patience is not a resignation to your condition. It is an active force that undergirds your faith and refuses to back down despite circumstances.

Where some people miss it is if they don't receive the results they want by faith soon enough, they assume that they need to do some more receiving by faith! They try to crank out more faith. That doesn't work. You pray the true prayer of faith once. After that, you thank God that you have already received your answer in your spirit. Thank God for it even though you don't see any improvement yet. Thank God for Jesus' statement that you can believe and receive what you pray for when you pray.

If your condition sudden worsens and seems to require immediate medical attention, I urge you to get it. It is not anti-faith to get medical help. If you are really in faith, your supernatural healing will manifest itself anyway. If you are not in faith, and you avoid medical help because you want to think you're in faith, you could die in the process. If you're in faith, you don't need to be afraid to see doctors. After all, they can verify and document your healing when it comes.

You need to do what Abraham did and "consider not your own body" ([Romans 4:19](#)). That doesn't mean that you deny or ignore symptoms. It means that you do not consider your body's current condition to be the final word concerning your healing.

Other topics are devoted to helping you determine if you're really in faith. Read them and see whether you have really believed you have received anything or if you're just "a hopin' and a prayin'." The bottom line is that if you really believe that you have received something, you don't really care that you don't see any improvement yet. You are at rest knowing that it must manifest as long as you stay in faith.

Some other useful thoughts are found in the topic, [I Thought I Was Healed. Why Did the Symptoms Just Start to Return?](#)

See also:

[How to Tell if You're in Faith or Not](#)

[What Faith Is](#)

[What Faith Isn't](#)

Should I Keep on Praying until I Get My Breakthrough?

You only keep “praying” in the sense that praise and thanksgiving are forms of prayer. Once you pray the prayer of faith to believe that you receive, you do NOT keep on “praying for your healing!” If you do, you are negating your first prayer by in effect confessing that you never got anything.

I can tell right away when someone doesn’t understand faith because he will say things like, “Now please keep praying for me!” or “Pray some more for my healing!” or “I’m going to call everyone I know and get everyone to pray for my healing.” When you understand faith, you realize that you “believe that you receive” once when you pray. All subsequent prayers about that matter are prayers of praise and thanksgiving for what you have already received, whether you feel better, the same or even worse.

When Jesus said to “keep on asking,” He did not mean to keep on asking about the same thing. That would be using vain repetitions as the heathen do. Jesus warned us to avoid such prayers.

You don’t need to bug God the way that the woman in the story bugged the unjust judge. The judge in the story was unjust and the woman had to bug him. God is just. There may be SOCIAL situations in your country that require ongoing prayer from “God’s elect” so that they can be “avenged speedily,” but that has nothing to do with receiving things that are your covenant right. Believe that you receive the first time that you pray, then THANK God for what you already received!

What Did I Do to Deserve This Sickness?

This is the wrong question to ask if you're sick, but I'll give you a right answer that might shock you.

Pick ANY sin you've committed. If you've committed ANY sin, you deserve to get sick. [Deuteronomy 28:61](#) makes it clear that ALL sicknesses are part of the curse for not keeping ALL the Lord's commandments and statutes. So if you want to link your ability to stay in health to your personal track record, you're up a creek with no paddle.

Fortunately for you, that's not the end of the answer. Because your sin deserves the physical punishment of sickness, Jesus had to be physically punished Himself in order to redeem you. Because He took the punishment for your sins, you don't have to bear that punishment for your sins. He had to be wounded for your transgressions, bruised for your iniquities, smitten and afflicted. It wasn't enough for Him to suffer spiritually; He had to suffer physically because that is what your sins deserve. But because He took the sicknesses and pains on Himself that you deserve for your sins, He legally redeemed you from having to bear those punishments for sin in your own body.

So based on your own track record, you deserve the sickness. But based on what Christ did for you, you don't deserve that sickness anymore because He redeemed you from your sins that deserved it. There is no point in two people being punished for the same crime. Jesus was already punished for your sins, so you get to live in health as if you'd never violated any of God's commandments.

If you think for a while about the question at the top of this section, you'll realize that it comes from a law-based mentality that thinks that if you're doing a pretty good job at not sinning as much as other people, you don't deserve sickness, but if you're doing a crummier job at not sinning, you deserve sickness. You need to throw out your own law-based righteousness and walk in the righteousness that you have received as a gift from God ([Romans 5:17](#)).

That is why you never want to ask this question defiantly, as if to challenge God about His justice. It will not help you to try to tell God that He was unfair to "allow" the sickness. From a justice perspective, you deserve to be sick. So you should be glad that you are under grace and not under law.

One New Testament illustration of sin deserving sickness is found in [Romans 1:26-27](#), where sodomites and lesbians reap the due penalty for their error in their bodies. I say this not to condemn them, but to point out that the New Testament indicates that sin still deserves the physical punishment of sickness. Jesus came so that sodomites and lesbians (and everyone else) could be set free from their sins and NOT have to suffer the punishment that those sins deserve. We don't have to preach the BAD news, true as it may be ("You DESERVE what you got in your bodies") when we can preach the GOOD news ("You can receive both forgiveness for your sins and healing for your bodies because Jesus bore the penalty for everything you've done"). You don't want to get into a condemning mentality when after all, there are sins in YOUR life that would make YOU deserve sickness too if you as a Christian had to deal with God on the basis of your own merits.

There are other cases in the discussion [Sickness As Chastening and Judgment in the New Testament](#) showing New Testament links between sins and sickness. However, the chances are slim that you fall into any of the extreme categories in that discussion. (You can read it just to be sure.)

You can waste a lot of time going on a “witch hunt” for sins in your life when you come down with something. There may not be any specific sin that relates to that specific illness! People get colds, flus and similar contagious diseases just by living in a fallen world where these diseases exist. You can do more harm than good engaging in endless introspection, trying to figure out what it is you did that “let the devil in.” Adam let the devil in. Our focus should be to run the devil’s work out of our bodies. Rather than focusing on sin and the disease, it would be better to focus on the gift of righteousness you have received ([Romans 5:17](#)) and your authority over sickness in Christ.

If you are a believer, you have been washed clean from your sins. You do not “deserve” to be sick anymore! So the question “What did I do to deserve this sickness?” is inappropriate because the real issue is “What did Jesus do for you so that you don’t have to have the sickness that your sins deserve?”

Am I Sick because God is Mad at Me?

Let's find out if God is mad at you or not. If He isn't, then we've already answered the question.

Are you saved?

If so, you are already forgiven for ALL your sins! You can see [Forgiven People Can Be Healed](#) for a list of some Scriptures that prove this. If you've been taught (in error) that you need to confess your individual sins before they can be forgiven, you might want to read through [What 1 John 1:9 Really Means](#) to learn otherwise. That discussion has even more proofs that all your sins are forgiven.

Your sins certainly DID make God mad. However, He took out His anger for your sins on Jesus when Jesus willingly took your sins on Himself. Those sins are now paid for, so God will not get mad at you over them now that you have believed in the price that Jesus paid for your sins. That would be like demanding that you pay off a credit card debt that a rich benefactor already paid off on your behalf.

Forgiveness and not being mad go together. If you've truly forgiven someone, you don't walk around mad at that person. It doesn't mean that you have to be best buddies with that person or even be around that person socially. But if you're enraged about what someone did, that is a good indication that you have not forgiven that person.

The New Testament shows God's gracious attitude toward man:

2 Corinthians 5:19:

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

The good news – the news of reconciliation – is that God decided not to hold your sins against you, so He reconciled you (past tense) through Christ. That is the “good news” that we have to share with others. (Pointing fingers at sinners and telling them they are going to hell is not the good news. It's true, but it isn't the good news, which is the ANSWER to that problem!) “Not imputing your trespasses” basically means that God isn't mad at you over your sins anymore! You are reconciled to God!

It certainly is possible to GRIEVE the Holy Spirit (we're warned not to do it in [Ephesians 4:30](#)), but while grieving the Holy Spirit could lead to missing out on some ways that the Holy Spirit wants to move, even that does not mean that the Holy Spirit is angry with you. You probably did some things that grieved your parents when you were growing up, but I hope they still loved you and didn't run you out of the house immediately and disown you. God is a far better parent than you ever had.

So you are NOT sick because God is mad at you – because He isn't mad at you.

Stern Doesn't Mean Mad

However, let's address something that sometimes gets lost in the shuffle in modern teaching. God is not always lovey-dovey to us! When He has to be stern, He is. Jesus was plenty stern with the churches in Revelation that were getting out of line. He even said that He had things against them! But that's different from saying, "I'm MAD at you. I'm holding your sins against you and I'm out to get you!"

As a parent, there are times when you have to be stern with your children. Is it because you don't forgive them, or because you're mad at them? Now you aren't God, so you do have flesh, and maybe you DO get mad and have to repent for things that you did in anger rather than in love. In other words, you might dish out punishment out of anger for "what they made you look like" in public rather than out of genuine concern for their social well-being. But God isn't like that. He doesn't discipline you because you made Him mad – He disciplines you because He loves you enough to do it.

Scripture is clear that God disciplines believers when they get out of line – [Hebrews 12:5-13](#) talks about the chastening of the Lord. Scripture is clear that He does not always act lovey-dovey toward you when He corrects you. After all, the passage in Hebrews says that discipline is grievous! So it's not something you will enjoy, though you'll be glad that He did it in the long run. But there's a difference between not being lovey-dovey and being full of wrath. The catchphrase "God is good all the time" is Biblically correct, but you have to understand that "good all the time" does not mean "sweet and lovey-dovey all the time." If you err by thinking the latter, you will end up rebuking the Lord when He deals with you because you'll assume that it must be Satan talking to you because the voice is not coming across as lovey-dovey.

Also, God made what really is a precious promise to you that if you get wrongly-minded, God will reveal that to you ([Philippians 3:15](#)). So this does away with extreme ideas that God isn't aware of your sins or that God won't deal with you about sin. He certainly dealt with the churches in Asia about sin in Revelation, and Jesus wasn't at all lovey-dovey when He did it!

Even under grace, there are some things that will still provoke God to come down on you hard, but even then He has your best interest in mind. Even in the case where God took out some Corinthians in judgment over their irreverent celebration of the Lord's Supper, He did it so that the people involved would die saved rather than continue in their error and end up unsaved ([1 Corinthians 11:27-32](#)). You can read more about this topic (and examples of the other cases) in [Sickness as Chastening and Judgment in the New Testament](#).

Is it impossible to get God mad at you or to even be in a bad mood with you as a Christian? I guess that depends on your definition of "mad" and "in a bad mood." I don't know that I would characterize Jesus' threat to puke the Laodicean church out of His mouth as being made "in a good mood." But even in speaking to the Laodiceans, Jesus affirmed His love for them by telling them, "As many as I love, I rebuke and chasten" ([Revelation 3:19](#)).

Jesus' threats to kill a church member's children and make her and her lovers sick sounds pretty "mad" – it's hard to smile and say soothingly, "Stop doing that or I'll kill your kids!" But even then, you could debate whether Jesus was angry or just being extremely stern.

One thing is for sure though – God does not "have it out for you." We know that because He is FOR you, not AGAINST you ([Romans 8:31](#)). So there is no possibility that God is mad in the sense that He has turned against you. Even when He has to correct you sternly, He still loves you and He is still FOR your success. He is not trying to beat you down and preclude your success in anger.

It is certainly possible to exasperate Jesus – He got upset when His disciples didn't do things that they should have done. But while He rebuked them, you could debate whether that constituted being mad at them. I would not characterize His reaction as anger in such cases.

So while God is not mad at you as a Christian, it doesn't mean that He won't rebuke you sternly if you get out of line. But when He does it, it's for your good, as [Hebrews 12:5-13](#) shows you.

So no, you are not sick because God is mad at you!

Am I Sick because I Left a Door Open to the Devil?

Probably not.

Plenty of sicknesses have NOTHING to do with opening a door to the devil. The sicknesses are around because we live in a fallen world. You can't assume that you have a stuffy nose because you left a door open to the devil so that he could put it on you.

We don't see Jesus lecturing people about leaving doors open to the devil when He healed the multitudes.

However, it is possible under the New Covenant to open a door to the devil. This is proved by [Ephesians 4:27](#), where you are commanded to give no place (or opportunity) to the devil. Thus, it must be possible to NOT "let the devil in," but it must also be possible to "let the devil in," depending upon your actions.

The most blatant case is sexual sin. The Bible warns that your flesh can be consumed if you commit adultery ([Proverbs 5:8-11](#)). Homosexual activity also leads to bodily trouble ([Romans 1:26-27](#)). So sexual sin certainly opens a door so that you can get one of Satan's sicknesses.

Alcoholism and drug abuse also open the door to physical problems, and you can probably think of some other sins that will lead to physical trouble.

It makes sense that if you ALLOW the devil a place, he will take it. That is why YOU have to actively resist him ([James 4:7](#), [1 Peter 5:8-9](#)) rather than passively allowing him to stay and bring his baggage.

One interesting angle here is that Paul warned that if you sow to the flesh, you will reap FROM THE FLESH (not the DEVIL!) corruption ([Galatians 6:8](#)). Sin carries built-in consequences without any direct involvement from the devil. You're still forgiven for whatever the sin is, but that doesn't mean that there will be no consequences in this life. The only way to avoid the consequences is to avoid the sin.

You should expect that God will show you any areas where you are not operating in the proper mindset ([Philippians 3:15](#)). When He shows you such an area, repent! That will close the door to whatever consequences your improper mindset might bring on. The good news is that if you have left a door open to the devil, you can close it and keep it shut from now on!

And there's even more good news. You can receive healing for something even if you got it by opening a door to the devil! Don't you suppose that there were people in the crowds who had opened the door to the devil, but Jesus healed them anyway? You can be healed even if you opened a door, but if you're wise, you'll close that door so that you won't get sick again. Jesus healed a man who had sinned, but He told him to sin no more so that he would not get even sicker in the future ([John 5:14](#)). God is so merciful that He is willing to heal FOOLS who got themselves sick through their sin ([Psalm 107:17-20](#)).

The important thing is to let the Lord reveal you where you are "off" (if anywhere). Otherwise, you can go on an introspective "witch hunt" for where you left a door open to the devil and have it turn out that you actually didn't leave ANY door open – you just got something that is part of fallen creation.

See also:

[Does Satan Have the Legal Right to Afflict Me if I Open a Door to Him?](#)

[What Did I Do to Deserve This Sickness?](#)

[Sickness As Chastening and Judgment in the New Testament](#)

I Thought I Was Healed. Why Did the Symptoms Just Start to Return?

This can happen for various reasons.

First, the fact that you believe that you have received your healing does not mean that there will be no more symptoms from that point on. If you go by “symptoms,” the fig tree had the symptoms of being alive after Jesus cursed it! Jesus did not panic and say, “Oh no, My faith didn’t work! The tree is still showing symptoms of being alive. I thought I was in faith but I guess I wasn’t!” Jesus was simply not moved by the fact that the tree still looked alive immediately after He cursed it. He knew that He had declared something in the spirit realm that would surely happen. Likewise, you need to stand firm in what you believe and not be moved by apparent circumstances to the contrary. If you could never have symptoms after praying in faith, all it would take to receive healing would be faith. However, the Bible teaches that you need faith and patience to receive God’s promises ([Hebrews 6:12](#)).

Second, whether you have realized it yet or not, there is a personal devil out there who is out to steal from you, kill you and destroy you. One of his tricks is to put symptoms of things on people so that they accept the illness by saying out of their mouths that they have it. He loves to try to get you to accept a sickness back after you’ve already been healed of it. Chances are, the symptoms are accompanied by some depressing thought such as: “See, you didn’t really get healed after all” or “It’s back and you won’t get healed this time.” If you will resist it just as you would resist the devil and command it to leave your body in the name of Jesus, it will go. You may even be surprised how suddenly you get healed – probably about as suddenly as you felt sick again.

We tend to think of sickness as something that just happens to us without Satan’s direct involvement. While that is often true, Satan could try to harass you with lying symptoms to get you to accept them, given that he is the author of sickness in the first place. If there is a sickness (or symptoms), Satan is the ultimate source. Whether it’s direct or indirect, sickness is still “the oppression of the devil” ([Acts 10:38](#)). This is proved in the topic, [Who or What Causes Sickness?](#).

Third, you may have been around the anointing and experienced relief without actually receiving your healing. Once you get out of the anointing, you feel crummy again. See the discussion, [The Difference between “the Anointing” and “Your Healing”](#) for a further discussion of this matter.

Fourth (you might not like this one), you may not have believed that you received your healing at all. You might have just experienced some temporary relief for entirely natural reasons. If you prayed and took aspirin, maybe the relief you felt was from the aspirin!

One thing that should help you when symptoms return is to realize that you are perpetually, legally healed by the stripes of Jesus. You always have the right to declare yourself healed. You are always agreeing with God when you do so. No matter how often or how long symptoms return, you always have the right to say that you are healed and that the sickness is no longer yours. In fact, you should keep saying this continually until every symptom is gone. (I don't mean that you should be unable to function at your job because you have to keep saying you're healed. Say it to yourself if you're in public; don't make a scene or make your boss think you're a weirdo.) You do NOT have to pray "the prayer of faith" again to re-receive your healing!

You are not a sick person being lorded over by Satan. You are a healed person defending your legal right to be and stay healed. You have a right to demand that sickness leave your body and stay out in the name of Jesus.

Is It a Sin to Go to the Doctor or Take Medicine?

NO!

Just because God declares Himself to be The Lord Your Physician ([Exodus 15:26](#)) does not mean that it is a sin to seek human help. Sadly, some so-called faith people (who were not really in faith) have died before their time because they would not seek medical assistance when they needed it.

Some people have attempted to use [2 Chronicles 16:12](#) as proof that God is against doctors. (“And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceedingly great: yet in his disease he sought not to the LORD, but to the physicians.”) This verse does not say that God is against doctors. Asa was already failing to trust in God, looking to the Syrians for military help. The issue is not that Asa saw a doctor but that he did not seek the Lord to heal him, which he obviously could have done in the light of [Exodus 15:26](#) and other Scriptures. God’s general complaint with Asa was failure to seek him, as the context of this verse makes clear. The doctors per se were not the issue. (It has been suggested that the doctors may have been Egyptian sorcerers, but we have no proof of that.)

Luke was a doctor ([Colossians 4:14](#)) and no one told him that his calling was sinful. On the contrary, Paul called him the beloved physician. If being a physician were wrong, Paul would never have said that. Would he have ever sent greetings from Gary the beloved gangster, Patrick the beloved pimp, Archie the beloved assassin or Doug the beloved drug dealer?

Jesus said that the sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)). Doctors and medicine are not wrong. They are on God’s side and He is on theirs. God wants you to get well, and the doctor wants you to get well. There is agreement there.

It is not doctors but ignorant religious Christians who will fight you on healing. No doctor in his right mind would sit there and tell you that your illness was the will of God for some reason, yet there are preachers who would tell you that! While the doctor is trying to heal you, the ignorant preacher will pray that you have “patience to endure the suffering which God has seen fit to have you endure” instead of laying hands on you for your recovery. If you are sick, you would be well advised to avoid anyone who calls himself a minister of the gospel who does not believe that it is the will of God to heal you.

We can see another proof that God is OK with doctors in Exodus 21:19: “If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.” Now this is not the New Testament where the person could lay hands on the other one in the name of Jesus and cause him to be thoroughly healed! A man under the Law could not possibly force another person to be healed of an illness through prayer. So how could God demand that? I think it is clear that this verse is talking about paying the man’s doctor bills, as it is hard to see what else Moses could possibly have been talking about. If God ordered someone to pay someone’s doctor bills, He could not be against doctors!

The woman with the issue of blood had received medical care in vain for 12 years before she encountered Jesus. Jesus never even hinted that she needed to repent for seeking medical care.

Some people suppose that they are putting God on the spot, or somehow honoring Him, by not going to a doctor or taking medicine. Neither is true. God is under no obligation to honor anything but faith. Just because you shun medical assistance or medicine does not mean that you are in faith. It may simply mean that you are being an idiot. This kind of thing brings a reproach on the teaching of divine healing in general, because scoffers love to point out cases of people who shun medical help and die. If you've believed that you've received your healing, and are so sure that you will stake anything on it, great. If you have any doubts, you had better get whatever natural help is available to you. Don't gamble with your life.

If you are in faith, your use of medicine will not prevent that healing from manifesting. You have not turned your back on God or stopped trusting Him just because you take a pill or get a treatment. Don't get all bound up over that. Just make sure that you maintain your stand of faith.

I'm well aware that a well-known healing preacher many years ago wrote that it was a sin to go to the doctor. I have a large anthology of his writings myself, and I'm not sorry that I read the whole book. But we need to go with what the Word says, not what a famous preacher said. Over time, we learn things as a body and we learn to throw away some old traditions that weren't quite right.

Also, there can be some time between the time at which you believe that you receive your healing and the manifestation of that healing. During this time, it is not "anti-faith" to take medicine to relieve the symptoms. If anything, it will make your stand of faith easier. Having your body screaming at you in pain because you won't take a pill for it may seem like "macho faith" (and go ahead, if that's what you want to do), but you may find that it's nicer not to suffer unnecessarily in the meantime.

Your use of medicine or doctors does not dishonor God in the least. If you really believe that you received your healing, that healing will manifest in your body anyway, and God will still get the glory for your healing. After all, in most cases, medicines cannot cure your condition anyway. They can simply relieve some of the suffering associated with it until your healing manifests itself.

So if you don't want to be the object of the next anti-healing discussion on an anti-Christian media outlet (which seems to be most of them at this writing), it would be wise for you to get medical help if you need it. It isn't a sin.

Should I Throw Away My Medicine Because I Believe I Am Healed?

NO!!!!

When the healing you believe for has manifested itself in your body and your doctor confirms that you don't need your medicine anymore, feel free to throw it out. Until then, keep taking it.

Consider what happened to one man I knew. He wanted to "prove to God" that he believed that his eyes were healed and that he didn't need glasses anymore. To "act his faith," he took his road test for a driver's license without his glasses, "believing" that his healing would manifest during his demonstration of raw faith and that he would pass. He failed! Moral of the story: After your body and your doctor confirm to you that you're healed, you can stomp on your glasses or flush your pills down the toilet or whatever. Until then, don't, unless you want to endanger and/or embarrass yourself and the Body of Christ.

Whether or not you take medicine has nothing to do with whether or not you believe that you have received your healing. God honors faith, which has nothing to do with whether you threw out your pills or stomped on your glasses. You can do those things and still not be in faith, and you'll just regret that you did them, especially when you have the embarrassment of having to go buy new glasses or getting a replacement prescription filled. You can also be in faith and keep taking medicine. Why suffer unnecessarily while waiting for the full manifestation of your healing? If anything, it's easier to pray and read God's Word and stay built up when your body is not screaming in pain, and this can actually help you stay in faith. Of course, you must not confuse medicinal relief with real divine healing from God. You would not want to say, "Oh, my healing has manifested; I'm not in pain" when you just took two aspirins (or your favorite pain reliever) to get rid of the pain. You'll find out if you've really received your healing after the pills wear off!

Despite the scare stories that circulate about people dying without medicine while "believing" for their healing, I have yet to meet a present-day minister who preaches healing who says that you should throw away your medicine. Yes, there are cases (some well-publicized) of people who did not take medicine and died who claimed to be "believing" for their healing. They were zealous but unwise. They were not following generally accepted teaching among those who preach healing today.

People make a big deal about medicine vs. faith, but both are on the same team, so to speak. They both promote healing. One famous healing evangelist took a lot of flak for opening a hospital, and he had to keep explaining to people that he was using faith and medicine to help the sick, and that this was not a contradiction. He was right. It isn't a contradiction.

If we were all perfect in our faith walks, we would not need medicine and we would receive healing by faith every time sickness tried to get on us. I don't know about you, but I'm not there yet. That's our goal, and if we only get healed 80% of the time, that beats staying sick 100% of the time, doesn't it?

See also:

[I Believe that I Have Received My Healing But I Do Not Feel Any Better. Should I Go Do Some Strenuous Activity that I Had Planned?](#)

If God Wants People Healed, Why Doesn't He Heal Them?

In His mind, He did. He declares that you were healed by the stripes of Jesus ([1 Peter 2:24](#)). Anyone can receive healing just as anyone can be saved from his sins. God has made provision for everyone's healing.

This question is in the same category as:

"If God wants people saved, why doesn't He save them?"

A legal reason that God doesn't just heal people is that He gave the earth to man to operate even though He is still the legal owner of the earth. God cannot simply barge in on the scene and do things. He legally must wait until some person on the earth prays, at which point He can legally move in answer to that prayer.

God treats healing the same way He treats salvation from sins. Anyone can have it, but you only get it when you believe you receive when you ask. If you ask not, you'll have not ([James 4:2](#)). God doesn't force anything on anyone – He always gives people a choice, though He'll let them know which choice will produce the superior outcome!

This is one reason that it is so important to follow Jesus' commission to teach men all that He taught, and not stop at the "salvation from sin" aspect of the gospel. If anyone is properly instructed concerning God's New Testament healing covenant, he can be healed. In the same way, anyone who is taught about forgiveness of sins through Jesus Christ can be born again. It's God's will, but people must hear and respond in faith to the gospel. The same pattern applies for both forgiveness and healing.

See also:

[If God Is So Loving, Why Doesn't He Do Something about People's Suffering?](#)

If God Is So Loving, Why Doesn't He Do Something about People's Suffering?

This is a typical question you hear on the street when you're evangelizing. Most people know someone who suffers horribly from some condition, and it's only natural to wonder why a supposedly loving God doesn't do something about it.

But the fact is, He DID something about it when He sent Jesus. Jesus took our sicknesses so that we could receive healing on a 100% grace basis.

What the vast majority of people were never taught in church – but should have been – is that it is not up to God to do ANYTHING about people's suffering – it is up to US, the Body of Christ!

If you are suffering from something, you have the privilege of believing that you receive the healing that Jesus provided when you pray. But that is something YOU must do. God will not just “zap” you with healing irrespective of your faith. (Even in meetings where manifestations of the Spirit occur, you'd still have to put forth the effort to get to that meeting.) God literally has done everything that He will ever need to do about your suffering, in the same way that He has done everything that He will ever need to do about saving you from eternal suffering in hell. If anyone goes to hell, it isn't because a loving God didn't do something about averting his eternal suffering; it is because he failed to appropriate what Jesus did for him.

If you know someone who is suffering from something, you have to realize that Christ's Body has authority on the earth over that condition. God is not just going to “zap” it from heaven without His Body's involvement. It is up to US whether we will take God at His Word and lay hands on the sick believing that they will recover. It is up to US whether we use the authority that Jesus has vested in us to command sickness to leave in His name.

If no one believes and receives, and no one does any laying on of hands or any speaking to diseases, the suffering will continue, but that is not God's fault. He has given us the tools we need; it is up to US, not HIM, if the suffering will continue. That's a sobering thought.

It's not that heaven “allows” sickness; the problem is that WE allow it. Jesus said that whatever we loose on earth will be loosed in heaven, and whatever we bind on earth will be bound in heaven ([Matthew 16:19](#)). We have been given the keys to the kingdom of heaven. It is up to US to do something about sickness.

See also:

[We Hold the Keys](#)

[If God Wants People Healed, Why Doesn't He Heal Them?](#)

How Much Faith Does It Take to Heal a Serious Illness?

Let's see how much faith it takes to do some other things.

If you have really small faith – the size of a mustard seed – you can speak to a mountain and command it to be thrown into the sea ([Matthew 17:20](#)) and you can speak to a tree to be uprooted and thrown into the sea ([Luke 17:6](#)).

Peter walked on water during a storm based solely on Jesus' command to come. He got his focus off Jesus' command and onto the wind and waves. He began to sink. Jesus rescued him and called him "thou of little faith" ([Matthew 14:28-31](#)). That actually excites me! Sure, Peter didn't make it all the way to Jesus, but his "little faith" got him out of the boat and on top of the water at least for a while. Can you imagine yourself doing that rather than being the other 11 disciples who stayed safely in the boat? All you would need to do that is a little faith, based on what Jesus said!

When the disciples asked Jesus for more faith, Jesus didn't say, "Sure, here's some more faith!" Instead He told them what would happen if they'd USE just a little bitty bit of faith ([Luke 17:5-6](#)).

I can tell you on the authority of these verses that you do not need whopping big humungo-faith to get rid of a serious illness. You can terminate terminal illnesses with really small faith – if you will USE it.

The devil may tell you that you don't have enough faith to do anything. He will be satisfied with the outcome if you determine that you need 27.4 believons (an arbitrary unit of faith) to get rid of stage 4 cancer, but your faith can only operate at the level of 12.1 believons. But seriously, how hard can it be? Multitudes of unsaved people in the gospels came and received healing for EVERY kind of sickness! God didn't even live in them. They were not new creatures in Christ with born-again spirits created in God's likeness in righteousness and true holiness ([Ephesians 4:24](#)). They hadn't been to New Testament Bible training centers or faith campmeetings and they didn't have libraries of books about faith and healing. They didn't have Scripture CD's to listen to at home. They didn't even have the New Testament yet! So getting a serious illness healed can't be as hard as we've made it out to be!

Not one of the disciples was a born-again believer during Jesus' earthly healing ministry, yet they did all kinds of miracles while their spirits were still unregenerate. So how much of a faith giant do you think you need to be to do miracles? Jesus taught that some wicked people who never knew Him would do many wonderful works in His name ([Matthew 7:22-23](#))! How "spiritual" do you think those people are? So you don't have to be a faith giant or even a believer to get results when you minister with faith in the name of Jesus.

Even a carnal Christian whose love walk is a train wreck could still have mountain-moving faith ([1 Corinthians 13:2](#)). So just how "spiritual" do you have to be in order to have faith that could get rid of cancer? I think you'd agree that healing cancer is a lesser feat than relocating a mountain with your words, which requires only teeny-tiny faith. You do not have to be perfect or even a mature believer to exercise mountain-moving faith!

A man in Lystra got faith to be healed just by listening to Paul preach the real gospel. He then received healing for a lifelong disability. (See [Acts 14:7-10](#).) He had a VERY serious birth defect, but he got healed in short order.

So it CAN'T be true that you need years of "faith-building" before you're ready to cancel cancer. We have sometimes majored on the size of our faith when that isn't really the main issue. The larger issue for most of us is that although we have faith, we also allow contrary thoughts to deter us. An unrenewed mind and unmortified flesh are our main problems, because they lead us to act based on unbelief rather than faith. The issue certainly isn't one of power if you're baptized with the Holy Spirit! You have enough power to wipe out every cancer case in your city if you can get people to cooperate with you and with God.

When the disciples failed to cast out a demon, Jesus basically said that they'd only get His results if they fasted and prayed. Doing those will keep your flesh in check. Your flesh naturally wants to eat and doesn't want to pray because it is unspiritual. When you keep your flesh under, you eliminate a major source of resistance to operating in faith. You rise above walking based on sense knowledge. It is your flesh's nature to walk in unbelief, but it is your born-again spirit's nature to walk in faith. That's why God calls you a BELIEVER!

So the answer to the question, "How much faith does it take to heal a serious illness?" is "Not much, if you'll just USE the faith you have!"

Healing serious illnesses in the name of Jesus is not something only for veteran Christians. If you're a Christian, the right to lay hands on the sick – including the seriously sick – is yours to exercise right now ([Mark 16:18](#))! Rather than focusing inwardly and wondering how much faith you have, why not just believe what God says and act like the entire Bible is true. It's not about struggling to believe – just ACT on what you know God has already said – whether it "looks like" it will work or not – and you WILL get the results that He promises!

See also:

[You Have Faith](#)

Can I Believe and Receive a Healing for Someone Else?

Not in the sense that you can believe and receive your own healing in [Mark 11:24](#).

The only exceptions found in Scripture are for members of your household, generally young children. God does not expect an infant to believe and implement [Mark 11:24](#). In such a case, you can pray in faith and God will heal your child.

Also, you can lay hands on a sick person and expect him to recover if you have preached the gospel to that person. (Remember that signs and wonders follow the preaching of the Word.) You do not have to preach the whole New Testament to the person, but you need to explain what you are doing so that he can consent to it. God will honor your faith in this case even if the other person is not completely sure about it. You will find that this works better with unbelievers than with fellow Christians who know the Bible and should believe for their own healings. God expects more from believers.

You cannot attribute anyone's death to a lack of faith on someone else's part. Ultimately, your faith only works for you; the other person's faith needs to work for him.

Receiving a Healing for Someone Else in a Prayer Line

With the exception above, you cannot "believe and receive" for someone else. Many well-meaning people come up in healing lines and ask if they can receive a healing for a loved one. Some even use a charismatic cliché: "I want to stand in proxy for someone." Barring a manifestation of the gift of faith ([1 Corinthians 12:9](#)) for that particular circumstance, this does not work. In a service where there is a tangible healing anointing, the person receiving the healing must be brought into physical contact with that anointing. Often being in the service is sufficient, but if the person needing healing is not present, there is one Scriptural way to get the anointing to the person. In [Acts 19:11-12](#), people had Paul wear cloth items that were then taken to the sick. The tangible anointing on Paul went into those items and went into the person who needed healing or deliverance when that person received the cloth.

The use of "prayer cloths" is thus justified, if there is a tangible healing anointing in manifestation. This practice was not done all the time, and you would not just do it "in faith" when no healing anointing is present. (I suppose that one exception would be if you were sure that God wanted you to lay hands on a cloth at that particular moment, even though nothing seemed to be happening at the time. The anointing to do this would manifest as you obeyed Him.)

Why You Generally Can't Believe You Receive Something for Someone Else

[Mark 11:24](#)

Jesus said to believe that YOU receive what YOU ask when YOU pray, not to believe that SOMEONE ELSE receives what YOU ask when YOU pray.

You cannot override someone else's will, even if his will is contrary to God's will. If you could, you could "believe you receive" everyone else's salvation and the whole world would get saved. But it is clear from Scripture that not all men will receive salvation. In fact, those who find the "narrow way" to salvation will be fewer than those who don't.

With the exception already noted, there is no Scriptural precedent for believing something and receiving it for someone else.

Some people might point to [Acts 16:31](#) ("And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house") as an example of your faith forcing other people to receive something, but this is not justified by the context. In this case, the jailer's house believed after they were all preached to ([Acts 16:32-34](#)). The jailer's faith did not save the others in his family; their individual faith did.

Further proof that [Acts 16:31](#) is not a blanket promise for "household salvation" may be found in [1 Corinthians 7:15-16](#): "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

If [Acts 16:31](#) meant what it is commonly thought to mean (a guarantee of household salvation), [1 Corinthians 7:15-16](#) would have to be rewritten to say, "Wife (or husband), you know that your faith guarantees the salvation of your spouse. Believe your spouse into the kingdom and your spouse will have to get saved!" But that is not what Paul said. You cannot make someone else get saved, even your spouse, just by "believing for his salvation," much as you might like to do that.

In fact, the catch phrase that we should "stop using our faith for health and money and start using it for souls" is mistaken because you cannot receive someone else's salvation the way you can receive health and money for yourself. You could instead use your faith that God would send laborers to the person and that the Holy Spirit would convict the person of his need for Jesus. You cannot force the person to make the right decision by using your faith. Please know that I am in no way de-emphasizing soulwinning. Jesus came primarily to save lost humanity and church people need to remember their mission to GO reach the lost! I am simply saying that "faith" as shown in [Mark 11:24](#) does not apply in the case of someone else whose will is involved.

I don't want to throw cold water on the hopes of anyone who is praying for a loved one. There are MANY Scriptures (beyond the scope of this book) detailing blessings that apply to your direct descendants. With the advantage of those promises, it will be very hard for one of your descendants to stay away from Jesus. However, his free will is still honored. In some cases a believer is put under unnecessary condemnation by those who feel that if he "just believed hard enough," the problems with the family member would disappear, and this is not the case. Of course, I am not justifying acting like a jerk around the family member and turning him off to the gospel, either.

Jesus' Teaching: Get Your Own Faith

Jesus taught that everyone has to get his own faith. You cannot transfer your faith to someone else, and you can't use someone else's faith. This is clear from this parable:

Matthew 25:1-13:

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

But the wise answered, Not so; lest there not be enough for us and you: but go ye rather unto them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Scriptures Where Someone Received a Healing for Someone in the Household:

(Note that this is the exception, not the rule, in the New Testament)

[Matthew 8:5-13](#)

[Mark 7:25-30](#)

[Matthew 15:22-28](#)

[Luke 7:2-10](#)

[John 4:46-53](#)

Intercession

Please understand that I am not minimizing the role of BIBLE-BASED intercession. It is a good thing to have people interceding for the sick, specifically that God would show them any hindrances to their healing and that God would give them a revelation of His Word concerning healing. Intercession is a good addition to sharing God's healing covenant with the sick person, but it is not a substitute for it. Faith comes by hearing God's Word, not by being prayed for.

Can I Believe God for a Partial Healing?

Sure. You can believe God for anything that you are willing to stand in faith for.

In most cases you are believing for a partial healing anyway! You believe that a certain condition must cease, but you may have other conditions that are not as drastic that you are not standing in faith against right now.

What about one certain condition? Can you believe God for improvement of that one condition as opposed to total healing?

I realize, and so should you, that Peter and Isaiah agree that you were healed by the stripes of Jesus, not partially healed. So it might seem that you cannot believe for a partial healing, because you would not be standing on the Word.

However, in most cases, I would not take that view. It is a fact that Jesus paid for your total healing. But you can have as much or as little of it as you want, or none at all. You can still exercise faith for some portion of your healing. You can also believe for a speedier-than-humanly-possible recovery after human medical intervention. It all depends on where your faith is. Find out what you can believe and have people agree with that. Even if others are pressuring you to believe for total healing of everything, if you aren't ready to stand for it in spite of any circumstances that might arise, you should not "agree" with them, since you would not truly be in agreement. You would just be trying to do the right thing as a "faith person" but not be acting on what is real to you in your heart.

In fact, you are making a mistake attempting to "believe God" for something that is beyond your heart knowledge of the Word. Even if you know some things in your head, you really can't believe past what has become real to your heart. This takes time in meditation on the Word. If you have never heard about healing before and you want to be healed of deafness and quadriplegia, it may take you a while to get to the point where the Word is more real to you than the conditions that constantly confront your five senses. It isn't technically necessary to wait for any particular amount of time because healing for both conditions has already been paid for, but in practice it can take a while if you're not used to believing and receiving. You can do yourself a disservice by attempting to extend your faith beyond what it is capable of receiving now. You will get so frustrated that you may just give up. At worst, you'll be the next chapter in one of those ubiquitous "I tried that faith stuff, and it didn't work" books.

I have seen some VERY serious problems healed over a period of time as the people got around the Word more and more. An instant miracle would be more fun, but eventually getting a full-blown miracle beats keeping a serious problem for the rest of your life.

It is far better to believe and receive some specific phase of your healing than to give up and not pray at all because you don't feel ready to receive total healing. Some people have found that as their faith grows, they get colds for fewer and fewer days until they can run them off immediately. Your faith walk has to grow just as your love walk does. You don't start out being an expert overnight. I can play the piano practically in my sleep now, but I have been at it for over five decades at this writing. I did not perform with a symphony orchestra the first year I started lessons. (I have soloed twice with a symphony orchestra, but I had to practice a lot to get to that point!)

So maybe you can start by just believing God for a good night's sleep. (See [Condition: Insomnia](#) for some good Scriptures to stand on for that.) Then work your way up. Nothing is wrong with this. It is actually a wise way to work your faith.

It works the same way with finances. I once heard a woman state that she was believing for one billion dollars and she got lots of amens and encouragement, but not from me. If you've been sowing five dollar bills, you won't reap one billion dollars. If you hardly even know how to believe God to pay your rent (as it was in her case), I don't think you're ready to believe for a billion dollars.

Likewise, if you've never used your authority to make a headache or some other non-life-threatening condition go away, you are probably not in a condition to run two-weeks-to-live cancer off by faith yet. Even David killed a lion and a bear before killing Goliath; he wasn't a total novice at believing God when he took out his sling.

So if you're unable to believe for hair to grow back when you've lost it, you could at least start by believing that no more hair is going to fall out and that whatever is causing that problem must cease operation in your body. Then you could get to believing for the hair to grow back at a later time, citing God's promise to renew your youth ([Psalm 103:5](#)).

I have believed to keep a tooth that cracked so that it didn't have to be extracted, and believed for pain and discomfort to stop so that I could still use that tooth. However, that tooth is not "good as new" to this day. But it beats having to have it pulled.

In the first version of this book that I published online 22 years before this version came out, I shared how I believed God to not lose my eyesight in my left eye due to a growth around the optic nerve that was threatening my livelihood. However, I still had to wear glasses to function normally. So I had believed for a partial healing for that eye. Since then, I got to the place where I didn't need the glasses anymore, and when people asked if I got contacts, I replied, "No, I MADE contact!" So even if you believe for a partial healing, at least keep as your goal believing for a total healing. Once you get rid of the "I can't live with this" condition, determine to get rid of the "I can live with this" condition. God hasn't limited the health that we can enjoy right now thanks to Jesus.

In the Bible, a king could realize that calamity was coming upon Israel, but decide that he was okay with that as long as it would come after he died. That wasn't a total solution to the problem; it was a partial solution. Many of the kings abolished certain abominable practices while permitting others to remain. That was better than nothing, but those were also partial solutions. One king could have believed for a total rout of his enemies but settled for a partial victory. In many other cases in Israel, most of the enemies were wiped out, but some remained, resulting in only a partial victory. It wasn't God's best, though it was better than having no victory at all. So it is possible to believe for and achieve a partial victory. Always remember, though, that total victory is God's perfect will for you.

Having said all this, there is a certain type of "partial healing" that I wouldn't agree for. I've been asked if I could pray for enough healing so that someone's pain would go away but not so much healing that the person would lose his disability check. If you minister to the sick long enough, you will at some point encounter such a case yourself. I refused to pray for the person and would refuse any similar request today. I told him to come back when he was really serious about healing. I won't waste my time with people who aren't serious. There's just a certain dishonesty that I find annoying about wanting to stay sick so that you can collect money from the government. If people don't know about divine healing (most don't), that's one thing; it's another to know that you can be completely healed and deliberately want to stay sick enough to live off other people's money rather than working – and say so!

I thank God for a woman I know who was on disability and almost helpless for close to 30 years. After she was dramatically healed in one of our meetings, she went to the disability office and let them know she didn't need disability payments anymore because she wasn't disabled anymore! She went out and worked. On the other hand, if you're going to be a cheat and keep receiving disability payments when you don't need them anymore, you risk losing your healing because your public "confession" before the government is that you're still disabled! You can ask Ananias and Sapphira if they think lying is a good idea. In fact, you might even ask them in person sooner than you'd like!

See also:

[Can I Believe God for a Gradual Healing?](#)

Can I Believe God for a Gradual Healing?

It is easier to believe for a gradual healing than for an instant healing, and it is far better than not believing to be healed at all. However, God's best is to be healed all at once. In practice, we see more gradual healings because they're easier to believe for.

Most Bible miracles were instantaneous healings; the "began to amend," "as they went," type miracles were the exception and the healing was very rapid even then. Being able to believe for an instantaneous healing is God's best and it should be our goal. But what if you're unable to walk at all and you don't feel ready to just spring up by faith and run around the church? (Some people have done this, but it is still comparatively rare in the church world at this writing.) I'd rather that we agree for you to be able to walk with a walker than for you to stay in a wheelchair unable to walk at all. If you're able to use a walker, I'd rather believe for you to be able to use a cane than for you to stay dependent on a walker forever. If you're using a cane, I'd rather believe for you to walk without it than for you to need your cane forever. If you're able to walk and not run, perhaps we'd be ready to agree that you could run again.

I'd be more inclined to believe for the whole thing, and even if the improvement were gradual after that, I would continue to confess that I am completely healed by the stripes of Jesus and I'd end up with the full manifestation. But if you want to believe for a gradual (or partial) healing, I'd agree with you. Your healing, regardless of how long it takes to fully manifest, has been fully paid for in advance by the Lord Jesus.

See also:

[Can I Believe for a Partial Healing?](#)

Can I Get Healed of Injuries from Accidents as Well as Diseases?

Definitely!

[Matthew 15:30-31](#) shows that Jesus healed the maimed. He is the same yesterday, today and forever ([Hebrews 13:8](#)), so He still heals the maimed today. In [Luke 22:50-51](#), Jesus restored an ear that Peter cut off with a sword. This was certainly unrelated to any sickness. Sickness itself can maim people, but people can be maimed without sickness being involved. Healing belongs to those people as well.

Jesus took not only your sicknesses, but also your pains ([Isaiah 53:4](#)). God is the Lord your Physician ([Exodus 15:26](#)), regardless of the cause of your bodily trouble. Any physician will treat both sicknesses and injuries! Peter declares that you were physically healed in [1 Peter 2:24](#). That is a blanket statement that healing is yours, regardless of the cause of the need for it.

A woman we know had collapsed arches due to a mishap; after we laid hands on her in the name of Jesus, she was able to run for the first time in 20 years or so. Another woman had to have a disc in her back surgically removed because it was crushed in an accident. After we laid hands on her in the name of Jesus, Jesus put a new disc in her back and she later got the X-rays to prove it, much to the shock of her chiropractor! A friend of ours saw a titanium rod disappear that the surgeons had implanted in someone. Jesus definitely heals the maimed today!

Can I “Believe Away” the Side Effects of the Drugs Being Used to Treat Me?

If you’re undergoing chemotherapy, can you believe that you won’t lose your hair or feel nauseous? If you’re taking painkillers that list dizziness as a side effect, can you believe not to be dizzy?

Because I’m trying to answer everything from a Bible perspective, I’ll have to say that I can’t find any Scripture where believing away side effects of drugs is mentioned explicitly. No one went to Jesus for relief from side effects of drugs being used to treat an illness; people went to Him and received healing for the actual illnesses! Of course, when they were healed, they didn’t need any drugs or treatments anymore, which solved the “side effects” problem in a much better way.

The woman with the issue of blood in [Mark 5:25-34](#) had suffered many things from many physicians, so whatever treatments they were doing must have had some painful effects on her body. Despite her treatments and suffering, not only wasn’t she any better; she actually got worse. However, she did not touch the hem of Jesus’ garment to be set free from the suffering caused by the treatments; she touched Jesus’ clothing by faith and received healing for her condition, at which point she no longer needed the treatments.

Certain chemicals do certain things to your body. I knew someone who chain-smoked 4 packs a day and ended up with cancer. She got all kinds of treatments and wanted people to believe with her that she was healed. However, she continued to smoke 4 packs a day! (I’m sure that this was inconsistent with her doctor’s instructions!) So while trying to “believe away” cancer, she kept giving herself cancer. She died young, despite being a “faith” person in a good “faith” church.

Being a Christian does not cancel all natural laws. Different foods and different drugs have different effects on your body. If your daily diet for years has been Twinkies and pepperoni pizza washed down with Jolt Cola, you may have a hard time “believing away” the issues you develop in your body that are “side effects” of your diet. If you take certain drugs, your liver can suffer after a while, and the doctors and pharmaceutical companies are quite up-front about it.

Having said that, I knew a 2-pack-a-day smoker who was instantly set free of her habit in a service. I know former alcoholics who were instantly set free from their addiction to alcohol. So Jesus CAN eliminate physical conditions and addictions brought on by chemicals. He is willing to break addictions in people’s lives because those addictions are “works of the devil” that He came to destroy ([1 John 3:8](#)). The difference is that the people set free in this way stop putting the chemicals into their bodies rather than believing that they can continue ingesting those chemicals without harmful effects.

What if you’ve been taking habit-forming pills for pain and now you’re “hooked?” There are many such “unintentional junkies” in society today. Once the underlying issue causing the pain is solved and you don’t need the painkillers, I would have no problem standing in agreement with you for freedom from your drug dependency. If the Son makes you “free indeed” ([John 8:36](#)), I don’t see why you’d have to live a life that isn’t free because you need certain pills to avoid falling apart.

Overall, my take on this question is that it would require extraordinary faith to “believe away” side effects of drugs, and if your faith is developed to that degree, it would probably be just as easy for you to believe that you receive your healing so that you don’t need the drugs with their side effects anymore. That is a far better outcome, and one that you have plenty of Scripture (as opposed to no Scripture) to back.

How Can I Hasten the Manifestation of My Healing after I Believe I Receive It?

No Scripture directly supports the idea that you can speed up the manifestation of your healing. Once you believe that you receive, the matter is out of your hands. You are at rest about the matter because you know that you have your healing. To some degree, it does not matter to you how long it takes the manifestation to come because you would be willing to hold on forever. You know that you have received something even though you can't see it yet, and nothing will shake you from that.

It is possible, however, to delay or negate your healing completely by wrong words and wrong actions. You can ensure that it never manifests by giving in to the sin of worry about it or speaking words of doubt. Don't think that the devil won't try you on this! You will have opportunities to give up when it looks as if nothing is happening. You can undo the effects of your prayer of faith if you give up. You need patience as well as faith to inherit the promises of God ([Hebrews 6:12](#)).

When Jesus spoke to the fig tree, something invisible happened immediately, but the disciples could not see the difference immediately. Jesus did not keep speaking to the tree repeatedly to "speed up the manifestation." In fact, He didn't do anything! He believed that it would be as He had spoken. He said nothing more to the fig tree. If He had spoken again, it would only have shown that He was not really in faith the first time. If you're very concerned about when your healing will manifest, perhaps you are not in as much faith as you thought you were.

Jesus said that if you believe you receive something, it shall be yours. He did not say when it would manifest in the natural, and He did not say that it would manifest immediately in every case. You have it immediately in the spirit realm after you pray, but it does not necessarily manifest on the outside right away.

What could Abraham or Moses or Joseph have done to "speed up the manifestation" of God's promises in their lives? They waited years and years, but God was faithful and He did what He said He would do. Your faith is what impacts the spirit realm. Beyond that, there is really nothing extra you can do to make things physically appear faster. But like Abraham and Moses, you can take God at His word and walk in His blessings.

“They Shall Recover” – How Long Should It Take?

You can go into a ditch on either side of the road on this one.

Obviously from the context (these signs shall follow them that believe), your recovery should be obviously supernatural. You should not be sick as long as an unbeliever would be sick. If you were, what kind of a sign would that be? It would be a sign that Jesus has no healing power and that you are no better off with Him than you would be without Him. If you would have just recovered the same way anyway, why should anyone listen to anything you say about Jesus? From their perspective, what good is He? Therefore, your recovery should be notably faster than it could have been by natural means.

On the other hand, many people throw away their faith when they do not see an immediate sign of recovery after being prayed over. Although instantaneous miracles tend to get more publicity, you will lose out on your healing most of the time if you confine God to working instantly in your body. You inherit God’s promises by faith and patience ([Hebrews 6:12](#)). If all miracles were instantaneous, you would never need patience; you would only need faith.

Some of the best testimonies of healing come from people whose improvement was rather gradual (but no less supernatural). Being healed of a terminal illness slowly surely beats dying. You may not consider it a blessing at the time, but this practice learning to stay in faith despite adverse circumstances is one of the most important lessons you can ever learn as a Christian. It will not only help you receive healing – this same principle will help you in every other area of your life.

How Long Should I Expect to Have to Pray for Healing?

The same amount of time it took for you to pray to get saved! In other words, a very, very short time!

When you decided that you wanted Jesus to be the Lord of your life, how long did your prayer have to be to receive Him? Did you have to keep beseeching the Lord for days to save you from your sins? No! You believed that something was available to you, you prayed, and you received what was available. That was the end of it.

Healing is supposed to work the same way. You believe that you receive healing when you pray, just as you believed that you received the new birth when you prayed. So how long you pray is mostly a matter of how quickly you get a few words out of your mouth!

Now that you're saved, do you keep asking the Lord to save you every day? No! You don't have to do that because you only need to receive the new birth once. Once you're received it, it's yours. Healing works the same way. You believe that you receive it when you pray, and it's yours. You don't keep on asking the Lord to heal you at that point any more than you would keep asking the Lord to save you.

"Yes," you might add, "but I still don't feel as if I've received my healing." Feelings have nothing to do with whether or not you have taken something in the spiritual realm. Do you feel saved all the time? You don't go by feelings to determine whether you've received the new birth, do you? So why go by feelings about anything else?

"Well I still have symptoms as if I hadn't received anything." Do you ever snap at someone else and regret it later? That is a symptom of being a sinner, but yet you are not really a sinner on the inside anymore if you are born again. Acting like a sinner at times doesn't negate the fact that you've received the new birth. Likewise, having pain in your body does not negate having received your healing.

You may need to STAND for your healing after you believe that you receive it, but you only PRAY to receive healing for something ONCE. Any subsequent prayer to receive healing would negate the first prayer and admit that you prayed in unbelief the previous time. Now if you DID pray in unbelief, go ahead and pray in FAITH this time, believing that you receive when you pray, as Jesus taught. Then make any subsequent praying about the matter be prayers of thanksgiving that Jesus provided the healing that you've already received.

I've Stood for a LONG Time and Nothing Has Changed. Now What?

Keep standing! It's way better than the alternative – quitting and never having any chance to receive anything.

It's great when a healing manifests instantly, but I have seen cases where parents have stood for YEARS for their children who had severe mental and physical issues. But at the end of those YEARS, the children were completely healed! It was a long stand of faith for them, but it was well worth it! Through faith and patience we inherit the promises ([Hebrews 6:12](#)). Just understand that patience is not passive resignation, but rather a tenacious holding on to something despite all appearances.

My advice to you would be as follows:

1. Make Sure that You Understand How Healing Really Works.

Reading this book can help you identify whether there are any areas in which you think you're standing in faith when you really aren't. I have talked with people who said they were standing for a long time, but they were actually lying down for a long time! They had resigned themselves to "waiting for God to do something" rather than continuing in active faith. There's a difference!

2. Make Sure that You Are in Faith, Not in Resignation.

Real faith does not throw up its hands and say, "OK, God, whenever you're ready, this is your issue now! I did all I could." Real faith continues to affirm and act on the truth that you or your child were legally healed by the stripes of Jesus.

3. Encourage Yourself in the Lord and Resist the Temptation to Quit.

At Ziklag, David had no one else to offer encouragement. In fact, his team of mighty men wanted to kill him, which definitely did not constitute encouragement. So David "encouraged himself in the Lord" in a situation where everything had been lost – all goods, all family members. He recovered ALL of them! He resisted the temptation to quit in a situation where probably few people would have blamed him for quitting. You should likewise resist the temptation to quit. Keep building yourself up in the Word.

4. Follow in Abraham's Footsteps.

It was MANY, MANY years between God's promise of a son and the birth of Isaac! Abraham, after some stumbles, finally got to the point where he believed that God was able to perform what he promised. He started giving glory to God instead of questioning His promise. He didn't receive the promise right away, but when he did, it changed the history of the world! That was well worth the wait! Keep giving glory to God because He keeps His Word. Let praise, not discouragement, come out of your mouth.

5. Pray in the Holy Spirit.

When you just don't know what to do, the Holy Spirit does, and He will never pray through you in unbelief when you yield your tongue to Him! You can't let the Holy Spirit do all your praying through you, though – you should follow the Word and pray both with the understanding and with the Spirit ([1 Corinthians 14:15](#)).

6. Remember that God is For You, Not Against You or Upset with You.

Satan would love for you to believe that God sees you as a spiritual flunkie because you haven't seen any results yet. He'd like it even better if you think that God is mad at you for not believing His Word. He isn't! God always wants to encourage you, not beat you up. The voice of beating up and condemnation is from the devil, not God. God is FOR you ([Romans 8:31](#)) and He wants to help you! Believe that if there are any issues, God will reveal them to you. (He promised that if you are not "minded" the way you should be, pressing toward the prize, forgetting that which is behind, etc., He would reveal that to you – [Philippians 3:15](#).) Remember, the Holy Spirit is your Helper! He wants to help you receive what Jesus paid for you to have!

7. Don't Use Circumstances to Question whether Divine Healing is Yours – Stay with the Word!

When you've stood for a while, it might even be tempting to surf the Internet and visit some "Why divine healing doesn't really work" websites that are full of objections like the ones answered in this book. (That's where a lot of them came from!) You might look for a reason that you've been believing wrong all this time. But when you believe the WORD you are NEVER believing wrong. If your faith was in the fact that someone else, such as your pastor, your favorite TV teacher, or even the author of your favorite healing book, says that healing is yours, you are on shaky ground to begin with. The job of any Bible teacher is to show you from the WORD that healing is part of your divine benefit package in Christ. If you can't say "I KNOW it because the WORD says it right here..." you are like the sons of Sceva who tried to cast out a demon by "Jesus whom Paul preached." But when you know it because the WORD says it, no one will be able to shake you. We walk by faith, not by sight ([2 Corinthians 5:7](#)), so we must NEVER let circumstances – especially our own – determine our doctrine. Only the WORD determines doctrine! Always act and speak in accordance with God's Word in spite of any contrary circumstances. When you're really in faith, it doesn't matter how long something takes because you know that what you've received is yours and it has to manifest. You keep thanking God for that.

8. Find Other Believers Who Will Stand with You.

You are part of a BODY – you are never alone. When you're struggling, get around other believers who will encourage you, not discourage you. There is no shame in admitting to someone else that you're struggling; just make sure that the person will help you and agree with your stand of faith rather than just commiserating with you.

Do I Have to Wait for a Healing Service to Receive a Healing?

No. You can receive your healing at any time by believing that you receive it from God when you pray ([Mark 11:24](#)). God has already provided it for you. It's always available. It is just like the new birth. You don't have to wait for an evangelistic service to get saved, and you don't have to wait for a healing service to get healed.

I was saved alone in my dormitory room in college because someone had told me how to get saved. I didn't have to wait for a "salvation service." Likewise, once you know how to get your healing, you can receive it at any time rather than waiting for a healing service. Wouldn't it be a bummer if you had a headache right now and you had to wait until there was a healing service to get rid of it? You don't have to wait another minute. You can receive your healing from God right now.

It is sometimes easier, especially with major conditions, to receive your healing in a healing service because there is a special anointing to lay hands on the sick. "Gifts of healings" are often in manifestation. Many times God will "meet you halfway" if you are not fully in faith yet at such meetings if you will make the effort to get out to the meeting.

Never be ashamed of going forward at a healing service if you are sick. I say that especially for any ministers who are reading this! Don't be caught up with what other people think of you. Don't let the devil cheat you out of a blessing by lying to you about how people will think you're not really a faith person (even though you preach faith) because you went up in a healing line. Isn't that better than staying sick so that we'll all know you weren't in faith anyway? I preach healing but I have been in plenty of healing lines myself. It's just easier to receive in such an environment, and if you have the opportunity, take advantage of it!

The only sense in which you could answer that you have to wait for a healing meeting is if your faith is not developed enough yet to receive healing on your own.

I have found in my experience that some unbelievers and baby Christians who don't know much of anything yet about divine healing can receive healing in a healing service if they will at least "get in neutral" and give you permission to lay hands on them and command disease to leave their bodies by faith. God honors your faith in such cases. I have seen people healed of many drastic and life-threatening illnesses when I was sure that they weren't in any position to receive based on their own faith. However, these people were unbelievers, people who just got saved, or people who were still baby Christians. As you grow in your walk with the Lord, God expects more of you and you should learn not to have to depend on others' faith when you get sick. Frankly, it's fun to do a healing service somewhere where people don't know much about the Lord, even how to be saved. If people will at least be willing to let you lay hands on them, God can show them His goodness by healing them. Just before writing this, I saw cases where unbelievers allowed us to lay hands on them and they got healed – and then decided that they wanted this Jesus who had just healed them!

Can I “Stand in Proxy” for Someone Else in a Healing Line?

If the idea is to be a conduit for the tangible anointing to go into the other person, no.

There is no Bible precedent for standing and having hands laid on you on behalf of someone else. The healing anointing is not transmitted that way. Actually, this disrupts the flow of the anointing in a service because the power will not flow into you, and the minister will notice a “break” in the flow of the anointing, which can be distracting and make it harder for the next people to receive.

Part of the problem is that you cannot “believe you receive” a healing on behalf of someone else. (See [Can I Believe and Receive a Healing for Someone Else?](#))

Now if “standing in proxy” is simply a means for praying the “prayer of agreement” according to [Matthew 18:18-20](#), you can get results on that basis. The prayer of agreement is the issue, not standing in line. There is no Bible record of the anointing jumping to another person because someone was the “lightning rod” for it in a prayer line. If you do pray in agreement, please understand that the person to be healed needs to be one of the people in agreement with your prayer if you expect to see results. There are cases where people have been prayed for without their knowledge and God has indeed moved on their behalf, but this is not something that you can claim with certainty the way you could claim your own healing in agreement with someone.

There are at least three Biblical alternatives. You should suggest these if you are the one laying hands on the sick if you can afford the time to explain them:

Have Someone Minister the Word and Laying on of Hands in Person

The best way to minister to the sick is to have a believer share the Word with them concerning healing and lay hands on them in person. Any believer is authorized to do so; no ministerial credentials are required! (See [Mark 16:18](#).)

Anoint a Cloth and Have It Taken to the Person

This has Biblical precedent ([Acts 19:11-12](#)), but it was not the norm. You would only want to do this if there is a tangible anointing present. You would not do this if you are simply laying hands on the sick in faith according to [Mark 16:18](#). It was not a general practice in anyone’s New Testament ministry to do this all the time.

My wife and I have had unusual success with this method, but even the passage above calls such things unusual miracles. I won’t preach something as doctrine just because of my own experience. God can and does use different people different ways.

I prefer not to use this method if the person could reasonably drive to the meeting. If he is able-bodied and just unmotivated or unbelieving, a cloth that's been prayed over won't be of much help. Some people look for the easy way out of things, but in Jesus' ministry, if you didn't go to where He was, you didn't get healed unless you encountered one of His disciples. Someone willing to put forth the effort to attend a healing service is more likely to receive healing.

I have found that small cloths will do quite nicely so that you can have a lot of them. I preached on a certain Caribbean island where people were bringing up beach towels for me to lay hands on. I suppose that they reasoned, "If a cloth is good, a beach towel is better because it's bigger so it can hold more anointing." I don't think it really works that way, but I can tell you that a lot of people down there were getting healed from anointed beach towels (which they referred to as "prayer rags.") If people are willing to release their faith when they put an anointed item (even a beach towel) on themselves, they can be healed.

Again, this doesn't mean that we do away with normal means of healing and establish a new Beach Towel Doctrine and try to make lots of money selling high-markup DVD's with this "new revelation." (Or worse yet, make even more money selling anointed beach towels. Can't you picture that? "This beach towel could sell for \$99.99, but you won't have to pay \$59.99 or even \$39.99 – this amazing towel is only \$19.99 (plus \$10 shipping and handling)! And you can get a bigger bargain if you act RIGHT NOW, because we'll send you a SECOND anointed beach towel FREE – you only pay shipping. But wait, there's more! Mention this TV offer and code SUCKER2 to receive a free 3-ounce airplane-compliant tube of suntan lotion to use with your towels at the beach after you get healed!")

I heard a story of a lady in the Midwest who received the Holy Spirit while her head was in her oven. (I guess she was cleaning it.) She got excited and told her neighbor, and her neighbor came over and stuck her head in that same oven and received the Holy Spirit too! That doesn't mean that they should go out and sell "Get Filled with the Holy Spirit by Sticking Your Head in the Oven" books. (These days, they might get rich, and they'd almost certainly get an appearance on some Christian TV show that would hype the living daylights out of them and their new revelation, but we're talking about what should happen.) What really happened is that the second lady decided that the time at which she stuck her head in that oven was the definite point at which she would release her faith. (Note: If you decide to try this just because it was mentioned in this book, please make sure that the oven is turned off first.)

Pray the Prayer of Agreement on the Spot – IF the Sick Person Knows about It and Consents to It

You can pray the “prayer of agreement” for the person’s healing if the person who needs it is in agreement with that! You will find that attempting to pray the prayer of agreement for Aunt Glarda in Montana is generally insufficient unless Aunt Glarda agrees to it and knows what’s going on. In my experience, many people come for prayer looking for the minister to wave a magic wand and get Aunt Glarda healed when Aunt Glarda has never even heard the gospel. (Aunt Glarda is such a mean old grouch that no one wants to talk to her anyway; she just needs to get healed because the care facility’s bills are sapping the family’s finances.) In this case, Aunt Glarda needs one of the first two options above. Although God sometimes does respond to such prayers in His mercy, the problem is that Aunt Glarda won’t recognize or cooperate with the healing anointing even if it does hit her, and even if she gets healed, she’ll have no idea how to keep her healing if she wakes up feeling crummy the next day.

Given the number of people who request such “long distance” prayers, it is noteworthy that there is not one single case in the New Testament of believers praying in agreement for healings long-distance for people outside the immediate household. You cannot rule out the “gift of faith” in such cases, and someone may get healed if the minister senses the anointing to pray for a particular case. But that is not the Scriptural norm.

The Bible pattern is not, “They shall stand in proxy for the sick” or “They shall minister to the sick from another place 2,000 miles away,” but rather, “They shall lay hands on the sick and they shall recover” ([Mark 16:18](#)). This is how Jesus and His apostles ministered as a rule, so it should be our rule as well.

You do not see a case where someone went to Jesus with a long-distance “ICBM missile” prayer request for Uncle Aristarchus in Damascus. Jesus did not often make “house calls” on the sick. As a believer, you can certainly make a “house call” to visit the sick, but you can’t usually call up the local healing evangelist and ask him to come pray for Aunt Nancy. The clear pattern is that the sick were brought to Jesus. If you want a healing evangelist to minister to Aunt Nancy, you should take Aunt Nancy to one of his meetings.

Can I Lay Hands on Myself for My Own Healing?

Sure. Jesus said that you would lay hands on the sick in His name and they would recover. If you are sick, you can lay hands on yourself and expect yourself to recover. This is not a standard practice (we don't know of anyone in the Bible who really did this), but there is nothing wrong with it. You can use this as a way of believing that you receive your healing according to [Mark 11:24](#) at a certain place and time.

You have authority over sickness in other people's bodies when they allow you to lay hands on them in the name of Jesus. It would be silly to think that you could get everyone else healed but not yourself. Not only do you have authority over sickness in your body, but you also have complete control over your faith. You won't have to worry that you're not in agreement with yourself or that you're resisting the anointing!

Lest this sound as if you are setting up some kind of feedback loop in your body that will produce some kind of spiritual short-circuit and fry you, it is important to understand that the rivers of living water Jesus spoke of come out of your spirit, not out of your body. If you lay hands on yourself, the power of God will go through your spirit and into your body. There is no "loop."

Since healing belongs to you anyway under the New Covenant, there is nothing wrong with receiving it this way. Of course, you could receive it equally well without laying hands on yourself by following [Mark 11:24](#). It's really nice that God has made different effective healing methods available to us.

Are We Redeemed from Mental as Well as Physical Illness?

Absolutely, positively, definitely yes!

Some of the afflictions in [Deuteronomy 28:15-68](#) were mental illnesses. Of course, any illness of any kind is covered by [verse 61](#) of that chapter, so you would know that you are redeemed from mental illness on that basis alone. But look at some of the parts of the curse from which you are redeemed: Vexation, madness, astonishment of heart, groping at noonday as the blind gropeth in darkness (this isn't normal behavior, is it?), your eyes failing with longing, having no might in your hand, being oppressed, crushed, and mad for the sight of your eyes, a trembling heart, failing of eyes, sorrow of mind, your life hanging in doubt before you, fearing night and day, having no assurance of your life, always wishing it were later because of fear. Yes, the curse from which you are redeemed includes mental illness!

The behavior described in the similar curse in [Leviticus 26:14-39](#) is also that of mentally ill people: Having a faint heart, falling on each other when no one is pursuing, and running from the sound of a shaken leaf. These all demonstrate a fear that is totally out of control. You are redeemed from this!

Another giveaway is the fact that Jesus healed the mentally ill as well as the physically ill. Some of the ill people He ministered to had no known physical problem.

God has given you the spirit of *sound mind* ([2 Timothy 1:7](#)). This actually means *self-control* or *sober-mindedness* in the Greek. If you have a mental problem that involves lack of self-control, this verse is for you! Given that "sound mind" does not literally mean "a mind free from mental illness," I will not cite this as a proof-text for healing from mental illness, and neither should you. Nor will I attempt to stretch the Scripture about having the mind of Christ ([1 Corinthians 2:16](#)) to say that you have perfect mental functions. [1 Corinthians 2:16](#) in context in fact says something very different, that you have the mind of Christ and not just a natural mind that can understand natural things. You are able to think the way Jesus thinks. But there is enough Scripture already to prove the point; you don't need to drag out [1 Corinthians 2:16](#) and try to make it say something it doesn't say. It is possible to use the wrong verses to make a correct point, and I try to avoid that.

Many in our day have been set free from mental illness. I know a preacher who laid hands on a young woman who had the mind of a two-year-old. Instantly she was able to speak two languages and use college-level words. Not all mental healing miracles are that instantaneous, but they are still miraculous even if they unfold over time. We had one young person in our church who was discharged from mental health care that he been receiving all his life. Another man in are church was totally mute for some time; he had been in every mental institution in the state and was still schizophrenic. After we laid hands on him, there was some improvement – he spoke, but he would just repeat everything you said like a parrot. If you asked, “How are you?” he’d reply “How are you?” If you asked, “Are you going to repeat everything I say?” (I did ask that), he’d reply, “Are you going to repeat everything I say?” I sought the Lord about what to do with him, and He told me. I said to him, “I am healed by the stripes of Jesus,” and he replied, “I’m healed by the stripes of Jesus.” I said, “God heals ALL my diseases,” and he replied, “God heals ALL my diseases.” You get the idea. I kept doing that. Today that man works a normal job and converses just like everyone else. The Word worked mightily in him!

See also:

[Verses Incorrectly Cited as Healing Scriptures](#)

Would God Heal an Unbeliever?

Under the New Covenant, He already DID heal all unbelievers from a legal perspective! Healing as well as the new birth and many other benefits are there for the taking for everyone, so the issue is finding out what God has provided and receiving it, not trying to get God to be willing to heal. His will is already established. He wants to heal ALL unbelievers!

The idea that God will insist that you become born again BEFORE He will heal you is not found in Scripture. Consider that no one whom Jesus healed in the gospels was born again! No one who got healed in the entire Old Testament was born again, either! God healed them when they were unbelievers (by New Testament standards), and God's mercy to the unsaved has surely not diminished under our better covenant today.

Thus an unbeliever can exercise faith for healing, and even "great faith" as Scripture shows ([Matthew 8:5-13](#)).

The primary reason that God uses gifts of healings, working of miracles and special faith (see [1 Corinthians 12:8-11](#)) is to demonstrate His goodness and power to unbelievers and confirm the resurrection of Jesus! A believer can receive healing through faith and does not technically need any of these gifts to be in operation, although God will sometimes move through these gifts to heal believers, too. God will sometimes heal an ornery unbeliever through these manifestations of the Spirit – don't get jealous! God is showing His goodness and mercy to him. (Remember, you can get healed by faith, so God hasn't left you out or preferred the unbeliever over you.)

You can share Jesus with unbelievers and lay hands on them for healing, expecting this sign to follow and confirm the Word that you shared (see [Mark 16:20](#)). They may or may not get saved, but they will have a good reason to when they see the "goodness of God that leads men to repentance" ([Romans 2:4](#)). This is surely a more effective method of evangelism than threatening people with stories about 666 and the mark of the beast and how if they don't get saved, they'll be left behind when the Church is caught up with Jesus in the clouds. It is quite natural to want to follow Jesus after He just healed you of some horrible disease.

Check out the nobleman in [John 4:46-53](#). He did not "believe" in the sense of accepting who Jesus was until AFTER he believed for a miracle for his son!

So it is possible for an unbeliever to receive healing by faith without accepting Christ! (I wouldn't recommend this to anyone, obviously, given the eternal consequences of rejecting Him.)

Can an Unbeliever Exercise Faith?

Definitely!

If an unbeliever could not exercise faith, he could never become a believer, and everyone would go to hell!

All the people in the four gospels who got healed by “their faith” were unbelievers, as no one could be born again yet at that time!

All the Old Testament examples in the Hebrews 11 Faith Hall of Fame were unbelievers.

Jesus said that WHOSOEVER speaks to a mountain or tree and commands it to move and believes in his heart that what he says will come to pass, he will have whatever he says. This is not limited to believers, nor is it limited to good things! Death and life are in the power of the tongue ([Proverbs 18:21](#)) for both believers and unbelievers – that verse wasn’t taken from a New Testament epistle to the church, so it also applied to unregenerate people under the Old Covenant. The tongue can set the course of nature on fire even for a believer ([James 3:6](#))!

It is quite typical for an unbeliever to believe and say that he is going to die young of cancer like some relative(s) did, and his misplaced faith (in the devil’s ability rather than God’s ability) will see him to an early grave.

God has given EVERY man, not just believers, the measure of faith ([Romans 12:3](#)). Therefore EVERYONE can believe.

Does Mark 11:23 Work for Unbelievers?

Jesus said that whosoever could speak to a mountain to be removed into the sea and it would happen if the person believes that he says in his heart. He did not say that it was for “those who believe” as in [Mark 16:17-18](#). A quick study of the word *whosoever* shows that it means, well, whosoever – anyone! That would have to include unbelievers.

Unfortunately, the idea of believing and speaking wrong things works all too well for unbelievers. They say that they’re going to die of the same thing that killed other family members, and then they do. You could say that their WORDS are literally killing them – after all, death and life are in the power of the tongue ([Proverbs 18:21](#)). That statement has to be true for unbelievers because there were no New Testament saints around when Proverbs was written! James talked about how destructive the tongue can be, that it can set the very course of nature on fire and defile the whole body ([James 3:2-6](#)). So you can speak death with your tongue and reap it – but you can also speak life.

How does this square with the context where [Mark 11:22](#) tells us to have faith in God? When we speak things according to the Word, we expect God to back our words as we use our God-given authority on the earth. We aren’t running around doing our own thing, speaking whatever “we” want to have happen without consideration for God. Jesus did not do that. He ALWAYS did what pleased the Father; He did not try to please Himself.

As explained [elsewhere](#) at length, Jesus was not commanding you to have faith, or even God’s faith or the God-kind of faith. He couldn’t have meant just to “have faith” because everyone has faith in the general sense of the ability to believe ([Romans 12:3](#)). If an unbeliever did not have faith, he could not be saved, because we are saved by grace through faith ([Ephesians 2:8](#))! Instead, Jesus told you where to direct your faith – have faith in God! Because He commanded you to have faith in God, it must be possible to have faith in something or someone other than God. Most people have more faith in a doctor when he presents a bad report than they do in God, who can undo that negative report. They use their faith against themselves, speaking the negative reports that they believe in their hearts.

For example, say that you get a very bad doctor’s report that cancer has spread through your lymph nodes even though you weren’t aware that anything was seriously wrong. He tells you that you need to plan your funeral and your hospice care preferences. You can either have faith in the doctor, the doctor’s report, the cancer, or God, who says that He is your Healer who heals all your diseases, including terminal cancer. The fact is, you’re going to believe something – but it is up to you what you choose to believe. You can choose to use your faith to trust God, or you can misplace your faith by using it to believe the bad doctor’s report. If you believe that you’re going to die sick, you are still using your faith to believe something – you’re just using your faith in the wrong direction.

You see, there is no footnote in [Mark 11:23](#) that you will have whatever you believe and say as long as it’s the will of God. Your faith is like electricity – you can use it to run a heat pump to warm your house or you can use it to kill yourself.

When we believe something CONTRARY to the Word and speak it out of our mouths, something happens that we aren't aware of. (If we knew what would really happen, we'd keep our mouths shut about the matter until we were ready to speak the Word!) You see, God gave MAN authority on this earth ([Psalm 115:16](#)). God is NOT in control. (That might rattle your cage if you didn't know that, but if you're rattled, see the [related article](#) about the objection that God is in control of everything!) MAN is in control. That's why things are in such a mess! YOU have more authority on the earth than you probably realize. The problem is, the devil knows all about the authority you have, so his goal is to try to get you to believe and speak the wrong things so that you use your authority against yourself. What you allow on earth is allowed in heaven and what you forbid on earth is forbidden in heaven. When you speak contrary to the Word, you authorize the devil and his demons to afflict you. If you speak that "your cancer" is killing you, he has the right to kill you with it. You allowed it. But if you FORBID it to kill you and you believe and speak the Word, heaven will forbid that cancer from killing you.

So it is possible for you to put your faith in the ability of "your cancer" to kill you, but it is also possible to put your faith in God's faithfulness to uphold His Word that declares you to be healed by Jesus' stripes ([1 Peter 2:24](#)), and deny the devil's cancer the right to kill you.

So when Jesus said to have faith in God, He didn't mean that [Mark 11:23](#) would only work if you believe in God. On the contrary, He warned that [Mark 11:23](#) would work for you no matter what (it works for *whosoever*), so you need to make sure that your trust is in God and not in anything else. Your faith is not in your faith's ability; it's in God's ability and His faithfulness to back His Word 100% of the time when He can find someone who dares to believe and speak it!

I think that the primary emphasis in [Mark 11:23](#) is positive – showing the believer the extent of what is possible when you believe. However, the fact that you "have whatever you say" that you believe in your heart makes it all the more imperative that your faith is in God and His Word and not in disease, bad doctors' reports or anything else.

Doesn't 1 John 3:22 Prove that Our Ability to Receive Depends on How Well We Keep God's Commandments?

You need to read the previous verse along with this verse to get the total picture of what God says in this verse.

[1 John 3:21-22](#)

The subject here is your conscience and how it affects your confidence to approach God.

If you know that you are doing something wrong and you refuse to stop doing it, your conscience will bother you. When your conscience bothers you, it saps you of confidence to approach God. Deliberately violating your conscience makes you feel condemned, even though it's your own conscience and not God doing the condemning ([Romans 8:1](#)). When you feel condemned, it's hard to receive from God. Besides, I like to say that trying to receive healing while refusing to stop doing something that you know is wrong is like trying to open the door of your home to the Lord while slamming it in His face. It's hard to receive from God while also resisting His correction. God won't condemn you ([Romans 8:1](#)), but He WILL correct you ([Hebrews 12:5-13](#)). He promised you that if you're "off" in your attitude, He will reveal that to you ([Philippians 3:13-15](#)). That is for your GOOD because He LOVES you!

Now let me tell you what God ISN'T saying here. He is NOT saying that your ability to get healed is based on your merits. He is NOT saying that you will get healed or not get healed (or receive any other blessing or fail to receive any other blessing) based on how many commandments you follow or break! If that is the case, Jesus went to the cross for nothing and you will just have to live under the Law to earn God's blessings by keeping His commandments! Healing is still legally yours by grace – God is greater than your heart and He knows that. The issue for you is that your heart (conscience in this context) will bother you when you're knowingly sinning and not repenting.

Your conscience should not bother you as long as you are not deliberately planning to engage in things that you know are wrong. That is not the same thing as letting an "unedifying" word slip out of your mouth by accident when someone cuts you off on the highway without a turn signal. You immediately realize that you shouldn't have used that word. That would be a slip, not something premeditated. In such a case, you acknowledge that you were in the wrong, but because you now agree with God instead of agreeing with sin, your conscience should not bother you. In fact, ANY past sin – as long as you are not deliberately planning to continue in it – should not be "on your conscience." That is why Paul, who back when he was Saul persecuted Jesus and His Church, could tell the council in Jerusalem that he had lived in all good conscience before God until that day ([Acts 23:1](#))! (In that case, the High Priest illegally ordered that Paul be struck in the mouth, and Paul slipped and had some words for that guy! Then Paul repented of those words. So once again, Paul was in a position to have a clean conscience, so that he could later tell Timothy, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;" (2 Timothy 1:3).

He was “sprinkled from an evil conscience” ([Hebrews 10:22](#)). An evil conscience reminds you of your past sins from which you’re forgiven. Jesus’ purging of your sins was done so that you would have no more conscience (consciousness) of sins ([Hebrews 10:2](#)). Now that does NOT mean, as some teach in error, that as a believer you no longer even know or care if you’re sinning because you’re in the state of innocence that Adam was in before he ate from the tree of the knowledge of good and evil! (Adam didn’t even have the ability to have a guilty conscience before he fell because he literally didn’t know right from wrong. You do!)

So in the context here, the reason that we “receive of Him because we keep His commandments, and do those things that are pleasing in His sight” is NOT because we have earned the right to receive God’s blessings by faithful commandment-keeping. Rather, we receive because we are keeping our consciences pure so that our hearts do not condemn us, which would sap us of confidence in prayer.

Must I Engage in Spiritual Warfare to See the Manifestation of My Healing?

Possibly, but not the kind of “spiritual warfare” that is most commonly – and mistakenly – talked about in the church world.

Real spiritual warfare involves thoughts in your own head. Satan and his local representatives will try to stuff unbiblical and discouraging thoughts into your head, such as:

- It’s been too long and you’ve still seen no improvement. Give up and accept your illness!
- Healing isn’t REALLY for everyone today. Look at all the sickness that God allows!
- You don’t have any faith, so you can’t get healed!
- You aren’t living a perfect life, so your sin disqualifies you from receiving divine healing!

You need to know the Word so that you can give him the “It is written” treatment:

- Through faith and patience I DO inherit the promises!
- Jesus bore all OUR sicknesses and pains, which means EVERYBODY’S, including mine!
- Even faith the size of a mustard seed could move a mountain, and God has given me the measure of faith!
- Jesus bought my forgiveness for ALL my sins with His blood, so I am righteous, justified, and completely qualified to receive divine healing!

So yes, if you want to see the manifestation of your healing, you will have to stand your ground and “fight the good fight of faith” ([1 Timothy 6:12](#)) by replacing Satan’s lies in your head with God’s truth.

However, you do NOT have to fight spirits miles up in the sky over your city to get them to “release” your healing to you and stop “keeping it from you.” We know this because the Bible makes it clear that every spiritual blessing (that would include healing) is already yours ([Ephesians 1:3](#)). Satan has come too late to the party. God says you that already HAVE healing and every other blessing as your CURRENT possession. Satan can’t keep it from you because it already belongs to you legally. You just have to keep acting on that fact whether you have seen the manifestation yet or not. Trying to directly engage “principalities and powers” in the air over your area is unbiblical anyway. Jesus didn’t do it. The apostles didn’t do it. They never told anyone else to do it. You should not do it. You definitely do NOT have to engage in that kind of so-called spiritual warfare to be healed! Those entities are already defeated. They are unable to keep anything away from you anyway. They want you to think that they have all this power that they haven’t had ever since the day Jesus stripped them of their power and defeated them openly in front of the whole universe ([Colossians 2:15](#)).

Think of it this way – if you confess Jesus as Lord, do you have to engage in “spiritual warfare” against principalities and powers so that they have to stop blocking your new birth so that you can have it? Of course not, that’s ridiculous. It’s equally ridiculous to think that these defeated principalities and powers can keep healing, which is part of your salvation package that you’re already received away from you without your vocal consent. What if you don’t immediately turn into the sweetest, gentlest, most loving person in town the very second you receive Jesus? Do you assume that because you don’t see the full OUTWARD MANIFESTATION of your new birth that you don’t have it, so some local principality in the sky must be withholding it from you? I hope not. If you have enough sense with that when it comes to the new birth, you should have that much sense when it comes to healing, too! We walk by faith, not by sight ([2 Corinthians 5:7](#))!

What you do need to realize is that seed can take time to grow. God’s Word is seed. Do you dig up your vegetables three minutes after you planted the seeds if you don’t see a harvest yet? No. So why should you abandon your healing after three minutes if you don’t see anything yet? Having done all, stand your ground ([Ephesians 6:13](#)) and don’t let Satan get YOU to give up your healing with your MOUTH by repeating his lies instead of God’s Word.

Do you engage in “spiritual warfare” with principalities because you don’t see your vegetables spring up immediately when you plant seed? No. So don’t do it with your healing either when you don’t see an immediate manifestation. Believe that God’s Word will produce what He sent it to do – heal you!

I Lost My Healing – Now What?

Well, the first thing NOT to do is give up on your healing, thinking, “I guess I can’t keep my healing. Why bother trying anymore?” That’s exactly what the devil wants you to do.

Most of us have been in that position where we experienced relief and thanked God for our healing, but then the old sick feelings started to come back. Through either lack of knowledge or feeling weary of making a stand, we thought, “Oh, rats, I guess I’ll be stuck with the sickness after all! I’ll just have to suffer it out. I lost my healing.”

Let me start by saying that the devil may lie to you that you have “lost your healing” when you really haven’t. Just because you have some disagreeable twinge in your body doesn’t mean that you have forfeited your healing – you have to do that with your mouth. For example, you’d have to SAY, “NUTS – I thought I was healed but I guess I’m not!” or something to that effect. You have what you believe in your heart and SAY ([Mark 11:23](#)). If Satan can’t get you to SAY that you’ve lost your healing after you believed that you received it, you still have it, no matter what you feel like.

Also, Satan loves to hammer people with this one: “You just had a thought of doubt! Hah! You doubted, so now you aren’t in faith anymore! You just lost your healing!” But Jesus said you had to not doubt in your heart. If a thought of doubt goes through your head (Satan will try to see to that), you can still not doubt in your heart unless you receive that thought and make it your own. The only sure way to make it your own is to SAY IT. Then you’ve activated a spiritual law that both Jesus and Satan are well aware of – and that you need to be more aware of.

So consider whether you’ve really given up or if Satan is just trying to badger you. If you haven’t given up on the inside, stand your ground and keep speaking the Word.

On the other hand, if you just know in your heart that you believe that you have the condition back, and thus you’ve lost your healing, Satan now wants you to just throw in the towel about ever being healed. He’ll likely tell you, “See, you aren’t able to receive healing. Give it up; it won’t work for you! Just SUFFER!”

But instead of beating yourself up like he wants you to do, consider this – you believed and did receive supernatural healing for a while. If you did it once, you can do it twice! Believe that you receive again and be determined not to let it go no matter what your body says this time. Determine that you will say – to yourself, God, the devil, other people – only what God says. Healing belongs to you as a Christian. Declare that you are redeemed from the CURSE of sickness ([Galatians 3:13](#)), no matter what you feel like. Walk by faith, not by sight ([2 Corinthians 5:7](#)).

I think it will be helpful to you to remember that healing ALWAYS belongs to you because of what Jesus did. Thus, it is NEVER wrong to believe that you are healed. If you've wavered, healing is still LEGALLY yours and you can believe that you receive it again. God certainly will not withhold healing from you the second time around just because you wavered the first time! It's still your inheritance in Christ. Don't condemn yourself – just get back on track and believe!

Another important thing – going to the doctor or the hospital or taking medicine does not prove that you've lost your healing or that you are not trusting God! You can do what you can to get natural relief while you're standing in faith. Don't let the devil tell you that taking an aspirin means that you can't be healed of a headache. Let's face it – it's easier to stand for things when your body isn't screaming in pain. But it's not an either/or thing. God isn't against doctors or medicine; He wouldn't have set up the earth so that there are natural ways to get relief if He were against getting natural help.

Just don't do what too many Christians do – going to the Emergency Room and immediately giving up on any prospect of God's supernatural healing manifesting. What are you going to do if they say there is no hope in the E.R.? You'll have to believe God anyway. The issue for more Christians is when the doctor tells you that there IS hope and if you just do thus-and-such and take thus-and-such, you'll get better. Christians tend to get completely in the flesh at that point and reason that the doctors have it all under control, so there must be no more need to trust God at all. If you want the same results that a rank sinner can get, that's what to do. But there is better available to you through the same Jesus who was moved with compassion and "healed them all" in the Bible. At least believe for a faster recovery than man says is possible!

Also, realize that God is not upset with you if you get natural assistance. I realize that many faith preachers in years gone by tended to say that it was a [sin to go to the doctor or take medicine](#). This would include one who is still hailed as a great man of faith whose writings are still popular, although he has been gone for a long time. I don't think he was right on this issue, though I appreciate his bold faith and teaching in most areas. You should never feel guilty about getting help when you know you need it. It's less shameful to get help when you need it than to die because you're too proud to admit that you need natural help with something you are trying to "believe God" to be rid of without man's help.

Even if you need man's help to get through something, determine that you will continue to meditate on God's Word so that next time things will be different. God is patient with you; He understands that no one becomes a faith giant overnight.

Can We Believe for a Dead Person to be Raised?

A dead person was brought back to life on quite a few occasions in Scripture. Thus, it is natural to wonder about this. After all, there is that command that Jesus gave to His disciples to “raise the dead” and because we’re promised long life, it might seem logical that a dead person should come back to live it out.

We can expect in general that there will be dead people raised today. However, you cannot say in any specific case that God has an obligation to resurrect a certain dead person. In other words, there are no Bible promises you can “claim” that obligate God to bring a certain dead person back to life.

A lot more Christians have made fools of themselves trying to bring back dead people than have ever raised someone from the dead. Probably emotion has a lot to do with this. If someone has suddenly lost a loved one, surely that person wants the loved one to be raised from the dead and hopes for a miracle. But the prayer is one of desperation, not one of faith, since there is no particular Scripture that guarantees the right to do that.

However, raising the dead would fall under the category of (special) “faith” as found in [1 Corinthians 12:8-11](#). It requires the gifts of the Spirit in operation to call back someone’s spirit into his body. This kind of faith is not the general faith that you can use as a believer, but a special faith for something that is otherwise impossible to believe for. There will probably have to be a simultaneous working of a miracle and/or healing. Otherwise, the person would just drop dead again after being raised! The gifts of the Spirit move as God wills, not as we will. It is up to God when and where He wants to raise a dead person.

Even then, there is another problem. Your faith cannot override someone else’s will. If the person to be raised from the dead does not want to live, the person will just die again and you won’t be able to do anything about it. I know someone whose wife was raised from the dead but she didn’t want to stay here after having seen heaven.

When he dies, a Christian goes immediately into the presence of the Lord ([2 Corinthians 5:8](#)). Once people get a glimpse of what heaven is like, they can lose their motivation to continue living on the earth in a hurry! You can’t do anything if they realize that departing and being with Christ is far better and they decide that they don’t want to come back here. Even Paul had trouble deciding what he wanted to do at one point. Philippians 1:22-24: “But if I live in the flesh, this is the fruit of my labour: yet what I should choose I wot [know] not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.”

One consistent pattern is that the dead people who were raised in Scripture were not aged folks who had lived out their lives. A Christian who had run his race would not be motivated to come back. A younger person might have more motivation if he realizes that God had more plans for him that are yet unfulfilled.

Now what about the command to raise the dead in [Matthew 10:8](#)? It is certain that Jesus was not telling them to go to the local cemetery and “raise up” a congregation. The raising of certain dead people was to be a sign to people that Jesus was who He said He was. The Great Commission includes a blanket statement about healing the sick but it does not include one about raising the dead. In other occasions when Jesus sent people out, He did not include a command to raise the dead, although there was always a command to heal the sick. The authority given to them in [Matthew 10:1](#) did not include the raising of the dead, but it did include the healing of the sick.

Therefore, we can lay hands on the sick in faith, with or without feeling any urge to do so. We cannot lay hands on the dead in faith without a special directive from the Holy Spirit. You might reason that there is no downside risk because the person won’t get any deader if you lay hands on him and nothing happens. However, you risk potential embarrassment in front of others. Also, you don’t want to practice being in presumption beyond what the Word allows you to do in faith.

I know several people who have raised a dead person. I’m married to one of them. We were caring for a certain person in the church that we were pastoring and that person just “went” in front of us. My wife went over and said firmly, “Not on my watch!” and commanded her to come back to life, and she did. In this case, as is the case sometimes, the “gift of faith” rose up immediately. Unless you know the Lord is in it, though, you need to pray and find out if He wants you to raise the person. If He does, He’ll let you know. If He doesn’t, don’t try it without Him out of desperation or pressure from the family. I know someone else who raised her own blue stillborn child back to life, and someone else who raised someone who died in the middle of his service. I know someone else who has raised several dead people during his ministry. So this DOES happen today, but it’s the exception, not the rule. The local funeral homes need not worry that the local Christians will put them out of business.

As for God’s promise of long life, two things apply. First, the person may have been engaging in practices that can lead to premature death, both in the natural and in the spiritual realm. No one who died from his own foolishness was ever raised from the dead in the Bible. Second, it was the person’s responsibility to believe for long life. You can’t “believe you receive” on behalf of another person. Therefore, claiming [Psalm 91](#) and similar Scriptures on the dead person’s behalf is futile.

Because the gifts of the Spirit are for today, there will be dead people raised in our day. These gifts operate as the Spirit wills, not as we will, so we cannot “make” the Holy Spirit raise a particular individual from the dead. If He does move on someone to raise the dead person, thank God!

However, if we could all believe for any dead person to be raised, you could live on the earth forever because we’ll just raise you from the dead when you die. When you later die again, we’ll just raise you again, and so on. We clearly do not have the right to live on the earth in this body forever, so there cannot be a blanket promise in Scripture that says that you can always raise the dead!

How Many Years Should We Expect to Live?

The most common, but incorrect, answer is that we should expect to live 70 years, and 80 years if our strength holds ([Psalm 90:10](#)). This cannot be true in context, because Moses, who wrote Psalm 90, lived to be 120. So we know that Moses was not making a statement about the maximum lifespan allowed by God!

Many sinners live past 90 or even 100. Obviously, this verse does not say that you can only expect to live a maximum of 80 years. If that were true, God would be saying that the godly should live shorter lives than sinners, which would contradict a large number of other promises.

Read the context of this verse, and you'll discover what it is really saying:

Psalm 90:5-11:

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath we are troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

This psalm is not a statement by God of the maximum allotted lifespan of his people! It is a lament over the sorry state of Israel in the wilderness and the wrath of God that had been poured out on the people. Moses was lamenting that people were only living 70 to 80 years. Since this is a lament, the implication is that the godly should live longer than the backslidden Israelites, who lived only 70-80 years because of their poor spiritual health.

Read the context again. Moses was lamenting that our lives were like grass that grows up and dies quickly. So he was saying that living only 70-80 years is to die prematurely. We can see how a man who lived to be 120 without losing his eyesight or his strength ([Deuteronomy 34:7](#)) would state this!

So don't ever repeat the worn-out lie that once you hit 70 or 80, you're living on borrowed time. You don't have to borrow those years from God. How would you pay Him back? You can't borrow time anyway. If you could, some bank would be making a lot of money on time loans. If you needed more time to pay back your loan, you'd have to borrow even more time and enrich the bank even more.

So the question remains, what is the proper lifespan for the believer? We know that it must be more than 80 years based on the evidence above.

Here is the next verse that would come to mind:

Genesis 6:3:

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

At first, this would appear to put an absolute 120-year limit on man's life. However, that interpretation would make Scripture contradict itself, which it cannot do. Abraham was born after God made this statement and he lived to be 175 ([Genesis 25:7](#)). We know that others lived more than 120 years after God made this statement, including Ishmael (137 – [Genesis 25:17](#)), Isaac (180 – [Genesis 35:28](#)), Jacob (147 – [Genesis 47:28](#)), Kohath (133 – [Exodus 6:18](#)), Amram (137 – [Exodus 6:20](#)), Aaron (123 – [Numbers 33:39](#)), Jehoiada (130 – [2 Chronicles 24:15](#)) and Job (140 years after his trials – [Job 42:16](#)). So [Genesis 6:3](#) cannot be taken to absolutely limit man's lifespan to 120 years!

One famous Bible commentator concluded that *man* in [Genesis 6:3](#) is literally *the man* or Adam, and that this was a statement to Adam and not to man in general. In other words, Adam was being given 120 more years. Let's do some math from Genesis 5 and see if this makes sense. Adam lived a total of 939 years. He begat Seth when he was 130. Seth was 105 when he begat Enos, who was 90 when he begat Cainan. Cainan was 70 when he begat Mahaleleel, who was 65 when he begat Jared. (I hope I'm not boring you too badly; we need to do some math to prove a point.) Jared was 162 when he begat Enoch, who was 65 when he begat Methuselah. Methuselah was 187 when he begat Lamech, and Lamech was 182 when he begat Noah. So Noah was born when Adam would have been 130+105+90+70+65+162+65+187+182 years old. As you can verify with your calculator (or calculator app), that comes out to 1056 years old, which proves that Adam was already dead before Noah was born. Since Noah was born at the end of Genesis 5 and is talked about in Genesis 6, this statement by God was apparently made during Noah's lifetime (Genesis 6:8: "But Noah found grace in the eyes of the LORD"). If so, it could not possibly have been made to Adam himself, because Adam was not on the earth at that point.

Now note that Noah, who walked with God, lived to be 950 years old ([Genesis 7:6](#) with [Genesis 9:28](#)). So this statement did not even limit Noah's life. Noah was already 500 years old at the end of Genesis 5 ([Genesis 5:32](#)), and he was 600 when he went into the ark. If anything, [Genesis 6:3](#) is another curse because "the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually" ([Genesis 6:5](#)). So if there was a 120-year limit, it was for the wicked, not for God's covenant people! Even if you take it as an average, that's a lot longer than people today are living, so it would be a vast improvement!

Another explanation that is accepted in some circles is that the 120-year limit referred to a one-time span of how long mankind would continue to live before the flood wiped out humanity except for the 8 people on the ark. Let's see if this is plausible. Noah was 500 years old at the end of Genesis ([Genesis 5:32](#)) before God made the statement above in [Genesis 6:3](#). When the rain started falling, Noah was 599 (in his 600th year). So this would only work if Noah's age of 500 were an approximation instead of an exact age, which to some extent it must be, seeing that he could not have had all 3 children at the exact age of 500. However, a 20-year discrepancy seems a little much to me, though some other people obviously don't think so.

The only alternative I see left is that the 120-year limit was for the wicked, but there are certainly stories of people who are probably not Christians living longer than that in some parts of the world, so the “hard-limit” idea is hard to support. But I don’t think that this was intended as a literal hard limit so that someone has to die the very second he turns 120. I would see it more as a general number, similar to the general number of 500 years for Noah’s age when he had 3 children, that would apply only to those operating outside of God’s blessing. We’ve already seen that people who had God’s blessing did live longer.

I wouldn’t consider it worth getting into an argument with anyone who reaches a different conclusion than I do on this particular topic. My main concern is that you understand that 120 years cannot be the upper limit for a person operating under God’s blessing, as there were people who exceeded that after the statement in [Genesis 6:3](#).

So what should we take away from all this? There is no stated age at which you must die. God does say, “With long life will I satisfy him, and shew him my salvation” (Psalm 91:16). What is long life? I don’t know, but God says that you will be satisfied with it, which is really all that matters. In other words, God will let the man who serves Him live as long as He wants to. When you are satisfied, you can go on to glory. You can stay here until you are satisfied. If you’re not satisfied that you have fully completed your course on the earth that God has given you, stay here until you have. Don’t let sickness evict you from your body before you finish your work on earth! At some point, you will be able to say, like Paul, that you have accomplished everything that God wanted you to accomplish. You won’t have anything left on any kind of to-do list. At that point, there wouldn’t be much point in hanging around here.

See also:

[Is There an Appointed Time for Each Person to Die?](#)

Is There an Appointed Time for Each Person to Die?

No.

When and how you die is more up to you than it is up to God. The only definite thing is that you will die unless Jesus returns before you get old enough to die.

Of course, God, being omniscient, has foreknowledge of exactly when you will die, but that is not the same thing as God determining exactly when you die. Most of us know people who just wanted to die and died quickly, and we know others who wanted to hang on longer and did. Sometimes dying people stick it out long enough to say goodbye to all the family members to whom they want to say goodbye. Then suddenly they're ready to go, and the next thing you know, they're gone.

I have amassed a parade of Scriptures that prove that it is mainly up to you. You can do things that will shorten your life on the earth and you can do things that will lengthen your stay here. You obviously cannot stay here forever, but you can decide when you're ready to go. You do not have a Pre-Assigned Death Date from a Heavenly Death Panel that decides when your number is up.

This topic is dedicated to all those who have been fed the lie that when God decides it's time for you to die, that's just it and there's nothing you can do. This lie is usually brought forth by preachers doing the funeral of someone who is dead before his time. "Well, the Lord saw fit to call him home." (Baloney.) This often leads to even more stupid statements, such as, "Obviously his work on earth was finished." Aside from the fact that the person's actual work on earth is by definition finished, a person's death does not indicate that the person even started the work that God had intended for him, much less finished it. (Failure to even start what God wanted may even be why he died so young!)

Then there is the classic idiocy, "God wanted another little angel to sing in his choir" as may be suggested at a child's funeral. God does not use Satan as His personal employment headhunter to fill positions in heaven. God isn't short-staffed, and people don't become angels when they die anyway – they become as the angels ([Matthew 22:30](#), [Mark 12:25](#)).

You've probably heard it said, "When your number's up, that's it!" But God is not pulling balls out of a lottery machine in heaven and calling out some kind of Death Bingo numbers.

The confusion probably starts with a misunderstanding of Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment:". This verse does not state that there is a specific appointed day and hour when you are supposed to die. It only states that it is appointed for you once to die and then face judgment. (The idea of reincarnation is totally at odds with Scripture. No one has any "past life" and everything to do with "revelations" of past lives is demonic.)

The apostle Paul had a choice of whether he wanted to stay on the earth to help the Church or die and be with the Lord ([Philippians 1:22-24](#)): “But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot [know] not. For I am in a strait betwixt two, having a desire to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.” Paul was deciding what he should choose. He had a choice.

You should definitely not die before you are 70 to 80 years old, and that is definitely not an upper limit. Consider Psalm 90:10: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” The context of this verse is the wrath poured upon the Israelites because of their sins! Moses was bemoaning the short lives people were having. (Moses himself lived to be 120.) You should surely live at least as long as the disobedient Israelites!

To the man who makes God his refuge and habitation, God says, “With long life will I satisfy him, and shew him my salvation” (Psalm 91:16). This promise is not made to anyone who does not meet this requirement. It is instructive to read all of [Psalm 91](#) and see all the life-shortening tragedies from which God has promised to deliver you.

God repeatedly states that hearing His words prolongs your life, and scorning them shortens it. Here’s proof, and this is by no means a comprehensive list of verses:

Keeping the Lord’s commandments prolongs your days – [Deuteronomy 5:33](#), [Deuteronomy 6:2](#), [Deuteronomy 11:8-9](#), [1 Kings 3:14](#)

Laying up God’s Word in your heart multiplies your days – [Deuteronomy 11:18-21](#)

God’s law adds length of days to you – [Proverbs 3:1-2](#)

Length of days in is wisdom’s right hand – [Proverbs 3:16](#)

Receive God’s saying and the years of your life will be many – [Proverbs 4:10](#)

The fear of the Lord makes you live longer – [Proverbs 9:11](#)

But wickedness shortens your life – [Proverbs 10:27](#)

Not keeping God’s commandments can lead to death – [Proverbs 19:16](#)

Honoring your father and mother lengthens your life – [Exodus 20:12](#), [Deuteronomy 5:16](#), [Ephesians 6:1-3](#)

Speaking evil with your tongue keeps you from living a long life, but avoiding evil with your tongue gives you long life – [Psalm 34:11-14](#), [1 Peter 3:10-11](#)

Wickedness and foolishness make you die before your time – [Ecclesiastes 7:17](#)

Psalm 55:23:

But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

If it is possible to lengthen your days or shorten your days, there is no set time at which you must die. It is you, not God, who lengthens or shortens your days based on the decisions you make about God and His Word.

Yes, there are sinners who live to a great age, but we can assume that they would have lived even longer if they did the things that “multiply your days.”

The fact that [Ecclesiastes 3:2](#) says that there is a time to die does not mean that you cannot move when your time to die is!

See also:

[How Many Years Should We Expect to Live?](#)

If You Are Sick, Does that Mean There is Sin in Your Life?

Sorry if this bursts your bubble, but unless you are the first person since Jesus to live in sinless perfection, there is sin in your life. God will progressively deal with you in different areas so that you will get sin out of your life, but He won't deal with you about all of them at once. Given that there is sin in your life, the question is really, "Is your sickness a result of the sin in your life?"

Possibly, but not necessarily.

But doesn't [Acts 10:38](#) tell us that the devil is the source of sickness? Yes, the devil does cause sickness, but sinning on purpose opens yourself up to the devil. Also, it is hard to receive a healing from God if you refuse to receive something else (correction) from God at the same time.

If you are walking uprightly before God and you are not aware of any area where you are resisting the Holy Spirit, it is safe to assume that your sickness was not caused by sin. Of course, in a general sense, sickness is in the world because of sin. You should not go on a "witch hunt" to discover some secret sin just because you are sick. Do not let anyone condemn you into thinking something is wrong with you spiritually just because you have a cold. Many things are just part of the mess that sin made of the earth and have nothing to do with you personally. Death (and thus anything that causes death, such as sickness) came by sin ([Romans 5:12](#)). In other words, Adam's sin, not necessarily your sin, brought it about.

However, it may be useful to examine yourself if your walk with God has not been what it ought to be. The Bible definitely does teach that sin can make you sick, and you can't blame the devil in such cases.

Jesus attributed the condition of the man at the pool of Bethesda to sin. The man had been there for 38 years. After healing him, Jesus said, "Sin no more, lest a worse thing come unto thee" ([John 5:14](#)). So Jesus warned him that sin could lead to sickness.

On the other hand, the disciples asked whose sin caused the man in [John 9:1-7](#) to be born blind, and Jesus made it clear that it wasn't anyone's sin in particular. The man's blindness was just part of the fallen condition of the earth; it was not related to any particular sin that the man or his parents committed.

Foolishness

[Psalm 107:17-20](#) – Here we are told that fools are afflicted because of their transgressions and iniquities.

There are obviously a number of ways that modern-day fools can make themselves sick. Drugs and alcohol can lead to physical afflictions for which you have only yourself to thank. Not dressing properly in cold weather or staying in the hot sun too long are other examples of foolishness that can lead to physical ailments. Praise God for His mercy, because He is still willing to heal you ([Psalm 107:20](#)). But note that this is AFTER you decide to cry out to the Lord.

Sexual Sins

It should be self-evident that sexual sins can lead to disease.

Romans 1:27: “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet [just or due].” The fact is that homosexuality is unnatural, and there is a natural price to pay for this sin.

[Proverbs 5:8-11](#) tells you the end of getting involved in adultery (a more Biblical term than “indiscretion” or “affair”): “And thou mourn at the last, when thy flesh and thy body are consumed.”

The devil invented AIDS and other venereal diseases, but you can give him an obvious open door by engaging in sexual sin. These diseases are still part of the curse from which you are redeemed, but you should repent before asking God to heal you. Sometimes, He will heal you first in His mercy, but you do not have the right to ask God to heal you while clinging deliberately to what you know to be sin, especially sin that God already told you leads to sickness.

Failure to Have a Proper Regard for the Body of Christ

[1 Corinthians 11:27-32](#) warns those with improper attitudes that they will be judged with sickness or even death if they refuse to judge themselves. This judgment comes from God Himself, not the devil. (God has not subcontracted judgment to the devil, as is proved elsewhere in this book.) There can come a point where God will afflict you or even kill you to avoid having you be eternally lost. This “chastening” (verse 32) is not God’s normal method of dealing with Christians. It is reserved only for those who harden their hearts. No believer who hasn’t hardened his heart will be “chastened” in this manner.

Summary

Sickness can be the result of sin in your life, but it can also be part of fallen creation getting on you for no particular fault of your own. Do not assume that just because you are sick, you are in sin. If you are in sin, the real you – your spirit man – knows it anyway if you’re born again. If you don’t know of anything you’re doing wrong, you may assume that your sickness is unrelated to any specific sin. Don’t go on a “witch hunt” for secret sins if your conscience is clear.

Is There a Difference between Having a Disease and “Just Having Its Symptoms?”

Yes, but the difference is subtle.

If you start having a scratchy throat and it looks like you’re coming down with a cold, you have the symptoms of a cold. But if you do not believe that you RECEIVE that cold, you have only symptoms, not the cold, and the symptoms must leave as you command that cold to leave your body. Symptoms of a disease are like temptations to sin. You haven’t ACCEPTED or RECEIVED a disease just because you have a symptom any more than you have SINNED because you are being TEMPTED to sin.

If you’ve gone ahead and said, “Rats! I caught that thing that’s going around church!” than you HAVE received the cold, so you have the cold as well as its symptoms.

However, you can still “believe that you receive” your healing when you pray. Once you do this, you may have symptoms, but you no longer “have” the illness from a spiritual perspective. This fact ensures that the symptoms will leave as your body lines up with what you have already received in your spirit. It is no longer “your” cold or “your” depression or “your” high blood pressure or “your” diabetes, and you would never refer to it as such. (If you do, you have not really believed that you have received your healing!)

So from that perspective, we can make a Biblical distinction between having symptoms and having an illness.

The Bible does not make an explicit distinction between just having symptoms of a disease and actually having a disease in any accounts of illnesses that were healed. There is no explicit teaching about dealing with symptoms of an illness as opposed to an actual illness. Jesus didn’t say that we would lay hands on people who only have symptoms as well as those who are actually sick. He said to heal the sick, not to remove symptoms from those who only have symptoms but to heal those who are actually sick. Jesus carried our diseases; there is no distinction made about Him carrying “symptoms” of diseases. However, when He took our diseases, He had to take the symptoms.

If you have symptoms, an illness is attacking you. However, once you believe that you receive healing (if you think you already came down with something) or you speak to the condition in faith (if you haven’t accepted it as yours), there is a sense in which you don’t “have” the illness because you no longer acknowledge its right to continue in your body, even though its symptoms may remain for a while. The healing you received on the inside is working its way out, just as the curse on the fig tree started invisibly and then started to manifest on the outside. The tree was as good as dead when Jesus cursed it, but it took some time for the “symptoms” of life to disappear.

As far as your public life is concerned, there is little to be gained by trying to theologize to the unsaved: “I don’t have a cold. I just have the symptoms of a cold.” You will get a cold reaction from them. They will think that you’re weird.

Sometimes if you clear your throat even once, some well-meaning person may say, “Oh, you poor thing, you’re coming down with that new flu strain that has been making the rounds!” NEVER agree with such a statement unless you really want the illness. You may have to be socially awkward to avoid agreeing that you’re coming down with something, but actually getting the flu is even more socially awkward because it will make everyone want to avoid contact with you. You can tell people that you are trusting Jesus to keep you free from the latest flu strain. They may think you’re unusual, but I’d rather have them think I’m unusual and think I’m staying well, too! Don’t accept sickness just to be polite!

There is another angle to cover here, too. After you receive your healing and it manifests in your body, there may be a time when the devil attempts to get you to take your sickness back. You may feel a twinge and say, “Oh, no, I guess I was never really healed after all!” That is just what the devil wants you to say, since it authorizes him to put the disease back on you again. Instead, stand against it and refuse to take it back. You have authority over it. This may happen a few times, but if you will continue resisting the devil, he will have to quit. At this point, you can legitimately see yourself as “having” symptoms but not “having” the disease anymore.

Regardless of whether you consider something a “symptom” or the real thing, the sooner you [hop on it](#) in faith to get rid of it, the better.

Which is Harder to Heal – Cancer or a Cold?

ALL possible answers are right – depending on your perspective!

From your flesh's perspective (which I don't recommend that you go along with), cancer is harder to heal because it's scarier and possibly fatal, which would almost never be the case with a cold. The [Flesh Freakout Factor](#) is potentially greater. Your unregenerate flesh will never see things from God's perspective. Nor will your mind until you renew it with God's Word. You could reason that you will have to muster up more power to drive out cancer than a cold. That would demonstrate the danger of using reason instead of Scripture! YOUR PART is to lay hands on a sick person. GOD'S PART is to make that person recover. The power flows THROUGH you but it does not ORIGINATE with you. You use your delegated authority and GOD'S POWER drives out the disease whether it be a cold or a cancer. You do not have to "muster up power!" You only need to let God's power flow through you.

From God's perspective, colds and cancers are identically easy to heal. What percentage of INFINITE power is left when God heals a cold? 100%. What percentage of INFINITE power is left when God heals a cancer? 100%. Neither healing causes a brownout in heaven.

We should take God's perspective that arthritis is no harder to heal than a pimple, diabetes is no harder to heal than a hangnail and AIDS is no harder to heal than a scratch on your finger. The name of Jesus makes EVERY knee bow, which means the knee of cancer just as much as the knee of a cold. When you invoke Jesus' name, it brings Him onto the scene with all His omnipotence! The sicknesses bow at HIS name, not YOURS, so it's not up to you to "make" sickness leave or "generate" the power to make it happen. Have confidence in your authority to use the name of Jesus. Cancers and colds will bow equally quickly.

From a practical perspective, cancer is MUCH easier to heal than a cold. Stage 4 (terminal) cancer is MUCH easier to heal than cancer at any other stage. This has been my experience over 4 decades as a Christian. I have lost count of stage 4 cancer cases that I have seen healed, but other than in my own body, I have very rarely seen colds and flus leave. The reason is quite simple. Let someone, even a Christian, get a cold, and he will run to the medicine cabinet and down some Multisymptom Elixir to get rid of the symptoms – until they return in a few hours, at which point he will down some more Multisymptom Elixir. He doesn't even stop and consider that the name of Jesus could make that cold leave for good. Meanwhile, he doesn't feel well and so he doesn't go to church where fellow believers could drive that thing out in the name of Jesus, assuming that they aren't all home with it themselves. But let that person get a report that he has a hopeless cancer case and that the best he can hope for is a less painful exit if his head can be fogged up with enough morphine, and suddenly that person will get VERY serious about obtaining healing from the Lord.

It's a LOT harder to get a person to be serious about looking to Jesus for healing for a cold that will be inconvenient but not fatal. So in practice, any "I can live with it" disease won't be healed as often as an "I can die with it" disease.

I've seen the same concept in different countries, some of which have good medical care and some of which have rotten medical care. It's MUCH easier to get people to come to a healing service where no natural alternative is available or affordable! In more developed countries, where people know that they can just go to the Emergency Room, Jesus can be at most an afterthought after people pursue natural help. When you operate in the flesh, looking to man to operate on your flesh is easier on your flesh, which isn't able to trust God and His Word. That's why it's so important to walk in the Spirit instead of walking in the flesh.

While the disciples found it harder to cast out one particular demon than other demons they had cast out, there are NO cases where they failed to heal a particular disease because that disease was harder to heal than another one.

It SHOULD be our experience that colds and cancers get healed equally well, as that is the only position consistent with God's perspective instead of our flesh's perspective or our experience's perspective. We should always strive to elevate our experience to line up with God's Word rather than watering down God's Word to match our experience.

For the answer to a similar question where you are the person who needs to receive healing, see [Are Some Illnesses Harder to Be Healed of than Others?](#)

See also:

[Why Are So Few People Healed of the Common Cold and the Flu?](#)

Why are So Few People Healed of the Common Cold and the Flu?

It seems strange that while the common cold and flu are almost universal ailments, so few Christians seem to walk in victory over them. It seems that there are many more testimonies of people getting healed of drastic illnesses than getting healed of sore throats, coughs, fevers, and so on.

Part of this may be that people wouldn't get excited to read a headline that says, "Man Healed of Runny Nose in Healing Crusade!" so the more "sensational" (but not more supernatural) healings get the headlines: "Deaf, Dumb and Blind Man Healed – Plays Pinball to Prove It!" So part of it may be a publicity problem. But part of it isn't – many Christians, even ones healed of more dire troubles, seem to fall victim to these little annoyance tools of the devil.

This is unnecessary. All illnesses were included in the curse for breaking the Law ([Deuteronomy 28:61](#)) and Jesus bore that curse in our place ([Galatians 3:13](#)), redeeming us from having to suffer any part of it. No Christian ever needs to get as much as a headache. You are redeemed from that cold that all your relatives have. You are redeemed from this year's strain of the flu that is in that person in the elevator who just sneezed on you. It is just as much God's will to heal you of these "minor ailments" as it is His will to heal quadriplegics of theirs.

The problem is not that the sick person does not desire to be well, but that the relatively small annoyance of putting up with the symptoms may seem to outweigh the effort required to stand in faith. In other words, we don't want to be healed badly enough! We live in the flesh too much.

If you were told you had two weeks to live because you had terminal cancer, you would surely do everything in your power to hear God's promises and receive your healing. However, our attitude with a cold is often "I can live with it." Yes, you can live with it, but you can also live without it if you will act on the good news that Jesus was made sick in your place and He purchased your healing from ALL sickness. The Lord your Physician is longing for you to receive the health that is rightfully yours.

Because people have a stronger desire to be healed of bigger illnesses, the result can be that they get healed of the bigger ones and then fall victim to the smaller ones.

There is no special secret healing method just for colds and the flu. You get healed of these in exactly the same way that you get healed of any other illness. Faith works just the same for all of them. Just make sure you're serious (not playing around) when you pray! "The effectual fervent prayer of a righteous man availeth much" ([James 5:16](#)). Stop letting the devil rip off your time with these nuisances and believe God for your healing now!

See also:

[Which Is Harder to Heal – Cancer or a Cold?](#)

Can I Receive Healing for a Problem that I Brought on Myself?

Yes, of course, but you should repent of the underlying cause first. [Psalm 107:17-20](#) speaks of fools who get sick because of their own wrongdoings. What is God's attitude? In His mercy, "He sent His word and healed them, and delivered them from their destructions."

However, this doesn't give you a license to run around outdoors in the winter with no coat on, overeat, eat junk food all day, overwork yourself, get too little sleep, stay mad at people, and then "claim" healing. Epaphroditus almost died because he overworked himself in the ministry ([Philippians 2:25-30](#)). You have to take care of your body. Failure to do so will get you in trouble, and it won't be the devil's fault. As the saying goes, if you don't rest your body, your body will rest you.

You won't have much success if you continue to do the things mentioned above and keep coming for healing. Even though God heals you in His mercy, if you keep making yourself sick, you will keep looping around to the same place. But if you will repent of the things you are doing to yourself, you can stay healed. Just realize that if you continue living wrong on purpose, you invite more trouble. As Jesus told the man at Bethesda, "Sin no more, lest a worse thing come unto thee" ([John 5:14](#)).

Of course, one class of problem doesn't involve sin, such as slamming the car door on your foot by accident. Yes, God will heal you of that; He is the Lord Your Physician, and any physician will treat problems even if you brought them on yourself.

God's willingness to heal problems that are your fault includes the healing of sexually transmitted diseases. There is reason to suspect that David himself has such a disease, repented and got healed, based on some of the verses in Psalms. Consider Psalm 38:5-7: "My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome [burning] disease: and there is no soundness in my flesh." Remember that God "forgives all your sins and heals all your diseases" (see [Psalm 103:1-5](#)). Whom God forgives, God is willing to heal, and forgiveness for whatever sexual sins you have committed is already yours because of the shed blood of Jesus Christ.

Unless you truly repent, though, you are in no position to receive healing and stay healed. You tempt Christ when you say you want to be healed of AIDS, but you still plan to sleep around or go to gay bars or use illicit intravenous drugs. God does heal things that you bring on yourself, but if you keep bringing them on, you will be a sick person.

I knew a 4-pack-a-day chain smoker who never stopped smoking while believing God for healing from cancer. She died of cancer. She could have been healed, but she kept pumping carcinogens into her body, negating her faith to undo the effects of those carcinogens.

How Can I Get Rid of Unbelief?

The “traditional” answer would be that you need to hear more of the Word to drive out unbelief, but the problem with that is that when you look at how the word *unbelief* is used in Scripture, it denotes having heard the Word but failing to agree with it and act on it. (See [What Is the Difference between Unbelief and Doubt?](#)) You actually don’t qualify for *unbelief* until you’ve heard the Word; otherwise you don’t have anything to unbelieve. (Not even knowing what the Word says is *ignorance*, not *unbelief*, and hearing the Word IS the antidote for *ignorance*.)

So if you’re already in a position where you unbelieve the Word, hearing more of the Word will just give you more Word to unbelieve. Unbelief is more a matter of the will than of knowledge. Will you take God seriously?

I believe that this is part of why Jesus made this simple statement before He talked about moving mountains:

Mark 11:22:

And Jesus answering saith unto them, Have faith in God.

(I realize that this is taken by some to mean “Have the faith OF God;” see [What Mark 11:22 Really Means](#) for an exposition on this matter.)

You won’t get very far if you don’t trust God. Consider that God has never been wrong when He gave people prophecies in the Old Testament. He will never be proven wrong about anything He says. He is the most trustworthy being in the universe. He has exalted His Word above His name ([Psalm 138:2](#)). His Word is forever settled in heaven ([Psalm 119:89](#)). He hastens His Word to perform it ([Jeremiah 1:12](#)). He cannot alter the Word that has gone forth from His lips ([Psalm 89:34](#)). You can trust God even more than you can trust yourself, and that’s part of the key right there. Are you going to trust what YOU see and what YOU think when they disagree with what GOD says? The issue comes down to which you decide to trust more – a situation that makes it look like God is wrong, or GOD, who is never wrong.

You Can’t Beat the Unbelief out of Yourself

You will not beat unbelief by beating yourself up, calling yourself Me of Little Faith, and criticizing yourself for your unbelief. All you will do if you harangue yourself for not believing is reinforce the image that you walk in unbelief, which is certainly not an image that you want to have of yourself. You don’t beat any bad habit by condemning yourself for it. Condemning yourself is never appropriate because there is no condemnation for those who are in Christ Jesus ([Romans 8:1](#)).

How Jesus Taught His Disciples to Beat Unbelief

It would make sense to find out whether Jesus ever taught people to beat unbelief. We find out that He did in [Matthew 17:14-21](#). The disciples were in unbelief when they tried to cast out a certain demon. We know that unbelief was the issue because they asked Jesus why they could not cast it out, and Jesus replied clearly, “Because of your unbelief.”

Then He exhorted them that even a minute amount of faith could hurl a tree into the ocean, and He closed with the statement that “this kind” comes out only by prayer and fasting.

One can now debate whether Jesus meant “this kind” of demon or “this kind” of unbelief. (The other options don’t hold water, as shown in [Must We Fast and Pray to Make Certain Demons Leave?](#)). Either option is tenable though I prefer the former for reasons stated in the answer to the question in the previous sentence. According to Jesus, some demons ARE more wicked than others ([Matthew 12:45](#) and [Luke 11:26](#)). Whichever way you take it, it gets you to the same place that there will be certain situations where you will operate in unbelief if you haven’t fasted and prayed. Thus, fasting and prayer is Jesus’ cure for unbelief.

Why would fasting help get rid of unbelief? (Your flesh hates the fact that I just brought up the subject of fasting!) Fasting helps you keep your flesh under. Your flesh will side against the Word because your flesh isn’t spiritual and the Word is spiritual. Your spirit was born again when you got saved, but your flesh did not change one iota. It is as unspiritual as it ever was. Fasting allows your spirit man to dominate your flesh. It tells your flesh who the real boss is – the real you, who was created after God in righteousness and true holiness ([Ephesians 4:24](#)).

If you are in unbelief, you’re choosing to believe something else other than what God said. Your flesh will always look at natural evidence, not at God’s promises. The Israelites’ failure to take the Promised Land did not occur due to lack of knowledge of what God said. They knew full well what He said! But their flesh told them that they couldn’t do it, because that’s what sense knowledge would have told anyone. Their unbelief consisted of taking the flesh’s word for things over God’s word.

Why would prayer help get rid of unbelief? When you talk to God and let Him talk to you, you won’t be treating God like He’s a zillion miles away in heaven somewhere instead of IN you. You’ll be more conscious of His presence. That should give you more confidence that He is right there to make His Word good in your life.

Jesus is the Author and the Finisher of your faith ([Hebrews 12:2](#)). What kind of faith do you think He gave you – defective faith that doesn’t work in real life? No, He gave you faith that you could use to move mountains. Your problem is being moved by the flesh to agree with the opposite of what your faith tells you. Thus, the issue is more one of keeping your flesh under than it is of developing huge faith. Your flesh doesn’t want to pray and your flesh doesn’t want to fast, but your spirit man – the real you – does! If you’ll do these things, you won’t be as prone to falling into unbelief.

See also:

[The Flesh Freakout Factor](#)

If God is Really No Respector of Persons, Why Do Only Some Get Healed by the Gifts of the Spirit in Services?

The gifts of the Spirit manifest as the Spirit wills. It is up to Him to heal as He sees fit through these gifts. Healing is available to everyone through faith, but only some will receive miraculous healings through the gifts of the Spirit. The truth is, we will never know this side of heaven why God heals some and not others in this way. However, it is still God's will to heal the ones who are not healed by the gifts of the Spirit in a particular service. Everyone in the service could be healed by faith in God's statements regarding healing. God would not "respect persons" when it comes to that. Healing is universally available because Christ paid for everyone to have it.

This question gets into a whole area that includes dreams, trances, visions of the Lord, angelic visitations, and so on. I have yet to see the Lord but I've seen angels a few times. (In one case, several of us in one of our services saw someone who seemed to be an Orthodox Jew walk toward the back of the room, but we figured out that he was really an angel when he disappeared into thin air, which was highly unorthodox.) How could God give Paul so many special experiences and not give me the same if He is no respecter of persons? I don't know why He does these things for some people and not others. Why did He appear to Paul but not to notorious modern persecutors? I suppose we can ask such questions when we get to heaven.

God is no respecter of persons as far as covenant rights go. Everyone gets the same. Everyone can be healed. Everyone can get provision from heaven to pay bills. Everyone can enjoy peace and joy that the world cannot take away. Everyone can reign in this life through Jesus Christ. Everyone can speak to a mountain or a tree and have it obey. Everyone can believe and receive through prayer. Anything God promised in the New Testament is for all Christians today. God is no respecter of persons in that He will not withhold a blessing that Christ paid for from one and bestow it on another.

The point that people miss is that God has already healed you as far as He is concerned. [1 Peter 2:24](#) puts healing in the past tense for the Christian. People sometimes mistake God's healing of some in services as proof that it is only His will to heal some. Since you were healed already in God's eyes, it cannot possibly be His will for you to stay sick.

If everyone could always get healed through manifestations of the Spirit, there would be no reason to teach faith! Jesus taught faith. It is essential to teach personal faith to be healed so that the people who are not healed through the gifts of the Spirit can still get healed.

Here is a practical hint for you. Your faith can "pull" the anointing out of a healing evangelist (if that evangelist is flowing in the anointing), even if the gifts of the Spirit are not operating at the moment. The woman with the issue of blood made a demand on the anointing that she knew was on Jesus, even though Jesus was not ministering healing to anyone at the time. If you will make a demand on the anointing at services where healing is going on, you can take advantage of the anointing in that service and pull it into your own body, just as the woman with the issue of blood did.

Can I “Turn On” Gifts of the Spirit at Will?

No.

Attempting to do so is dangerous and can even lead to you ministering by familiar spirits because you’re trolling around in the spirit realm looking for some word to give out when God isn’t giving you anything.

Men of old prophesied when they were moved by the Holy Spirit ([2 Peter 1:21](#)), and you would be wise to make sure that the Holy Spirit is moving you to prophesy before you just start trying to do it “by faith.” I’ve heard the argument that if you open your mouth, God will fill it, but I’ve seen firsthand too many cases of people who were better at opening their mouths than having God fill their mouths.

I once had a guest speaker in who was prodigiously “reading people’s mail” in a sometimes jaw-dropping way. The way he flowed in that was amazing and it was definitely the Holy Spirit’s doing. But this speaker had a problem. When the Holy Spirit wasn’t moving in prophecy, I guess he figured that he could move the Spirit instead of waiting for the Spirit to move him ([2 Peter 1:21](#)). I think he sensed the public pressure to perform prophetically because of the previous nights’ successes and the fact that people were saying that if you want your mail read, go to his services. But when the Spirit wasn’t moving him, I could definitely tell. His words were inaccurate and confusing, and this left the more discerning people wondering how he could be so “on” one night and so “off” another night. I tried to exhort him about this to no avail. (I never invited him back, even though we had a LOT of real miracles in his services.) Rather than just being a blessing, he left people puzzled when he gave out gobbledygook to them. I got to clean up the mess as the pastor. That was fair, because I’m the one who invited him in based on someone else’s recommendation. I learned a lesson about having someone in mainly because someone else recommended him. After that I always sought God’s mind on it for myself, which was a valuable lesson.

There has been much teaching in recent times that because we have the anointing (which we DO), we can “activate” it to flow in any gift of the Spirit at will. Do I ever wish that were true! I would activate the “power” gifts in every service if I could really do that. Then we wouldn’t have to be old-fashioned like Jesus and have people usually get healed by their own faith. If I could activate these gifts at will, no one would EVER have to be healed by his own faith in our meetings – their unbelief wouldn’t be a problem. If Jesus had followed this modern teaching, He could have gotten all the people at Nazareth healed in spite of their unbelief by just choosing to “activate” the power gifts and bypass their unbelief. No, wait, do you really think Jesus COULD NOT do mighty works at Nazareth just because He didn’t have a modern book or CD series that told Him that He could activate the gifts of the Spirit at will? Something is fishy here.

What Does Scripture Say?

The Bible is so clear on this matter that I wonder how anyone can miss it.

Let's look at 1 Corinthians 12:8-11: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

God says that these manifestations are distributed as HE wills, not as WE will.

Also notice Paul's repeated use of the words "to another" above. In other words, the people being used are NOT all the same person! If we could activate gifts at will, Paul would have had to revise this passage to say, "For to ALL is given by the Spirit the word of wisdom, to ALL the word of knowledge by the same spirit; to ALL faith by the same Spirit; to ALL the gifts of healing by the same Spirit; to ALL the working of miracles; to ALL prophecy; to ALL discerning of spirits; to ALL divers kinds of tongues, to ALL the interpretation of tongues: But all these worketh that one and the selfsame Spirit, giving everyone all these gifts that we can all flow in as WE will." Rather than saying to one who wants to give a message in tongues, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians 14:28), Paul would have had to say, "If no one else interprets your message in tongues, do it yourself for crying out loud because we know that YOU can activate the gift of interpretation as YOU will. So just do it!" I can't agree with such a departure from actual Scripture.

Hebrews 2:4 would not fit the modern mold either: "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" The last phrase would have to be replaced with "according to the will of the ones doing the preaching." The modern teachers would probably counter that having everyone able to flow in these things was according to his own will, but I don't think an unbiased reader could interpret Hebrews 2:4 that way.

It would have been nice if the disciples could have just turned on the gift of faith to cast the demon out in [Matthew 17:14-21](#), but they were limited by their unbelief.

You are commanded to "covet" (earnestly desire) gifts of the Spirit, especially prophecy ([1 Corinthians 12:31](#), [1 Corinthians 14:1](#), [1 Corinthians 14:39](#)). Paul did not say, "Start operating in all these gifts now, because you already 'have' all the gifts because you have the anointing." God would not command you to desire something that He already gave you! Instead, He'd just point out to you what you already have. So it is clear that neither you nor anyone else "has" all the gifts of the Spirit to use at will.

Even more explicit is 1 Corinthians 12:29-30: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" If you can activate gifts of the Spirit on demand, Paul would have continued, "Yes, ALL can work miracles, ALL can flow in gifts of healings, ALL can give public utterances in tongues and ALL can interpret tongues – all of this at will!" But Paul's questions are clearly rhetorical. NOT everyone can flow in these different gifts, much less just decide to do it as an act of their own wills.

A Challenge

If you are REALLY convinced that you can turn on the gifts of the Spirit at YOUR will, just go to the local hospital, activate the power gifts at YOUR will and empty out the place. Faith will not be needed when the gifts are operating like that, so you can just get them ALL healed through the gifts that YOU activate.

Then go empty the local morgue. You see, raising the dead has to be done by special manifestations of the Spirit because there is no blanket promise that we can always raise the dead. But if you have the ability to turn on these manifestations at will, you can turn on “the gift of faith” at will and whatever “gifts of healings” are also needed to prevent the people who undie from re-dying immediately. So let’s see you do it. And if you can’t, I will have to conclude that you are not really the one in control of the type and timing of the gifts of the Spirit after all.

See also:

[Objection: If We Have This Faith and Authority, We Should Go Empty Hospitals](#)

Should I Believe that I Receive Healing or Command Sickness to Leave?

Either method works. The first is based on [Mark 11:24](#) and the second is based on [Mark 11:23](#). In fact, there are [many other ways to get healed](#), too! Take your pick!

If you are ministering to someone ELSE, you would command sickness to leave, because you can't do someone else's "believing he receives when he prays" for him. However, you can encourage the other person to believe that he receives when you lay hands on him. Technically, you could just lay hands on the person in obedience to [Mark 16:18](#) without speaking to the sickness, as laying hands in faith is all that is required to fulfill your end of the bargain in that verse. However, you would want that person to give you permission to do that and to have some understanding of what you are doing.

Can I Command a Sickness to Leave over the Telephone?

Yes.

Jesus spoke WORDS and a demon left the Syrophenician woman's daughter who was not with Jesus at the time ([Mark 7:25-30](#)). He spoke WORDS and a nobleman's son, who was some distance away, recovered ([John 4:46-53](#)). So there is no reason to think that we cannot speak WORDS and command miracles to happen somewhere else today!

A friend, my wife and I COMMANDED stage 4 cancer to leave a man in another country over the telephone using only faith-filled WORDS backed by our authority in Christ. Within days he returned to the doctor and the doctor could not find a trace of cancer, while a previous X-ray showed that his whole head was full of cancer and the doctor had given up hope for him.

More recently, I commanded a dog to be healed that had swallowed human medicine and was close to death. I did this over the telephone. The dog recovered; the person even sent a picture of the dog afterward.

Just to expand your thinking a little, consider this event involving a man who preached some special services at the church we pastored. He had been asked to pray for someone who was dying in the hospital. He felt led to send a text message that said, "GET UP!" So he did. He didn't call the person or visit him in person. However, it turned out that the man died roughly an hour before the text message was sent. However, when the text message "GET UP!" came through, the man snapped back to life! (At this writing that is the only account I know of someone being TEXTED back to life.) We do not have the generic authority to raise the dead that we have to heal the sick, but this at least illustrates the power of words that have the Holy Spirit's backing.

Having said all this, let me give you some practical advice. You want to make sure that the person on the other end is in agreement (or is the parent of a sick child where the parent is the one in agreement). If you just randomly command people to be healed and the people have no idea what you're doing, they could be in the same position as the legalists in [Luke 5:17-26](#) where the power of the Lord was present to heal them, yet they did not receive anything. We can make the power available, but if the person on the other end has no idea that he should be receiving healing while we speak, or has no idea what is going on, that power could just bounce off the person so to speak without any result. The passage just cited proves that the power can be present to heal without the people being healed.

This is not an issue with animals, who are not expected to exercise faith – the owner needs to do that on the animal's behalf. I've seen animals healed in the name of Jesus and frankly, it can be easier to get animals healed because I've yet to hear of one protesting that healing and miracles passed away, or that maybe they needed to have a thorn in the flesh or get sick so that the Lord could call them home or teach them patience or work some other good in them, etc., etc., ad nauseam.

I Believe that I Have Received My Healing But I Do Not Feel Any Better. Should I Go Do Some Strenuous Activity that I Had Planned?

That's between you and God. There are certainly cases where people have believed that they were healed and not felt any better, but went ahead and climbed a mountain or worked a very physical job, and the healing manifested as they did so. On the other hand, I would not advise this as a general practice because there are too many people who say they believe that they have received but are not really in faith. It could be dangerous for them to push themselves hard when their bodies are weak. It is not unbelief to go easy on yourself until the symptoms leave.

Please remember that engaging in the activity itself does not obligate God to heal you. This is similar to the question about throwing away your medicine. You receive healing by believing God. Whether or not the healing occurs in your body will be based solely on whether or not you're believing God, not based on what activities you force yourself to do.

See also:

[Should I Throw Away My Medicine Because I Believe that I am Healed?](#)

I'm Aching All Over because I Overexerted Myself While out of Shape. Can I Claim Healing?

You are not sick. You're sore because you violated natural laws by pushing your body too far. Jesus did not bear your overexertion for you. God gave you a mortal body and you are expected to use wisdom in how you take care of it. If you sit on your couch all day and then suddenly decide to enter a marathon for the fun of it, you will hurt big time when you get done (if you even finish). The devil did not put these hurts on you, nor did you get them through the "curse of the Law."

I don't want to minimize God's mercy; you can still ask God for mercy in such a situation. However, that is what it is – mercy! Thank God, His mercies are new every morning, mercy follows you all the days of your life, and God crowns you with tender mercies. His mercy endures forever.

However, you should realize that there is no Biblical case of someone overexerting himself and receiving an instant healing that made everything okay all of a sudden. There IS a Biblical case of someone who overexerted himself and stayed sick for a while – Epaphroditus! See [Philippians 2:25-30](#). Fortunately, God in His mercy did heal Epaphroditus, and Paul called it mercy. However, the just should live by faith, not by mercy.

Don't overwork yourself and claim healing scriptures while so doing, thinking that it will spare you any physical trouble. It won't. If you get three hours of sleep a night for a week, you will pay for it physically, healing scriptures or no healing scriptures. It is no different from deliberately jumping off your roof, quoting healing scriptures all the way down. Thank God, Jesus did not jump off the temple when the devil tempted Him to "believe" [Psalm 91](#) and do so. Remember Jesus' answer – you shall not tempt the Lord your God (by putting Him to a foolish test).

I've observed that Christians who are actively seeking God's kingdom seem to fare much better than they "should" sometimes given their care (or neglect) of their bodies. Epaphroditus was an example. However, that doesn't mean we should keep presuming on God's grace if we're doing things we know better than to do.

Over the long term, all other things being equal, fat people TEND to have a lot more heart attacks, clogged arteries, bypass surgery, and so on. Smokers tend to get more cancer. Heavy drinkers have more liver trouble. That's just how physical laws operate. You cannot pig out for years and then claim healing from every problem (shortness of breath, lethargy, or whatever) that is a direct result of overeating. God will still heal you even if you "did it to yourself," but if you want to stop needing healing, consider losing weight! It is amazing that people literally kill themselves in various ways, even while quoting healing scriptures! That is like asking God to bail out your boat while you are busy drilling new holes in the bottom of it.

We can't get legalistic and state what Body Mass Index a Christian should have; after all, Jesus never corrected anyone's diet. I'm just saying that our choices can result in more or fewer needs for healing.

As I say, I am for and not against doctors. Your doctor may be able to give you valuable advice on how you can lengthen your life through natural means. God will preserve your life from things you can't control, which would include a large number of diseases, as you trust Him to honor His Word. However, it is presumption to continue to knowingly make unwise choices and keep coming for healing. If you have been unwise, repent of what you're doing to yourself and trust God for the strength to make wiser choices.

This would be a good time to read the related topic below.

See also:

[I'm Sick because I'm Fat! Can I Claim Healing?](#)

I'm Sick Because I'm Fat! Can I Claim Healing?

God is merciful. I'm quite sure that there were some people in the crowds who were sick because they were overweight, yet Jesus healed them all. He healed every manner of sickness, which would include any sicknesses caused by being overweight. There is no question that healing belongs to everyone, including overweight people, because Jesus paid for it. The issue is to not keep making yourself sick by overeating! But don't fall into the trap of thinking, "I did this to myself, so God is not willing to cure this physical problem I now have. It's just what I deserve." Jesus and His merciful compassion are not interested in seeing you get what you deserve. He gives us better than we deserve, thank God.

Actually, if you admit that you're sick because you're fat, you're halfway to solving the problem because you've identified it. If you are willing to repent of overeating (gluttony), you open the door for physical healing. If you are going to pig out anyway, you're just asking for more problems from which you'll need to be healed. The same holds true for other sins such as drunkenness and fornication, which can also lead to disease. The Bible plan is to repent and then "Sin no more, lest a worse thing come upon thee" ([John 5:14](#)).

If you're fat, you may need to ask yourself why you overeat, as many people overeat to compensate for emotional needs or even spiritual hunger. Spend more time communing with God and reading His Word and see if you don't start getting more control over your appetite. When you're satisfied on the inside, you won't be looking to your refrigerator to experience satisfaction.

Fasting would be a good idea too; it is Biblical and it will help you keep your flesh under. I was returning from a round of golf one day and for some reason my body kept screaming, "I want a Big Mac and I want it NOW!" I realized that my flesh was getting out of control, and I told my body, "You're not getting a Big Mac – we're fasting for the next day! And if you scream for a Big Mac at this time tomorrow, we'll fast another day!" Those Big Mac cravings went away after less than a day of fasting.

If you are fat because of a chemical problem in your body, you can believe for healing from that. A woman who had a thyroid condition visited the church we pastored. Nothing her doctor tried seemed to help her lose weight. She was prayed over and lost 6 pounds that week. The doctor asked her what she did, and she replied, "I went to church!" The doctor actually told her, "Well, if I were you, I'd go back to that church!" On the other hand, if it's not a chemical issue, you'll just have to eat less and/or exercise more and put your flesh under like the rest of us.

I've dealt with weight issues and I don't know of any "fad diet" (or even "Christian fad diet") that has the answer. Avoiding weight gain while traveling and eating out is a particular challenge. The only thing that works for me is to eat less and/or eat lower-calorie meals and exercise more. Drinking water instead of other beverages has helped me save a lot of calories. I don't know what will work for you, and I'm not here to give you medical advice. Everyone is different; you have to go with what works for you. I personally won't do diet pills or other "weight-loss aids;" even 100% natural ones. Just because something is 100% natural doesn't mean it's good for you. Poison ivy and arsenic are 100% natural, after all. I don't believe that we have to go on an Old Testament diet, either, despite the regular appearance of new "Christian" (Jewish might be a better description) back-to-the-Law diet books.

To keep making yourself fat and keep claiming healing for weight-related problems is no different from smoking four packs a day while believing for healing from lung cancer or drinking a six-pack every other night while believing that God will heal your liver. It just doesn't make sense. God is merciful, but He didn't redeem you from natural laws. You may "get away with" more as a Christian, but our goal should not be to see how much we can get away with before we suffer ill effects. Through the Spirit we can put to death the deeds of the flesh ([Galatians 5:16](#)).

Ultimately, everyone has to make his own choice about healthy lifestyles. Is it worth spending 3 years' worth of your waking hours in a gym if doing so will lengthen your life by an average of 6 months? If you knew that you could add 5 years to your life if you determined that you would never again eat chocolate or ice cream, and that instead you would unwaveringly follow some new life-lengthening Unflavored Gelatin Diet, would you choose the 5 years or the chocolate and ice cream? Different people will make different decisions, and Scripture doesn't draw a firm line on how much of certain foods is too much. (I suppose that if you're gaining weight, whatever you're eating is "too much.")

I'm not saying that you need to spend all your time on the latest fitness device between meals of tofu and kale over brown rice. I've met Christians who are more eager to "evangelize" people to the health food message than they are to win people to Christ, and that is a wrong priority. It can also be quite annoying.

If you make a reasonable effort to take care of yourself, the Word will cover anything that comes up. If you're letting your flesh run away, put its deeds to death by the Spirit and make a reasonable effort to take care of yourself, which will put you in the first case.

Some time ago some silly people promoted "casting out calories" from their food. I hope that people have gotten some more common sense since then, because the practice never worked and never will work.

Finally, keep the whole weight issue in perspective. Paul told Timothy that bodily exercise profits a little, but godliness is far more profitable ([1 Timothy 4:7-8](#)). I would have to conclude from that verse that keeping yourself full of the Word and fellowshiping with God is far more important than diet as far as your health goes.

See also:

[Bodily Exercise Profiteth Little](#)

[I'm Aching All Over because I Overexerted Myself While out of Shape. Can I Claim Healing?](#)

Can I Believe for “Supernatural Weight Loss?”

The answer to this question depends on what you have in mind.

If you want to live on pizza and French fries with the idea of at some point claiming “supernatural weight loss,” you are in the same presumptuous category as the people decades ago who actually believed they could “cast out calories” before they ate. (True events are sometimes more bizarre than anything you would think up yourself!) Of course, their calorie-casting didn’t work and it probably didn’t take too long to figure that out.

If you are overweight because you have a large, heavy tumor, you have every right to believe for supernatural weight loss caused by that tumor’s disappearance. I know someone who ministered to a woman who had a tumor the size of a basketball. The tumor instantly disappeared, and the woman lost 100 pounds in the blink of an eye. That was certainly supernatural weight loss, especially because the tumor didn’t ooze out of her body onto the floor; it just vanished without a trace. I wasn’t in that service, but I believe the account because I’ve been in some of his services on the platform and seen legs grow out and other rather jarring demonstrations of the Spirit right in front of my eyes. Regardless of whether your results are instant, you have every right to curse a tumor and command it to leave in the name of Jesus. (I guess I should explain that cursing the cancer means pronouncing death over it, as I’ve been warned by the story about the preacher who told a man to curse his cancer, and the man started exclaiming, “You @&#%*,#@!*\$ cancer!...”) Then, with that cancer gone, you will weigh less, and that will be supernatural.

If you’re overweight just because you eat too much, you can apply [Galatians 5:16](#) and believe that you are not a debtor to the flesh to live after the flesh ([Romans 8:12](#)). This IS supernatural weight loss, but it isn’t spectacular weight loss. Not everyone will receive a spectacular manifestation of the Holy Spirit, but anyone can believe the Bible and control his flesh. I’ve heard other stories of other people who had instant significant weight loss in Christian services, though I don’t know any of the people involved. However, I believe that such things would fall under the category of manifestations of the Spirit, not something that everyone can believe for instantly. Even Paul had to discipline his flesh to keep it under ([1 Corinthians 9:27](#)). If even he had to do it, so do you. It isn’t always fun, but it’s necessary. Otherwise, if you did experience a special manifestation of supernatural weight loss, you would still gain all that weight back if you didn’t change your habits!

I’ve heard Leviticus 9:24 cited as proof (and it is) that God can supernaturally burn fat: “And there came a fire out from before the LORD, and consumed the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” However, there are NO cases recorded in either Testament of God’s fire burning fat that was in a person’s body at the time! So with God all things are possible, but I can’t give you a Scripture to stand on for supernatural weight loss if it’s only a matter of excess fat that you want God to burn up instantly. I’m not saying it couldn’t happen. Signs and wonders are great to hear about, but you can’t just believe for them in all situations. I always want to steer you to the Word, and thus to what could work for anyone, anytime, anywhere.

As I've said elsewhere, I've found that eating fewer calories and expending more calories has been the only thing that's worked consistently for me. An occasional fast helps, too; it's amazing how well that works when you sense a strong need to mortify your flesh. Still, we have every right to ask God to help us lose weight with the expectation that He will! I can't see that God would want you to be in an unhealthy condition because His explicit will is for you to be in health. He will need your cooperation, so be open to whatever He tells you. It's possible that you could pray for His help in losing weight, and He'd tell you, "You need to stop your nightly habit of having a hot fudge sundae with four large scoops of peanut butter ice cream topped with whipped cream, nuts and candy pieces after your triple cheeseburger platter. And get off the couch and do something more active than playing video games or swapping text messages all day." If you hear and heed His advice, that is still supernatural weight loss.

Does Isaiah 58 Prove that if I Fast, My Health Will Spring Forth Speedily?

It appears to at first glance, but it actually doesn't. Read [Isaiah 58:6-11](#) and see what it's really saying.

A sloppy reading of this passage has led generations of Christians to teach erroneously that fasting looses bands of wickedness, undoes heavy burdens and lets the oppressed go free. I fasted two days the week I wrote this, but no bands of wickedness were undone, no heavy burdens were removed and no oppressed people went free because I fasted. Fasting IS a New Testament practice, the main idea of which is to keep your flesh under, which is why I did it.

Isaiah did not say that fasting undid bondage and oppression. His point was that the Israelites were attempting to prove their piety by fasting, yet they were oppressing people and putting heavy burdens on them. The idea was that God would rather that their "fast" be ceasing to oppress people rather than just abstaining from food. That would be more valuable.

This is more obvious when you read the 3 verses prior to the passage cited above:

Isaiah 58:3-5:

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Isaiah was lamenting what the Israelites did while fasting. He made it clear that God had no pleasure in their fasting while they still acted mean.

"Health speeding forth speedily" was a promise, but the stated conditions were not going on a fast. Instead the conditions were dealing their bread to the hungry, bringing the poor to their houses, covering the naked and not hiding themselves from people in need. In other words, it was walking in love instead of callousness toward others that would produce health springing forth speedily.

So we should expect today that being good to others will be good for our health.

Some people cite health benefits from fasting; I've found that fasting helps take off extra weight, so I've lost weight and felt better after fasting. However, that has nothing to do with what Isaiah was talking about, and there is actually nothing in the Bible that says "Fast and get healthier" even if that might work for you. There is no shortage of books claiming that an Old Testament diet will make you healthier, too, but nothing in the New Testament supports that claim. No Christian was ever told, "Keep the Law when it comes to food and you'll feel better and be healthier."

How Long Does It Take to Build Faith for Healing that Works?

If you're even asking this question, it's possible that you have the wrong focus and need to read [Faith in Your Faith vs. Faith in God](#). Don't see life as a quest to build gigantic faith. Instead, make it your quest to find out what God says and then act like it's so. That makes sense because it IS so!

Different people take different amounts of time to "get it" when it comes to healing, just as different people take different amounts of time to "get it" when it comes to the new birth. The important things are: (1) Keep building your faith by meditating on what the Scriptures say about healing until you are able to reach out and receive your healing from God, no matter how long it takes you, and (2) You can do it, just as many others have done! Don't give up because you aren't a faith giant by the day after tomorrow!

How long it takes obviously has something to do with how diligently you work at getting the Scriptures about healing inside you. It must get to the point where they become part of you and become real to you. If you read a healing verse once every other week, you'll probably never walk in effective faith. You HAVE faith (everyone does) but You will probably have to study and work at it until you are ready to ACT on the Word concerning healing. If you are not willing to invest a considerable amount of time doing this, you may end up just staying sick. If you are unwilling to hear the Word of God on a continual basis, you will not develop your faith and you won't be able to receive healing from God. It isn't just going to happen overnight. There is no quick formula or shortcut for it. If you aren't willing to pay the price, just accept your sickness and live with it. That's not God's best for you, but it's the best you'll get without effort on your part. Too many Christians have the idea, "I'll try this faith stuff but if I don't get results by next Tuesday, forget the whole thing." It's like the person who told me, "I tried tithing for three weeks and it didn't work!" Walking in the light of Scripture is something you keep doing for your entire life, not something you "try" for a short while to see if it works or not.

Some people were blessed to be born into families that already believe and act on the Word. It is easier for such people to walk in faith because it's what they're used to doing. If you're from a family of drunks who only use Jesus' name as a curse, it will be harder for you. I was not raised in a faith-filled Christian home, but I managed to build my faith in healing, and so can you even if you weren't raised in a faith-filled Christian home either.

Think of the amount of effort you might spend going to specialists, getting tests, and so on. Isn't it worth some of your time to take God's medicine? I knew a man (now deceased at an untimely age) who would not bother coming to many healing services we did when he literally lived a block away and could have walked to them. Yet he was willing to be out of commission for weeks having surgery after surgery even though he mentally assented that divine healing is for all. It is amazing what people think they have time for and what they don't make time for. What if all that time had been spent building his faith instead so that he could have been ready to receive his healing that Jesus paid for?

To the readers who think this sounds like a works gospel – it isn't. Jesus did the works. Through Him, you already have all things pertaining to life and godliness ([2 Peter 1:3-4](#)). Your work is to believe the gospel, and that can take work! This apparent paradox is stated in Hebrews, where we are exhorted to "labor to enter into God's rest" ([Hebrews 4:11](#)). God's rest is free and does not depend on your works. Your labor is to believe so that you can tap into it. "For we which do believe have entered into rest" ([Hebrews 4:3](#)). God gave the land of Canaan, which is symbolic of our blessings, to Israel freely. However, those who did not believe could not enter it, while those who did believe were able to enjoy it. God made the provision, but faith was required to enjoy that provision.

Will you invest more effort in getting help from man than in getting help from God? Doctors are fine, but you need to make study of the Word on healing a high priority while you're getting natural medical care, or the natural care will be the only thing that helps you. Then you're limited to what man can do for you, whereas with God all things are possible ([Matthew 19:26](#)).

Why Do People Fall Over in Healing Lines?

A person can fall over in a healing line for many reasons, not all of them spiritual:

1. The person just expected to fall over anyway. (This is common, whether we want to admit it or not. In some circles, we've made it a tradition that you're supposed to fall over, though the Bible never says that you need to fall over to be healed.)
2. The minister shoved the person over. (This is also more common than we'd like to admit, though in decades of ministry so far, I have never pushed anyone over. I've been accused of doing it when the power of God hit someone, but the people standing by could see that I never even touched the person. However, some preachers are chronic shovers, some more subtle than others.)
3. The person wanted the cute usher behind her to catch her.
4. The person was tired and wanted to take a little nap on the floor.
5. The person stood there with his eyes shut and hands up for 5 minutes and got dizzy.
6. The person got himself emotionally worked up and fell for that reason. (I've had people do this in my healing lines, and I really wish they'd stay upright when it's not God causing them to fall.)
7. The person wanted to fall and get hurt so that he could sue the preacher. (Yes, this has happened in a couple notorious cases!)
8. The person really, really wanted to have "an experience" and worked himself up into having one.
9. The anointing was so strong that the person could not stand up.
10. The anointing made the person shaky, and while the person could have prevented falling, he felt that it would be easier to receive from God on the floor.

Of course, we will spend most of our time discussing the legitimate reasons for falling. In case you didn't figure this out, these are (9) and (10) above.

It has become somewhat of a cultural thing at healing services that people are just expected to fall over. I have observed with some (but not excessive) amusement that some people turn around to see if an usher is there before they "collapse under the power." That is generally a sign that it is not the anointing making them fall.

Actually, the ushers are there primarily for the people who fall in the flesh (see reasons 1-8). I fell backward onto a concrete floor once with no ill effects and no "catcher" when it really was the anointing. But if it isn't the anointing, you'd better have some ushers handy, because some people will fall anyway! Unfortunately, people can and do get hurt in healing lines! It is my personal conviction (which I admit that I cannot prove from a specific Scripture) that when the Holy Spirit knocks people down, no one gets hurt. The problem is that even if the Holy Spirit knocked you over, that 250-pound guy next to you might decide to keel over in the flesh at an inopportune moment. I know someone whose arm was broken on the floor in a situation like that. Hence the need for sharp, alert ushers during prayer lines! We're not trying to create new healing needs in the people.

Aside from theatrics on the part of the preacher or the people in the line, there is plenty of Scripture to support the idea of people falling when the power of God comes on them. In some cases, it is simply being “blown over” by the power of God, in others, men were moved with a strong reverential fear of God.

“Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he said unto them, I am he, they went backward, and fell to the ground.” – John 18:4-6.

“And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.” – Matthew 28:2-4.

“And as he [Saul, who became Paul] journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink.” – Acts 9:3-9.

We know that Paul as well as those who traveled with him fell over when Jesus appeared to him: “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.” – Acts 26:14

“While he [Peter] yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid.” – Matthew 17:5-7.

“And when I saw him [Jesus], I fell at his feet as dead.” – Revelation 1:17

“And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he [God] said to Abram, Know of a surety...” – [Genesis 15:12-13](#). This could not speak of a regular sleep, because God spoke to Abram while he was in his “deep sleep,” which was evidently some kind of supernatural trance.

“And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water...” – [Deuteronomy 9:18](#). “Thus I fell down before the Lord forty days and forty nights, as I fell down at the first...” – [Deuteronomy 9:25](#). This is one of the most amazing cases of the power of God moving on someone. Moses did not eat or drink for forty days while under the power of God. That was obviously supernatural!

“This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard a voice of one that spake. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet...” – [Ezekiel 1:28-2:2](#). Here we have a case of God picking someone up after he fell down! That would be interesting to see, wouldn't it?

“Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet...” – [Ezekiel 3:23-24](#). Here's another case of someone falling before the glory of God and having God stand him up again!

“And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.” – Ezekiel 43:3.

“And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.” – Daniel 8:16-18.

“And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.” – Daniel 10:7-11

“And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.” – Daniel 10:15-17

Peter “fell into a trance” in [Acts 10:10](#). The Greek word for *fell* there denotes the trance coming on him, and does not mean that he literally fell down. However, the voice said “Arise” three times during the vision, and the Holy Spirit told him to “arise” after it was over ([Acts 10:20](#)). This would seem to indicate that Peter was not upright at the time. It is possible that he would have been prostrate, although he could have been sitting also. We know for sure only that he was praying ([Acts 11:5](#)).

Saul may not have been immediately knocked over by the power of God, but he was certainly affected by it in 1 Samuel 23:24: “And he [Saul] went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and he prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night.”

Note that shaking under the power is recorded in many of these instances as well as falling. Thus, it is normal for people to shake, even if they do not fall, when they encounter the power of God.

If you find yourself shaking, it is not wrong to go down on the floor voluntarily, even if you could stay up if you wanted to. If the anointing is heavy on you, you may find it easier to receive from God on the floor. Then at least you don’t have to be concerned with trying to stay on your feet. However, I would advise against just going down on the floor because you think it’s the thing to do when you haven’t felt any tangible anointing on you. Falling won’t help you receive anything – you’re either in faith or you’re not at that point. Falling over may just make it harder for the ushers and others involved with the service. Also, falling in the flesh will break contact between you and the minister out of whom the anointing is being transmitted into you, and it can short-circuit what God wanted to do through the anointing.

I am by no means saying that most of the people who fall over these days do so because the power of God overwhelms them. I am simply saying that it is Scriptural for this to happen at times. However, please notice that in none of the cases listed in Scripture was the person expecting to fall over. In general, people make much too big a deal over falling over or not falling over. It is really not important. The idea is to get healed. Jesus promised that the sick would recover when hands were laid on them. He never said they would fall over or that they would be shoved over like bowling pins, and it doesn’t matter. It is their recovery that is promised, so it is their recovery that matters.

Should I Expect to Fall Over or Resist Falling Over when I Am Prayed over?

Neither!

The idea is that someone will lay hands on you (the sick) so that you will recover ([Mark 16:18](#)). Falling over has nothing to do with it. I would prefer that you stay on your feet and recover after hands are laid on you rather than having you fall over and stay sick. Both are quite possible and happen all the time.

Some people just expect to fall over, and down they go whether it's the anointing or not. (Thank God for ushers.) You should NOT go up expecting to go down, even if a lot of people are falling over. You should expect that you will recover because hands are being laid on you in obedience to Jesus' instructions. You should focus on receiving healing. Whether or not you fall is irrelevant.

Because your focus is on receiving healing from God, you should not be trying NOT to fall over, either. Some people brace themselves as if they are just daring God or the preacher to knock them down. That is the wrong focus and it will hinder you from receiving your healing.

I share a story [elsewhere in this book](#) about the time I resisted an evangelist who kept trying to push me down, and how I did not fall but did not get my healing either. (Another time I let that same evangelist push me down – it wasn't the anointing that knocked me over, but the real anointing of God did heal me!)

I believe that another principle applies here. "Touch not God's anointed, and do His prophets no harm" ([1 Chronicles 16:22](#) and [Psalm 105:15](#)). You will not secure any kind of blessing for yourself by making a scene over the fact that he is pushing you. As annoyed as you may be, shouting, "Don't shove me, Bro!" is not something I'd recommend. The fact is that many anointed ministers do this, and if you want to receive from their anointing, you will have to cooperate with them. Locking your legs and being defiant will not help you in the long run. Remember that you are receiving from GOD and the man is only a messenger of the anointing. Keep your eyes on your Healer.

Please note that I am in no way defending the practice of shoving the sick over. Jesus said that you would lay hands on them, and I do not believe He meant that there should be 100 pounds of pressure behind your hands when you do so. However, ministers are people too and they are growing just as you are. If you will cooperate with the minister, you will not only have a better chance of getting healed, but also you won't look foolish when you protest being shoved over and the man who just prayed over you never touched you. (This happens too!)

I have said for years that we could have two lines at the end of a service. The first line would be a healing line for people who want to get healed. The second line would be a feeling line for people who want to fall over. I could lay hands on everyone in the first line and say, “Be healed in the name of Jesus!” Then I could shove everyone in the second line as hard as I can and say, “Fall over in the name of ME!” (I could not do this in Jesus’ name because He never pushed anyone down.) No one’s ever taken me up on it. (One pastor got angry because he thought I was serious about doing it! I had to explain that my offer was tongue-in-cheek.)

Go up expecting to receive your healing, and get it. Don’t let your mind get distracted by thoughts of whether you will or will not fall over. Falling or not falling does not matter – receiving your healing does. Focus on receiving your healing.

See Also:

[Beware: Wrong Motives for Getting into Healing Lines](#)

[Why Do People Fall Over in Healing Lines?](#)

[If I Fall Over, Should I Try to Get Up as Soon as Possible?](#)

If I Fall Over, Should I Try to Get up as Soon as Possible?

No.

If the power of God knocked you on the floor, it stands to reason that God wants you on the floor! Preoccupation with getting up will interfere with your ability to receive from the anointing.

There is no need to try to be “macho” and prove that you can get up as soon as possible. In almost every case, you can get up if you really want to. In some instances, you can be pasted to the floor by the power of God and unable to move, much less get up. (This has only happened to me once.) Or you may find yourself falling over again if you try to get up and walk back to your seat. (I’ve had that happen too.)

Unless you’re asked to get up, it is a good idea to soak in the anointing on the floor. If an usher or another person in authority tells you to get up, you are obligated to get up if you can. In places where there is limited space, ushers are sometimes told to clear the floor to make room for more people. If the line will just be continued out in the hallway or somewhere else, this is unnecessary. If the front of the room is filling up with bodies, it can be a good idea to have prayer lines in the hall, on the platform, or in the room after you move some chairs around quickly. People won’t feel rushed, and the line won’t get bottlenecked when there is no more carpet real estate for people to occupy down front.

The best time to get up is when you sense the anointing subside or lift off you. There is usually a definite time when you sense this. You can attempt to get up before then because you assume that you are helping the ushers by clearing more space, but this will do more harm than good if you are still wobbly and an usher has to be diverted to follow you back to your seat. Once the anointing has lifted, there is no reason to continue to consume floor space that might be needed by someone else.

Of course, I am assuming in this answer that you were truly toppled by the anointing, and that you did not just fall because it is the cultural thing to do these days. In that case, you might as well get right up, since it wasn’t God’s idea for you to be down in the first place. The same applies if (God forbid) there isn’t any tangible anointing present and the preacher just pushed you over.

See also:

[Why Do People Fall Over in Healing Lines?](#)

Is It Right to Get into a Second Healing Line for the Same Condition?

Yes.

[Mark 8:22-25](#)

We have the above example in Scripture of a man who was ministered to twice by Jesus Himself. Although this was apparently all at one time, Jesus laid hands on him twice for the same condition, and this was not a sin. The man was partially healed the first time and completely healed the second time. Jesus did not refuse to pray for him again, so we should not refuse to pray for people again, either.

It doesn't hurt to get another "dose" of the healing anointing!

It has been suggested that getting in a second healing line for the same condition only proves that you were not in faith the first time. Well, if you weren't in faith the first time, you'd better get in line again! However, you can get in line again even if you are standing in faith, having believed that you received when hands were laid on you the first time. The idea here is not to "believe you receive" a second time, which is unnecessary, but simply to let more of the anointing flow into your body.

There can be some time between the point when you "believe you receive" and the time that your healing completely manifests in your body. During this time, if there is an altar call for the sick, you qualify to get in it, even though you are standing in faith. Although it is your confession that you are "healed by the stripes of Jesus," you can get in line if your body is still sick. (You don't have to get in line; it's up to you.) As long as you understand why you are up there, you are not "negating your first prayer" by going up again, nor are you "confessing" that you are not healed by going up. Altar calls for healing are for anyone with bodily sickness at the time. If we got really technical about it, we could say that everyone's healing was already provided by the stripes of Jesus, so nobody should get in line! Everyone could receive without a healing line. But not everyone does.

There is a problem if you are getting in your seventy-fifth prayer line for the same thing. If you find yourself getting in healing lines all the time and never receiving, the best thing you can do is stop getting into those lines and build your faith by studying the Scriptures about healing. If you continue to build your faith, you will get to the point where you will be ready to receive your healing. Sometimes it is better to sit out a while and build your faith. Otherwise, you can get used to going up and not receiving anything, which makes it harder next time.

If you do any amount of healing ministry, you will come across spiritually lazy people who get in line every time but don't want to put forth any effort themselves. These people want you to wave your magic wand and make their horrible condition go away, and if nothing happens, they'll blame you for being unanointed. You cringe on the inside when you see them coming up yet again! I am not advocating getting in additional healing lines so that you can make the minister "do his thing" while you do nothing to build your faith. (Some people show up late and then tune you out while you're preaching; they just want to get in the line instead of coming to "hear and be healed" as they did in the Bible.) Getting in line with a lottery mentality, thinking "Maybe this time it will work" is not what I'm talking about and is not a good reason to get in another healing line. If you're not prepared to receive by faith, and you haven't already received by faith and are just getting the minister to agree with you, you won't benefit by getting in line once, let alone twice or more.

Don't be like some healing line "frequent flyers" whom you may encounter occasionally, who just like getting into lines to feel the minister's hands because he or she just gets a weird thrill from getting attention and laying on of hands from a member of the opposite sex. Such people sometimes try to talk the minister's ear off when going up for ministry in their craving for opposite-sex attention. You might not believe me, but if you lay hands on enough people, you'll know what I'm talking about. This would be more common in a smaller church setting where the minister might be expected to spend more time with individuals who come up for prayer.

Before leaving this question, I have one more comment. Don't get in the SAME healing line more than once! If you've already had hands laid on you, don't run to the back of the line so that you can go through it again. If everyone did that, the service would look like something out of a Dr. Seuss story instead of the Bible! I have seen people do it. If you didn't receive the first time, you're in unbelief, so why would you think that going up a second time in unbelief will solve anything?

I Believe I Received My Healing When I Prayed, But My Body Doesn't Act Like It. They Called a Healing Line. Should I Get into It or Not?

That is up to you. If your healing has not fully manifested, you will not offend God by getting in a healing line. It certainly won't hurt. However, when you stand in the line, your attitude should be that you want the person laying hands on you to agree with you that you have already received your healing. You are not going up there to "believe you receive" a second time, which is unnecessary. But if you have a chance to be ministered to under the anointing, you can go up and let that anointing go into you.

On the other hand, it's perfectly okay NOT to get in that line if your conviction is that you already believed that you received at some point in the past, reasoning that God is watching over His Word to perform it in you, that His Word is working mightily in you, and that you will see the manifestation whether or not you get into the healing line.

I can understand why some people might not want to go up. They are concerned that getting into the line is a "bad confession" (through action) that they are not yet healed. They don't want to get in a line "for people who need healing in their bodies" because they're afraid that it would make a statement that they have not yet received their healing and that it would even undo their prayer to receive healing. If you are going up with the idea of "believing you receive" again, you are stating that you did not really believe that you received at some point in the past. Of course, if you are not really in faith, you ought to get in faith, get up there, and believe that you receive when you the minister lays hands on you. However, it is not a contradiction to have hands laid on you even though you believe you received your healing when you prayed at some point in the past.

Let me address one more concern. You are not lying by going up in a healing line when you have received your healing by faith. You should consider any healing line to be open to anyone who is still experiencing any kind of physical problem, whether you have already prayed the prayer of faith or not. This refers to general calls for healing. It would be out of line to be in line when the call was for stomach trouble and you want prayer for your wrist.

The Minister Called Out a Condition that Almost Fit Me – Should I Go up for Prayer?

This refers to a case where it sounds for sure like the minister is talking about you, but some minor detail that might be a bit off makes you wonder if it's really you.

I was in this situation once. I got very technical, as we computer lovers are known to do, and I did not go up because of a minor point. I should have gone up and I knew it, but I talked myself out of it. If it sounds like you because of a series of details and there is only one fuzzy point, I would go up unless the minister was being emphatic about that one fuzzy point. Ministers are human beings like you. They can miss God or misinterpret what they pick up in their spirits. Most of the time, God has not spoken words to them about anyone. They simply sense something in their spirit and attempt to articulate it the best way they can. I don't think that God would be upset with you for getting in a line if there is a reasonable likelihood that the minister means you.

Sometimes it is just a slight communication glitch, and the person didn't quite come across saying what he meant to say. Take this case of a lady who had a headache and went up for prayer. Later on, the minister asked her, "How's your head?" She exclaimed, "It's GONE!" (I didn't make this up. I was on the platform leading worship at a convention when this happened. I almost had to stop playing the piano because it struck me so funny. No one else seemed to catch the irony.) You know what she really meant, even though that's not quite what she said, right?

Another key is what you sense on the inside. If you're not sure if you should go up, check your spirit. If you're supposed to go up, something will stir in your spirit. You'll have a knowing that you ought to go up there.

I am not saying that you should get into a line for ear trouble if the minister calls out nose trouble just because your nose is near your ears. However, if he called out a very specific condition that you have and said he sensed it was someone's left ear, and it was actually your right ear, I would go up. There is no clear-cut answer to this question, but the best advice I could give you is that if you think it sounds like you, go up. If you get sent back to your seat, don't be personally offended. I still have to remember "his left, my right" when I'm ministering to someone with a "left side" problem. We're all growing in these things. Stay open and stay teachable.

The Minister Called Out My Condition But Someone Else Already Went up for It. Should I Stay in My Seat?

NO! Get down there, the sooner, the better!

First, you have no idea if that other person even has your condition. Maybe he's going up for the wrong reason or he misunderstood the minister. Maybe he has some other condition and just wanted to go up there for healing, even though doing so knowingly is completely out of order.

Second, if the anointing is present to heal that condition, no one says that multiple people can't get healed at the same time. Sometimes many people with the same condition all get healed when they come forward in response to a specific call. There were multiple healings of the same condition in the Bible. Two blind men were healed at once and ten lepers were cleansed at once. Many paralyzed and lame people were healed in Samaria through Philip's ministry. Don't assume that a special anointing is just for one person and that you miss out if you're not the first one prayed over. I saw a miraculous string of back healings once when a minister called out anyone with a back problem. Then he went down the line and all the people with back problems were healed instantly. (I was the man's translator and he touched me by accident, and the anointing on him was so strong the ushers had to carry me around and hold a microphone up to my mouth so that I could keep translating!)

In some cases, it seems that there is one person in particular whom the Holy Spirit was singling out, but if others with that same condition go down for prayer, they can get in on the same anointing and get healed, too. Sometimes it just seems to "spill over" onto the other people in line. If YOU have the condition, get down there – YOU may be the one person in particular whom the Holy Spirit was singling out! Even if you aren't, you were still being obedient to go down front and you should expect God to honor that.

Can I Go Up for Prayer for “a General Overhaul?”

You CAN, but I'd have to say that after MANY years, I've never seen that really work. In other words, I've never seen someone come up and say, “I need healing for my back, my lungs, my heart, my right knee, my left kidney, both shoulders and my left eye” and come away healed of all ailments. I've seen more than one condition healed at once in the same person I've prayed over (for example, cancer and an ankle problem), but these “general overhaul” scenarios don't seem to pan out. In fact, I sometimes cringe on the inside when I get an “overhaul” request like that.

Please understand that if you have problems in all those body parts, Jesus has provided healing for every last one of them. That isn't the issue. The issue is, if you've never successfully believed to receive healing for ANY body part so far, it's a stretch to think that you will receive healing for ALL your body parts at once.

What I usually do is to try to get the person to focus on receiving healing for ONE specific condition. If the person can receive healing for that, on another occasion it will be easier for that person to receive healing for one of the other conditions. Going seven directions at once is hard for anyone to do.

I would be pleasantly surprised if you became the first person I've ever seen get everything in a “general overhaul” prayer. But if I were the one going up in that situation, I'd go up for only one of the conditions in a single service. Two mentalities I would avoid would be: (1) “If I shoot for the stars, I might at least get across the parking lot, so I'll name as many conditions as I can and hope that I get healed of one of them.” (2) “What's the downside? If nothing happens, I can't be any worse off than I am now.” What you DO need to do is to be ready to receive when hands are laid on you. For me, at least, this would be easier if I went up there for one thing instead of a shotgun blast of different conditions.

Should We Have “Catchers” in Healing Lines?

No specific Scripture tells us how to handle people who fall over in healing lines, so we'll just have to use some common sense. The argument against catchers is that if the Holy Spirit knocks people over, He won't hurt them anyway, and if you have no catchers and concrete floors, people will be less inclined to “fake it” and fall over when they don't have to. The argument for catchers, which I would subscribe to myself, is that many (sometimes most) people fall in the flesh, and you don't want them to get hurt. Also, you don't want Sister Toothpick to get hurt when Brother Beerbelly lands on her! Nor do you want some flake to file a huge lawsuit because he got hurt in your healing line. I agree that the Holy Spirit won't hurt you. There are no instances in Scripture where someone got hurt going up for a healing. However, I believe it is still wise to use catchers.

When I started laying hands on the sick publicly, I tried to prop people up if they started to fall, but that was a bad idea, too, and the Lord told me to quit doing that. I think it's safer just to let people fall, assuming that you have catchers and you don't have a concrete floor. My advice is, don't apply any kind of backward pressure to push people over (you might or might not be surprised how common this is), but don't try to keep someone upright who's obviously going down. I admit that I am stating a personal opinion, since there is no Scripture that addresses this particular situation.

Why Do Some Ministers Allow Only People with “Healing Cards” to Get into a Healing Line?

I understand that Jesus and His disciples did not use healing cards, but they did not use musical instruments, overhead lyrics projectors or tax receipts either as far as we know, and these are okay. For that matter, in the Bible there are no “altar calls” as we know them where people shut their eyes and sneak one hand into the air while no one is looking around (except the ones who are looking around, shame on them), yet millions have been saved under such circumstances. (I won’t give those calls myself; I prefer “everyone looking around” calls. I figure that if you mean business with Jesus, you’ll have to confess Him before men anyway.) I would put healing cards in the same category. They are a human device designed to make things flow better. Before you get upset that you are kept out of a prayer line, you should understand the many good reasons that some ministers use healing cards.

Healing cards restrict access to serious people. If you won’t take the time to fill out a healing card, you aren’t serious about your healing in the first place. That, or you just have a bad attitude toward authority in a service and you wouldn’t be in a good position to receive anyway.

This is a good way to keep out people who say, “I’d like to be healed and not have to wear glasses!” who are just seeking a thrill or an excuse to get near the anointing. (I’m not mocking you if you want to be healed of eye trouble. I was healed of an untreatable eye problem myself. If you’re serious, fine. Not wearing glasses just happens to be one of those things that some flaky people get in healing lines for. Don’t do it unless you really mean business.)

The thrill-seekers and the frivolous are not usually the first ones in a prayer line. The folks who aren’t serious get into the line after half the line is done. They want in on the action at the last minute. Let me tell you, if you have to think five minutes about getting in the prayer line, you should do the minister a favor and keep out! Let the folks who are definite about what they want from God receive ministry. You can’t say that you came expecting anything if you hemmed and hawed through several choruses before figuring out if you wanted to go up and receive your healing or not. Having said that, don’t condemn others who get up halfway through the line – it is possible that their condition makes it extremely difficult or painful for them to walk, and they wait so that they don’t have to stand in line a long time.

Because healing cards are generally given out in advance, they require you to come to the service expecting something specific. The people who come expecting are usually the ones who receive. Those for whom healing is an afterthought generally don’t get anything.

It also keeps latecomers out of the line, which is a perfectly good idea. Some people just want to go up and have the minister do it all, and they don’t respect the minister, the anointing, or God Himself enough to show up to the service on time. Such people are unlikely to get anything anyway, other than the fact that they “get” annoying!

In some crusades, you are not allowed to get into a healing line until you have been certified as being in attendance at one or more teaching sessions on the subject of healing. This ensures that only those who come to “hear and be healed” (as they did in the Bible) will go up for ministry. The ones who bop from healing meeting to healing meeting “a-hopin’ and a-prayin’” (but not really listening to the messages) will be excluded, which is good because they waste everyone’s time getting ministry. If you’re unwilling to be instructed on healing before prayer, you have no business going up for prayer. The chances would be good that you would fail to understand how to receive your healing when hands are laid on you, and you would not get anything. You will then complain that the minister has no anointing or some similar nonsense – while others around you get healed.

Healing cards also enable the crusade staff to be good stewards of the anointing that is on the person (or persons) laying hands on the sick. The staff can weed out certain kinds of people who will just put a drain on the minister and his anointing. By requiring people to be specific, they will save the minister the trouble of dealing with people whose healing request is, “I just need healing in general for everything, I think.” (This is a common type of “request.”) They may also be able to stop the types who say, “Well, I also want prayer for my back, and for my left foot, and for my right eye, and my stomach...” but are not in faith for any of these parts to be healed when they come up. The more specific you can be, the better it is for the minister, because he can pray in agreement with you when you’re specific. The staff can sometimes help those who otherwise would not be in faith so that the minister does not have to spend service time trying to help them. The staff may also be able to screen out the flaky types who really want to preach or prophesy when they get near the microphone in front of people. See [How NOT to Testify about Your Healing](#). Good rule of thumb for preachers: Always keep your thumb (and the rest of your hand) on the microphone when someone wants to testify!

Finally, healing cards provide a means to check up on people after the crusade. The minister can find out how many people kept their healing and how many lost it or never received it. Don’t seek this information unless you are humble and have a cast-iron stomach, because most people do not get healed in healing crusades, and most of those who do don’t keep their healings long-term. At least that’s my observation at this writing; I am hoping to help change this by putting out this book! I am certainly not against crusade-style healing meetings, but we must be realists about the fact that some people will not have enough time during the crusade to learn the Word to establish a foundation for receiving and maintaining their healing. Thank God for the ones who do get healed, and we’ll keep on working to find better ways of instructing and ministering to the sick!

I am neither advocating nor discouraging the use of healing cards; that’s a matter of personal preference for the minister. I’m just stating some good reasons why some ministers use them.

What Kind of Music Should Be Done During Healing Lines?

There is no instruction on this subject in the Bible. It is totally a matter of preference. The best answer to this question is – whatever music the person ministering likes! (Find out in advance if you can.) Some preachers like upbeat music, many like slow, worshipful music, some like singing while others like instrumental music, and some prefer no music at all! Having played (and sometimes sung as well) for healing lines for preachers in all but the last (obviously) of these categories, I haven't noticed any correlation between the quality of the anointing and the type of music. I don't think God cares about the type of music as long as people are reverent. They can be running the aisles and still be reverent; they don't have to be quiet. The one kind of music you don't want to do is something that encourages people to get out and do Greek line dances or something in the flesh. (However, if the minister tells you that he has an unusual anointing whereby people are healed by the busload while doing Greek line dances, don't let this comment stop you from cooperating. I just haven't seen that yet.)

Some of the old-timers insist that the songs from the good-old-days just had more anointing on them, but you'll put the hip-hop crowd to sleep singing those old songs. On the other hand, you may drive away the retirees if you do all rap music. (I have heard anointed rap music, but not any anointed "gangsta rap." Also, "Christian" heavy metal "scream rock" where you can't understand the words being screamed would be counterproductive during a healing line, or any other line for that matter. An appropriate line for unintelligible Christian scream rock would be at the exit door.)

Of course, you should never do unbelief music – including modern, rocking unbelief music with videos of waterfalls and low-flying helicopter shots of beaches behind the projected horrible lyrics. I've had to try to preach faith while the music someone picked out served to suck the faith out of anyone who believed the lyrics. Pretty waterfalls with lyrics about being weak and poor or majestic mountain peaks with lyrics that say that God gives and takes away will do nothing to help anyone. I don't want to sing about a day when my strength is failing when Moses's strength never failed and he had a covenant worse than the one I enjoy.

For additional advice for musicians who play in healing services, see [Healing and Music](#).

Should We Protect the Healing Minister's Anointing by Keeping Him in an Isolation Room before His Entourage Escorts Him to the Platform When It's Time to Preach?

I had a church want to do this with me, and I asked to be allowed to worship God with the congregation. I didn't want to feel like I was in an isolation room on a game show where I wasn't supposed to know what was going on. I like worshipping God and when they let me mingle with the saints and do that, it made me a lot happier than the original plan would have made me. (I don't flip through my Bible during worship as so many preachers seem to do – I actually WORSHIP God with everyone else! I do my preparation before I get there.)

The premise behind the whole isolation room and entourage thing is that the preacher's anointing will be "protected." Perish the thought that any of it might leak out before the appointed time!

I do understand that sometimes people will try to throng the preacher and need to be stopped so that the preacher can actually get up and preach! Or maybe the local church just has a lot of really annoying people who want to pester the minister with frivolous prayer requests and chitchat. So having some ushers around can be a good thing if that's the idea. However, I don't need ushers to stop the anointing from getting out, and I don't need to be in an isolation room so that I don't lose the anointing. The anointing isn't that fragile. If it is, I'm in the wrong business! If we can't be "real people" when we minister, we'll leave the impression that you have to be in some hyper-spiritual state before you can minister effectively. The anointing works just fine at the supermarket with no ushers or isolation room. It works nicely on the golf course with no entourage to protect it. I've proven this out. It's not about being hyper-spiritual as much as it is about being bold – and caring about people enough to want to let God use you to minister healing to them even if they're "unlovely" people.

Part of the problem is that we as preachers have convinced ourselves that the anointing only works when we have the right atmosphere, the right music, the right people, the right order of the service, and so on – which you might not ever have in most places! Many times I've had to get up and try to stir people's faith after the music team doused everyone with a fire hose of unbelief with the songs they picked out and/or silly comments they made between songs! Or in another case, they let some silly saint with minimal Bible knowledge get up and "testify" for an hour about how God took his marriage, his business and his health to draw him closer to Himself. Amazingly, God did move after I got up there! If you think that everything has to be perfect before the anointing can flow, you'll never flow in it because things will never be perfect.

They didn't have isolation rooms in their church buildings in Acts – because they didn't HAVE church buildings! The miracles in Acts were done out among the people without our modern trappings. That tells me that our modern trappings aren't essential if we want to see miracles.

We need to stop seeing the anointing as something so fragile that it will dissipate at a moment's notice. Otherwise we'll get an unhealthy mindset that wonders if we're "prayed up" enough (the devil will always tell you that you're not) or if we've studied enough or if we've fasted enough or whatever. This puts the burden on emphasis on YOU rather than on JESUS where it belongs! God can use very "unspiritual" people who make themselves available to Him. He isn't going to yank the anointing from you if you make a mistake or if you had to deal with an emergency with your car before the service and you didn't have as much time to pray as you'd hoped for.

The Word says that the anointing abides in you ([1 John 2:27](#))! It does not say that the anointing only comes on you when you work yourself up into a mega-spiritual state and keep yourself that way by isolating yourself from everything and everyone. You don't have to worry that the anointing is going to leave if someone talks to you before a service.

Jesus isolated Himself at times to go pray, but you don't see Him isolating Himself at the synagogue until worship was over and then addressing the people. And the story of the woman with the issue of blood shows that He didn't have an entourage to stop people from touching Him. In His case, He WANTED people to touch the hem of His garment and get healed by the anointing that was on Him! Perhaps if we would be like that, we would see more miracles.

Must We Lay Hands on the Specific Afflicted Body Part?

No.

Jesus touched Peter's mother-in-law's hand and she was healed instantly of a fever ([Matthew 8:14-15](#)). The woman with the issue of blood could not have touched Jesus where the problem was! Many people were healed just by touching Jesus' clothes. As long as there is a physical connection, you don't have to pray over the specific spot.

However, there are other cases where Jesus did lay hands on a particular spot: Eyes ([Matthew 9:27-30](#), [Matthew 20:30-34](#), [Mark 8:22-25](#)), and ears ([Mark 7:32-37](#), [Luke 22:50-51](#)). In other cases, Jesus simply spoke or ministered some other way, so it can work either way.

It's probably a good idea to lay hands on the afflicted area where it is reasonable and socially decent to do so. You should have enough sense to know that your hands don't belong in certain places on members of the opposite sex, or even members of the same sex! You should get someone of the same gender as the person being prayed over to lay hands on certain spots if it would be indecorous for you to do so. You can then lay hands on the person's head or something. Remember the case of Peter's mother-in-law. Don't get legalistic about where you put your hands. Jesus did not require His disciples to take courses on hand placement for different illnesses. Just believe what Jesus said – you will lay hands on the sick and they will get well!

Should We Do Different “Things” to Necks, Spines, Arms, Pelvises and Legs Depending on the Condition?

Nothing in Scripture supports this idea, and you should be very wary of any teaching that is not backed up with Scripture. I’m quite aware of the peculiar teaching alluded to by the question. We don’t see any verse that says, “And Bar-Andrew, the son of Andrew, came to Jesus with the flu, and Jesus did The Arm Thing and then The Neck Thing to him and healed him. Then Pheobe, the daughter of Ralph, came to Jesus with a bladder infection, and Jesus did The Pelvic Thing and The Leg Thing to her and told her she was healed.”

Everything you need to do healing ministry is in the Bible; you do not need any other book – including this one – to be thoroughly equipped for every good work ([2 Timothy 3:16-17](#)). Other books are useful only to the extent that they teach you the Word and how to apply it.

One danger healing evangelists can get into is trying to make the particular way that God uses them the standard for the entire Body of Christ. One minister said he felt power bounce between his hands if someone had a demon. Do we make that the standard – see if power bounces between your hands to see if a demon is present? God might actually show you the demon. But that doesn’t mean that everyone else has to actually see demons.

Someone who flows in the word of knowledge might try to teach someone else that you get up there and allow the Holy Spirit to use you by supernaturally calling out healings in the audience. God uses some people in the word of knowledge, but someone else might simply lay hands on people and have gifts of healings and the working of miracles flow through his hands. God likes variety. No two ministers will be able to minister in exactly the same way. God did not create you to be a copy of anyone else, so you should not attempt to be a copy of someone else.

If you’re comfortable having God use you while doing “things” to people based on a huge list of memorized conditions with corresponding “thing” combinations, don’t let me stop you if it works for you. But don’t think that such lengthy memorization is necessary to minister healing, because no one in Scripture did the “thing” thing, and plenty of miraculous healings were done other ways.

How Long Should We Keep Our Hands on Someone When We Lay Hands on Him?

There is no set amount of time in Scripture to keep hands on someone, but there is no case in Scripture of hands being laid on someone for a long time. Technically, there is no need to leave your hands on anyone more than an instant, since you can then claim Jesus' promise, "They shall lay hands on the sick, and they shall recover" ([Mark 16:18](#)).

In practice, "hit and run" laying on of hands won't work for a lot of people because they're too nervous or distracted when you first lay hands on them. It takes them a little time to settle down and allow the Holy Spirit to minister to them. You'll have to be led by the Spirit when it comes to this. Some people are "human bricks" who for one reason or another are in no position to receive at all, and you could stand there all night and nothing would happen. This is unfortunate, but there are plenty of such people out there. (Don't "assure" such a person that he has received his healing just to be able to move on!)

With some people, you may feel the anointing start to go into them and then seem to come back out. You can encourage such people to receive the anointing. You may want to say that you can't receive it with your head; you receive it with your heart. Some people will receive when they just quiet their heads down enough for their spirits to rise up.

You may even have to yell at some people (in love) to be quiet because they start going into a hyperspiritual tizzy when you lay hands on them. Encourage them that it is not time to pray and not time for them to praise at the top of their lungs, nor time to suddenly engage in machine-gun-speed tongues; it's time for them to receive. I think most people will find that it's easier to receive from God with their mouths shut.

On the other end of the spectrum are people who want "soaking prayer" – they want you to lay hands on them for a long time, possibly hours. This is advocated in some circles, but I challenge anyone to come up with the Biblical case of the need for lengthy "soaking prayer" because I can't find one. It's the faith, not the duration, of the prayer that counts. The prayer of faith should not take a long time. Believing that you receive does not take hours. If the person wants lengthy ministry, he is probably not picking any particular time to turn his faith loose to believe that he receives at that moment. Once you believe you receive, any prayer after that should be simply thanksgiving.

Imagine that an unsaved person came up and said, "I want soaking prayer for my salvation. Please lay hands on me until I'm saved." What would you think of that idea? Probably about what I think about long prayers being needed to receive the physical benefit of salvation – healing! You would not believe that someone was saved just because you prayed soaking prayers for his salvation for an hour. The person could be saved immediately by making the risen Jesus the Lord of his life. Likewise, a person can receive healing immediately by believing that he receives the benefit of healing that Christ purchased for everyone.

If you're laying hands on a sick person and there is a tangible flow of the anointing, usually indicating that some kind of special manifestation of the Spirit is happening, I have no problem with keeping your hands on that person until you sense that the anointing to lay hands on him has lifted. That might take a little while, but I've never felt led to do it for really long periods of time.

What Should We Do or Say When Laying Hands on a Sick Person?

There is no technical requirement in Scripture to do anything other than lay your hands on the person. As long as the person knows why you are doing it and is in agreement with it, you should expect the person to recover because you laid hands on him in the name of Jesus.

I usually speak to the sickness directly and command it to leave in the name of Jesus, but even that is not required. You can speak to sicknesses without laying hands on people, after all. We have seen a couple medically “incurable” cancer cases healed by simply speaking without any physical contact.

There are many different ways to minister healing, and laying on of hands is just one of them. You could also teach the person the Word about healing and have him believe that he receives his healing as he prays, as Jesus taught. That works too!

Who Has to Be in Faith, the Person Laying Hands, the Sick Person, or Both?

Preferably both.

Some situations have different nuances, but with the exceptions below, God expects both parties to exercise faith.

[Mark 9:17-29](#) gives us an illustration of this point. When those ministering were not in faith, nothing happened. When Jesus, who WAS in faith, came along, He still told the father to believe. He did NOT say, “MY faith will carry this without yours getting involved. If My disciples had just had their acts together, your son would already be delivered.” In fact, the exasperation Jesus expressed was “O faithless generation” as opposed to “O faithless disciples.” Furthermore, that comment was addressed to the father of the demonized boy, not to the disciples! It was lack of faith on the disciples’ part AND on the father’s part, not just one or the other.

On a boat, Jesus rebuked His disciples for lack of faith, but His disciples were the only ones there to rebuke – there were no members of the public at large on that trip. On another occasion He rebuked the faithless hearers and not the faithless disciples: “Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not” (Matthew 11:20). So both a minister and a recipient could be rebuked for not exercising faith. Having said that, let me say that Jesus is far more interested in BUILDING your faith than He is in rebuking you for not exercising it.

Consider the many times that Jesus told the recipient, “[According to YOUR FAITH be it done to you.](#)” He never said, “According to MY FAITH be it done to you.” This shows that the recipient needs to be in faith, not just the person ministering healing. Therefore, we should never teach that we can just lay hands on people and it’s all up to our faith. Too many sick people think that way already, with the result that they just sit there like a blob expecting someone else to do all the “work” for them. They sometimes go from meeting to meeting, assuming that if a minister is just anointed enough some night, they will get healed. They will keep going from meeting to meeting until they learn the truth!

If it were all up to the MINISTER’S faith, JESUS would have been at fault for not having mighty miracles at Nazareth. Clearly the problem was not on His end. He COULD NOT do miracles because of their unbelief. You won’t find a more faith-filled preacher than Jesus! So no matter how much faith you have, you’re not above your Master. Your faith cannot override other people’s unbelief. So it is not all up to you.

This is further underscored by the fact that Jesus gave His disciples instructions about what to do when a city did not receive them – dust off their feet and go somewhere else! He did not say, “If they don’t receive your words and get healed in that city, pray harder and blame yourself for not having the faith to get them healed. Then go actually get the job done in that city. Don’t come back until they’re healed.”

On the other hand, it must partly be based on you as the person laying hands, because Jesus got the demonized boy healed while the disciples did not.

One could theorize that God would not expect much faith from unbelievers or new believers, but that isn't true either. NONE of the people Jesus addressed in the four gospels was a believer in the New Testament sense of being born again! Yet "their faith" made them well.

I understand why a minister might WANT to say, "[If you don't get healed, blame me](#) –it's my lack of faith." This would be a convenient way to defuse the common objection that faith healers make people feel guilty for not having enough faith. However, as we've just seen, such a comment would not harmonize with Scripture, even if it makes people feel better – unless they also are people who lay hands on the sick, in which case they will now feel bad (often unnecessarily) if nothing happens.

Now let's consider three special cases.

Manifestation of Gifts of Healings, Working of Miracles and (Special) Faith

Sometimes when the Holy Spirit manifests Himself in these ways described by Paul in [1 Corinthians 12:8-11](#), a person can get healed when NEITHER the person laying hands NOR the sick person is really in faith in the normal sense. That's why they're gifts – they're God's freebies! Sometimes unbelievers, weak believers and even older believers without a good Bible foundation can be healed this way. I've seen people healed by the gifts of healings in environments where there wasn't a lick of real faith for healing between the minister and the sick person. The minister couldn't preach his way out of a paper bag and the sick person had no idea what the story was with divine healing, which made sense because the minister certainly didn't tell the story. And by God's mercy, the sick were healed anyway.

In other cases when the gifts manifest, the sick person may need to respond by coming forward or raising his hand. In such cases, at least some faith does get involved on the sick person's part. And the minister needs enough faith to offer to minister healing.

The Sick Person in James 5

The sick person in James 5 may or may not be a believer (a point proved as part of another long [discussion](#)). The "prayer of faith" is prayed by the elders; there is no mention that the sick person has to pray along with them at all. So the faith that matters there is the faith of the people doing the ministry. The sick person still DOES have to exercise faith to call for the elders of the church for healing ministry (which lamentably, few do although they are supposed to do it if they have a serious illness that keeps them bedridden). That does require at least some faith, as otherwise the sick person would conclude that a visit from the elders would be a waste of time and not bother calling for them.

The Mature Believer

Mature believers don't necessarily need anyone to lay hands on them, though if they're struggling with something, they're certainly permitted to ask. The best ways to be healed are to speak to the sickness and command it to leave and to "believe you receive" the healing Jesus provided when you pray. These two methods don't require anyone else to be present, so in this case, ALL the faith being exercised is on the part of the sick person.

If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?

I wouldn't recommend it, though I've seen it advocated. The premise is that you don't want to act like you're pointing the finger at the person and saying, "Nothing happened, so it must be because of your lack of faith – the problem obviously isn't on God's end or on my end!" So you put the blame on yourself, thus making the sick person feel better about it, I suppose.

However, I have quite a few good reasons for NOT recommending this practice.

First, you can end up offering a false apology when it WAS the person's lack of exercise of his faith. Jesus offered no apology to the people at Nazareth, because of whose unbelief He Himself could do no mighty work ([Mark 6:1-6](#)). He offered no apology to the religious people in the house where the paralytic was lowered through the roof; while the power of the Lord was present to heal them, not one of those religious leaders got healed ([Luke 5:17-26](#)). He wasn't the problem. If Jesus did not apologize when healings didn't occur even though God's power was present to do it, we don't need to apologize either.

Second, even if it WAS your unbelief that hindered things, nothing in the Word tells you to apologize for it. Even when the disciples failed to cast out a demon because of THEIR unbelief (Jesus plainly labeled it as THEIR fault), Jesus did not demand that the disciples apologize for their lack of faith to the man and to his demonized son. Paul left Trophimus sick at Miletum, but he did not apologize to Trophimus (as far as the Bible records) for failing to get him healed faster.

Third, you could short-circuit a healing that is actually in progress though it is unseen so far. You end up being the one putting a stopwatch on God, determining that if the healing does not manifest within "x" units of time, nothing happened. Thus, you could apologize for a "failure" that wouldn't have been a failure if everyone had stayed in faith. I would prefer to encourage the person to stay in faith than to say, "Oh, it didn't work, so turn your faith off now and blame me for the failure."

Fourth, you are teaching people to do the very thing that you are trying to avoid! If people who watch you minister see you apologize, they will feel compelled to apologize every time they don't see results when THEY minister to a sick person within whatever time limit you've shown them, and they will be tempted to beat themselves up for their lack of faith – which is what you were trying to prevent in the first place.

Fifth, lack of faith is not necessarily the culprit anyway but rather lack of EXERCISING the faith that you already have. "My faith must have been too small" does not make sense given that if you had faith as tiny as a mustard seed and USED it, you could command a tree to be uprooted and cast into the sea. The devil would prefer that you engage in endless introspection about the size of your faith, because he knows that he will probably get you to conclude that your faith is too small to get the job done. Yet when the disciples asked Jesus to give them more faith, He answered by describing what could be done with even the tiniest amount of faith if you would act on it ([Luke 17:5-6](#)). He certainly didn't say, "Oh, I see that you do need more faith; here's another helping of it."

Sixth, while it may seem humble to put yourself down to avoid the prospect of someone else's feelings getting hurt, putting yourself down will only reinforce a failure mentality in the future. If you lay hands on a sick person and the person does not recover, God does not see you as a failure who needs to apologize, and neither should you. God would rather than you do your best to obey Christ's commission and not see results in a certain case than to just back off and never lay hands on anyone for fear of failure. Someone asked a famous healing evangelist what would happen if he laid hands on a person and the person died. He replied that EVERYONE he lays hands on is going to die sooner or later!

Seventh, you could wreck any confidence people might want to put in you, as they will think, "Why go to him? He doesn't have enough faith. Nothing will happen, and he will just apologize for his lack of faith. What a waste of time." By emphasizing the negative, you miss a chance to be a positive encourager who exhorts people to trust God and not let go of what they're received.

Eighth, you could actually discourage other people from laying hands on the sick if they think that they will have to "eat crow" by offering an apology for their lack of faith if no results are immediately forthcoming.

Ninth, blaming yourself for an apparent failure only reinforces the wrong mentality that many people already have that everything is up to the preacher! "Preacher, do my believing for me and make something happen! Wave your magic faith wand!" is an all-too-common attitude. When you "take the fall," you are sending a very clear message that if nothing happens, it's your fault because it was all up to YOUR faith! Do you want everyone to come up for ministry with that mindset? I certainly don't!

Tenth, when people were healed in Jesus' ministry, He said that it was [THEIR faith](#), not HIS faith, that had healed them. If it was up to THEIR faith and not HIS faith then, it is still up to other people's faith today. It helps if you are believing too, as you can really encourage the other person, but the bottom line is that you can't receive a healing for someone else any more than you can receive the new birth for someone else.

Eleventh, if you shared the plan of salvation with someone, and that person did not immediately receive Jesus, would you owe that person an apology because your "lack of faith" caused him to not receive the new birth? It doesn't make any sense when you put it that way, does it? If you wouldn't do that with that aspect of salvation, why would you do it with ANY aspect of salvation?

Teaching people not to blame themselves for their lack of faith by blaming YOURSELF for YOUR lack of faith doesn't make logical sense to me. The Bible doesn't forbid such apologies, and you can do whatever you're comfortable doing. However, by apologizing for your lack of faith, you really aren't avoiding finger-pointing for lack of faith – the only difference is which direction your finger is pointing.

I Felt Fine Before I Laid Hands on a Bunch of People at a Service. Why Do I Feel Sick Now?

The anointing is just as real as electricity, and like electricity, it affects physical bodies. It is quite possible to feel almost sick yourself after ministering to the sick under the anointing. It is not as much a matter of being actually sick as it is of being “drained” because of the power that was flowing through you. Sometimes this doesn’t hit you until a little while after you have left the service. You can go quite suddenly from feeling ready to conquer the world to just wanting to zonk for a long time without eating or doing anything else.

I have no ready explanation for why this happens some of the time but not all the time. You could just as easily feel “wired” after ministering and be so revved-up about the things of God that it seems as if you couldn’t sleep if you wanted to. Be careful in cases like that if you have a busy schedule – don’t try to just run on the anointing! If you don’t take care of your body and make yourself get some rest, even when you’re all pumped up like that, it will catch up to you. Your body has ways of getting the message across that it has been overtaxed, and you will experience some of those ways if you’re not careful!

It is scriptural to feel physically drained after an encounter with the presence of God. See the answer to the question, [Why Do People Fall Over in Healing Lines?](#) for some examples. Note particularly Daniel’s experience. God does not make people sick, but His presence can be so overwhelming to the physical body that it can become weak and seem sick. This did not happen every time in the Bible, so there is no reason to think that it should happen every time now, either.

Of course, it’s possible to feel sick because of an outright attack of Satan after a service, but this would be the exception, not the rule. You can run that off with your authority in Christ. There is a difference between feeling SICK and just feeling tired. If you really have sickness symptoms (sore throat, cough, etc.), command them to be gone in the name of Jesus just as you would have done if someone else came up with those symptoms during the service. If you’re just “worn out,” go get some rest so that you don’t get even more “worn out.”

Can I Get a Certain Minister's Anointing for My Own Ministry?

I'm not sure why you would want another minister's anointing when he (or she!) is unique and you are unique. As for me, I want my anointing, not someone else's anointing, because I'm not called to do exactly what that other person is called to do. However, I do understand and agree with a desire to have the Holy Spirit use you in at least a similar way that He uses a more seasoned minister whom you may have seen. You may see that person flow in signs and wonders more than you do and desire to have a greater flow of them in your own ministry. There's nothing wrong with desiring that.

There is much fuss in certain circles about who received some famous minister's "mantle" when he died; multiple people can insist that they got the same mantle! I don't care to get involved in such fusses; I will be quite content to let God use me that way He wants to use me, which is sure not to be a copy of how He used some other minister, regardless of his "mantle."

So as long as you can see that you will not be a copy of anyone else, and your desire is to flow in the anointing like someone else, we can discuss some things that work and some things that don't work.

Just as Jesus taught how not to pray before He taught how to pray, I will start by telling you some things that do not work that are wastes of your time:

The Drive-By Power Grab

"I'll touch the minister's clothes or shake hands with him, and when I do, I'll believe that I receive the anointing that is on his ministry for my own ministry. It will flow out of him and into me."

That is unbiblical. When people touched Jesus, they did so to get healed, not to sneakily suck His anointing into them so that they could go out and minister the same way. There are no recorded cases of anyone receiving a "stealth" anointing by this method.

When Elisha received Elijah's mantle, that was a pre-arranged transaction that they both agreed to; Elisha did not sneakily touch Elijah and suddenly get his anointing.

Moses had been grooming Joshua for a long time to take over his leadership role. Joshua did not get that by just brushing up against Moses and believing that Moses's mantle would instantly be transferred to himself.

When Timothy received an impartation, it was done with the full knowledge and consent of the leadership in one case ([1 Timothy 4:14](#)) and Paul in the other case ([2 Timothy 1:6](#)). He didn't get it by brushing up against Paul in a room somewhere without Paul's knowledge or consent.

If you are looking for a shortcut to walking in the anointing in a notable degree, I'm sorry to have to inform you that there isn't one. It is utter foolishness to think that an anointing would be transferred to anyone just by having a fleeting contact with someone else who isn't even aware of the transaction, while the transferee could be living any kind of prayerless, undisciplined lifestyle but still suddenly receive some kind of stupendous spiritual endowment.

The Stealing Line

"I'll get into his healing line and when he lays hands on me, the power will be transmitted to me and I will believe that I receive his anointing for my ministry."

You are OUT of line if you do this in a healing line. I'll refer you to the discussion, "[Beware: Wrong Motives for Getting into Healing Lines](#)" for more on why you should NEVER do this.

If the minister specifically called for an impartation line, then you're in divine order if you go and receive an impartation. Otherwise, please don't mess up the healing line if you aren't in it primarily for healing!

Grave Error

"I will go lie on the tombstone of a famous deceased preacher and his anointing will get on me for my ministry just as power emanated from Elisha's bones when someone was thrown on his grave."

This sort of ridiculous thing is what makes unsaved people seriously wonder if we've lost our marbles. It certainly isn't supported by Scripture, as no one ever got that result.

"But wait," you may protest, "it DID work – look at what happened at Elisha's grave! The man was raised from the dead by the power in Elisha's bones! Surely if I practice 'grave-sucking' (as some call it) I will get that preacher's power into me!"

You would do well to read the account more carefully in [2 Kings 13:20-21](#). First, the man who touched Elisha's bones was DEAD! He was not a living person who tried to get Elisha's miracle anointing. Second, the man who came back to life did NOT get Elisha's miracle anointing! He simply came back to life. There is no account of him then going around with Elisha's anointing doing the things that Elisha did.

So again, nothing in Scripture supports visiting and lying on a grave to get an anointing.

"But So-and-So has been known to have made repeated trips to the grave of a deceased preacher with a healing ministry," someone may counter, "and now he has prodigious miracles himself!"

Do you want to get involved with something beyond the Bible because of someone's experience? You never get your doctrine from experiences; you only get doctrine from Scripture! There's enough IN the Bible that shows you what to do; you don't need to go BEYOND the Bible.

Sow Money, Reap Anointing

“I will give to that ministry, and then I will be a partaker of the grace that is on that ministry. That means that I will get to flow in the same anointing as the preacher I’m supporting!”

Paul did tell the Philippians, who were among Paul’s financial partners, that they were “partakers of his grace” in [Philippians 1:7](#). However, he did NOT say that they were partakers of his anointing. In fact, a number of Greek commentaries point to a better rendering here: “You all are partakers with me of grace,” as the NKJV renders it. In other words, they partook of grace as Paul partook of grace, but they were not partaking of the grace that was particular to Paul. Most modern translations use phrases such as “fellow-partakers with me of grace,” “partakers with me of grace,” “partakers of grace with me,” etc. The King James Version is somewhat of an aberration from the mainstream on this verse, but its wide use may explain how people have used this verse to advance the idea of getting someone’s anointing by giving as a partner. Young’s Literal Translation, a good starting point if you have questions about a particular verse, reads, “all of you being fellow-partakers with me of grace.”

Also note that context within the verse itself even in the KJV: “Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace.” This grace was upon Paul in his bonds; it is hard to twist this into saying that the kind of grace that enabled Paul to endure his bonds was the anointing on His ministry that had fallen on everyone at Philippi.

We do not see anyone at Philippi establishing churches, having anointed cloths brought from his body to the sick ([Acts 19:11-12](#)), or healing everyone in an area as Paul did in [Acts 28:8-9](#). So we really don’t see the idea played out that you could give to the Apostle Paul and get his anointing for yourself. It would be wonderful if there were such a shortcut, but there isn’t. Now if you support a ministry, you do share in the credit for what gets done (including what is done through that minister’s anointing) because your support helped enable him to do what he did. But that is not the same thing as receiving that man’s anointing, which is frankly a ridiculous concept given that only God sets different ministry gifts in the church ([1 Corinthians 12:28-30](#)). No matter how “cool” you might think it would be to flow as that minister does, if God has not called you to that particular ministry, no amount of giving will impart that same calling and anointing to you. You can’t set yourself into any particular kind of ministry regardless of how you give; only God can call and separate you to the particular ministry that He has for you. And God’s preparation for your ministry will involve a lot more than just sending a check to someone.

Quickie School

“I will attend So-and-So’s school some week, and I will come out ready to flow in that gifting and office by the end of the week!”

There are plenty of Wizard of Oz Schools of Ministry where their motto seems to be, “I can’t give you a brain, but I can give you a diploma.” No one is ready for ANY set-apart ministry office after just one week of training! As great as Paul’s experiences were, it was many years (not days) after he was saved that he stepped into his eventual calling. That is why the better Bible schools and training centers have courses of study that last a lot longer than a week! And even then, a diploma doesn’t give you an anointing or a calling. Only God can give you those.

Just Claim It As Yours

“Since I have Christ’s anointing abiding in me, I can just go out and do whatever anyone else does because that’s my right in Christ! All anointings are mine, so I claim the right to flow in that same anointing that this particular minister flows in!”

While you have Christ’s anointing to do His works in a general sense, there are giftings to stand in certain ministry offices that are not shared with everyone in the Body of Christ. Paul asked, “Are all workers of miracles?” and “Does everyone have the gifts of healings?” (see [1 Corinthians 12:28-30](#)) and the clear answer to both questions is “No.” Certain ministers have divine equipment to stand in their ministry offices. If your calling is to lead a home Bible study, you do not need the same equipment as someone who goes out and preaches to tens or hundreds of thousands of unsaved people at a time on the mission field.

Now that we’ve seen what DOESN’T work, let’s take a look at some things that DO:

Serving under a Ministry

While serving under a ministry does not guarantee you that same anointing if you are not called to that minister’s office, what if you know you ARE called to that office? God will usually have you serve under someone else with a similar calling to “learn the ropes.” For example, you will probably not be the senior pastor of a large church right after you graduate from a Bible training center. You may end up being the youth leader, an associate pastor, a worship leader, or some other more junior position. You will learn things about pastoring as you serve – a lot of what you’d like to know and maybe even more things you wish you didn’t know! I saw a lot of things as an associate pastor that at least gave me some idea what I was in for before I started pastoring. I also served other ministers with healing ministries by leading worship for them, and sometimes running sound, catching, selling teaching materials, or whatever else they needed me to do, which wasn’t preaching. I did a lot of “helps ministry” before I started preaching healing services myself. It was the best training I could have gotten, as I got to see first-hand what it was like to flow in the kind of ministry I would eventually have..

There's a saying in the ministry, "Some things are better caught than taught," and while that's not a Bible verse, I do agree with that statement. There's no way you can impart through a book what it feels like when a tangible healing anointing starts manifesting. It got to the point that I knew as soon as the preacher did when he was about to suddenly change the order of the service and start laying hands on people because I sensed when the anointing for that seemed to come into the room, even though I was the piano player. You can't learn that in a classroom. I also got to see preachers handle situations where I thanked God I that wasn't the one who had to handle them at the time! I learned from them how to handle those situations. (In some cases, I learned how NOT to handle certain situations! The best mistakes to learn from are other people's mistakes!) Many Bible schools don't prepare you for some of the real-life ministry predicaments you can face even if they teach the Bible well. I think more schools today are realizing that the practical side of ministry needs to be taught as well. For example, how do you handle it when everything around you says QUIT, and how do you handle betrayals, looming church splits, big givers who think they can control your ministry, and other common scenarios?

We can see examples of this type of ministry preparation in Scripture. Two notable examples are Joshua and Elisha. Joshua was Moses' assistant for a long time. He got to see first-hand what Moses did. Finally the day came when Joshua had to step into Moses' shoes after Moses died. Elisha was basically the water boy for Elijah. Elisha didn't do any miracles the whole time he served under Elijah, but he could watch Elijah do them and see what Elijah's ministry was like. Finally, the day came when Elisha did step into Elijah's role when Elijah was caught up to heaven. There were other prophets who knew some things back then; some even told Elisha that his master would be taken up that day. But Elisha was the one who had faithfully served Elijah, and he was the one who walked in Elijah's prophetic office after Elijah was taken up.

It would surprise me just as much to see someone with no field experience be thrust out into full-time ministry as for a prospective pilot to be expected to fly for an airline when all he's had is ground school to teach him the basics of aviation. There's a good reason why they require certain numbers of flight hours with an instructor before you can do certain things. They don't send you up in a plane by yourself when you have had ground school but have never flown; someone with a lot of experience has to be there with you during your early flights. You can read books about riding a bicycle, but that's not the same as riding one. You can read books about playing the piano, but you're not ready to give your own solo piano recitals (I did a couple in my teenage years) if you don't spend a lot of time actually sitting at a piano working on your skill.

So assigning you to serve someone else for a season (often longer than you think He should!) is one method that God very often uses to prepare someone to flow in the office that someone else is flowing in now.

Observation and Association

You can watch someone flow in the anointing and learn some things that way. This certainly applies in cases where you're serving someone else as described above, but you can also watch people who are not in that kind of relationship with you. Sometimes God will bring people who flow in the anointing across your path with whom you can associate even if you don't report to them in a ministry setting, and you can learn some things from them. It's easier to walk in faith when you can watch others around you walk in faith; you can follow their example, just as Paul urged people to follow his example ([1 Corinthians 4:16](#), [1 Corinthians 11:1](#)).

This will not by itself confer the anointing on you, but if your calling is the same as the calling of the person you're observing, you can learn some things about flowing in the anointing that go with your office. This will help you flow in that anointing.

When you watch someone else's boldness, there's just something about it that rubs off on you. I had the privilege of preaching at a church in a mountain village in Central America where the founder of the church started it by doing an outdoor miracle service in that village. He commanded rain to stop in the middle of the service, and it did, and many people got saved that day. Also during the service, someone had come up with a child whose feet were perpendicular to his body instead of straight. I'd never heard of that particular deformity before, but the eyewitnesses at the meeting recall hearing bones snap as the preacher grabbed the child's feet and instantly straightened them out in the name of Jesus. It was an undeniable miracle. I was fascinated to hear the first-hand accounts. Now I had spent some time with that preacher and was actually staying at his house while I was in that country. I was preaching under his tent in the capital city, and at the end of the service, a woman brought her child up for prayer. The child's feet were perpendicular to his body instead of straight! I had just preached a message (in Spanish) entitled "Jesus Heals Everything" and apparently this woman believed my message! I share a little more about this encounter elsewhere in the book, but the bottom line is that I grabbed his feet and turned them and they straightened out on the spot right in front of everyone! I can tell you that at least it was "easier" in a way knowing what that my host had already done, so I knew that it was certainly possible for God to heal that particular kind of deformity on the spot. I could have known that from the Word, of course, because with God, all things are possible ([Mark 9:23](#)). Still, it's helpful to be around people who are used like that – it definitely has an influence on you! When you've seen multiple broken backs healed in front of you in a single service when someone else was praying, it increases your boldness if a person with a broken back comes up to you – it helps avoid the thinking, "Uh-oh, this case might be over my head." To this day, I've had a lot of success ministering to people with back issues.

I have served under ministries that didn't make it in the long run, but I've served others whose ministries are still going. You can at least learn to follow the attitude of faith that the failed ministers had, but if you follow some people too closely, picking up all their habits, you can end up slipping into the same pitfalls that ensnared them. One of these preachers had signs and wonders that I loved to watch, but my personal observation was that he never seemed to take time to pray and study the Word before he preached, at least not from my observation. I used to wonder how he could "get away with that," as I figured that if I didn't take time to study and pray, my ministry would be on the scrap heap in short order and I'd not see any signs and wonders. In the long run, he didn't "get away" with anything, and his carnality cost him his ministry later on when he fell. I was still positively influenced by his faith, though not by his personal example in other areas. Shortly before he fell, he was ridiculing the man who founded the Bible school that he attended, claiming that the founder had "lost it" mentally. (The Bible school founder had written a book that made this preacher angry because it stepped on his toes.) But the Bible school founder did well until he went to be with Jesus, and it was the mocker who ended up "losing it." The last time I saw the mocker preach, I had agreed to play the piano for him as in earlier days and I wished afterward that I had not been publicly associated with his meeting – his message was so carnal, it was almost unbearable to hear. It was nothing like the strong faith messages he used to preach. His downfall followed in short order. Some things will cost you eventually. In particular, touching God's anointed is never a good idea. We can still critique and disagree with other people's doctrines, but there's a difference between that and tearing someone down as a person. Plenty of horrifically anti-faith preachers are good people from a moral perspective.

Reading and Listening

You can also pick up someone's attitude of faith by reading that person's books or listening to that person's recordings. The person might be long gone, but if his works are preserved that way, you can still pick up his faith attitude. This is similar to the previous point. A particular hero of mine is Fred Francis Bosworth, who wrote the book "Christ the Healer" in the first half of the 1900's. Brother Bosworth saw a lot of miracles and emphasized faith in the Word rather than trying to get people to rely on his personal giftings. When I get to heaven, I will thank him for the blessing that his book was to me, though of course I never could have met Brother "F.F." in person since he went to be with Jesus two years before I was born.

In turn, Brother Bosworth was influenced by other preachers he knew personally, including John Alexander Dowie and John G. Lake. For a time, Bosworth lived in a "Christian utopia" founded by Dowie. (I'm certainly not saying that Christian utopias are good ideas; Dowie's Zion, Illinois venture turned into a colossal failure.) Dowie had a spectacular healing ministry, though later in life he got into serious doctrinal error and ethical failures. Lake also had a spectacular healing ministry, and fortunately he did not flame out the way Dowie did.

Impartation

I have had people with significant miracle ministries lay hands on me for impartation (on purpose!) as the Holy Spirit directed. (One of them bear-hugged me instead of just laying hands on me, but I wasn't complaining!) This is a biblical practice. What I want to get across to you is that while such impartations are helpful, they are not the whole picture. You will not have notable miracles just because someone who does have them lays hands on you. If you live as they live and pray and they pray and follow their example, you may indeed follow in their footsteps. However, if you ignore the Word and prayer and just browse the Internet and listen to secular music all day, you will not have long-term results no matter who it was who laid hands on you! When you see the prayer lives and the consecration of certain other people whom God is using, it increases your desire for prayer and consecration as well!

[2 Timothy 1:6](#) refers to a gift that is in Timothy by the laying on of Paul's hands. In light of the immediate context in [2 Timothy 1:7](#), it is possible that this refers to the Baptism with the Holy Spirit, though there is certainly room to allow that it could have referred to some other gift.

[1 Timothy 4:14](#) would more likely refer to some spiritual gifting that was imparted to Timothy by the laying on of hands by church elders. Apparently a prophecy was given to Timothy when this happened.

Summary

There are some good "longcuts" to walking in the anointing the way that another minister does, but no shortcuts. You probably noticed the pattern that the methods that don't work for walking in another minister's anointing are attempted shortcuts and "get-anointed-quick schemes," while the methods that do work require a lot more time on your part. God does not have a "blue light special" going on His ministry giftings.

Can I Believe for a Double Portion of the Anointing?

I don't see any New Testament Scripture that gives you the right to believe for a "double portion" of the anointing.

I am fully aware that Elisha asked for and received a double portion of Elijah's anointing in the Old Testament. He went on to do twice as many miracles as Elijah. However, under the New Covenant, all believers can receive the Holy Spirit. Jesus said that you would receive power after the Holy Spirit came upon you ([Acts 1:8](#)). The Holy Spirit has infinite power. He is available to flow through you into others who need His power. I don't see how you could later receive DOUBLY infinite power. From whom would you get it? What would be as powerful as the Holy Spirit?

[1 John 2:27](#) talks about "the" anointing that abides in you. There is no hint that you need more anointing or that you could get a "better" or "double" anointing compared to what you now have.

No one in the New Testament ever conducted a special "double portion service" where you could come and get a double portion of the anointing. Thus, I have to conclude that any such services today are 100% hype and 0% substance.

The only sense in which you could have a "double portion" would be to be used twice as much in the gifts of the Spirit. We should all desire to be used in Holy Spirit manifestations, so wanting to be used more (or twice as much) is a valid craving. However, there is still no Scripture that gives you the right to "believe and receive" being used in certain gifts. We are all used as the Holy Spirit wills when it comes to special manifestations. If there were some prayer you could pray to MAKE the Holy Spirit use you more in the gifts of healings, working of miracles or the gift of faith, I would have prayed it a long time ago and written it here for you to pray. He may not use you at all in such special manifestations; He may want you to prophesy or speak words of knowledge instead. You have to leave such things up to Him.

I'm also not denying that there can be "impartations" under the New Covenant. However, those are also as the Spirit wills. You don't need an impartation to have a special healing ministry if you're not going to have a special healing ministry! It doesn't make sense for a healing minister to lay hands on you to receive "his" anointing if you aren't going to travel doing healing ministry as he is doing.

There is a lot of fuss over who "got" So-and-So's mantle when So-and-So passed away. I don't want So-and-So's mantle because I'm not called to have So-and-So's ministry. I want MY mantle to flow in MY ministry. No two ministries are ever the same any more than any two people are ever the same. Besides, LIFESTYLE is a bigger determiner of how well you can flow in the anointing than who laid hands on you. If you live a fleshly life, you will have a hard time getting results no matter who laid hands on you. If you'll believe the Word and fellowship with the Lord, you will find that you don't need to receive someone else's special anointing because you'll find that God has given you the equipment that you need to fulfill your specific calling.

Someone may get involved and lay hands on you, becoming the conduit through which God imparts a necessary gifting to you. However, you're really getting that gifting from God, not from that person, and you should see it that way.

Why Did Paul tell Timothy Not to Lay Hands Suddenly on Anyone?

Paul's exhortation to Timothy had nothing to do with healing. He was not talking about laying on of hands for healing. He was talking about laying hands on people to ordain them as elders in the church. He warned Timothy not to set anyone up as an elder quickly. This is consistent with his advice elsewhere to make people prove themselves before being given an office in the church. Otherwise, Timothy could inadvertently become a partaker of other men's sins by putting his stamp of approval on men who were sinning.

The fact that Paul was talking about ordination is obvious from the context. No further discussion should be needed once you read this whole passage:

1 Timothy 5:17-22:

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Against an elder receive not an accusation, but before two or three witnesses.

Them that sin rebuke before all, that others also may fear.

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Does Saying Grace Protect Us from Food-Related Illnesses?

1 Timothy 4:1-5:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

For it is sanctified by the word of God and prayer.

The food is *sanctified* (set apart), though this verse doesn't say that it is somehow purified by that process. The context here is discussing doctrines of devils that command you to abstain from meat. Paul's point is that eating meat or anything else is fine with God; God wants you to receive it with thanksgiving. That's where saying grace comes in. As long as you thank God for your food, He doesn't place restrictions on what you eat – anything is OK. It is clear that God expects you to thank Him for your food, though.

Also, it isn't just prayer that "sanctifies" the food; it's the Word, too. That's because it's the Word that establishes that you can eat it, even if it's lobster, pork, or some other food that was forbidden under the Law of Moses.

So I don't "say grace" because I'm trying to protect myself from illness; I do it out of gratitude to God for providing my food.

Jesus set an example for us:

Matthew 14:19:

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Matthew 15:36:

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Matthew 26:27:

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Luke 22:19:

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Luke 24:30:

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

Paul practiced what he preached, too:

Acts 27:35:

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

So there is a Biblical pattern of giving thanks for your food. However, it isn't explicitly stated that this rids the food of any potential harm. Fortunately, you don't need a verse that proves that "saying grace" makes your food OK to eat; Jesus already said that if you drink any deadly thing, it shall not harm you ([Mark 16:18](#)). I believe that your immunity from poisoning would cover what you eat, too, since you are legally healed by Jesus' stripes. That alone would cover healing for the effects of anything bad you ate, such as food poisoning.

I can remember getting food poisoning right before a service where I was helping another minister. Things were coming out both ends five minutes before the service! But I believed and received my healing, and I was fine after that – I didn't have to miss the service. I'd had food poisoning before and I knew that you don't usually get relief that quickly. It's more fun to tell a testimony like that than to live it, though. I know someone else who was in that situation minutes before the service and he was the speaker! The Lord healed him instantly, too.

Why Does God Keep Using a Certain Healing Minister So Mightily when His Personal Life Is So Messed Up?

[Romans 11:29](#)

Why does God use anybody? It isn't on the basis of merit. The whole idea of grace is that you receive things from God without any merit of your own. God only uses imperfect people because there are no perfect people on the earth. As the verse above shows, God does not take away the gifts or the calling from anyone (including you) because of personal imperfections. That should encourage you, because God will not take away what He's given to you if you happen to mess up. Even if you really, really mess up.

That doesn't mean that we live with a "who cares if I mess up because God can use me anyway" mentality. We should always do our best to please God. However, God does not distribute certain anointings or ministry callings on the basis of who are the best Christians. An anointed minister did not earn his anointing by doing lots of good works. You cannot earn the anointing; you can only flow in it. God decides who is called to what, and many verses talk about someone being called from his mother's womb. In other words, the calling was given before the person had a chance to sin or not sin. So the calling could not have been a merit badge given later to reward good behavior. [Ephesians 2:10](#) shows us that the good works God has for you were all planned out beforehand. They are not merit badges for being the best Christian around.

How good do you think you have to be before you are qualified to do miracles in the name of Jesus? Not very good, according to Jesus, who said that many would do great miracles and cast out demons in His name and yet be unsaved workers of iniquity ([Matthew 7:21-23](#))! If a rank sinner who believes in the power of the name of Jesus could do a miracle, why can't you, and why can't the healing minister you're thinking of?

Maybe you're confused by this because you heard that a message (based on [Galatians 5:6](#)) that if you do not walk in love, your faith will not work. But that isn't true in the light of [1 Corinthians 13:1-3](#). You can have no love and be a "nothing" as far as God is concerned and still operate in mountain-moving faith! (However, that is expressly not the will of God, whose greatest commandments are to love Him and love others as you love yourself! Walking in faith without love reduces you to a modern-day Pharisee who gets some parts of the Word right, but misses the most important parts.) Judas Iscariot did signs and wonders as part of the twelve original apostles while filching from the till and not caring about the poor, neither of which demonstrated any kind of love walk. The other original apostles did signs and wonders while fighting over who would be the greatest, trying to keep small children away from Jesus, and even wanting to call down fire to burn up a city full of Samaritans. Those were not manifestations of love either. How much love would the many "workers of iniquity" mentioned above have, who did "many wonderful works" in the name of Jesus? So love CANNOT BE a prerequisite to walking in faith, even big faith! Jesus said that whosoever speaks to a mountain and believes in his heart that his words will come to pass, he will have whatever he says. God wants you to walk in love and walk in faith, but they can operate independently. Very loving people can die for lack of faith, and very faith-filled people can lose their marriages and ministries for lack of love.

Having said that, if you drive people away by being an obnoxious idiot, it will be hard to minister in faith to anyone. There certainly could be times when not walking in love will cost you a blessing no matter how much faith you have. I will share one such case with you from my early years running a computer programming business. I had installed a point-of-sale/inventory system at a store in southern Massachusetts, and the computer in the back room was not working properly. The owner told me, "You have 45 minutes to fix this problem or you and your system are both out of here!" With the clock ticking, I went to the back room, got out my tools and took apart the computer. Just then, a young man who looked to be at most 20 years old walked back there, despite the sign that only staff people were allowed there. He seemed curious about what I was doing. He pointed to a card in a certain slot and asked what it did. I wanted to tell him off, but I remembered that I should walk in love, so I told him, "That is a floppy disk drive controller that funnels information from the PC to and from the floppy drive." I went back to work. But he seemed to want to continue to get a free computer lesson. "What's THAT?" he asked, as he pointed to a chip. I was even more upset and wanted to really say or thing or two, but I remembered to walk in love. I said, "That is an Intel 8080 microprocessor [that dates this story, doesn't it!] – it's the brain in the computer that does the calculations and runs the programs." I went back to looking for the problem in vain. Then the young man suddenly pointed at one prong on one chip on one bank of chips on one card out of several cards and asked, "What's THAT?" I looked at the end of his finger, and stunned, I said, "THAT is the problem! Thank you, you just solved it!" That one prong on that one chip was bent ever so slightly so that it wasn't quite seated in the board. I took the chip out and put it back in properly, closed up the computer, fired it up, and the problem was solved with time to spare! I told the store owner that the "kid" who came into the back room who wasn't even allowed back there according to the sign had shown me the problem, but she interrupted me and asked, "What kid?" "I said, you know, that young man who walked back in that room." She said, "I watch this store very carefully and we haven't had anyone in here by that description all day." I was extra glad that I walked in love at that point! Can you imagine finding out in heaven that you missed your miracle because you would not walk in love and you told off an angel that you were entertaining unawares whom God sent to show you the solution to your seemingly impossible problem?

Back to the main theme here. It's all too easy to slip back under the Law and think that God can only use you if you walk in love to a certain degree, and the degree (according to the devil) will always exceed your current degree of walking in love. So you could end up convinced that you are disqualified to do anything at all when in fact you're not.

In fact, the very asking of the question indicates that the questioner doesn't understand his own righteousness in Christ, let alone anyone else's. Here is the awful downward staircase you will get on if you believe that God should not use a certain minister because of his moral failures:

"That minister should not be able to flow in signs and wonders because of his moral failures."

"Therefore, God decides who can flow in signs and wonders based on personal merit."

"Therefore, in order for God to use me, I must always stay 'good enough' for His use."

"Because I just did something I shouldn't have done, I have forfeited the right for God to use me."

"There is no sense thinking that God could use wretched little me; I know I'm not good enough because I sin way too much."

I remember a long time ago fuming to God about how some ministers who lived horribly carnal lives had done prodigious signs and wonders. I've met several such people in person. (Thank God, they are the exception to the rule!) They flowed in God's power as I never have, and yet they were horrific examples of character that you'd never want anyone to imitate. The truth was, you could barely stand being around them when they weren't preaching under the anointing. I didn't think it was fair that they were being used the way they were when I was being so careful to please God in every area of my life and doing my best to walk in love. But He rebuked me! He had to remind me that His giftings are based on grace instead of personal merit, and that I should be glad, not mad, about His use of these imperfect vessels. I should instead have been rejoicing that if He could use those people, He could use me, too, and use anyone else who is available to the Holy Spirit. I could rejoice that His calling isn't fragile. I can't cancel my calling if I do something wrong.

This does not mean that sin won't cost you eventually. If you don't walk in love, the pastors who invited you will decide never to have you back. If you commit adultery, man will never forgive you or stop reproaching you ([Proverbs 6:32-33](#)). Your ministry will never be what it could have been if you had stayed faithful. Some pastors will never invite you again even if you've repented and some people will never finance your ministry again. God forgave David, but trouble never left David's household after his adultery with Bathsheba. David paid a terrible price for the rest of his life even though God continued to use him. Sin is forgiven under the New Covenant, but it still carries a price tag in this life because MEN won't always forgive you the way that God did.

But when you adopt the attitude, "God shouldn't use that fellow," you're now setting yourself up as a judge even though your track record isn't perfect either. Becoming judgmental will poison your walk with God. If you condemn others, others will condemn you, and you won't like reaping what you're sowing. Worse yet, if you run around in the flesh "touching God's anointed" by publicly ridiculing the minister, you could reap a harvest of corruption. [Galatians 6:1](#) shows us that spiritual people attempt to restore those who have fallen. Unspiritual people usually try to shoot the wounded, so to speak. They try to lift themselves up by putting down others, but they only succeed in pulling themselves down as well. There was an all-too-well-known case of a famous minister who publicly exposed and humiliated a famous fellow minister, and the exposé ended up being publicly exposed and humiliated himself as he reaped what he had sown.

Those passing judgment have a habit of setting the bar a little lower than where they are. For example, a person who refuses to obey civil authorities' speed limits could justify himself by saying, "Well, at least I don't gossip as some people do at my church." A church person who does gossip could justify himself by saying, "At least I'm not involved in the lustful filth of pornography as some people in this church are, like Brother Gutierrez over there," while a person who actually is involved in the lustful filth of pornography could say, "At least my sin is private; it's not like I'm not an axe murderer."

I'll close this discussion with the words of James, which should speak for themselves: "So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." – James 2:12-13

Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?

No explicit reason for this is ever given, so you could come up with various explanations for this and we'd never be able to prove conclusively who's right. I can just tell you why I lean a certain way on this.

In some cases, it appeared that telling people prevented Jesus from going to certain places openly because of the crowds. While there was this "cause and effect," I think there is a better explanation.

Some have suggested that Jesus was exploiting human nature by using "reverse psychology," so by telling people not to talk He was ensuring greater publicity when they talked. I can't picture Jesus, as a perfectly honest Man, resorting to underhanded gimmicks like that.

When you study Jesus' ministry, you see that some crowds and some areas were more open to Him than others. The Pharisees wanted Him dead and kept looking for any flimsy "fake news" they could come up with to discredit Him. Some places (Nazareth in particular) were critical of Him and thus they were not open to miracles.

The fact that Jesus sometimes led people out of town before He ministered to them would be the key to understanding this, at least in my opinion. Remember, He kicked everyone out of a house except Peter, James and John and the parents of the girl whom He was about to raise from the dead. It seems to me that He wanted to get the unbelief out of there. In this same situation, after the girl was raised, Jesus told the parents not to tell anyone what had happened ([Luke 8:41-56](#)). This seems like a perfectly reasonable idea given that the other people were "laughing Him to scorn" in the passage above. Would you want people who were laughing at you with you if you plan to raise a dead person? Would it be a good idea to tell all the scorners what had just happened? I would think not. However, no explicit explanation was given.

The leper who was healed was also told not to tell anyone except the priest what had happened ([Matthew 8:2-4](#), [Mark 1:40-45](#), [Luke 5:12-15](#)). A man was healed of deafness and speech trouble and all the people around were told not to tell anyone ([Mark 7:32-37](#)). No explicit explanation was given there, either.

Leading someone out of town would also serve to get someone away from unbelief. If an area were like that, it would make sense to say, "Don't tell anyone in this town!" because if the healed person told the townspeople, they would probably talk the person out of his healing by saying that Beelzebub was the source of the healing! The person would then renounce, and lose, his healing. I know a preacher who felt led to tell someone who was healed of cancer not to tell anyone in that community. The person talked anyway and the locals convinced the person that the devil was behind the healing. The person renounced his healing and the cancer came back.

Why Was It Easier for Me to Get Healed When I Was a Baby Christian?

God often answers the prayers of young Christians in dramatic ways to encourage them, just as an earthly parent helps his youngsters in ways in which he won't help them when they grow older. You could probably get praise from your parents at one point in your life just by smiling and saying, "Ga-ga, goo-goo." However, you would probably not get any smiles if you did that today. They expected you to grow up, and so does God.

God does not love baby Christians any more than He loves mature ones. The babies need more support and encouragement. God provides that and His Body is to provide it too. However, part of maturing in Christ is learning to believe God's Word and receive things by faith on your own. If you don't develop that, the time will come when getting things won't be as easy. It's like a parent telling a child, "I expect you to clean your room before you get any privileges." The parent of a 2-year-old would probably grant privileges without such a prerequisite, but the parent of a 13-year-old would probably not. It would be reasonable to expect the 13-year-old to do something himself rather than sit around going, "Ga-ga, goo-goo."

Unfortunately, many people have this experience when they let their zeal for God taper off as they get older in the Lord. They "coast" on their past experiences with God but don't pray as much, so they don't have as many new experiences. Ignorance is not bliss for a Christian. You cannot continue to get a spiritual baby bottle by refusing to grow up. At some point the bottle will stop whether you're ready to lose it or not, just as it would for a natural child. That is because you are not just accountable for what you know – you are accountable for what you have the reasonable opportunity to know if you apply yourself. If you don't know the Word because you just got saved, God will have mercy on you. If you don't know the Word because you let your Bible collect dust for the last year, you can't expect God to treat you the same way that He would treat a new believer who doesn't know the Word.

Many times we let the things slip that were (and should still be) our mainstays: Spending time with God, reading the Bible, fellowshiping with other believers, and sharing the gospel with sinners. It's possible to let these things slip, and it's important not to do so. It should not be harder to get healed now than it used to be. However, you may have to make a stronger stand against contradictory symptoms in your body. God expects more faith from you as you get older.

This is why some healing ministers have noted that unbelievers and young Christians often get healed dramatically by gifts of the Spirit in healing services while mature believers don't. Although God is merciful, His perfect will for the believer is to be healed through simple faith in Christ's sacrifice, not through gifts of the Spirit. It can be more "fun" to minister to people who are not saved who are willing to come out to a meeting than it is to minister to Christians who won't give God's Word a prominent place in their lives.

It takes more strength to lift a 50-pound weight than it does a 5-pound weight. (That's 22.68 kilograms and 2.27 kilograms for those of you in metric countries.) However, it is easier for you to lift a 50-pound weight than it is for a toddler to lift a 5-pound weight because your muscles are more developed, and you've grown to be able to handle more weight. Therefore, even though it takes more force, it is not harder. Healing should be the same way. If you have to receive 100% by faith instead of having God meet you halfway in His mercy, it should still be as easy for you.

One more thing – check on what you really believe about healing. Plenty of Christians have heard so much nonsense on the subject that their minds are confused and it is hard for them to receive healing. See the discussion, [Do You Really Believe in Healing?](#)

Is God Really Interested in Taking Away Headaches and Colds?

Definitely!!!

Jesus took all your diseases, not just some of them. This includes minor diseases as well as major ones. He redeemed you from the curse for breaking the Law, and “every sickness” is included in that curse according to [Deuteronomy 28:61](#). You do not have to have a headache. You do not have to have a cold. I have been healed of such nuisances plenty of times by believing God. God does not want you or me to suffer “nuisance” sicknesses. No Scripture indicates that God’s healing covenant stops at minor ailments, while dozens of Scriptures demonstrate God’s will and Jesus’ will to heal all illnesses of any kind.

In fact, it is a good idea to start believing to receive your healing from such minor ailments. Don’t wait until something like cancer or diabetes comes along. Get used to receiving healing from God now. It will be easier to receive your healing later.

Since Jesus healed “every sickness and every disease among the people,” it stands to reason that anyone with a headache or cold would have been healed. Since He has not changed, He still heals “every sickness and every disease among the people.” This agrees with [Psalm 103:3](#), which says that God heals ALL your diseases (not just your major ones).

You can believe and receive healing for anything that’s wrong with you, even hangnails and pimples! The only “catch” with such very minor ailments is that it is easy to be wishy-washy about receiving healing for something that doesn’t interfere much with your daily life. Don’t play games with your faith. Either believe for something and go all out and get it, or don’t make a pretense of believing for something.

Can Someone Else's Unbelief Stop Me from Getting Healed?

Not unless you allow it to!

No force in this universe can prevent you from receiving your healing from God, just as no force can prevent you from getting saved if you choose to do so. If everyone else in town hates the gospel and you call on Jesus to be your Lord, you will be saved in spite of other people's unbelief. When it comes to personal faith for receiving things, the only thing that will stop you is your ignorance or unbelief. Other people's ignorance and unbelief cannot stop you unless you permit them to become your ignorance and unbelief!

You may be thinking of the encounter at Nazareth where Jesus could do no mighty work because of their unbelief. This passage cannot be used to say that mass unbelief could stop you from getting healed if you were in faith. Apparently, few there were in faith. On other occasions, only one person was in faith and that person received. The woman with the issue of blood received a healing at a time and place where no one else was being healed. The paralytic let down through the roof was healed while the others in the room (who were mocking) were not. If their unbelief could have stopped the paralytic's faith, he would not have been healed. Blind Bartimaeus got no help in his faith from those around him who were telling him to shut up, but he was healed in spite of their hostile unbelief.

Mass unbelief such as that at Nazareth definitely stops the flow of the anointing and the moving of the Spirit. In such an environment, you will either be healed by your faith or not be healed at all, since there will be few if any gifts of healings in operation. Remember, though, that Jesus did lay hands on a "few" sick people and heal them even at Nazareth. It is possible to get healed even when surrounded by Nazareth-level unbelief.

This having been said, it is still a bad idea to have people who are critical of divine healing around when you are standing for your healing. They may mean well, but you may have to be firm with them about not coming and trying to make you feel sorry for yourself instead of encouraging you in your faith. You do not need some man in a religion costume praying over your bed for God to prepare you for your imminent departure. A true minister should read you your rights, not your rites. Avoid any minister who attempts to talk you out of believing and receiving your healing. Yes, you may hurt the minister's feelings or those of your family, but it's your body and your life. If not hurting people's feelings is more important to you than getting healed, you are free to let anyone come in and do his religious mumbo-jumbo over you. If you really want to get healed, you need to avoid having unbelieving ministers in, who will not only not build your faith, but will try to talk you out of any faith that you already have.

Because Healing is 100% by Grace, Can I Live Any Old Way and Still Get Healed?

Probably not.

You can be the vilest sinner in town and get healed if you'll allow Jesus to minister to you. But if you intend to KEEP living as the vilest sinner in town, you will not walk in divine health. Let's talk about why that is.

Healing is received by faith. Without faith it is impossible to please God ([Hebrews 11:6](#)). So if you want to please God, you'll have to walk by faith. However, if you want to live "any old way" that means that you want live carnally rather than by faith. To be carnally minded is death ([Romans 8:6](#)). Those who are in the flesh cannot please God ([Romans 8:8](#)). As long as you choose to walk in the flesh, you will not walk in faith and you won't be able to please God. Your spirit – the real you – and your unspiritual body are at odds with each other. If you deliberately indulge sinful desires, you are allowing your unspiritual body to dominate your life. If instead you walk in the Spirit, you're allowing your born-again spirit that has God's nature to dominate your life. The second way makes it much easier to receive healing by faith.

Your unspiritual body is incapable of exercising faith. So if you live by the dictates of your body, you won't exercise your faith! If you don't exercise your faith, you won't receive healing. It's that simple.

Please remember that healing is not a reward for good behavior. The fact that there is a link between healing and walking in the Spirit as opposed to the flesh is NOT because you have to "live well enough" to deserve healing. No one "deserves" healing based on his track record any more than anyone "deserves" to escape hell. It is grace, and ONLY grace, that makes heaven and healing both available to you. The issue is not the provision of grace. God has already provided grace for the new birth, healing, provision and many other things. The issue is that carnality is the opposite of walking by faith, so carnality will hinder you from tapping into what is already yours by faith. You might have some success, but not nearly as much as you could have if you walked in the Spirit.

Also remember that while sickness is punishment for sin, God laid your punishment – "your" sicknesses – on Jesus when He punished Him for your sins. So if you live carnally and stay sick, God is NOT punishing you for your sins! They've been punished already. The only punishment going on is that you are punishing yourself by not being attentive to God and His Word. God says that if you'll give heed to His Word, it will be health to all your flesh ([Proverbs 4:20-22](#)). But if you live any old way and ignore God's Word, you aren't allowing it to be made health to all your flesh, and you will probably stay sick.

Does Sin in My Life Stop Me from Getting Healed?

If having sin in your life could stop you from getting healed, no one would ever get healed, because all people have sin in their lives. There are no perfect Christians on the earth.

When people came to receive from the anointing on Jesus, there were many instances where all were healed. Don't you suppose that these people had sin in their lives? Nobody had to get pre-screened to see if there was sin in his life before he was allowed to touch Jesus' clothing and be healed. Jesus was noted for being around people who were considered the dregs of society, yet they were experiencing the blessings that the Kingdom of God had to offer while the self-righteous religious crowd stayed on the outside looking in. Anyone could receive from Jesus, but healing had to be received on a grace basis, not a personal merit basis.

Because you are forgiven as a Christian, you have the right to be healed independently of your merits. See [Forgiven People Can Be Healed](#) for more discussion along that line.

In [James 5:14-16](#), we see that if a sinner has sinned and is sick, and he then calls for the elders of the church to come anoint him with oil, he will be both forgiven and healed. (A believer can call for the elders, too, but he would already be forgiven by virtue of being a Christian, as pointed out [elsewhere](#) in this book.) In other words, God will set aside the fact that he deserves sickness for his sin in response to his faith and the faith of the elders. So sin will not stop the person from getting healed even if he is a sinner. Why should it stop you, then?

So on a legal basis, sin does not stop you from getting healed. As a Christian, God deals with you according to your righteousness. See [You Are Holy and Worthy to Receive Healing](#) for more on this.

On the practical side, if you are knowingly resisting the will of God in your life, it will be very difficult for you to receive healing even though it's free. Trying to receive from God while you are in effect pushing Him aside at the same time is not a good recipe for healing.

Also, you want the real you – your spirit man – to be calling the shots in your life. If you keep indulging the flesh, you will be used to walking by sight instead of walking by faith, which is not helpful when you want to overcome sickness. Still, you don't have to be perfect or even really good to receive healing because it is provided by the grace of our Lord Jesus Christ. It's provided for you whether you sin or not.

Here is where sin can be an issue. If you are in known sin and you refuse to repent, your conscience will convict you. You will not feel able to receive from God because of this area in your life where you have not judged yourself. Hence, you will not have any assurance that you will receive anything from God when you pray ([1 John 3:21](#)). You will have to deal with your conscience before you get that assurance. There are two ways of dealing with your conscience. If your conscience bothers you because of PAST sins that you have repented of, you need to renew your mind with the Word, which says that you are completely forgiven for those sins. Then you can be “sprinkled from an evil conscience” ([Hebrews 10:22](#)) and forget about those sins – just as God does! If your conscience bothers you because of sins you’re aware of but refuse to repent of, you need to change your mind – repent! Then you will have more confidence to approach God to receive whatever it is you need. If you are in sin, but you aren’t aware that what you’re doing is a sin, your conscience won’t bother you and you can still receive freely. Of course, that is not a reason to deliberately ignore the Word so that you don’t know what’s a sin in an effort to try to keep a clean conscience! But at least much of the time, even an unbeliever knows deep down when he’s sinning, so how much more should you now that the real you – your spirit – is born again! When you sin, you get an “icky” feeling on the inside. Now please understand that God NEVER condemns believers for their sins ([Romans 8:1](#)), He corrects them for their benefit because He is FOR them ([Romans 8:31](#)) and He LOVES them. If you feel condemnation, it’s either the devil or your guilty conscience – that awful “I’m a loser because I blew it” feeling does not come from God.

While Scripture does not teach that you can’t receive from God unless you always do the right thing, it DOES warn you not to violate your conscience, because you can make shipwreck of your faith if you do ([1 Timothy 1:19](#)).

God doesn’t heal you because you’re good. He heals you because HE’S good!

See Also:

[Does UNCONFESSED Sin in My Life Stop Me from Getting Healed?](#)

Does UNCONFESSED Sin in My Life Stop Me from Getting Healed?

We've established in the discussion [Does Sin in My Life Stop Me from Getting Healed?](#) that having sin in your life does not disqualify you from healing, which is offered on a grace basis. This current topic covers a specific prevalent idea in the Body of Christ that if you have unconfessed sin in your life, you must confess it to God so that He will forgive you before you can get healed. The premise is that you are not "right with God" while you have unconfessed sin in your life, and that in order to be "right with God" again, you must confess that sin, and then God forgives that sin and cleanses you from unrighteousness, and then you will properly positioned for your healing. Some have even stated that the problem in our country is that the Christians are not right with God. But that is impossible, because if you're not right with God, you're not a Christian! All Christians are right with God because they have been justified by the blood of Jesus. That doesn't mean that everything they're doing is all right with God – not one of us could say that – but they themselves are right with God thanks to Jesus' blood. Thus, they are able to receive everything God has, including healing.

The reason for the belief stated above is a wrong interpretation of [1 John 1:9](#). The only way to dispatch the wrong idea that UNCONFESSED sin stops you from getting healed is to prove that [1 John 1:9](#) does not mean what most Christians think it means. I've written an entire article on that one topic, which you should now read: [What 1 John 1:9 Really Means](#).

After you read that section, you are finally in a position to answer the original question, "Does UNCONFESSED sin in my life stop me from getting healed?" No, it doesn't. As we have mentioned, ALL believers have unconfessed sin in their lives, and as they grow in Christ, they will learn what these sins are so that they can repent of them. But in the meantime, you can still receive healing, because healing is granted to you on the basis of your righteousness in Christ, not based on your ability to avoid sin and confess it when you know that you've sinned.

So avoid the kind of thinking that says, "I have to get sin out of my life before I can get healed." Unless you think you can be the only person since Jesus to walk in sinless perfection, you obviously realize that sin will never be out of your life in this lifetime. So if you think sin has to be out of your life before you get healed, you'll never get healed. And you will probably be upset as people with sin in their lives (confessed and unconfessed) get healed while you don't because they take by faith what God offers by grace while you try to earn the same thing with your good behavior.

Does UNREPENTED Sin in My Life Stop Me from Getting Healed?

As long as you are not resisting God's correction, unrepented sin (which would include sins you are committing that you aren't yet aware are sins) will not stop you from receiving healing or any other blessing that is already yours in Christ. Surely most if not all the people that Jesus healed had unrepented sin of some kind in their lives, but they were healed anyway. The whole point of Jesus' coming to earth was to pay for your sins so that the barrier that had existed between you and God would be demolished, and you could be a new, righteous creation in Him. Healing is available by grace, not by human goodness or effort, and you must receive it on a grace basis.

The problem arises when God is dealing with you about something and you harden yourself and refuse to change. At that point, your conscience will condemn you. (God doesn't condemn believers, but He does correct them!) When your conscience condemns you, you feel like a dog with its tail between its legs that knows that it just made a mess on the new carpet or scratched up the new car. You feel sheepish in God's presence because you know you have unfinished business with Him. Please understand that healing is every bit as much yours as it ever was under those circumstances, but your conscience is going to get in the way of praying the prayer of faith to receive from the same God whom you know you're resisting. Your boldness in His presence will be gone.

It's hard to actively resist God in one area while trying to receive from Him in another.

This matter is covered in Scripture in [1 John 3:21-22](#), which I encourage you to read.

Can “Sin in the Camp” Stop Me from Getting Healed?

That depends on whether you want to receive your healing through the gifts of the Spirit (never guaranteed) or through faith in the Word (always guaranteed). If you want to receive through a special manifestation of the Spirit, YES, it can be a hindrance. If you are receiving by your own faith, NO, it will not be a hindrance.

This will shock those of you who have been taught that “sin in the camp” is strictly an Old Testament idea or a legalistic Law of Moses idea. The same idea carries through into the New Testament in [Ephesians 4:30](#), where we are told not to grieve the Holy Spirit. The clear context in the surrounding verses is the avoidance of certain sins. In other words, if you deliberately allow blatant, unrepentant sin in your church and the leadership won't address it, the Holy Spirit will be grieved, and if He is grieved, He won't move the way that He would if He were not grieved.

I am shocked at how many churches allow shacked-up musicians and singers on the platform. The current record where I've been personally is four such people on the same worship team, but that church no longer exists. Many churches are allowing this foolishness in the name of grace, love, forgiveness, tolerance, and so on. I know of many such churches, and I have noticed something. We ran a “tight ship” at the church we pastored. While we didn't chase sinners out the door, we didn't tolerate hypocrites who one minute told of their extreme love for the Lord and another minute were fornicating with their cohabitants. We had a lot of miracles at our church. The churches that ran sloppy operations where Bobby Badmorals and Sally Shackup were leading worship didn't have miracles through the gifts of the Holy Spirit, and they couldn't seem to understand why we had lots of them and they didn't have any. Some people are taught that because of grace, God just winks at and overlooks such blatant hypocrisy. But if you think that God overlooks hypocrisy under grace, you should read what happened to Ananias and Sapphira ([Acts 5:1-11](#)). God is still holy, and while He does not demand perfection from us, He does not want those in front of the congregation to be modeling un-Christian lifestyles for the world to see, making a mockery of His life-transforming gospel. Shack-ups on worship teams should all be replaced with Christians.

So if your goal is to receive through a minister's anointing in a service and the Holy Spirit is grieved, you may not see Him move the way He needs to in order to get your healing to you.

However, if you “believe you receive when you pray,” that is another matter entirely. Someone else's sin, and even a whole church's sin for that matter, cannot stop you from receiving healing by faith in God's Word. That would not be fair. God will not withhold healing from you because of what other people around you are doing. If there is sin around and someone called on Jesus to be saved from his sins and become a new person in Christ, would God honor his prayer and do it for him? Absolutely! It is a transaction between you and God that does not depend on the faith or conduct of anyone but you. So if your basis for receiving healing is the more reliable “believe you receive” approach, “sin in the camp” cannot stop you from receiving the healing that is already legally yours because of what Jesus did for you.

Is It Possible for a New Testament Believer's Prayer to Receive Healing to be Hindered?

Yes.

Scripture is clear on this one.

1 Peter 3:7:

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

If God says that your prayers can be hindered, that's good enough for me! In this case, if you don't treat your wife right, it can hinder your prayers. While I was pastoring, I observed that most men knew the verse about wives submitting to their husbands, but they didn't know this verse. I kept it before them because I didn't want their prayers to be hindered, and most men really needed to hear this verse! I can assure you that some of their prayers WERE being hindered by their "Me Tarzan, You Jane" treatment of their wives.

This verse isn't specific to healing; it would indicate that any prayer could be hindered by ill-treatment of your spouse.

Of course, in this case, your prayers don't HAVE to be hindered – you can treat your spouse right and avoid this particular hindrance.

Paul (who definitely preached divine healing) warned the Corinthians that some of them were sick and prematurely dead because they disrespected the Lord's Supper. So mistreating other believers in the church (in this example, by pigging out on their communion elements and leaving none for them) and thus not regarding the Body of Christ, would be a hindrance to healing. After all, don't you suppose that those Corinthians were trying to receive healing in prayer – yet they didn't!

By far the biggest hindrance to healing I have seen is lack of knowledge about what Jesus did for our healing. Other hindrances covered in the [Mistakes to Avoid](#) section. (I didn't lump lack of knowledge with the "mistakes," as it's hard to blame someone who has never heard the truth for not knowing the truth.)

Another hindrance that is right up there is a guilty conscience, and there are two flavors of that hindrance. If you feel guilty about past sins that you have repented of, you need to be "sprinkled from an evil conscience" ([Hebrews 10:22](#)). Those sins aren't hindering anything anymore, but the devil wants you to think that they still demote you in God's eyes and make you less deserving of healing. On the other hand, if you aren't repenting of known sins, your conscience will nag you and you will lack boldness in God's presence ([1 John 3:21-22](#)).

Along similar lines is a failure to understand your right standing with God. If you CORRECTLY see yourself as just as righteous as Jesus, you will have a much easier time receiving from God than if you see yourself as an unworthy, undeserving little worm.

See Also:

[Does Teaching that There are Hindrances Hinder People from Getting Healed?](#)

Does Teaching that There are Hindrances Hinder People from Getting Healed?

One might ask, if we preach hindrances, won't people be hindered, whereas if we just preach healing without preaching hindrances, people will just get healed and pay no attention to hindrances? That sounds nice, but it's like saying that if I never warn you that there are potholes that will blow out your tires on the route you are currently taking to church, you will not blow out your tires, because I didn't preach it to you. Your tires will still blow out! If I warn you and you take a different route, it won't happen. At any rate, I could not in good conscience preach that there are no hindrances in prayer when the Word clearly says otherwise. Part of my job as a preacher is to warn you. (Scripture talks about warning and exhorting people and rebuking them with all authority. If you as a preacher, particularly a pastor, never do this, preferring to preach feel-good messages that don't get anyone upset, you aren't doing your full job. If I didn't warn you, I wouldn't be doing my job.)

On the other hand, I don't major on hindrances; I major on the truth of divine healing – that Jesus paid for your healing and you can just take it by faith right now.

I would certainly not want you, five seconds after you believed you received healing, to feverishly start going through a hindrance checklist (including the [Mistakes to Avoid](#) section of this book) to try to find your hindrance! Just as plants don't spout up 5 seconds after you plant seeds, there will be times that you have to allow the Word to work in your body when you don't see an instant result. This doesn't mean that you have let some hindrance in!

I understand the appeal of just saying, "There are no hindrances to healing! So be healed!" But if Paul could state that your prayers will be hindered if you don't treat your wife right (see [1 Peter 3:7](#) and the discussion, [Is It Possible for a New Testament Believer's Prayer to Receive Healing to Be Hindered?](#)), obviously there CAN be hindrances that we will have to identify and avoid.

Of course, if you say that there are no hindrances to healing, that is tantamount to saying that EVERYONE you lay hands on will be healed. That would be the case if there were no hindrances, wouldn't it? Is that what will happen? Probably not. Even Jesus could not do mighty miracles at Nazareth because the people's unbelief hindered it. So of course there are hindrances. But you don't have to be involved with any of them.

By far the #1 "hindrance" I've seen is not knowing what the Word says about healing. Fortunately, that hindrance can be removed by studying what the Word says about the subject.

Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder my Healing?

Now we have to wade into some really interesting waters where most preachers would prefer not to go because they don't have a decent explanation. Jesus warned in [Mark 11:26](#) that if you don't forgive other people's sins, God won't forgive yours! How can this be when the New Testament says repeatedly that all our sins are forgiven? Can you actually negate grace and forgiveness by failing to forgive someone? Can you actually burn in hell because you never forgave a seventh grade bully for giving you a "flat tire" and a "wedgie" in the hallway? (For those who were never bullied, this refers to flattening the heel of your sneaker and yanking your underwear up sharply.) After all, if your sins aren't forgiven, hell is where you go!

Few things are clearer in the New Testament than the fact that Jesus redeemed you from hell. (In fact, you can even see this truth in the Old Testament because the Passover lamb, which definitely represented Jesus, had to be roasted in fire after being killed. He went to hell so that you would not have to go there.) It is also abundantly clear that exemption from hell is based on grace, not based on works that we have done or not done. Unforgiveness is a sin, but all our sins have been paid for, which would include the sin of unforgiveness! But the fact that Jesus seemed to imply that you could be lost for unforgiveness would seem to contradict this. Of course, the Bible can't contradict itself, so there must be some explanation for this. And there is one, but it tends to upset people. If you get upset, feel free to offer a BETTER explanation!

When Jesus taught the Jews, some of His teaching applied to the "before" side of the resurrection. The so-called Lord's Prayer is an example. Jesus taught the Jews a prayer where they prayed to the Father "in heaven," which was never done in the epistles after the church age commenced. The dozens of references to the "Father" in the epistles never refer to Him as being in heaven and there is no example of a prayer to God who is strictly "in heaven." While He certainly is (for example, He "speaks from heaven" in the New Testament), He also indwells believers (which He didn't at the time Jesus taught), so for God to hear you now, your prayer need not "ascend to heaven" to reach Him. They asked God to forgive them (which is unnecessary for us because we are already forgiven), to deliver them from the evil one (which is unnecessary for us because He already did deliver us out of from Satan's kingdom), for God's kingdom to come (which it has; Jesus said that some that He spoke to would not see death until they had seen God's kingdom come with power) and to grant us food today (which we would not pray today, as Christ has provided all our needs already and we simply receive them). These particular petitions were never encouraged after the resurrection by Jesus or the New Testament writers. I realize that some readers may be outright scandalized by my assertion that the Lord's Prayer is outdated and not for today, but if you study the New Testament, you don't see any cases of anyone praying the Lord's Prayer or admonishing others to pray it after Jesus rose from the dead. The apostles' prayers on the "after" side of the resurrection are quite different from the Lord's Prayer. Just to cite one example, Paul prayed that people's eyes would be enlightened to their inheritance. Jesus could not have prayed that prayer because the New Covenant that grants that inheritance had not yet been ratified, so that could not have been part of the Lord's Prayer. Thus, we can see that New Covenant praying is not the same as pre-New Covenant praying as exemplified by the Lord's Prayer.

I am not the first to put forth the idea that pre-resurrection and post-resurrection praying were to be different. The originator of this idea was Jesus Himself! He talked about the day that they would see Him again (after His resurrection). He said that in that day they would ask the Father for things in His name. The Lord's Prayer does not do this. In other words, the rules for prayer would change after His resurrection and ascension to the Father. The Lord's Prayer is written in red but it is not written to the church in the Church Age. Some prayer rules apply now that did not apply before the resurrection. Jesus did not teach His disciples to pray in tongues, but after He rose He said that they would speak with new tongues ([Mark 16:17](#)), and the New Testament encourages us as Church Age believers to pray "with the Spirit" (in tongues) as well as "with the understanding" ([1 Corinthians 14:15](#)).

Prayer rules were not the only rules that changed after the resurrection. Before the resurrection, Jesus commanded His disciples to go only to the lost sheep of the house of Israel. After the resurrection, He commanded them to go into all the world and preach the gospel. So the evangelism rules changed as well. His commands to only go to Israelites are written in red (in red-letter-edition Bibles at least). Jesus said those words. But those words are not in effect for New Covenant believers, even though they are recorded in the New Testament. We would certainly get ourselves into trouble if we took the position that His command to only go Jews was written in red, so it must be binding on the Church today.

Thus, you can see that there is a difference between the New Testament and the New Covenant. (I can imagine some of the gasps when people read this for the first time.) Jesus' teaching to the Jews was in books that are part of the New Testament, but not all His teaching applies New Covenant believers, as you can see. We are to preach good news to both Jews and Gentiles.

Consider Jesus' teaching on divorce and Paul's teaching on divorce. The difference has led to many "Who's right, Jesus or Paul?" discussions with the usual conclusion being, "JESUS is right; He's the Son of God and Paul isn't. Paul's words aren't written in red." But any serious student of Scripture should know that the Bible is ALL God-breathed and cannot contradict itself. Therefore the only possible conclusion is that Jesus and Paul are BOTH right – even though they seem to contradict each other! After all, Jesus said that if you get a divorce for any reason other than fornication and then remarry, you've committed adultery. But Paul – in contradiction to Jesus' words – allowed for divorce in cases where an unbeliever wasn't content to dwell with a believer and wanted a divorce! Moreover, Paul asserted that if someone who was "loosed from a wife" (divorced – the term *loosed* refers to a violent tearing away that would have been understood as divorce by Paul's readers) remarried, he did not sin! Well, isn't adultery a sin? If remarriage is adultery, you could not do it without sinning, could you? Jesus said it was adultery and Paul said it wasn't. How can they both be right? The answer is that Jesus was answering questions about the Law of Moses for the Jews rather than laying down rules about divorce for the Church Age as Paul did by the inspiration of the Holy Spirit. Many times the point Jesus made about the law (such as even looking at a woman to lust after her being a sin) were to prove to people who thought that they were righteous based on the law that they were all actually incapable of acting completely righteous. He was definitely not advancing a new, updated, stricter Law of Moses 2.0 for the Church to follow! Even under the original Law of Moses, remarriage after divorce was permitted.

Now that I've opened that can of worms, I might as well point out that Paul did not contradict himself, either. Many churches take his statement in [Romans 7:2](#) to mean that a person cannot remarry while the ex-spouse is still alive. But Paul referred to the Law, which DID allow remarriage. Paul said that a woman is bound to her husband as long as he lives – he did NOT say that a woman is bound to her EX-HUSBAND as long as he lives! The Law to which Paul referred did not teach that a woman is bound to her EX-HUSBAND as long as he lives either ([Deuteronomy 24:1-2](#)).

The bottom line is that Paul's instructions were written to the Church. Jesus did not even address the issue of an unbelieving spouse while speaking to the Jews about the Law. This makes sense because before His resurrection, neither spouse was a Christian believer in ANY marriage!

Of course, fantasizing about committing sin without doing it is itself sin, as Jesus said, but it is important to remember that the church was never given the Law of Moses to follow! In fact, the church wasn't given the Ten Commandments to follow, either! (Now we're REALLY stepping on religious toes!) 9 out of the 10 commandments are echoed somewhere in the New Testament (the only one left out is Sabbath-keeping, and even now we are commanded to fellowship with other believers), but the New Testament emphasizes grace and new life, not human attempts to do the right thing according to the Law. You can read Acts 15 where the church had a big argument about whether or not Christians had to keep the Law of Moses to be saved. The conclusion was that they didn't, and it was wrong to impose something on the Church that no one had ever been able to keep (except Jesus) as a requirement for salvation!

The church was given the law of love, not a detailed list of do's and don'ts designed for carnal unbelievers who didn't have the Spirit of God in them. Paul said that the Law wasn't given to the righteous, but rather to murderers, kidnappers, homosexuals and the like. The Law shows the unrighteous their need of salvation by bringing a knowledge of sin, but it was (and still is) incapable of imparting new life to anyone. It shows you your need to be saved, but only faith in Jesus can save you.

I have said all this to prove to you that there is a dividing line where some pre-resurrection statements of Jesus do not apply to the post-resurrection church. Once you see this, the [Mark 11:26](#) dilemma becomes solvable. Jesus was talking to the Jews under the same Law of Moses under which He had to live Himself. He was not threatening New Covenant believers with loss of salvation if they did not forgive everyone. Thank God that your salvation that Jesus purchased isn't that fragile!

Also, if that isn't enough, [Ephesians 4:32](#) and [Colossians 3:13](#) prove that you get forgiven BEFORE you forgive others in the Church Age, rather than forgiving others and THEN having God forgive you, as in [Matthew 6:14-15](#) and [Mark 11:26](#). [Ephesians 4:32](#) and [Colossians 3:13](#) make no sense if you have to be the first to forgive – if that were true, Christ would not have forgiven you UNTIL you forgave others!

So it would seem that the answer would be that under the New Covenant, unforgiveness cannot hinder your healing. But the truth is that it can, but for different reasons.

We should all be comfortable with the fact that we live in the age of grace, not law. But unforgiveness agrees with the Law, not grace. When we think that someone should get what's coming to him, we are in effect judges who pass judgment under the Law. We are agreeing with the Law and disagreeing with grace. But when you agree with the Law, you agree that you yourself deserve what's coming to you, too! You can't receive healing with a "law" mentality. On the other hand, when you have a "grace" mentality, you are willing to forgive others even as Christ forgave you. You realize that based on the Law, you're not such hot stuff yourself, and you thank God for His grace that gives you better than what you deserve and gives the other person better than what he deserves.

The other problem is that walking in unforgiveness can make you sick in the first place! Trying to receive healing while holding on to unforgiveness is like claiming healing from stomach trouble while drinking a bottle of drain opener or claiming healing from lung cancer while smoking four packs of cigarettes a day. Unforgiveness will poison you even worse than some natural poisons.

Here is a good scripture to remember about an unforgiving (unmerciful) attitude poisoning your body:

Proverbs 11:17:

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

I knew a man with bad back trouble, including arthritis and a slipped disc. We laid hands on him but he experienced no relief. However, the moment that he forgave a CHURCH that had wronged him (at least he thought they did), his healing manifested. We had a woman come to one of our meetings who held onto bitterness against her mother for almost 30 years. She was crippled, in horrible, untreatable pain, and on disability. She was healed of what the doctors said was a hopeless condition the night she forgave her mother. (Her mother wasn't even still alive – you don't forgive for the OTHER person's benefit; you forgive for YOUR benefit!)

So don't poison yourself with unforgiveness if you want to be healed. Let the matter go, whatever it is, and allow God's grace to flow in your body without hindrance.

See also:

[If Unforgiveness is a Hindrance, How Did ALL the Multitudes Get Healed – Surely There Were Some Who Hadn't Forgiven Their Ex-Spouses?](#)

If Unforgiveness Is a Hindrance, How Did ALL the Multitudes Get Healed – Surely There Were Some Who Hadn't Forgiven Their Ex-Spouses?

Given that Jesus warned the Jews that if they didn't forgive, God wouldn't forgive them, how could people in the crowds who hadn't forgiven someone receive anything? After all, you'll never find a big crowd where there isn't someone who has an unforgiveness issue. Indeed, someone probably had a grudge against an ex-spouse or a mean relative. Besides, didn't Jesus tell a parable about being handed over to the torturers if you were forgiven but then you refused to forgive someone else? That would be the opposite of being able to be healed! Jesus said that you had to forgive when you prayed to receive something. So how did people with unforgiveness get healed anyway?

Not Believing and Receiving When They Prayed

The multitudes were not following [Mark 11:24](#) to be healed, so the condition in [Mark 11:25](#) that they had to forgive while they stood praying did not apply to them. They weren't praying! They were receiving their healing through a moving of the anointing. Rather than praying, they were just touching Jesus' garment or having Him touch them. You will not always find an opportunity to touch someone flowing in the anointing, but you can always "believe that you receive," forgiving anyone you're upset with when you do it. When it comes to an anointing being ministered, Jesus didn't lay down a rule that forgiving others was a prerequisite to having that anointing flow into you. When He commissioned His disciples to heal the sick, He did not tell them that the people would first have to forgive anyone they had a grudge against before the disciples could heal them. In healing services today, people are healed without a prerequisite that they must forgive everyone before they can go up to get hands laid on them.

Why Weren't the Unforgiving People in the Crowds Sent to the Torturers Like the Man in the Parable?

The crowds who approached Jesus were not people who already knew the Lord's forgiveness and then refused to extend it to others. They likely didn't even know forgiveness for themselves until AFTER their encounter with Jesus. So that parable would not apply to the crowds in that situation. The parable was about people who HAD BEEN FORGIVEN and then refused to forgive others.

Another point is that the crowds did not consist of believers. When you're given more, more is expected of you. In the New Testament, Paul urged believers to forgive others as Christ had ALREADY forgiven them. The crowds did not know Christ's forgiveness the way the Church does today. So again, the idea that they could be "turned over to the torturers" for failure to forgive after they've already been forgiven would not apply to the crowds who thronged Jesus.

Now what about Jesus' warning to forgive, lest God not forgive you, which was part of His teaching about speaking to mountains and believing that you receive when you pray. If these people held onto unforgiveness, wouldn't they be in a position where God wouldn't forgive them either, and would thus fail to be healed?

And how would the crowds even know that they were supposed to forgive in the first place when the Pharisees were teaching them all their lives that they should hate their enemies?

They Came to Hear and Be Healed

I can answer that. Jesus did NOT just go around healing everyone. He TAUGHT the people, who came to hear and be healed, not just be healed. Jesus emphasized mercy and need to display it to others repeatedly when He taught. He emphasized that mercy was more important than doing all the right sacrifices required by the Law. He DID teach forgiving those who have wronged you in any way in the same teaching where He emphasized speaking to mountains and believing that you receive when you pray. He told people to love, bless, do good to, and pray for their enemies. He taught clearing up offenses with others quickly. He warned about getting offended. I don't think you could listen to the kingdom teachings of Jesus of Nazareth for very long without realizing that God's standard was to forgive those who have wronged you.

Thus, it is reasonable to assume that the ex-spouse grudge holders would realize their need to forgive and show mercy while listening to Jesus teach before He ministered healing to them, and that if this were an issue with some of them, they probably got it taken care of listening to His teaching before they were healed. If the One doing the miracles gives you instructions on what to do, you would pay Him heed, I would hope.

But as we saw above, they would still be able to receive if they had NOT forgiven other people.

God's Goodness and Repentance – in That Order

Another principle gets involved when sinners are present – God's goodness leads men to repentance ([Romans 2:4](#)). This is different from repentance leading men to God's goodness. So when it comes to sinners, God's order is NOT (1) Repent, sinner! (2) God will now demonstrate His goodness now that you've made things right, but rather (1) God demonstrates His goodness to you (2) His goodness leads you to want to repent of your current godless life and follow Jesus. This is one reason you see many notable miracles among the unsaved who make the effort to come to a healing crusade. At least they've taken a step toward God by putting themselves in a place where God can demonstrate His goodness. Then they get their miracle and see His goodness. They may or may not get saved as a result, but they should.

See also:

[Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder my Healing?](#)

Does Satan Have the Legal Right to Afflict Me if I Leave a Door Open to Him?

NO!

That doesn't mean that he won't walk through an open door, but let's rephrase the question, given that Satan is a thief:

"If you leave your back door open when you go to church, does a thief have the legal right to come in and take your TV?"

That question puts things into the proper Biblical perspective.

God has NOT given Satan the right to afflict you just because you left a door open to him. Under the New Covenant, you are completely redeemed from the kingdom of darkness. Satan has no legal business touching you or anything you have for ANY reason, whether you leave doors open or not. I'm not saying that he won't walk through them as any thief would, but he doesn't have the RIGHT to do it. You have every right to run him off even if your own negligence gave him an easy entry.

Satan is NOT God's henchman sent out to avenge sin. This is absolutely clear because God says, "Vengeance is mine" ([Romans 12:19](#)). Only GOD has the right to avenge sin. How He does it is solely up to Him. He had the right to make the decision to avenge your sins by punishing Jesus for them. When you receive Jesus, your sins are considered "avenged" and there is no more reason for your sins to be avenged by anyone, God or Satan included.

You must understand that Satan is a complete rogue. Everything he does is anti-God and anti-Christ. He does not fit into ANY of God's plans. ALL his actions are illegal and he will be punished accordingly.

Many Christians have bought the lie that God uses Satan for His own purposes in His master plan for the universe. But if that is true, at the end of time, Satan should receive a PAYCHECK, not PUNISHMENT. Be assured that Satan is not on God's payroll.

That is why we should be completely opposed to Satan's actions and do whatever we can to destroy them, just as Jesus did ([1 John 3:8](#)).

If I Get Seriously Ill, Should I Tell Other People?

Yes! In particular, you should call for the elders of your church and ask them to come anoint you with oil and pray the prayer of faith over you ([James 5:14-15](#)). If you are so ill that you can't make it to church (for example, you are in the hospital), this is what the Bible plainly commands you to do, and you are in disobedience if you don't do it. MOST Christians walk in disobedience in this matter.

Why wouldn't a Christian obey this command?

The most likely reason is ignorance – they don't even know they're supposed to call for the elders.

Another reason is pride – “I want my pastor to think that I'm a Word person who can take care of this by himself.” But actually, all you're proving to your pastor is that you DON'T obey the word – [James 5:14-15](#) in particular. Word people obey the Word!

Another reason is failure to understand why you have a pastor and elders looking out for you, and thinking, “Aw, I don't want to bug the staff – I know they're so busy with so many things.” But that's no excuse for disobedience! People with a bad self-image might have swallowed the devil's lies that they're not important enough to merit a visit.

Another reason would be that the pastor and the staff are all in unbelief when it comes to divine healing, and their prayers would NOT be prayers of faith so they would do you no good anyway. If that's the case, you're in the wrong church! You want to be in a church that OBEYS [James 5:14-15](#) instead of being in one that DISOBEYS it.

Another reason could be that you are already in disobedience to [Hebrews 10:25](#) by not being part of a local body. Sorry, that ministry you like on TV or the Internet is not going to come out and visit you personally in the hospital. You will NEVER grow up to be a truly mature Christian if all you have is a “TV pastor.” (See [The Importance of a Good Local Church](#).)

Now other than the elders of your local church, should you tell your friends and family? The Bible has no instructions on this matter, so it's up to you. (When the Bible is silent, I prefer to be silent, too!) I understand that you don't want some unbelieving relative slobbering at your bedside, praying useless “Oh God, Oh God, do something!” prayers. In extreme cases, you may have to ask a friend or family member to leave, especially if they're hostile to the gospel (or the healing part of it) and you have someone else coming to pray with you in faith. That matter does get some Biblical mention, because Jesus took people out of town in some cases to get them away from unbelief before He ministered to them. It is not helpful having someone there who resents your friend who is commanding your sickness to be gone in the name of Jesus.

However, you don't have to be secretive about your condition when you are REALLY in faith, because other people's unbelief won't move you. Their unbelief cannot stop your ability to receive— unless you let it!

Especially if you're a preacher, never be too PROUD to let anyone know that you're in the hospital. There is no need to swear others to secrecy or check in under an assumed or modified name to try to prevent anyone from knowing that you, the great man of power for the hour, had to make a trip to the Emergency Room. You want other people to be completely honest and open with you, don't you? What kind of an example would you set for them by trying to hide something? If they're supposed to let you know if they're in the hospital, why would you not let anyone know? Besides, YOU should be calling for the elders of your church – I don't see any exception in [James 5:14-15](#) for ministers, including senior pastors!

Our Church Preaches Healing. Why Aren't We Seeing Miracles?

There are several possible reasons for this, and I'll save the most likely one for last. You can go through this checklist and see if any of these issues apply to your church. I've seen cases of all the issues cited below in churches over the years.

You Aren't Preaching Healing Quite as Much as You Think You Are

Check up on what is being taught and see if it really reflects Scripture. I know places that SAY that they preach healing, but what they really preach is the POSSIBILITY of healing today, not definite instructions on how to receive healing based on Christ's finished work. There is a difference between saying "Divine healing is active today" and "Christ provided healing for all in His atoning sacrifice for us." The former will please people who don't believe that healing is for all, while the latter makes it clear that it is definitely for all. If your church does not preach that healing belongs to everyone without exception because Christ bore our sicknesses, your church is not really preaching divine healing at all. God can't confirm a watered-down version of His Word. If you preach that sometimes God withholds healing in His Sovereignty or some other such compromised doctrine, God can't back your preaching, and the demons will be the ones going, "Amen! Preach it, Brother!"

You're Ashamed of the Healing Part of the Gospel, So You've Backed Off

Preaching the truth about divine healing can get you labeled as a "cult" rather quickly. When we pastored, two other churches in the area warned people away from us, claiming that we were a non-Christian cult because we taught healing and prosperity. Guilty as charged – we certainly did preach healing and prosperity! We walked in love toward the perpetrators, and after they got to know us a while, they quit the nasty comments and they even became quite friendly with us. They realized that we were fellow Christians after all! After a while, it got hard to deny that we were having real miracles.

It is tempting to back off when you're attacked like that, but you can't do it! Some preachers start soft-pedaling certain Bible truths when they start catching heat for preaching them. This happens in the areas of abortion and homosexuality as well as healing and prosperity. Such cowards will never see the power of God move properly in their churches. If you want healing, you have to preach healing! You can't just leave it in your church's "statement of faith" and expect people to pick up on it if you don't preach it from the pulpit. You're never going to be universally loved and appreciated any more than Jesus was, so get over yourself and preach the Word boldly! The more boldly you preach the accurate truth of divine healing, the better!

You're Preaching Other Junk that the Holy Spirit Won't Hook Up with

I've seen churches that preached divine healing accurately – but also preached plenty of fad doctrines. Paul talked about “every wind of doctrine.” Fad doctrines and unbiblical “new revelations” are an unfortunate part of the church scene. Some churches seem to jump on every fad that blows through. I knew a pastor who hopped on the latest doctrinal bandwagon every year until he got desperate and realized that what he was doing was just confusing the sheep instead of feeding them. Some churches get weird with bizarre deliverance procedures, “spiritual warfare” in the heavenlies, hyper-discipleship that seeks to control people's lives, unbiblical concepts of apostolic authority over churches the “apostles” didn't plant, notions that the church is the one church in the area that God has raised up to be over the other churches in the area, and other fluff. God still moves in such places to a limited degree, but the Lord confirms His Word with accompanying signs. If what you preach isn't the Word, God can't back it.

People Aren't Receiving the Message

Jesus surely preached without compromising the truth at Nazareth, but He had no mighty miracles there. It wasn't because of a fault in His preaching; the fault was with the people who did not receive His preaching. It isn't always the pastor's fault if there are no miracles. If people are steeped in religious tradition, they may shrug off the truth when they hear it from the pulpit and get no benefit.

You're Grieving the Spirit by Tolerating Brazen Sin

I visited a church that knew the truth about divine healing, but had a shack-up on the worship team and a transvestite running sound. That is NOT a recipe for miracles! The Holy Spirit has only imperfect people available to Him, but when the people who serve in the church won't repent of ungodly lifestyles and the church leadership won't deal with them, not much Holy Spirit activity is going to happen. Do you suppose that Jesus would say, “Congratulations! You're truly a grace church that affirms, welcomes and celebrates people as they are without judgment?” No, He is the same yesterday, today and forever, so He would say what He said to the church at Thyatira concerning the immoral woman who was seducing other saints – “I have something against you – you're putting up with them!” He would say to those in sin, “Neither do I condemn you. Go and sin no more.” Some churches are good with the “neither do I condemn you” half of that but not good at all with the “go and sin no more” part of it. Please understand that we want ungodly people who do all kinds of things to come get saved, but we shouldn't put them in visible positions of service in the church before they repent of certain things. It sends a message to the congregation that sloppy living is fine. People will reason, “If it's good enough for them, it's good enough for me, too.” You can't shy away from dealing with issues with church workers if you want the Holy Spirit to manifest His presence.

Now let's get to what I consider the biggest reasons that churches can preach healing properly and still not see miracles:

You're Not Allowing the Holy Spirit to be Lord of Your Services

Many churches are so schedule-bound and clock-bound that the Holy Spirit has no opportunity to get a word in edgewise! Everything is planned in advance and has to follow the schedule that allows so many minutes for praise and worship, so many minutes for the offering, so many minutes for the message, and so on. This can absolutely stifle the Holy Spirit!

I am not against TV ministry. I have been on TV. But I am convinced that TV (or streaming Internet broadcasts) can be the worst thing that can happen to many churches due to the broadcast time limitations and the necessity to fit everything into a fixed time slot. The leaders always have to keep one eye on the clock, and it's obvious to the congregation that they're doing it. What if the Holy Spirit wants to move in an unusual way and have an unusually long service? I suppose He just had to be told "no." What if He's done before the time slot is done? Then you can fill up the time with things the Holy Spirit isn't involved with, I suppose.

I realize that some churches have rental or lease arrangements and even police presence arrangements that require them to finish services by a particular time. God can still work with that even though it isn't ideal – as long as you let the Holy Spirit be in control during the time that you DO have. Many pastors want to be "in control" of everything, but if you really want to see God move, you have to allow the miracle-working Holy Spirit to run His church! The only admonition repeated to each of the 7 churches in Revelation 2 and 3 was, "He who has ears to hear, let him hear what the Spirit says to the churches." If you don't bother listening for His instructions, you won't see His miracle-working power in demonstration the way that you should.

There are times when the Holy Spirit wants the whole service to be worship. At other times, He wants the whole service to be a succession of special manifestations mentioned in [1 Corinthians 12:8-11](#). If you cut off the moving of the Spirit, you cut off the flow of miracles. Sometimes you might get through one worship song and the anointing just "falls" and you need to cooperate with it and scrap the rest of the song set and possibly the prepared message. Sometimes you have regular worship but you have to scrap the message and say things that the Holy Spirit wants preached on the spot for the rest of the service. You cannot enjoy the benefits of such services if you feel that you need to be in control of everything.

I know a preacher who used to lament to the Lord that He was not moving in the services in any special ways. The Lord brought cases to his remembrance where He was trying to get that preacher to change the order of the service in the middle of the service, but he just barreled ahead with his preplanned, accurate Word messages. This is what can make some accurate teachers as dry as toast. It's good to be accurate, but your church needs to embrace the Holy Spirit as well as the Word. Otherwise, your accurate teaching will result in some people being healed by faith, but you won't see the spectacular manifestations you wish you'd see. Some people won't get healed (unfortunately) without such a manifestation because they just don't "get it" (yet at least) when it comes to the Word. The problem wasn't that the Holy Spirit needed to be coaxed into moving – it was that the preacher needed to be coaxed into allowing Him to move! Once he allowed the Holy Spirit to have His way in his services, he started seeing some marvelous and unusual manifestations of the Holy Spirit. He hasn't been the same since – and he's still an accurate Word teacher! You don't have to choose between good teaching and a good flow of the Holy Spirit – you can have both, and that's what God wants.

See also:

[How Can We See More Miracles Today?](#)

Can I Command a Scoffer to be Healed as a Sign to Him?

No.

Jesus never did miracles for scoffers. A servant is not above his master. On many occasions, He performed miracles and healings in front of scoffers, but the scoffers themselves never got healed. A prime example of this is found in [Luke 5:17-26](#). The power of the Lord was present to heal the scoffers (the Pharisees and doctors of the law), yet not even one of them got healed as far as we know! A man who was let down through the roof was the only one who got healed.

Consider the cases in the New Testament where someone asked for a sign:

Matthew 12:38-40:

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 16:1-4:

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Luke 11:16, 29-30:

And others, tempting him, sought of him a sign from heaven.

[Jesus did not perform any sign to answer their request.]

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

John 6:30-31:

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

[Jesus did not honor this request but again spoke of Himself.]

Luke 23:8-9:

And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.

Jesus was unwilling then to perform signs and miracles just to satisfy the curiosity of scoffers. He has not changed, so we know that He would be equally unwilling to do so today.

The fact is, Jesus has already performed large numbers of signs and wonders, many of which are documented in the Bible. If anyone wants to “see” a miracle, he can turn to the Bible. It is unfair to ask Jesus to do one more sign just because you don’t believe the Bible accounts, to say nothing of the many documented healings that have taken place in our generation.

Jesus was moved with compassion, not with a desire to put on a circus act, when He healed the sick. He will not stage a sideshow for the benefit of someone who is hostile to the gospel.

It wouldn’t do any good anyway; the scoffer would find some way to explain away the miracle. “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31). Jesus did rise from the dead, and scoffers today still doesn’t believe, confirming this verse!

I have known people who have had a miracle performed right under their noses who have not received the Lord. Miracles are nice for getting the attention of sinners, but the sinners must make their own choices concerning Jesus. Unfortunately, some stick with their preconceived ideas in spite of an obvious miracle. Some people love sin too much to want to depart from it.

The bottom line is that a sign or a miracle does not convert an unbeliever. He is converted when he hears the good news of his salvation and acts on it. People may think that they need to see a miracle, when what they really need to do is give heed to the Word of God.

Will Multitudes Turn to Christ if We Assemble Enough Medical Documentation of Miracles?

No.

I used to think that they would, but both experience and the Word prove otherwise.

Hear the conversation between the rich sinner and Abraham:

Luke 16:27-31:

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

I know someone whom Jesus raised from the dead TWICE. A hospital wrote out his death certificate both times! We went out street witnessing together. I did get the high school crowd's attention by letting them know that this man was undead. (Young people are big on "undead" stuff these days.) But the fact that he could document his undying didn't convince them that Jesus is Lord. Some actually got scared at first, but they ended up just not believing his testimony, proving the Bible passage above. I know someone else who had a phenomenal miracle of being brought back from the point of death. This person has before-and-after X-rays to prove her healing. But if you bring her testimony to a scoffer, the scoffer keeps scoffing.

If you claim that someone was raised from the dead, a scoffer will just say that he was misdiagnosed as being dead when he was really still alive. Or else he'd say that plenty of people get brought back with electric shocks to the heart, even though there is no death certificate involved in such cases. See a [sample conversation between you and Smart Alex](#) to see what happens when you present medical proof of a miracle to someone who doesn't believe the Bible – and doesn't want to start believing it.

I am sometimes asked by skeptics to provide "proof" of miracles that I have seen. I've learned that it's a lost cause for the reasons above. I'll just keep on laying hands on sick people and seeing them get well. My time is better spent doing that than it would be trying to line up all kinds of medical testimonials that skeptics will just find reasons to reject anyway.

What Do You Do if You're Ministering and There Are "Brick-Heads" Who Won't Receive the Anointing When You Lay Hands on Them?

Unfortunately, some people are like bricks. In other words, you would feel just as much flow of power if you laid hands on a brick as you would if you laid hands on them. You will find that many of these people are church-wise folks who have been around a long time. In general, new believers and unbelievers are easier to minister to because God has mercy on them and doesn't expect as much from them given where they are in their walk (or lack thereof) with Him. When I first started laying hands on the sick, I asked God "to heal people" and He did. Today I would command sickness to leave in Jesus' name, but I know more now than I did then. If a baby is a year old, no one will object to him saying "Ga-ga. Goo-goo." People will think it's cute. But it is NOT cute if a 31-year-old goes around saying, "Ga-ga. Goo-goo." You expect more from a mature person. So does God.

So what do you do? Above all, be led by the Spirit. I have only a few suggestions, and these are definitely "So say I, not the Lord" ideas. I will be the first to tell you that I have no specific Scriptures on this, other than to say that in general, when there was community unbelief (which isn't what is being discussed here) at Nazareth, Jesus just went to other villages and taught rather than wasting His time where there was unbelief. At least a few people were healed through the laying on of hands, though apparently nothing else happened at Nazareth. If all you have are brick-heads, you can look for somewhere else to preach. If you're dealing with one or a few brick-heads in a group, here are my suggestions.

1. Try to start with people who are visibly ready to receive. I don't know how you describe knowing that someone is ready. It usually shows on his face, but not always. Paul was able to discern that a man had faith to be healed in [Acts 14:7-10](#). If the "brick-heads" see others receive, they may be encouraged to receive themselves and let their walls down. No one says you have to start at one end of a line and work down – unless the host pastor told you do to it that way, in which case you need to follow his instructions.
2. If you have a small number of people in line, you can sometimes get in some quick teaching or exhortation from the Word before you finish with someone. Sometimes it helps; sometimes it doesn't. You can't tell the person everything there is to know about healing while you're standing in front of him. The idea is to tell everyone about faith and healing in your message. Still, some people doze off on you or don't pay attention. Such people will probably not be healed because they do not do what the crowds did around Jesus – hear and be healed.
3. If it's not an assembly line kind of healing line where the ushers scoot the people out to replace them with more people down front, you can tell such people that you will come back to them and keep going. This can help to keep the "flow" of the anointing going. Spending too much time with too many people in a row who are in no position to receive tends to ruin the flow of the anointing. Of course, keep your word and come back! I've seen a couple services where the minister did this but then forgot and never went back. Oops!

4. You might think this is a little underhanded, but I will admit having done it: At some point, I came across someone who was like a sponge and was very open to receiving from God. I practically needed someone to catch me because of the way this person hooked up with the power. Then I had to pray for others who were not receiving as well, and the flow of things was broken. I went back and laid hands on the first person some more! This person “pulled” on the anointing some more, and the “flow” got going again. It was sort of like getting a jump-start. Anyway, that seemed good at the time. If you think you have a better idea, I’m open to suggestions. (What would you have done?) I also suspect that I have seen some other ministers do the same thing for the same reason, which is where I got the idea.

5. DON’T FOLLOW this piece of advice a minister once gave me: “If you push the first three people down, the rest of them will fall over, too.” Don’t ever play games with the anointing. If the power’s not flowing, it’s not flowing, so don’t try to con people into thinking that it is. Never put on a show. That’s just plain dangerous and it’s a good way to end up having evil spirits get involved with your ministry, particularly if you minister in prophecy and “grope” for “personal words” to give people when there is no anointing flowing for that. You cannot make the Holy Spirit do anything. You aren’t there to “use” the Spirit; you’re there to allow the Spirit to use you! Don’t buy into the “fake it until you make it” advice either, which is actually given out by some ministers too! If there is no manifestation of the Spirit, just preach and teach the Word. People who believe the Word can get healed without any special manifestation of the anointing. It doesn’t mean that you’re ill-prepared or in some secret sin if there’s no flow through special manifestations of the Spirit. God just doesn’t move the same way in every service.

Is It Unbelief to Ask a Person You Laid Hands on Whether He Feels Better Yet?

Definitely not.

On the surface, it might appear that if you even ask the question, you're expressing doubt as to whether laying on of hands works according to Jesus' promise. It DOES work, but you need the cooperation of the other person, too.

Fortunately, this is a Biblically open-and-shut case. Jesus asked a blind man if he could see after He touched his eyes in [Mark 8:22-25](#). In fact, He asked the man to look up after the second time He touched his eyes, which was tantamount to asking again how well he could see! If Jesus could ask, it's okay for you to ask!

Is It Unbelief to Check Yourself to See if You Are Healed Yet?

It depends upon why you're checking and what your definition of "healed" is.

If you are checking to see if you really received your healing when you prayed, then yes, you are in unbelief, and you were never in faith to begin with. If you are in faith, you KNOW that you have received your healing. You need no physical confirmation to convince you that it is so. You are just as sure that you are HEALED of the condition as you are that you are SAVED from eternal damnation.

Your body is the wrong place to check to see if you are healed. Check the WORD to see if you are healed. Your body can change but the Word will never change. The Word will change your body because it is health to all your flesh, including whatever part of it is uncomfortable at the moment ([Proverbs 4:20-22](#)). If hands were laid on you in the name of Jesus (by yourself or others), you have God's assurance that you shall recover. So you check the Word to see whether or not you shall recover!

However, if you are standing on the Word and you KNOW that you have received your healing, then no, it is not unbelief to see if something is still hurting or scabbed or whatever. You are not trusting the results of your investigation to determine whether or not you have received your healing by faith.

This is similar to the question about the appropriateness of asking someone else on whom you laid hands if he notices any improvement. You should probably read the [answer](#) to that question as well.

Should We Anoint the Sick with Oil When We Lay Hands on Them?

If the sick person has called you to come visit him, and you are one of the elders of the church, then definitely yes. This is explicitly commanded in [James 5:14-16](#).

There is one account in [Mark 6:12-13](#) where the disciples anointed the sick with oil and they were healed. It is not stated elsewhere that oil was used when praying for the sick. Therefore, this would seem to be a matter of preference for the preacher.

Many ministers anoint the sick with oil. Some churches expect this of any minister who prays for the sick. While it isn't required by Scripture, there is certainly nothing wrong with this practice. Oil symbolizes the anointing, the Holy Spirit, and consecration to God. It's not a sin to use oil, and no minister should hesitate to honor the local church's custom of using oil if that is expected. It's definitely not an issue that's worth fussing about with anyone. Just try not to make a total mess while you're doing it so that people's clothes (and yours) aren't ruined!

If you are being prayed over and the minister does not anoint you with oil, nothing is wrong, and that is not a reason to think that the prayer is any less effective. Oil is not required in situations other than the one in [James 5:14-16](#).

Must We Use OLIVE OIL to Anoint the Sick?

No.

The Bible only mentions anointing with oil. It never mentions what kind of oil. So I suppose that crankcase oil would do, though I don't recommend it. Any oil you have will do. Personally, I use either olive oil or cooking oil. It's just generic oil anyone can buy at a supermarket. It isn't a big deal to me. It's the prayer of faith that heals the sick person anyway, not the oil itself.

My wife had 20% use of her lungs when she was in her twenties. She needed a machine to stay alive for 6 years. She was healed after she was anointed with oil by some Christian friends. They didn't have any olive oil handy, so they asked her if it was okay if they used lamp oil. She said, "Yes, as long as you don't light a match." She was healed and has had 100% use of her lungs ever since. One doctor kept looking for scars because he was sure she had gotten a lung transplant. I suppose she did, but it wasn't done in a human operating room. I'm glad that God didn't nitpick over what kind of oil her friends used.

Actually, anointing her with lamp oil was entirely OK because the Greek word for *oil* in [James 5:14-16](#) is *elaion*, which is actually used elsewhere in Scripture to refer to lamp oil, for example, in the parable of the wise and unwise virgins. In other places, it obviously refers to edible oil or at least some kind of oil other than lamp oil, as you would not "pour in lamp oil and wine" to someone's wounds if you were the Good Samaritan. (Only a Bad Samaritan would pour lamp oil into wounds.) If I had a better kind of oil than motor oil available, I'd use it.

I've seen ads for anointing oil that stress that it's pure olive oil, as if that makes it work better. I suppose by their logic that it should be extra virgin olive oil, as you would not want to use immoral olive oil on anyone. And it should work better if it is from the Holy Land. I'm not sure why that would be, but the ads emphasize that it's from the Holy Land, so it must matter, right? If you pursue this "logic," you will insist that your extra virgin olive oil from the Holy Land have an all-important Certificate of Authenticity, which should state in no uncertain terms that the oil came from the Holy Land (Israel). That way, you can have the greatest confidence when you apply it to sick people. You will be happy, and so will the guy who buys olive oil in bulk containers at a supermarket in Tel Aviv and resells them in little vials with Certificates of Authenticity that declare correctly that the oil came from Israel. (The Certificate does not state whether in fact it even came from Israeli trees, as that is not a prerequisite to stating truthfully that the oil came from the Holy Land.)

Actually, I don't know where the Israeli oil sellers get their oil, but regardless of what marketing you may see, it is not important to use olive oil or oil from any particular geographical location when you anoint the sick. Use whatever oil you want and make sure that you minister in faith, which is what really counts.

Is It Important to Use ANOINTED Anointing Oil When We Anoint the Sick?

No.

Nothing in Scripture even hints that the oil itself must be “anointed” through some process such as a service to anoint anointing oil that I saw in a video someone lent me once. People went out and bought oil to bring in so that it could be anointed during that service when the pastor prayed over it. They make videos of all kinds of things these days, but don’t believe everything you see on them. The person asked what I thought, and I said that the video was a complete waste of my time.

There were no prayer meetings in the Bible to anoint oil before it was used, so any such meeting today is an absolute waste of time. And so is watching a video of such a meeting, even if the minister in question might say some helpful things when he’s not caught up in that kind of fluff.

I suppose there will be people will buy oil and resell it at a high markup claiming that it has been prayed over, anointed, or whatever. Merchandising the gospel is not a new concept; people did that in Bible days, too, and Paul spoke against it. (2 Corinthians 2:17: “For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.”)

It’s faith, not the oil, that makes anointing with oil work. (See [Must We Use OLIVE OIL to Anoint the Sick?](#) for similar comments about what kind of oil you use.)

Everything in the kingdom of God works by the seed-time and harvest principle. If you want a harvest of salvation from hell in your life, why not take this time to plant your best seed into Simon Whiteteeth Ministries? Then sit back and expect a miracle of salvation to fall from heaven upon you. Also send your prayer requests, as I'll be personally praying for your particular prayer requests as well as those of the other 150,000 people who respond to this letter.

The Lord has shown me that if you give me exactly \$3527 (for Psalm 35:27) before the end of this month on the Jewish calendar, it will result in an extraordinary financial windfall. (For me, at least, but I believe it will for you, too.) If you don't have a Jewish calendar, you can order one from us for only \$15 plus \$13 shipping and \$3 handling. Our mail room obviously has very inefficient handlers, but we're working on that. Our bulk shipping cost is well below \$13 and we'll just keep the difference, adding to your gift. Please note that \$3527 is a fixed divine price regardless of whether it represents pocket change to you or it would be almost impossible to come up with because you work part-time at a big-box store with no benefits. Therefore, you more affluent readers will be in a better position to receive a harvest from God.

In addition, a rich donor who was going to give \$250,000 anyway contacted our Fundraising Gimmicks Department and arranged for a "matching contribution challenge." So now every dollar you give will result in your having given two dollars! (To be mathematically consistent, the rich donor will not get credit for giving any dollars – for your gift to be doubled; "his" has to be multiplied by zero.) What a deal for you! So right now we are obviously a better giving value than that other organization you were thinking of supporting.

Forget your pastor and his building fund for now and plant your best seed into Simon Whiteteeth Ministries. I'll even add you to my mailing list so that you can get these letters every month. In fact, I'll even sell my mailing list to similarly minded ministers without your permission so that you can be blessed by their mail also.

Warm Personal Regards,

Simon Whiteteeth

Simon Whiteteeth

Founder, Simon Whiteteeth Ministries

Brother Whiteteeth:

Please pray a special prayer for my miracle of salvation. Enclosed is my best seed of:

() \$3,527 () \$ 50,000 () \$200,000 () \$1,000,000 () Other: _____

I would also like to order (_____) sets of your latest, most important ever, 6-part series, "God Wants ME to Prosper!" @ \$150.00 per set.

Of course, you would know immediately that this was a bogus offer. After all, if Mr. Whiteteeth were primarily interested in your salvation, he would share the Scriptures with you about it so that you could receive it for yourself. It is no different with healing, as it is simply the physical side of the salvation that Jesus purchased for you.

Although sowing and reaping is an eternal principle, you do not plant soybeans in a field and then harvest corn from that same field. Planting money into a decent ministry would result in a financial return to you, not a healing return.

I personally refuse to support ministries that spend the majority of their correspondence ink asking for money or engaging in gimmicks. I would just as soon see them go under, particularly if they are going to send out letters where the teaching (if any) is designed to “wind you up” to give more money to their ministry. As for me, I’ve never begged anyone for money and I don’t plan to start now. I want to support ministries that spend their time blessing people, not begging for money. Sadly, there have been three very anointed ministries that I stopped supporting not because of a problem with their teaching or anointing, but because of their incessant gimmickry while fund-raising.

You’re free to do what you want with your money. But I urge you not to use it to “buy” something that’s already free.

Can I Believe to Become Smarter?

Yes. But just being smarter in the intellectual sense is not the only thing you need, because some people with PhD's drive cabs. (I suppose doctorates in things like Middle English Literature are hard to translate into profitable opportunities.) You also want to be wiser! A lower-IQ person armed with God's wisdom can do better than a high-IQ person without God's wisdom. I have done things in business with much more success than people who seemed smarter and better qualified because I had God's help and favor. Every working person should know Psalm 5:12: "For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield." One revelation from God could make you a very wealthy person even if you are not a "whiz" in the natural. All the brainpower in the world would not have interpreted the king's dreams as Daniel did with God's help. So you want to believe for God's wisdom. That will take you beyond what mere smarts will get you.

I made good money over the years supporting myself doing computer projects that no one else could figure out how to do. Some of them had been abandoned as impossible by other consultants. When I went in to offer my services in a couple of cases, I didn't know how to do the projects either, but the Lord led me to promise that I would deliver a solution, and if I could not do it, the client would owe me nothing. Then I went to prayer and asked God to show me how to do them, and He did! One involved a computer type, a terminal, a language and an operating system that I'd never used before, and another involved writing code in 3 different computer languages. I did the projects! So I can tell you for sure that you can believe God to become smarter, even if you're smart already. My standard procedure was to read whatever technical manuals were involved and pray in tongues when I got to a point where I couldn't understand something. God would give me the understanding. That's how I got started; I never took a college course about computers. You're missing out on a lot of fun in business if you don't get God involved!

I was about to present a proposal to a computer client that involved them buying from Company A, but I felt that I needed to pray in tongues before I did my presentation later that day. After an hour, I finally got an interpretation: "Company B." I actually said, "No, Lord, you mean Company A," but He didn't. I asked, "Why not Company A when they seem to have the better product?" "They do," I sensed Him say, "but in three years they're going to go bankrupt." So I rewrote my whole proposal and surprised the client by suggesting Company B. The controller of the company asked why I didn't go with Company A, and I said, "They have a better product, but I think that they will be bankrupt in three years. So you would be better off long-term going with Company B." So the client went with Company B. Three years later to the month, Company A declared bankruptcy. Incidents such as that can make you look a lot smarter than you actually are! (They never did ask me how I "figured that out.") So sometimes the issue is not as much being smarter, it's hooking up with an infinitely smart Heavenly Business Partner!

A certain company's computer was down, and dozens of workers were idle as a result. I wasn't in charge of maintaining that system, but I felt sorry for them and asked the Lord to help me be a blessing to them. I knew nothing about minicomputer hardware maintenance at the time. But the Lord impressed me that the hard drive controller card was the culprit. The maintenance company had swapped hard drives to no avail and done a few other things that didn't work and they were stumped. I mentioned to my contact that they needed to check the hard drive controller card. The maintenance company said that the card could not be the issue, and they kept swapping other parts to no avail. Finally someone at the company pressured them into taking my advice. That card was the issue, and the computer was back up and running in short order. Does that mean that I was "smart?" Well, I seemed to be, but again, I was believing for "smarts" in the situation, not necessarily an IQ boost. But I was able to solve a problem I knew nothing about when the experts were stumped and were convinced that the problem couldn't have been what it actually was.

Don't try something like this unless you know it's God, but I used to work for a certain corporation and I felt led to write a computer program that no one had asked me to write. In fact, I spent over a day and a half doing something my boss had not instructed me to do. As I was hitting the last keystrokes to finish it this new program, my boss came flying in and told me to drop everything – he had an emergency. The Chairman of the Board wanted a certain report in his office by the end of the afternoon. But my boss realized that such a program could take a whole day or two to write. I smiled and said, "Oh, you mean something like THIS!" and I hit a button. Out came the printout that the Chairman needed. Now THAT definitely got the boss's attention – and made him look good when he took it to the Chairman of the Board that afternoon! All the "smarts" in the world can't do something like that, but when you have God's wisdom, there aren't any limits. And at my boss's request, I got to spend a lot of time telling him about Jesus because of that supernatural incident! That also got me a personal meeting with the Chairman, who told me that he understood that I knew "the Big Guy" and wanted me to pray for the company. There was a week to go in the month and salvaging their financial situation would require them to have the greatest sales week in their 300-year history. I took a Christian brother with me as a witness, went to the park next door and the "gift of faith" came on me. I commanded millions of dollars to come in by the end of the month. And they did; the company had its greatest week in its 300-year history. It wasn't my smarts or his that accomplished this; it was getting God involved.

You have Bible passages to back you if you want extra wisdom. Daniel 1:20 tells of Daniel and three other Jewish young people: "And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." They may or may not have had higher IQ's, but they were wiser and more understanding than their heathen counterparts and thus were more useful to the king. If God could do that for some young people under an inferior covenant, He certainly should be able to do that under our better one. Under the New Covenant, James tells us that we can ask God in faith for wisdom and get it ([James 1:5-8](#))! Christ has been made unto you wisdom ([1 Corinthians 1:30](#)), and [Colossians 2:3](#) refers to Christ, "in whom are hidden all the treasures of wisdom and knowledge."

I know a preacher who was told that his son would never be able to function normally in society. He and his wife kept believing the Bible and his son became normal. But why stop there? They kept believing God and he became much better than normal. Before long he was an absolute genius, and in his twenties he was making seven figures a year! Not bad for someone who supposedly had no hope of living a normal life. Well, I suppose making millions in your twenties isn't a normal life, but that isn't what the doctors meant.

If you suffer from a learning disability (which may or may not be expressed by a letter combination), you have the covenant right to be healed of it. ALL illnesses, not just physically noticeable ones, are part of the devil's kingdom from which you are redeemed. What if the issue is genetic? You STILL are redeemed from it. "Jesus" is the name at which every name that is named must bow, and those learning syndromes have names. So you can make them bow their knees and get out of your life!

Can I Believe to Become More Physically Attractive?

That depends.

If you mean that you could be more attractive without a massive tumor hanging from your face, then yes, you can believe for healing and become more attractive, because you are redeemed from all forms of sickness. You would look better without skin rashes, and they are covered by the redemption Christ purchased for you as well. Many times sickness makes people look awful, so being healed of such a sickness will make them look more attractive.

If you mean that God could make you look younger than your age, then yes. Most people in our youthful-look-obsessed culture would consider you more attractive if you look younger once you get into middle age and old age. This is something that God provides for His children – they should age more slowly and live longer than their unsaved counterparts. He “renews your youth like the eagle’s” ([Psalm 103:5](#)). Even in old age, you should be fit and flourishing ([Psalm 92:13-14](#)). See [Don’t Get Sick When You Get Old](#) for more on this topic.

Abraham’s wife Sarah was too old to have children from a natural perspective, but after God promised Abraham children, Sarah suddenly became such a “hot babe” that Abraham lied about her because he was afraid that she was so good-looking that the ruler of Egypt would kill him to get her for his own! That had to be quite a transformation. There is no Bible promise of anything that drastic for everyone, but it did happen in her case!

We had an interesting sudden move of the Spirit along these lines in the church that we pastored after I was preaching along these lines. People were told by outsiders and unbelievers (who had no axe to grind) that they suddenly looked 10 to 15 years younger. (I remember being in a service 20 years before that happened where a prophet prophesied that the day would come when that would happen.) I’ve been accused of lying about my age. That is a good problem to have, believe me. It would be nice to see Christians get “carded” all the time to make sure that they really qualify for senior discounts. (At some restaurants, they may not care, as they just offer smaller portions for less money.)

If you mean that you could be more attractive if you lost weight, then yes. God can help you do that. (See [Can I Believe for “Supernatural Weight Loss?”](#))

If you mean that you can suddenly look like Barbie so that you can get all the men around to ask you out when right now they're tripping over each other to ask your sister Voluptua for dates, I'm sorry to disappoint you. I have yet to hear a testimony of a brunette with a large build transformed into a blonde bombshell in a service, and I don't expect to hear such a testimony. (I have met formerly brunette women who were dyeing to be blonde, but that was not supernatural.) While you should look better than you "should" for your age, God has not promised to make you the cause of accidents because your looks are so good that carnal ill-mannered men turn around for a second look while they're driving. If that's the kind of transformation you have in mind, YOU need a transformation—your mind needs to be transformed by the Word so that your thinking isn't conformed to the world! The world is obsessed with looks. What really matters is being godly. A SMART man will look for a godly woman, not the one who most resembles Barbie. Proverbs 31:30 warns, "Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised."

I once asked the dean of a Bible School in another country, "What is the greatest cause of failure in the ministries of your graduates?" (You have to be on decent terms with someone before you can ask questions like that.) He told me, "Marrying for looks." He explained that many of the head-turner women his graduates had married ended up being a liability in the ministry because their hearts weren't in it. Eventually their ministries couldn't continue because their wives were fighting their calling and they just settled into a mediocre life outside of the ministry.

I'm not saying that you could never find an attractive and godly person, but godly must be your priority or you could pay for it dearly. My grandmother told me a long time ago, "Always remember, it's better to go through life wishing you were married than to go through life wishing you weren't!" If a girl's main asset is her looks, what will you do in 30 years when she doesn't have those same looks, trade her in for a newer model? (Jesus made it clear He wouldn't approve of your trade-in.)

Paul said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Timothy 2:9-10). Peter said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3-4).

So if you want to make yourself a "great catch," the best thing you can do is develop your walk with the Lord. Pray, read your Bible, serve in church, and let sinners know how to be saved. That should be your primary emphasis, not your looks. You don't have to look dumpy, but some people spend a lot more time on their looks than on their walk with the Lord, and that's not good time management. Don't buy into the world's obsession with looks.

Can I Believe for Gray Hair to Go Back to Its Normal Color?

Assuming that you aren't super-old, yes, given that the Lord renews our youth like the eagle's ([Psalm 103:5](#)). I read an article by a bird expert who claimed that you can't tell a younger adult eagle from an older adult eagle.

This question has special meaning to me, because at this writing I have fewer gray hairs than I did twenty years ago! (I've never dyed it or used any "formula" on it.) I am routinely mistaken for being much younger than I really am. I have stood on the Scripture above and seen it work for me, so I can get quite excited about discussing it!

Now the only thing is that our youth-obsessed culture makes gray hair at any age sound like a bad thing, but God disagrees:

Proverbs 16:31:

The hoary head is a crown of glory, if it be found in the way of righteousness.

So I suppose that I will not always "speak away" gray hair. There's really nothing wrong with it.

Can I Believe for Excess Flab and Stretch Marks to Disappear after I Have Lost a Lot of Weight?

First, congratulations for losing enough weight for this to be an issue! I don't see any reason why you couldn't believe for this, as all things are possible to him who believes ([Mark 9:23](#)). At this writing, I don't know anyone who has believed for this, but I'm not going to use my limited experience as a ceiling for what is possible with God. I've seen Him take care of far more outlandish things than this.

There is no specific Scripture where someone came to Jesus and asked for the disappearance of evidence of weight loss, but I could see this legitimately falling under the category of having God "renew your youth like the eagle's" ([Psalm 103:5](#)).

Are Old Testament Dietary Laws God's Prescription for Good Health Today?

No.

[1 Timothy 4:1-5](#)

The passage above shows that everything is now lawful (with the slight exceptions in [Acts 15:20](#), though I doubt that you were planning to eat meat offered to idols or drink blood anyway).

Acts 15:20:

But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

The Law of Moses was never given to the Gentiles. God never told Gentiles not to eat pork products. For that matter, He never gave the Ten Commandments to the Church, either, though you can see parallels of all but one of them in the New Testament. You still don't have the right to run out and commit adultery! The law of love in the New Testament precludes that, as do the multiple warnings to flee fornication or even the appearance of evil. The law of love actually goes beyond the Law because men look for loopholes where there are laws to try to justify wrong actions that they want to do. Doing everything under the umbrella of love precludes harmful actions even if they are NOT specifically addressed in the Law of Moses.

However, what you eat has nothing to do with the law of love unless what you're eating makes someone eating with you stumble. Beyond that, it is clear that we can eat whatever we want. The whole idea of having to keep the Law today is vigorously disproved in [Acts 15:24](#) and elsewhere; much of Acts 15, the book of Galatians and the book of Colossians are devoted to this topic.)

Even in Peter's rooftop vision, he was told to arise, kill and eat ceremonially unclean animals (as far as the Law was concerned). If God were still enforcing the ceremonial "uncleanliness" laws concerning diet, He would have been telling Peter to sin in the vision!

Acts 10:9-16:

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou

common.

This was done thrice: and the vessel was received up again into heaven.

The question then could be asked, “Why would God forbid certain foods that aren’t really harmful under the Law?” The answer is that these observances were part of the ceremonial laws concerning ritual uncleanness. There were many other forced actions if you wanted to stay or become ceremonially clean. Many of these laws were hygiene-related, even going to great extremes. But the statement that you don’t have to refuse meats today because every creature is good means that you can have all the lobster meat you want without it being a sin under the New Covenant. (This is good, because I really like lobster!) If lobster (and all the other “unclean” meats) were harmful, then they would NOT be good (contrary to what Paul told Timothy) and God would surely have extended the dietary prohibitions for our own good.

It is still possible to overdo things and eat or drink too much of something. For example, you would not want your sole source of hydration to be “energy drinks” and your sole food to be hot fudge brownie sundaes. But God leaves such matters up to our discretion rather than legislating them in the New Covenant.

People keep writing books on the supposed health benefits of the Old Covenant dietary laws, but NOTHING in the New Testament validates the idea that Old Testament eating is the healthiest eating.

What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?

These are the three so-called “power gifts” found in [1 Corinthians 12:8-11](#). Paul does not elaborate on them, so the distinctions are somewhat open to interpretation. Before I try to categorize them, please realize that you don’t have to pigeonhole a gift into a certain category to flow in it or receive from it! The same Holy Spirit works all of these manifestations. I will also say up-front that the distinctions I draw here are more a matter of experience and personal opinion than Scriptural argument, since you won’t find much Scripture to define these gifts. You may feel free to disagree with my definitions; I won’t consider you a heretic.

The most important thing is to obey the Holy Spirit’s promptings, not to categorize them. Take the healing of the beggar at the gate in Acts. You could make a case that this was “gifts of healings” at work because [Acts 4:22](#) calls it a miracle of healing. You could also make a case that this was “working of miracles” at work because [Acts 4:22](#) calls it a miracle of healing. Finally, you could attribute this to the gift of (special) faith because Peter said that the faith which is by Jesus gave the man perfect soundness ([Acts 3:16](#)) (though this is a more debatable assertion). But any way you define it, the man was healed!

The Gift of Faith

The gift of faith is sometimes called “special faith,” and rightly so. All believers have faith. God has given you the measure of faith ([Romans 12:3](#)) and you had to have faith to be saved ([Ephesians 2:8-9](#) and many other references). Faith comes by hearing the gospel. The man at Lystra received faith to be healed by listening to the gospel ([Acts 14:7-10](#)) and you can get faith to be healed the same way. So this cannot be talking about faith in the general sense or even faith for specific things that are already promised to you in the New Testament. The “faith” in [1 Corinthians 12:8-11](#) is given by the Spirit to certain people for certain situations. Faith in general is for everybody. You cannot use [1 Corinthians 12:8-11](#) to prove that only certain believers can have faith! (If a believer has no faith, what could that believer be believing?)

Perhaps the best way I can describe this gift from experience is that this is a “know-so” faith, the same as you could exercise for any Bible promise, but without a specific Bible promise to back it up. (If you have a Bible promise to back you up, you can always receive whatever it is without any special manifestation of the Spirit, so that can’t be what this gift is.) You have a revelation in your heart that God will do something in particular, and you are responding to a specific word from God to you as opposed to His general Word to all believers. There is no doubt that you have received your answer even though you cannot quote a particular Scripture for it.

This special faith receives from God just as general faith would, but there can also be an added element of unusual boldness. When this comes on you, you feel like some invincible comic strip superhero. You just know that you will get results. There is no question about it. You declare boldly what God is doing. Let anyone say otherwise, and you'll just feel like laughing. You realize that a supernatural boldness has come upon you.

I remember a time when I was in charge of the PC's at a business and a woman's PC wouldn't even boot up. When she referred to her PC, she kept doing so in a way that sounded like she was asking God to "curse" her computer. (She actually used a different but similar word but I know some readers would get upset if I repeated the actual word here.) When I told her that she should stop asking God to do that, she was upset and said that it was just a figure of speech. I told her that God heard what she said and that it looked as if He had done a pretty good job of exactly doing what she said to the computer. She got even more upset and said, "Just fix this (you can guess what goes here) computer!" The gift of faith came on me and I said, "Okay, watch THIS!" Without even touching the computer, I walked over to it, pointed at it, and said loudly, "God BLESS this computer!" Then I just turned it on. It worked perfectly from that day forward. And the woman, while she didn't get saved on the spot, at least changed how she referred to her computer.

It's a fun story, and it was fun to do it! But I don't want to mislead you into thinking that I am Mr. Megafaith who just goes around doing things like that all day. The anointing came on me to do it. I was sure that it would work, although it seems like a rather outlandish thing to do. That's the thing about the gift of faith. When you're flowing in it, the outlandish becomes easy.

Later when I was running my own computer business, I had set up a client on a new system that cost about \$100,000 at the time. It was my job over the weekend to transfer all the data from the old system to the new system via those big 9-track tape reels. (Obviously, this was not a recent event!) It was going to take most of the weekend with little time to spare, though I MADE time for church. (If you're wise, you'll do that too!) But Saturday afternoon, the new tape drive attached to the new system stopped working. There was no way I'd be able to get a repair person in there with enough time to spare. I had a serious problem! I tried and tried, and that drive just wouldn't work. My next thought was that I should speak to that new tape drive and command it to work in the name of Jesus. But I also felt that it would be a bit beyond what I could believe with 100% assurance. Faith is the assurance of something unseen, not the 90% probability that it will happen! So I prayed in tongues for a while since I was the only one in the computer room and I sought the Lord for His wisdom on the matter. After some time, I felt the Lord instruct me to lay hands on that drive and command it to work in the name of Jesus. Now I had boldness and an assurance that it would work. So I laid hands on it and commanded it to work in the name of Jesus, and it started working. I got the conversion done that weekend. Not many minutes before, that was "over my head" but when the gift of faith kicked in, it was suddenly easy.

I was preaching at a certain church and found out that a woman there had been telling the pastor, "Don't invite him in. He's not anointed." At the end of the service, that very woman came up for prayer for a busted ankle. Thank God, I remembered to walk in love rather than saying what my flesh would have loved so say to her just then. (Namely, "YOU tried to get me uninvited here and now you want ME to pray over YOU! Hah!") For all I knew she had come up just to "prove" that I wasn't anointed! I laid hands on her and the gift of faith rose up and I COMMANDED that ankle to be healed in the name of Jesus. The power of God knocked her onto the floor. I told her, "You're healed!" Now normally you wouldn't do that, since it will depend on whether that person received or not, but "I knew that I knew" that she was healed because it was an operation of the gift of faith. When she could finally get up, her ankle was indeed completely healed. She told the pastor that she had never been knocked over by the power of God like that in 15 years as a Christian, and that he should have me back because I was really anointed. Walking in love produces much better results than walking in the flesh!

I was ministering to a woman with really bad arthritis overseas, and this gift came on me, and I pried her clenched hand apart. It was healed instantly. Normally I do not go around just prying arthritis-crippled hands open, and I wouldn't recommend that you do it, either, but the gift of faith manifested and a supernatural boldness came on me.

It's a blast when God uses you in this gift! I can at least share something that will help you about this and the other power gifts – when you do what YOU can do, God can kick in and do what you CAN'T do. Most of the manifestations I've seen of the gift of faith happened after I was already laying hands on someone solely based on faith in the Word. I doubt that those manifestations would have happened if I had not been willing to "do my part" first.

As my computer examples illustrate, this gift of faith can apply to things other than simply healing.

As a final Bible illustration of the gift of faith, I believe that it was in operation when Paul commanded Bar-Jesus go to blind for a season ([Acts 13:6-12](#)). Jesus said that we could heal the sick, but He never mentioned that we could sicken the well. Thus, there was no specific Scripture for this action. In order for Paul to command it in faith, he needed a faith to rise up in him that was different from the general faith by which we live our lives.

The Gifts of Healings

This is perhaps the most obvious of the three because the result is healing! One important point that is lost on many people is that you don't need a special gift of healing to minister healing to the sick! All you need is the name of Jesus, and you have the right to use that name because you are a believer. You can command sickness to leave in the name of Jesus, and it must obey you.

Being bold to use the name of Jesus and lay hands on the sick and see them recover is Scriptural, but it does not constitute the gifts of healings! It can't, because those who believe (all believers including you) can lay hands on the sick and expect them to recover, and the gifts of healings are only in operation through some people. (Anyone could be used in this at one time or another, but no one is used in this all the time. Some preachers who have a ministry along this line flow in a fairly consistent manifestation of these "healing gifts," but even they cannot control when they manifest.)

The gifts of healings go beyond a simple prayer of faith or the taking of your authority in the name of Jesus. They involve a tangible healing anointing. People can be healed without a tangible anointing simply by using the name of Jesus, but when this healing anointing is present, people who would not normally receive by faith, including unbelievers, may get healed. The people healed may be taken by surprise! Sometimes, so may the preacher!

The gifts of healings may manifest in various ways. Probably the most common is through laying hands on people who come forward for healing. Another common way is for the minister to have a "word of knowledge" and announce that God is performing a specific healing. The healing power falls on one or more individuals right in their seats. There can be as many variations on this as there are ministers. The Holy Spirit is creative! I have seen people healed for no apparent reason when I ministered in music (with or even without words). The power of God just hit them. I am sometimes one of the last people to find out what went on; I find out after the service! The power of God can also just "fall" on people without any altar call, announced word of knowledge, or any other particular thing. In some cases, God's glory just visits the place and people just start getting healed in the presence of God. God is not boring. Thank Him for variety!

Laying hands on the sick in the name of Jesus does not require that you or the person prayed over "feel" anything at the time. However, it is common for the gifts of healings to kick in once you have already committed yourself to use the name of Jesus to command healing. You may start feeling nothing, but suddenly the power of God manifests itself and you and/or the person being prayed over feels it. You won't always feel a tangible anointing when you lay hands on the sick in the name of Jesus, but you certainly won't feel anything if you don't lay hands on the sick in the first place. That is the #1 reason why we don't see more of this today – people think that it doesn't work, so they shy away from laying hands on the sick completely. It's a shame. In some cases, the fear of man that brings a snare ([Proverbs 29:25](#)) enters in, and the believer becomes more concerned about what will happen if it doesn't work than what will happen if it does!

One often-asked question is why this “gift” is put in the plural. I don’t know, but my best guess is that some ministers have a gift for certain conditions, and God uses them consistently in healing certain conditions. I heard a preacher who specialized in teeth once. I know someone who got a cavity filled in one of his services, a fact that was attested to by his dentist, who was actually angry because he was sure that this person had gone to another dentist to get the filling. (Why didn’t God just heal the tooth? I don’t know; you can ask Him about that if you want. That’s just how He did it in this case. It was a sign and a wonder.) I know someone else who seems to have success with back problems. Another minister that I know has very good results with tumors, blind eyes and deaf ears. Why is this? I don’t know! Ask God! We do have the New Testament example of Philip the evangelist, who seemed to have special success with paralyzed, lame and demonized people.

“Healings” is also in the plural in the Greek in the three places where it is found in 1 Corinthians 12. Why this is plural is perhaps more obvious. “Working of miracles” is not “working of miracle” because the person performs more than one miracle over time. “Gifts of healings” are not “gifts of healing” because more than one healing is performed. At least that’s my opinion on it; I don’t claim to have the definitive answer. I use the phrase “gifts of healings” in this book to be technically correct, but surely, everyone would understand that you meant the same thing if you said “gifts of healing” or even “gift of healing.”

The Gift of Working of Miracles

This gift involves some kind of action that supersedes natural laws. Examples of this include Jesus’ turning of water into wine, the multiplication of the loaves and fishes and walking on water. I would also include the supernatural blindness that came upon Bar-Jesus in [Acts 13:6-12](#). I would consider this to be involved in the cases of the raising of the dead. (See [Condition: Nonviability](#) for a list of cases in the Bible where people were raised from the dead.)

This gift can go beyond physical healings. I have seen God fix bad computer equipment when I spoke to it. I actually started getting an interesting reputation when I used to just go over and touch broken computer terminals, and they would start working again. I would feel power go out of my fingers into the terminals. At times it felt like a big electric shock. (It was rather shocking to the people who saw these incidents, too!) If I could just do this as a covenant right all the time, I could make a business of it and put computer repair centers out of work. This kind of thing happens as the Spirit wills, not as we will. Some of us will be used more in “working of miracles” than others. It became consistent enough that I was willing to make some trips to seemingly hopeless situations because God used me that way so much. A certain millionaire had a computer with a floppy drive that wasn’t working. I took the computer apart and couldn’t see any way to fix it myself. I didn’t have a spare floppy controller card for it. I ask the Lord what to do, and that gift came on me again. I laid hands on that controller card, and it started working. It kept working, too – Jesus does all things well! Now my dilemma was what to write on the invoice. I hadn’t swapped out any equipment or tweaked any settings or done anything to the software on that PC. What do you write on the bill when all you did was pray? Being an honest Christian, I did the only thing I could – I actually wrote on the invoice that I had prayed for the floppy controller card and that it was fixed! Since the PC worked, the client didn’t really care if I had spun it around on the ceiling; fixed was fixed.

A church that I attended many years ago had a computer that stopped working. I laid hands on it and it started working. Then a minister who was a friend of the church asked if I could come lay hands on his hard drive that wasn’t working right. I went to his house and laid hands on it and it started working. My wife’s brother-in-law had left his laptop in a convertible in a rainstorm, and it just wouldn’t work anymore. Without getting out any rice or hair dryers, I laid hands on it and it started working again right in front of him and a couple other family members. So there are plenty of opportunities for miracles to manifest that don’t involve healing. However, we don’t control the manifestations of any gifts; we can only make ourselves available. If I were to deal with a broken PC and that anointing did not come on me, I would be as helpless as the next person.

God describes what happened to the beggar at the gate called Beautiful as a “miracle of healing” ([Acts 4:22](#)). So miracles do encompass healing. These would be instantaneous miracles involving a dramatic physical change, not just a recovery from an illness. For example, if you don’t have a right arm, and you suddenly grow one when hands are laid on you, that is a miracle, not a healing. Your right arm was not healed because there was nothing to heal! You needed a creative miracle to get a new arm.

General Truths about the Gifts of the Spirit

The gifts of the Spirit (or “manifestations of the Spirit”) manifest as the Spirit wills, not as we will. God has left Himself an open door through the gifts to move in ways other than simply responding to faith in His Word. However, faith in God’s Word always works, while you cannot count on a gift of the Spirit manifesting to meet your particular need. You do not “own” or “have” a gift in the sense that you can control its operation. However, you may be consistently used by the Spirit in certain gifts as He sees fit. You cannot “claim” a gift and operate in it “by faith!”

Never attempt to “operate” a gift of the Spirit “by faith” without specific direction from the Lord! Some bad teaching going around says that you can just do it by faith and expect the gift to manifest as you step out. That is presumption and it is extremely dangerous! You can end up having the devil accommodate you since you have ceased to flow under the direction of the Spirit in the gifts of the Spirit. Don’t try to “use” the Spirit. The Spirit is supposed to use you!

I have met people who say, “Open your mouth and believe that God will fill it. Once you’re prophetically activated, you can prophesy to anyone!” Well, I don’t believe that you can prophesy on demand to everyone (and have it really be God), and Peter didn’t believe it either, because he said, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Peter 1:21). If it isn’t something the Holy Ghost moved you to say, don’t prophesy! And besides that, there are no Bible instructions to “activate” someone prophetically anyway.

Should We Wait until We Sense the Anointing to Lay Hands on the Sick?

That depends upon the context. [Mark 16:15-18](#) does not say that you have to wait to sense the anointing. You can lay hands on the sick in faith in the name of Jesus and expect them to recover. There is no mention of waiting for the anointing in [James 5:14-15](#) because the prayer is offered in faith according to God's promise. There is no indication that the apostles did any special "waiting" before ministering to the sick.

It is unnecessary to sense the anointing. You are anointed to lay hands on the sick and bring deliverance to the captives. You may not always feel as though you are, but you still are. That is why you don't have to wait for some kind of physical sensation that the anointing is present. You simply believe that you are anointed by God to lay hands on the sick on the basis of His Word.

Sometimes when you step out in faith and lay hands on the sick, you'll sense the anointing flowing through you once you've already placed your hands on the person. If you waited to sense that anointing before you laid hands on the person, you might never have sensed it.

That much being said, if you are ministering from the pulpit, you should be sensitive to the Spirit. There will be a greater anointing if you lay hands on the sick at a time when the Holy Spirit specifically directs it than if you just go ahead and do it. If you lay hands on the sick when the healing anointing is specifically present (i.e., the Holy Spirit wants to use you in "gifts of healings" or "working of miracles" or "special faith"), you will likely see greater results than if you just lay hands on people in faith. The reason is that some people are not in faith and they will not be healed if it is simply a faith transaction, whereas when it comes to the gifts of the Spirit, people who are not in faith at all can be healed.

Some "old-time" healing evangelists would not even get up to minister until they sensed the anointing, but that isn't how I prefer to operate. If there is no special anointing to lay hands on the sick early on in the service, I will start teaching the Word to build the people's faith. I would rather do that than stand on the sidelines having everyone repeat a certain chorus for the fortieth time just because I don't want to get up there yet without sensing the anointing to flow in the gifts of the Spirit. What would you do if you never sensed a special anointing during the whole service? That could happen, as the Holy Spirit doesn't move the same way all the time. I'm not throwing stones at the old-timers. I understand why they waited. They wanted to make sure that God was moving. There was certainly a healthy reverence for the Holy Spirit that went along with that. And certain ministers, if they DID get up to teach, you'd be sorry they did. I've met people who flow strongly in the Holy Spirit who can barely teach their way out of a paper bag, yet they continue to see miracles. Different people are gifted different ways. Some people have stronger teaching gifts than others, while others have stronger flows of the anointing when they lay hands on people. I think it's best to strive to be the best we can be in BOTH areas – our ministry of teaching the Word by which faith comes, and our sensitivity to the Holy Spirit's "flow" in a service. If you're already a strong teacher, work on cooperating with the Spirit and spend time praying in other tongues. If you're already strong in the area of flowing with the Spirit, spend time in the Word and work on your preaching. In either case, you'll become an even more effective minister of the gospel.

It is certainly never a sin to lay hands on the sick at ANY time since Jesus gave you the authority to do so!

See Also:

[BEING Anointed vs. FEELING Anointed](#)

Who Can Lay Hands on the Sick in Mark 16, Apostles or All Believers?

All believers.

[Mark 16:15-18](#)

Jesus said that these signs shall follow them that believe, not just them that preach so that others believe.

According to what He said, there would be two classes of hearers. One class would believe and be baptized and be saved. The other class would not believe and would be damned. And then He said that certain signs would follow those who believe. That refers to the people who were preached to who were in the first category of hearers. They heard the Word preached and believed it. These people were not the apostles themselves, but rather those who would believe because of their preaching. They were “normal” believers. THEY would lay hands on the sick and they would recover. That is NORMAL Christianity.

Stephen was not an apostle, but he did signs and wonders. Philip held no ministry office as we think of one today when he started a citywide revival in Samaria. (He later held the ministry office of evangelist, not apostle.)

God did not confirm the apostles. He confirmed the Word that they preached with signs following. Since His Word is the same today, we should expect God to confirm it with accompanying signs today.

There is no record of any apostle being poisoned in the book of Acts. This is a promise that has been found true by preachers in our day, but none of the apostles fulfilled it as far as we know. This is further evidence that the “signs” part of the Great Commission would be for all believers – including you – today, not just for the original Apostles of the Lamb.

Paul was NOT one of the original apostles who heard Jesus’ commission in person. However, he went out and healed sick people just as they did. You don’t have to be one of the original Apostles of the Lamb to heal the sick!

Jesus appointed seventy preachers who were not identified as apostles ([Luke 10:1](#)). They were commanded to heal the sick ([Luke 10:8-9](#)) just as the apostles were commanded to heal the sick. They obeyed Jesus and came back rejoicing that even the demons were subject to the name of Jesus ([Luke 10:17-20](#)).

Therefore, people who are not apostles CAN lay hands on the sick and see them recover. That includes YOU!

See also:

[Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles](#)

Can We Pray and Believe for the Healing Anointing to Manifest?

Definitely, and you should!

We cannot tell God when and how to move through the manifestations of the Spirit found in [1 Corinthians 12:8-11](#), but we can pray and expect to see these manifestations in our services. The Holy Spirit may manifest Himself differently during different services. The emphasis in a given service could be on teaching, evangelism, giving, repentance, consecration, healing, prayer, worship, or many other things. If we consistently ask for “gifts of healings” and “working of miracles,” we should expect that they will manifest consistently, though not in the same way in every service.

You usually can't tell ahead of time exactly how God will move, so that is why it is so important to “pray out mysteries” in other tongues. That way, you can pray for God to do things you wouldn't even have considered. Your prayer in other languages authorizes Him to do those things! God has left this “trap door” for us so that He can move on the earth in ways that are “above all we ask or think” without violating the authority that He gave man on the earth. Man still authorizes His moving, even when he doesn't know exactly what he is authorizing when he prays in tongues!

Although the Holy Spirit moves through the gifts as He wills, He moves where there is a desire for Him to move. Otherwise, Paul wasted his time telling the Corinthians to “covet earnestly” the best gifts ([1 Corinthians 12:31](#)) and to “desire spiritual gifts” ([1 Corinthians 14:1](#)). If it's all up to God, what difference would it make? But you know and I know that there are some churches where the Holy Spirit just seems to hang out and others where the Holy Spirit never manifests Himself. The difference is that He is wanted and welcome in some places, and He is not welcome or even recognized in other places. You wouldn't expect him to be a regular at a church that makes fun of the Holy Spirit manifestations going on across town at a better church.

Thank God, no one told the believers in Acts that they should sit back and just see what the Holy Spirit wants to do instead of praying. Read [Acts 4:29-33](#). The believers asked God for healings, signs and wonders – and got them! If they prayed for that successfully, so can we. Note that the key was praying for boldness for themselves. God gave them the boldness to proclaim the Word despite extreme opposition, and He confirmed His Word with signs and wonders. We have the same covenant that they had! Go for it!

There is a key other than prayer to seeing signs and wonders. [Mark 16:20](#) says that God confirmed the Word with signs following. Part of the preparation for signs and wonders is the proper preaching of the Word. If we would present the Word better and more boldly, we would see more signs and wonders, since they confirm the Word that is preached. Of course, this assumes that you are preaching the Word – something that God can confirm – instead of traditions of men and your personal opinions.

Does Having Worship Leaders Wave Green Flags Help People Get Healed?

Some churches are convinced that it does, but absolutely nothing in Scripture indicates that waving green flags will result in healing. If such were the case, one would expect mass healings to occur at the beginning of auto races.

I am quite aware that someone who sells “worship flags” or “banners” can claim that certain colors, and even combinations of colors, mean certain things and will do certain things to the atmosphere, but there is NO Scriptural backing for any of it. I would have equal authority to come up with my own meanings. For example, waving a white flag means “I surrender all,” waving a red flag means “Beware, a bullfight is in progress,” waving a yellow flag means, “Please drive more slowly in the parking lot on the way out; there has been an accident,” waving a green flag means “GO and tell other people the gospel because that is a far more productive use of your time than sitting around figuring out what flag color combinations should be waved at which points in the next service,” and so on.

If I were sick, I would find the waving of green flags distracting and a hindrance to getting healed. It is hard to “shut yourself in with the Lord” and worship Him in spirit and in truth if you are supposed to be watching the worship team dance and wave banners. I occasionally went to services at a church (that no longer exists) where I felt that as a man of God I had to close my eyes during worship to avoid watching the gyrations of the Twirly Whirly Girlies up front. To me, such “worship dancing” creates a stumbling block for anyone with a lust problem, and possibly opens the door to lust problems with people who don’t already have them. This particular church lost a senior pastor due to sexual sin after losing a previous pastor to sin. Another large church learned a lesson the hard way when it had lust problems ripple through it after putting dancers up front. The lust problems stopped when they put a stop to the “worship dancing.” I saw one dancer in action whose moves would have been more appropriate at a lust club than a church. I’m not saying that every dancer is like that or that the dancers don’t mean well, but there is ZERO instruction for “worship dancing” in the New Testament, which should be a red flag.

If people aren’t careful with the flags, they can create a new NEED for healing. I almost had an eye taken out in a small church by an overzealous and under-cautious flag waver who was going around the sanctuary.

The only way I could picture green flags helping healing occur would be a kind of “placebo effect” in a church where everyone really believes that waving green flags has that effect. Thus, they release their faith when the green flags come out in a way that they would not normally do. However, this has NOTHING to do with the actual operation of the Holy Spirit. There is ZERO instruction in the New Testament about waving flags, which should be a tip-off that the whole colored flag business is a fad. Some people fancy themselves to be color experts with special knowledge about color meanings and their effect on a service, but they’re getting their ideas somewhere other than the Bible. Beware of any new “revelation” that lacks chapter-and-verse backing! If you really want to wave flags, the New Testament doesn’t forbid it, but it has no Biblical significance.

What if You're the Minister and Someone Comes Forward with a Healing Request that You Know is Beyond Your Faith?

First, I would seek the Lord about it quickly under my breath. He may want to use you in the "gift of faith," and you would then be supernaturally be able to believe for a healing that is way beyond something you would be comfortable praying for in faith. If you didn't at least ask, you could miss out on the greatest miracle you've ever seen!

I was preaching under a tent in Central America in a dangerous, drug-ridden area where someone had been killed outside that very tent only weeks ago. (They told me that after I'd agreed to preach there!) I preached in Spanish (without an interpreter) a message entitled "Jesus Heals Everything!" Everything I describe went on in Spanish but I will write it in English so that you can understand it. I laid hands on a lot of people. When I thought I was done, a woman came up with her baby. Everyone was watching, as the other people were no longer in line. She showed me her baby and said that she wanted the baby to have straight, normal feet. I looked and saw a very strange birth defect – the baby's feet had grown out at right angles, not straight ahead like everyone else's. I almost panicked. I knew this case was way beyond anything I'd ever prayed over, and in desperation I talked to the Lord under my breath and asked Him what I should do now that this lady actually believed my "Jesus Heals Everything!" message. I couldn't tell her that I was wrong and that He doesn't really heal everything, because that would make Him out to be a liar. His Word says that with God, all things are possible ([Matthew 19:26](#)). And after all, she believed what I preached!

I'll never forget what happened next as long as I live. The Lord told me to grab the baby's feet and straighten them out! So I did. In a matter of seconds, the baby's feet were facing forward like everyone else's. I figured that ought to satisfy that dear woman, but it didn't. She examined her baby's straight feet and said, "There are no arches. I want arches!" She was right; the baby had flat feet. I figured that this would not be a good time to share with her that I have flat feet, too, but I just don't care because I'm used to being the way I am and it doesn't cause me any problems that hinder anything I want to do, except having to avoid certain footwear with pronounced arches! At this point, it was one of those "in for a penny, in for a pound" situations. I asked the Lord what to do and He told me to put my fingers where the baby's arches should have been and press up! I did, and God instantly put arches in that baby's feet!

That apparently excited another woman nearby who also had a baby with archless feet, and she came up so that her baby could get arches! The Lord had me do the same thing, and her baby got instant arches as well!

I saw a similar miracle in our church in Maine years later; a woman was able to run for the first time in twenty years. And my feet are still flat!

It can be tough on your mind and flesh when someone has a “difficult” request. Wait until someone without arches wants them and you’ll see! Your “archenemy” will try to whisper in your ear that you will look like the biggest fool when nothing happens. You have to decide really quickly if you will listen to Him or to the Lord. Sometimes you just have to press the “mute” button on your head (so to speak) and just let the rivers of living water flow out of your spirit.

But now you should be wondering, what if someone comes up with a really difficult request and you DON'T sense a manifestation of the gift of faith or any assurance from the Lord that anything will happen?

I’ve been there, too! I remember a woman coming up who was missing several teeth, and she wanted God to give her replacement teeth on the spot. That was frankly beyond what I was willing to believe for, especially since I sensed that she was trying to get me to do the believing because she wasn’t in faith herself.

I think the best thing to do would be to just be honest and tell her, “That’s really beyond what I feel I can believe for right now. But if YOU can believe for that, according to YOUR faith be it done unto you!” I forget exactly what I said at the moment, but she did not get any new teeth.

If God were moving differently, perhaps the “gift of faith” would have risen up again and she would have gotten her teeth. But there were no “working of miracles” or “gifts of healings” or “special faith” manifestations happening. If anything were to happen, it would have been her faith plus my faith. We love it when the Holy Spirit moves in a special way, but we don’t control His manifestations. Most of the time, it will be “according to our faith” that things will be done (or not done).

Having a deaf person come up used to scare me. That was before one of them started to hear. Now it’s not so scary anymore. Our faith grows as we spend more time in the Word and see God honor His Word in front of our eyes.

That doesn’t mean someone couldn’t get a dental miracle. I’ve believed God to keep a tooth myself! I used to play golf with a man who received a filling during a service and his dentist “chewed him out” for seeing another dentist when it was actually the Lord’s doing. So what didn’t God just give him a new tooth instead of a filling? I don’t know. (It’s okay to admit that you don’t know everything.) God COULD give someone new teeth. I have a friend who called a healing line and had someone who was missing some teeth come up because he wanted to receive new teeth – not fillings, as the teeth were completely gone. My friend laid hands on the man in the name of Jesus and God put new teeth in his mouth on the spot. God is unlimited. The issue is never what He can do, it’s what we can believe ([Mark 9:23](#)). As we grow, we should be able to believe for more things and see greater miracles even when there is no special manifestation of the Holy Spirit.

And remember that the God whose power flows through you does not consider any condition “harder” to heal than any other condition. That perception is strictly at our end.

See also:

[Which Is Harder to Heal – Cancer or a Cold?](#)

What Can You Do for Comatose or Delirious People Who Cannot Believe God for Themselves?

(There are also people who are in such physical torment that even though they are not vegetables, they are basically unable to pray for themselves. The same comments here would apply to those people.)

I have heard testimonies of people who went in and read God's Word to people in both categories and they were healed. God's Word is spirit and life and there is something about it that gets into the person's spirit even though his mind may not be operating much or at all. Don't sell God's Word short.

One lady we prayed over who had "terminal" cancer ended up slipping into a coma and was never expected to come out of it. But she did come out of it and she ended up singing in her church choir. Another person who wasn't expected to last another day in the ICU was discharged from the hospital the next day without having to be moved to a less-intensive-care room after we went in there and laid hands on her. Just because someone is in desperate straits doesn't mean that the Word won't work.

We prayed over another man who couldn't talk anymore, and he died. (I need to include experiences like this, too!) We found out later that he wanted to die, but his wife wanted him to live. She didn't tell me or the other healing evangelist who was with me that her husband wanted to die until later. You can't override someone else's free will. I recently (at this writing) visited the home of a man in very bad shape at his family's request, but he didn't even want prayer. He wanted to die. It doesn't matter who you are; you will never raise everyone up off of deathbeds because some people don't want to be raised up. Your faith cannot override their free will.

The prayer of faith can be prayed over "any sick among you" (see [James 5:14-16](#)), not "any who are sick, but not too terribly sick, among you." In this case, obviously a family member would be making the call to the elders, not the comatose person, unless the person made the call before going into a coma. However, the person must want to live, otherwise there literally isn't anything you can do.

How Can We See More Miracles Today?

1. Teach God's Healing Covenant Clearly.

People must have a Biblical basis for believing in healing. Faith comes by hearing God's Word ([Romans 10:17](#)). If people hear that they were healed by the stripes of Jesus and that any sickness in their body is trespassing and is not rightfully theirs, they have a basis for faith to be healed. If they are just trained to wait on manifestations of the Spirit in services and they are never taught to know for sure that Jesus has paid for their healing, they may never get to receive their healing.

Many churches say, "We believe in healing," but they don't believe that Jesus paid for everyone's healing. If you do not believe that Jesus paid for your healing, you have no firm basis for faith. Many relegate healing to the moving of the Spirit, yet [Galatians 3:5-6](#) speaks of God doing miracles in response to faith. When people come with expectant faith like that of the people who came to Jesus, they will get healed as they did in Jesus' ministry.

2. Preach the Gospel to the Lost!

Too many of us ask God to have signs follow us when we aren't going anywhere. Great signs and wonders followed the preaching of the Word. If there is no preaching of the Word to the unsaved, there will be few "signs and wonders"-type miraculous healings. The signs to follow mentioned in Mark 16 are clearly to follow those who believe as they obey the Great Commission by GOING to tell others the good news about what Jesus did for them. The gifts of the Spirit are not playthings for the entertainment of the saints. They confirm the resurrection of Jesus Christ. Why should God "confirm" anything when no one is preaching the resurrected Christ to the lost? There is no message to confirm then! Besides, if you don't even have the boldness to tell a lost person how to avoid hell, what makes you think that you have the boldness to raise up a person in a hospital bed surrounded by pessimistic doctors and unbelieving relatives?

If you want some horrible meetings, invite an evangelist who flows in sign-type gifts to your church, and then don't invite the unsaved. Just show up wanting a good time for the saints. The evangelist and you will both be frustrated. He will have to try to get the saints revived so that they will start inviting people to church rather than hoping that people will come because they saw ads for the services.

3. Ask God for Boldness.

You can't pray for faith, but you can pray for boldness. The apostles did, and God answered their prayer ([Acts 4:29-33](#)). You will see a connection in the Bible between **bold** preaching and signs and wonders. The more boldly we preach Jesus, the more signs and wonders will follow.

4. Ask God for Miracles.

The united believers in [Acts 4:29-33](#) prayed for, and got, miracles, though the emphasis was on boldness to preach the Word, which God said He'd confirm with signs. Therefore, it is scriptural to ask God to perform miracles and expect Him to do them. We have other witnesses on this subject. Paul commanded believers to earnestly desire the gifts of the Spirit ([1 Corinthians 12:31](#), [1 Corinthians 14:1](#), [1 Corinthians 14:39](#)). However, it needs to be understood that this kind of praying for miracles would have to do with gifts of the Spirit. ANY believer can receive a miracle through faith without asking God to do anything new and without requiring a gift of the Spirit to operate ([Galatians 3:5-6](#)).

5. Get Rid of Hindrances.

The believers in Acts were in one accord. If there is strife and discord in your church, you don't qualify for what they got. Sin in the camp will stifle the move of God even under our new covenant, as is discussed [elsewhere](#) in this book, despite modern teaching to the contrary. This applies more to leaders and active church members, not to the flakes who flit from church to church and fringe people who attend but never help in any area. Those people don't qualify to be part of a revival anyway, so don't worry about what they do. Those who can't start a revival can't stop it either.

6. Pray in the Holy Spirit.

You can have accurate teaching and still have a dry church. If you want the Holy Spirit to manifest Himself but no one is praying, you will probably miss out on a lot of manifestations. I don't teach as some do that you need an army of intercessors backing you up at all times, but I've found that things flow better when you do some praying in the Holy Spirit in addition to your other preparation. Now please don't get in bondage to this and let the devil tell you that you can't have anything because you didn't pray "enough." His version of "enough" is always more than you actually prayed, no matter how much praying you did. But if you're not praying in the Spirit at all, you'll miss out on some things because Scripture is clear that we are supposed to pray in the Holy Spirit (tongues) as well as with our understanding ([1 Corinthians 14:15](#)). You can't figure out with your understanding everything that the Holy Spirit wants to do, so makes sure that you "lean not to your own understanding" ([Proverbs 3:5](#)). Paul, who certainly saw a lot of signs and wonders, said that he prayed in tongues more than them all at Corinth ([1 Corinthians 14:18](#)), so it must still be important.

7. Reverence and Worship the Lord in Spirit and in Truth.

The testimony of Jesus is the Spirit of prophecy ([Revelation 19:10](#)), so it stands to reason that when Jesus is exalted, manifestations of the Spirit will follow. No one will have to “change gears” when Jesus is already being glorified when the manifestations of the Spirit further glorify Him. This is a bigger concern in developed countries where the time of worship is often transformed into entertainment or a concert instead of a true corporate worship experience. If worship is reduced to a sing-along or a rock extravaganza, it creates an atmosphere that is not conducive to a move of the Holy Spirit. The #1 thing missing in the church in developed nations is the fear of the Lord. We have always strived to promote an atmosphere of true reverence in our services, and I believe that this is part of why we’ve seen a lot of miracles.

Can I Pray a Certain Prayer to MAKE God Use Me in Certain Spiritual Gifts?

No, because the manifestations of the Spirit are given as the Holy Spirit wills ([1 Corinthians 12:8-11](#)), not as WE will.

If there were a way to MAKE God use you in a certain gift, it would be no longer a “gift” but an “obligation” on God’s part.

Believe me, if I could pray to MAKE special faith, working of miracles, and gifts of healings manifest on demand, I would do it every time I encountered a sick person! It would be so much easier if the sick person never had a need to exercise any faith but could rather just trust in special manifestations flowing through me. But that isn’t how these Holy Spirit manifestations work.

It is helpful to DESIRE spiritual gifts, and in fact, we are COMMANDED to do so ([1 Corinthians 14:1](#)). So if you DON’T want the Holy Spirit to use you supernaturally, you are out of divine order and out of God’s will on the matter. However, that doesn’t make you lord over the Holy Spirit when it comes to these manifestations. He still decides when to use someone in a particular gift.

In the verse above, He even wants you to desire to prophesy – a particular one of the nine manifestations that Paul enumerates two chapters before ([1 Corinthians 12:8-11](#)). So you should desire to prophesy. But that does not mean that you can prophesy on demand whenever YOU want to do it ([2 Peter 1:21](#)), as some today teach in error.

It is important that you make yourself AVAILABLE to the Holy Spirit to be used as He sees fit. If you will do that, He WILL use you, because the manifestation of the Spirit is given to EVERY man, at least every man who is open to it ([1 Corinthians 12:7](#)). So you have the right to believe that the Holy Spirit WILL use you in at least some of the ways that Paul describes some of the time. However, you do not have the right to specify which gift (if any) He uses you in at any particular time. Leave that up to Him.

See also:

[How Can I Get God to Use Me in Gifts of Healings?](#)

[Can I “Turn On” Gifts of the Spirit at Will?](#)

How Can I Get God to Use Me in Gifts of Healings?

Gifts of healings manifest as the Holy Spirit wills, not as we will, but they also depend on our desire and yieldedness. There is no way to “make” God use you in any particular “spiritual gift.”

[1 Corinthians 14:1](#) tells us to desire spiritual gifts, especially prophecy. So it is completely biblical to want God to use you in gifts of healings and other manifestations of the Spirit and to present yourself to Him as available. However, the timing and the particular ways He uses you are up to Him, not up to you. There is definitely no “magic prayer” you can pray to MAKE God manifest gifts of healings through you in a particular situation. If there were, believe me, I’d pray whatever it was every time, because I love flowing that way.

If there were some promise to believe so that you could always “claim” gifts of healings, they would be rights – they would no longer be gifts. The word “charismata” is used to describe the “gifts” – and *charis* is the Greek word for GRACE! Manifestations of the Spirit are by grace, independent of what we deserve.

However, you can do some things to position yourself so that IF the Holy Spirit wants to use you in that way, it will be easy. Some other things people do are a waste of time as far as “getting God to use you” a certain way. So let’s look at a list of things that help, followed by a list of things that don’t help. First, the helpful things:

HELPFUL THING #1: Be Born Again and Baptized with the Holy Spirit

This should go without saying, but these manifestations are for believers. It would be silly to expect the Holy Spirit to use you if you aren’t baptized with the Holy Spirit. If you aren’t already in both of these categories, this book has articles that will show you how to fix that!

HELPFUL THING #2: DESIRE to Be Used by the Holy Spirit

Some people don’t WANT God to use them in supernatural ways. That’s why Paul exhorted us to DESIRE spiritual gifts ([1 Corinthians 14:1](#)). If you go around saying, “I would never want to be used that way,” you will hinder the Holy Spirit from using you! If you WANT to flow supernaturally, God will accommodate you, though He still has control of the particulars. Make yourself AVAILABLE to the Holy Spirit – comparatively few Christians are.

Just sitting around saying, “If God wants to use me, He just will, so whatever!” is not good enough. That is NOT obeying the Word when it says to DESIRE spiritual gifts. It is wrong NOT to desire to be used in spiritual gifts because God COMMANDS you to desire to be used that way! You should not be “in neutral” about your desire for the Holy Spirit to use you.

HELPFUL THING #3: Give God Something to Confirm

The disciples went everywhere preaching, and God confirmed the WORD with the accompanying signs. Make sure that you minister the Word, first and foremost. Never base ANY kind of ministry, especially healing ministry, on manifestations of the Spirit. Always give the Word first place. Now there may be services where the Holy Spirit just has you “flow” and not preach, but such services will be the exceptions because people need to know from the Bible where God and Jesus stand on healing. Even if you aren’t in a ministry office, you should put the Word first when sharing about healing privately. Don’t just run around trying to slap hands on people who have no clue what’s going on.

HELPFUL THING #4: Pray in the Holy Spirit

To see people get healed by faith (which should be the primary goal), learn the Word and share it as boldly and accurately as you can. To see people healed by the gifts of the Spirit as the Spirit wills, spend time praying in the Holy Spirit. Often this is the time when God will show you a specific way that He wants to move through gifts of healings. If you spend no time in prayer, you could miss out on what He wants. The servant is not above his master. Jesus spent considerable time praying. If you want to see His results, you will have to pray as well as study and preach the Word.

HELPFUL THING #5: Keep Your Flesh Under

Your unspiritual body will always fight you when you want to do supernatural things. I’m sure that you can think of times when you decided to pray but your body screamed, “NO! I’m too tired! Go to bed!” Yet if you were going to spend that time watching football playoffs for hours, your body would give you no fight. So pursue the things of the Spirit on purpose so that you don’t fulfill the lusts of the flesh ([Galatians 5:16](#)). I’ve found that I need to fast on occasion to keep my flesh in check. Fasting will usually put a quick stop to flesh that wants to run wild. However, you don’t have to go on the extreme fasts promoted in some circles. God’s “atomic power” can flow through you without you having to fast for weeks.

HELPFUL THING #6: Make Yourself Available to Minister to the Sick

If you’re willing to do what God has already told you that you can do by FAITH (laying hands on the sick and having them recover), that is often when gifts of healings manifest. Let’s face it – if you don’t minister to any sick people, you’ll never flow in gifts of healings!

HELPFUL THING #7: Don't Put Gifts of Healings in a Box

Sometimes the opportunity to be used in gifts of healings could be staring you in the face, and yet because of your overly narrow preconceived idea of how gifts of healings work, you could miss it. See the discussion, [Don't Put Gifts of Healings into a Box](#) for an elaboration on this point.

See also the answer to the question, [How Can We See More Miracles Today?](#) For some other thoughts on what we can do to facilitate the flow of the Holy Spirit.

Now let's consider some things that will not help you at all!

UNHELPFUL THING #1: Trying to Impress God

I've known people who seemed to be convinced that if they would just be the "best" Christians around, read the Word more than everyone else, pray more than everyone else, do more Christian activities than everyone else, etc., then God would reward them by using them mightily in spiritual manifestations and revival involvement. Quit wasting your time and energy with that kind of thinking! Gifts of the Spirit are just that – gifts, not merit badges for good performance. They are based on GRACE, not WORKS – you cannot earn or deserve them. The more you think, "If I work harder for God, God will reward me with spiritual gifts," the farther you will be from being able to flow in God's power.

Sooner or later you may encounter some of the types of people I have met who seemed to want to be test cases of how carnally you can act and yet still be used by the Holy Spirit. Some people with awful prayer lives, awful love walks, selfish and arrogant attitudes and general fleshly behavior seem to "get away with it" and still be used more powerfully than we are. Again, it's because gifts of the Spirit are given by GRACE, not MERIT! Now I'll caution you that sloppy living WILL cost you in the long run, but I'll tell you, God lets some people get away with a lot more than I would while He waits for them to repent. I guess that's why it's a good thing that God runs the universe and I don't.

UNHELPFUL THING #2: Constantly Begging God to Use You in Gifts of Healings

God's call on your life is not going to change just because you want it to. If He wants you use you frequently in gifts of healings, and you're available, He will use you. But it's still up to Him. I was on the opposite end of one type of manifestation – I kept begging God NOT to use me that way, and He rebuked me. He had to remind me that He is the potter and I am the clay, and whatever He wants is what matters, not what I want. I gave up my rights to what I want the day I handed my life over to Jesus.

The question is not IF but WHICH when it comes to being used in manifestations of the Spirit. God DOES want to use YOU! But it's up to HIM which way He uses you.

UNHELPFUL THING #3: Trying to Get Someone Else's Anointing

I'm not sure why you would want the anointing of someone who is called to do different things from what you're called to do. Every person's calling is different. Yet some people go from meeting to meeting thinking that if they just "soak" under someone else's anointing, it will get on them. Or WORSE, they think that if they get in enough of someone's prayer lines, the minister's anointing will be transferred to them. (A whole separate [answer](#) is devoted to this whole thing of getting someone else's anointing.)

UNHELPFUL THING #4: Waiting to "Feel" the Anointing

You might never "feel" the anointing if you won't budge until your flesh gets some kind of confirmation that God's Word is true. God wants you to lay hands on the sick in faith, believing His Word. When you are willing to step out in faith, that is often when a special anointing will kick in. The fact that you "felt" the anointing on a particular occasion before you laid hands on someone does not guarantee that you will "feel" the anointing before you lay hands on someone else.

Should I Just Go to the Big-Box Store and Lay Hands on People in Wheelchairs?

I don't see any Bible support for the idea that you can just go to a store, see someone in a wheelchair, and just lay hands on him and command him to be healed without doing anything else first.

First, signs shall FOLLOW those people who are preaching the Word! If you don't share the Word with the person in the wheelchair, he has no basis for faith. Even if something were to happen when you laid hands on him, it is doubtful that he could keep his healing. The Biblical pattern is to present the Word and THEN heal the sick. If you just lay hands on the person, there is no Word for a sign to follow.

Second, Jesus did not just go up to people at random and heal them without saying anything. Even in [John 5:2-19](#), where the crippled man was clearly not in faith, He asked him first, "Do you want to be made well?" His answer could be taken as a backhanded yes – he was there because he wanted to get in that water and be made well, after all, but other people were beating him to it. This is similar to what could happen where you minister by the "gift of faith" – the person might not be in faith, but God uses you to raise the person up anyway. Perhaps someday you will just lay hands on someone in a wheelchair and see him walk by the gift of faith – but you cannot depend on the gift of faith operating all the time. Faith for healing comes by hearing the Word ([Romans 10:17](#)), so if you never present the good news about healing to the person, you can't count on him being in faith for his healing.

Third, the multitudes came to [hear and be healed](#). They did not come ONLY to receive healing without hearing the Good News of the kingdom first. If we expect people to just be healed without hearing, we are not following Jesus' pattern. It was not the norm for Him or His disciples to go around looking for sick people and slapping hands on them at the first opportunity. When the disciples were commanded to HEAL the sick, they were told to PREACH first that the kingdom of heaven had come near. The healing followed the preaching.

Fourth, Jesus and His disciples usually had the sick either come to them or be brought to them. In a few cases, they were sought out by others to come minister to a specific person. Just going up to "random" sick people was not the norm.

Fifth, you don't know if the person WANTS to be healed! Many sick people are not gung-ho about getting healed. They are content to stay as they are. If the person has no strong motivation to be well, you are wasting your time. Even at the Pool of Bethesda, Jesus asked the man if he wanted to be made whole before He did anything else.

Sixth, you don't know whether the person in the wheelchair knows Jesus. It is infinitely better to go to heaven after living sick than to go to hell after being healed. His MOST important need is to be saved from his sins. That is more important than being healed or having his "felt needs" ministered to. The same good news tells about forgiveness of sins AND healing; you should not present one at the expense of the other.

I'll share something I've learned about many people in wheelchairs. They get tired of people coming over and trying to raise them up in the name of Jesus. Unfortunately, there are some egotists whose real motivation is to see an "awesome" healing testimony with their name in lights because they pulled someone out of a wheelchair. For some people, a wheelchair is a "target" for healing ministry. So if the person seems cynical at first, that's could be the reason. Make sure that you are motivated by real concern about the person, not a desire to brag about your accomplishment if the person gets up and walks.

I'll just share one more thing I've learned about some people in wheelchairs. Some of them actually CAN walk for short distances and using the wheelchair is just easier for extended periods. So if someone gets up and walks, it's only a real testimony if that person could not previously get up and walk at all!

See also:

[Should I Go to the Local Big-Box Store and Offer to Pray over the Sick?](#)

I Sense that God Wants to Use Me to Lay Hands on the Sick during Services at My Church. What Should I Do?

Follow any known protocol that your pastor has established. He has authority over his flock, so you always need to cooperate with his directives.

If there is no established protocol for a situation where you sense that the Holy Spirit wants to use you to minister healing through you, talk to your pastor. Let him know what you are sensing. He can let you know what the ground rules are as far as when you could change the order of a service. For example, it is unlikely that he would want you to interrupt him in the middle of a message to call a healing line. Of course, it's unlikely that the Holy Spirit would want to interrupt him if he's speaking by the Holy Spirit!

It is more likely that there will be freedom for spontaneous action in a small church as opposed to a church with 10,000 people where the services are being televised on an international Christian TV network. However, you can be in a large church that is open to the Holy Spirit and the pastor may allow you to minister healing if you sense that the anointing is on you to do it. In such a case, though, you will almost certainly have to already have a good relationship with the pastor and the church staff before you would be granted that kind of freedom. They would want to know that you have some kind of track record when it comes to hearing from God and healing the sick – as well as being a reliable, non-flaky Christian.

Also, there are times I'm aware that a healing anointing has seemed to have just come into the room, but I'm not the one who's supposed to flow in it. When I served other healing ministers, they were always the ones who would do the actual ministry. But I did learn to sense when that anointing was present. I would know that the minister was going to change the order of the service to call a healing line before he announced it. So my point is that even if you feel that the healing anointing is present, that is not necessarily an indication that YOU are supposed to lay hands on the sick now.

Back to the track record thing. You may wonder, "Isn't that like getting out of college and having all the employers look for two years of experience? How are you supposed to get two years of experience when businesses only hire people with two years of experience? Well, how am I supposed to GET a track record if only people with a track record can minister to the sick in services?"

My answer is that you get used to ministering to the sick OUTSIDE of services by telling them the Word and laying hands on them. That's how I started. When you start seeing results, word will get out.

Some larger churches such as the one that I attend require members to attend small group meetings. The small group settings allow time for more personal ministry. That would be one place where the Lord might start using you.

However, "outside" the service doesn't mean that you just go around immediately after the service and try to lay hands on people in the parking lot. If the pastor doesn't know you well, he will almost certainly put a stop to that – and he should. Too many flakes show up to give people "parking lot prophecies" and who knows what else.

After a while, if people know that the Lord uses you along those lines, you might have people ask you to lay hands on them after the service, and that's fine unless there's a rule against it.

Where this could get touchy is if there are DESIGNATED altar ministers who are available to lay hands on the sick after the service. If you start taking upon yourself the job of someone who has to be trained and appointed by the pastor to minister after a service, you could be seriously stepping on toes, to say nothing of stepping out of order.

So what do you do in a church where you have to be DESIGNATED by the pastor to minister healing after a service, but you repeatedly sense that God wants you to minister to the sick? That's an easy one. Go through whatever training is required and become one of the DESIGNATED altar ministers who lays hands on the sick! If that's how God uses you, that would be a good place for you unless the Lord directs you otherwise.

You might think, "I already know about divine healing. I don't need to go to a training class!" But you don't know EVERYTHING about divine healing and neither do I – even though I've TAUGHT the healing class at the church where I'm a member. Even today, I would gladly sit and listen to someone else teach on healing as long as they know what they're talking about. I'm happy to hear messages on healing that other people preach at our church. I don't think you can hear "too much" on the subject any more than you can be "too healed." If a training class is a requirement, don't be too PROUD to attend it. Part of the training will probably include what your particular church's expectations are and how your particular church does things. There would be no way for you to know that even if you just ministered to the biggest crowd ever assembled in some African country.

To What Extent Are Prolific Miracles Limited to Those Called to the Ministry?

Some preachers obviously walk in a lot more anointing for miracles and healings than the rest of us do. This is to be expected because 1 Corinthians 12:28 talks about those who have ministries along the lines of working of miracles and gifts of healings. (See [1 Corinthians 12:28-30](#).) Because the Spirit uses only some people in this spectacular way, it stands that the rest of us will not flow in that degree of power or anointing for healing. If we all were equal when it comes to healings and miracles, Paul would not have mentioned some individuals with the comment, “Are all workers of miracles? Have all the gifts of healings?”

This does not mean that you cannot lay hands on the sick – you can. However, you cannot expect to be used like a minister who majors in this kind of ministry unless that is also your function in the Body of Christ. You have authority to lay hands on the sick and expect them to recover. However, you may not see as many instantaneous spectacular miracles as someone called to be an evangelist.

One obvious reason that these ministers have more miracles to report than you do is that they encounter more needs every day than you do. They are always ministering to the sick. They have a heavy anointing because the anointing needs to be there to meet the needs of many sick people. Many times, sick people healed in those meetings would never have been healed by their own faith. If the ministers had a lesser degree of anointing on them, they would never have been able to minister to long lines of sick people in one night. They need a greater special anointing for healing because God has called them to minister to more sick people.

Also, these kinds of anointings are usually, but not always, associated with the office of the evangelist. Philip is our example of a New Testament evangelist. He preached the gospel with signs following and turned many to Jesus. The purpose of the signs is to advertise God’s goodness so that the goodness of God can draw men to repentance ([Romans 2:4](#)). This doesn’t mean that only evangelists can flow in these gifts consistently. I have seen people with prophetic ministries flow in these gifts, also. Signs and wonders are also the calling card of the apostle ([2 Corinthians 12:12](#)).

Don’t sell yourself short if you don’t have a full-time healing and/or miracle ministry. God may well use you in a spectacular way. Stephen was a layperson who did great signs and wonders. Philip had never been commissioned (that we know of) as an evangelist before he went to Samaria; he was a table waiter! When he did the work of an evangelist by preaching the gospel to the lost, the signs followed. (He was later called an evangelist. He is the only New Testament person so labeled.) Ananias, who prayed for Paul to receive the Holy Spirit, was used supernaturally in a way that still affects the entire world. Yet he was an ordinary believer as far as we know. We don’t know anything else that Ananias did. There are plenty of good testimonies today of ordinary believers reading and believing [Mark 16:18](#), laying hands on the sick in the name of Jesus and having them recover.

Inasmuch as you play the part of an evangelist to those around you, you should expect signs to follow the preaching of the Word out of your mouth, just as they would follow the preaching of an evangelist. The more lost people you reach, the more signs and wonders you should see.

Can I Die if I Try to Stand in a Ministry Office I'm Not Called to?

A well-known faith teacher taught his training center students that trying to stand in an office to which you are not called can cost you your life. I even have his book at home that says so. I would agree with that statement the way that I believe he meant it – that if you presumptuously try to stand in an office KNOWING that God has not commissioned you to stand in that office, the results can be dire. The teacher above cites a case of a prophet who tried to stand in the office of teacher simply because he saw other people doing it and wanted in on it – even though it soon became obvious that he couldn't teach if his life depended on it. His teaching caused confusion in the Body of Christ. He had always had notable miracles, yet his atrocious teaching caused serious problems. He died suddenly and prematurely. This could have been a real stumbling block for younger Christians. The wiser Christians would know that an anointing does not prove proper doctrine. I once had a lesser-known guest speaker at my church who had prodigious miracles, but I could never invite him back after he tried to introduce crazy doctrine, in this case, that you are supposed to be physically immortal until Jesus returns. (Others in prior generations before him had fallen into that same bad teaching before they died!) I had to rebuke him.

However, the devil loves to twist people's words as well as God's words, and some teaching began to circulate among some of the well-known faith teacher's followers: "You'd better know for sure what you're called to do before you start standing in a ministry office. Otherwise, you could DIE because you intruded into the wrong office!" The irony is that this dire warning contradicted other things that this same faith teacher taught his students! He taught his students not to get caught up with names and titles, but to go out and preach Christ. He taught that it would at some point become obvious what your ministry was and which office you stood in without anyone having to announce it.

That is good advice. The devil would love to keep you out of the ministry (if you're called to it) by making you think that you have to have your calling and office all figured out before you start, lest you get sick and die by being in the wrong place. This will lead to trying to figure everything out, even though most if not all of us could not tell people everywhere we're going to go in ministry at a young age, even when we think we know! It is better to just get out there and preach and let the Lord lead you where He wants you to go.

Even if you think you're called to be an apostle, don't run around when you just graduated from Bible school handing out business cards labeling yourself as an apostle. (By the way, I can't think of ANYONE at this writing who has ever handed me a business card with "apostle" on it who truly stands in that office!) Even the Apostle Paul didn't start out in that office. He was either a prophet, a teacher or both ([Acts 13:1](#)). Wouldn't it have been a shame if a fellow believer Bar-Bummer (the Son of Discouragement) approached Paul and said, "Paul, you are a teacher. Don't intrude into the ministry of apostle or you could DIE!" People fail to realize that the Lord can shift you from one office to another or have you stand in more than one office at the same time. As a result, they can run around saying that someone is missing God by doing something new when the person is not missing God at all. This can turn into a form of "touching God's anointed" that will not bring any honor to Jesus or benefit to the one doing the criticizing.

The other problem is trying to pigeonhole ministers. One evangelist might prophesy a lot, while another might also be an accomplished teacher. No two ministries are alike. Let people hear from God for themselves, and don't get involved with doom prophecies!

I had a well-meaning former pastor beg me not to start the church I started. He assured me that I was not called to the office of pastor, and that if I tried to operate in that office, I would soon go broke and lose my health because I would try to stand in the wrong office. I still respect this man, but I had to obey God rather than him, and I'm glad that I did. My net worth multiplied and I never walked in better health. We had so many miracles that an internationally-known church spent 15 minutes in one of its services just rattling off the miracles we'd seen to stir up the congregation! Now that doesn't prove that I was in God's will, as the Lord is gracious. That's the next point. We operate under grace, not under law. I'm quite aware that Uzzah died touching something he wasn't supposed to touch, but that was under the law.

Be very sure of this – under grace, God is not going to kill or otherwise judge you if you perform the function of a certain office believing that you are supposed to be doing what you're doing, even if it turns out later that you settle into a different office or even never really belonged in the office that you tried to occupy at first. Say that you become the umpteenth person who was SURE that he would NEVER pastor a church and you end up pastoring one. (I can relate first-hand to that!) But on the way, you led a bunch of people to Christ doing the work of an evangelist. Will God smite you for "intruding" into the office of evangelist? Of course not! As long as you are doing what you honestly believe God wants you to do, God will always have your back even if you miss it along the way. You don't have to worry about being struck dead for going out and advancing the Kingdom of God the best way you know how!

If you go out and evangelize, you are obeying the Great Commission even if you are not called to be an evangelist. If you desire to prophesy, you are agreeing with Scripture even if you are not called to be a prophet. If you teach others the Word, you are obeying Jesus' command to teach others even if you are not called to be a teacher. So don't let the devil get you into fear about missing your real calling. God will reveal to you anywhere where you're missing it ([Philippians 3:15](#)) as you get out there and serve Him the best way you know how.

Can I Get Sick or Die If I Receive Communion While Unworthy to Do So?

No.

Paul did not warn the Corinthians about receiving communion in an unworthy state; he warned them about receiving communion in an unworthy manner, as is clear from the context. Receiving communion “unworthily” does NOT consist of doing so when God considers you unworthy. The “unworthy” problem was solved when you became a Christian! You are ALWAYS worthy to partake of the Lord’s Supper because of the blood of Jesus that is being commemorated! How ironic that a Christian could think himself unworthy when the blood symbolized by the fruit of the vine declares otherwise!

Even an unbeliever doesn’t have to worry about this – *unworthily* is an adverb, not an adjective. It describes HOW you partake, not the PERSON doing the partaking.

The “unworthy manner” consisted of pigging out so that other people had to miss out. Those doing the pigging out were mistreating the Lord’s Body (His Church). They were treating the elements as regular food instead of symbols of Jesus’ broken body and shed blood. Simply put, they were making light of something holy that Jesus commanded us to do.

Fear of partaking “while unworthy” has robbed many Christians of the very thing they need – a reminder of the broken body and shed blood of Jesus, when it was that shed blood that made them worthy in God’s sight!

See also:

[Notes on 1 Corinthians 11:27-32](#)

Why Are There More Miracles on the Mission Field than at Home?

If you describe the “mission field” as third-world countries, there are some good reasons listed below.

Parts of the United States have turned into mission fields in their own right. It used to irk me that I would see more and better miracles in other countries than I would see back in the United States. But after I relocated to a “mission field” part of the United States, I saw miracles happen there that were as good as what I used to see in other countries. The reasons below for seeing more miracles really apply more to third-world countries than simply being on “the mission field,” but even in developed countries, many of these apply on reservations for indigenous people.

1. Miracles Follow the Preaching of the Gospel

[Mark 16:15-18](#) makes it clear that the healing of the sick accompanies going into the entire world. Because the gospel is reaching the lost, God performs “signs and wonders” (which include but are not limited to healings) to get their attention. If you’re not reaching the lost, you aren’t “going,” so why should you expect any signs to follow you? God confirms His Word. If you aren’t giving out His Word, He has nothing to confirm! On the mission field, there is a greater emphasis on evangelism, so there would tend to be more dramatic confirmations of the gospel message.

2. They Don’t Have Christian Bookstores Full of Anti-Healing Unbelief Books

It’s great to tell new believers what they have in Christ before the wet-blanket crowd gets a chance to tell them that you never know what our sovereign God will do, Paul had an eye disease, and you’re Job Number Two. Once people latch on to these arguments, you cannot get them healed unless you can show them why these arguments are invalid. That is one reason for this book. You can give them some good reasons why these traditions of men don’t make sense. See the [Objections Overruled!](#) section.

3. They Have a Greater Desperation for Miracles because the Medical Facilities Aren’t as Good

People in some countries can’t just show a card and get medical treatment for most conditions. Many times, either God heals them or they don’t get healed at all. Thus, they are more desperate for miracles. They are like the woman with the issue of blood who spent all her living on doctors, but only grew worse. She was so desperate that she risked execution for being in public with a discharge to get her healing. People who are that desperate are ripe to receive a miracle. If you figure that you can live with your illness because you can get some medicine at the local drugstore, you will likely live with it instead of without it. You aren’t desperate enough.

However, desperation by itself is not faith, and “desperate” prayers don’t work unless they are desperate faith prayers. Remember, the woman in [Mark 5:25-34](#) was desperate, but she came in faith based on what she had heard of Jesus. She was not coming in desperation alone. The people need to hear God’s healing covenant so that they can pray in faith, not simply in desperation.

I used to visit a certain country a lot where you could see bugs flying in and out of windows at the local hospital! Even the unsaved tour guide said that many people in that country went to miracle services at church when they got sick, as you’d have to be rather desperate to go to a hospital like that! But then something happened that hurt miracle service attendance – the country built a sanitary, state-of-the-art hospital that wouldn’t look out of place in the United States. Sadly, when people have the option to get modern medical care, they often stop trusting God for healing the way that they used to do, and from my perspective, that seems to be what happened there.

4. They Don’t Intellectualize Everything

Education is good, but it makes a lousy god. You can’t completely grasp the things of God with your head. Faith is of the heart. Jesus never told you to believe in your head. Sometimes we block our healing by trying to intellectualize it instead of believing it in our hearts. It’s good to educate your head, but not at the expense of growing in the things of the Spirit. People in third-world countries are often less educated and would be less likely to have this problem.

Here’s an aside. Never knock education. Keep learning and get as much education as you want. Preachers do everyone a disservice when they brag about their lack of education. “I’m just a simple ole farm boy with a sixth-grade education, but God uses me to lay hands on the sick!” You don’t even need a sixth-grade education to lay hands on the sick; that privilege comes free with salvation. But ignorance is nothing to brag about. Don’t be proud of your lack of education. If you ever get a big ministry laying hands on the sick, you won’t be able to run the business side of your ministry with a sixth-grade education! You’ll need some other people around you to run your business affairs for you. Ministries are businesses whether you want to think of them that way or not. You don’t go into the ministry for the money, but if you’re in the ministry, there is a business side to run. Good ministries have been destroyed not because they didn’t know the Word but because they didn’t know how to handle money and the business side of ministry. One Bible school founder said that more ministries fail because of the business side of things than fail because of the spiritual side of things.

You are not more spiritual because you are less educated! Never make fun of people because they have advanced degrees. Some such people have unfortunately turned into eggheaded theologians, but there are intelligent people out there who love God and have doctorates. When you knock education from the pulpit, you alienate the intelligent people in the congregation who worked hard and sacrificed to get a good education. That’s self-defeating, because these people usually make better money than the less educated and can give better offerings!

Consider that the men in Jesus' parable of the talents got different numbers of talents according to their different abilities! Get more education and you get more ability, assuming that you really learn your stuff and don't just cram to get good marks on tests.

5. God Meets People Where They Are

People on the mission field are often more open to the gifts of the Spirit. They may not know much about the Word, but they know that God can do miracles. They are much like the nobleman in [John 4:46-53](#). They are unlearned, but also tenacious and sometimes desperate to see miracles. Such people will put us to shame if we aren't careful! God is willing to meet them where they are. His perfect will is for them to know the truth so that they do not have to depend on manifestations of the Spirit for healing. But God knows that they haven't had the opportunities that you've had to hear the Word taught, and He is patient with them.

6. They Are Used to the Supernatural

The devil will move wherever he has an open door, and less-developed countries often have more demonic activity than more-developed countries. (I was going to say that some places "overseas" have more demonic activity, but it occurred to me that you might live in one of those places, and overseas to you would mean somewhere else. I suppose that by definition no one lives overseas, since "overseas" to people overseas is somewhere else, like where you live.) The people already know that there is a spirit realm and that the supernatural is real. Witch doctors still make a good living in many places by "healing" the sick temporarily until the devil makes them sick again so that they have to go pay the witch doctor more money. I think it is easier for the people to accept the supernatural side of the gospel when they are used to the supernatural in general. I have seen this with my own eyes.

One benefit I've seen in such places is that powerless Christianity doesn't last long there. If you can't cast our demons in a place where there are a lot of demons, you're useless to the locals. In one particular country I've visited, the locals had a tradition of explicitly inviting a demon to enter their bodies to heal them. So it's no wonder that when sweet old Granny comes forward to be saved, she starts getting belligerent in a man's voice because that demon doesn't want her to receive Jesus. If you can't deal with that demon, people won't bother coming to see your preach much longer.

Unfortunately, “Christian” witch doctors out there pose as Christian ministers but actually minister under the influence of evil spirits. Their ministries are easy for us to spot because we know God’s Word. The fact that they act and teach contrary to the Bible is a give-away that their ministries are not of God. (This is why there is a need for teaching as well as evangelism on the mission field. Many times, when we think of a distant country, we just think that they need evangelists. But after the people are saved, they need pastors! They need apostles, teachers and prophets, too, and such people also need to be sent to the mission field.) If the people knew the Bible better, they would reject the fake ministers. Also, some ministers may be Christians who have brought in elements of their old pagan religion into their Christianity and have concocted a mess. Some confused people even worship BOTH Jesus and Satan, or so they say. I guess they are hedging their bets. They are also offending our jealous God in a big way.

When the people have a zeal for God and the gifts of the Spirit but little knowledge of the Word, they are open to fraudulent or flaky ministries that are based on spectacular “manifestations” instead of the Word. That is why zeal must be coupled with knowledge!

I know a country where a fraudulent minister gave out demonic words of knowledge and fleeced the people for a lot of money before they wised up. He would tell people the exact location of valuables and claim that the Lord had instructed him to command the person to give these valuables as offerings. Just because someone can tell you your exact bank balance isn’t a sign from God that you should give him whatever “God” revealed to him that you should give! But the people didn’t learn that until it was too late.

Is a Particular Epidemic God's Judgment on Our Country?

It seems that whenever a bad storm, earthquake or epidemic hits a country, someone will be quick to declare that it is "God's judgment" on the country. "This is payback for all the unborn babies that were aborted!" "God is judging us for all the sexual immorality that is rampant in the land so that He doesn't have to apologize to Sodom and Gomorrah!" "This is what we get for turning from God as a nation." And there is an absolute truckload of Old Testament Scripture that would seem to back up these ideas.

No Old Testament-Style "Woes" Declarations during the Church Age

The problem with all this is that we are under the New Covenant (grace), not the Old Covenant (law). We do not see the New Testament leaders pronouncing woes on countries during the Church Age (after the resurrection and the coming of the Holy Spirit). Woes in the book of Revelation will be poured out in profusion, but these are after the Church Age.

God's Message Today

God's message during the Church Age is one of reconciliation through Jesus Christ, not condemnation for breaking His covenant. As spelled out more elsewhere in this book, the Jews repeatedly broke the Old Covenant and paid a big price for it. However, it is impossible to break the New Covenant because it was established between God and Jesus, neither of whom will ever break it. (This subtle point is found in the third chapter of Galatians.) Our message is the good news that Jesus paid for all our sins when God punished Him. His sacrifice purchased forgiveness and right standing with God for us.

You should keep this and the following in mind the next time someone tries to convince you that an epidemic (or other disaster) is divine wrath against your country.

Forgiveness Has Been Purchased

No matter how bad the sins of the country are, Jesus paid for all of them to be forgiven. It would be a mixed message for God to proclaim that He is not holding sins against the people who are being offered eternal life and also to proclaim that He is now making the nation pay for the sins that Jesus already paid for.

2 Corinthians 5:18-19:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Would not an epidemic sent as judgment be proof that God IS imputing the sinners' trespasses unto them during the Church Age?

Please do not confuse this with the heresy of universalism – if people do not RECEIVE the forgiveness Jesus paid for during their lifetimes, they will suffer forever in the lake of fire. However, that suffering is after this life, not during it.

Are There at Least 10 Righteous People in Your Country?

Suppose your country is Sodom the Second. By God's standard in Genesis, if there are at least 10 righteous people in your country, God will spare it the destruction that came upon Sodom ([Genesis 18:32](#)). Start counting. If you can count at least 10 believers in your country, you can be sure that God would spare your country a Sodom-level extermination event.

It has never been God's style to punish the righteous along with the wicked. Even in the case of Sodom and Gomorrah, the angel who was to destroy them told Lot that he could not do anything until Lot and his family were out of there ([Genesis 19:22](#))!

Is Your Country THAT Bad Compared to Others?

It seems that it is usually the best countries that get the brunt of doom prophecies – ones that are sending out missionaries and helping to evangelize the world. If God were wiping out countries for wickedness, there are far worse countries where He could start – such as ones where they routinely imprison, torture and kill Christians.

The Blood of Jesus Speaks Better Things than the Blood of Abel

Lest someone think that an epidemic is caused by the blood of murdered unborn babies crying out for judgment (based on [Genesis 4:10](#)), consider that the blood of Jesus speaks better things than the blood of Abel that cried out for vengeance ([Hebrews 12:24](#)). Abel's blood cried out for JUDGMENT, but Jesus' blood cries out for MERCY!

Does God Have Bad Aim?

A bad hurricane came near a city in the United States known for a celebration of moral depravity. Some preachers came right out and said that it was God's wrath being poured out on that city's sin. But if so, God had bad aim. The worst of the storm did not come to that city but went elsewhere. One would think that God has better aim if He really wants to punish one city in particular. The same would be true concerning an epidemic. The fact that it is worse around one city doesn't mean that God was judging that city. When God meant business in the Old Testament, everyone would be smitten by the epidemic who hadn't already been killed by other means.

The Tower of Siloam

When the tower of Siloam fell and killed 18 people, Jesus made it clear that those who died were NOT under special judgment for sins ([Luke 13:4](#)). It is sad how quickly people jump to conclusions about a disaster hitting an area being judgment on that area. Remember, God would be willing to spare an area with only 10 righteous in it – even if the area is famous for its sin.

God's Response to National Sins

God's response to national sins under the New Covenant is to demonstrate His goodness that leads men to repentance ([Romans 2:4](#)). Here in the United States, God has shown His mercy over and over in the past when the nation started to put God on the shelf.

If you are another Jonah, disappointed that the fiery wrath of God has been put on hold, take heart – your country will get what's coming to it after the Church Age is over. (Read the book of Revelation.) In the meantime, expect God to demonstrate His grace.

What if Someone Doesn't Want to be Healed?

You cannot force healing on someone who doesn't want to be healed. You cannot override another person's free will with your faith. Some people don't want to be healed.

Some people would rather have people feel sorry for them, pamper them, and generally dote over them, than be healed. Some people would rather have something to crab about than be healed. Some people would rather get their disability payments from the government or the insurance company than be healed and have to work for a living. Some people are just tired of life and want to die. Some people are so unhappy with their lives that they are willing to commit "Satan-assisted suicide" by letting a disease kill them. Some people are worn out from battling a chronic illness for a long time and they're unwilling to continue. It's sad, but you cannot force healing on them.

Some people who have been near death have caught a glimpse of the glory that awaits them. Heaven must be an indescribably wonderful place because people who get a peek at it can lose their will to continue living here. Once they see where they're going and compare it to what they have here, especially if they are in constant pain, they may want to "check out" right away. You can't stop them. A famous minister raised his wife from the dead. His wife was upset because she did not want to come back. He had to let her die again! I know someone who had the same experience.

The only way to deal with people who do not want to be healed is to love them, pray for them on your own and try to tell them the gospel concerning healing. You can let them know that God loves them so much that He does not want them to suffer with illness. But if a person does not want prayer for healing, you are wasting your time and probably annoying the person as well.

Does this mean that if the person has given up, you have to give up too? Don't write a person off just because he doesn't want prayer right now. The person may decide later that he wants you to pray for him after all. Unfortunately, he will just have to stay sick for now. If the person wants to die, God will respect that decision, even though it may not be what you or his family members want.

What if Someone Wants Healing but Doesn't Want Jesus?

It depends on why the person doesn't want Jesus.

If the person doesn't want Jesus because he doesn't know much of anything about the real Jesus, God in His mercy will sometimes reveal His goodness by performing a healing miracle on such a person.

However, when someone understands who Jesus is but still chooses to reject Him, the person will have to remain sick unless God, in a sovereign act of mercy, moves through the gifts of the Spirit. Just as the new birth is available only through Jesus, divine healing is available only through Jesus. Divine healing and forgiveness of sins were part of the same atonement. It's a package deal. Asking for healing while rejecting the Healer is like telling the mailman that you want your mail but you don't want him to deliver it to you. It's like saying that you want your refrigerator fixed but you don't want the repairman to enter your house.

Witch doctors and pagan "healers" in some countries make a lot of money (or chickens, goats, etc.) from people who want healing but don't want Jesus. Unfortunately, their "patients" (actually "victims") end up with a lot more than "healing," which will only be temporary. They get demonic oppression along with the package. Satan doesn't hand out freebies. He always has a hidden price tag. He isn't out to relieve anyone's suffering; he wants to CAUSE as much suffering as he can. He is OK with "healing" you if it means that he can keep you under his control so that as a whole you'll be worse off when he's done with you.

There is no point casting a devil out and leaving a clean house for seven worse ones to enter along with the original one. If someone wants deliverance, he needs the Deliverer. If he needs healing, he needs the Healer. Divine healing and deliverance are only available through the name of Jesus. If someone rejects Him, he is denying Jesus the right to work in his body. How can He work in your body if you don't want Him there? He will only go where He is welcomed; He does not force Himself on anyone.

No one has a "right" to healing while rejecting the Healer. However, God in His mercy will sometimes heal someone who rejects Jesus to demonstrate His goodness.

What if I Lay Hands on People and They Don't Get Healed?

One of my personal heroes, F. F. Bosworth, asked the Lord a question like this because he was concerned about what would happen if he held a crusade and people didn't get healed. He said that the Lord's answer was, "What would you do if you preached to people and they didn't get saved?" Bosworth realized that the correct answer was that he would keep preaching the same message.

We preach the truth because it's the truth, not because it's "trending" in the polls today. We're preachers, not worldly politicians.

My question would be, what if you lay hands on people and they DO get healed? Think how the kingdom of God would benefit!

The devil likes to torment people (especially preachers) with the thought that they will preach to the sick, then lay hands on them, and nothing will happen. But Jesus said that you will lay hands on the sick and they WILL recover. The devil always tries to get you to agree with thoughts that contradict Scripture. It is always better to act on what the Word says than to NOT act because of what the devil says! Heaven will back you when you act on the Word. Heaven has nothing to back if you do nothing due to fear. When a fear thought comes, do you really want to assume that it's the first time that the devil has ever told the truth?

Will everyone you come in contact with get healed when you are out preaching healing? NO! They didn't all get healed in Jesus' ministry either. At Nazareth hardly anything happened ([Mark 6:1-6](#)). Jesus didn't get frustrated and shut down his ministry. In a house meeting, only one person got healed while a crowd of religious people didn't ([Luke 5:17-26](#)). And that was JESUS doing the ministry! Don't think that you're greater than He is. Jesus didn't run off to a mountain somewhere for a week of introspection to try to figure out why His ministry was not as powerful as it had been in other places.

Not everyone that the apostles preached to received Jesus, either. Some believed and some disbelieved. That will just about always be the case anywhere. If some are not saved or healed, or even ALL are not saved or healed at some meeting, that doesn't make you a failure. You're only a failure if you stop obeying the Great Commission, and even then, you can become an un-failure by obeying it again.

If you see yourself as dead to the world and alive with Christ, living only to do His will, it will help you when you are confronted with the devil's taunt that you'll preach and no one will get healed. That is because the real point of the devil's question has to do with YOUR self-image. He wants to put fear in you that YOU WILL LOOK BAD if you lay hands on people and they are not healed. With the devil, it's never about Jesus – it's always about you. His thoughts have nothing to do with having compassion on sick people. He wants you to "play it safe" and avoid personal embarrassment. Satan prefers having you be self-centered and hung up on your image. Fear of failure and subsequent humiliation could keep you from accomplishing anything. But I am dead with Christ. My reputation in this world is not what is important – pleasing God and obeying Jesus are all that matter.

But here's what the Lord has had to remind me about – you have done your job if you preach the Word and make healing available. You will have a reward in heaven for doing that even if no one gets healed. Most of the people I've handed tracts to have not gotten saved as far as I know. I will still get a reward in heaven for making the words of eternal life available to those people whether they ever act on them or not. In fact, I will get a reward for the roughly equal number of times that I OFFERED someone a salvation tract and the person refused to take it. It would be unfair for God to judge YOUR success by the actions of others, which you do not control!

Don't set yourself up for failure by letting the devil run his movies on a screen in your mind. Don't let your mind be his sin-ema. Otherwise he'll keep playing "The Failed Healing Preacher" (starring you) in your mind. It is up to you to take the Word to cast down his imaginations. So remember that Jesus said that you SHALL do the works that He did ([John 14:12](#)) and that you SHALL lay hands on the sick and have them recover ([Mark 16:18](#)). See THAT happening instead! This is not a treatise on visualization – just visualizing something won't help it happen if you have no faith attached to it. Visualizing without faith is just daydreaming or New Age junk. See yourself laying hands on the sick and having them recover rather than letting yourself be tormented by one of the devil's favorite questions (the one we're discussing here). That will make it easier when you are in a live situation ministering to the sick.

See also:

[If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?](#)

How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.

Indeed it is NOT logical for God to “give someone birth defects” who breaks His law when the person either did or didn't have birth defects before he was even able to sin! Is this why birth defects are not mentioned in particular in [Deuteronomy 28:15-68](#)? Does it mean that Jesus did NOT redeem us and our children from birth defects after all? My wife was in a service where the minister told people with birth defects not to come up for healing, though everyone else was welcome. Did that preacher know something that we don't?

No, we ARE redeemed from birth defects!

This matter is easy to understand when you realize that the curse in [Deuteronomy 28:15-68](#) was not just an individual thing, although most of it could be applied individually. If Israel collectively did not heed the law, these curses would come upon Israel collectively. Take for example the “curses” involving foreigners invading Israel and carting off its produce and people. That's part of [Deuteronomy 28:15-68](#). So is borrowing from heathen nations instead of lending to them. Such things were not related to a particular individual's sins. God would not send invading hordes because one particular person in Israel coveted his neighbor's wife. He would not cause the Israeli economy to tank for everyone just because one person misused God's name when he stubbed his toe. There are clearly judgments on the nation as a whole due to sin in the nation as a whole. While some curse components are individual conditions (such as the specific sicknesses mentioned), others are conditions (like slavery to other nations) that would be imposed on the nation as a whole.

Before you get all excited about “God's judgment” on your country the next time there's a bad storm, you need to realize that such country-wide judgments were not applied to the Gentiles in the New Testament. Israel was judged for having rejected its Messiah. There will be worldwide judgment in the coming times foretold by the book of Revelation. But we are not in that era yet.

The good news is that Christ did not just redeem us from PART of the curse – He redeemed us from ALL of it!

“ALL of it” would include [Deuteronomy 28:61](#), where EVERY sickness is part of the curse for breaking the law. So if Israel broke the law, it would have not only flu epidemics but cases of Tourette Syndrome, Down's Syndrome, everything on the “autism spectrum” and the like, as these are part of “EVERY sickness.” EVERY sickness includes every chromosomal abnormality, whether named after someone or not. Every neurological deficiency, every missing body part, EVERY abnormality is covered by [Deuteronomy 28:61](#), and you and your children are legally redeemed from them all!

You have to renew your mind to this, because worldly thinking says, “God made this special child this way” as if He had some purpose in giving that child something that would make his life (and probably yours) horribly difficult.

The man in [John 9:1-7](#) was born blind and Jesus healed him. Peter healed a man who was sick from his mother's womb ([Acts 3:1-16](#)). Paul preached to a man who was crippled from birth and the man walked when he believed Paul's preaching ([Acts 14:7-10](#)). So we see that God's will is for birth defects to continue to be healed in the name of Jesus. I've seen God do it and so have other evangelists who flow in the Bible pattern for that office.

The case in [John 9:1-7](#) in particular makes it clear that birth defects are here because of sin in the earth in general – NOT the specific sins of the parents or the child. Jesus was explicitly asked about that issue and we have His answer in that passage. Having a child with birth defects is NOT punishment from God for something awful that you have done.

The name of Jesus is above EVERY name that is named ([Philippians 2:9-11](#)). That includes the names of specific birth defects and genetic "diseases!"

I Have a Birth Defect. I Need a Miracle. How Do I Get It?

[Galatians 3:5-6](#) tells you how to get your miracle. God does miracles by the hearing of faith. In other words, you receive a miracle exactly the way you receive any other kind of healing. The same principle applies.

You believe that you receive your miracle when you pray ([Mark 11:24](#)).

In cases where a birth defect causes someone to be unable to do this because his mind cannot grasp it, or in cases where the child is not old enough to believe God yet, the parents have the right to receive the miracle on behalf of their child. This would be the same with a case of healing for anything else.

There is no special secret procedure to follow just because something is a birth defect. We are healed by the stripes of Jesus, and that includes being healed of birth defects. That healing is ours and we can appropriate it by faith.

Jesus' name rules over the name of any birth defect or condition ([Philippians 2:9-11](#)).

I remember preaching on this for three services in a church without knowing that there was someone there who couldn't hear properly in one ear because she was born without part of her eardrum. (God knew about it even though I didn't, which is why He led me to minister along those lines.) She heard this very word (with her good ear) and believed it. She said that she KNEW when she came up to have hands laid on her that she would receive her miracle and she that would be able to hear OK out of that ear. And that's exactly what happened! You can "believe that you receive when you pray" to be healed of a birth defect just as she did. Healing is yours, and that is how to get it from "available" to "manifested."

God's power is unlimited. The only limit is what we can believe ([Mark 9:23](#))! Let's be bold and believe for the impossible – because with God, nothing shall be impossible ([Luke 1:37](#)).

Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?

Did Jesus actually suffer EVERYONE'S specific cancer, or did He just have one case of cancer that sufficed for everyone who would ever have cancer?

This is similar to asking whether Jesus literally bore ALL our sins (which He did) or just a representative sample of each sin. In other words, was He punished for Sam's sin when he had lustful fantasies involving Dave's wife AND punished for Eric's sin when he had lustful fantasies involving a character on the TV show "Beautiful Immoral Beach Babes" AND punished for Tom's sin when he had lustful fantasies involving the scantily-clad singer of the pop tune "It's So Good, It's So Right, Fornicate with Me Tonight" – or was He just punished in general for the sin of having lustful fantasies?

The answer to the second question should be quite clear – Jesus bore OUR sins in His body ([1 Peter 2:24](#)). He was wounded for OUR transgressions and bruised for OUR iniquities ([Isaiah 53:5](#)). The punishment He endured was for ALL sins ever committed by anyone, including you. He was punished for YOUR specific sins as well as everyone else's specific sins. Your sins could not be "borne away" from you any other way.

I have established in another discussion that [forgiven people can be healed](#). Because Jesus had to be punished BODILY for our sins (remember, He bore our sins in His own BODY on the tree – wounded for our transgressions, bruised for our iniquities); He took away sickness from us as well because sickness is called a curse and it is clearly a punishment for sin. Before there was sin, there was no sickness, and on the new earth in which righteousness dwells, there will be no sin and no sickness. They always go together.

The "curse of the Law" made clear that ALL sickness, whether specifically enumerated or not, was punishment for failure to keep the entire Law ([Deuteronomy 28:61](#)). The fact that Christ has (past tense) redeemed us from the curse of the Law ([Galatians 3:13](#)) shows that He redeemed us from ALL sicknesses, including ALL sicknesses you have ever had, have now, or ever will have. Any sickness you could have is one you technically deserved for failure to keep the whole Law. Jesus took your sin and gave you the gift of righteousness ([Romans 5:17](#)) so that you no longer "deserve" any sickness.

The word "bare" – meaning in this case "bare away" or "take in another's place to remove it from the other" – is used to describe what Jesus did to our sins in [Isaiah 53:12](#). This is the same Hebrew word used for "hath borne" in [Isaiah 53:4](#) – He "bare" our sicknesses and carried our pains. The meaning must be the same in both instances. Jesus bore our individual sins Himself to remove those sins from us. Therefore, He bore our individual sicknesses and pains to remove them from us as well.

It is truly mind-boggling how He could have had that many sicknesses in His body on the cross, but I don't consider it any more mind-boggling than how He could have had that many sins attributed to Himself for punishment on the cross and how He could have suffered punishment for every single one of them. I don't know the mechanics of exactly how God did either of these, but I believe that He did both because His Word says so.

Isaiah's use of the word "our" makes clear that it is OUR sicknesses and pains that He bore, not just "representative" sicknesses and pains belonging to no one in particular. It would not really make sense for Him to suffer something that no one else had suffered – He could not "bear it away" from anyone if that were the case.

Coupled with the spiritual punishment for sin, it is beyond human comprehension what Jesus went through on the cross. Fortunately, we have never been commanded to mentally comprehend the gospel, only to believe it!

See also:

[Objection: Jesus Could Not Have Borne Female-Specific Illnesses in His Own Body on the Cross](#)

Does Satan Literally Invent All Diseases?

This question may seem to have an obvious answer – “Yes! He’s bad and God’s good! If it’s good, God made it, and if it’s bad, Satan made it. Good God, bad devil.”) Yet when you start to think it through, the answer might not seem quite as clear-cut.

Is Satan really so smart that he can devise ways to alter DNA to create genetic problems? Do you remember from biology class how incredibly complex DNA is? Satan is only a created angel, so what would give him the ability to be “God-like” when it comes to being a creator, just in an evil manner? Can he really invent new classes of evil biological beings that destroy other biological beings? Are viruses and bacteria and genetic illnesses his handiwork the way that lions and eagles are God’s handiwork? That would seem to promote Satan to the “creator” class along with God, wouldn’t it? Man with all his super-expensive lab equipment cannot produce life, including damaging life-forms like cancer cells or antibiotic-resistant germs. If man, God’s crowning achievement, can’t even do it, how could an inferior being – a fallen angel – somehow be able to pull it off? Wouldn’t this be something only God can do?

Another thing to consider is that death did not come into the world by SATAN – it came into the world by SIN ([Romans 5:12](#)). Satan did not have the power to do ANYTHING in this world until Adam sold out to him. He would never have been “the god of this world” as we know him today if Adam had not sinned. I will go along with the notion that sin was Satan’s idea – he sinned from the beginning. But Adam was under no obligation to join him in sin.

Here is something else to consider. Did SATAN invent the diseases that would be poured out of the vial in [Revelation 16:1-2](#)? I think it would be a bit much of a stretch to hold that this “vial” means that God will “allow” Satan to do the dirty work or that heaven has a collection of things the devil made waiting to be poured out as judgment. I see no reason not to accept this passage at face value and believe that God created these judgments for sin and put them in a vial. Perhaps someone will object, “But you are saying that God created something that wasn’t good or very good,” and I would respond that God said that everything He made in Genesis 1 was good or very good. There was no need for a vial of sickness in heaven in Genesis 1 before man fell because there was no need for judgment of unrepentant sinners, so He would have had to create that vial of sickness later.

So is the answer that God created everything, but did so in such a way that it was subject to corruption if sin entered the picture? This would be consistent with the idea that God created Lucifer, who was capable of becoming corrupt if he made the wrong choice, though he did not HAVE TO sin and become corrupt. Furthermore, God made MAN, who was also subject to becoming corrupt (spiritually dead) if he sinned. That doesn’t mean that man HAD TO sin, but when he did, he was created in such a way that sin would corrupt his very nature and make him a slave to sin. Satan did not create that arrangement; God did. Satan only goaded man in the direction of that corruption.

So now we have to ask, “Does the Bible give us any direct testimony on this subject in either direction?” And as usual, we’ll find that it does.

Let's consider the DNA thing. Can Satan actually create DNA?

Apparently he CAN! The Egyptian sorcerers caused a stick to become a snake. Snakes have DNA. When Moses pronounced a plague of frogs, the Egyptian sorcerers did the same. Frogs have DNA. Now they were unable to produce gnats, which have DNA, and I can't tell you why that is because God doesn't explain it. But based on the testimony of Scripture, it appears that Satan CAN create DNA. He may not have been the original inventor of it, but it seems that he is able to replicate it when it suits his purposes.

So therefore, we would have to conclude that Satan could create other DNA-based organisms that are harmful to man, and he would have the right to do so after Adam allowed him entry to the earth to corrupt it.

Now we need to consider the testimony that when God created the earth and everything on it, it was all "good" or "very good." Sickness is NOT good and certainly not VERY good. Therefore, it could NOT have been part of God's original creation. If God didn't create it, it stands to reason that Satan, who is always out to hurt God's creation, created it.

I don't know all the medical ins and outs of boils, but Satan was able to smite Job with boils from head to toe, as well as a number of other painful and annoying ailments. It is clear from the book of Job that SATAN, not GOD, did this. So once again, Satan is capable of producing sickness and putting it on someone.

Next, we see that there are "spirits of infirmity" whose function is to make people sick. The woman who was bowed over in [Luke 13:11-16](#) had one, and Jesus did not declare the name of some crippling disease that was the problem. Rather, He said that SATAN had bound her for 18 years. While the mechanics of the disease might seem complicated, the physical problems were all caused by an evil spirit who was doing Satan's work in the woman's body.

So while at first it was tempting to conclude that Satan isn't smart enough to create living organisms or diseases, the Word forces us to conclude that he is. And it is clear that sickness and affliction are his works. So yes, Satan CAN invent diseases and He is the ultimate source of the diseases that go around today.

However, Satan is an outlaw. He is NOT God's leg-breaker sent out to avenge sin. God says that vengeance is His ([Psalm 94:1](#), [Romans 12:19](#), [Hebrews 10:30](#)). That means Satan has no moral right to do anything that he does, though he has the legal right to be on the earth and mess things up because Adam gave him that right. Those of us who are in Christ have authority over Satan and all his power ([Luke 10:19](#)), so we can stop him from afflicting us.

So if something is good, God made it. With the exception of God's acts of judgment, if something is bad for you, Satan made it. Good God, bad devil!

Is It Ever Right to “Hold Back” on Preaching Divine Healing?

In some cases, yes. In most cases, no.

If YOU have complete control over what you’re preaching because it’s your building that you own or rent, or it’s a public location, then you should NEVER hold back any part of the gospel. Paul, who had control over his preaching ministry, “held back nothing that was profitable” ([Acts 20:20](#)) and “shunned not” to declare “all the counsel of God” so that he would be pure from the blood of all men ([Acts 20:26-27](#)). If it’s your call, never [preach a D-gospel!](#) Never, never, never, hold back preaching divine healing because of criticism or fear of men’s opinions of you. Sooner or later, you’ll be labeled an evil cultist (as I’ve been) for preaching that healing belongs to everyone. Preach the Word anyway!

If we’re supposed to preach the whole counsel of God, why would it EVER be OK to hold back part of the gospel? Let me give you some cases and try to keep you out of unnecessary trouble.

When the Church or Ministry that Is Hosting You Doesn’t Agree with Divine Healing

I’ve preached in churches that definitely do NOT believe that healing is in Christ’s atonement. But I haven’t preached healing in those churches. That would be out of order. You see, the local pastor has the highest authority in his congregation. It doesn’t matter if I know more of the Word than he does or have been saved three times as long as he has. I am his guest. I will never knowingly preach something contrary to what I know the host pastor (or his denomination) preaches unless I clear it with him first. There was one case where I shared the Word privately with a pastor because I knew that he preached something different than what I believed. I convinced him privately of his error and he gave me permission to go ahead and preach the opposite of what he had been saying to his church. At this writing, that’s happened to me a grand total of once! Of course, I will never preach something that I believe to be unbiblical just because the host church believes it. You know, you can bless and help a lot of people if you have the chance to minister on other important topics where they can agree with you in a particular denomination! There are topics other than healing in the Bible even though healing is my personal favorite one to preach!

I would do that with any topic – if I know something will be controversial or unsettling, and thus not good for the church, I’ll avoid it. If the church doesn’t believe that all your future sins are forgiven, I won’t touch that when I’m there. I can be free in this book to say what I want, of course. And I do realize that there will be pastors who take issue with some of my views on the many topics covered in this book along with healing who may not want me around as a result. I understood that when I decided to publish this book. A lot in here will correct what many pastors – even “faith” people or “grace” people – have been teaching. But I can correct them privately through this book. I decided that there are some things that just need to be said by SOMEONE even if they cost me preaching engagements.

I would NEVER correct a pastor in front of his church – the Bible shows a different precedent. Peter had gotten involved in hypocrisy and had even dragged Barnabas into it. But Paul did not say anything about the matter in front of the church where Peter was at Jerusalem. He didn't embarrass Peter in front of his home church. He waited and corrected Peter at Antioch, which was PAUL'S home church ([Galatians 2:11-14](#)).

If You Are Taking over a Church that Has Not Been Preaching Divine Healing

In general, I would not pastor a church that was not OK with divine healing, but in exceptional cases, God might call you to pastor a church that has NOT taught accurately about divine healing if it will accept such teaching in the future. It should still be your goal to preach healing there, but from a practical perspective it will take a while for the people to get to know you and to earn their trust and respect. You can't just go in there and blast them to bits with your New Testament "cannon." If God really called you there, He will make a way so that you will be able to preach the full gospel freely.

See also:

[Don't Preach a D- Gospel](#)

When a Disease Is Healed, Can I Believe to Receive Healing from the Damage that It Caused?

Absolutely!

If a childhood fever left you blind, you have the right to receive healing for blindness. If an illness you had a long time ago left you paralyzed in any part of your body, you have the right to receive healing for that paralysis. Probably someone among the blind people Jesus healed went blind through a disease, and probably some of the paralytics were that way because of polio or some other illness. The cause of blindness, paralysis or any other problem does not matter. Jesus provided healing for everything that could ever go wrong in your body.

Remember, Jesus healed the maimed, not just the sick. This would cover accident injuries as well as problems caused by diseases.

In [Matthew 15:30-31](#), Jesus healed the maimed people in the crowd. He is the same yesterday, today and forever, so He is still willing and able to heal the maimed today!

See also:

[Can I Get Healed from Injuries from Accidents as Well as Diseases?](#)

Do We Need to Know the Specific Condition before We Can Minister Healing?

No.

People sometimes find it helpful to be able to identify a certain body part to speak to, and if that information is available, that's good. However, it is not required. Jesus was not a medical doctor. He did not diagnose cases. If you're smart, you won't try to do so either, unless you're a certified doctor yourself, and even then, it isn't necessary unless you're providing "expert testimony" for someone else's healing testimony. It is not your job to diagnose illnesses. It is your job to command healing of whatever the problem is in the name of Jesus.

I saw a book once that made it seem as if you had to be a doctor to minister to healing lines. It was full of "this condition means speak to this particular body part" advice. I'm not qualified to comment on the quality of the advice, but I wouldn't waste my time with something like that. Besides, when medicine advances, what do you do when you realize that you've been praying the wrong thing for a certain condition?

Don't play doctor. The Great Physician lives inside you. He knows exactly what is wrong. Jesus said that you could lay hands on the sick in His name and they would recover ([Mark 16:18](#)). He did not say that you had to provide expert medical diagnosis for the sick. Besides, if you start practicing medicine when you aren't qualified to do so, you can (deservedly) get into legal trouble. This is not time to try your hand at being an amateur doctor! Lay your hands on the sick in the name of Jesus and leave the diagnosis as well as the healing to Jesus, who does all things well.

See also:

[Don't Play Doctor](#)

What Is “Inner Healing,” and Do I Need It?

The problem with this term is that it is used in different ways by different groups, and it can mean anything from something completely Biblical to something that is not only unscriptural but dangerous.

Unscriptural and Dangerous “Inner Healing” Practices

Let’s start with the negative kind. This is the sort where someone asks you to go back deep into your past to try to find old hurts. Supposedly, you then face these hurts and get healed of them. In some cases, you end up with new hurts that weren’t even there before, or else your old hurts seem to hurt more. Any kind of relive-your-past-and-picture-Jesus-in-it “healing” is actually junk that has crept into the Church from modern psychology.

This completely disobeys Scripture.

Philippians 3:13-14:

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

In fact, precisely the problem with many Christians is that they are so hung up on their past that they do not press forward and do anything useful. They need to heed Paul’s advice and quit dwelling on the past and start setting their mind toward accomplishing things in God’s kingdom. If they would just obey these verses, they would not have time to get snared by their past.

You cannot dwell on that harm that people have done to you. To do so is to walk in unforgiveness. If you are carrying ill will toward someone who hurt you in the past, you need to decide to forgive that person and ask for God’s help in doing so if you’re struggling with it. That’s all. Quit dwelling on it. You don’t need to get healed, you need to decide to forgive. Once you forgive, you may find that healing follows without even any specific ministry for healing!

Get on with your life! In so doing, you will find that the hurts of the past start waning. Do not play the victim card and make an excuse that thus-and-such that happened to you is the reason you why can’t make it in life. God always causes you to triumph in Christ ([2 Corinthians 2:14](#)) if you’ll believe it!

God is the Healer of your emotions as well as your body, as proved elsewhere in this book. Trust Him as your Healer in the areas where you are still hurting on the inside.

“Spiritual Healing”

Avoid ANY healing that claims to heal your spirit – it’s completely unbiblical. A famous old song needs to be rewritten. After it says, “And then I cried, Dear Jesus, Come and heal my broken spirit,” it should continue, “And that day Jesus said to me, I know what you mean, but the truth is that your spirit doesn’t need healing, it needs replacement. Let me give you a new spirit so that you will be born again rather than asking Me to try to fix your busted, dead spirit.” (I realize that these new words wouldn’t fit the meter of the song too well.) When you receive Jesus, your old spirit is replaced, not healed – you become a new and perfect spirit that never existed before.

Once you are born again, your spirit is as perfect as it will be throughout eternity! Your spirit will never be your problem again! Your problems will stem from an unrenewed mind and from your flesh. (Your body and soul are NOT born again; only your spirit is.)

Since your spirit is perfect, it NEVER needs healing. So never let someone minister to you claiming that he will heal your spirit or give you “spiritual healing!”

The only thing with the term “spiritual healing” is that it is sometimes used to denote emotional healing by people who don’t know the difference. Emotional healing is biblical, while spiritual healing is not.

Healing in the Dark

Some people have gotten into this New Age stuff where you sit in a dark candlelit room to get healed (supposedly). The devil loves the darkness, but children of the light don’t need to go hide in the dark to get healed on the inside. Beware. You’ll find that Jesus is not given His rightful place as Healer in such circumstances. In one such church, the pastor told me to my face that he prefers not to use the term “born again.” That was a giveaway that something was corrupt! (There were many other giveaways later, such as signage that indicated, “We welcome and celebrate immoral lifestyles.”)

Biblical “Inner Healing”

“The LORD raiseth up them that are bowed down.” – Psalm 146:8

“The LORD upholdeth all that fall, and raiseth up all those that be bowed down.” – Psalm 145:14

“He healeth the broken in heart, and bindeth up their wounds.” – Psalm 147:3

Part of the anointing on Jesus ([Luke 4:18-19](#)) was “to heal the brokenhearted” and “to set at liberty them that are bruised.” Jesus is willing to do this for you. He is the same yesterday, today and forever ([Hebrews 13:8](#)) and therefore He is still anointed to do it.

If you need to be comforted, God will comfort you. He is called “the God of all comfort, who comforteth us in all our tribulation” ([2 Corinthians 1:3-4](#)). He comforts those who are cast down ([2 Corinthians 7:6](#)). Acts speaks of walking in the “comfort of the Holy Ghost” ([Acts 9:31](#)).

People who are hurt desperately need a revelation of God’s love and compassion for them. They also need to see some flesh on God’s love from other members of the Body of Christ. Don’t just tell them to “believe God for emotional healing” and go your merry way!

God cares about every part of you, spirit, soul and body. If you have emotional needs, He longs to meet them along with your physical needs.

For more on the topic of REAL inner healing, read [To Heal the Brokenhearted](#).

Should We Pray to Determine the Real Root Cause of an Illness?

There is no record that Jesus and His followers prayed to determine the real root causes of illnesses before they ministered healing to the sick. The sick were healed regardless of what the root causes were. So there is certainly no requirement for such prayer to be done before ministering to a sick person. This fact should give you confidence to go ahead and minister healing without having to get involved in all the messy details of someone's imperfect life.

Searching for "real root causes" can turn into a witch hunt for sins and do more harm than good. The Pharisees wanted to know whether a man was born blind because of his own sin or because of his parents' sins. They were on a witch hunt for a "real root cause" and Jesus immediately pointed out that both of their "real root cause" theories were false ([John 9:1-7](#)). Sin was not involved at all, other than Adam's sin that allowed birth defects to be part of mankind's experience! We don't want to turn into modern-day Pharisees who assume that if someone is sick, there is some dark hidden secret cause that needs to be brought to light and dealt with so that the root of the sickness can be destroyed.

Another pitfall of searching for "real root causes" is that it tends to magnify the problem, not the solution. Jesus has paid for the solution, so that is what you need to emphasize. Searching for a problem only tends to elevate the problem in the minds of everyone involved. It is hard to receive or minister healing when the focus is on the problem. The sick person needs to get his focus on Jesus, who is the Solution to his problem. We are not detectives who attempt to ferret out people's problems – we are proclaimers of good news that they can be free from disease regardless of its cause because of what Jesus has done for them!

A cousin of the "real root cause" thing is to trying to identify "where the door was left open to the devil." It's basically the same thing, and the same comments apply. You don't need to determine where you left the door open to the devil to be healed. Coming down with this year's flu strain probably has nothing to do with failure to stop the devil from getting an opportunity in your life, and you'd search in vain to try to figure something out.

Another problem is that you can just plain get in over your head when it comes to people's inner messes and provide a "Babylon" opportunity for people to babble on and babble on about their lives for as long as you will allow it. And if you are in someone else's church ministering to the sick, frankly you have no business getting involved in complex personal issues that should be dealt with by the pastor, not by a visiting evangelist. (Sometimes people will want to grab your ear because they already talked to the pastor and didn't like what he had to say. They hope that you will side with them instead of with the pastor. You REALLY don't want to get involved in such stuff, even though such people really DO want to get you involved! Do yourself a favor and make sure that you never try to provide pastoral counsel to anyone unless you are that person's pastor! Let the pastor do his job – and that advice holds true even if you think you could do a better job than the pastor in that particular case.)

The biggest danger that goes with searching for inner, hidden roots of sickness is that in many cases there aren't any! Often the person hasn't done anything special to bring on sickness; he just got a bug when someone else who had it sat next to him on a bus and kept sneezing, or he got bitten by an infected insect, or he has a physical issue beyond his control. Then when you keep looking for an inner cause, you'll either invent one (bad) or waste a lot of time while focusing on the problem (also bad).

Having said this, there are cases where prayer for healing is like putting a bucket under a leak rather than fixing the leak. It stops the immediate problem but it doesn't solve things long-term. If a person is having ulcers because he is in strife with his wife all the time, he can get healed of his ulcer, but he'll end up with more ulcers until he addresses his marriage situation. If someone gets healed of cancer but continues to use tobacco, he may find himself with cancer again.

Jesus did warn about a real root cause when He told the man at the Pool of Bethesda to go and sin no more lest a worse thing befall him ([John 5:14](#)). So Jesus recognized that a certain root cause could result in more sickness. But think about this – Jesus healed the man without an assurance that the man's sin problem was solved. It was possible that the man COULD go and sin more and get even sicker than he was before. Jesus healed him anyway. He did not require the man to clean up his life before He ministered healing. Everyone who has ever been healed has sin in his life; it's only a matter of degree. Sin is the reason why Jesus had to shed His blood and die for us! He is the Remedy for the sin problem. He opened the door for the sick to be healed when He bore our sicknesses for us that we deserved as punishment for our sins.

Paul advised Timothy to change what he was drinking ([1 Timothy 5:23](#)). In this case, Paul was addressing the root cause of Timothy's stomach trouble to try to spare him additional trouble. There is nothing wrong with physical common sense or medical advice to address something that is causing a physical problem. As with Timothy, it is better to avoid sickness in the first place than to keep having to get healed of the same issue.

There are certainly cases where emotional issues lead to sickness, and if the underlying issues aren't dealt with, sickness will return – or perhaps never completely leave in the first place. Jesus is the Healer of our emotions as well as our bodies. He is able to save us to the uttermost ([Hebrews 7:25](#)) in all areas of our lives. We have seen people gloriously healed after they dealt with certain emotional issues.

So here is my personal take on the matter: If you are ministering to a lot of sick people, don't take up any time praying to find the "real" reason each one is sick. Just take authority over the diseases in the name of Jesus. If someone you can spend more time with seems to keep struggling after you do so, that would be the only time I'd seek the Lord about what additional issues there might be. It might be something in the [Mistakes to Avoid](#) section.

Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?

No!

But how many times have you heard a fellow believer say, “Oh, I just KNOW that my big breakthrough is just ahead because ALL HELL is coming against me! The devil has been on me so hard and I’m so beaten up! But that’s OK, because I know that the dark is always the darkest before the dawn.” (See [Proverbs 32:1-6](#)).

“The dark is always darkest before the dawn” is not even true in the natural – astronomically speaking, the dark is darkest around midnight unless you live in an area where businesses close and turn off their lights between midnight and dawn. It is not true in the spirit realm either. How many believers have faced serious attacks and DIED? For them, things were the darkest so far until they went COMPLETELY dark as their earthly lives ended. There was no dawn. The fierce attack did not prove that a breakthrough was imminent. An attack only proves that the devil wants to steal from you, kill you and destroy you, as always.

If ALL HELL came against you, you could whisper the name of Jesus and ALL HELL would have to back off ([Luke 10:19](#))! It is pitiful how many Christians have more confidence in the devil to attack them than in the name of Jesus to destroy Satan’s attacks. I’ve met people who even treated Satan’s beatings as a badge of honor – “Oh, he’s really afraid of me now; look how he’s been eating our family’s lunch lately because he’s so worried about what God is about to do through us!” No, Satan would be more afraid of you if you actually believed the Bible, which plainly says that he and his cohorts have been utterly spoiled and defeated by the Lord Jesus Christ ([Hebrews 2:14](#), [Colossians 2:15](#)). Then the devil would NOT be eating your lunch and you’d be thanking God for the victory that He gives you through our Lord Jesus Christ ([1 Corinthians 15:57](#)). Rather than moaning about how the local demons are having a heyday with you, you would be walking in the fact that you have ALREADY OVERCOME them ([1 John 4:4](#)) and you’d be enforcing your victory.

That doesn’t mean that you won’t have trials. You will –the devil will see to that. But God has given you the ability to triumph in Christ over ALL trials ([2 Corinthians 2:14](#)) if you’ll act on His Word. But it isn’t up to God to stop Satan – YOU must actively exercise your authority over him and run him off. GOD is not going to make the trial stop. YOU must stop it by standing on the Word. If you don’t stop it, it won’t stop.

But what about Paul, who said that Satan hindered him?

1 Thessalonians 2:18:

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

Paul was still planning to go back to Thessalonica anyway:

1 Thessalonians 3:11:

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

If Satan could hinder Paul for a season, he might work through other people to hinder you, but Paul still finished his course and did everything God wanted him to do despite Satan's hindrances, and you should believe that you will too.

[2 Timothy 4:7](#)

We don't see any "major spiritual breakthrough" as a result of the hindrances. Paul was often hindered by being persecuted for the gospel's sake, including being thrown in jail. However, he did not consider that the hindrances would ultimately stop him from achieving his objective. More importantly, there is NO indication that Paul was beaten up with sickness or that any kind of disease was the hindrance. He did not say, "We wanted to come, but Satan made me and all my companions sick with the latest stomach bug." So if you're suddenly seriously ill, you are NOT experiencing what Paul did. You can control what Satan does to you, but you cannot control other people's wills, and people (including Christians) sometimes let Satan use them to be a nuisance to you.

If you're wise, you'll resist the devil's sicknesses just as fervently as you would resist the devil's temptations to sin. You will NOT have the attitude, "Oh, well, I guess I'll have to tolerate this for a season because it's a sure sign that something great is about to happen. I can't wait for this trial to be over and for my breakthrough to arrive."

Despite what preachers sometimes say, having Satan mess around before a service does NOT prove that you're about to have a really good service. In fact, if you don't resist him, steadfast in the faith ([1 Peter 5:8-10](#)), you might have a really LOUSY service because you didn't take authority over him when he manifested himself and put a stop to his antics as far as you are concerned. (You can't control what other people do. Sometimes Satan will send a kook to your service to disrupt things. You need to be open to the Holy Spirit's wisdom and discernment to know how to handle the situation.)

The whole idea that things have to get really, really bad just before they get really, really good is not a Bible promise. You could point out that things looked at their darkest at Ziklag just before David took the throne, but I could point out that there were no major catastrophes just before Solomon dedicated the temple and God's glory filled it.

While I'm at it, I might as well also point out that the common saying that God is never late but seldom early is a lie, too – unless your faith is in that fake Bible verse. If your faith is in the idea that God will wait until the very last minute to bail you out every time, that is the result you will get. But I prefer to believe what the Bible says – that God's help is "right early:"

Psalms 46:4-5:

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

"Right early" in the Hebrew means "at the break of day" – the first thing during daylight hours, not the last thing!

I roll my eyes on the inside when I hear yet another Christian say, “Look at what I’m going through! God must have something really, really big ahead for me! The devil must be REALLY AFRAID!” The devil IS really afraid of you because you’re in Christ, but if you think that Satan has any right to bash you just because you have a calling that will hurt his kingdom, you need to renew your mind some more. Satan has NO RIGHT to do ANYTHING to you because you are not part of his kingdom ([Colossians 1:13](#)). Run him off!

Should a Christian Go to a Healing Shrine?

You don't have to – you can be healed by faith. The New Testament never instructs you to visit a healing shrine. If you are critically ill, you are to call for the elders of the Church and be anointed with oil in the name of the Lord. The prayer of faith will raise you up ([James 5:14-15](#)).

On the other hand, there are no admonitions to avoid healing shrines. Jesus visited a healing shrine (the pool of Bethesda) where God, through an angel, was responsible for the healings. Notice, though, that Jesus healed a man there – He didn't pick him up and carry him to the water to get healed! This is a good example for you. When you have Jesus, you don't need the shrine – you can get healed without it.

However, Jesus did not tell the other people there that they were sinning. It was hardly a sin to wait until an angel troubled the water and get healed. There is no record that the angel stopped troubling the water after Jesus visited the place. For all we know, people kept getting healed that way.

I would personally not go to a healing shrine for my own healing, but I could not tell you that you're in sin if you go. Just be careful. I don't know what places do what, since I don't frequent such sites, but make sure that you don't get into something that denies Jesus. If the people running the shrine don't believe that Jesus Christ was God in the flesh, stay away. If anyone other than Jesus Christ gets credit for the healings, stay away. (That includes His mother and His apostles and other saints who have passed on to glory!) I know of one notorious "Christian" healing shrine in South America that seems to get a lot of visits, but the goings-on there are demonic, not Christian. They like to emphasize certain occult manifestations, and having been involved in the occult before I was a Christian, I was shocked to learn of the things that went on at this "Christian" place that sounded all too familiar.

Different "healing shrines" do things differently, so you can't make a blanket statement about them. Some may have people who can teach you what the Bible says about healing and help you get it. Others, at worst, may even have manifestations of devils, as in the case I mentioned above. Needless to say, if the people running the place aren't born again, you have no reason to turn to the heathen for your healing. I have been to one shrine (out of curiosity, not a need for healing) that was pretty good in some ways and quite flaky in others. All in all, I would expect that some people would get healed going there because the people who ran it were Spirit-filled Christians, and Jesus was correctly promoted as still healing today. However, at this shrine, there could be decent healings going on one minute and another minute could feature people singing idolatrous worship songs to Mary and going outside to crawl up stone steps on their knees, deceived into thinking they were getting a "plenary indulgence" (forgiveness for all their sins) – something only receiving Christ can get for you! I have yet to hear of a shrine where there wasn't some kind of messed-up doctrine or questionable manifestations.

I know people who get into such things and actually get healed, but they usually end up confused in other areas. I actually played the piano at a conference in front of 3,000 such people with the understanding that I would not worship Mary even if they did. I was assured that these were Spirit-filled Christians who knew better. One speaker told people how to “believe that they receive when they pray” as well as any faith teacher I’ve ever heard, and many people were healed as a result of hearing the real Word that night. But the next afternoon, another teacher got up and taught that Mary will “lead the end-time fight against Satan.” (It was the second-worst message I’d ever heard preached live in my life, right behind one that said that God will cause His children to fail in the last days so that they will be humble and only God will get glory.) Later a speaker told me to do a song to worship Mary, and I walked off the stage in front of 3,000 people. I was as subtle about it as one could be walking off a stage in front of 3,000 people; I didn’t make a scene or even say anything. Needless to say, I was not invited back, nor did I desire to go back. I have my convictions; you can’t pressure me to do something I know is wrong even if 3,000 people are willing to do it.

What about “mud” shrines for healing? Who knows – maybe some places actually have mud that has the claimed therapeutic value. I don’t plan to find out myself. However, therapeutic mud will fall into the category of a natural cure like taking medicine, not a spiritual cure. If the mud is truly therapeutic, an unbeliever could immerse himself in it and be healed as much as any believer. If it works, great. But Jesus only made mud with spit; He never ordered anyone to go immerse himself in mud to be healed.

You don’t need to go to a healing shrine to get healed! If you’re thinking of going, please be careful what you get yourself into!

Should Christians Get Flu Shots?

That is entirely up to you – God will not be upset with you either way.

Vaccinations, including flu shots, are not covered by Scripture, so it would not be right to create doctrine when the Bible is silent.

The only Scriptures that would even come close to touching on the issue are (1) The ones in which Jesus said that the sick need a physician, not that those who are trying to avoid getting sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)) and (2) The ones that stress obedience to local authorities ([Romans 13:1-2](#), [1 Peter 2:13-15](#), [Titus 3:1](#)). If you are REQUIRED to get a flu shot because of where you work, you need to go ahead and get one and (3) Paul's pre-emptive advice to Timothy to change what he drank to avoid getting sick in the first place ([1 Timothy 5:23](#)). It is not wrong to take natural steps to avoid illnesses when you can do so.

Some Christians may just avoid the expense and possible side-effects of a flu shot and reason that if they are attacked, they will run the flu off by faith. Not many Christians today are in a position to do that, but I hope that this books helps more of them get there.

Some Christians may go ahead with the flu shot, reasoning that they have done their part in the natural to avoid getting some new bug that is making the rounds. However, flu shots are NOT always effective, so you are putting your trust in something that MIGHT work rather in the Word that ALWAYS works. But I would not have a problem with getting a flu shot as long as you are still planning to make a stand of faith if you feel like the flu is attacking you.

Some Christians will go a third route and head for the natural health store for something with a name like FluGuardian, which could be a new concoction of garlic, raw onion, habanero peppers and Limburger cheese that claims to be a deterrent to getting the flu. (Its label hints that it works by strengthening your immune system, though its actual deterrent value consists of making sure that no one with the flu would want to get within ten feet of you.)

Isaiah Used the Words SICKNESSES and PAINS, But Matthew Quotes Him as Saying INFIRMITIES and DISEASES. How Can That Be a Correct Translation?

I need to start by stating that all of Scripture is God-breathed, so therefore there are no errors or contradictions in it. Thus, we have to accept that Matthew's rendering of Isaiah is OK by God's standards.

One could also ask how Matthew could say that He "took" our infirmities and "bore" our diseases when Isaiah said that He "bore" our sicknesses and "carried" our pains.

I don't believe that the Holy Spirit was confused when He made both of these verses part of Scripture. If anything, it underscores what Isaiah said. You could read Isaiah by itself and perhaps think that "He bore our sicknesses" only means that He happened to get sick with the same kind of sicknesses that we get. Well, it certainly is true that He was made sick – [Isaiah 53:10](#) says so explicitly (see [Isaiah's Prophecy of Redemption](#)). Even a careful reading of Isaiah shows you that He bore OUR sicknesses, not His own. Matthew uses the word "took" to emphasize that fact. What Jesus did for us was not just to bear sickness, but to take it away from us, just as He took it away from the multitudes on the basis of His future atonement. He TOOK the sicknesses we deserved from us so that we need not bear them. Likewise, He carried OUR pains, and Matthew uses the word "bore" there. This emphasizes that Jesus did not just have spiritual agony; He actually BORE the agony of our diseases in His own body. (Peter refers to His bodily bearing of sin, which necessitated the punishment of disease, in [1 Peter 2:24](#).)

So the exact wording is admittedly different, but the Holy Spirit was trying to show us through Matthew's wording some nuances of Isaiah's prophecy that might otherwise have been missed.

How Could Jesus Heal the Sick Based on His Future Atonement?

[Matthew 8:17](#) shows us that Jesus healed the sick based on His future atonement. I realize that on the surface Matthew didn't come out and say that, but it's still the only correct way to interpret that verse. Matthew's use of the Greek Aorist subjunctive is a good hint (though not ironclad proof in itself) that the fulfillment was a one-time event, not an ongoing one, and so could not have applied to Jesus' healing ministry, which went on for quite a while. (I cover this in much more depth in my answer to the common objection offered by many denominational writers that [Isaiah 53:4 was fulfilled in Capernaum and not at Calvary.](#))

It can trip people up to think that Jesus could have healed people BEFORE He atoned for their sins and bore their sicknesses and pains.

First, God's timetable from HIS perspective says that Jesus was "slain before the foundation of the world" ([Revelation 13:8](#)). So this timing issue doesn't bother God.

Second, Jesus forgave sins based on His future atonement. He had not yet paid for people's sins, but He still forgave them. I don't know anyone who proposes that Jesus' forgiveness of sins before Calvary was wrong. But sin and sickness were both dealt with when Jesus was punished in our place. If sin could be dealt with in advance, surely sickness could also be dealt with in advance. The people were forgiven and healed on credit, and Jesus' credit was good.

Third, consider the Old Testament symbols of Jesus that produced healing. The mere SYMBOL of Jesus in the Passover caused a mass healing where no one in Israel's tribes was feeble ([Psalm 105:37](#)). When a tree (a mere SYMBOL of Calvary) was thrown into bad water, the water was healed ([Exodus 15:23-25](#)). The mere SYMBOL of Jesus on a pole ([Numbers 21:5-9](#)) that symbolized the cross – [John 3:14](#)) provided not only forgiveness but also healing for anyone who beheld it. The mere SYMBOL of Jesus in the Passover in Nehemiah's day resulted in the physical healing of the people ([2 Chronicles 30:18-20](#)). So if it was legal for a pre-Calvary SYMBOL of Jesus to produce healing, surely the actual Man Himself should have been able to produce it before the cross. If other things symbolized what He would do and produced healing for the people, surely Jesus could symbolize what He Himself would do and produce healing for the people! Jesus was the ultimate symbol of Himself!

How Can Faith COME by Hearing When We Already HAVE the Measure of Faith?

Rest assured that [Romans 10:17](#) and [Romans 12:3](#) do not contradict each other!

Everyone has “the measure of faith” because God created man with the ability to believe. Paul didn’t say that God only gives “the measure of faith” to Christians. That would be an impossible statement, given that an unbeliever must believe in order to become a Christian in the first place! So there is no verse like the following:

Catch 22:1:

For a sinner cannot get faith until he exercises the faith that he doesn’t have yet.

You can see throughout Scripture that unbelievers (those who are not born again) can exercise faith. The “hall of fame” in Hebrews 11 lists people who believed even though they were not born again. God expected the Israelites to exercise faith. He rebuked them when they didn’t do it. Such rebukes would have been unfair if an unbeliever did not have the capacity to exercise faith. In fact, you could even have “great faith” without being born again like the Centurion who was not born again ([Matthew 8:5-13](#)).

The point Paul makes in [Romans 12:3](#) is that we should not be boastful because it was GOD who gave us the measure of faith. Therefore, we should not go around bragging about our faith as if it were our personal doing. Every human being has the God-given capacity to believe.

[Romans 10:17](#) does NOT teach that the general capacity to believe only comes when you hear the Word of God. In its context, it refers to the ability to exercise faith for a particular blessing, in this case the new birth. Although all men have the ability to believe, they cannot believe any statement of God that they have not heard yet. Even though a sinner can believe, he cannot believe the gospel until he hears the gospel. Thus, faith for a particular blessing only “comes” when someone hears the Word of God on that particular matter.

Picture a huge indoor stadium with various desirable blessings located in different places throughout it. As a human being, you have the ability to reach out and take those blessings into your hands. But there’s a catch – all the lights have been turned out! So even though you have the ability to grasp those blessings as a human being, you still can’t grasp them because you don’t know what they are or where they are. Now if someone gives you a flashlight, you could go around finding those blessings, and once you locate them, you can take them into your hands. With the flashlight, you now have the ability to take certain blessings as you find out about them. The general ability to take is what [Romans 12:3](#) is about. The ability to take a particular blessing (the new birth in this case) is what [Romans 10:17](#) is about.

The man in [Acts 14:7-10](#) HAD the measure of faith as every other person does. However, after listening to Paul preach what GOD (not modern man) calls “the gospel” (the good news), he had faith to be healed. He was able to activate his faith for the particular blessing of healing. (Even then, he did not get up and walk until he ACTED on his faith to be healed, but that fact is covered elsewhere.)

So in short, you have the God-given ability to believe, but that ability can only become active and receive something when you hear the Word of God on a particular matter.

You don’t build yourself up in the Word to develop your ABILITY to believe. You already have that! You build yourself in the Word to become convinced of WHAT you can believe specifically so that you can act on it. God is not unfair; He has not asked you to believe and then made it so hard to believe that you’ll never do it.

Don’t make the mistake that so many people make – reading and reading and reading thinking that if you just read “enough,” someday you will have monumental faith. Your success in life is not based on how much Scripture you’ve read or how much Scripture you’ve retained in your head – it is based solely on how much Scripture you ACT ON. If you act on a single Scripture, you will get better results than a person who has memorized the entire Bible but never ACTS on any of it.

Make your focus acting on the Word, not simply stuffing yourself with the Word. If you are a hearer but not a doer, you deceive yourself.

James 1:22:

But be ye doers of the word, and not hearers only, deceiving your own selves.

See also:

[How Can My Faith GROW If I Already Have the Fixed Measure of Faith?](#)

How Can My Faith GROW if I Already Have the Fixed Measure of Faith?

The “measure” of faith in [Romans 12:3](#) is *metron*, a fixed measure. God does not play favorites by giving some people more faith than He gives others.

However, some people’s faith is greater than other people’s faith, and that has always been true. Some Old Testament saints walked in faith and many others did not. A Roman man had “great faith” while others had “little faith.” [Romans 12:3](#) cannot be interpreted to mean that your faith is given to you as a certain amount that cannot change, in light of 2 Thessalonians 1:3: “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.” We all start at the same level, but faith can grow, and even grow exceedingly. Therefore you cannot say that faith has to remain at the same level. Given that Jesus is both the Author and the Finisher of our faith ([Hebrews 11:2](#)), it is illogical to think that once you’re given faith, that faith just stays the same for the rest of your life. If that were the case, it wouldn’t need to be “finished” once you had it, so Jesus would not be the Finisher of your faith.

One analogy is that God gives everyone the same number of muscles. Some people have built their muscles and are stronger than people who have not built their muscles. However, working out does not increase the number of muscles in your body! It only strengthens your existing muscles that God gave you. God gave you the muscles but how strong you are is up to you, not God. It depends on what you do with your God-given muscles. Movie “action heroes” (and their stunt doubles) did not INVENT muscles – they only used them.

So when it comes to faith, everyone starts out the same but not everyone finishes the same. If you want to be a person of strong faith, you need to keep “working” your faith. Keep on acting on the Word and receiving the blessings Jesus died for you to have. Don’t put it off until you have some huge urgent need in the future. We all have areas where we can exercise our God-given faith in the present. The more you do it, the easier it gets. Something that might have thrown you for a loop in the past can become an easy matter in the future. Don’t say “I can live with it” when something is stealing, killing or destroying you – or even just annoying you. Exercise your faith and live without it!

See also:

[How Can Faith COME By Hearing When We Already HAVE the Measure of Faith?](#)

Does Your Faith Move God to Heal You?

No.

God doesn't need to be moved. He already decided to heal you and He already paid for your healing when He laid your sicknesses and pains on Jesus. If there is an issue receiving healing, YOU are the one who needs to do the moving, not God.

People who get into the error of thinking that their faith "moves God" have the wrong mindset. In their thinking, God may not be ready to heal someone, but then the person's faith "moves" God to do it. God is much more loving than that! He was already "moved" to send Jesus to be your sickness-bearer. He did all the moving He needed to do back then.

When Jesus healed the sick despite being physically weary, He was not moved by people's faith. The Bible is clear that it was His compassion that "moved" Him to keep healing the sick, not the faith of the crowds.

See Also:

[Mistaken Prayer Mindsets](#)

Is Faith a Force?

The basic definition of a force is something that pushes or pulls an object. [1 Corinthians 13:2](#) talks about faith that could move mountains. So based on that, faith would not only qualify as a force, but it would be greater than any natural force known to man.

Jesus told people who weren't even saved that [their faith had made them well](#). Faith can lead to physical changes in your body when you exercise it in the area of healing, believing what Jesus did to purchase your healing as a New Testament saint. So to that extent, it again could be considered a force.

However, faith is not a force like gravity, electricity or magnetism. While God set up the laws that concern these, He does not have to get specifically involved with their exercise. If you jump off a building, you will be accelerated toward the earth, speeding up 32 feet per second every second until your abrupt deceleration once you hit the ground. It doesn't matter what your relationship with God is; it's just a physical law. Faith, on the other hand, depends on knowing what God has said about a subject because faith acts on what God says.

Faith is definitely not an impersonal "force" like "the Force" in a popular sci-fi movie franchise. Jesus never preached, "Use the Force" (not even in Luke), but He did urge people to use their faith.

However, there is a kind of faith that is NOT a force according to Scripture – dead faith, which is faith without works ([James 2:14-26](#)). The works here are not good works that earn you merit points, but rather actions that correspond to faith. So dead faith is faith without corresponding actions. Another way to put it is that dead faith is merely mental assent that the Word is true. You do not receive anything from God by merely mentally assenting that the Word is true. Real faith always ACTS.

Here is where the "God's sovereignty" crowd gets it wrong. They will tell you that faith is simply trust in a God who can make sovereign exceptions to His own rules. After all, Jesus superseded the law of gravity when He was NOT accelerated toward the bottom of the Sea of Galilee when He walked on water. But God doesn't break His Word. When you know what He says about something, you can act on that fact. For example, once hear the good news about Jesus, you can receive Him as Lord and be forgiven for all your sins and be made worthy to go to heaven. Once you hear the good news about healing, you can receive the healing that Jesus paid for you to have. Your faith is in what God has said and in His willingness to ALWAYS back His Word no matter what.

One frequent complaint about faith teachers is that they make it seem like you have to muster up enough "faith force" in and of yourself. Maybe some present it that way, but I don't. God has GIVEN you the measure of faith that you can exercise ([Romans 12:3](#)) – your faith is God's gift to you ([Ephesians 2:8-9](#)), not something that you have to whip up on your own. The devil wants you to get introspective, always asking yourself if you have enough faith for something. His answer will always be "No!" He wants you to look at YOUR FAITH rather than looking to JESUS, the Author and Finisher of your faith ([Hebrews 12:2](#))!

See Also:

[How Can My Faith GROW if I Already Have the FIXED Measure of Faith?](#)

Does God Use Faith?

Two verses are sometimes used to “prove” that God Himself uses faith, but I wouldn’t use either one for that purpose:

Hebrews 11:3:

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

The point here, based on the word order in both English and the original Greek, is that THROUGH FAITH we understand something – that God made everything that appears out of things that do not appear – words. Many faith teachers make it sound like the order is, “We understand that through faith the worlds were framed by the word of God.” But the verse doesn’t say that everything seen was framed by *faith*; it says explicitly that things which are seen were framed by the WORD of God, not the FAITH of God. WE are the ones who understand that fact through faith. Nothing in Hebrews 11 talks about what GOD did because of faith – it’s all about different PEOPLE who acted on THEIR faith. So in this verse, it is again PEOPLE exercising faith – to believe that the worlds were framed by the word of God.

I suppose you could say that God knows that His words will come to pass and that you could consider that to be faith, just as we can speak and believe that our words will come to pass, as long as we’re saying something that the Word authorizes. However, it would be tough for God to follow [Mark 11:22](#) and have faith “in” Himself, though that verse is the second one used to “prove” that God has faith. The idea put forth in some circles is that [Mark 11:22](#) teaches that we should have the same faith that God has with which He runs the universe (“the faith of God”). But the problem with the Greek genitive expression there is that if we are consistent in our interpretation of it, then “the fear of God” (expressed the same way in the Greek) would mean that we are supposed to have the same FEAR with which God runs the universe. The word for *fear* is actually *phobos* – the same word used in general for *fear* in many Scriptures (though NOT in [2 Timothy 1:7](#), where the word translated *fear* actually means *timidity*, not *fright*). *Phobos* is NOT some special word meaning “reverence” or “respect.”

You can look elsewhere in this book for a long discussion of [what Mark 11:22 really means](#).

So neither “proof text” really proves the idea that God has faith and uses it. Linguistically, if [Mark 11:22](#) proves that God has faith, then any verse about the fear “of God” proves that God has fear! Of whom would He have this fear? And for that matter, in whom would He have faith?

I was involved with the occult before I was saved. Occult books are happy to tell you to use “faith” to get what you want, and they even provide examples of people who “spoke in faith” or “used the law of attraction” and got things. So what’s the difference? Their faith had nothing to do with God. In fact, the occult teachers have you trust in what they tell you is “your” psychic ability and/or “your” mental ability, which they then declare to be a gift from God (in order to at least pay Him lip service, I suppose). But psychic “gifts” are from evil spirits, not God. (A book popular when I was young claimed that a well-known psychic had “a gift of prophecy,” but she actually had a demon, which was a “gift” from Satan!) Occult writers do NOT tell you to trust in God. I found it interesting when I read occult books that the writers uniformly denied the deity of Jesus, telling you instead to use “your” God-like power. You couldn’t find a single one that taught that Jesus was God manifested in the flesh. (After I got saved, [1 Johh 4:1-4](#) made it clear to me why that was!)

The Bible does not teach that you have innate psychic powers. The occultists are the people who try to preach faith as a force that can get you anything you want. But a man “believing” that a beautiful woman’s husband will die so that he can have her is operating in satanic principles because the Word will not back that kind of “faith.” God will only honor faith that is consistent with His stated will. Occultists sometimes try to use their demonic version of “faith” to cause something to happen to someone that is against that person’s will. Real faith cannot “make” anyone receive something that he doesn’t want.

Every man DOES have faith, though. It is possible to exercise faith correctly or to misapply it. You can believe that a disease will kill you or you can believe that you are healed of it by Jesus’ stripes. Whichever you believe and speak is what you will have.

God certainly uses WORDS – they were His means of creating everything, as [Hebrews 11:3](#) shows. He commanded things to “be” and they were. If you want to call the use of words like that faith, I won’t get into World War 3 with you over it. However, no verse in particular proves the statements “God uses faith” or “God has faith.” The two “proof verses” above ([Hebrews 11:3](#) and [Mark 11:22](#)) don’t prove these statements and there aren’t any other verses that do.

See also:

[Say What](#)

If God Gives Everyone Faith, How Can Anyone Ever Be in Unbelief? Isn't Unbelief the Absence of Faith?

Given that God HAS given to every man the measure of faith ([Romans 12:3](#)), most people can't be in unbelief in the sense of being unable to believe or not having faith. If someone were UNABLE TO BELIEVE, it would be unjust for God to sentence that person to hell. That is why aborted and miscarried babies, young children and the mentally incompetent get free passes to heaven. Paul was "alive once" (as such people are) before he knew what sin was. But once he knew what sin was and he did it anyway, that was the point at which sin killed him ([Romans 7:9](#)). People who were never capable of knowing what sin was (see the categories above) are in heaven because sin never killed them. However, a person who is NOW an imbecile but who USED to understand what sin is will go to everlasting punishment if he did not receive Jesus while he had the chance, unless he gets healed based on someone else's faith and then receives Jesus.

However, the instances where we see unbelief in the Bible are cases where people did not exercise their faith. So I think a better working definition of unbelief is failure to exercise faith as opposed to the absence of faith. Not knowing the Word is ignorance. Knowing the Word but not acting on it is unbelief.

When Jesus talked about faith, he meant active faith – the type that is always accompanied by action, as opposed to dead faith – faith without works ([James 2:14-26](#)). The people He encountered had all been given the measure of faith, but some exercised their faith and were made whole, while others did not exercise their faith and received nothing. When He was looking for faith, it was evidence of faith that was precious to Him. For example, the centurion trusted that if Jesus would only speak a word, his servant would be healed without a personal visit from Jesus. That was faith in action.

On the contrary, unbelief is dead faith – faith with no action. It is CHOOSING not to exercise the faith that you have.

If unbelief were simply the absence of any faith, and thus the ability to exercise it, Jesus would have had compassion on the disciples instead of scolding them for their unbelief:

Mark 16:14:

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

So it wasn't that the disciples COULD NOT believe because of a lack of ability to believe, it was that they COULD believe but CHOSE NOT TO believe.

Thus, you can have faith but be in unbelief. Unbelief cannot simply mean that you have never heard a promise from God that you can believe. This is proved below in the case of Abraham:

Romans 4:20:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

It would not have been possible for Abraham to stagger through unbelief if he had not yet heard a promise to unbelieve. It was possible for him to stagger through unbelief after he heard the promise. We know that faith (for specific things) comes from hearing God's Word ([Romans 10:17](#)). Abraham had God's word on the matter. He had all that he needed to exercise faith. If he staggered through unbelief, it would have been due to a willful choice to NOT BELIEVE what God said, not IGNORANCE of the fact that God had said anything. So again, we see that Biblical unbelief is about CHOOSING not to believe rather than being UNABLE to believe.

As believers, we certainly have proven our ability to believe, yet the author of Hebrews warns us not to allow an "evil heart of unbelief" in departing from the living God ([Hebrews 3:12](#)). That means avoiding a conscious choice NOT TO BELIEVE on our part.

For many more illustrations of what unbelief is from a Biblical perspective, see [What is The Difference between Unbelief and Doubt?](#)

How Can Faith Be Both a Fruit of the Spirit and a Gift of the Spirit?

This question is not as easy to answer as it first appears.

Galatians 5:22:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

1 Corinthians 12:9:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

At first this does seem like a contradiction, as faith would have to be either a fruit or a gift. Either it is developed in you by the Holy Spirit or it is dropped on you for a specific thing by the Holy Spirit.

The main problem is that the Greek word for faith (*pistis*) also happens to be the Greek word for faithfulness. It is the same word used in the verse below:

Titus 2:10:

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

The King James Version, Young's Literal Translation, the Reina-Valera Version (RVR 1960) and one other lesser-used one are the only ones that I know of (at this writing) that translate the word as *faith* in [Galatians 5:22](#) – all others translate it as *faithfulness* or in one case, a synonym for it.

However, the majority is not always right. Looking at the uses of *pistis* in the King James Version, [Titus 2:10](#) is notable for being the only exception. Everywhere else, *pistis* is translated as *faith*. So there would be quite a burden of proof that we should NOT translate *pistis* as *faith* as is done many dozens of times elsewhere in the New Testament.

The key is to realize what the “gift” of faith is. Paul is clear that some people are given the “gift” of faith and others are not. So this kind of faith CANNOT be the “general operating faith” that we would use, because EVERYONE has faith ([Romans 12:3](#), [Ephesians 2:8-9](#)). The gift of faith must be faith for something specific that would not normally be covered by the Word. The classic case of the gift of faith in action is raising a dead person. You would have to “know that you know” that you can do it before you command a dead person to come back! But there is no Scripture that guarantees that you can raise a dead person. You can heal a sick person in the name of Jesus (see [YOU Can Do Miracles](#)), but you have no blanket authority to raise a dead person. Faith can “come on you” to raise a dead person, but your “general operating faith” cannot do it. (If it could, Christians would be around forever because if one died, we would just raise him!)

Thus, this “special faith” cannot be a fruit of the spirit, because EVERYONE can bear those kind of fruits.

Now that we have established that, it doesn't really matter if the FRUIT is "faith" or "faithfulness" – the kind of faith that is a gift of the Spirit is something different.

Does the Spirit work faith or faithfulness in you? You can make an argument either way, but you don't have to resolve that issue to answer the question at hand.

I would actually tend toward faithfulness for the reason that faith is something of the heart, not the spirit, and contrary to some traditional faith teaching, there is a difference between your heart and your spirit. But that's another discussion. Actually, it's the second discussion listed below!

See also:

[What Are the Differences between the Gift of Faith, Gifts of Healings and the Working of Miracles? Does Faith Come from Your Spirit, Your Mind, or Somewhere Else?](#)

Does Faith Come from Your Spirit, Your Mind or Somewhere Else?

Somewhere else.

[Romans 10:9-10](#) makes it clear twice that it is with the HEART that man believes – so faith comes from your heart, not your spirit or your head.

So that was an easy question to answer, at least initially. Now the problem is, how do we define the heart?

The traditional “faith teaching” is that your spirit and your heart are synonymous terms, but that can be fairly easily disproven.

Proof that Your Spirit and Your Heart are Distinct

Jesus said in [Mark 11:23](#) that you can have what you say if you don't doubt in your heart. Your born again spirit is created in God's image ([Ephesians 4:24](#)), so your spirit will never get into doubt.

In [Mark 16:14](#), Jesus rebuked the disciples for their hardness of heart. The book of Hebrews warns against developing “an evil heart of unbelief” ([Hebrews 3:12](#)). Your born again spirit cannot participate in evil or unbelief. A few verses earlier, the same author warns against hardening your heart ([Hebrews 3:8](#)). Your born-again spirit cannot get “hard” to the things of God. How could your spirit get hard when it's “one spirit” with God ([1 Corinthians 6:17](#)), who Himself will never get hard to the things of God? So your spirit can't be your heart.

In [Acts 5:1-11](#), we see that Satan had filled Ananias's heart to lie to the Holy Spirit and that Ananias had conceived this thing in his heart. No one's born-again spirit would ever conceive such a thing, nor could Satan ever fill someone's born-again spirit!

John raises the point in a slightly more subtle manner:

1 John 3:20:

For if our heart condemn us, God is greater than our heart, and knoweth all things.

Here we see that your heart can condemn you, but God, who knows all things, WON'T condemn you ([Romans 8:1](#)). Your born-again spirit will always take God's side, so your born-again spirit will not condemn you either.

So we can see that your heart is still imperfect, while your spirit man is already perfect.

Thus, your heart and your spirit do NOT refer to the same thing.

So What IS the Heart?

The heart (Greek word *kardia*) is used in the Bible similarly to how we would use it in English. It can refer to many different things. It is one of those cases where “we all know what it means” but we’d be hard-pressed to pin down exactly what that meaning is.

It would seem that the heart must at least be the seat of our emotions.

Romans 9:2:

That I have great heaviness and continual sorrow in my heart.

2 Corinthians 2:4:

For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

The warnings against hardening our heart and getting an evil heart of unbelief make it clear that the heart is also the seat of your human will.

When it comes to faith, faith is not an emotion, but it IS an act of our will. We can choose to believe or disbelieve God. If our free will had no bearing on believing, God could not punish those who do not believe with an eternity of suffering.

Not Mental Assent

Faith cannot have to do with the mind because you can mentally assent to gospel truths with no benefit to yourself. The demons “believe in God” from an intellectual perspective, but that isn’t helping them at all. You could mentally assent that Jesus is the Savior of the world and still end up in hell because you never acted on that fact by receiving Him.

Action Required

Faith always ACTS on the Word, while mental assent KNOWS the Word but will not act on it. Action is a CHOICE on your part – a matter of your will. There is no real faith without corresponding action ([James 2:14-26](#)). So faith always involves your will. Your will is distinct from your spirit. If it weren’t, your fallen nature (the dead spirit you had before you received Jesus) would have always kept you from receiving Jesus!

Faith's Origin

Ultimately, the faith that you have comes from God Himself ([Romans 12:3](#), [Ephesians 2:8-9](#)). So it does not originate from your spirit, your mind, your will, your heart, or any other part of you. The only question would be where it resides, and the Bible answer is that it resides in your heart. It is part of the makeup of your heart that God created.

What Is the Difference between Unbelief and Doubt?

The difference becomes clear when we establish a Biblical definition of unbelief and a Biblical definition of doubt.

Unbelief

It is tempting to just define unbelief as the absence of faith, given that the Greek word used most often (but not always) for unbelief is *apistia* while the word for faith is *pistis*. This definition of “unbelief” would be what people have when they just don’t know what the Word says. However, when we survey all the places where *unbelief* appears in the New Testament, we’ll see that they do not describe conditions where people did not know what God said. Rather, they knew what God said but chose not to act in agreement with what He said, or at least struggled with it. So if we really want to get technical, a better word for not knowing what God says is *ignorance*. Because some people see the word *ignorance* as insulting, some people might prefer to use the phrase *lack of knowledge*. But be careful of confusing people with this verse:

Hosea 4:6:

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Preachers like to use this verse to convey the idea that people are dying because they’ve never heard what God says about healing. While that is true, this verse doesn’t prove it. The lack of knowledge in this verse is willful ignorance – the people rejected knowledge. They must have known God’s law, because God says that they had forgotten it. You can’t forget what you’ve never heard! So this is not a case of “I had no idea that God is the Lord Who Heals Me.” It is case of “I don’t care what God said even though I’ve heard what He said.” (Willful ignorance is also discussed in [2 Peter 3:5-7](#) where people who had heard of a catastrophic global flood chose to be ignorant of what happened back then.) So Hosea did NOT say that people perish because they’ve never heard about healing!

So let’s go on a tour of all the places in the New Testament where the word *unbelief* is used. The first two relate to Jesus’ experience at Nazareth:

Matthew 13:58:

And he did not many mighty works there because of their unbelief.

Mark 6:6:

And he marvelled because of their unbelief. And he went round about the villages, teaching.

We cannot say that people at Nazareth had never heard what Jesus could do. That would be wrong because He WAS able to get a few sick people healed there (see [Mark 6:1-6](#) for the whole story). So this unbelief was not from ignorance. After all, He had preached there before! They gave Him an even icier reception the first time – they tried to throw Him off a cliff and kill Him! They couldn't have been that angry unless they heard His words!

In [Matthew 17:14-21](#), the disciples failed to cast a demon out of a boy because of their unbelief. They certainly knew what Jesus had said – that He had already given them authority over ALL demons ([Luke 9:1](#)). In fact, they had already successfully cast out other demons before this incident ([Mark 6:12-13](#)), so it wasn't as if they didn't know that they had the authority to do it. So ignorance was not the issue. In Mark's version of this story ([Mark 9:17-29](#)), the boy's father makes an interesting plea – "I believe, help thou mine unbelief." This shows that interestingly enough, believing and unbelief co-existed to some degree with him. If unbelief were simply the opposite of believing, his statement would make no sense. It would then be the nonsensical statement, "I believe, but help me because I don't believe." I think what the man was really saying was, "I know and believe what You say about all things possible to me, but please help me with the fact that this situation looks really awful and my senses are giving me fits because they contradict what You say and I'm being shaken by them." Whether you agree with that or not, I think you must agree that the man was not in ignorance of what Jesus said – he knew it because he'd just heard it. He was still struggling with unbelief.

In [Mark 16:14](#), Jesus rebuked His disciples for their unbelief regarding His resurrection from the dead. They were not ignorant of what He had said about the matter. He made it very clear that He would be killed and then rise three days later. Their "hardness of heart" hindered them, but they were without excuse in the matter.

Now Paul discusses the Jews' unbelief:

Romans 3:1-3:

What advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God.

For what if some did not believe? shall their unbelief make the faith of God without effect?

This is not a matter of ignorance either – Paul says explicitly that the oracles of God were committed to them! So they knew that God said. Their response was unbelief – they did not act in agreement with what they knew God had said.

Then Paul discusses Abraham:

Romans 4:20:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

He knew the promise of God, so it was not a case of ignorance. In Abraham's case, He believed and acted on what God had said.

The next 4 passages are from Romans 11, where Paul is talking about the Gentiles being grafted in:

Romans 11:20:

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Romans 11:23:

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Romans 11:30:

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Romans 11:32:

For God hath concluded them all in unbelief, that he might have mercy upon all.

The Gentiles became the main focus of God's moving in the earth after the Jews rejected Jesus. Their unbelief led to God having to move through the Gentiles. However, Jesus walked among the Jews and was preached among them. The Jews were not in some distant African tribe that was ignorant of God's covenant. God's New Covenant was prophesied throughout the Old Covenant and then came to life before their eyes. So again, we're looking at a refusal to cooperate with God's will, not a case of never having heard God's will.

The next verse is the sole place where ignorance and unbelief come together:

1 Timothy 1:13:

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

The Greek word for *ignorantly* does indeed mean without knowledge. Even then, it wasn't that Paul had no knowledge of Christianity. He HAD to understand what Christians believe because he was throwing Christians in prison! So he had to decide who was a Christian and who wasn't so that he'd know whom to haul off to jail! However, he had not walked with Jesus in person as the other apostles at the time had done. If those other apostles had turned against Christians, they would not have obtained the same mercy because they could not plead ignorance in the sense that Paul could.

Also notice that if *ignorance* and *unbelief* could be the same thing, it would be have been redundant for Paul to use the word *ignorantly* AND the word *unbelief*. So I don't see this verse as a unique verse that proves that ignorance can be unbelief.

The book of Hebrews warns believers not to get an evil heart of unbelief. This was addressed to people who already knew the truth and were already walking in it, not to people who were ignorant of it:

Hebrews 3:12:

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

The last 3 places where we see the word *unbelief* are also in Hebrews. They all refer to the Israelites who did not enter into God's rest because of unbelief. The Jews knew what God said, but they were dominated more by what they saw than by what God said, so again, this was not ignorance but rather failure to act on what they knew:

Hebrews 3:19:

So we see that they could not enter in because of unbelief.

Hebrews 4:6:

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Hebrews 4:11:

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

So we see that *unbelief* refers to failure to act on what God says as opposed to not knowing what God says, which would be *ignorance*. In other words, you don't even qualify for unbelief until you've heard what God says, any more than you can exercise your God-given faith until you've heard what God says.

I will note in passing that some of the Hebrews references do use a different Greek word for *unbelief* from the other passages, but that doesn't play a crucial role in this discussion.

Now we need to come up with a working definition of unbelief that will fit all the cases above. I think that "not acting in agreement with what God said" would cover the bases. Paul wasn't acting in agreement with what God said (in ignorance, not realizing that God had really said it) before his conversion. In the other cases, people knew full well what God said and that He had really said it, but they didn't act accordingly. In many of the cases, they allowed sense knowledge to be more important to them than what God said. In others, the issue was that the people hardened their hearts.

Doubt

Now let's do the same thing with doubt. It is again tempting at first to just say that doubt is the opposite of faith. But the verses below disprove that. Here are all the places in the New Testament where we see the word *doubt*:

The first is when Peter walked on water, successfully at first. But then he changed his focus from Jesus' word to the circumstances, and his water walk petered out:

Matthew 14:31:

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

The next two citations concern speaking to a mountain and not doubting:

Matthew 21:21:

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Mark 11:23:

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

The remaining cases simply refer to being uncertain in mind about something, and they use completely different Greek words that are translated into the English word *doubt*. This includes phrases like “no doubt.”

The word in [Matthew 14:31](#) is *distazo*, which appears in only one other place – [Matthew 28:17](#), where Jesus rose from the dead, but some *doubted*. The Greek word literally means to *two-stand*. Perhaps a good way to put this would be that they “stood between two opinions.”

The Greek word in the other 2 verses is *diakrino*. The problem at first is that *diakrino* is translated all kinds of different ways, including *discerning*, *judge*, *contending* and several other dissimilar-seeming words. It does not seem to lend itself to a tight definition as well as *unbelief*.

It is also the word for *wavering* and *wavereth* in James 1:6, where James warns that you will receive nothing from the Lord if you waver.

It is also the word for “doubting” in “doubting nothing” in Acts 10:20 and “nothing doubting” in Acts 11:12.

Doubting, in English usage, involves being unsure or lacking conviction, considering that more than one outcome is possible. This is clearly different from faith, which is being sure of something you can't see ([Hebrews 11:1](#)), in which case only ONE outcome is possible.

Diakrino is another Greek compound word; *dia* means *through* and *krino* means *judge*. So “*through-judge*” would be a literal meaning. Do the various translated meanings above have any common thread? It seems that they do. In each case, there is more than one possible conclusion or outcome. Someone is determining or fighting for a specific outcome over another. Someone who is judging may have to decide between two options – “guilty” or “not guilty.” So judging in itself is not a bad thing, and neither is discerning whether one thing is true or another thing is true. Christians are to have their senses exercised to discern good and evil ([Hebrews 5:14](#))!

Thus, someone who doubts is considering more than one conclusion. While that is okay if you're judging or discerning, it is definitely NOT okay if you are determining what to do in a situation where God has spoken plainly. If God has said something, there should be only one conclusion – God is right and any other conclusion is wrong. So you stick with what God says instead of judging between two opinions – God's Word and something that contradicts God's Word!

Interestingly, *diakrino* is also the word translated *staggered* where Abraham *staggered* not at the promise of God through *unbelief*! So there we see that *doubt* and *unbelief* can be at work at the same time.

So What's the Difference?

It seems that *unbelief* is knowing what God says but acting the opposite way, while *doubt* has heard what God says but remains unconvinced – it mentally stands between two opinions.

If you're unsure of what God says, you're in *doubt*, not in *unbelief*.

Put a little differently, *doubt* questions God's Word while *unbelief* refuses to act on God's word.

We saw that *unbelief* can coexist with ignorance (in Paul's case), but *doubt* cannot. You cannot doubt that something is true without hearing the statement in question first! Otherwise, there is nothing to question. So you can't be in *doubt* if you're still ignorant.

Certainly, *doubt* and *unbelief* can work together. Satan got Adam and Eve to DOUBT that God's word was true. Only then did they act in UNBELIEF – doing something contrary to what God had commanded.

Here is an example: You are eating in a restaurant and the manager comes in and yells, "Fire! Everybody needs to get out right now!" You could just sit there because you *doubt* that the person really is the manager, or because you *doubt* his assertion that there really is a fire. Or you could assume that there is a fire and that the person who said to leave is the manager, but you don't believe that you have to leave because you assume that the fire will be put out shortly, so you don't have to abandon your delicious meal and let it get cold on the table. That would be *unbelief*.

Unbelief is More Serious than Doubt

Unbelief is treated as a more serious condition than *doubt* in Scripture. We saw a reference to an "evil heart of unbelief" but no reference to "an evil heart of doubt." When Jesus rebuked Peter for doubting, one could see it as a loving rebuke, but when He addressed His disciples about their unbelief in [Mark 16:14](#), he "upbraided" them. *Upbraided* is translated from the Greek verb *oneidizo*, which is used elsewhere to denote harsh rebukes. It is the same Greek verb used in Matthew 5:11 when Jesus said "Blessed are ye, when men shall *revile* you," in Matthew 11:20 when Jesus *upbraided* cities, in Matthew 27:44 when the thieves "*cast him in his teeth*", in Mark 15:32 when they *reviled* Him, in Luke 6:22 about being blessed when men *reproach* you, in Romans 15:3 when men *reproached* Him, in 1 Thessalonians 4:10 when we suffer *reproach*, in James 1:5 where God *upbraided* not, and 1 Peter 4:14 where you're told what to do if you're *reproached* for the name of Christ. So it is clear that the Lord sees *unbelief* as more deserving of a stern rebuke than *doubt*.

When someone doesn't know much about healing and struggles with it, that's different from a case where someone has been taught all about divine healing but then won't cooperate with it because he's "mad at God" for "allowing" a relative to be chronically ill and/or die.

Can Faith and Doubt Co-Exist?

Yes. Peter was referred to as a person of "little faith" (as opposed to "no faith") when he doubted. So he was in faith – obviously, he had walked across some water in a storm already. He began to sink when doubt started to get the upper hand, but if he were completely in doubt and not in faith, he would have sunk like a rock immediately before Jesus could grab him.

Jesus spoke of believing and not "doubting in your heart" that something would happen. That's interesting, because the "heart" is the center of one's will. Your spirit man can't be your "heart" because your spirit is already perfect, created in God's image ([Ephesians 4:24](#)) and thus incapable of doubting. Thus, we have to allow for the possibility that you could have thoughts of doubt IN YOUR HEAD and yet still receive what you are believing for as long as that doubt hasn't gotten into your heart. The presence of a thought of doubt is often just the result of Satan whispering HIS thoughts to you ("It won't work this time," "Jesus didn't really mean what He said," and so on.) So you could have BOTH faith (in your heart) and DOUBT (in your head) at the same time. But if the doubt is only in your head and you haven't accepted it, it still won't stop you from receiving! However, if you accept the thought of doubt in your heart, that is a different story. Now you have two conflicting thoughts in your heart pulling you two different ways, which means that you're wavering and double-minded. You can tell if a doubt is in your head or in your heart by what you're saying with your mouth. (See [How Can I Tell If Doubt Is in My Heart or Just in My Head?](#))

In [Matthew 21:21](#), Jesus made the interesting statement, "If you have faith and do not doubt, you shall..." If doubt were simply the opposite of faith or the absence of faith, that would make no sense. In that case, Jesus' words would mean, "If you have faith and don't have the lack of faith..." (which would be redundant) or "If you have a lack of doubt and you don't doubt..." (which would also be redundant). So doubt must be something that can creep in if you are already BELIEVING, i.e., are in faith.

Interestingly, Doubting Thomas is never called that in Scripture. He didn't have any nickname that referred to his spiritual condition, but he was really Unbelieving Thomas because Jesus told him not to be faithless (unbelieving) but believing as opposed to not being doubtful but believing:

John 20:27:

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

The word *faithless* here is simply the opposite of the word *believing* here – the Greek words are *apistos* and *pistos*. The leading “a” is a negation, just as an *atheist* (who doesn’t believe there’s a God) is the opposite of a *theist* (one who believes there’s a God). Thomas had heard enough of the fact that Jesus would rise from the dead while he walked with Jesus. So he wasn’t in *doubt* about where Jesus stood on the issue; he was in *unbelief*.

Can Faith and Unbelief Co-Exist?

Yes. The man in [Mark 9:23](#) said, “I believe, help thou mine unbelief.” So he had both faith (belief) and unbelief at the time. His faith and his unbelief were pulling him in opposite directions and he knew it, which is why he cried for help.

What Do You DO about Doubt and Unbelief?

If you’re doubtful about what God has said, the obvious antidote would be to feed on His Word until you no longer are in doubt about what God says.

If you are in unbelief, it comes down to an act of your will – you must decide to BELIEVE what you know that God has said and act accordingly. Merely stuffing yourself with the Word does not solve the *decision* issue. You must choose to be a DOER of the Word and not a self-deceived person who only hears the Word but doesn’t do it ([James 1:22](#)).

Then adopt Jesus’ solution to fast and pray to keep your flesh under.

See also:

[How Can I Get Rid of Unbelief?](#)

How Can I Tell if Doubt Is in My Heart or Just in My Head?

Jesus said that a mountain would move if you speak to it believing that it will move and you don't doubt it in your heart ([Mark 11:23](#)). He didn't say that doubt IN YOUR HEAD would stop your faith from working. It won't – Satan may try to whisper thoughts of doubt at your head even though you don't have doubts in your heart. His thoughts don't count. Nor do the thoughts of your unrebored flesh. Your flesh has never had a spiritual thought. But you can keep your flesh under and ignore its pleadings.

So it's important to know how to tell if doubt has lodged in your heart or if it's just a matter of thoughts in your head coming from your flesh or from the devil.

It's as easy as 1-2-3-4. Matthew 1-2-3-4, that is. Jesus said in [Matthew 12:34](#) that "out of the abundance of the heart the mouth speaks." If you're giving VOICE to your doubt, it is coming from your heart and it will override your faith. If you aren't SAYING that you doubt something, that doubt is only in your head and not in your heart, and it will not override your faith.

What Can I Do to Make God's Written Word Become "Rhema" to Me?

If you want more revelation of the Word, my first recommendation would be to [receive the Baptism with the Holy Spirit](#) if you haven't already done so. Jesus said that the Holy Spirit would teach you all things ([John 14:26](#)). You can trust Him to do His job if you're open to Him. He inspired the entire Bible, so He knows exactly what every verse means! Ask for His help to understand the Word.

My second recommendation would be to pray Paul's prayer for the Ephesians contained in [Ephesians 1:15-23](#), and make it personal. Ask God to give you the spirit of wisdom and revelation in the knowledge of Him. He will! I have prayed that for myself with great benefit.

My third recommendation is to do as God encouraged Joshua to do – meditate on the Word ([Joshua 1:7-8](#)). This is not Eastern demonic meditation where you try to EMPTY your mind; it's FILLING your mind with the Word to renew your mind. In plain terms, think about the Word a lot! The more you do this, the more it will seem to become a part of you. It will become natural to act on it instead of acting on what your reasoning and senses tell you. (See [Crossing the Bridge from Head Knowledge to Revelation Knowledge](#).)

Now that I've answered the intent of the question, I should point out that the question itself is actually flawed. The Greek word *rhema* simply refers to a spoken word, no more and no less. It does NOT carry the connotation of a "direct revelation from God," even though if you walk in certain circles you've probably heard teaching that makes it seem that way. For example, "We need to get God's written Word – logos – to be "rhema" revelation to us– a direct word from God!" But the Greek word *logos* also means a spoken word and it is so used all over the New Testament. Jesus is called the Word (*logos*) in [John 1:1](#), and He is not a written word in a book! So what is the crucial difference between *logos* and *rhema*? Actually, you can't make a Biblical distinction when you see how both words are used. The terms are basically just as interchangeable as "kingdom of heaven" and "kingdom of God" in Bible usage. (Some people claim there is a difference there, too, but that is unsupportable in Scripture – they mean the same thing, as you can see if you study where those two terms are used.) *Rhema* just means *word*, nothing more.

So I suppose that for consistency's sake, the best time to pray for a "rhema word" would be while entering your PIN number into an ATM machine. Then you'd be asking for a "word word" while entering your "personal identification number number" into an "automated teller machine machine."

What Is “Therefore” There For in Mark 11:24?

Mark 11:23-24:

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

These 2 verses appear to deal with unrelated concepts – the first talks about speaking to something without praying, and the second talks about receiving something in prayer without speaking to anything. So why is the word *therefore* at the beginning of verse 24?

The connection is that both verses talk about speaking and believing. In the first case, you speak to something, believing that a certain result will occur. In the second, you speak by praying, believing that a certain result will occur. (Heaven does not honor “unspoken prayer requests” – if you’re not saying something, you’re not praying something!) In both cases, you believe that your words will come to pass. You can believe that what you say will happen when you say, “Sickness, get out of my body in the name of Jesus,” and you can believe what you say will happen when you say, “I receive healing for this sickness right now in the name of Jesus.”

To What Extent Can We Claim Old Testament Healing Promises?

As a New Covenant believer, you should mainly focus on New Testament healing facts as opposed to Old Testament healing promises. Always remember that the New Covenant is a better covenant established upon better promises ([Hebrews 8:6](#)). You can learn a lot from the Old Testament. Believers are never encouraged to throw out the Old Testament, which was written for our admonition. It was written for us, while the New Testament was written to us, especially the epistles.

If something is a statement of fact, it is as true now as it ever was. For example, God declares that He IS the Lord Who Heals You. God never changes ([Malachi 3:6](#)), so He still IS the Lord Who Heals You. So you can still bank on that statement under the New Covenant. Likewise, when God says that He heals all your diseases, you can still count on Him being the One who heals all your diseases today.

If something is a blessing that is conditional based on your right standing with God, you can claim it based on your right standing with God that you have in Jesus Christ. For example, there are blessings in the first 14 verses of Deuteronomy 28 that depend on you keeping the entire Law of Moses. You haven't kept the whole Law, but because you are in Christ, God will deal with you as if you had Jesus' perfect track record of keeping the whole Law. In other words, His blessings are yours as if you had never sinned at all under the Old Covenant. So the first 14 verses of Deuteronomy 28 contain blessings for you to enjoy.

If something is a blessing that would require you to keep a Jewish feast, you need to rightly divide the fact that Christ fulfilled the law. God healed Hezekiah's people when they kept the Old Testament Passover. That does not mean that you should keep the Passover to get healed today. The Passover pointed to Christ our Passover ([1 Corinthians 5:7](#)) in the New Testament. So it would be reasonable to expect to be healed today celebrating the Lord's Supper, not by celebrating the Jewish Passover feast.

If a blessing refers to Israelites or others when God's favor was on them, you can take that as God's way of treating you because you now have God's favor thanks to the blood Jesus shed for you. Old Testament prophecies often contain a long list of promises to ruin Israel and other nations as punishment for blatant, unrepented sin. But toward the end of these same prophecies, there is often a restoration prophecy that in some cases includes healing promises. When God restored Israel, He was willing to heal Israel. You should consider yourself to be in the standing with God that Israel had when God purposed to rebuild the nation, not when He purposed to tear it down.

If a blessing refers to the future millennial rule of Christ, it cannot be appropriated as a promise for today. There are quite a few such Scriptures, particularly in Isaiah. If the time described refers to the lion lying down with the lamb, it clearly is not describing something applicable for today. However, even in such cases, you can learn about God's heart to heal, as once the day comes that Christ rules in Jerusalem, healing will be in far more actual manifestation than it is today. This still shows that when Jesus has His way, people are healed.

If healing was obtained by atonement, you can see that Christ's atonement for you has provided healing for you. You do not need to do whatever they did to atone for sin; Christ already did everything that will ever need to be done. So when you read that people ran around with censers and made atonement for the people's sin, you can rejoice that Christ has already made the atonement needed to stop any plague. You do not need to run around your town with censers to accomplish something that Christ already accomplished.

If there is a condition requiring your action attached to a promise, you should assume that the same condition applies today. For example, [Psalm 91](#)'s protections only apply if you "dwell in the secret place of the Most High" – not if you think that your child's Sunday soccer game is more important than church and you take the things of God lightly. The promises of prosperity and success if you will meditate in the Word day and night should only be taken to apply to you if YOU meditate in the Word day and night.

If a statement appears without conditions, you should assume that the blessing applies to you today without conditions because all the promises of God are "yes" and "amen" in Christ by us ([2 Corinthians 1:20](#)). Thus, "who heals all your diseases" ([Psalm 103:3](#)) should be accepted as a blessing for the believer today.

The #1 thing you have to remember about healing while reading the Old Testament is that under the New Testament, you were healed by Jesus' stripes. This was a wonderful condition that no one in the Old Testament was able to enjoy. You have a better covenant established upon better promises, so apply God's better covenant to yourself rather than limiting yourself to a worse one.

Is It Scriptural to Pray in Agreement with a Suffering Person that He Will Die?

If a Christian has lived out a full life and wants to die, that person has a scriptural right to die and go home to be with the Lord. Refer to the remarks elsewhere about Paul choosing to stay here instead of departing and being with Christ ([Philippians 1:22-24](#)). In fact, if the person really wants to die, you cannot force healing on him because you would not be in agreement with him. A person does not have to choose to be kept alive by machines and extraordinary medical procedures.

On the other hand, you would never want to pray that a sinner will die in his current lost condition, knowing that he will spend eternity in hell. If a sinner wants prayer to die, he needs to receive Jesus to be born again first! Then he can go home to glory instead of endless torment if he still wants to leave. It would be no act of mercy at all to agree that a sinner will die and go to a Christless eternity, where the fire never goes out and the worm never dies ([Mark 9:44](#) and elsewhere). He might think that death would be a relief, but death would be only the doorway to worse suffering. He could not possibly be better off dead than alive no matter how much he is suffering now. I would never agree to help someone have such an awful fate.

Also, if a person has not lived out a full life, there is no precedent for explicitly praying that he will die. You would in that case be praying contrary to the known will of God. However, if the person wants to die anyway, you can't keep him here against his will with your prayers. To that extent, your "agreement" is just that you won't try to keep him here.

We had an elderly person in the church we pastored say, "DON'T pray for my healing. I just want to go be with Jesus. Just pray that I won't suffer much." So that's what my wife and I prayed, and she did indeed "go home" without suffering. That's where her faith was, and that had to be our point of agreement. It would not have been agreement to pray that she would live when she wanted to die.

What Should I Do if I'm in a Country Where I Can Be Sued for Praying for Someone by Name without His Explicit Prior Consent?

Then don't pray for anyone by name without his explicit prior consent, unless you want to be tied up in court in that country. If you do pray, do it by yourself in the privacy of wherever you're staying, not in public. Suing is a sport to some people.

We have to use wisdom about these things. Jesus said to tell everyone the good news, but that doesn't mean that it's a good idea to walk the streets of Tehran with a sandwich board with slogans about Jesus on it.

If you visit a church in such a country, the pastor probably will tell you not to pray for anyone without consent. This is a matter of church policy to protect the church and the pastor from a lawsuit. If you're not sure, ask! I've been in the exact situation that I describe here. NEVER go against the host pastor's instructions, unless he tells you to praise Allah or worship Mary or something else that would violate your beliefs as a Christian.

Now having said that, I actually think in many cases that such policies do preachers like me a favor. It gets rid of those "Please ask God to heal Cousin Carl in Calgary" prayers when Cousin Carl in Calgary knows nothing about the matter. Those aren't effective prayers anyway, and barring the "gift of faith" operating, nothing will happen anyway and the prayer is a waste of time. You can't ask God to "bomb" Cousin Carl with healing power to be healed any more than you can ask God to "bomb" Cousin Carl with saving power so that he can get saved. Cousin Carl needs to hear, believe and act on the gospel, not just have people "pray for his healing."

Should I Go to the Local Big-Box Store and Offer to Pray over the Sick?

I've seen well-meaning Christians do this, but I don't. That store is private property, and you don't have the same right to stand in the store or in its private parking lot that you would in a public park. I do my public ministry in public locations.

Now, I HAVE laid hands on the sick (as opposed to "praying for them," which is technically an incorrect description) in big-box stores, but the situation always involved someone telling me how horrible he felt. I figured that because I had the authority to do something about it, I should. I watched one lady dance around the meat aisle thanking Jesus, instantly healed of a flu case that had bothered her for days. But I don't head to the store with the purpose of trying to turn a section of the store into a revival meeting. (In this case, I got to lay hands on two other people in the meat aisle, but that was the extent of it.)

The well-meaning Christians whom I saw making regular trips to a certain store to pray over people were eventually chased out by store management, and rightly so. You will be a better witness if you respect people's property rights.

See also:

[Should I Just Go to the Big-Box Store and Lay Hands on People in Wheelchairs?](#)

Does Scripture Promise a Mighty Worldwide End-Time Revival?

Given that the word *revival* is never used in the New Testament, the short answer is no.

However, there is a very exciting promise of a country-wide “revival” that will sweep EVERYONE in an entire country into the kingdom! Here is this amazing and often-overlooked prophecy:

Romans 11:26:

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

While the Bible doesn't define *revival*, I think most of us would agree that having everyone in a country get saved would qualify for the use of that term, especially in an age where a small number of people getting saved could be trumpeted around the world as a revival if the preacher has the right media connections.

Another indication of this mighty Israeli revival is found in the following passage, which is also about Israel rather than the Gentiles:

Isaiah 60:1-3:

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

If the Gentiles are coming to their light, this move isn't among the Gentiles. Also note that in general, gross darkness is going to cover the earth, which is not a depiction of a world that the church has taken over or is experiencing a mega-move of God that is sweeping people into the Kingdom.

Israel is the only country that is the subject of such a prophecy. The conditions in the rest of the world before Jesus returns aren't as rosy:

2 Timothy 3:13:

But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

(“Wax” means *become*; it does not mean that that cars will get poorer wax jobs or that women will wax themselves with botulism toxin more to try to get rid of wrinkles in the last days, though that may be true.)

This hardly depicts a situation where the Church has taken over everything.

What about the church taking over the seven mountains of culture? The only “seven mountains” mentioned in Scripture are the seven hills on which the whore of Babylon sits:

Revelation 17:9:

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

In general, the Bible does not talk about a mighty last-days earth-sweeping revival, but it DOES talk about a global falling away:

2 Thessalonians 2:3:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

If there were not a global apostasy, the man of sin (the Antichrist) would never be able to assume power! He has to deceive the nations into letting him run the world! If Christians take over the “politics” mountain of culture, the Antichrist will never be allowed by the body of Christ to lead anything, so the Scriptures about him will never be fulfilled. If they take over the “education” mountain of culture, children will not be taught lies that would make them willing subjects of the Antichrist’s ungodly one world government. If they take over the “media” mountain of culture, news organizations all over the world will warn the public of the dangers of the Antichrist before he can get anywhere. And so on...you get the idea.

Paul affirmed that in the last days, many would depart from the faith ([1 Timothy 4:1](#)) and that the times would be perilous, not glorious:

2 Timothy 3:1-5:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

Jesus made it plain that the last days are times in which many will be offended ([Matthew 24:10](#)) – have you ever seen so many offended people as today? If they aren’t offended themselves, they’ll get offended on behalf of someone else who isn’t even offended himself! Many false prophets will deceive many ([Matthew 24:11](#)). Iniquity will abound, and people’s love will grow cold ([Matthew 24:12](#)). There will be wars, famines, pestilences and earthquakes ([Matthew 24:7](#)). Christians will be hated by ALL nations (that includes the one you live in) before Christ returns ([Matthew 24:9](#)), not welcomed with open arms to come bring revival to every person in every nation. This planet will NOT be a made-ready-for-Christ utopia when He returns! Otherwise, Jesus’ words would be lies. Thus, the whole idea that a worldwide move of God will cause the majority of people to get saved is a nice-sounding but anti-biblical fantasy. After all, Jesus said that FEW would find the right gate and MANY would not ([Matthew 7:14](#)).

So how can people conclude that Jesus is coming back for a church that has taken over the world on His behalf?

One possibility is a popular but untenable interpretation of [Ephesians 5:25-27](#). This interpretation says that the church is going to grow into perfection so that by the time Christ returns, it is without spot or wrinkle. Thus, it will flow in the fullness of what it should have been flowing in all along, with mature believers always doing the will of God. However, that isn't Paul's point. Jesus has already sanctified (made holy) the church with the washing of water by the Word, and that is how He can present the church to Himself holy and without blemish. The lack of blemish is not because we have attained sinless perfection in our works (which will never happen in this dispensation) but rather that Jesus' blood has already made us holy and without blemish in God's eyes.

I have gone through great lengths to persuade you in this book that there is only ONE Church Age. There was no "Early Church Age" where miracles were allowed to an extent that they can't be allowed today. People may have changed, but the ground rules for the Church Age have never changed. I hope you would agree, because no Scripture supports any divisions in the Church Age. The same things that were available to the original apostles are available to us today. It would be making exactly the same mistake the denominational people make (with a different time twist) to assert that will be a "Last-of-the-Last-Days Church Age" just before Jesus returns where the ground rules are different and we can have more miracles. There's nothing to support that either. There is one Church Age and one set of rules. Period.

I would expect to see more miracles today than in the "dark ages" due to the increase of knowledge since then. Daniel said that knowledge would increase ([Daniel 12:4](#)), so accordingly, I would expect miracles to increase, even though the ground rules for the age have not changed. Thus, I would support the idea of the church getting brighter while the world gets darker. What I DO NOT SEE in Scripture is that the church will get brighter and make the whole world brighter.

Another passage sometimes used completely out of context to describe an end-time revival is a depiction that "Joel's army" of believers is going to rush on cities, run on walls and generally take over. But that is the opposite of what Joel was talking about – he foretold coming gloom and doom for Israel back then:

Joel 2:1-11:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

The day Joel foretold was a day of gloom and darkness, not light and revival! Before this army shows up, the land is like Eden, and after it's done, the land is a desolate wilderness. If it were a revival army, we would expect that the land would be a desolate wilderness before it shows up, but Eden after it's done! People will be PAINED and have their faces blackened when they see this army approach. So it will be no cause for celebration! Yes, this is "the Lord's army" that "executes His word" (this is where some people get confused), but it is His army of judgment executing His word of judgment! So this passage has NOTHING WHATSOEVER to do with an end-time revival outpouring!

Another reason that people expect a worldwide outpouring is the sheer number of false prophetic words about a great revival that shall surely start in the very place where each particular prophecy was given! This has gotten to the point of absolute silliness in some circles. All it does is prove a total lack of discernment on the part of the hearers who are supposed to "prove" prophecies ([1 Thessalonians 5:21](#)). Let's face it – if there are n prophecies of a great end-time worldwide outpouring starting in different locations, at least $n-1$ of those prophecies must be false prophecies– and I wouldn't bet any money on the n^{th} one either!

Before I close this topic, let's put something into perspective. Back when I pastored, I had a man in many times to speak whom I perceived to be a we're-taking-over "dominionist." Disagreement over "eschatology" (the study of end times) is not an issue that would stop me from inviting someone in who had a different view as long as he didn't use it as a wedge issue in his messages. He didn't push his view with us, and his messages were always a blessing to our church. Likewise, if I know that a pastor is a dominionist, it won't stop me from being willing to preach at his church, though obviously I'd stay away from end-time topics in my preaching. So all of this is interesting to study, but differences of opinion in the matter should not cause rifts in the body of Christ any more than differences of opinion about the timing or existence of the Rapture and the Millennium.

In short, nothing in Scripture promises a worldwide end-time revival. We have really never seen a worldwide revival, though there have been some “hot spots” over the years. I don’t see that any worldwide outpouring is required to fulfill any prophecy before Jesus can return. Still, I don’t claim to know all that the Holy Spirit has in store, and I know that He does want to move on the earth wherever people will allow Him to move. We may yet see some surprising moves of God ahead, though they can’t go beyond the limits of what the Scriptures above predict.

Scriptures that DO Point to God Moving in the Last Days

Having said all that, There ARE Scriptures that point to God moving mightily in the last days despite all the deception and ungodliness. Here are three that I would put in that category.

Romans 5:20:

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

It seems that with God, the more sin there is, the more He pours out His grace! The next Scripture echoes this:

Isaiah 59:19:

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

So when evil days come, we should expect a “backlash” against the evil in those days to be orchestrated by the Holy Spirit. The darker the world gets, the brighter the Church should get!

Psalms 119:126:

It is time for thee, LORD, to work: for they have made void thy law.

There has been more “making void God’s law” today than ever before. Thus, THIS is the time when we should expect God to act! He doesn’t have to add to the finished work of Christ, but we should expect Him to stir up believers to act on that finished work. It is not God’s style to just hand everything over to the devil. When the devil is working, you can count on God to be working too! God isn’t just going to hand the planet over to Satan and not do anything Himself.

For a discussion of so-called “latter rain” and some other reasons why I can’t see an end-time revival that sweeps almost everybody into the Kingdom, please read [Healing and the Last Days](#), which comes at this same point from some other angles and brings up other Scriptures.

What Can You Say to Someone Who Just Lost a Loved One to Sickness?

The most important thing a grieving person can know is that you care. The person does not need a theological dissertation about anything. I think the best thing you can say is probably, "I'm sorry about your loss." Just being there for someone speaks volumes even if you don't say a whole lot.

While "He's in a better place now" is true if the person was a believer, it is probably not very comforting and can come across as trite. The grieving person is not upset about the believer's current surroundings in glory. He is grieving because he misses the person who went to be with Jesus. That is perfectly normal and natural, and there is nothing "anti-faith" about being sad about a loved one's departure. There is no "instant cheer-up" faith Scripture to stand on that makes everything okay, and the relatives don't need your exhortation to cheer up; they need your compassion. The Bible tells us to weep with those who weep ([Romans 12:15](#)), not to rebuke those who weep because they're not rejoicing at the moment.

In fact, I'd be concerned about a person who didn't grieve at the loss of a spouse; one would wonder whom that person had waiting in the wings in an abnormal case like that!

We can pray that God will manifest Himself as the God of all comfort who comforts us in all our tribulation ([2 Corinthians 1:3-4](#)), comforts the downcast ([2 Corinthians 7:6](#)), heals the brokenhearted, and binds up their wounds ([Psalm 147:3](#)). We can be thankful that Jesus came to heal the brokenhearted ([Luke 4:18](#)).

If the deceased was not a believer, "He's in a better place now" is an outright lie that makes God out to be a liar, and under no circumstances should you say such a thing about someone who was known to be an unbeliever until his dying breath.

Of course, "He is wailing and gnashing his teeth in eternal agony in hell where the fire never goes out and the worm never dies" would be a correct statement about a deceased unbeliever, but not a comforting thought to share with the mourning family.

It can be especially difficult if the deceased person was a "faith person" who said he was "standing on the Word" for his healing. In such cases, family members can be angry at God and take it out on "faith people" when they feel that God failed to honor His Word. Sometimes, if they know you are a "faith person," they will demand to know why the person died. I think the best answer comes from Deuteronomy 29:29: "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Since we cannot see inside people's hearts the way God can, some things will remain a secret to us until we see God in heaven. So it is not a problem to admit "I don't know" concerning the exact reason that a particular person died. However, the things that are revealed to us, including His will to heal in all cases, are still true throughout this lifetime. What we must not do is back down on the integrity of the revealed Word to provide false comfort to the bereaved, which is all too often what happens. (See [Descent into Stupidity](#) for what can happen when people try to give false comfort to the bereaved.)

What is not a secret is that we do know that God's will is healing in all cases. God didn't make healing a secret. God does not make exceptions to His will for "secret" reasons – that is not what [Deuteronomy 29:29](#) is talking about. So we cannot even hint that some sovereign exception could have been the case. However, especially if you are the pastor or a minister, you may get angry statements from grieving family members that the deceased was a person of great faith, and if anyone knew how to believe God, he did, and so on. They want you to side with them against the Word, and you can't, but at the same time, you can't come across as insensitive or as just wanting to give a lecture to the family. If they demand that you admit that sometimes it isn't God's will to heal, you can't agree with that statement. You are experiencing [Perilous Pastoral Pushback](#). You must not compromise the Word to please men. When things don't play out according to God's revealed will, the breakdown is always on man's end of things, even though we don't want to see it that way. The alternative is to deny the integrity of the Word and say that God no longer exalts His Word above His name ([Psalm 138:2](#)), but He now violates it as He sees fit in His sovereignty.

So your job is to "speak the truth in love" ([Ephesians 4:15](#)), which means that you can neither be insensitive nor compromise anything God has revealed in His Word. Be glad that Christ has been made wisdom unto you ([1 Corinthians 1:30](#)) so that you may know how to answer every person ([Colossians 4:6](#)) as you walk that tightrope.

Here are some statements that are NOT good things to say to grieving families:

"If that person had been in faith, he wouldn't have died so young."

While you can't deny this, saying something like that outright to the bereaved makes you seem like an insensitive boor rather than a compassionate follower of Jesus. This is why you need to walk in love and wisdom, not just Bible knowledge! Knowledge puffs up; love builds up ([1 Corinthians 8:1](#)).

"If YOU had been in faith, you would have commanded that person to be healed."

This isn't even necessarily true; there are many reasons that people don't get healed – many of which involve that person not wanting to be healed. It is not right to heap guilt on others (or yourself) because someone died. And as one faith preaching pioneer said, "Everyone I lay hands on is going to die at some point."

"He may have been a Christian, but he wasn't a tither, so the devourer wasn't rebuked for his sake."

Save the tithing lessons for some other time. This would just make the bereaved think that all or Christian ministries want is people's money if you bring this up at such a time.

"He kept confessing that it was HIS cancer and that his back was KILLING him, and that's why he died of cancer of the spine."

Save the Word confession lessons for another time, too. The bereaved need your comfort, not your Bible lessons on confession.

Many things could be discussed down the road, but immediately after the loss of a loved one is not the time to have those discussions!

Under NO circumstances should you EVER repeat one of the following LIES:

“God took him.”

(God received Him if He was a believer; He did not “take” him. The only person I can think of in the Bible that God “took” was Enoch, and he DIDN’T die!)

“God needed him in heaven in His choir.”

(God has no urgent personnel needs in heaven that require killing someone on the earth. Satan is not God’s heavenly headhunter.)

“In His sovereignty, God chose to say NO to his prayers and our prayers for his healing.”

(This is covered [elsewhere](#) in this book.)

“God wanted him to go home because He knew that others would be saved at his funeral.”

(Only one Man had to die so that others could be saved, and it wasn’t the deceased person. This is also covered in more detail [elsewhere](#).)

“We can never know God’s will for sure; He works in mysterious ways.”

(The Bible never says that God works in mysterious ways. The Bible tells you what His ways are. It is improper to blame God for working the works of the devil. See [elsewhere](#) for more on this particular lie.)

“His time had come because He had finished his work.”

([There is no God-determined pre-appointed time to die](#). If a Christian dies before living a long life, the only way that could be possibly be God’s will is in the case of a martyr.)

“God didn’t want him to suffer any longer, so He caused him to die.”

(Jesus, who is the same yesterday, today and forever, did NOT go around killing people to terminate their suffering! He terminated their suffering by killing their diseases!)

Are Women Redeemed from Labor Pains?

Because Jesus bore our pains ([Isaiah 53:4](#)), you might wonder whether women have been redeemed from labor pains. It would seem that pains should include everything, including pains associated with childbirth. However, Genesis talks about women bringing forth children in sorrow, so this question isn't quite as easy to answer as it first appears. We know for sure that women are redeemed from sterility and miscarriages ([Exodus 23:25-26](#)) and death while giving birth ([1 Timothy 2:15](#), which will require a lengthy explanation below due to the many difficulties in interpreting that verse). But being redeemed from labor pains (or not) is a trickier question. Jesus obviously did not have labor pains on the cross, but He took all kinds of other pain for us.

One quick "try" to rationalize the idea that God's people should have quick, painless childbirths would be Exodus 1:19: "And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere in the midwives come in unto them." However, this argument falls apart when you back up 2 verses to Exodus 1:17, "But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the men children alive." This proves that the midwives were lying to Pharaoh. They were NOT actually late to the deliveries due to the Hebrew women being so quick to deliver their sons, who were supposedly having supernaturally fast childbirths.

Making this more interesting is the fact that there are two major curses in the Bible – the "curse on the earth" in Genesis 3:16-19 (see below) and the "curse of the Law" (i.e., the curse for breaking the Law) in [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#). Without question, Christ has redeemed us from the curse of the Law because [Galatians 3:13](#) explicitly says so. However, "in sorrow thou shalt bring forth children" was part of the curse on the earth, not part of the curse of the Law.

Here is the full "curse on the earth:"

Genesis 3:16-19:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception, and in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust shalt thou return.

There is no mention of weeds (thorns and thistles) in the garden before sin. Obviously, we have not yet been redeemed from weeds, either.

People still have to work for a living, so that part of the curse on the earth is still in effect. (Some lazy people have tried to make a doctrine that Christ has redeemed from working, but [2 Thessalonians 3:10](#) and [Ephesians 4:28](#) disprove this.) Also, if this curse were removed from the earth, we would be immortal already, since we would no longer return to the dust of the earth. (There are people around preaching that old error, too, but when the people preaching this die, as inevitably happens, it weakens the credibility of the argument. Of course, the fact that we have mortal [subject to death] bodies that have not yet received immortality according to Scripture also ruins that argument.)

Because we still physically die eventually (“return to the dust”) and have to work for a living (at least you’re supposed to, even if you live in a welfare state, if you’re able to work), it would appear that we are still under the “curse on the earth” which includes sorrow in bringing forth children, which we will have to define more clearly below.

If you read most translations of [Genesis 3:16](#), including the NKJV, they translate the verse to say “labor pains.” The most common Spanish translation (RVR 1960, which translated directly from Hebrew) also uses the word for pain. Young’s Literal Translation sticks with the King James’s “sorrow” rendering. So if you read most translations and don’t do any digging into the Hebrew, your version of the Bible will just tell you flat out that women will have labor pains.

So that would seem to be a convincing argument that women are not redeemed from labor pains since they are part of the curse on the earth that remains to this day.

Now to make sure that “no” is a completely Biblical answer, there are two necessary steps. We must prove conclusively that labor pains are in fact part of the curse on the earth from which we have not yet been redeemed, and we must demonstrate that Christ did not redeem us from that particular kind of pain.

If labor pains aren’t part of the curse on the earth, the entire argument above falls apart. So let’s start by examining the Hebrew in the phrase “in sorrow thou shalt bring forth children” to verify that sorrow actually does mean “pain” as in labor pains. So a quick lookup reveals that the Hebrew word used for sorrow in the phrase “in sorrow thou shalt bring forth children” appears in the following other Bible verses as the underlined word or phrase:

Psalm 127:2:

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Proverbs 5:10:

Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

Proverbs 10:22:

The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

Proverbs 14:23:

In all labour there is profit: but the talk of the lips tendeth only to penury.

Proverbs 15:1:

A soft answer turneth away wrath: but grievous words stir up anger.

Jeremiah 22:28:

Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

Now we have a problem! The word sorrow did NOT turn out to denote actual physical pain clearly in any of the other places where it appeared. Therefore, we are on very shaky ground if we want to declare that [Genesis 3:16](#) is the only verse in the Bible where that word means pain. There is another Hebrew word that means pain, and the one in [Genesis 3:16](#) isn't it. It's actually the one mistranslated "sorrows" in [Isaiah 53:4](#); the literal Hebrew indicates that Jesus carried our pains. So even though the same English word "sorrow(s)" is used in both [Genesis 3:16](#) and [Isaiah 53:4](#), it isn't the same Hebrew word, and the one for pain is the one in Isaiah, not Genesis!

So we have not been able to prove that labor pains are part of the curse on the earth. You could make a case that labor itself in childbirth is part of the curse on the earth, and thus a woman will have to go through labor (hard work) to have a child. But if this simply means hard work as opposed to pain, a woman could still be redeemed from the pain associated with that hard work.

Can we make a case from the first instance of the word sorrow in [Genesis 3:16](#), which is actually a different Hebrew word? It appears in the context of conception, not childbirth, but let's at least look at the other cases where the word sorrow in "I will greatly multiply thy sorrow and thy conception" appears in the Hebrew:

Genesis 3:17:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Genesis 5:29:

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Once again, we can't make a convincing case for this to refer to actual physical pain, as it is possible to work hard for a living without being in pain.

Does the Bible say anything else about labor pains, particularly in the New Testament? Yes, it does:

Galatians 4:19:

My little children, of whom I travail in birth again until Christ be formed in you,

Galatians 4:27:

For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

So far we haven't encountered anything decisive about pain per se. But now we find:

Revelation 12:2:

And she being with child cried, travailing in birth, and pained to be delivered.

In the case of [Revelation 12:2](#), the Greek word does refer to being tormented (and is so translated in other places), not just working hard. This doesn't necessarily mean that you have to be in pain, but the woman in this metaphorical statement was. Now consider:

John 16:21:

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

So we'd best look up the words for travail, sorrow and anguish in the Scripture above and see if they shed any light on anything.

The word for travail means to deliver, bear or give birth, and nothing more. So there is no pain element associated with it.

The word for sorrow means grief, sorrow, heaviness, or in the case of giving, it's the word used for "grudgingly" that tells you not to give grudgingly. It does not indicate physical pain in any other verse where it appears, though it certainly doesn't connote a feeling you would ask for if you had a choice.

The word for anguish is elsewhere translated affliction, persecution, trouble, and burdened. Once again, there is no physical pain connotation, but none of these translated words are things you would pray to receive on purpose.

So far, we still have not proved anything conclusively about pain. Let's consider some other Scriptures.

"The sorrows of a travailing woman shall come upon him..." – Hosea 13:13

The word for "sorrows" is translated "pains" or "pangs" in many translations other than the KJV, but we don't have anything conclusive here.

"And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth..." – Isaiah 13:8

The word for "pain" has various meanings, but it IS translated "pain" or some variant of it in Psalm 55:4 ("My heart is sore pained within me..."), Isaiah 23:5 ("...so shall they be sorely pained at the report of Tyre"), Jeremiah 30:23 ("...it shall fall with pain upon the head of the wicked"), Lamentations 4:6 ("And I will set fire in Egypt: Sin [a place name] shall have great pain"), Joel 2:6 ("Before their face the people shall be much pained...") and Micah 4:10 ("Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail..."). So now it appears that we HAVE found some support for the idea that there was to be pain associated with childbirth after all.

Isaiah 21:3:

Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

Psalm 48:6:

Pain seized them there, Anguish, as of a woman in childbirth.

Jeremiah 6:24:

We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

Jeremiah 22:23:

O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

Jeremiah 49:24:

Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

Jeremiah 50:43:

The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

Micah 4:9:

Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

1 Thessalonians 5:3:

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

In the case of [1 Thessalonians 5:3](#), the Greek word *odin* that is translated *travail* appears only 3 other times in the Bible. Twice it is translated *sorrows* and once it is translated *pains*. The most notable thing is that 1 Thessalonians is in the New Testament, but it still refers to an uncomfortable childbirth. It doesn't specify "upon a sinner with child," but still "upon a woman with child," which would seem to still include Christian women.

Given how often pain and travail (in childbirth) are associated with each other, it seems clear that the understanding under the Old Covenant, at least, was that childbirth does involve pain, travail and anguish. It had started looking like maybe pain wasn't part of the package, but now we have enough Scripture to indicate that it was understood that pain in childbirth WAS part of the package after the earth was cursed.

Now what about Jesus bearing our pains and thus exempting women from labor pains? There are no Bible accounts of women who were ready to deliver coming to Jesus and giving birth without pain. It's hard to draw arguments from silence. Yet it's hard to imagine God saying that all other kinds of pain were taken for you, but one particular kind of pain that only women have must remain. If pain is a curse for sin, and you have been redeemed from sin, why should you have to bear pain of any kind?

As you can see, the problem with this question is that you can come up with a rather convincing argument in either direction!

We never get our doctrine from experiences, whether our own or that of others. Some Christian women say that they had pain-free labor, feeling only strong pressure but not pain. Some doctors have stated that there are tens of thousands of pain-free childbirths every year for whatever reason. There are probably plenty of unbelieving women who also say that they had pain-free labor using blatantly New Age techniques. You do not want to get involved in anything to do with New Age techniques (self-hypnosis to access your inner god, etc.) even if the adherents claim success. After all, there are plenty of voodoo adherents in the Caribbean who claim success, too, and that doesn't mean you should run out and practice voodoo or get a book on "Christian" voodoo! So I would caution Christian women to really look at what they're considering getting into when someone claims to offer "pain-free" childbirth. There are people out there claiming success with "Higher Power" as opposed to JESUS, and you always want to avoid the Higher Power crowd and only go with the Jesus crowd.

Are the Christians who had pain-free childbirth onto something, or are they simply blessed to be in the minority of women who get off easy in childbirth, whether believers or not?

What Does 1 Timothy 2:15 Mean?

[1 Timothy 2:15](#) is surely one of the hardest verses in the Bible to explain; I'd rank it up there with [1 John 1:9](#). Those who advocate pain-free childbirth interpret this to mean that you are saved from pain and discomfort in the process. Can it really be taken to mean that?

1 Timothy 2:15:

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

The "they" part is straightforward; it is the husband and wife referred to in [1 Timothy 2:12](#) (see [Notes on 1 Timothy 2:15](#)). So no, [1 Timothy 2:12](#) does NOT state that no woman can have authority in the church. It is talking about a wife usurping authority over a husband – [click here](#) for much more detail on that sometimes contentious matter! The difficult part is understanding what "saved" means. There are all kinds of explanations out there in the church world.

At least one denomination actually believes that women go to hell if they don't have children because they are "saved" in childbearing. (I did not make that up! They did, based on the verse in question!) This isn't quite as easy to dismiss as it first appears because the word *in* is the Greek word *dia*, which often does mean "by" or "through" or "by means of." So they assume that Paul meant that women are saved by childbearing or by means of childbearing. However, that conclusion would be at odds with many other verses that do NOT mention motherhood as a condition to be saved. The question is whether *dia* can mean something different, and we see that *dia* does have a different shade of meaning in 1 Corinthians 3:15, where Paul talks about being saved, yet so as "by" fire (or through fire, as in Young's Literal Translation). The picture seems to be of someone who is running out of a fire with only his body and no other possessions. However, *dia* in that context certainly does not mean that a person whose works are burned up are saved by (or by means of) the fire that burns them up. It is clear that believing that Jesus rose from the dead and confessing Him as Lord are the prerequisites to being saved, not bearing children. So we can move on.

Another popular explanation is that women are saved from hell by "the childbearing," which according to this line of reasoning refers to Jesus. This is another honest attempt to make sense of a difficult verse. However, that explanation falls apart due to its condition of continuing in faith and love and holiness with sobriety. If that is indeed the condition of being saved through Jesus, we have just introduced the very Galatian works gospel that Paul so ardently preached against! If we have to maintain a certain love or holiness standard to stay saved, we would lose our assurance of eternal life. How would you ever know if you measured up to that standard? Just how holy would your conduct have to be? The second reason this falls apart is that the condition involves both the husband and the wife doing something. This would predicate your salvation on the action of someone else, which is clearly unbiblical. This is no better than the error preached in certain areas that if you're cremated (something you can't control because it involves the actions of others after you're gone), you go to hell. The Bible is clear that your eternal destination is something that only you can decide; no one else's actions can determine it. The third issue is that the only other place where a similar Greek word appears talks explicitly about widows remarrying and bearing children ([1 Timothy 5:14](#)) and it is sure that none of THEM will bear Jesus! The fourth issue is that Paul didn't refer to "the childbearing" to mean Jesus anywhere else, so this is suspect. The fifth issue is that "the childbearing" would be an awkward way to describe someone's labor and childbirth. If a friend delivered a baby, would you ask "How long were you in the childbearing?"

So another explanation came along to sidestep the issues with the explanations above. This one says that a woman finds her fulfillment in raising children, and so she is “saved” in a certain sense by doing that. This solves the issue of the Greek word *dia* by keeping its meaning in many other places as “by means of” – she is “saved” (fulfilled) by means of raising children. However, this puts the woman in the role of a baby factory and child care provider who has no other fulfillment. What about women who never have children? What about women whose children are grown and gone? Are they now doomed to be unfulfilled for the rest of their lives? That doesn’t seem reasonable. And again, there is the pesky problem of the condition that involves both the husband and the wife. Is she doomed to be unfulfilled raising children if the husband runs off with another woman or lives an unholy, unloving life? Another serious problem is that the Greek word for *childbearing*, while found only here and in a modified form elsewhere where Paul advises widows to remarry and bear children ([1 Timothy 5:14](#)), is a compound word that could roughly be translated child-happening, child-making, child-doing, and so on (one of the words is a somewhat general-purpose word and the other refers to a child). It appears to be a reference to an event (“the child-bearing” in Young’s Literal Translation) and not an ongoing process. So I admire the thought that went into trying to keep the word *dia* as “by means of” while explaining the verse, but the “saved through (*dia*) fire” illustration above already demonstrates that we don’t really need to do that. This explanation seems to be grasping for straws and I can’t picture it as being what Paul really meant.

So then another explanation came along that childbearing is a trial, and you are saved “though” it like someone running through a fire – things may not be easy, but you are still saved from hell at the end if you stay faithful to the Lord through it all. But any explanation that “saved” means “saved from hell” comes up against the issue already stated above that someone else’s actions cannot determine your salvation from hell, and the word they is plural so it can’t just mean the woman herself. So again, I’d say “nice try” but I’d move on.

So if the verse doesn't mean any of those other things, what does it mean? I would say that it means that the woman will be healed, preserved, delivered, etc., through the child-bearing process. In other words, she will not die or contract incurable problems by giving birth. This would be consistent with the word *sozo* found in this verse for "saved" – this word is translated *healed* as well as *saved* in the traditional sense. The condition is that she and her husband continue in faith, love and holiness with sobriety. This condition can't affect her eternal destiny, but it can affect her temporal situation when it comes to childbirth. Now, are we back to a works gospel? I don't think so. We aren't talking about works saving anyone from hell. In this life, our works DO determine our destinies to a large extent. Our words bring life and death. If we give sparingly, we reap sparingly, and if we give bountifully, we reap bountifully. If we honor our parents, we will live longer. If we show mercy, we will reap mercy, but if we sow judgment, we will reap judgment. A lot of what we get in this life depends on our works, though going to heaven or hell depends only on the "work" of calling on Jesus to be saved, not any of our own works of righteousness. So I don't think it's inconsistent for God to say, "Here is a promise of making it through childbirth, but here are the conditions." It may not seem fair that the woman's outcome depends on the husband, too, but I don't see any other way to read the "they" in that verse as the husband and wife depicted in verse 12. (One author believes that "they" means multiple females, but that is not the context in verse 12.)

If she is physically preserved in that sense, does that mean that she can have a pain-free delivery? After all, if she has a promise of being delivered and healed through childbirth, wouldn't being free of pain be part of being healed?

At this point I would defer to other New Testament writings concerning pain and childbirth. There is no indication from other Scriptures that the new standard is pain-free childbirth and that only the wicked have to endure it now. We see no reference to "a SINNER in childbirth" – it was still "a woman" who is in travail, even in the New Testament (see [1 Thessalonians 5:3](#) and [John 16:21](#) above).

My Conclusion

As we have seen, you could build a case on either side of this question, and many people have! If someone wanted to go for "pain-free childbirth" I wouldn't stand in her way to discourage her, but on the other hand, I would not want her to feel like she let the Lord down through lack of faith if she actually DID have pain after all and requested medication to deal with it.

I think I have demonstrated that the curse on the earth, which does include pain in childbirth, is still active on the earth today. Unless you don't have to weed your garden or farm or work for a living or can claim that you will never return to the dust physically, it is quite obvious to me that even you as a Christian are still subject to the curse on the earth even though you are not subject to the curse for breaking the Law of Moses. So my best answer to the question would be, "No."

What tips the scales to move me decidedly onto the “still in effect” side is [1 Timothy 2:15](#). The fact that childbirth is raised as a particular potential problem area in [1 Timothy 2:15](#) indicates to me that the curse on the earth regarding childbirth issues was actually not lifted away at the cross. If it were, childbirth should be a breeze for the believer and no special promise should have to be made about it. Paul could simply have said, “Because you’re in Christ, you will be saved through the childbearing process” without attaching any conditions to it. I believe that Paul’s point was that even though the curse on the earth is still in effect, God will guide godly couples through the process of childbirth without any lasting harm.

It’s a tough verse, and if you have a different opinion about it, that’s fine. Maybe you’re even right.

Because I Received Authority by Grace, How Could My Personal Conduct Affect My Ability to Minister Healing to Others?

First, if you're an obnoxious moron, no one will want to listen to you, and that would definitely restrict your ability to minister healing.

Second, Jesus taught that your lifestyle CAN affect your ability to minister. The disciples failed to cast out a demon even though they already DID have the authority to cast that demon out. They let unbelief override their faith because they had not been praying and fasting ([Mark 9:17-29](#)).

Third, Paul taught that you're "fit" for the master's use if you'll put aside fleshly things.

2 Timothy 2:20-21:

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

A more consecrated person will have an easier time doing the works of Jesus than a person who tries to see how much sin he can get away with.

Fourth, certain sins completely disqualify you from functioning in a ministry office. If your kids act like demons and terrorize the local elementary school, or if you're a lover of money or a drunk, you are no longer fit to be an elder or a deacon, let alone any other kind of leader in the body of Christ. While you would still have the legal right to minister healing because of your authority in Christ, having to be removed from a ministry position will certainly interfere with your ability to have others take you seriously and receive from you.

For more on this topic, refer to [Healing and Consecration](#).

Are Some Illnesses Harder to Be Healed of than Others?

It is no harder for God to heal you if you are a terminal cancer patient who also happens to have AIDS, a missing disc in your back and two kidneys that don't work than to heal you if you have a pulled muscle. It is no less possible for you to receive your healing, because ALL things are possible to him who believes ([Mark 9:23](#)). So if you walk by faith and not by sight, no condition is harder than any other.

However, your flesh will not see things that way, and your ability to handle the harder cases will depend on your ability to minister out of your born-again spirit and not out of your unspiritual flesh.

A certain demon was harder to cast out for the disciples than other demons that the disciples had already cast out ([Matthew 17:14-21](#)). They already had the authority to cast out ALL demons ([Matthew 10:1](#)), so their ability to handle the situation was not the issue. However, their flesh might have freaked out when they saw the demon manifest. So there's no limit based on the Word or based on your authority, but your success with a tougher case will depend on your ability to deal with [The Flesh Freakout Factor](#). (Please read that section for a further discussion.)

When you receive healing for yourself, it's easier to stand in faith for a condition like high cholesterol or high blood pressure where there may not be any severe physical symptoms than it is to stand in faith against a kidney stone that is causing so much pain that you can't sleep and you just want to scream constantly. But you can receive your healing for all these conditions. Again, the difference with something like a kidney stone is that your flesh will constantly provide you with "information" that you aren't healed until your healing manifests. But you can "dig in" and beat a kidney stone (I have) – it's just harder and requires more "considering not your own body" than an ailment that might actually be more dangerous overall but that doesn't cause as much immediate pain.

For a look at this same question from the perspective of the person who ministers healing, see [Which is Harder to Heal – Cancer or a Cold?](#)

Is It Easier to Get Healed if I'm a Tither?

Yes, but probably not for the reason you'd think at first.

If you're thinking that your tithe earns you Brownie Points in heaven so that God would be more likely to heal you, you have strayed into Galatian-style works thinking. Healing is based on [100% grace + 0% merit](#).

Any time that you start thinking that you deserve healing more because you've done more good works, you've strayed from "grace" thinking to "law" thinking.

Under the Old Covenant, you were "cursed with a curse" if you didn't tithe because tithing was a legal requirement under the Law of Moses. The New Testament never teaches a curse for not tithing. However, the blessing for it has never been revoked. I've tithed for decades and I would never even consider stopping. I've "proved God" in this area.

But won't God "rebuke the devourer" for your sake if you tithe ([Malachi 3:10-11](#))? Yes, He still will, because you're not redeemed from the blessings of the Old Covenant – you're only redeemed from the curses! However, these blessings were obviously financial in nature.

You could make a case that if a sickness would cost you a bundle of money, that would be a financial curse, so tithing will help keep you well. If you are already sick, getting healed would be one way to stop Satan from munching your money so that you wouldn't have the financial drain that the woman with the issue of blood had.

However, we never see Jesus make an issue out of tithing or not tithing when He ministered to the sick. Neither he nor the apostles said anything about tithing when they healed the sick. So we would have to conclude that healing is equally available to tithers and nontithers alike.

So this may sound like the real answer should be "No, tithers are not more likely to be healed than anyone else." But I think that the actual answer is "Yes."

If you're a tither, you've learned to do one of the hardest things for people to do – trust God in the area of money! It shows that you have learned to trust God's Word above what you see or feel. It means that you have learned to keep your flesh under when it comes to money. Your flesh can scream, "Hoard! Keep all you can just in case something happens – don't give to your church! What if you lose your job? What if you have unexpected bills? Better play it safe." The fact that you tithe shows that you have experience keeping your flesh under and trusting God's Word more than you trust sense knowledge. That is a valuable trait when it comes to healing, too. So overall, as a tither, you're in a better position to trust God with another area of your life, such as healing.

I Have a Cold. Should I Stay Home from Church?

Just about anyone who attends a decent church has probably had this conversation with himself:

"I have a cold. I know that's probably a bad confession, and I shouldn't claim that I have it, but that's just how it is. Should I stay home from church?"

"Sure. Other people stay home when they have colds. Why shouldn't you?"

"Church is the place to go when you're sick, because the anointing is there. Also, people there can pray with you in faith."

"Yes, but you really don't feel up to going to church. You feel awful. You don't want to be rude to the pastor. You might nod off during his message, and that would embarrass you and annoy him."

"No, people at church love me. They have compassion on the sick because they know that their Lord has compassion on the sick. They wouldn't mind if I sat in the back and brought my Kleenex. Even if I did doze off, they would respect me for making the effort to show up at all."

"Yeah, see how much they love you after they get what you have. You know, I'm almost sure that you got this thing from Sister Van Grippe at the Wednesday night Bible study. Now you're just like she was. You don't want everyone else to get this stupid thing. You should stay home."

"Yes, but God's Word is health to all my flesh. I should be around the Word."

"You can read your Bible at home. You even have a very large document on your computer that covers divine healing from all kinds of angles. You can build your faith by reading that."

"Yes, but God says not to forsake the assembling of ourselves together in one place."

"True, but if you pass out in the car on the way over, you'll never make it to that place."

"But I know that I always feel better when I'm around the anointing. I'd be glad I went."

"Maybe you would be glad you went, but the people sitting within a ten-seat radius of you would not be so glad. They would not appreciate hearing you punctuate the pastor's message every ten seconds with coughs, sniffles and sneezes."

"That's why they make cold medicines, silly. Just take a gulp of Shotgun Panacea, that new long-lasting liquid they pitch on television after they tell you that it's flu season and show you a person in bed next to a pile of tissues that's on its way to getting as high as the Eiffel Tower. It unclogs your stuffy head, dries your runny nose, stops your coughs, numbs your headache, lowers your fever, strengthens your body and cures nausea, diarrhea and dizziness, all in one non-narcotic gulp. If you can finally figure out how to remove the child-proof cap, you can take one hit of that and no one will know you're sick."

“Yes, but you know full well that cold medicine doesn’t heal you. You’ll still have your cold, and you can still pass the thing around. Besides, you’ll give yourself away when you’re singing an octave lower than usual.”

“Okay, but they won’t know where they got it from! Maybe they’ll just assume that they got it from Sister Van Grippe, too!”

“Yes, but you’ll know. How will you stand yourself next week with that on your conscience?”

“It won’t be on my conscience. Those people all have a right to believe God for their health. We do believe in healing, remember? If they come down with this, it's not my fault.”

“You believe in healing, too, and you’re having a struggle with this. Why give other people the same challenge? They might not be up for it either!”

“I’ll try not to spread it around. I won’t hold hands with anyone when we pray. I won’t shake hands with anyone and I won’t hug the greeters, even the ones who don’t ask if you are OK with a hug before they hug you. I’ll sit in the very back as far away as possible from everyone else. If I have to lie on the floor, I’ll do it. I’ll do whatever it takes to be around the anointing.”

“That’s not wise. You’re pushing yourself when you’re already weak. Straining your body by dragging it to church will only make you worse. Your body is telling you that it needs rest. Haven’t you heard about the studies that prove that the more you push yourself when you have an illness, the longer it will last?”

“Yeah, but the last time I stayed home, the Holy Spirit had the pastor call a healing line. Don and Theresa had the same thing I had, and they got healed because they showed up at church. I stayed home and stayed sick. That stunk.”

“Look, skip all the talk about the anointing. You’re obviously not in faith anyway, because you’re still sick. So if you aren’t healed now, what makes you think that you’ll get healed there, even if they have a healing line?”

“It’s just easier to receive something by faith when you’re around a lot of people who are worshipping God. A corporate anointing is there. Maybe that’s the very thing I need. I certainly can’t get that at home.”

“What you need is about 12 more hours of sleep so that you can get rid of this thing. Don’t you know that doctors tell you to get lots of rest when you’re sick?”

“But faith without works is dead. Healthy people go to church. If I really believe that I’m healed, I should act healed and go to church.”

“You’ve been believing that you’re healed for the last 48 hours, so what makes you think you’re suddenly going to feel better just because you get out of your pajamas and drive to church?”

So who's right? At least when you argue with yourself, you know that you are right! The problem is figuring out which "you" is right!

Let me start by saying that you shouldn't get into bondage about this. God will not blot your name out of the Lamb's Book of Life and deny you before the holy angels just because you stay home and rest when you have a cold. Nor will Jesus add unto you all the plagues in the book of Revelation if you go to church and someone else gets the plague that's bothering you.

I don't have a clear-cut "thus saith the Lord" answer for you from Scripture. Really, either option is valid, but there are reasons for choosing one over the other. The answer to this question depends on where you are in faith.

If you have resigned yourself to having the cold, there is no point in kidding yourself that you are in faith. You may be better off just resting your body. You know in your heart whether or not you're really in faith. If you're not sure, read [How to Tell if You're in Faith or Not](#) and find out!

In fact, if part of your problem is that you have overworked yourself, even in the ministry, you need to start respecting natural laws and get some rest. Now would be a good time to start.

Don't stay home because of any little ache or pain, though. A good rule would be that if doesn't keep you out of work, it shouldn't keep you out of church.

On the other hand, if you are determined to receive your healing and stay in faith, I would do whatever it takes to get to church. I believe that I have a Biblical basis for this statement. Almost everyone who received a healing from Jesus had to go where He was to receive healing from Him. I understand that He lives in you now if you're born again, but I'm talking about receiving from the anointing through the gifts of the Spirit. At home, you can receive by faith, but you can't pull on someone else's anointing.

Consider the struggle that the paralyzed man and his friends went through to get to Jesus. There was no room in the house, so they lowered him through the roof. That was extreme faith! Consider the blind men who had to do whatever they could to get to where Jesus was. Consider the multitudes of seriously ill people who were brought to Jesus. They went where the anointing was to receive from the anointing. That is the general rule in the Bible.

If you want to receive healing by faith or you believe that you have already done so, go to church. If you have to tank up on medicine and suck on cough drops and breath mints all service, do it. Be around the Word, the anointing, and like-minded believers. If you just have a cold, you don't qualify for a house call from the elders unless you're unable to get out of the house.

Don't be too proud to go up in a healing line. All of us have times when we are "down" and need the support of the Body. Being around people of faith encourages you in your own faith. They can agree with you for your healing. As mentioned elsewhere, even if you're already in faith, you can have people agree with you that you are healed.

What about the moral issue of staying home so that you don't give someone else your cold? I hope that it is safe to assume that you would not deliberately share a cold. We know that people with contagious diseases went (or were brought to) Jesus because He healed EVERY kind of disease. Leprosy was known to be contagious since at least the time of Moses. There were laws about keeping lepers separate from everyone else. There is no place in Scripture where the apostles or Jesus rebuked people for coming because their condition was contagious. If Jesus didn't rebuke people with contagious diseases who wanted healing then, you can be assured that He would not do so today, because He hasn't changed. You are welcome in any service as far as Jesus is concerned.

Especially if you go to a healing service, there will be people with contagious conditions there. That's part of life, both at work and at church. If you can go to work in your present condition, you can go to church. If you have a contagious condition, I believe that most pastors would prefer that you attend church and hear the Word. People may not trip over each other trying to get near you, but most people have been in that position and can empathize with you. Do what you can to avoid giving the cold to others, but not to the extreme where you draw attention to yourself. For example, I suppose you could wear a surgical mask over your face to keep germs in. Some people do that, and I respect that. (If everyone at church is sick, others may don masks to keep the germs OUT!) To be extreme, you could wear riot gear or a chemical hazardous material handling suit with a hood that makes you look like an astronaut. These options would probably be effective in preventing the spread of your illness, but they would also call undue attention to you and look silly. People report for work with colds and don't resort to such measures. If your measure would be mocked at work, don't do it at church.

Perhaps you should not be the first to volunteer to lay hands on others when you have a cold yourself, but you should know that you still have the right to do it. Most healing ministers can tell you stories about how awful they felt at a particular service where God still healed people through the laying on of their hands. The question about ministering healing while you're sick yourself is covered [elsewhere](#).

I understand that having a cold is an awkward condition because of the possibility that it could spread to others. Jesus understands that, too, and He is full of mercy and compassion toward you. He wants you to be healed of that cold, and His healing provision covers colds and other nuisance diseases. The more you feed on Scriptures about healing, the more you will be equipped to stand in faith against such pesky common illnesses.

People in church should be compassionate, too. I attended a faith church where dressing up was the expectation – especially if you were on the worship team. But I had just been in the hospital with a kidney stone. They pumped me up with water and I gained about 15 pounds. I didn't have any pants that could get around me other than my beach pants! So I played the piano in my beach pants! If people are like Jesus, they will be glad you're there rather than sitting at home just because you have no clothing that fits. However, that was the only time I ever wore beach pants on the platform!

Please understand that this topic is about having a cold. It is not about being in the Intensive Care Unit of a hospital. I am not saying that you should rip out all your life-support tubes and run to church if you are critically ill. More serious conditions dictate a visit from the elders to pray the prayer of faith over you.

I Have an Engagement to Preach Healing Somewhere, But I'm Really Sick Myself! What Should I Do?

The devil wants you to accept an image where you stand before a congregation, sick as a dog, seemingly a walking advertisement against the very message you're preaching. Then he wants you to accept the image that you will make people sick by laying hands on them instead of getting them healed! I've been in this predicament. I think every other healing preacher probably has been there at one point or another.

This is another matter that ends up being between you and God. Remember, the fact that you preach healing to others gives you no advantage when it comes to believing for your own healing. You have to practice what you preach!

I know of two people who came to preach at the church I was attending and threw up shortly before preaching! (One had to stop the car on the way over; one had to make a dash for the bathroom.) They preached anyway and you would never have known from their ministry that anything had been wrong. Thank God for the anointing!

Let me tell you what I would do. If the condition were anything that didn't require an immediate visit to the emergency room, I would do anything to drag myself to the service. Chances are, once you get there, the anointing will hit you and you'll be able to preach, lay hands on the sick and feel great. You may not feel good after you leave, but you'll probably feel good during the service!

I was going to a church to preach on healing and a couple of hours before the service, I was so sick that it took me several minutes just to drag myself out of bed. I had believed that I had received my healing, but my condition was getting worse. I could hardly walk or talk. I had a fever, a brutal headache, a cough, and a messed-up voice. I felt rotten all over. I knew I had a decision to make. If I called and said that I couldn't do the service, I know that they would have understood. (The devil wants you to think that the pastor would never want you back to preach healing if you canceled due to sickness, but most pastors are more compassionate than that, and they've probably been in that position themselves.)

I won't preach my personal convictions as doctrine, but let me explain what I did and why. I took some generic medicine for these kinds of things but still did not feel much better. I forced myself to go to that service, knowing that I'd never be able to preach in the condition that I was in. I walked in sucking on a cough drop and trying to hold back coughs and sniffles. After some mercifully short preliminaries, I got up to the pulpit and sure enough, the anointing hit me! I was able to preach a full message, sing, and lay hands on the sick, and a tangible anointing to pray over the sick was present. Thank God, it got on me, too. I doubt that anyone there would have suspected what I had gone through to get there, and I didn't tell anyone. By the way, I felt lousy after the service was over, but not nearly as much as before the service.

One reason I did this was that I am determined to preach healing. I was not about to allow Satan, the author of disease, to stop me. I still had authority over him and ALL his works ([Luke 10:19](#)).

One advantage of being married to a preacher is that if worst came to worst, I could have her get up and preach the whole service. But I've never had to resort to that, easy as it might be on my flesh.

I also remembered some past experiences. I was playing the piano with a 103-degree fever one time, and the anointing came on me and God really used the music to minister to people that evening. I was in a similar condition leading worship at another church and saw the power of God move through me in a way I rarely experienced when I was well! I was getting sicker and sicker one afternoon due to food poisoning, and I was supposed to play the piano for another preacher who was frequently used in gifts of healings. About five minutes before the service started, I was in the men's room having things rapidly come out both ends. I had believed that I had received my healing, but my flesh was telling me I would get the runs or throw up in front of everyone and embarrass the other preacher. But I was in the whole service and had no trouble either during the service or afterward. I believed that once I stepped into the anointing, I would be all right, and I was. I was fine afterward, too. Such stories are more fun AFTER the fact than when you are living them out.

You can preach healing when you're sick because it isn't your ability doing the healing anyway! That really becomes obvious to you when you're in a condition like this. You know full well that it's the Word and the gifts of the Spirit in operation and not your personal wonderfulness. God's Word works anyway; it's not limited by your current physical condition!

You aren't sick anyway; your body is sick. That is an important distinction to remember, because the things of God flow from your spirit, not from your flesh. Your spirit isn't sick, so why should anything work any less effectively? The rivers of living water Jesus spoke of come from your belly, meaning your inner being or spirit, through the Holy Spirit. They have nothing to do with your body. Your spirit can minister just fine when your body is sick.

Paul admitted to the Galatians that he was not in good condition when he first preached there (after being stoned at Lystra, which is part of Galatia). Paul did not allow his physical infirmities to stop him from preaching; he preached while he was obviously hurting! I figured that if it didn't stop Paul, it shouldn't stop me, either. I wouldn't want to compare "tough situation" stories with the apostle Paul!

I'm not giving you a pat answer on this question because it really depends on where you stand in your faith walk and how you like to do things. You'll have to make your own decision. I just want to encourage you with the fact that you can get to the service, have the anointing hit you, and have no trouble at all preaching. Of course, this is easier if you are preaching at a church or meeting that is boldly in favor of divine healing, as this place was. They were used to seeing the sick healed and there was a lot of faith as well as a strong pull on the anointing. I suppose that I might think twice if I were going to preach healing in a "dead" place and felt that badly. You can leave some churches feeling "beat up" even if you were doing fine when you went there! Even for Jesus, I'm sure Nazareth was tremendously frustrating.

God can still use you to preach healing and lay hands on the sick even when you feel as if everyone else should be laying hands on you! In fact, you can ask people to lay hands on you before the service. Don't be too proud to do that!

I once was so sick while I was going to the airport to preach healing in another country, I was extremely concerned that if the airline people knew how bad I was, they might refuse to let me onto the plane! I had another one of those difficult decisions to make. I hid my condition as well as I could, and managed to fly to the other country to preach divine healing. I saw a lot of miracles and got healed myself.

We had a preacher come to our church who was having such severe back pain, you could see him wince every time he moved. And this was someone who flows in divine healing! He “toughed it out” and he did get healed of that condition. A friend was in dire shape minutes before preaching a large service, and he called someone he knew who really knew how to pray in agreement with him. The power of God hit him, and once he got out there, he was fine.

Finally, I want to cover a separate moral issue associated with this. If you have a contagious disease, is it wrong to have a ministry line and lay hands on people? If there could be live germs on you, are you to be blamed for possibly allowing your healing service to become a sickening service?

Here’s my answer. Think about it in natural terms. Suppose that you are healthy when you call a healing line. After you lay hands on the first person, there is a risk that there are live germs present on you! Even if you did not walk in with a disease, the sick people who want prayer definitely walked in with diseases! So there is the possibility that a disease could be transmitted from any person with a contagious disease to any other person through you. There is also the possibility that the people in the line could give each other their colds.

Don’t be in bondage about this. If you just look at things in natural terms, no one will get healed anyway and a healing line is a waste of time. A healing line is supernatural. It transcends natural laws. Jesus did spray himself with disinfectant after touching each sick person. He definitely ministered to people with contagious diseases – leprosy is contagious and it is mentioned specifically. He healed ALL diseases, including contagious ones. Because the anointing was on Him to destroy disease, people did not get each other’s diseases – they got healed! Don’t miss God by looking at this from a purely natural viewpoint. Jesus didn’t say, “They shall lay hands on the sick, and the sick will get whatever illness they have.” Nor did He say, “They shall lay hands on the sick, and spread the sicknesses of the sick around.” He said, “They shall lay hands on the sick, and they shall recover!”

Satan tries to work on preachers with thoughts like the following: “You don’t even believe your own message! You’re not working it, so how is anyone else going to work it? If you get up there sick preaching healing, you’re the biggest hypocrite in the room! You have no business getting up there if you can’t even get healed yourself!” Please be assured that that is not God’s language and He will never speak words of discouragement like that because He is FOR you, not AGAINST you ([Romans 8:31](#)). I’d just resolve to preach anyway and believe that the WORD will work in people, because it will! I’ve seen people greatly blessed when if I went by my feelings, I would have driven home and crawled into bed – at least at the beginning of the service. We are told to preach the WORD, not our EXPERIENCE, anyway ([2 Timothy 4:2](#)).

The most recent case (at this writing) where I had to make this kind of decision was when I was about to start the first of a series of Sunday morning healing classes at the church I attend. I had almost no voice the day before that class, and it just so happened that my wife had to leave that morning to go out of state to attend a conference, so she couldn't pinch hit for me. I was in miserable shape. The thought DID occur to me that I could call the church and have them get someone else to teach the class that morning. That wouldn't have been a problem because our church has a lot of good preachers who could teach a healing class. But who wants to start a healing class by not showing up due to sickness? How much confidence would that have given anyone else to receive what I had to teach about divine healing? When it was obvious that I was struggling Friday night before the class, I had my wife lay hands on me in the name of Jesus and I believed that I received my healing when she laid hands on me. I didn't feel better on Saturday, but I chose to "dig in" and affirm that I HAD received my healing when she laid hands on me and that I WAS recovering, despite appearances. The class went fine and no one ever knew (until I shared the experience in a later week) that I had been in such bad shape the day before the first class. What Satan meant to ruin my healing testimony, God can now use to encourage others that His Word really DOES work – even when it looks at first as if it isn't working!

See also:

[I Still Need Healing in My Own Body, So How Can I Lay Hands on Anyone Else for Healing?](#)

I Still Need Healing in My Own Body, So How Can I Lay Hands on Someone Else for Healing?

Well, you find a sick person and you put your hands on him! That's how.

I know that the question is how you can minister healing when you still need healing yourself without looking like a hypocrite. So let's apply [The SAVED Test](#). I am sure that you are not walking in sinless perfection. I'm not either, and neither is anyone else. Does this stop you from sharing Jesus with sinners? Does this prevent you from telling people that Jesus gives you power over sin so that it doesn't have to dominate you anymore? I hope not! Are you a hypocrite because you tell others that Jesus gives us power over sin, but you still sin? I don't think that God sees it that way. You're only a hypocrite if you sin without caring about whether you sin or not while you tell others that Jesus gives us power over sin.

If the fact that you still sin would not stop you from sharing that Jesus delivered us from sin by His finished work, the fact that you still need healing should not stop you from sharing that Jesus delivered us from sickness by His finished work.

A well-known faith teacher started out teaching prosperity while he had holes in his shoes. He was preaching the WORD, as we are supposed to do, not his personal experience. His personal experience changed to line up with the Word; the Word did not water itself down to match his experience.

It is ALWAYS right to share what the Word says with people, regardless of our current level of personal success applying it. We don't preach ourselves or our experience – we preach Jesus! Sometimes you will get more revelation of the Word yourself as you share it with others.

Don't let the devil try to beat you up over some healing need in your body. Just about everyone has something he could believe God to be healed of. That should not stop us from ministering healing to others. Paul preached with scars on his body. If other people point out something wrong with you, just see it as another opportunity to prove that the Word is true in your own life rather than feeling disqualified to minister healing.

See also:

[I Have an Engagement to Preach Healing Somewhere, But I'm Really Sick Myself! What Should I Do?](#)

Can I Get Healed of Alcoholism, Drug Abuse, Pornography and Homosexuality?

No!

You can get healed of illnesses stemming from these things, but you cannot get healed of these things themselves.

Why not? Doesn't Jesus heal ALL diseases? Yes, He does. But these things are not diseases! They are SINS! You can be set free from all these things, but you cannot be healed of any of them!

Jesus has compassion on you if you are involved in any of these snares of the devil. He wants to liberate you from these forms of bondage! He's already paid the price for your freedom. However, He will not excuse or affirm (much less "celebrate") your sinful behavior. You need to see these things for what they are. The Bible never says, "No one with asthma shall inherit the kingdom of God." Asthma is a disease, not a sinful choice. The Bible DOES say that no drunkard or homosexual will inherit the kingdom of God ([1 Corinthians 6:10](#)). Being a drunkard or a homosexual is a sinful choice, not a disease, so God treats these things differently from diseases. If these things represent your habitual lifestyle (rather than being mere temptations or areas where you slipped but have repented), you are not really saved and you need to get saved for REAL. Please see [How to Be Saved from Your Sins](#). Trying to beat these sins in your own strength without Jesus' help is unlikely to succeed. You need to have a new nature that doesn't want to indulge in sin. Being born again is the only way to get that new nature. (You can protest all you want, "No, I really love Jesus! I'm a Christian already even though I do these things," but God's Word says you aren't and I will take God's Word over yours any day.)

An important step to being set free is understanding that are not a "victim" of some kind of "disease." You have made a sinful choice. You have failed morally. You have no one to blame but yourself. As long as you try to cast the blame elsewhere, as most people do (Adam and Eve did!), you might never get set free. You have to realize that you have sinned before you can start applying Scriptures that emphasize your dominion over sin. Trying to apply healing Scriptures to beat sins is just as much a mistake as trying to apply dominion-over-sin Scriptures to beat diseases.

The world has been deceiving people for a long time that alcoholism and drug abuse are diseases and that those who sin in these ways are "victims" of addiction. The world tells you that pornography is a victimless habit. The world tells you that homosexuality is just another valid "sexual preference" among many.

However, Satan (“the god of this world”) lies about all these things. You have to CHOOSE to abuse alcohol or drugs to become an addict. No one else can make you do it. These things don’t just jump into your bloodstream from bottles or pill containers one day and “make” you be an addict. Pornography has a lot of victims. If you look at pornography, YOU are one victim (but not an innocent one). I used to look at it before I was a Christian, and I can tell you that all it does is clog your mind with carnal filth. By degrading the way that you see people of the opposite sex, it makes it harder for you to relate properly to them. The people you relate to improperly are the next victims. The first victims were the people who posed for the pictures or videos, whether by force or by choice. Their view of sexuality is degraded by the experience. As far as homosexuality goes, the Bible is clear that it is a perversion of God’s natural plan. The ONLY valid “sexual preference” is for the opposite sex. All sexual activity must be limited to a man and a woman who are married to each other. We are to FLEE anything else.

The good news is that Jesus came to destroy the works of the devil ([1 John 3:8](#)), which include alcoholism, drug abuse, pornography and homosexuality! So let’s see what path will lead out of such things.

To get rid of a disease, you get healed. To get sin out of your life, you repent. These are two completely separate things. You don’t have to repent for having the flu and you can’t get healed of being a lesbian. You’ll never repent (and thus get free) until you know that you’re sinning! Once you repent of your sin, you open the door for God to heal you of the physical consequences of your sin. He is perfectly willing to do so, but you’d waste your time getting healed of those consequences if you are going to keep sinning in these ways and continuing to make yourself ill.

People complain about “judging” but that’s nothing new – the original sodomites in Sodom complained about Lot judging their lifestyle ([Genesis 19:9](#))! We judge sin to be sin. We don’t just leave people to wallow in their sin; we let them know that Jesus is their answer! If they reject us, God gives us credit for trying to reach them. However, there is a lie out there that if we just act friendly and never say anything about anyone’s deviant behavior, those who practice it will like us and maybe they’ll want to come to church. Meanwhile, the world aggressively crams its messages down everyone’s throat. The devil wants you to shut up so that he can have a monopoly on public discourse on these issues. This doesn’t mean that we make deviant lifestyles the main issue when talking to sinners – the homosexual’s BIGGEST need is to know Jesus and be saved. There are more heterosexual sins going on in the world than homosexual sins. The heterosexual fornicator’s biggest need is to know Jesus, too. However, this Jesus to whom we lead people is the One who says, “Neither do I condemn you. Go and sin no more.” ([John 8:10-11](#)). We’ve become much better at preaching the first half of that than the last half, but we need to do both.

God wants to deliver you from ALL sinful habits, including alcoholism, drug abuse, pornography and homosexuality, so He sent Jesus to pay the price for your freedom! You have the right to be free from being a slave of the flesh to indulge its lusts such as the ones specified here. The principle here is not how to be healed of a disease, and the answer is not simply reading healing Scriptures. The Scriptures you need are those that discuss your dominion over sin. These are every bit as important as “Healing Scriptures” and they are the key to breaking the stronghold of sin in your life. You must deal with the sin problem as well as the physical results. Your redemption gives you authority over both.

If you are addicted to legal prescription drugs taken in the prescribed doses, that’s not a sin for which you need to repent. Jesus wants to heal your body of its dependence on that drug so that you can be “free indeed.” Of course, He also paid for you to be healed of whatever illness or injury made it necessary for that doctor to prescribe the drug in the first place. It is not a sin to take prescription drugs that were prescribed to you, so if that was what got you “hooked” you don’t need to repent. It is a sin to take prescription drugs that weren’t prescribed to you, as that is illegal and the Bible tells us to obey civil authorities ([Romans 13:1-2](#), [1 Peter 2:13-15](#)). If you’re doing that, you DO need to repent.

A disease can come on you without you being personally responsible for it. Alcoholism, drug abuse, pornography and homosexuality cannot come on you without your conscious choice. You chose to get bombed. You chose to get high. You chose to look at lustful literature. You chose to have shameful and unnatural physical relationships with members of the same sex. (Merely being tempted to do so is not a sin – Jesus was tempted in every way that we are according to [Hebrews 4:15](#). That means that at some point, he faced and beat the temptation to engage in homosexual activity.) It was never an accident. It was solely your choice. And because you chose to sin in this way, the only solution is for you to choose not to sin in this way from now on (this is called repentance – literally “changing your mind!”). Only then do you open the door for God’s deliverance. You may not feel as if you have the power to overcome sin, but you don’t have to feel that power to have it. Once you are a Christian and you make the choice to do things God’s way, God’s power kicks in and He will help you stay out of sin.

If you are an alcoholic, you are sinning and you need to repent. God forbids alcohol-induced drunkenness ([Ephesians 5:18](#)). You are violating His New Testament command every time you get drunk. Do not attempt to hide behind some excuse that you have a disease of some kind. You are simply indulging in a work of the flesh (listed among such in [Galatians 5:19-21](#)). You cannot be healed of the works of the flesh. You must repent of them and live above them by choosing to walk in the Spirit so that you will not fulfill the lusts of the flesh ([Galatians 5:16](#)).

Witchcraft is also a work of the flesh in [Galatians 5:21](#), and included in the Biblical definition of witchcraft is drug abuse. (We are not talking about taking medicine because you're sick here.) Lust and other sexual sins are also listed in [Galatians 5:21](#) (adultery, fornication, uncleanness, lasciviousness). A person who indulges in pornography is a lascivious person. He is ignoring what even Job in a far darker day knew to do: "I made a covenant with mine eyes; why should I then look on a maid?" (Job 31:1), and disobeying Psalm 101:3: "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." The pornography addict in many cases gets more and more "hard-core" and starts viewing child pornography. He financially supports organized crime and its victimization of the people in the pictures and videos. With Satan's addictions, what you're doing now is never enough – you crave more and more until you're destroyed or you turn to Jesus and get set free.

Jesus never healed a single person of any of the works of the flesh, and neither did any of the apostles. There is no precedent for being "healed" of them. However, there is certainly precedent for being set free from them in [1 Corinthians 6:9-11](#)! Some of them WERE drunkards (alcoholics) and homosexuals before Jesus set them free!

This flies in the face of everything that modern counselors and magazine articles have to say on the subject. You do not need to get "healed" by a twelve-step plan, even a so-called Christian twelve-step plan. The Biblical two-step plan is simple: REPENT, then RECEIVE the deliverance that Jesus has purchased for you. Don't let society coddle you with its error that everyone who sins is just a sick person with a "disability" or "disease" that needs to be "healed." Unfortunately, we have a habit of renaming sin so that it doesn't seem like sin anymore. It is "politically correct" to say that the sodomite is engaging in an "alternative lifestyle" instead of engaging in an abomination ([Leviticus 18:22](#), [Leviticus 20:13](#)), the latter of which is Biblically correct. (Homosexuality is an "alternative" to godliness, that's for sure.) A sin by any other name is still a sin! Some pandering preachers prefer to preach Pablum to pacify practitioners of perversion, but I will never be one of them.

You don't have to wonder if you have a gene that makes you sin. Mankind inherited a sinful nature from Adam, so it was genetic in that sense. But that doesn't excuse it! If it did, God would not judge it and He would not send people to hell for sinning if they're not in Christ. If you're born again, your spirit does not have a sinful nature. It is only your mind and body that can lead you into sin if you let them.

Once you have dealt with the root of the issue by repenting of your sin, you can pray in faith to receive your healing of the physical consequences of your sinful choice. Alcohol and other drugs do produce physical dependencies. Pornography is habit-forming, too. (Ask anyone who's ever been addicted to pornography. Your brain can get "rewired" to crave it.) But God can and will deliver you from all of these self-inflicted problems if you will allow Him to. First you must repent and submit to God. There is no temptation that you cannot overcome with God's help ([1 Corinthians 10:13](#)). This leaves you no excuse to continue in your sin.

Also, people tend to engage in addictive behaviors to fill a hole in their lives. You need to open yourself up to the love of God and let God fill the holes in your life. He will do a much better job than a bottle or a joint. Ask God to give you a revelation of His love for you ([Ephesians 3:14-19](#)).

Drug addictions, booze addictions, pornography addictions and homosexual behavior are all part of the power of darkness from which you were delivered when you were saved ([Colossians 1:12-14](#)). In Christ, the statement, "Once an alcoholic, always an alcoholic" is not true, and no Christian should let that statement pass through his lips. Instead, say, "Once an alcoholic, but now free indeed in Christ, delivered from alcoholism and all the other forms of the devil's bondage!"

Once you realize that you are in sin and need to repent, and that you are not simply sick and in need of healing from a disease, you are most of the way toward being able to be rid of the sin as well as the physical consequences of your sin.

Please understand that these sins are just as much paid for by the blood of Jesus as any others. You are forgiven for them as a believer just as much as you are from more socially acceptable sins like gossip or worrying or complaining or failing to pray for government leaders. It is not a "big deal" to God to forgive you from these; your forgiveness was already purchased and it is credited to you as a believer. Jesus' blood paid for your sins. He was made physically sick in your place as part of the curse for those very sins. There is no need to continue to bear a curse that Jesus bore for sins. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

A lesbian went straight after coming to our church. We cast a demon out of her. You'll find that when you minister to homosexuals, you need to be ready to cast unclean spirits out of them. (There are many other topics related to deliverance elsewhere in this book.) You may have to do that for other people who have really gotten steeped in sin, as well.

I was preaching one day and a Native American alcoholic was in the service. He said that he just felt drawn to the place where we were having the service, so he came. I was preaching as usual, and suddenly he interrupted me and screamed that he just couldn't live that way anymore. He went on to say that he had a spirit in him that pierced him with its talons every time he tried to get free. He had been to counseling sessions where he had described that spirit. They told him that he was a crazy old Indian who needed psychotherapy. But they hadn't managed to "shrink" the demon's influence. You can't get rid of a demon with psychology! I told him that I believed him (which surprised him, because no one else did, and apparently the church he'd been attending didn't practice deliverance), and that furthermore I knew what to do about it. I had him come up and I cast that foul demon out of him. He was a changed man from that moment forward. Many years later, he was still free! And he didn't need to go to "anonymous" meetings to stay free, either. (I wonder how "anonymous" things are when you're supposed to say, "My name is ___ and I'm an alcoholic." I've never heard of anyone saying, "My name is none of your business – I'm an anonymous alcoholic." So much for anonymity! Besides, in the small towns where I've lived, most people would probably know who you were before you named yourself anyway.)

Jesus gave us authority over snakes and scorpions and all the power of the enemy ([Luke 10:19](#)). This means that if you are ministering, and you have the other person's permission to do it, you can take authority over these bondages and command them to be broken in the name of Jesus. If you are the one in bondage, YOU can take authority over these bondages and command them to be broken in the name of Jesus! Note that this is different from receiving a healing. If you are involved in these sins, repent first before you command them to be broken. You don't have to "feel like" you can live free. If you wait until you "feel like" you can do it, you'll never do it. Feeling comes after faith, not before it. God's grace will always be there so that you always have a way of escape from any sin ([1 Corinthians 10:13](#)). You are not a debtor to the flesh to live after the flesh ([Romans 8:12](#)). Sin has no dominion over you as a Christian ([Romans 6:14](#))!

See also:

[Don't Believe These Alcoholics Anonymous Lies](#)

Does Galatians 5:20 Prove that the Use of Drugs is a Fleshly Sin?

No.

This mistake came about because someone looked up the word “witchcraft” used in [Galatians 5:20](#) in the Greek and found that it was *pharmakeia*. Strong’s first definition of *pharmakeia* is “the use or the administering of drugs,” so the person concluded that any use of drugs must be a “work of the flesh” along with adultery and all the other things in Paul’s list. Then he probably heard that *pharmakeia* was the word from which we get the word *pharmacy*, and he decided that all doctors, drugs stores and drugs must be of the flesh and thus sinful.

Witch doctors do use “potions” and supply drugs to people. The use of drugs with witchcraft is clearly sinful. But what about prescriptions from your family doctor? If Paul were against drugs in general, he would have to have been against doctors, including Luke “the beloved physician.” Paul would have had to describe Luke as “the fleshly doctor of deception” or some such term if he really believed that. It was clear that Paul and Luke were on good terms; they traveled together in Acts. So Paul was not against drugs (the use of them or administering of them) in general. Jesus said that the sick need a physician, so He could not have believed that those who administer drugs are of the flesh and are to be avoided. In fact, if you must avoid all physicians to stay out of sin, you must run away from God Himself, who names Himself Jehovah Rapha (The Lord Your Physician)!

The next thing is that if you’re going to come up with doctrine based on a Greek word, at least have the decency to look it up elsewhere in Scripture. Today’s online tools make this easy. You’ll find that the only other 2 places *pharmakeia* is used, it refers to sorceries, and no one ever complains about those translations:

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” – Revelation 9:21

“And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.” – Revelation 18:23

You would be hard-pressed to try to prove that prescription drugs deceived all the nations and brought judgment upon Babylon.

The next thing is that if you’re going to quote Strong, at least read the whole citation. Strong’s ALSO lists other meanings as poisoning (something witches might well try), sorcery, magical arts (often found in idolatry and fostered by it) and metaphorically the deceptions and seductions of idolatry. So there is absolutely no “proof” that *pharmakeia* refers to drugs at all! There is no other Bible passage to support that theory.

So Scripture in general demonstrates that [Galatians 5:20](#) is NOT a prohibition against the medical use of drugs and the prescribing of drugs.

If the Anointing on Elisha's Bones Was Strong Enough to Raise a Dead Man, Why Wasn't It Strong Enough to Heal Him of His Own Fatal Illness?

The anointing for ministry is given for the benefit of others, not for your own benefit. Even in the New Testament, special Holy Spirit manifestations are given for the benefit of OTHERS, not for your own benefit. Thus, the anointing that Elisha carried to do miracles for OTHERS would not be expected to heal him. That is why he could die and yet the anointing that was on him for ministry to others still raised someone else from the dead.

This answers two other related questions:

“If Elisha's anointing raised a man from the dead, why wouldn't it have raised HIM from the dead too?”

The anointing on Elisha was for ministry to other people, not for ministry to himself.

“Why did some healing ministers die when the very conditions that they healed in other people's bodies were in their own bodies?”

In general, the same answer as above applies. The gifts were for others. The anointing probably manifested quite a bit for unbelievers and weak believers for signs and wonders. However, the minister himself would have more expected of him that would be expected of weak believers and unbelievers. If he himself were in one of his own healing lines, he well could have gone away without receiving anything. Healing ministers don't get a free pass when it comes to sickness – we all have to act on the Word just as everyone else does.

In one particular outlying case a long time ago, a minister who was world-famous for having arthritis healed got into pride. He routinely had services where people heard bones snapping as they were getting healed of arthritis. Unfortunately, he got so full of himself that God could not use him anymore, and he died after spending years bound up in a wheelchair – with arthritis!

Why Does 1 Samuel 1 Say Twice that THE LORD Had Shut Up Hannah's Womb?

This question is impossible to answer conclusively because the Bible does not tell us why the Lord shut up Hannah's womb! This was considered a curse and a reproach among the Israelites. We know that the Lord closed the wombs of the people in Abimelech's house as judgment for Sarah being with him. See Genesis 20:18 ("For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife"). But we don't know of any specific thing Hannah might have done that would incur such a judgment. That doesn't mean that there wasn't anything; it just isn't stated.

Can we understand this twice-written phrase to be merely permissive? In other words, did the Lord merely "permit" this situation rather than cause it? Maybe, though "permit" would be too mild a word; it would be more a case of "causing by allowing." The text certainly reads that the Lord caused it, though the evil that "the LORD had brought upon [Job]" in [Job 42:11](#) was explicitly caused by Satan, as stated clearly near the beginning of Job. So there would be precedent for a "causative" phrase to be used to describe passive involvement where God permits something but did not directly cause it. I will note that that in many Bible cases the Hebrew is ambiguous between causative and permissive forms, but in [Job 42:11](#) the Hebrew word is in a "stem hiphil" form which is explicitly causative. Even then, God's "causing" was limited to allowing Satan to do it; otherwise the Bible contradicts itself, which we know that it doesn't.

Can we attribute this statement to an erroneous assumption back in that day that if anything bad happened, God Himself did it? One teacher has explained it that way, but I don't think we can go there. Most people back then had no revelation that there even was a devil. This would cast doubt on almost everything else in the Old Testament if we start claiming that the writer of 1 Samuel made his statement out of ignorance. Some Scriptures reported inaccurate statements made by certain people. However, for the writer of the book to assert that God did something leaves us with no alternative (in my opinion) than to believe that God actually did it unless we make the assumption in the prior paragraph. Otherwise, we are throwing away our belief in the inerrancy of Scripture and making the same mistake for which we criticize liberal theologians when they claim that Paul's writing against homosexuality simply reflected the bias of his day.

The Bible does not explain everything for us. It never tells us why the tribe of Dan is not represented in the 144,000 in the book of Revelation. Why isn't Dan included? I don't know and neither do you, because God didn't state the reason. You don't know where demons came from, either, and neither do I. You only know the facts, but not the background, in Hannah's case. Paul even wrote some things that are not surrounded by enough context to figure out. Why did Paul say that should women have a symbol of authority on their heads "because of the angels" and why were people "baptized for the dead" in Corinth? I don't know, but being baptized for the dead certainly can't mean what the Mormons think it does, that you can get someone saved after they die by being baptized in proxy for them in a Mormon temple. Even God Himself states that there are some difficult passages in Paul's letters – Peter made this comment as part of Scripture in 2 Peter 3:16: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they which are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." The secret things belong to the Lord ([Deuteronomy 29:29](#)). We'll just have to wait until we're in heaven to find out some things, but such things aren't the important things that we need to know in this life. You can live a great life without knowing why Dan isn't in the 144,000 or why people were baptized for the dead in Corinth. When God doesn't tell us why something is, you have no sure way to know why it is. So I can't tell you for sure what happened with Hannah.

Whatever you believe, you certainly can't use this phrase to prove that God wants some people to stay infertile (even if He has permitted it, as sin on the earth has been permitted to louse up plenty of other things), because Hannah asked for a son and God gave her Samuel! This passage should build your faith in healing for infertility, not take it away! See the section on [Infertility](#) for proof that God wants to heal women who can't have children. I know couples who couldn't have children according to their doctors and have children today because God intervened as He did for Hannah when they asked Him for children.

Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?

You could argue that God sent the ten plagues on Egypt and that perhaps this was a reference to them, but that doesn't seem to hold up under scrutiny. There was only one killer plague on one night and it was not caused by a variety of diseases (in the plural). In the case of the killer plague, "the destroyer" actually did it, not God in person ([Hebrews 11:28](#)), even if God sent that death angel.

Also, [Deuteronomy 28:15-68](#) also refers to the "diseases of Egypt which thou wast afraid of," which could not refer to the killer plague on the firstborn, which the Israelites were not afraid of because they were protected from it. This was talking about a variety of fearsome diseases that were common in Egypt.

The only answer that seems consistent with the rest of Scripture is that the diseases of Egypt were judgments against those who were mistreating His people. This is spelled out more clearly in Deuteronomy 7:15: "And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them on all that hate thee." There were many other cases of God laying sickness on people as judgment in the Old Testament. See [Sickness as Chastening and Judgement in the Old Testament](#) for details.

There is also New Testament Scripture for God putting diseases on the disobedient, as proved in the discussion, [Sickness as Chastening and Judgment in the New Testament](#). There is NO New Testament Scripture for God putting sickness on an obedient believer, so drawing the conclusion that God puts sickness on believers based on this verse in Exodus is totally out of harmony with the Bible.

We like to simplify things for people as much as possible, so we like to say things such as, "Jesus would never make anyone sick or kill anyone!" However, that statement is not true, as [Revelation 2:20-23](#) proves! As long as you're not destroying His Church, you have nothing to worry about, but if you try to destroy His Church (which is His temple), God promises that He will destroy you (1 [Corinthians 3:16-17](#))!

For a more general discussion of this entire issue, see [Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?

Three popular lines of reasoning indicate the latter:

1. "In the Hebrew, the verbs are in the permissive sense rather than the causative sense. Therefore, God allowed the sicknesses, but He did not actually send them Himself."
2. "God is good and the devil is bad. The devil is the one who steals, kills and destroys. So God merely permitted the devil to make disobedient people sick."
3. "God doesn't have any sicknesses to give out. There is no sickness in heaven. He would have to steal sicknesses from the devil. Therefore, any sicknesses must have come from the devil."

However, I will risk possibly contradicting your favorite faith teacher by stating that I believe God actually PUT sicknesses on rebellious people. Moreover, that will continue in the New Testament in the times foretold in the book of Revelation. It can even happen in extreme cases in the Church Age, as we will see. Thus, I don't believe that any of the arguments above hold up upon further scrutiny.

I decided to investigate the first claim myself, not being one to just take someone else's word for anything. One problem with written Hebrew is that it was customary to leave out the vowels. However, it would be these vowels that would allow a distinction. When I looked into individual cases, I found that the same original Hebrew letters in the Bible could indicate either a causative sense or a permissive sense. There was no way to make a clear case either way. I had heard it claimed in faith circles that the Hebrew was definitely in the permissive sense, but I have never seen any credible evidence to back that claim. It sounds nice but my own research demonstrated otherwise. Perhaps modern faith teachers fear that if we really think God DID these things, He would not be "good all the time," and that would wreck half of their messages.

However, please note that I am not claiming that the Hebrew proves that God CAUSED these things either. I cannot see any proof EITHER way just by reading the original text.

Now perhaps someone who knows Hebrew better than I do or has studied more such verses will have a better answer. But I don't see that you can prove anything either way, so your reading of such verses would have to be based on other Bible evidence.

This brings us to the second assertion that it is the devil who destroys. That is an oversimplification when it comes to punishing sin. Jesus warned to fear God who is able to destroy body and soul in hell. Clearly, God is not going to "allow" the devil to destroy people in hell, because the devil will himself be the #1 recipient of the wrath of God in the everlasting destruction of the lake of fire. So it is clearly God who will destroy the wicked in hell. That doesn't mean destruction in the sense of causing something to cease to exist; otherwise it would not be everlasting destruction ([2 Thessalonians 1:8-9](#)). This proves that the devil is not the only one who could engage in destruction. Even in the New Testament, God says that HE will destroy anyone who destroys the temple of God (the Church) ([1 Corinthians 3:16-17](#)).

Another problem with the “devil did it” explanation is that it turns the devil into God’s faithful henchman, sent to do His dirty work. This would make it appear that God and the devil have some kind of partnership going, and if that were really true (it isn’t), the devil should get a reward at the end of time for faithfully executing God’s judgments rather than reaping eternal torment. But the devil is completely anti-God and has been sinning since the beginning. He hasn’t changed to become a servant of the Most High God since then.

An even more severe problem occurs when you read the Old Testament in its entirety. There are MANY passages where God vows to punish sin with sickness and states that He did so after the fact. (For a typical example, you could start with [Numbers 11:33-34](#).) While it might be nice public relations on God’s behalf to assert that He is only good and didn’t do any of it Himself, you just don’t get that sense when you read of God’s outpoured wrath against various nations in the Old Testament. To me, God obviously caused the judgments to take place. I don’t know how you can believe a multitude of Old Testament judgment prophecies and conclude otherwise.

Just take [Deuteronomy 28 :15-68](#) as one example and see if you still think that God’s relationship to the threatened sicknesses is merely permissive as opposed to causal. I think that you will have to agree that the threatened illnesses are very clearly the Lord’s doing: “The LORD shall make the pestilence cleave unto thee...The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning...The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed...The LORD shall smite thee with madness, and blindness, and astonishment of heart...The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head...Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance...Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee...Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed...the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.”

We sometimes forget that [Leviticus 26:14-39](#) is also a curse written in the law that parallels [Deuteronomy 28:15-68](#). This contains other similar statements: “I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart...And I will set my face against you...I will punish you seven times more for your sins: And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass...I will bring seven times more plagues upon you...I will also send wild beasts among you...I will also walk contrary to you, and will punish you yet seven times for your sins. And I will bring a sword among you...I will send the pestilence among you...when I have broken the staff of your bread...I will walk contrary to you also in fury; and I, even I, will chastise you seven times for your sins...I will destroy your high places...I will make your cities waste, and bring your sanctuaries into desolation...I will bring the land into desolation...I will scatter you among the heathen, and will draw out a sword after you...I will send a faintness into their hearts...”

God says that vengeance is His ([Romans 12:19](#) and elsewhere). I see no evidence that He has ever subcontracted it to Satan. Isaiah's account of Jesus' crucifixion confirms that God is the punisher of sin. God, not Satan, "made Jesus sick" and it pleased God to bruise Him ([Isaiah 53:10](#)). Thus, God, not Satan, is the one who bruised Jesus. Jesus was "afflicted by God" and not "afflicted by Satan" for our sins. If God is the Punisher of sin, it would be inconsistent to have Satan be the punisher at other times. Satan is a thief who wants to steal God's exclusive right to vengeance.

If you hired someone to replace your front door and bedroom window, and that contractor put the door in your bedroom wall and the window in your roof, would you keep using that contractor? You would not want to use an unreliable contractor who goes against your instructions. Neither would God! The devil is the biggest sinner anywhere, meaning that he fails to follow God's instructions more than anyone. God isn't stupid; He isn't going to hire out work to someone unreliable who will fail to follow His exact instructions.

Also, if you believe that only the devil would ever make someone sick, you must not believe [Acts 12:21-23](#), where it is an angel of the Lord who takes Herod out as punishment for accepting the kind of adulation from men that only belongs to God.

The third statement that there is no sickness in heaven is slightly inaccurate. The vials of God's wrath in the book of Revelation will be poured out from heaven, not from hell, and part of the miseries with which the wicked will be judged are sicknesses (sores are mentioned in particular) and intense pain.

These awful judgments will not come from Satan, because Satan will be on the earth at the time, not in heaven.

Because there is no crying or pain in heaven, we know that no one there is sick. So you won't ever have to deal with sickness or pain again once you get there. In that sense, it is correct that there is no sickness in heaven. Given the presence of the vials of God's wrath, it would be accurate to say that there is no sickness in manifestation in heaven. For eternity, once the wrath of God is complete, there will be no sickness either in manifestation or out of manifestation in heaven.

When it comes to your life as a Christian, you do not need to fear God as the Punisher of your sins because they were paid off when God (not Satan) punished Jesus for your sins. So it is indeed Satan, not God, who tries to afflict Christians. (When it comes to hypocrites posing as Christians who try to harm Christ's body, God can and will take such people out even in the age of grace, as is covered sufficiently elsewhere in this book.) The idea that GOD punishes sin with sickness should actually further enlighten you to divine healing, as you realize that you are not under punishment and condemnation when you are in Christ. Any sickness that comes your way is clearly illegal and from the devil, as God has cleared your name in heaven. You do not deserve sickness, so God would not send it to you.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Sickness as Chastening and Judgment in the New Testament](#)

Can I Leave My Sick Child in the Church Nursery Because “By Jesus’ Stripes He Was Healed?”

You church probably has a policy against this, and if it does, you need to follow it.

This may be an inconvenience to you, but it would be an inconvenience to everyone else if you brought little Sneezie in and got the other kids sick. You can check to see if you can sit in the back of the main service with Sneezie.

Unless your child’s healing has manifested completely, in which case there is no question anyway, your child will be considered sick for purposes of contagion. Do not protest that your child was “healed by the stripes of Jesus.” When that manifests, the nursery workers will be happy to take him in. Until then, forget it. If your child is still physically sick, he may well still be physically contagious!

You may protest that you are standing in faith, but if you are, you should soon get to the point where little Sneezie’s nose is no longer flowing like a mighty river, and then you’ll be able to drop him off.

And please, do the workers a favor and don’t try to clean him up and hand him off between coughs and sneezes and make a run for the sanctuary before the workers figure out what’s going on. I worked in a church nursery for several years, and I never liked it when people did that.

Because God Says I am Healed, Can I Assume that I Do Not Need Medical Insurance?

No!

If you aren't really in faith, you will not receive healing directly from God. In that case, if you don't have medical insurance, you will end up staying sick or maimed or even dying prematurely. Few people reach a level of faith that would allow them to avoid all doctor or hospital visits. If you're one of them, that's great. Otherwise, you are wise to carry medical insurance. What if some nut on the road plows into you and breaks some of your bones? You have the right to believe for healing, of course, without a doctor, but are you really ready to do that? (You could answer that no accident will befall you in the first place, in which case you'd better keep your faith active and drive carefully!)

Having or not having medical insurance does not determine whether you will receive divine healing – your faith does!

Jesus said that the sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)). If you have a serious health issue, you need a doctor – either a human one (who can help you much of the time) or the Great Physician whose ability is unlimited. If you're not ready to receive from the Great Physician, you should go to a human one, the sooner, the better.

See also:

[If I Cancel My Medical Insurance, Is God Obligated to Heal Me?](#)

If I Cancel My Medical Insurance, Is God Obligated to Heal Me?

Canceling your medical insurance does NOT obligate God to heal you any more than does stomping on your glasses, flushing your medicine down the toilet, throwing your crutches off a bridge or any similar act. Even if you are canceling your insurance because you can't afford it, that still does not obligate God to heal you. In fact, if you asked this question, it indicates that you don't really understand how healing works.

I knew a man who needed to wear glasses but decided that he would "prove his faith" by going to take his road exam for a driver's license without his glasses on, believing that God would have to heal him on the spot as he exercised his "faith." He flunked! God had no obligation to do anything based on his action.

You receive healing as a gift provided entirely by grace – paid for in full by the Lord Jesus Christ apart from your works. If you think that your works will move God, you're mistaken. Stomping on your glasses does not move God. Flushing away your medicine does not move God. Canceling your insurance does not move God. The good news is that you don't need to move God – God is quite fine where He is. God already moved when He bought your healing through His Son's sacrifice; the only moving needs to take part on your end, not His. You simply need to receive by faith what God has already granted you by Christ's sacrifice for you.

The other problem with the thought that canceling insurance makes God have to heal you is that God is not obligated to move just because you have a need. Yes, He knows that you need healing apart from the medical system if you can't pay the medical system. But think about it – if God moved on the basis of needs, no one would ever have any needs! God responds to faith, not needs. There were plenty of sick religious people in [Luke 5:17-26](#) who needed healing, and God's power was present to heal them, but they got nothing because they did not use their faith to receive. If healing were based on needs, they all would have been healed.

So please don't do things that are designed to "move God," and please don't assume that God has to do something because you have a need. Neither is consistent with the Bible. Instead, reach out and take the healing that Christ has already provided for you. Once you are healed, your body will tell you and any doctor that you don't need glasses, medicine, crutches or whatever. That is the time to get rid of them, not before your healing is manifested in your body. Whether or not you have insurance has no bearing on receiving healing by faith, other than the fact that you might be more motivated to receive from God if you don't have insurance.

The Lord is My Physician, So Do I Need Regular Checkups with an Earthly One?

God, who declares Himself to be your Physician, never requires you to see an earthly physician. Jesus said that the sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)) but the well do not. Are you sick? If so, you need a physician. If you are not sick, the Bible does not order you to see a physician anyway. However, most Christians today DO need an earthly physician because very few have reached the point where they could believe God for healing for everything, no matter how drastic or life-threatening. If there is any doubt in your mind about it, keep seeing your earthly physician.

God won't be upset with you if you go in for routine tests to see if you possibly have any diseases. Going to a physician does not make you sick. If you're sick, your doctor visit only reveals that fact, which could be useful or in some cases could even save your life.

On the other hand, Jesus won't be upset if you're truly in faith and you don't get a regular checkup, as He never said that the well need a physician. In fact, He said that they didn't. However, I can almost assure you that you will have family members who will quite upset with you if you don't get checkups. The matter is between you, God, and your family!

There are two kinds of people who won't go to the doctor as a matter of course. The first kind is the person who is so sure of his faith and so confident in God and His Word that he doesn't see the need to go. The second kind is the person who is in fear of what the doctor might say. Sometimes such a person has been experiencing some kind of symptoms and is afraid that he might have cancer or clogged arteries or some other life-threatening condition. He tells himself that if he has not been officially diagnosed with something, he doesn't have it. That is stupid and possibly life-ending. Going to the doctor does not give you a disease. If you are avoiding the doctor because of how he might diagnose your symptoms, you need to get of fear, then get out of your house and get into the doctor's office.

If you decide that you don't want to have a personal doctor, make sure that you know which of the two categories above describes you!

I have not had a regular doctor at any time in my adult life. I have never been for a routine physical or other periodic tests since I was a minor, much to the annoyance of some relatives who are concerned for me even though I've stayed in good health. That is my choice. However, I have proven on several occasions that I can believe God for healing in severe situations. The fact that I don't go to the doctor doesn't mean that you shouldn't go. And I DID go during a bout with a kidney stone a long time ago. Although I didn't have a family doctor, I did have to talk to specialists at that time. If I ever decided that I was not in a position to receive a healing by faith, or if something appeared to be life-threatening, I would go to the doctor. I was once gouged by a horsefly and the wound got badly infected. I went to a walk-in clinic and got antibiotics. I didn't want to mess with that infection. So I am not against going to doctors when you need them, and neither is God!

Was Paul in Unbelief in Galatia?

Paul had some kind of “infirmity of the flesh” in Galatia, which almost certainly refers to the results of his stoning at Lystra just before he went to Galatia. Paul was not instantly healed of all the results of his stoning when he was left for dead. So the question is, was Paul in unbelief because he did not believe and receive an instantaneous miracle?

Critics of divine healing like to use Paul’s experience in Galatia as a “proof text” against healing being provided by Christ’s atonement. This, of course, is ironic, because Paul’s issues were only “at the first” based on Paul’s own account, so Paul did get healed of his health issues. It is strange to use a passage where someone gets healed as an argument against healing!

So in an effort to provide some kind of comeback, the theory was introduced by a faith teacher that Paul was in unbelief. He could have gotten completely healed, but he was not exercising his faith enough. The question is, is that a reasonable conclusion?

It would be nice if I could tell you that I have always received instant healings, but that isn’t the case. In one case, my hand got mashed in a car door and hurt a lot. I was standing on the Word but I did not receive an instant healing. Then someone whom God used in gifts of healings laid hands on me, and my hand was INSTANTLY restored as if nothing had ever happened. The swelling vanished on the spot in front of my eyes. That was a memorable “wow” moment! I have been on the other end of such “wow” moments for others, but I will have to say that gifts of healings were involved in those cases as well, not just normal everyday faith in the Word.

Seeing instant healings is a worthy goal to shoot for, even if we fall short.

While I’ve studied the topic of Biblical healing for decades, I am not at a point where all healings that I see are instantaneous, whether for me or others. It does not seem that Paul was at that point either. I don’t see that as something wrong with Paul. One could argue that Jesus Himself was not at that point because He had to lay hands a second time on someone with eye trouble, and someone else “began to amend” when He spoke, and some lepers were healed “as they went.” I don’t think it’s fair to “tag” Paul with unbelief just because the healing he received wasn’t instant. Would you accuse JESUS of being in unbelief?

To be healed AT ALL after the brutal treatment Paul endured was amazing, even if it wasn’t instantaneous. Sometimes we have to stand in faith for things rather than getting immediate miracles. If we didn’t, there would be no need for patience so that by faith and patience we inherit the promises (Hebrews 6:12) – all it would take would be faith! (Please note that I refer to Biblical patience, which determines to never let go of something, not the world’s version of patience, which is often better defined as hopeless resignation.) So it goes too far to say that because Paul’s miracle was not instantaneous, he was in unbelief.

In fact, being healed like that against all odds so that his temporary trial was only “at the first” (as he wrote to the Galatians) shows me that Paul WAS in faith and WAS NOT in unbelief. If Paul were really in unbelief, he would have kept whatever “trial” was “in his flesh” rather than being healed from it.

Finally, I’m sure that Paul was a work in progress like the rest of us. The man who wrote the great love chapter got into such a tiff with Barnabas that the two of them wouldn’t work together anymore despite having planted many churches together. Do we throw out the love chapter because Paul had a struggle at one point? Well, neither should we throw out what the Bible says about healing just because Paul’s healing, which he DID receive, was not instantaneous.

I Have a Headache. Therefore, I Am Sick. Should I Call for the Elders of the Church, as James 5 Says?

No. This could end up being a real headache for the elders! The elders cannot come visit you every time you have a headache. Read the following two verses in James carefully.

[James 5:14-15](#)

James 5 does not say that you should call for the elders if you have a headache. There are four proofs of this within the passage in James.

First, James said to let him call for the elders of the church. If you have a headache, you do not need to call for them to come to you. You are perfectly capable of going to church yourself unless you are in such pain that you cannot possibly get to church. Go and have those who are mature in faith pray for you at church!

Second, James said that the elders who had to travel to the person were to pray over him, implying that the sick person is confined to a bed because he is so disabled by his illness. If you're bedridden by your headache, you can call for the elders. Otherwise, you should just get hands laid on you at church to get rid of that headache.

Third, James said that the Lord shall raise him up. This is further proof that the sick person is bedridden. If you simply have a headache but you can make it to church, the Lord does not need to "raise you up." You can raise yourself up.

Fourth, the Greek word for *sick* in [James 5:14](#) is *astheneo*, which refers to a condition involving *weakness*. It is sometimes (correctly) translated "weak" and in places where the "weak" (*astheneo*) were healed, we see them being brought to Jesus or having someone go to them. This would imply that they are too weak to get somewhere for help without assistance. The word in [James 5:15](#), interestingly enough, is not the same word, but *kamno*, a word that appears only 2 other times in the Greek New Testament and refers to *weakness* and *faintness*. Again, this is not someone with hay fever who can drive himself to church. It is someone who is too weak to get to church on his own.

Thus, it is clear from the context in [James 5:14-15](#) that James is talking about the believer who is so seriously ill that he cannot go to church on his own. If that does not describe you, you should not call for the elders of the church to come to you.

How Can the Leaves of the Tree of Life in Heaven Be for the Healing of the Nations If There is No Sickness in Heaven?

[Revelation 22:2-3](#)

First, the word used for *healing* in that verse is not the Greek word *ioamai* that is used to indicate healing in many verses. Rather, it is the word *therepeia*, which is used in Matthew 24:45 and Luke 12:42 to indicate ruling over a household, and in [Luke 9:11](#) to indicate *healing* where Jesus healed those who had need of *healing*.

Still, almost all translations render this word as *healing*; the one standout is Young's Literal Translation, which uses the word *service*. The Greek root word can refer to service, though it is used extensively to mean *healing* in the New Testament. Young's use is not due to an obvious error in the other translations; it is more a matter of preference given the Greek word used. Perhaps Young was aware of the seeming contradiction posed by the question being answered here. So it is possible that the leaves are somehow for the *service* of the nations, though it would be hard to imagine what kind of service they would provide. Then again, heaven is rather hard to imagine for us too. The most obvious service, food, would seem to have been stated if it were case, in other words, John would just have written that the leaves would serve as *food* for the nations. So despite the facts above, it would still seem that *healing* still makes sense as the meaning.

So will there be sickness in heaven? If not, why would you need leaves that can heal it?

The very next verse states that there will be no more curse, and sickness is clearly defined as a curse in Scripture. Therefore, there will definitely be no sickness in heaven.

So now we seem to have reached a conundrum. It seems that there are leaves for healing for people who don't need healing! This is an apparent self-contradiction, like having multiple competing auto insurance companies all boast that people saved hundreds of dollars when they switched to them. (Wouldn't only the cheaper ones have saved people money and it would have COST people to switch to the more expensive ones?) But as is the case with the auto insurance companies, an apparent contradiction is not always an actual contradiction. In the auto insurance case, multiple companies give you a cheap rate when you first switch to them, but then they keep methodically jacking up the rates as much as you will tolerate before you "cry uncle" and shop around for another company that will give you a low initial rate to switch to it. So people switching from Company X to Company Y save money, but people switching from Company Y to Company X also save money, and both claims of savings are true – at least at first! We've played this merry-go-round for some time, bopping back and forth between companies that will give us cheap rates to switch, and saved a LOT of money on auto insurance in the process! So it was profitable to see the difference between an apparent contradiction and an actual one.

As you could expect, there are opinions all over the map from people who have tried to explain this particular healing “contradiction” – which can’t really be a contradiction because the entire Bible is the Word of God. Some say that the tree represents Christ rather than being a literal tree, though that doesn’t really solve the contradiction being addressed regarding a healing tree for those who don’t need healing. Others say that the tree is something present during the 1000-year rule of Christ, but that doesn’t make any sense, because people can still die during that time, whereas death will be abolished in the New Jerusalem.

Then we could ask ourselves if a tree could ever make some kind of spiritual difference. And the answer is YES! Adam and Eve ate from the TREE of the knowledge of good and evil and thus ruined the earth, causing a new one to become necessary in the future! In fact, God then had to guard the way to the Tree of Life to prevent Adam and Eve from living FOREVER in a sinful state! There is no reason to believe that either of these trees were merely symbolic. So we must assume that this tree of life is also a literal tree that has special properties.

So what difference would a Tree of Life that provides healing make in heaven, where no one can die anyway? One “obvious” suggestion would be that people from nations that were at war with each other and hated each other’s guts would be reconciled after eating from this tree, thus providing “healing for the nations.” But that’s impossible because there’s no SIN in heaven. So no one in heaven could hate anyone else’s guts because of his ethnic background (or any other reason) even prior to eating a certain tree’s leaves!

Another possibility would be that once you eat of this tree, your body becomes immortal just as Adam’s body would have been immortal if he had gotten to that tree and eaten from it. But your body was ALREADY transformed “in the blink of an eye” to be incorruptible instead of corruptible before you set foot in the New Jerusalem. So you ALREADY have an immortal, incorruptible body before you ever get to see this tree, so the tree cannot be what provides immortality.

So it seems that our backs are against the wall with this one. We need to look at other statements made about heaven and the New Jerusalem to see if just maybe there could be a hint somewhere about how to solve this dilemma without dismissing the translations made by everyone except Young.

Well, at first it seems that all we find is another apparent contradiction! But this is a helpful one, as it could give us the key to explaining the first one:

[Revelation 21:4](#)

Here God wipes all tears from people’s eyes in a place where there is no crying! How can that make any sense? This is the same kind of “contradiction” we’re already dealing with concerning the healing leaves.

And the answer is obvious – the tears must be ones from crying the people did before arrival based on what they had gone through BEFORE they got there. Since there is no crying there, there cannot be any NEW tears, so they have to be OLD tears from prior crying.

One could speculate that the tears could be from a rough life on earth or speculate that they are from sorrow after having stood at the Judgment Seat of Christ and having the majority of their works burned up, to receive no credit or eternal heavenly reward. We don't know because the Bible doesn't tell us the source of the tears. All we know is that they were from crying before arrival because no new crying goes on after arrival.

So that "heavenly contradiction" is solved, and it makes sense to me that we could apply the same logic to the original "heavenly contradiction." In other words, there is something therapeutic about those leaves that causes people who arrive broken to be made whole. It couldn't be their immortal bodies that are broken, as they can't break. Besides, the word *iaomai*, which would more specifically denote physical healing, wasn't the word used to describe the healing that the Tree of Life provides. It couldn't be people's spirits that are healed either, as they were already made perfect on the earth, created after God in righteousness and true holiness ([Ephesians 4:24](#)). So the "healing" would have to be in the soulish realm. Apparently this life-giving tree would be for therapy or medicine for anyone dealing with soulish issues when he gets to heaven.

Was the Healing of the Crippled Man in Acts 3 Based on Peter's Authority or on a Special Manifestation of the Spirit?

[Acts 3:1-16](#)

The key verse that raises this issue is [Acts 3:16](#), where the issue is, what does “the faith which is by Him” mean? Does it mean that this a case of “special faith” given by Jesus as a gift of the Spirit in this particular case?

I've heard that conclusion proposed, particularly with the reasoning that they must have passed this beggar before and not done anything, though that is speculation because the Bible never states that. I can't say that I could rule it out, but some other features of the passage in question would tend to make me conclude that this action was based on known authority rather than on a particular manifestation of the Spirit.

First, Peter told the man to look at himself and John. This would indicate that he was acting based on something that he knew he had rather than on the possibility of a special manifestation of the Spirit. Peter was already expecting something to happen. It wasn't a case where they had to wait until they actually touched the man to see if a special gift would manifest.

Second, Peter said that he gave the man such as he had. We never “have” the gifts of the Spirit in the sense that we can control their operation, so the “special manifestation” conclusion would not seem to fit what Peter said.

Third, Peter did not attribute the miracle to special one-time faith given by the Holy Spirit, but rather to Jesus' name, through faith in His name. Faith in His name is something that CAN be exercised at any time without waiting on the Holy Spirit. The church has the right to use His name. For example, in [Mark 16:17](#), Jesus did NOT say that believers would pray and ask God to cast out demons. He said that they would cast out demons in His name, implying that He had already given them the pre-approval to invoke His name at will when a need presented itself.

Fourth, if this were a spiritual gift, Paul's depiction of the gift of faith is faith given by the Spirit. But Peter did not say that “the faith that is by the Holy Spirit” had given the man soundness, but rather “the faith that is by Him (referring to Jesus).” This would indicate faith that belongs to everyone as opposed to special faith by the Holy Spirit. But if this faith were “by Him,” wouldn't that mean that it WASN'T Peter's normal faith? That is the basis for concluding that it was a special manifestation, but I don't see that as proof because Jesus is, after all, “the Author and Finisher of our faith” ([Hebrews 12:2](#)), which I think is how Peter meant it.

Do Jesus' Post-Resurrection Scars Prove that You Will Still Have Disabilities or Disfigurements in Heaven if You Have them Now?

No.

The fact that Jesus bore your sicknesses and diseases to purchase you healing is unopposed by Satan in heaven. You will have a new body anyway that is not subject to pain or disease. You will not need a walker, crutch, wheelchair or oxygen machine in heaven because you will not have any infirmities or disabilities.

Jesus was marred and disfigured "more than any man" when He was punished for our sins.

Isaiah 52:14:

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

If you still had to keep your earthly disfigurements, Jesus would still have been a physical mess after He rose from the dead. But He wasn't. John described His appearance in the book of Revelation, and there was nothing to indicate that He was bruised and scarred all over. He was bruised for our iniquities but nothing indicated that His resurrected body had bruises on it. So you should not expect any bruises or other disfigurements to be in YOUR resurrected body in heaven.

Jesus' bodily injuries that He showed to Thomas were not evidence that He had any disease or disability that had to remain, but rather that He had paid the price for us so that we don't have to have them!

Should a Transgender Person Believe to Be Restored to His/Her Original Gender?

As the question is asked, no.

Shocked you with that answer, didn't I? Here's the reason – that person never changed gender in the first place!

Believing to be “restored” to the opposite gender implies belief in the lie that the person's gender ever changed. That is unbiblical. God created us male and female. Who He made you is what you are. The only difference would be in the gender in which the person expresses himself or herself – if the person has only X chromosomes, she should stop pretending to be a man, and if the person has Y chromosomes, he should stop pretending to be a woman.

Say that I decided one day that I identify as female and that I should now be addressed as Stephanie. Say that I now wear dresses and other female apparel. Then say that I get hormone treatment so that my features change to be more feminine. Then say that I allow my male organs to be surgically removed. Then say that I live somewhere where the devil has convinced the government that it's OK to issue me a new driver's license and birth certificate that both say Stephanie Young. Then I get saved and realize my error.

I would not have to believe to be changed from female back to male because I am simply a cross-dressing, drugged, mutilated man with a phony ID and birth certificate. At no point did I stop being male. I was born with X and Y chromosomes and those are all I ever had. At no point was I a woman with only X chromosomes.

A person with X and Y chromosomes is male. A person with only X chromosomes is female. That is the end of the discussion as far as that goes. The XY person should use male facilities and the XX person should use female facilities.

Obviously the transgender person should talk to the doctor about stopping the use of the hormones of the opposite gender and anything else related to acting as his or her birth gender. The surgical thing was a tragedy. The person has the biblical right to believe to be fully restored. It is not God's will for someone to act unnaturally. This was even true back under the Law ([Deuteronomy 22:5](#)). I look forward to seeing these kinds of miracles for these people whom the devil has deceived.

Someone is sure to bring up the issue of someone born with parts of both genders. In this day and age, someone's real gender should be determinable from his or her chromosomes. In the rare case that someone was taken to be the wrong gender based on chromosomes, the person should stay in the gender that reflects his or her chromosomes. Any other abnormalities are fair game for receiving from Jesus. You would have every right to say, “Lord, when You said that You made them male and female, you didn't mean that the same person should be both” and to claim healing on the same basis as any other birth defect.

See also:

[Condition: Birth Defects](#)

Is “Seeing Yourself Healed” a New Age Visualization Technique?

No.

Seeing yourself healed is a CHRISTIAN concept because it involves renewing your mind to God’s Word, which says that you WERE healed ([1 Peter 2:24](#)). You SHOULD see yourself the way God sees you despite outward circumstances.

Proverbs 23:7:

For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

The way you REALLY are is how you THINK. If your thoughts are contrary to the Word, you will live and act contrary to the Word. If your thoughts agree with the Word, you will live and act based on the Word, which is far better.

The fact that MANY cults practice “visualization” scares off many Christians from the idea of seeing themselves well when their bodies are still sick. But seeing yourself well is NOT denying reality. It is having a mental picture of reality changing to line up with the Word as God hastens His Word to perform it ([Jeremiah 1:12](#)) and His Word works mightily in you who believes ([1 Thessalonians 2:13](#)). As you renew your mind with the Word ([Romans 12:2](#)), you will see yourself acting on the Word instead of contrary to it.

The occult kind of visualization generally consists of relaxing and emptying your mind before you do any other steps. That is NOT Christian “meditation,” which consists of FILLING your mind with God’s Word.

The woman with the issue of blood ([Matthew 9:18-25](#)) said “within herself” (in Matthew’s account) that if she touched Jesus’ clothes, she would be made well. This shows me that she was imagining herself being healed when she touched Jesus. She went and got the very thing that she imagined. Now suppose that she imagined herself touching Jesus and having NOTHING happen and being disappointed by yet another person who could not heal her. She wouldn’t have been healed!

Imagination has unlimited potential, as shown by this verse in the account of the Tower of Babel:

Genesis 11:6:

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

If these people could do anything they imagined – even if it was evil – surely a Christian today can do what HE imagines and have nothing restrained from him.

A long time ago (before we met), my wife had to walk kilometers in 30-below-zero weather in Newfoundland to do ministry visits because she didn't have a car. One day she went out and bought a key chain. That seemed odd, given that she had no car and no keys. But that was her step of faith – she bought that key chain because she would need it to hold the keys to the car that the Lord would provide. And He did provide that car! But that was after she SAW herself with a car that the Lord had provided on the inside – before she saw it on the outside.

Then, when the Lord called her to go to Bible school, she saw herself going there even though she had no money to pay for it. She was broke. A social worker assured her that the government would NEVER send her to Bible school. But she already had her things packed up and she had given her notice to her landlord because she was going to Bible school the next week. She told the social worker, “The Bible says that the wealth of the wicked is laid up for the just, and I'm the just!” (She agreed with [Proverbs 13:22](#).) She had gotten a revelation of that. The social worker called back later that afternoon and said, “Go to Bible school! We'll pay for everything.” And the government paid for ALL her Bible school expenses. I've never heard of the government there or anywhere else paying for someone to go to Bible school; that's one of those things that “just doesn't happen.” But it happened to her!

However, she didn't even have enough money to get on a bus to GO to Bible school the next week. Then people started driving to her apartment and just handing her money, and it was enough for a bus ticket. While on the bus, where no one had to give his name to get a ticket, the bus driver called her name and said that there was a message that a package for her was waiting at the next stop. She got the package, and it had a lot of cards with money in them from people whom she had never met!

She didn't allow the circumstances to paint a mental picture of never being able to go to Bible school because she was broke. She saw herself going! The revelation of that ONE Scripture sent her to Bible school when she first SAW herself walking in the light of it on the inside. THEN she was able to see herself literally walking in it on the outside.

“Meditating on the Word” can involve you imagining your life lining up with the Word. We see that God is FOR this practice in [Joshua 1:7-8](#) and [Psalm 1:1-3](#), and He declares you BLESSED when you do it! God would never put His stamp of blessing on a truly New Age technique!

Seeing yourself with what the Word says you have is part of renewing your mind. The fact that New Age people have tried to corrupt the idea of imagining where you are going does not detract from the fact that it is a GODLY concept.

Can Satan Heal?

Satan is a spirit being who does have a certain amount of power on the earth among the unsaved. He is able to do “lying signs and wonders” to deceive, if possible, even Christians. Since Satan is the instigator of sickness, in some cases he can “call it off” when a person goes to a witch doctor or Spiritualist “healer.” He will always leave you worse off – instead of being just sick, you could end up demonized by opening the door to his power. However, Satan is not all-powerful like God, so he cannot always help the sick person.

The witches of Egypt were able to duplicate some impressive demonstrations by Moses and Aaron. (You can read these accounts in the early chapters of Exodus.) They turned rods into snakes after Aaron’s rod turned into a snake. (The Hebrew word for *snake* does not denote some cute little garter snake, either. It was some kind of land and sea monster, possibly a crocodile.) Yes, Aaron’s snake ate their snakes, but you can see that the Egyptian witches, with the help of the devil, were able to do “signs and wonders.”

The Egyptian witches duplicated the first two plagues that Moses pronounced. They were unable to duplicate the last eight. Satan’s power is limited and does not begin to compare with God’s power. Also, his specialty is destruction, not creation. The magicians copied the plagues, but they could not copy their removal! Pharaoh had to go to Moses to get rid of the plagues.

Given that some ailments are described in the New Testament as being demon-induced, and demons are in Satan’s kingdom, clearly Satan could order one of his own to leave a person alone for a season to work a “miraculous healing.” However, Satan has no compassion for people. He would provide this “benefit” only to ensnare people into one of his false cults. This provides profitable repeat business for witch doctors because people who use them will get sick again and have to go back. The more the people submit to the devil, the more the devil can use sickness in their lives to control them.

I used to be involved in the occult and I noted that many leading occult practitioners paid a lot of lip service to God. Some teach that God gives “you” the power to do occult things. But change the topic to Jesus Christ instead of God and that is another story. All leading occultists agree that Jesus was not God in the flesh. This should come as no surprise because [1 John 4:1-4](#) gives us this “litmus test.” Spirits that are not of God may talk on and on about how wonderful God is and how wonderful heaven is, but they will not confess Jesus Christ. If you wonder who is doing the healing, find out what the person in charge of the gathering says about Jesus Christ. If the person does not teach that He was God in the flesh, stay as far away as possible, even if the group calls itself “Christian.” To save yourself some trouble, let me point out that Mormons, Christian Scientists and Spiritualists incorporate miraculous metaphysical healing into their religions, and all three of these are false cults that lead their adherents straight to hell while appearing “Christian” on the surface. Their healing testimonies prove only that Satan does have limited power to heal.

Satan’s ability to do signs and wonders proves that you cannot certify a ministry as credible just because signs and wonders follow it. Consider these passages:

Matthew 24:24:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Mark 13:22:

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

2 Thessalonians 2:8-9:

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

Revelation 13:13-14:

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast...

Revelation 14:14:

For they are the spirits of devils, working miracles...

Revelation 18:23:

...for by thy sorceries were all nations deceived.

This should be ample warning that God is not in a ministry just because signs and wonders follow it. Some signs and wonders can be demonic, and others can even be mere sleight of hand or other trickery. (I have heard of at least two ministers who had quite a following until it was shown that their "signs" were phony. I'm sure that there are more. I was even at a non-Christian meeting where "plants" in the audience gave "testimonies"; don't think that an unscrupulous minister could not have his own "plants.")

Healings are not mentioned explicitly in these signs and wonders, but I think the Scriptures above are ample proof that Satan can do "miraculous" healings when it suits his purposes.

See also:

[How Can I Know that It's God and Not the Devil Doing the Healing?](#)

How Can I Know that It's God and Not the Devil Doing the Healing?

There is much talk today about the devil doing lying signs and wonders. Some of the very people being most mightily used of God are considered agents of Satan by some top-selling authors. How can we know?

When God does the healing, He gets the glory. When Jesus healed the sick, God was glorified, not the preacher, even though Jesus was the preacher! If the devil is doing the healing, God will get no glory and man or even the devil is glorified instead.

Does the man preaching say that Jesus was God in the flesh? If not, stay away because [1 John 4:1-4](#) tells you that an antichrist spirit is at work. If the man does say that Jesus was God in the flesh, he is not of an antichrist spirit.

Your mind might not appreciate this answer, but you will know on the inside if something is of God or not. The Holy Spirit will give you an uneasy feeling about things that are not of God and but He will give you peace about things that are of God. The writer of Hebrews talks about having your senses exercised to discern both good and evil ([Hebrews 5:14](#)). Experience will build this in you. The anointing abides in you and teaches you the difference ([1 John 2:27](#)).

Of course, you need no special discernment if anyone other than Jesus Christ is getting credit for being the source of the power. If anyone else (living or dead) is presented as the one whose power is doing the healing, you don't need to be "led by the Spirit" to know to stay away! Note, however, that when Jesus worked miracles through people in the Bible, the Bible says that "they" did them. However, "they" were preaching Christ when they did them. (See [YOU Can Do Miracles](#) for more on this nuance.)

Plenty of New Age trash out there promises "spiritual healing" through "spiritual" means. Some of it is positive thinking, which is not inherently bad though it's a poor substitute for faith. A lot of it is doctrines of seducing spirits. If someone says that his spirit guide told him that he got his healing power from an amulet in a prior life, you should have enough sense to recognize his "ministry" as demonic.

If the healing is based on reiki, juju, voodoo, santeria, obia, white witchcraft, etc., you KNOW it is demonic – God has nothing to do with these occult practices, which are all basically synonyms for each other depending on where you are. He does not "use" these practitioners – the devil does. For example, to become a highest-level reiki person, you must completely sell out your life to reiki – not to Jesus! Christians should have enough sense to avoid these things like the plague. I knew a Spirit-filled woman who went a for reiki "treatment" and said that she was so moved that she cried for 3 days after it. I'd probably cry for 3 days if I had demonic power channeled into me to if I didn't know what to do about it. Satan isn't wise, but he's a shrewd enough spiritual businessman to realize that it's a favorable transaction for him to lift your sickness off for a season if it means that his demons can get access to your body with your ignorant consent.

My wife and I like pretty rocks, but I DON'T like the claims that are made at some New Age rock shops that certain crystals have certain powers over your life. Need to get better at long division? AHA, you should buy a Congolese Tiger Sapphire! Okay, I made that up, but the actual claims in those stores are just as farfetched. From a BIBLE perspective, the only time when rocks conferred any kind of supernatural benefit was when they had the Ten Commandments written on them!

Ten criteria for distinguishing real and false ministers are listed in the discussion, [All about Healing Services](#). See that topic for further comments.

Is All Sickness Demonic?

Clearly not.

Jesus cast demons out of some people with certain ailments, such as deafness and lameness, while He healed others of the same ailments without casting out a demon. Therefore, we cannot say that all sickness is due to the direct action of a demon in your body. However, all sickness does have its origin with Satan, regardless of how it comes to you.

In [Mark 7:32-37](#), Jesus healed a deaf man without casting out a demon. In [Mark 9:17-29](#), Jesus healed a boy with a deaf spirit in him. So you cannot say that deafness always is or always isn't caused by an evil spirit.

The crippled man at the gate called Beautiful was healed in [Acts 3:1-16](#) without any reference to a demon being cast out. However, the crippled woman in [Luke 13:11-16](#) was bound by a spirit of infirmity. Again, this can go either way.

The women in [Luke 8:2](#) were healed of "evil spirits AND infirmities," which would indicate that not every woman who had an infirmity had an evil spirit.

You are not necessarily having a personal visitation from the devil just because you are sick. But sickness is called the oppression of the devil in [Acts 10:38](#). Sickness is part of the devil's kingdom, not God's. You have been redeemed from Satan's kingdom ([Colossians 1:12-14](#)). Sickness was not part of God's original creation, all of which He declared to be good or very good. Sickness will not exist in heaven or the new earth where Satan is not present. That should tell you right there who the author of sickness is.

Suppose I put a rock on the accelerator of my car and aim it at your house. My car plows into your house and demolishes your living room. You say, "I'm not mad at the guy who wrote that healing book. It was a car that wrecked my living room, not a person." That is no different from saying, "It's just a virus going around. It's not the devil." Who do you think invented viruses, which steal, kill and destroy? Satan is the author of sickness, regardless of whether or not he personally puts it on you. Thus, in a sense, all sickness is satanic. However, not all sickness is caused by the direct action of demons. Sin brought trouble, including sickness, into this world. Sickness will be here until Satan is banished. It is part of life on Planet Earth. However, you do not have to have any of it yourself – sickness does not have to be part of your life on Planet Earth.

Do Mentally Ill People Need to be Delivered from Demons?

Some do, some don't. There were people with severe conditions in the Bible who would be called "mentally ill" today. They would probably be diagnosed with some condition named after someone and prescribed psychoactive drugs when the real problem was a demon that was urging the person to cut himself or throw himself into the water or fire. You can't drug out a demon and you can't psychoanalyze out a demon. Some well-meaning people go too far and state that the mentally ill always need a psychiatrist. But unless it's a Spirit-filled one who is ready to deal with demons, some people will never get set free by going for such treatments. Visit a mental hospital sometime (I have) and you are almost sure to encounter demonized people.

On the other hand, some mental problems are not caused by demons. For example, a person who was in the middle of falling bombs in combat might still jump up in horror in the middle of the night if he hears any kind of loud noise. This would fall under the category of a conditioned reflex, not demonization.

Someone else could have a chromosomal or neurological disorder that causes unusual behavior. Trying to cast a demon out of someone who doesn't have one is degrading and harmful. However, ALL such people have the right to divine healing because of what Jesus did for them. We have seen serious mental illnesses healed as well as serious physical illnesses.

As I say multiple times in this book, it is an error to assume that ALL conditions are demonic just as much as it is an error to assume that NO conditions are demonic.

Also, it is not fair to a mentally ill person to say, "Well, just get over yourself!" or "What's wrong with you? Stop being so negative!" How would you like it if you got a cold and someone said to you, "What's wrong with you? Stop allowing that cold to exist in your body!" There are mental illnesses as well as physical illnesses. They are all subject to the name of Jesus, but we need to approach people with compassion and show them what Jesus offers them rather than coming across as judges who rule that the person's illness is his own fault. Even if someone has been disobeying the Word by dwelling on negative things rather than focusing on what is good, virtuous, praiseworthy, etc., Jesus' message is that he can be free, not, "You're stupid for dwelling on negative things. Of course you're depressed!" That is not any nicer than saying, "Your cold is your own fault because you should have washed your hands 60 times a day at work and stayed away from other people who sneeze their germs all over the office, and besides, you should have been eating healthier food to build your immune system."

Please read the following related discussions, [How Can You Tell if a Certain Condition is Demonic?](#) and [What Do You Do if You Don't Know If Someone's Condition is Demonic?](#)

How Can You Tell if a Certain Condition is Demonic?

Obviously, if the person you are ministering to suddenly starts writhing on the floor like a snake, screaming, “Don’t say that name (Jesus)!” you have a good indication that a demon is involved. I saw this just after I got saved. By that I mean I faced the situation; I was not the one on the floor. I had been involved in the occult and a certain girl and I were trying to organize a Ouija board party for our dorm floor. But that week I gave my life to Jesus, and I knew that Jesus and the Ouija board were not friends. (I had asked a Ouija board if Jesus was real and it said “no.”) So I informed that girl that I was calling off the Ouija board party because I had given my life to Jesus, and she shrieked, “Don’t say that name!” Being the contrary sort (my mind hadn’t had time to get renewed with the Word much at that point), I said “JESUS!” She screamed, “Don’t say that name!” So I said, “JESUS! JESUS! JESUS! JESUS! JESUS!” Although she was a big girl who probably weighed twice what I did, she fell to the floor and started writing, still screaming, “Don’t say that name! Don’t say that name!” This was my first introduction to the power in the name of Jesus. I hadn’t had time to read about it in the Bible yet – I was Biblically illiterate, having been a militant atheist for years.

An old woman who went around trying to burn people with lit cigarettes said to me, “You can’t cast me out – you don’t have enough experience!” Someone else blurted out, “You can’t have him! He’s mine!” It’s kind of a giveaway when something like that happens that you’re dealing with a demon.

In general, people in countries where Christianity is prevalent hardly ever exhibit true demon manifestations outside of mental institutions. However, there still are such manifestations. All the ones I just mentioned happened in the United States. Many weird people are just totally in the flesh and that’s all there is to it. They are doing adultery and fornication and divorce and abortions because those are fleshly things. You will hardly ever meet anyone truly driven by demons. But I’ve been places where I’d be surprised if DIDN’T see some form of demonic manifestation.

It is hard to put into words how you tell if a demon is present if there is no outward manifestation. Maybe it is trite to say that you just know, but that’s about the best way to put it. If you spend time developing your spirit through prayer and time with God and His Word, you will pick up things like that. Some people who are used in the gift of discerning of spirits pick up on this kind of thing very quickly.

Never assume that there is a demon present unless you are sure there is one. You can do untold damage by attempting to “cast out” a nonexistent spirit. When nothing happens, the person may still think he has a demon! In the majority of cases, there is nothing explicitly demonic going on, and you are always on safe ground to act as though there isn’t. Never assume that there is a demon present just because the person has a certain condition. (See [Is All Sickness Demonic?](#).) I’ve been around people who think that just about everything is caused by a demon. It seems like anytime they pray for someone, they’re trying to cast a demon out. That’s spiritual immaturity. It confuses people and makes demons look more prevalent than they really are, which just magnifies Satan’s kingdom.

Some people would immediately hop on anyone who has a seizure and try to cast a demon out, but some people have physical conditions that cause seizures without a demon being present. The devil is the ultimate source of all sickness, but that doesn't mean that you try to cast a demon out of every epileptic you encounter. The NKJV uses *epileptics* in place of *lunatick*, which appears in the King James Version, so you could look at [Matthew 4:23-24](#) and try to build a case that epileptics and those "possessed with devils" are two separate classes. However, that "proof" fails because Matthew uses the same word *lunatick* (it's the same in Greek, too), to describe the boy with the demon that often threw him into water or fire to try to kill him. That notwithstanding, there are medical problems (for example, encephalitis) that cause seizures as well as demons that cause seizures, and you don't want to be in the position of "casting out" a nonexistent demon!

Other people use demons as excuses, as if to say, "The devil made me do it." They will ask you to cast out a demon in them that isn't there! One man wanted prayer because he said that a spirit of adultery would come on him and he'd just have to commit adultery when that happened. I told him that adultery is a work of the flesh ([Galatians 5:19](#)) and that he just needed to keep his flesh under. He got mad! He insisted that a demon was responsible, and he didn't like it when I told him that he was responsible. Demons can't make you do anything. If 2,000 of them couldn't stop the madman of Gadara from running to Jesus and worshiping Him, they can't "make" anyone else do anything. Don't get your theology from horror movies – get it from the Word!

See also:

[What Do You Do When You Don't Know if Someone's Condition Is Demonic?](#)

What Do You Do When You Don't Know if Someone's Condition is Demonic?

NEVER try to cast a demon out of someone unless you are SURE that you are dealing with a demon. Otherwise you will cause all kinds of trouble and confusion; the person you're ministering to could assume that since no demon left, he still has a demon when he really doesn't. Do NOT get into presumption thinking that you just KNOW a person's epilepsy must be a manifestation of a demon, for example.

The good news is that you don't really have to know if an illness is being directly caused by a demon that needs to be cast out. What I would do, and what I'd urge you to do, is to just take authority over that sickness and command it to be gone in the name of Jesus. For example, "Cancer, leave her in the name of Jesus!" That will cover things. If the cancer wasn't caused by a demon, it has to leave and obey the name of Jesus. If a demon IS causing the cancer, it has to leave and obey the name of Jesus, and once it's gone, the cancer it's causing will be gone too.

We sometimes get the impression that God is a lot more technically nit-picky than He really is. I've seen people cast out what I was sure were nonexistent demons and people have still gotten healed – not because the minister prayed right, but because God honored his faith and met him where he was. If you're commanding sickness to leave in the name of Jesus, Jesus will back His name and He won't nit-pick over causes.

You can see this principle in [Acts 19:11-12](#). The anointing drove out both sicknesses and demons. There was no need to make a distinction. There was no need to have a pile of certain cloths with a healing anointing and a pile of separate cloths with a different cast-out-demons anointing.

I also look at it this way – if I NEED to know that a demon is present (rare), the Holy Spirit will reveal that to me. Otherwise, I will just go ahead and command sickness to leave in Jesus' name. I've had times that the Lord has shown me demons when I needed to see them, but it certainly hasn't been the rule.

In other words, assume that a condition is NOT demonic unless (1) the Holy Spirit shows you otherwise or (2) there is an obvious manifestation like a growling voice telling you that he remembers when you cast him out of someone else in some other country. But even on (2), let me give you a word of caution. In some cultures, people have been "trained" well to "manifest" demons and sometimes they'll go ahead and "manifest" something that isn't really there. The risk in such places is that the people involved may actually end up with demons they didn't have when they walked in because they opened themselves up to having demons mess around with their bodies. This can happen in those unbiblically-based churches where they think that have to puke up demons into fried chicken buckets. And I'm not making that up; I went to one place like that and saw what was going on. In a word, yuck. (I didn't know in advance that they were going to pull that stunt.) A similar issue occurs in places where they've been taught incorrectly that ALL sicknesses are caused by demons and they try to cast demons out of EVERYONE who is sick. The result is a Satan-exalting mess, even though I've had people insist very adamantly that ALL sickness is demonic. They're clearly wrong, as you can see by reading this book.

See also:

[Is All Sickness Demonic?](#)

Must We Fast and Pray to Make Certain Demons Leave?

Fasting does not make demons leave. Praying does not make demons leave. The name of Jesus, used in faith, makes demons leave.

But we'll see that you may not succeed in casting out some demons if you don't fast and pray.

[Matthew 17:14-21](#)

Jesus said, "This kind goeth out but by prayer and fasting." What did He mean by that? At least five possibilities come to mind, and we need to determine which fits best with the rest of Scripture:

1. Some demons are really big and bad and praying and fasting is the special way to make them go; merely commanding these kinds to leave in the name of Jesus won't work.
2. Some "more wicked" demons will put on big displays that will scare you and get you into unbelief if you're used to walking by sight and not by faith. The solution is to pray and fast so that you're not moved by physical phenomena and the flesh but are moved by the Word.
3. Jesus meant that this kind of FAITH would only come forth from you if you pray and fast.
4. Jesus meant that this kind of UNBELIEF would only come out of you if you pray and fast.
5. The whole "prayer and fasting" thing isn't even biblical because some original manuscripts do not include [Matthew 17:21](#) at all.

The last one can be dealt with by checking Mark's account of the same incident, particularly [Mark 9:29](#), and seeing if it is missing from some manuscripts like [Matthew 17:21](#). It isn't, so option 5 can be immediately dismissed. We will have to deal with this verse!

Option 1 is probably the most accepted explanation in the church world, but it is clearly wrong. Jesus gave His disciples authority to cast out ALL demons ([Luke 9:1](#)) before this incident (which in Luke's gospel is later in chapter 9). ALL demons would include any "big" ones. Jesus was exasperated with the disciples because they didn't believe they could do what He said that they could do. Jesus didn't handle that demon any differently than He handled other ones, and the disciples did not have to handle it differently, either.

Jesus did not say, "This is a really bad demon that you don't have enough power to cast out unless you pray and fast to get that power." That would have been a lie. The disciples did have the power and authority to cast that demon out. In [Matthew 10:1](#), we read that Jesus had already given them "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Luke makes it even clearer. The story of the demonized boy is in [Luke 9:38-42](#). Before this incident, in [Luke 9:1-2](#), Jesus had already given them "power and authority over all devils, and to cure diseases." If they had power and authority over all devils, they had power and authority over the one in that boy. It was not a power issue; it was an unbelief issue. They had the right and the ability to cast it out, but their unbelief prevented them from doing it.

Jesus said to cast out devils, not fast out devils. He never once prayed one of those modern, ineffective, “Devil, I come against you” prayers. Demons don’t care if you “come against” them as long as you don’t cast them out, as Jesus said to do! You don’t harangue them. You don’t “come against” them. You command them to leave in the name of Jesus! You don’t have to scream at them about the blood of Jesus. You don’t even have to be loud. You just have to use your authority in faith. Jesus said that in His name believers would cast out devils ([Mark 16:17](#)). We have a right to make them leave in the name of Jesus.

If we accept Option 1, we’ll have to proclaim a fast-a-thon “against” the demon (I’ve seen this done!), pray endlessly to “come against” it, and do many other ineffective things. But Jesus did not need to schedule a prayer marathon or go on a fast to get rid of the demon. He used His authority and spoke to it, and it left. We have no indication that He even knew about the situation before the boy’s father approached Him. There wasn’t time to pray and fast for that specific case! Therefore, Jesus could not possibly have meant what some say He did – that if you come across a really bad demon, you have to fast and pray “against” it until it comes out. So Option 1 is “out.”

So the remaining three options come down to what “this kind” means – this kind of demon, this kind of faith, or this kind of unbelief.

At this point, I have some very bad news for your flesh. These remaining options all require praying and fasting! The only question is whether fasting helps keep your flesh from being moved by creepy manifestations, or fasting produces enough faith to cast out an evil spirit, or fasting gets rid of enough unbelief so that you can cast out an evil spirit. But in any of these cases, fasting and prayer are necessary to handle tougher situations. Your flesh hates fasting. So does mine. But I dislike being bossed around by my flesh even more than I dislike fasting, so I fast at times. I can’t afford to have my flesh in control when a serious situation arises that requires me to really flow in the Holy Spirit.

There is no question as to why the demon did not leave when the disciples tried to cast it out. Matthew, who wrote the most complete account of this incident, recorded Jesus’ direct answer to the question “Why could not we cast him out?” That answer was, “Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.”

Option 3 (“this kind” of “faith” comes forth) has been taught in “faith circles,” which is surprising, given that such teachers emphasize correctly that faith comes by hearing the Word ([Romans 10:17](#)). However, that Scripture contradicts the idea that you could get more faith to come out of you by prayer and fasting. The Bible never teaches that either prayer or fasting increases your faith. So it looks like Option 3 is on its way to the dumpster.

But it might have one last gasp. Could it really be that their faith was too small, and faith “big enough” to cast out that demon could only operate in people who pray and fast? We check out other Bible translations, and we find that according to about half of them, Jesus said that the problem was their little faith instead of their unbelief. Now how can that be? The Greek has to say either *little faith* or *unbelief*, and those two terms would be based on different Greek words! So who’s right? A little more digging brings us to an interesting discovery – this verse is one of the relatively few cases where “the original Greek” differs depending on which ancient manuscript you’re reading! One says *little faith* while others say *unbelief*!

So now we have to analyze the context to see which actually fits better. Perhaps it will become obvious which is a copyist error and which is consistent with the passage. Upon further examination of the verse, we realize that Jesus contradicted the idea that “little faith” was the problem with His very words! He said that if you had super-SMALL faith (like a mustard seed), that NOTHING (including casting that demon out) would be impossible to you. So the issue COULD NOT have been that they had not prayed and fasted enough to have really big faith come forth out of them to cast that demon out.

So the problem had to be unbelief, not too-little faith. And with that, we bid goodbye to Option 3.

This leaves Option 2 (prayer and fasting will keep you out of unbelief when casting out “this kind” of demon) and Option 4 (“this kind” of unbelief will come out of you if you pray and fast). These two options pretty much lead to the same place when all is said and done, but it would be unsatisfying not to delve deeper until we can declare a clear winner.

So we have to consider whether it could be true that some demons are harder to cast out than others. This is similar to asking whether [some illnesses are harder to heal than others](#). While faith can take care of ANY demon or ANY illness, in practice, your flesh could freak out more if you are dealing with a more severe case. So in practice, some cases are harder than others. This is subject of a separate discussion called [The Flesh Freakout Factor](#).

As far as demons go, we can prove that some are harder to cast out from a practical perspective even though Christ’s disciples have authority over ALL the power of the enemy ([Luke 10:19](#)), which would include ALL demons. You see, in [Mark 6:13](#), which precedes the incident in question, the disciples had already cast out “MANY devils.” So the disciples certainly knew how to cast out a demon. They struggled with this particular one despite having had many past successes. Could it be that some demons are just nastier to deal with than others? Yes. In both [Matthew 12:45](#) and [Luke 11:26](#), Jesus referred to demons that were more wicked than a certain demon. So there are degrees of wickedness among demons, just as there are many angels that are not in a class with Michael or Gabriel. Thus, saying “this kind” could plausibly refer to “this kind” of demon – a more wicked one.

Mark's account, which makes no mention of unbelief, certainly reads at face value that it is "this kind" of demon that Jesus refers to. The passage makes no sense otherwise. In Matthew's account, "this kind" has before it *faith, unbelief* and *the demon*, so you could justify any of these at face value. However, I think it stretches the text a bit to force "unbelief" or "faith" to be what "this kind" refers to, as even here, "this kind" of demon still flows better with the passage. Given that "this kind" GOETH OUT, the idea of "going out" seems like a better fit for a demon than unbelief. No other Scripture discusses unbelief "going out."

The question was "why could we not cast him out?" The reply, "This kind of demon goes out only by prayer and fasting" makes more logical sense than saying "This kind of unbelief goes out only by prayer and fasting."

So it's time for a Greek word study. We already determined that the word used for "going out" is never used together with unbelief, but if we can show that it is used elsewhere to describe a demon going out, we will have basically an airtight case that Jesus was talking about kinds of demons. Unfortunately, that word is never used anywhere else to describe a demon departing, either. So the "going out" round ends without a definitive conclusion.

Some situations are worse than others. A man who needs to be healed of a cold and a quadriplegic are different. The same promises apply to both, but your flesh will not get in your way as much when a condition is minor. I have precedent for this reasoning. At Nazareth, where faith was at a premium and unbelief was the norm, people got healed of a few (apparently minor) problems, but no one got a major miracle. The disciples had success casting out demons elsewhere but had trouble in this case. These are two similar situations where unbelief was the problem – more minor circumstances were not hindered by unbelief the way that major miracles were hindered.

So what about prayer and fasting? Why would this kind of demon not leave unless you prayed and fasted? The answer is obvious from the passage once you put religious tradition aside. Unbelief was the problem. Prayer and fasting was the antidote. What Jesus was saying was, "Unless you spend time praying and fasting, you won't overcome your unbelief and use your faith as you should, and you will fail to cast out this kind of demon."

You will not overcome some circumstances unless you pray and fast. But be sure that neither praying nor fasting changes God's mind about anything, and neither one gives you additional power. They couldn't give you more power when you already have all the power you need! It is a case of training yourself to use what is yours.

So is there anything else we can look at to determine if we're talking about "this kind" of demon or "this kind" of unbelief? As we saw above, we have Scripture to back up that there are different "kinds" of demons. However, there are 2 different Greek words for unbelief, *apistia* (the usual) and *apeitheia* (which appears only in Hebrews). Thus, one might think that Jesus WAS talking about different kinds of unbelief. However, looking at the passages where these words are found, there doesn't seem to be much difference in how the words are used. Also, Jesus couldn't really have meant "this kind of *apistia*" if He were trying to make a distinction between *apistia* and *apeitheia*.

One could then consider that perhaps Paul's "unbelief of ignorance" was a different "kind" of unbelief from unbelief that knows God's Word and won't act on it. However, the only place where we can find that is [1 Timothy 1:13](#), and even then, Paul had to know what Christianity was so that he knew whom to persecute. Also, *ignorantly* is a separate word from *unbelief*; he didn't just say he had acted solely in ignorance or solely in unbelief. So it doesn't seem that there are different "kinds" of unbelief, though there may be degrees – but Jesus didn't say that this *degree* of unbelief came out only by fasting and prayer. So the "this kind of unbelief" interpretation seems extremely doubtful at this point.

So we should at least look at the Greek word used for *kind* as a final clue to see if we learn anything from it. We find that it is the word *genos*. We then check all the other verses where *genos* is found in the Greek. We see that it can refer to *kindred, relatives, offspring or generation* in Acts 4:6, Acts 7:13, Acts 7:19, Acts 13:26, Acts 17:28, Acts 17:29, 1 Peter 2:9 and Revelation 22:16, *nationality or regional origin* in Acts 4:36, Acts 18:2, Acts 18:24, 2 Corinthians 11:26, Galatians 1:14, Philippians 3:5, and *type* (a more traditional meaning of kind in English) in Matthew 13:47 (kinds of fish), 1 Corinthians 12:10 and 1 Corinthians 10:28 (kinds of tongues) and 1 Corinthians 14:10 (kinds of voices).

So *genos* doesn't seem to offer an ironclad conclusion, but I would say that it would at least lean more in the direction of a *kind* of demon rather than a *kind* of unbelief based on its Biblical usage. I spelled out the usage above, but you are free to disagree with my conclusion from the word *genos*.

An argument to go the other way toward Option 4 would be that a demon does not go out directly "by prayer and fasting" anyway but "because of prayer and fasting – that drives out unbelief when casting a demon out. After all, we don't pray out devils and we don't fast out devils – we cast out devils. Thus, Jesus' use of the term "by prayer and fasting" could point us back to *unbelief* being what has to come out.

So both Option 2 and Option 4 seem like solid conclusions that have some possible drawbacks, and you can make a decent argument for either of them. Fortunately, they both lead you to the same place – you need to pray and fast so that you're ready to cast out certain demons without being tripped up by unbelief.

However, I go with Option 2 over Option 4 for a few reasons.

First, it seems to me like too much of a stretch to assume that Jesus meant "this kind of UNBELIEF" in the context, especially because that would be tantamount to saying that Mark's version ([Mark 9:17-29](#)) is misleading! In other words, I believe that Jesus did mean "this kind of demon." However, we must be careful to realize that demons of ALL "kinds" must bow at the name of Jesus ([Philippians 2:9-11](#)), so prayer and fasting do NOT give us some kind of extra power or authority needed to cast out "big" demons. Prayer and fasting simply help us stay out of unbelief and in faith, believing that ALL demons must go when we command them to leave in Jesus' name.

Second, the question was "why could we not cast HIM out?" so as I stated above, talking about this kind of DEMON is more consistent with answering the question than talking about "this kind of UNBELIEF," which the disciples didn't ask about. A demon could be a "him" but unbelief could not.

Third, if casting out one demon is the same as casting out any other, it would not make sense that their UNBELIEF stopped them from casting out that particular demon because their UNBELIEF would have stopped them from casting out ANY demon. The Bible shows that they cast out MANY demons before they encountered this particular one, as proved above. So some demons are definitely more difficult than others.

Fourth, we don't see "kinds" of unbelief the way we see "kinds" of demons (one could be more wicked than another) and "kinds" of faith (little faith, dead faith, great faith). I don't see references to "little unbelief" or "dead unbelief" or "great unbelief." So I think it's going too far to say that Jesus meant "this kind of UNBELIEF" when the Bible really doesn't talk about different "kinds" of unbelief but it DOES talk about different kinds of demons.

From a practical perspective, Option 2 and Option 4 BOTH leave you with the conclusion that lack of prayer and fasting can result in failure with some demons. In the case of Option 2, it would be because some "kinds" of demons will produce a greater [Flesh Freakout Factor](#) that must be prevented by prayer and fasting as part of your lifestyle (BEFORE you encounter a demon). In the case of Option 4, it would be because some "kinds" of unbelief are harder to get rid of than others, and a lifestyle that includes prayer and fasting is again the solution (again, BEFORE you encounter a demon).

So it's not that prayer and fasting "make" certain demons leave, but you aren't going to cast out certain demons unless you involve yourself with prayer and fasting for the reasons stated above.

Should We Plead the Blood when Dealing with Demons?

It's unnecessary. Telling them to be quiet and come out in the name of Jesus suffices.

We don't see anyone in the Bible saying, "I plead the blood!" when dealing with a demon. This would more typically be what you'd hear from a Christian who is afraid of a demon and who is trying to stop the demon from "getting" him, which should be of no concern anyway, given Jesus' statement in [Luke 10:19](#) that none of the enemy's power will hurt you. You should never fear a demon – that demon is extremely afraid of YOU! It might try to sass you and say, "I won't come out!" but it knows that it HAS TO leave at the name of Jesus – it just hopes that you aren't convinced of that.

Saying "I plead the blood" does not confer any additional authority – but you don't need any additional authority beyond what Jesus has already conferred on you – "In my name they shall cast out devils" ([Mark 16:17](#)).

Actually, no one in Scripture ever prayed an "I plead the blood" prayer for ANY reason. So you can live a successful Christian life without ever doing it yourself. If "pleading the blood" had ANY benefit, Scripture would encourage Christians to do it, and there is no such verse as "Brethren, remember to plead the blood."

I've heard the idea that Jesus' blood was shed but now we have to apply that blood as they applied the blood to the doorframe during the first Passover. I suppose that you'd have to apply the communion "fruit of the vine" to someone to imitate that, which would stain the person's clothing and waste his money buying new clothing. But the truth is that when you received Jesus, His blood was applied to your life at that instant!

Simply "pleading the blood" would not have saved your firstborn in Exodus. Blood had to be shed and applied. A sinner could say "I plead the blood" but remain unsaved by not receiving Jesus who shed that blood.

I have no problem with keeping in mind what the blood of Jesus purchased for you, part of which is redemption from the power of darkness. However, the idea that you must "plead the blood" as either a defensive or offensive weapon against the devil is a Christian superstition, if you'll pardon the oxymoron. Your armor listed in [Ephesians 6:10-18](#) does NOT include the blood itself – it includes what the blood BOUGHT you.

Now what about overcoming Satan "by the blood of the lamb?"

Revelation 12:11:

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

This verse doesn't say that they overcame the devil by APPLYING the blood of the lamb or by PLEADING the blood of the lamb. I think it's clear when you give it a little thought that it refers to faith in what the blood provided – they were saved by the blood and by the word of their testimony (of Jesus as Lord), as opposed to having each believer scream, "I plead the blood!" You become an overcomer in the New Testament the instant you confess Jesus as Lord, not some point after that in which you say, "I plead the blood!" This is proven by [1 John 4:4](#), where you have already overcome antichrist spirits by the mere virtue of being saved. The blood bought you the right to be saved, which in turn got you victory over the devil through the One who lives in you who is greater than the devil who is in the world. Satan is already under your feet (see [Ephesians 1:22](#) and [Ephesians 2:6](#)). He and his hordes are ALREADY defeated ([Hebrews 2:14](#), [Colossians 2:15](#)). It is unnecessary to "plead the blood" to win a victory that has already been won for you! So the recommendation in some faith circles to "plead the blood" every day does not have to be followed on ANY day for you to walk in victory. Just believe what the Bible says about Satan's defeat and save yourself the time!

Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?

No.

Deliverance is only dangerous to you if you happen to be a demon. As believers, we TREAD on snakes and scorpions and over ALL the power of the enemy and NOTHING shall by any means hurt us ([Luke 10:19](#)). If you're afraid of demons because you've watched too many horror movies or been to a Bizarre Unbiblical Deliverance Seminar, you need to get your mind renewed with the Word! You are seated with Christ in heavenly places, FAR above all principalities and powers ([Ephesians 2:6](#), [Ephesians 1:15-23](#)). Does that sound like you should be afraid that they will "get" you?

The DEVIL wants you to think that deliverance is dangerous so that you won't do it! He would love to have you think that unless you are specially prayed up, he will eat your lunch. He is a liar. He is also a DEFEATED liar. But if you don't know the Word, he will torment you with incorrect thoughts like, "You didn't do enough [prayer and fasting about that particular demon](#) to cast it out!"

The whole idea that only specially-trained deliverance ministers should minister deliverance is no more intelligent or biblical than saying that only trained evangelists should spread the good news or that only trained healing ministers should minister healing. Jesus said that believers, not just specially-trained exorcists, would cast out demons in His name ([Mark 16:17](#)). Thus, deliverance is part of the ministry of EVERY believer!

Jesus said that he who believes on Him will do the works that He did and greater ([John 14:12](#)). Jesus definitely cast out demons. You can read a lot of accounts where He did it in the gospels. Thus, YOU as a believer are to do it as well.

Some believers may be like Philip and have an unusual number of successful deliverance cases ([Acts 8:7](#)), and there will also be ministries that have an unusual number of salvations or healings. But every believer should be ready to minister deliverance, the plan of salvation and healing as needed at a given moment.

Now what about the sons of Sceva who were thrashed around by a demon ([Acts 19:13-17](#))? Doesn't that account show that demons are dangerous? No, it doesn't for you as a believer. The sons of Sceva were not believers, they were "vagabond Jewish exorcists." They would probably be called Gypsies today. They had no personal faith in the name of Jesus. They were just trying to mimic Paul's actions without Paul's faith. When PAUL cast out a demon ([Acts 16:16-18](#)), he didn't get beaten up! Now an unbeliever who had faith in the name of Jesus COULD cast a demon out, as proved by [Mark 9:38](#), which was during a time when no one was born again yet, including the disciples who cast out many demons ([Mark 6:13](#)). Yet there is no record that the unnamed man or the disciples were ever beaten up by a demon! Demons do have power but you have something a lot better – authority! Your authority in the name of Jesus can stop their power in its tracks.

There are offices of apostle, prophet, evangelist, pastor and teacher in the New Testament ([Ephesians 4:11](#)), but there is no office of exorcist! NOTHING in Scripture indicates that deliverance ministry is only for SOME believers who are called to it. Paul never conducted a special deliverance seminar to train exorcists.

The idea that deliverance is dangerous and best left to trained exorcists is propagated by Christians whose heads are puffed up after going to one of those Bizarre Unbiblical Deliverance Seminars. They think that they have knowledge no one else has, and that if anyone has a demon, you'd best call them because they're the demon experts that you're so "fortunate" to have in your church. They will urge you, "You just HAVE to read 'Everything's a Demon' by D. Monica Grandizer – it's so anointed!" These are the annoying people that you have to stop in the act as a pastor because they will try to cast nonexistent demons out of people in your church behind your back because they think that just about everyone has a demon.

Successful dealing with demons can be summed up in fewer than 10 useful words: "Be quiet," "Come out," and "in the name of Jesus." Sometimes you'll get a chatty demon that you need to command to be quiet. Jesus told them to be quiet and you as a believer have the right to do the same thing in His name. You have the right to make them leave in the name of Jesus, who Himself made demons leave.

Do Demons Produce Strong Physical Evidence that They Are Leaving?

Not always or even most of the time. You must NEVER rely on a physical manifestation to prove that a demon has left. In both the Bible and my personal experience, there are plenty of cases where there was NO manifestation – they just hit the road in the name of Jesus because they had to. I've had cases where I discerned spiritually that a demon had left or saw it leave through Spirit-granted vision when there was nothing in the natural to indicate that it had left, other than that the torment of the person stopped and the person suddenly felt "lighter" instead of feeling beaten down. The Bible makes it clear that it is POSSIBLE that someone could fall over and stiffen up such that people think the person is dead ([Mark 9:26](#)). However, in the MAJORITY of Bible cases as well as ones I've seen myself, there is NO "manifestation" at all.

In fact, I can also answer the question by saying that sometimes the evidence of their departure is the CESSATION of strong manifestations! For example, people who are slivering on the floor acting like snakes (you'll see this in some countries) suddenly STOP manifesting a demon when it leaves. When Paul cast out the spirit of divination out of a certain slave girl ([Acts 16:16-18](#)), the girl's fortune-telling business came to an abrupt end, and that was obvious to her masters:

Acts 16:19:

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

The erroneous teaching that you HAVE to see some manifestation has led to counterproductive and dangerous services where people are taught that they have to vomit up demons into what appear to be Kentucky Fried Chicken buckets with the labels taken off. I had the misfortune of being in such a service when no one warned me in advance that the church in question practiced that. If you've never been to such a disgusting, revolting service, consider yourself blessed. The more a church does that kind of thing, the more similar "manifestations" it will see, convincing the people even more that this is a God-given revelation of how to deal with demons. What REALLY happens in those services is that well-meaning Christians actually yield their flesh to demons and ALLOW them to make them sick. Satan is always OK with the idea of making people sick, and I imagine that he appreciates the unwitting cooperation. If you didn't even HAVE a demon when you came in, you could have a demon mess with your flesh in such a service through your ignorance. I've stuck to dealing with demons biblically and have never at this writing had anyone throw up when I cast a demon out. But then again, no one was EXPECTING to throw up as they did at the weird service I mentioned.

Should We Ask Demons Their Names Before Casting Them Out?

Definitely NOT!

Demons lie anyway. This appears to be the case in [Mark 1:23-26](#), where it appears that a solitary demon implied that there was more than one of him. Jesus said to cast out demons, not have conversations with demons. Neither Jesus nor His followers ever asked an evil spirit for his name, or any other information, in the New Testament. On many occasions, Jesus told demons to be quiet. That was the extent of Jesus' dealing with them – “Be quiet” and “Come out!”

NO ONE in Scripture EVER asked a demon for his name! And in case you immediately think of the case of the madman at Gadara, this idea of asking demons their names comes from a very sloppy reading of Luke 8:28-30:

When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee, torment me not.

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and fetters; and he brake the bands, and was driven of the devil into the wilderness.)

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

This last verse proves that Jesus could not have been speaking to the demon. After Jesus asked him (the man) what his name was, he (the man, and the person being asked the question) said “Legion” because many devils were entered into him. If Jesus had been asking the demon, this would have to read: “The demon said, ‘Legion,’ because many demons were entered into the demon.” This would introduce a new doctrine – that a demon could have a demon!

The demon is referred to as it.

The man is referred to as him.

“For oftentimes it had caught him...”

“And Jesus asked him, saying, What is thy name?”

Jesus didn't ask the demon what his name was. Jesus asked the man, “What is your name?” The man said “Legion” because many demons were in him and one of them was talking through the man.

The man cried out in verse 28, and it was obviously a demon talking through him.

If Jesus were talking to the demon, Jesus would have asked it the question. This would be inconsistent with every other New Testament encounter with a demon.

If it were really necessary to ask demons their names before casting them out, Jesus could have been there all day and all night asking a couple thousand demons one by one for their names before He cast them out! “What is YOUR name?” “Sickening Water.” “Okay, Sickening Water, go into that pig over there. Next! What is YOUR name?” “Sleazy.” “Okay, Sleazy, go into that pig over there.” Obviously, that did not have to happen.

Besides, demons take after the devil, and the Bible explicitly refers to lying spirits ([1 Kings 22:22-23](#), [2 Chronicles 18:21-22](#)). So why would you ask one for information? You could ask for their names only to find out later that Sickening Water’s real name was Foulbreath and Sleazy’s real name was Butch.

We can learn three things from this. First, don’t ask demons questions, because Jesus didn’t. Second, attempt to talk to the person, not the demon. Third, you do NOT have to ask demons for their names to cast them out!

I Just Commanded a Demon to Leave, But It Is Still There. What Do I Do Now?

What would you do if you spoke to your sickness and commanded it to leave, but you still felt symptoms? Would you keep commanding it to leave until you felt better?

I hope not. I hope that you would believe that the name of Jesus works, and that the disease IS leaving no matter what it looks like.

Likewise, if the demon is still there, you need to believe that the name of Jesus works. That means that the name of Jesus, spoken ONCE, makes demons leave.

You would not want to get tricked into “repraying” the prayer of faith over and over for a sickness if you don’t feel instantly better. Likewise, you would not want to get tricked into “repraying” the prayer of faith to make a demon leave. Demons are subject to you in Jesus’ name ([Luke 10:17](#)), and that doesn’t mean that you have to keep using the name of Jesus over and over. That name, used ONCE, is enough to force a demon to leave. Even if it mocks you and says, “I’m not leaving!” it has to leave anyway – as long as you stand your ground and believe that the name of Jesus that you already used was enough to force the demon to go.

NO demon, no matter how “wicked,” has the right to stay when you command it to leave in the name of Jesus. Expect Jesus to back His name and expel that foul thing even if you don’t say another word to it. You might want to explain to people who are around that the name of Jesus has power and only needs to be used once. You don’t want to let a demon drag you into some long conversation, as it may try to do.

Always act like the Word is true, because it is. Jesus said that in HIS NAME we would cast out demons ([Mark 16:17](#)). He did NOT say that in His name we would command demons to leave, but they would stay put. Believe Jesus, not some lying demon!

Can a Christian Have a Demon?

As a Christian, you cannot have a demon cohabit your perfect born-again incorruptible spirit man that is created after God in righteousness and true holiness ([Ephesians 4:24](#)). Your spirit could not be in a state of righteousness and true holiness with a demon polluting it. The “best” a demon can do is work through your flesh and your unrenewed mind. Unfortunately, some Christians allow demons to keep speaking unscriptural thoughts to them while putting up no resistance. These Christians end up in bondage. Rather than running them off with the Word, they continue to entertain their thoughts. “You married the wrong person, so that gives you the right to get a divorce so that you can marry the RIGHT person.” “Your life is going nowhere and you’d be better off dead. Kill yourself.” “You will always be broke because you are just a failure.” “Your father died from this and now it’s your turn to die from it.” “You NEED this booze or illegal chemical to help you cope with your rotten life.” “Your life is in hopeless ruins and there’s no way to rebuild it. Give up on all your dreams.”

The New Testament definitely does NOT teach that believers need to go around casting demons out of themselves or others, only to do it again next week when there are new “pigs in the parlor.”

On the other hand, Christians can be “demonized” in the sense of being influenced or tormented by demons when they don’t know their authority in Christ to run them off. They can even unwittingly yield their mouths to voice what a demon wants to say, as Peter did when he told Jesus that He was never going to be killed and raised on the third day. Jesus recognized the true source of the statement and said, “Get behind Me, Satan!” (See [Matthew 16:22-23](#) and [Mark 8:31-33](#).) I daresay that many preachers unwittingly yield their mouths to demons when they tell people, “God doesn’t do miracles anymore, so you can’t get one.” There are times demons might try to speak through other Christians to discourage you.

The Bible tells you how to handle Satan. You are to RESIST him ([James 4:7](#), [1 Peter 5:8-10](#)), not try to “cast him out of yourself.” You already have legal authority in the name of Jesus to force any demon to leave you alone ([Luke 10:19](#)). You do NOT need to be delivered from Satan, his demons and his kingdom because you already ARE legally delivered ([Colossians 1:13](#)) from them just as much as you ARE legally healed! You do not need to GET the right to be far from oppression and free from fear ([Isaiah 54:14](#)); you already HAVE that right as a Christian – you just need to enforce it.

What Is the Difference Between Demonic Possession and Demonic Oppression?

If you look up the word *possessed* in the Greek, only 2 instances in the New Testament seem to indicate that a demon “had” someone, and even then that meaning is a problem with the translation of Greek into English, leaving no actual passage where what people think of as “possession” was indicated.

[Acts 16:16](#) says that a girl was “possessed” with a spirit of divination (literally a spirit of Python), and the Greek word translated *possessed* is *echo*, which means *had*. So it would appear at first that she was “had” by a spirit, but the word *with* is not found in the Greek. So the correct reading is that she had a spirit of Python, NOT that the spirit of Python “had” or “possessed” her.

In [Acts 8:7](#), unclean spirits came out of many who were “possessed” (*echo* again, “had”) with them. However, there is no word “with” in the Greek here either. The Greek basic reading is that they came out “(of) many had.” In other words, spirits came out of many who had them, not of out of many who were “had” by spirits.

By the way, many translations of these verses other than the King James Version simply state what I contend is the correct reading – that the people HAD spirits (rather than being “possessed” or “had” by them).

If you believe that there is a level of possession where a demon just takes over someone completely, YOU are the one who has been “had” – by Hollywood silliness! No such case exists in Scripture. Even the demoniac with the LEGION of demons ran to Jesus and worshiped Him – something that the demons would certainly not have been good with, as it led to their expulsion. Demons don’t have the power that Hollywood wants you to think that they have. No one on earth ever gives up his free will, which is why even the most extreme demon cases can be resolved. I have seen services where a demonized person suddenly shouted out, “I can’t stand living this way anymore! Help me!” In one case, the person was taken to a back room where the demon knocked over a row of chairs on his way out, but even a demon like that can’t stop someone who wants to be set free from getting set free in the name of Jesus.

In the many other passages, including the worst case (the Gadarene demoniac), the Greek does not actually say that the people were “possessed” – it merely says that there were “demonized” (the actual word in all these other cases is *daimonizomai* and it refers to the entire phrase “possessed of devils” or something similar).

So the bottom line is that Biblically speaking, there is NO Biblical distinction between “levels” of possession or oppression. Either you’re demonized or you aren’t, and if you are, deliverance is available to you in the name of Jesus!

No one ever loses free will. When I was a baby Christian, I prayed, “Holy Spirit, just POSSESS me so that I only do what you want!” But of course, the Holy Spirit could not answer that prayer. Neither God nor the devil will ever “possess” you in the sense that you lose your free will – even if you ask!

But what about those rock stars who supposedly sold their souls to the devil? Those were meaningless transactions! They weren't Christians, so the devil already HAD their souls anyway! They retained their free will and could get saved the way anyone else could if they called on Jesus.

Of course, anyone who is sick is oppressed by the devil in one regard, as [Acts 10:38](#) shows, but that would be an example where someone could have an illness but not have a demon at all, which still is not a "lesser" case of having a demon.

Must We Cast out Demons “in the Name of Jesus Christ of Nazareth Who Came in the Flesh?”

I’m sure that works, but you can just cast them out in the name of Jesus or the name of Jesus Christ and get the same results with less speaking.

However, people who use this whole phrase probably went to a certain Special Weird Deliverance Seminar where people are taught to glorify the devil and demons with 100 hours of unbiblical teaching that just puts people into bondage while puffing their heads, making them think that they are now some kind of super-qualified deliverance experts with their notebooks full of silly ideas.

If you want to be a deliverance expert, know this: Demons have to leave when you command them to leave in the name of Jesus. There, I just spared you the “need” to go for 100 hours of nonsense in order to cast out demons.

What flabbergasted me was that none of the material being taught at the Special Weird Deliverance Seminar (not its actual name) was in the Bible. I pointed that out to an attendee when she started telling me some wonderful “truths” she learned. She told me to my dismay that the first thing you’re told in that seminar is that what was being presented isn’t in the Bible. That’s why you have to go to the Special Weird Deliverance Seminar – the information isn’t available anywhere else! Now anyone with any sense would have bolted out the door immediately, especially if he realized that [2 Timothy 3:16-17](#) says that the Word thoroughly furnishes you unto ALL good works, which includes deliverance. It’s nice to have someone explain to you what the Word says, but you do not need special training BEYOND the Word – according to the Word itself! (What on earth did people do for a couple millennia before Special Weird Deliverance Seminars showed up?)

Anyway, the ridiculous logic goes something like this, at least as this attendee understood it:

1. Some demons go by the name Jesus just like some Spanish people do. So you have to specify Jesus Christ.
2. Some demon got clever and decided to call himself Jesus Christ, so you have to specify that this Jesus Christ is the one from Nazareth.
3. Some demon got even cleverer and called itself Jesus Christ and moved to Nazareth so that it would be Jesus Christ of Nazareth, so you have to specify that you mean Jesus Christ of Nazareth who came in the flesh – which no demon would ever acknowledge.

However, there was no hair-splitting in the Bible when Paul simply said, “I command you to leave her in the name of Jesus Christ!” ([Acts 16:18](#)). It left. So I’ll stick with the Bible. I’ve cast out enough demons over the years in the name of Jesus to know that His name (without embellishments) makes every knee bow ([Philippians 2:9-11](#)).

Must We Cut Off Means of Demons Communicating with Each Other When We Cast One Out?

NO!

This foolishness isn't in the Bible. You'd only hear it at a Special Weird Deliverance Seminar. There are NO cases in the Bible where ANYONE "cut off communications" between spirits in or out of someone when one or more spirits was being cast out. If they didn't need to do it in the Bible, neither do you.

Is There a Danger that a Demon that Has Just Been Cast Out Will Go into Another Person Who is Present?

There is NO case in Scripture where this happened, and Jesus cast out a lot of demons. Jesus did not see this as a problem. He cast out demons publicly and He was obviously not concerned that a demon would enter someone else. This question is typical because so few people know much about what the Bible says about deliverance. Along with the areas of prayer and revival, I think the area of deliverance has some of the worst teaching in the Body of Christ. There are a LOT of weird ideas about deliverance that have no basis in the Bible, so you need to be careful what kind of teaching you listen to. The bad teaching actually magnifies Satan and demons.

This question assumes that demons have all kinds of power and can just enter a person at will. That might be the premise for a horror movie, but real demons need someone to yield to them. Scripture teaches not to give place to the devil – not to give him an opportunity ([Ephesians 4:27](#)). That means that it is up to you as an individual not to give an opportunity to the devil. If you don't do something to give the devil an opportunity, he can't get a foothold in your life. A demon can't just break down your back door and barge in.

Now you may be thinking, "Yes, that's true for a believer, who has authority over the devil, but what if there are unbelievers present, who are still under the sway of the wicked one? Aren't they in danger?" Apparently Jesus didn't think so, because not a single person in the crowds to which He ministered was born again and had authority over the devil the way that we do! They were ALL unbelievers, yet there is no indication of a demon jumping into someone else in the crowd, requiring Jesus to minister deliverance to the second person.

So I am totally unconcerned about this issue, and I consider it safe to say that you don't have to worry about it either. I have NEVER seen anything like this happen myself.

See also:

[If a Demon Is Cast Out in a House, Is There a Danger that It Will Go into a Pet?](#)

If a Demon Is Cast Out in a House, Is There a Danger that It Will Go into a Pet?

I had cast a demon out of someone in a certain house, and someone there was wanted to know if the demon could have gone into a pet when it left the person. This might seem like a possibility given that a lot of demons entered pigs on one occasion, moving them to commit suicide.

However, they had to ask Jesus' permission to enter those pigs! Jesus explicitly gave them permission to do it. I assured the person that I had NOT given that spirit permission to enter one of the pets, so the spirit was not going to enter a pet! There is NO case in Scripture where someone got delivered and ended up with a possessed household pet.

So Fido and Fifi are quite safe – they are not going to get demonized if a demon gets cast out.

See also:

[Is There a Danger that a Demon that Has Just Been Cast Out Will Go into Another Person Who Is Present?](#)

Can I Cast a Demon out of a “Haunted” Location?

Yes.

We have authority over ALL demons ([Luke 10:19](#)), whether they be in a person or hanging out in a “haunted” house or some other place.

This does bring up the issue of whether demons can “hang out” somewhere if they are not IN an individual. The Bible indicates that the answer is YES:

Revelation 18:2:

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Let’s be clear about something – there are no departed people hanging around the earth as ghosts. All deceased people are now in heaven or hell ([Hebrews 9:27](#)). ALL “ghosts” (except that Holy Ghost!) are EVIL SPIRITS, which in some cases try to impersonate a dead person.

These evil spirits may speak to people in creepy voices, cause unnatural creaking, appear in “human” form, make people think that they are being choked, and even move objects. This is not something new; the disciples on the boat one night thought that Jesus was a ghost! Sometimes they appear in pictures as images of a dead person when there is no actual person there. Who ya gonna call? A CHRISTIAN!

While I’ve seen “dead person images” in someone else’s pictures, the devil’s showing off doesn’t scare me. I have the greater One within me ([1 John 4:4](#)) and I have ALREADY overcome ALL evil spirits! I know it and evil spirits know it. Those defeated show-offs duck and run when my wife and I show up. They don’t dare do anything to point themselves out. They are petrified of Christians who know their rights, because they know that they HAVE to submit to the name of Jesus.

There is really nothing special about casting out a demon that is haunting a house. You command it to leave in the name of Jesus. That’s all. It has to go.

Having said that, you are wasting your time casting out a demon if the people in the house are just going to invite it back by playing with Ouija boards, Tarot cards, and so on. It's DEMONS moving that Ouija board pointer. Ouija boards are sold in toy departments, but they are NOT toys. When you consult such a thing, you are literally inviting a demon into your house. I used to play with Ouija boards and tarot cards before I got saved. Did you know that it is written right in the instructions for Ouija boards that you must never ask it who is making it work? I know someone who did, and Satan showed off by spelling his name on the Ouija board. The person ran away from it and never used a Ouija board again. No one else would either if he knew who was answering the questions he was asking the Ouija board! We were asked to cast a demon out of an apartment where they watched gruesome horror movies all the time. Watching that junk all the time is asking for trouble. It is not the way to experience a joy-filled, Spirit-filled life! We made the demon leave, and the woman renting the house got saved, but we did speak to her about the horror movies!

Jesus came to destroy the works of the devil ([1 John 3:8](#)). Evil "paranormal activity" is the work of the devil, so it is included in the things that Jesus came to destroy. You can destroy what the devil is doing wherever he is doing it in the all-powerful name of Jesus!

Where Did Demons Come From?

The Bible does not say where demons came from. Some preachers are quite sure of their answers to this question, but it's difficult to be dogmatic about something when the Bible is silent.

This is like asking, "Is buying a lottery ticket a sin?" Personally, I think it's a stupid waste of money because the math is against you, and that you'd be better off putting that money into an offering, in which case God guarantees you multiplication. So I've never bought a lottery ticket, but I've given in a lot of offerings. Then again, I've made financial investments, and someone could say that doing so is just another form of gambling. The Bible does not discuss lottery tickets, so you can't preach that the purchase of one is sinful unless the buyer's reason is that he doesn't trust God to prosper him and thus puts all his hope in the "luck system" instead. My opinion is just my opinion, and you are free to disagree because neither of us has Scripture to back us. I'm aware that many churches preach that any form of gambling is a sin, unless you are buying a raffle ticket to benefit the youth group, in which case it's OK. (I wonder how they justify that.) It's the same with many "Is it a sin?" questions. If the Bible doesn't discuss the matter, you risk being like the Pharisees who added a lot of their own laws to God's laws. Some Christians do the same with "no golfing on Sunday, no swimming on Sunday, etc." man-made rules that are not imposed anywhere in the Bible.

Because there is nothing explicit on the matter of the origin of demons in Scripture, we can ask ourselves if there is anything in Scripture that would HINT at their origin.

One popular theory is that demons are fallen angels who rebelled with Lucifer. However, demons seek to inhabit people and angels never do that anywhere in Scripture. So it is hard to accept that a demon is just a bad angel. Besides, Jude 6 says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." One could debate whether this was all angels who rebelled or just a certain class of angels who "left their own habitation." Some might conclude (as I would) that these were the angels in Genesis 6 who interacted with people. We know that there are spirits kept in prison because Jesus preached to the spirits in prison, and as mentioned elsewhere in this book, "prison" would not have been an apt definition for Abraham's Bosom, which was described as paradise, not prison. So I will allow that perhaps some of the other fallen angels are now the "principalities and powers" described in Scripture that are NOT in chains yet. But demons are not spoken of interchangeably with these principalities and powers, so even if principalities and powers are fallen angels (and the Bible doesn't tell us that explicitly either), that wouldn't prove that demons are fallen angels. Nothing in Scripture equates demons with fallen angels.

We can immediately brush aside the speculation that a demon is the spirit of an evil dead person, because it is appointed for a man to die once, and after that the judgment ([Hebrews 9:27](#)). Thus, any deceased person is now in heaven or hell – he is definitely NOT floating around as a "ghost" or a demon. ("Ghosts" are actually evil spirits, not departed people. Cultures that believe that dead ancestors hang around their houses unwittingly welcome these evil impostor spirits, with horrible consequences.)

But we seem to be running out of possibilities. If demons aren't dead people or fallen angels, what are they?

Certain famous preachers have advanced the idea that demons are disembodied holdovers from a "Pre-Adamite creation" that was wiped away by a flood between [Genesis 1:1](#) and [Genesis 1:2](#). This presupposes the so-called "gap theory" that there is a big "time gap" between [Genesis 1:1](#) ("original creation") and [Genesis 1:2](#) ("re-creation"). This theory was originally proposed to try to "reconcile" science (particularly fossils of dinosaurs) with Scripture. So we need to look into this and see if perhaps their theory holds water and that demons could be pre-Adamite beings held over from the days of the dinosaurs.

On the surface, Genesis 1 certainly seems to describe an original creation done in 6 days. Is there any possible Bible evidence that this wasn't the case?

Isaiah 45:18:

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

The words *in vain* above are translated from the Hebrew word *tohu*, which is also translated *without form* in Genesis 1:2. It basically means *waste*. So is God saying that He didn't create the earth without life when He first made it? If so, whatever life was there would have had to have been wiped out to get to the *tohu* state in Genesis 1:2.

Jeremiah 4:23-26:

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.
I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.
I beheld, and, lo, there was no man, and all the birds of the heavens were fled.
I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

Could this be describing a past civilization that had to be wiped out? Initially one might have the impression that Jeremiah was describing a judgment that happened while man was here, but if that were the case, it doesn't seem possible that the earth was empty and there were no sun, moon and stars. So let's pursue this some more.

One popular Pentecostal reference Bible states that the word "was" (the earth *was* void) in Genesis 1:2 really should be translated *became*, which would indicate that a non-void earth became void when some form a judgment made it void. So I browsed through a number of modern translations to see whether perhaps some translator had picked up on this and translated Genesis 1:2 to read that the earth *became* void as opposed to *was* void. My efforts were "in vain" because not one translation I could find (including Young's Literal Translation) offered any support to the idea of that word meaning *became*.

So now it's time to really dig in and see whether the Hebrew word *hayah* in Genesis 1:2 is ever translated *become* or *became* anywhere else. We find that 2 Samuel 7:24 reads, "...and thou, LORD, art *become* (*hayah*) their God. A slightly different variant of the word reads "thou art become" in Deuteronomy 27:9. So yes, it CAN be translated *become*. However, when you look at the dozens of passages where the Hebrew word *hayah* appears, not only does it NOT mean *become* most of the time, but it can be used for a number of meanings, including being, fainting, following, accomplishing, committing and coming. So building a castle on this rather rudimentary Hebrew word would be inadvisable, as the main use of the word would still leave Genesis 1:2 the way it is in all our Bibles. We'll have to look elsewhere.

2 Peter 3:5-7:

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

So here the "world" perished. But in Noah's flood, there was still vegetation left, so could this be speaking of a different flood? Peter talks about the "heavens and the earth which are now," so doesn't that indicate that there were PRIOR heavens and earth before the ones that are now? Food for thought, it would seem, but there is still the nagging suspicion that this verse really is talking about Noah's flood. Isn't there ANY other verse that could nail down this "recreation" theory more convincingly? Suddenly, we remember this verse:

Genesis 1:28:

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Aha! God said to replenish the earth, and the only case in which you could REPLENISH anything would be if it had already been "plenished" to begin with.

We then find in Genesis 9:1 that God commanded Noah to replenish the earth using exactly the same Hebrew word!

Genesis 9:1:

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

There the word *replenish* obviously fits, so to be consistent, it would seem that we have to apply that same meaning in [Genesis 1:28](#)!

So it seems that we have finally nailed this down, and that the famous preachers, who surely researched all of this before we did, actually figured out this mess before we did – demons must be holdovers from a pre-Adamite creation.

How could anyone logically argue with the airtight case we've just made?

Then we happen to read the following verse:

Revelation 21:1:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Uh-oh. The "gap theory" presupposes that there was a first earth and a first heaven that were wiped out and that we live on the second earth, to be replaced by a third earth. But the verse above is clear that the first earth is the one being replaced by the final earth. So there could not have been a first and second earth, and our interpretation of [2 Peter 3:5-7](#) cannot be correct after all. Thus, it must really have been talking about Noah's flood after all, which is what most people would assume when they read it.

Well, at least we have [Genesis 1:28](#) to fall back on, right? We should revisit it just to make sure. Looking at many other translations, we can only find a couple other non-mainstream translations that follow the King James Version's translation *replenish*. Notably, even the NKJV translates that word *fill*, as does almost every other translation in use today. It seems that most translators disagree with the King James rendering. As always, we should do our own research. So let's see where the Hebrew word *male* that is translated *replenish* in the King James is used. The very first occurrence is in Genesis 1:22, "Be fruitful and multiply and *fill* the waters in the seas..." Even the King James Version goes along with the word *fill* here instead of *replenish*, even though it's the same word in the same chapter describing creation. A quick word count check shows that the word is translated *fill* 107 times, *full* 48 times and *replenish* only 7 times in the King James Version. Hebrew words are often tricky because of somewhat vague meanings – there are several other meanings associated with the same word, including *consecrate* and *accomplish*.

So the odds seem "stacked" against the word really meaning *replenish*.

Certainly the most thought-provoking of the 7 places where *male* is translated *replenish* is used in the King James Version is [Genesis 9:1](#) above. If it could really mean *replenish* there, why couldn't it mean that in [Genesis 1:28](#)? So let's browse through translations on THAT verse and see what we find. The results are that the translations are EXACTLY the same as in [Genesis 1:28](#) – almost no one translates the word as *replenish* even in [Genesis 9:1](#), and everyone translates the word the same way in both verses.

We get to thinking that *fill* would be a logical meaning for the word in both cases, but perhaps not so in the case of *replenish* the first time, given that the gap theory version of [Genesis 1:28](#) now seems to run afoul of [Revelation 21:1](#). Maybe this whole thing isn't as clear-cut as we thought.

Then we consider the creation of the sun, the moon and the stars AFTER Genesis 1:2. Did God create an original earth without a sun, a moon or stars to light the place up? Perhaps His glory made them unnecessary for lighting purposes, as will be the case on the new earth. But that's a place where there will be no sin. If there was sin on a Pre-Adamite earth, wouldn't everything be dark and need illumination as the present earth does? Did the plants get their energy from the glory of God because photosynthesis would be impossible without the sun? Is that even possible? We look into this and find that Biblically, not only is it possible, but it HAPPENED, because plants were created on the THIRD day, one day BEFORE the sun, moon and stars were created! There was LIGHT before then, but it was not coming from the sun, moon and stars. So that argument against the "gap theory" fails and we're still uncertain about the merits of the gap theory.

We read notes by "gap theory" proponents who have been challenged with this very thing, and their answer is that the earth was dark because the sun, moon and stars were hidden, and their "creation" was just a re-revealing of what was already there. But wait a minute! God said that He *made* two great lights in Genesis 1:16, and when we look up that Hebrew word (*asah*), it does NOT carry the connotation of revealing something that has already been made. So either there was a sun-moon-and-star-less first earth (which really seems to be a stretch), or the gap theory has to be wrong.

So what about [2 Peter 3:5-7](#), which seemed clear-cut? Maybe we should reconsider it in the light of Peter's statement that men are *willfully ignorant* about the flood in question. Thus, they must have heard about it but rejected that account on purpose. Given that the "gap theory" was never proposed until recent times, how could anyone back then have been *willfully ignorant* of something that the Bible never even spells out explicitly and that no one was preaching back then? Even today, people might say, "I don't believe in Noah's flood," but I doubt that any sinner ever went around saying, "I reject the Bible account of a flood before Adam that wiped out the pre-Adamites!" In fact, why would such a flood even bother them? It didn't wipe out PEOPLE anyway! Noah's flood, which DID wipe out people, would have been a warning to humanity in a way that a pre-Adam flood would not be.

Also, Peter said in that passage that it was by "the word of God" that the heavens and earth of old stood out of the water and in the water. It would seem that this would have to refer to what God spoke into existence in Genesis 1, as He would not have had to speak them into existence after [Genesis 1:1](#) if they already existed.

So what about [Jeremiah 4:23-26](#)? Is there any clue in the context about what he meant in the verses in question? Let's read back a verse to find out:

Jeremiah 4:22:

For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

So in context, this is a judgment on PEOPLE who are already on the earth, not on mysterious pre-Adamite beings.

Now let's check what comes after the verse, at least after we're done kicking ourselves for not looking at the context of a passage before drawing conclusions earlier:

Jeremiah 4:27-29:

For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

Now it is clear that Jeremiah was prophesying about FUTURE events of judgment during a time when men will be on the earth, not PREVIOUS events of judgment before mankind was even around building cities. So Jeremiah's prophecy in context doesn't really support the gap theory, either.

But what about there being no light? That would still be the case if God sent thick clouds; Jeremiah didn't say that there were no sun, moon or stars – only that there was no light. Go somewhere on an overcast night away far from any towns or cities and you'll see no light, either. In fact, as I write this, I'm in such a location on an overcast night – and I'm looking out the windows at pitch blackness.

But what about the earth being without form or void? The part of the earth Jeremiah was describing would fit that description, but that doesn't mean that he was prophesying about the whole earth. The idea that MAN was already around is indicated by the fact that he saw "no man" and the cities (which we could reasonably assume were man-built) were broken down. We see similar prophetic imagery in [Joel 2:1-11](#), which certainly does not describe a pre-Adamite condition because it refers to a coming judgment. That passage says that the sun and moon will be dark and the stars will withdraw their shining, but it certainly doesn't mean that the sun, moon and stars will cease to exist – it will just be "a day of darkness."

We're getting on really thin ice with this gap thing – can [Isaiah 45:18](#) bail us out? When Isaiah said that God didn't create the world empty, but rather to be inhabited, it occurs to us that this "creation" COULD refer to the totality of creation in Genesis 1, rather than parsing a pre-Adamite creation and a later one. In fact, if you read this verse without a prior bias toward the gap theory, that would seem to be all that Isaiah was saying.

So now let's ask ourselves why the earth would have been wiped out, and the clear answer is that it would have to be judgment. Judgment only happens when there is sin. So how did sin get into the earth?

Romans 5:12:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Now our “gap theory” seems to have not just a gap but a large crevasse in it! While Satan, who was sinful, was on the earth manifesting himself through a snake, sin would never have taken hold here if Adam had done his job and resisted Satan’s rebellious thoughts. The verse above says that sin entered into the world by one man, who was clearly Adam. Thus, we would have to conclude that before Adam’s sin, there was no sin on the earth. But then there would be no cause for judgment on the earth and an initial pre-Adamite flood!

Okay, but wouldn’t a flood have purged the earth of sin? NO! Noah’s flood did not purge the earth of sin and force sin to re-enter the earth through Noah and his family. Noah was already a fallen man because he had inherited Adam’s sinful nature. So a flood would not purge the earth of sin and its consequences. Thus, if there were sin in a pre-Adamite earth, sin would still be here after a flood and before Adam was created. That idea directly contradicts [Romans 5:12](#) as well as the established fact that only blood, not a flood, can remove sin ([Hebrews 9:22](#)).

So the “gap theory” appears to be a bust after all, leaving a literal six-day creation, as traditionally believed, intact as the only alternative.

It would be possible to write a thousand-page book just about all the pseudo-science out there involving “evolution” and fossils and the like. In fact, someone already did that and I have the book, so I don’t need to duplicate that kind of work here. To me the biggest nail in the coffin of evolution is that a morally accountable, eternal spirit being could not “evolve” from non-morally accountable soul-and-body beings that don’t live forever. That’s just plain stupid.

When I pastored, we had a weekly event one year called Evolution Revolution where we invited local high school students to come and hear “the other side” of evolution theory. I mentioned to the students that someone had written a book proposing that bears started spending more time in the water and evolved into whales. Their reaction was something like, “That’s crazy, dude, how could anyone believe that?” I informed them that the man’s name was Charles Darwin and the book was called The Origin of Species. It was fun to watch their reactions. The idea was so ludicrous that Darwin himself took it out of later versions of his own book, though he replaced one silly conjecture with another as his views “evolved” (at least what he was willing to state publicly). Darwin’s foolish writings are the very kind of false “science” or “knowledge” that Paul warned about in [1 Timothy 6:20-21](#).

I also challenged them to get their earth science teacher to debate their chemistry teacher about what happens to hydrogen atoms in a vacuum. After all, an earth science teacher would probably tell you that they coalesce and form stars, while the chemistry teacher would probably tell you that they fly apart as much as possible in a vacuum to fill available space.

Now what are we left with? If these explanations for the origin of demons all have problems, where DID demons come from?

I don’t know and neither do you. The Bible doesn’t tell us.

Did Jesus Take 39 Stripes to Redeem Us from 39 Classes of Diseases?

I'm a preacher, not a doctor, so I can't vouch for there being 39 (not 38, not 40) classes of diseases. The Bible never states that Jesus took one stripe for each major disease.

It does appear that the Jews would generally give out 39 stripes, or "40 stripes less 1," as they did to Paul on five occasions. (2 Corinthians 11:24: "Of the Jews five times received I forty stripes save one.") The giving of more than 40 was expressly forbidden by God Himself (Deuteronomy 25:3: "Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.") However, it is not stated explicitly how many times Jesus was whipped by the Romans. It's not unreasonable, at least, to assume that it's 39, as that would seem to be the most LIKELY number based on what we see in Scripture.

If there are indeed 39 main disease categories, this may be more than a coincidence, but my faith would not suffer if a medical journal were to declare that we now know that there are actually 38, or 40, or 17, or 113 different types of diseases. Men put diseases into categories. The Bible never tries to make a point using the number of lashes Jesus received.

It is sort of like saying that there are seven mountains of culture. This may be helpful for identifying different areas of influence in society, but the only time I read about seven mountains in Scripture is that they are the "seven heads" of the beast on whom the Great Prostitute in Revelation 17 rides. So if someone else says that there are only six mountains of culture and someone else comes along and says that there are eight or nine of them, it won't shake my faith because it's an observation, not a Bible doctrine. We may all find when we get to heaven that there were indeed exactly 7 cultural mountains and that Jesus took exactly 39 stripes for 39 diseases, but there is no proof directly from the Bible of these.

The main reason I would not present to people that Jesus took 39 stripes for 39 disease categories is precisely because someone could come along and claim that there are more or fewer disease categories, and if I've preached "39 stripes for 39 sicknesses," someone's faith could then be undermined. I don't want that to happen.

You have to be careful about things you read online. A hoax has circulated for years that the "fact" that men have one less rib than women proves the book of Genesis. But actually, men and women have the same number of ribs – Adam was the only man whose rib count changed. The purported "proof" is not a fact at all but rather a hoax to make Christians look ignorant when they pass it along to others.

Another "healing hoax" is that you get new blood the day you are born again, and doctors can (supposedly) tell the difference. Actually, your body is the same before and after you are born again – it is your spirit that was born again, not your body. Your physical DNA does not change and your blood does not change.

If you read a statement in the Bible, you can take it to the bank. If you read a statement online that isn't in the Bible, you can't be as sure.

Have Free Internet Teachings Made Traveling Teachers Obsolete?

No.

Getting the word out by any means possible is not a new thing. Teaching ministries have used books, direct mail, movies, radio, television, Internet videos, Internet streaming, reel-to-reel tapes, 8-track tapes, CD's, DVD's, thumb drives, web pages, social media and the like to get the good news out. Yet in every new generation, there are new teachers. That HAS to be the case, because all five ministry offices were given until we're all perfect after Jesus comes back ([Ephesians 4:11-16](#)).

When it comes to online content, someone has to CREATE it. So there will always be a need for teachers. Now the question is, do we need the traditional traveling teachers who go from church to church, or are we more resource-efficient if we just let teachers teach over the Internet?

A flesh-and-blood teacher should bring some important things to the table (not just the book table, either) when he visits a church.

First, a Spirit-anointed teacher should be able to bring forth the truths that an individual local church needs to hear. Rather than leaving everyone to search the Internet, he can bring forth a word in due season that will bless that particular church.

Second, a Spirit-anointed teacher can flow in the gifts of the Holy Spirit. The particular ones may differ by ministry, but EVERYONE is to flow in the Holy Spirit in one way or another. It's hard to flow that way over the Internet.

Third, a Spirit-anointed teacher just has a certain aspect to his gifting that can make local pastors jealous if they're not "teaching gifts" themselves – the "Aha Factor!" A teaching gift can sometimes show up in a church and suddenly the people get excited because they "see" what they've never seen and "get" what they've never gotten. The pastor may note in exasperation that he had been teaching on the same subject for the last six months and people didn't seem to "get" it. (I had a pastor say that to me as well as people who go to good churches where the Word is taught well.)

Fourth, a Spirit-anointed teacher can take and answer questions (if he dares). It's one thing to have to hunt for things online, but it's nice to be able to ask someone in person a question that's been bothering you for a long time and get an immediate answer. Usually there are others present who wanted to ask the same question, but perhaps didn't dare.

Fifth, adding on to the fourth point, a Spirit-anointed teacher will sometimes answer people's questions before they ask them! The Holy Spirit can show him what to say within his message that will answer those questions. Then people will come up afterward (as they have with me) and say, "I wanted to ask thus-and-such, but you answered it before I could ask it!"

So no, I don't think traveling teachers are obsolete.

And while I'm at it, I will also say that Internet churches and multi-campus churches that simulcast messages have not made local pastors obsolete either! I don't see anything wrong with having a multi-campus church that runs the mother church's simulcasts – as long as there is LOCAL pastoral help available. Such churches have pros and cons – the people typically get really good messages at the expense of having a local person there who might even get to answer questions in a smaller setting. Sunday mornings probably seem less personal. However, if there is no LOCAL pastor there to take care of the sheep, it is really no better (in my opinion) than people just being "e-members" of a far-away church. I can understand someone in a home wanting to be an e-member somewhere, but wouldn't it be even better if that person could receive personal ministry from a local pastor? I don't care how good a pastor is – he can't lay hands on you over the Internet! I know that God does work through gifts of the Spirit over media in some cases. I've seen speakers with words of knowledge for people who were not in the physical service but who were watching over the Internet. Still, there is no replacement for a pastor who can counsel you confidentially in person. When I was a single pastor, I would counsel ladies over the phone. When you can't see each other's body language, it makes it harder, though.

In short, technology is great, but I don't think that it will ever replace a local flow of the Holy Spirit through physically present people.

Will God Heal My Pets or Livestock?

Yes.

[Deuteronomy 7:12-15](#) explicitly extends the blessing upon you to your livestock.

We often take Deuteronomy 28 figuratively to apply to our business endeavors, but it still can be taken literally as well: “Blessed shall be...the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.” God blesses the livestock of the man who fears Him. Now let’s look at the flip side, which is part of the curse for breaking the Law: “Cursed shall be...the increase of thy kine, and the flocks of thy sheep.” It is not explicitly stated how your livestock would be cursed, but having your animals get sick and die is surely a curse, not a blessing.

Sickness is the work of Satan whether it affects your animals or you. You have authority over the works of Satan. Satan, not God, killed Job’s animals ([Job 1:16](#)). You have authority to tread on snakes and scorpions and over all the power of the enemy, and nothing shall by any means hurt you ([Luke 10:19](#)). You are redeemed from Satan’s kingdom ([Colossians 1:13](#)), so he has no right to afflict you OR your animals.

You animals were not healed “by the stripes of Jesus,” so you cannot use that scripture to claim their healing. However, it does make sense that because you can lay hands on “the sick” and have them recover that you could lay hands on a sick animal in the name of Jesus and expect it to recover. Sickness is still Satan’s work whether it is in you or in an animal, and Jesus was manifested to destroy Satan’s works ([1 John 3:8](#)). We do not have any Scripture where a New Testament believer laid hands on an animal, but then again, we don’t have any Scripture where there was a worship team in the New Testament, either, and I’ve served on worship teams for many years. We have to make some conclusions based on the general themes of Scripture where there is no explicit statement. I will admit that I would not be willing to be burned at the stake before denying that God would heal your cat, but I believe that having the blessing of healing available to your cat is consistent with the spirit of the New Testament. Of course, if anything happens, it will be by your faith, as your cat cannot exercise faith in the Word, no matter how many Bible verses you read to it.

There is further Bible precedent for believing that your animals will do better than sinners’ animals. In Exodus 9:3-6, we see one of the plagues of Moses: “Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain [plague or pestilence]. And the LORD shall sever [distinguish] between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children’s of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.”

When the ark of the covenant was brought into Obed-Edom's house, notice what happened in 1 Chronicles 13:14: "The ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had." If Obed-Edom had any animals, which isn't explicitly stated, they would have been blessed along with Obed-Edom. If God's presence could bless everything Obed-Edom had, why shouldn't God's presence, which is now IN YOU, bless everything YOU have under your better covenant? That seems reasonable to me.

A friend and I were sharing the gospel with a sinner, and we couldn't get him to allow us to lay hands on him for healing, even though he needed it. Under my breath, I was asking the Lord what we could do. I felt that He answered me, and we asked the man if we could lay hands on his dog that had been hit by a car and was going around with only 3 legs on the ground. He at least agreed to that! So we did. God healed the dog, and it was running around like any other dog the next day.

I am not suggesting that you bring Fido to the next healing meeting in your city for prayer. (In fact, please don't.) However, you should exercise your authority against the work of Satan. I don't want dogs running around a service (or doing worse things); it could be very distracting and dangerous. As a decent compromise, I did offer to pray for a dog in the parking lot, and God saved it from being "put to sleep" the next day. In another case, we just agreed for the healing of Sammy the Cat in the service without Sammy being there, and Sammy was healed. I successfully agreed with someone else over the phone for the healing of her dog.

Someday Rover and Fifi will die, and no amount of prayer will prevent that. But in the meantime, if something concerns you, it concerns God, so you have the right to take it to Him in prayer.

Do I Have the Authority to Cast Out Computer Viruses?

Nothing in Scripture says that you do. Even though the word *virus* is associated with a disease, a computer cannot get sick by being oppressed by the devil. A computer virus is a set of computer instructions that makes your PC lose data or malfunction, or perhaps encrypts the data and demands a ransom payment in untraceable currency to get it back.

I share in this book some neat testimonies of times when the Holy Ghost supernaturally fixed computer equipment, but these would all fall under the category of manifestations of the Spirit. You can't claim any Bible promise to cast out computer viruses by faith. This goes right along with sound system problems at church. As one preacher said, you don't need to cast the devil out of your sound system – you need to fix it! (Or get someone who really knows how to run it, in some cases.)

If you are a technical person, you can believe God for wisdom according to [James 1:5-8](#) to find out how to solve seemingly impossible computer problems. I have worked this out on a daily basis and had many, many answers to such prayers!

If your machine has a virus, there is virus-removal software out there, though it won't work with some ransomware. (Ransomware is malicious software that encrypts your files so that you can never use them again unless you pay the hacker his ransom, usually in some kind of untraceable currency.)

If you can't do it yourself, some companies will remove most (but not all) types of viruses for you for a considerable price. Computer viruses are not going to go away just because you speak to them in the name of Jesus. I realize that with God all things are possible, and I'd love to hear a testimony of some ransomware victim being delivered by the name of Jesus, but I've never heard of one. God COULD work a miracle along those lines, but you have no Scripture that guarantees you such a miracle.

Of course, you can take common-sense precautions to prevent viruses from getting onto your machine in the first place. If you practice "safe computing," you're unlikely to get electronically-transmitted viruses. A Christian is sinning when he violates a software license agreement by making or using illegal copies of software. You have yourself to thank for your trouble if you're a thief. I am flabbergasted by the number of Christians who think nothing of violating copyright laws, whether dealing with computers or music. Especially preachers. One church lamely and FALSELY claimed to me that it was exempt from copyright laws because it was non-profit. That's just as dumb as saying that your church has the right to shoplift at the local department store because it's non-profit – it's stealing either way! I refuse to help preachers (or anyone else) with pirated copies of software on their PC's. Doing the work of God doesn't justify doing the work of the devil to get the software you need. Learn to believe God for the money to license it legitimately! Of course, you already have my permission to copy this book and give it to everyone in the world for free, so go ahead!

Objections Overruled!

God Wouldn't Heal Paul's Thorn in the Flesh

Job Was a Godly Man, Yet God Let Him Get Sick

Paul Told Timothy to Drink Wine Instead of Believing God for Healing

Paul Left Trophimus at Miletum Sick Instead of Healing Him

If You Could Always Get Healed, You Would Live Forever

God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home

If You Could Always Claim I SHALL NOT DIE BUT LIVE (Psalm 118:17),

You Could Live Forever

Isaiah 53:4 (Matthew 8:17) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today

Sickness is a Blessing in Disguise

Healing and Miracles are Not for This Current Dispensation

By Jesus' Stripes We Were Spiritually, Not Physically, Healed

Jesus Healed and Did Miracles to Prove His Deity

Jesus Healed and Did Miracles to Authenticate His Messiahship

The Man in John 9 Was Born Blind, and That Was God's Will

We Cannot Demand Healing from God Because God Is Sovereign

God Uses Sickness to Teach You Things

It's up to God – God Will Heal Me If He Wants to

Sickness Can Be the Chastening of the Lord

Many Do Not Get Healed after Prayer Is Made for Their Healing

If We Have This Faith and Authority, We Should Go Empty Hospitals

Mark 16:17-18 Was Only for the Early Apostles, Not All Believers

Signs Were Only to Follow Those Who Were There to Hear the Original Apostles

Jesus Didn't Heal Everyone in His Earthly Ministry; He Left Many Sick at the Pool
of Bethesda

All Christians Are Clearly Told that They Will Suffer in This Life

3 John 2 is a Greeting and Cannot Be Claimed as a Promise

It Wasn't God's Time to Heal the Beggar at the Gate Beautiful in Jesus' Ministry;
He Had to Wait for Peter and John

We Should Pray, "If It Be Thy Will" Concerning Our Healing

Death Is the Ultimate Healing for the Christian, So Healing Prayers Are
Sometimes Answered by Someone's Death

Some Who Get Healed at Healing Crusades Don't Keep Their Healings

Thayer's Greek Lexicon Says that the Word for "Healed" in 1 Peter 2:24 Means
"to Bring About (One's) Salvation"

The Theological Dictionary of the New Testament Says that the Word for
"Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship

Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual
Healing

1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven

You WERE Healed in 1 Peter 2:24 Must Mean that You Were SAVED, because
Healing Is Still Ongoing in the Present for SAVED Believers

1 Peter 2:24 Means that You Were Healed from the Disease of Sin

Matthew 13:15, John 12:39-41 and Acts 28:27 Prove that HEALED in 1 Peter 2:24
Doesn't Have to Mean Physically Healed

Jesus Bore Our Sins, Not Our Sicknesses, on the Cross (1 Peter 2:24)

Nothing in Scripture Even Hints that Jesus Was Sick on the Cross

The Apostles Never Said, "By His Stripes You Were Healed" When They
Preached Christ

If Christ Died for Our Sicknesses, Then His Atoning Work in This Aspect is a
Failure

The Greek Septuagint Translates Isaiah 53:4 as Saying that He Bore Our SINS

Isaiah's Word for HEALED in Isaiah 53:5 Is Ambiguous

Gesenius' Hebrew-Chaldee Lexicon of the Old Testament Says that "Healed" in
Isaiah 53:5 Means "Pardoned"

We Are Healed of Going Astray Like Sheep, Not Illnesses, in Isaiah's Context

Jesus Bore Our Sins in His Body So that We Could Be Dead to Sins, Not So that
We Could Be Physically Healed

Isaiah DID Refer to Actual Physical and Mental Illnesses and Distresses, But Not
Necessarily to a Vicarious Bearing of Them, But to Sympathetic Bearing of the
Troubles of This Life

We Are Healed by Jesus' Stripes, Not by Jesus' Stripes PLUS Our Faith

The Suffering Servant in Isaiah 53 is Actually Israel, not Jesus

Mark 16:18 Refers to SPIRITUAL Illnesses

Healing Is Not in the Context of the Entire Chapter in 1 Peter 2

Isaiah and Peter Meant that We Were Healed from Sin

Paul First Preached at Galatia Due to a Physical Infirmary

Paul Couldn't Heal Himself in Galatia

Teaching that Jesus Healed as an Anointed Man Is Heresy because It Denies His Deity

The Council of Constantinople in 553 Said that Anyone Teaching that Jesus Ministered as a Spirit-Anointed Man Must Be Anathema

All Uses of Matthew's Greek Word for "That It Might Be Fulfilled" Refer to Events before the Atonement, So Matthew 8:17 Is Invalid As a Proof that Healing Is in the Atonement

There Is No Mention of the Atonement in Matthew 8:17 (Fulfilling Isaiah 53:4)

The Greek Word Used in Matthew 8:17 for "Took" Is Lambano, Which Never Means to Remove in a Mediatoral Sense

The Greek Word Used in Matthew 8:17 for "Bare" Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases

Jesus' Bearing of Sicknesses Is Just a Metonymy

"Our" Sicknesses in Matthew 8:17 Are Only from the Standpoint of the Jews in Capernaum Who Were Healed

Matthew 8:17 Refers to Physical Pain and Mental Anguish that Jesus Endured in His Own Life

Christ Was Made Sin but He Was Never Made Sickness

Jesus Did Not TAKE ON or BEAR Sicknesses in His Own Body in Matthew 8:17, So Isaiah Couldn't Have Meant That Literally

Isaiah 53:4 Is Chronological – the First Part Refers to Jesus' Earthly Healing Ministry and the Last Part to His Later Atonement. So His Bearing of Sicknesses Was Not Part of His Atonement.

The Context of Isaiah 53:5 Is That We Are Healed of Our Transgressions and Iniquities

The Fact that Christians Get Sick Disproves that Healing Is in the Atonement

Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost

If Healing Were in the Atonement, John Would Just Have Reminded Gaius that He Was Healed

Jesus' Bearing of Our Sicknesses Meant His Sympathy for the Sufferers, Not Literally Taking Them on Himself, Which He Did Not Do in Matthew 8

Having a Disease Isn't a Sin, So Jesus Didn't Need to Atone for Our Sicknesses

Blood Atonement for Healing is Unscriptural – Blood Atonement Is Only for Sin

People Can Be HEALED But Not SAVED as a Result of Someone Else's Faith. Therefore Healing Cannot Come by the Same Cross.

Jesus Bore Our Sicknesses in Matthew 8:17 Due to the Exertion Involved in Channeling God's Healing Power

If Jesus Never Got Sick before His Atonement, He Did Not Fully Participate in Our Human Experience

Paul GLORIED in His INFIRMITIES – the Same Greek Word Used in Matthew 8:17 of What Jesus Took. If Matthew 8:17 Refers to the Atonement, How Could Paul Glory in What Christ Took Away?

Death, Needing to Work and Painful Childbirth Are Effects of the Fall that Are Still with Us. We Seem to be Selective about Which Effects We're Redeemed from.

The Fact that Everyone Dies Proves that We Are All Still Subject to Adam's Curse

The Earth Is under a Curse because of Adam, So Sickness Will Continue Until Jesus Returns

The Man in John 9 Exercised No Faith until After He Was Healed

Ten Lepers Were Healed but Only One Had Faith

Some People Were Healed without Faith, so Faith Can't Be Required for Healing

Isaiah Foretold that Jesus Would Heal SOME People, Not Everyone

If Faith Healing Really Worked, Doctors and Hospitals Would No Longer Be Needed

Only GOD Can Call the Things that Be Not as though They Were (Romans 4:17)

God Works All Things for Good (Romans 8:28); This Includes Sickness

The Doctrine of Faith Healing Sends Many to Early Graves Because They Don't Take Medicine When They Need It

Some Children DIE because Their "Faith Healing Cult" Parents Deny Them Medical Care

God Is in Control

Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First

God Has Satan on a Leash and Only Permits Him to Do Certain Things to You

Jesus Redeemed Us from Disease, But the Fulfillment of That Won't Come Until We Get Glorified Bodies

Our Bodies are Not Yet Redeemed, So We Are Still Subject to Sickness

God's Kingdom Is "Already but Not Now" – What We Will Be Has Not Appeared (1 John 3:2) and Our Lowly Bodies Have Not Been Transformed (Philippians 3:20-21)

If We Are Subject to Death, We Are Subject to Sickness

Because We Are Still Capable of Sinning, We Must Be Subject to Sickness, an Effect of Sin

Pain Will Not Be Done Away with until Heaven (Revelation 21:4)

Ecclesiastes 12:1 Proves that You Should Expect to Get Sicker as You Age

Bodily Suffering Helps You Avoid Sin (1 Peter 4:1)

If You Suffer More in This Life, You Get a Greater Reward in Heaven

Many Who Are “in Faith” for Their Healing Die Anyway

I Tried That Faith Stuff, and It Didn’t Work

TEMPORARY Relief in Healing Crusades Is Often Caused by a Release of
Endorphins, Serotonin and Adrenaline

So-and-So Was “Healed of Cancer” But Now Has Cancer Again

People at Faith Churches Are Just as Sick as Everyone Else

Our Bodies Wear Out. Even Some Healing Ministers Wear Glasses!

There is No Office of “HEALING Evangelist” in the Bible

A Famous Faith Preacher Struggled with Kidney Stones

Groaning As Our Outward Man Perishes Is Part of This Life (2 Corinthians 4:16-
5:4)

If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Given Us
Immortal Bodies

David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us

We Should Be Grateful for Illness that Throws Us into the Arms of Jesus

So-and-So Had a Vision Where Jesus Said that a Relative Who Died in the Prime
of Life Was Called Home by God and Had Finished His Course

Saying, “I Am Healed” When You Are Actually Sick Is Lying, and Therefore Sin

David was Honest Enough to Sing to God about His Sicknesses; We Should Pray
“Honest” Prayers Like His Rather than Saying We’re Healed When Our Bodies
Say Otherwise

Laying Hands on the Sick is Not Part of the Great Commission

God Does Great Miracles Only During Crucial Times in History

The Lord Did Not Say that These Signs Would Follow Those Who Believe
ALWAYS, So It Was Just to Get the Church Started

Not All of “Those Who Believe” Will Pick Up Snakes, So Not All of “Those Who
Believe” Are Supposed to Lay Hands on the Sick and Have Them Recover (Mark
16:17-18)

Mark 16:17-18 Can’t Mean that All Believers Can Lay Hands on the Sick because
Not All Believers Did So in the Bible

Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of
Healing Can Heal the Sick by Laying on of Hands

Acts 8 Proves that the Early Apostles Had Unique Powers

No One Today Has Apostolic Power because a Prerequisite for Being an Apostle
is Having Walked with Jesus in Person (Acts 1:20-22)

Jesus Did No More Healing Miracles after He Rose from the Dead

Christ’s Command to HEAL THE SICK Stopped before the Cross and Has Never
Been Repeated Since Then, Even in Other New Testament Writings

The Greater Works Jesus Talked about Were Spiritual – Raising the Spiritually
Dead to Life

Jesus Only Said that He Was Sent to Heal the Brokenhearted, Not the Sick

Jesus Withdrew Himself from Multitudes Who Wanted His Healing (Luke 5:15-
16)

Jesus Was MADE SIN for Us. He Was Not MADE SICKNESS for Us.

Healing Will Not Be Available UNIVERSALLY until the Millennium

If Hebrews 13:8 Really Means what Faith Healers Say It Does, Jesus Will Be
Healing Us Forever in Heaven as He Did on the Earth

God Meets Your Spiritual Needs, Not Your Physical Needs

Sickness Can Be Proof of God's Special Favor

God Could Give Disease as a Prophetic Sign

Pain Is God's Megaphone to Raise a Deaf World

Sickness is One "Cross" We Must Bear

Sickness, While Unpleasant, Is Used by God to Build Character

God Uses Sickness to Draw Us Closer to Himself

The Lord Puts Us on Our Backs that He May Teach Us to Look Up

Our Sickness, Disease and Illnesses Keep Us Dependent upon God

God Is Far More Interested in Your Character than in Your Comfort

God Gets Glory from Our Patient Endurance of Sickness

God Sometimes Has an Older Person Get Sick to Make That Person Want to
Come Home to Heaven

God Could Use So-and-So Powerfully because She was Paralyzed When She Was
Young

God Only Heals Some at Healing Crusades, Thus Proving It Is Not His Will to Heal
All

Jesus Did Only What He Saw the Father Do. He Only Saw the Father Heal ONE
Person at the Pool of Bethesda.

Jesus Told a Greek Woman NO When She Came for Deliverance for Her
Daughter

Jesus Himself Pointed Out that There Were Many Lepers in Israel in Elijah's Day,
Yet Only Naaman the Syrian Was Cleansed (Luke 4:27)

God Sometimes Heals You Only after He Has Let You Suffer a While (1 Peter
5:10)

Suffering Glorifies God (Romans 8:17)

You are Called to Suffer (Philippians 1:29)

Jesus Suffered and That Is The Example for You to Follow (1 Peter 2:21)

Long Life is Not a New Testament Blessing

James Said to Say, "If the Lord Will, We Shall Live." This Proves that We Cannot
Claim Long Life.

We Are Not Promised Tomorrow

Psalm 41:3 Proves that God Permits Sickness but Gives You Grace to Bear It

It Is Presumption to Think that Life and Death Are in Your Power

Jesus, Not the Devil, Now Has the Keys of Death, So HE Is the One Who Makes
People Die Today

Healing Is a Side Issue that Does Not Deserve to Be Emphasized So Much

We Need to Fulfill What Is Left of Christ's Sufferings in the Earth (Colossians
1:24)

Vine's Expository Dictionary Says that AFFLICTIONS in Colossians 1:24 Are
"Afflictions of Christ from Which His Followers Must Not Shrink, Whether
Sufferings of BODY or Mind"

We Should Expect, as Paul Did, to Always Bear Jesus' Dying in Our Own Bodies
(2 Corinthians 4:10)

Disease Viruses are Part of God's Creation and Are Therefore Good, Even
Though We Often Don't Think So When We Catch Them

As Many Doctors Can Tell You, Many People Make Themselves Sick – It Has
Nothing to Do with the Devil

To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity
and God's Sovereignty. Therefore, the Only Reason He Could Not Would Be that
People Did Not Bring the Sick.

The Only Reason Jesus COULD NOT Do Miracles at Nazareth Is that They Drove
Him Away before He Could Do Anything

Mark 16:9-20 Was Not in Some Early Manuscripts

God's Healing Covenant in the Law of Moses Was Only for the Jews

The New Testament Emphasizes Spiritual Blessings, Not Material Blessings

Exodus 15:26 Only Applies to You if You Keep the Whole Law of Moses

Galatians 3:13 Means that Christ Redeemed Us from the Law, Which Was a
Curse, Not the "Curse" in Deuteronomy 28

The Curse of the Law Was Given to Israel, Not to Us. We Cannot be Redeemed
from It Because We Were Never under It.

Galatians 3:13's "Curse" Speaks of Spiritual Death, Not Sickness or Poverty

Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because
He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to
Captivity, and Other Things Mentioned in That Curse

The Only Sense in which Jesus Was Cursed Was that He Died a Cursed Death by
Being Hung on a Cross

The Curse Was Corporate, Not Personal, So You Cannot Be Personally
Redeemed from It

The Law's Curse Pointed Only to Israel's Corporate Exile

It Makes No Sense to Say that Jesus Bore Our Sins but Only ONE of Their
Consequences (Sickness)

Lawbreakers Are under "A" Curse (Damnation), not "THE" Curse in
Deuteronomy 28

The Curse of the Law Was Not Curses (Plural) – It Was Simply that No One Could
Keep the Whole Law

God Called Deuteronomy 28:15-68 CURSES in the Plural, So Galatians 3:13,
Which Says that Christ Redeemed Us from THE Curse, Can't Refer to Those
There Was Only One Curse (Singular) in Galatians 3:13, So Not Every Sickness
Could Be a Curse

Jesus Could Not Literally Have BECOME SIN because Sin Is a Thing, Not a Person
Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atoner for
Them

Christ Gave Himself for Our Sins, Not Our Sicknesses (Galatians 1:4)

Greats of Faith Were Stoned, Sawn Asunder, Slain, Destitute, Afflicted and
Tormented. Therefore, We Can Be Too, Even if We Have Great Faith Like Theirs.

Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises

Faith Does Not Always Overcome – God Can Give Both OVERCOMING Faith and
ENDURING Faith

God Manifests Himself as Healer to Some and as Comforter to Others

We Know that God Did Not Heal Paul, Because He Said that He Bore Marks in
His Body (Galatians 6:17)

God Heals in His Own Way in His Own Time

Jesus Literally Said to “Keep On Asking.” Therefore, We Should Bug God Like the Widow in Jesus’ Parable.

Sometimes God Bears Long before He Answers His People’s Prayers, Though They Cry Day and Night (Luke 18:7)

Paul Said that the Entire Creation (Which Includes YOU) Groans and Travails in PAIN (Romans 8:22)

The Context of I SHALL NOT DIE, BUT LIVE (Psalm 118:17) Is Military Protection, Not Healing from Disease

We Cannot Say that We Can Do the Acts that the Apostles Did, Because We Cannot Write Scripture, and They Did

God Works in Mysterious Ways, His Wonders to Perform. We’ll Never Know Why God Lets Some People Stay Sick.

You Never Know What God Will Do

Everything Happens for a Reason

Many Are the Afflictions of the Righteous

Just As We Will Never Have Victory over Sin in This Life, We Will Never Have Victory over Sickness

We Are Promised Tribulation in This World

It Is Unbalanced to Teach that Life’s Problems Are Due to a Lack of Faith

We Are Supposed to Glory in Tribulations and Count Them All Joy (Romans 5:3, James 1:2-4)

My Trials Only Come to Make Me Strong

The Crosses in Life Must Precede the Crowns

If God ALLOWS Sickness, He Must Have a Purpose for It

God ALLOWS Sickness, But Never More than He Gives You Grace to Endure

God Gives Us More than We Can Handle to Make Us, like Paul, Rely on Him, Not on Ourselves (2 Corinthians 1:8-10)

God Gives and Takes Away

Sometimes God Wants You to Be Afflicted so that You Can Empathize, Not Just Sympathize, with Others Who Are Afflicted

You Should Not Try to Hurry out of Trials (Like Sickness), Because They Are More Precious than Gold (1 Peter 1:7)

God Sometimes Withholds Healing to Test Your Faith

It Rains on the Just as Well as the Unjust (Matthew 5:45)

We Should Never Teach that Jesus was Cursed because No One Speaking by the Holy Spirit Can Call Jesus Cursed (1 Corinthians 12:3)

God Creates Dumb, Deaf and Blind People (Exodus 4:11)

The LORD Stopped Sarah from Having Children (Genesis 16:2)

God Afflicted Jacob with a Hip Problem (Genesis 32:25, 31)

You Can't Say that God Never Puts Sickness on the Righteous. He Killed David's Child.

Rather Than Claiming Healing, We Should Just Have "the Faith of Shadrach, Meshach and Abed-nego"

We Should, Like Paul, Learn to be Content in Every Situation

We Are Supposed to Thank God for Everything, Which Would Include Sickness (1 Thessalonians 5:18)

Lazarus Was Sick for the Glory of God (John 11:4)

Lazarus's Faith Could Not Have Raised Him from the Dead

God Does Not Heal All Because He Didn't Heal Isaac or Jacob of Bad Eyesight

Throughout Scripture God Heals Those Whom He CHOOSES to Heal

God Has Mercy upon Whom He Wills (Romans 9:15)

God Creates Both the Day of Prosperity and the Day of Adversity (Ecclesiastes
7:14)

Jesus Bore Our Sorrows and Griefs, Not Our Sicknesses and Pains, on the Cross

The Healing Part of Isaiah 53 Does Not Refer to the Atonement

If Healing Is in Christ's Atonement, Sick People Must Be Unsaved

We Don't Have to Keep Getting Saved the Way We Have to Keep Getting
Healed, So Healing Can't Be in the Atonement

Old Testament Animal Sacrifices Were Never Made Sick

ALL Who Come to Christ for the New Birth Receive It, But Not All Who Come for
Healing Receive It

Healing Is a Secondary Benefit of the Atonement, Not a Primary One

Atonement Means Cancellation of Guilt, So by Definition, Healing Cannot Be
"in" the Atonement

Christ's Sin-Bearing Is Repeated throughout the New Testament, But Healing Is
Almost Never Mentioned with It. If Healing Were in the Atonement, It Would
Be Mentioned Consistently.

If Healing Were in the Atonement, Anyone Who Got Saved Would Be Healed
Instantly

Healing Is in the Atonement, But It Is up to God How to Dispense It

Faith Teachers Teach a Potential Atonement, Not One Christians Already Enjoy

Jeremiah 17:9 Literally Means That the Heart Is SICK, So Jesus Came to Heal the Sickness in Our Hearts, Not in Our Bodies

Jesus Could Not Have Borne Both Hypoglycemia and Hyperglycemia on the Cross

Jesus Could Not Have Borne Female-Specific Illnesses in His Own Body on the Cross

Jesus Could Not Have Borne All Birth Defects; His Body Would Have Lost Limbs and He Would Have Fallen off the Cross

Jesus Could Not Have Borne Broken Bones on the Cross because Not One of His Bones Was Broken (John 19:36)

Old Testament Sacrifices Were NOT Made Sick Before They Died, But They Still Covered Sins

We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God

We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure

1 Corinthians 12:10 Says that Today Only SOME Receive *Dunamis* (Power)

Teaching that YOU Can Heal is Heresy that Deifies You – Only GOD Can Heal

Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles

John 14:12 Does Not Mean that We Can Heal As Jesus Did because NO ONE Has Ever Duplicated His Ministry

John 14:12 in the Greek Is Collective – We Collectively Do His Works But No One Person Will Do Them

Christ's Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.

THIS MOUNTAIN in Mark 11:23 Refers to the Temple Mountain and Symbolically
the Jewish Worship System

If We Really Had Authority over Sickness, We Would Not Need GIFTS OF
HEALING

Only Some Receive GIFTS OF HEALING; This Proves that Healing Is a Gift
Bestowed as God Wills

Only Those with Gifts of Healings Receive the TEMPORARY Right to Speak
Directly to an Illness

Healing is a GIFT (1 Corinthians 12:28), Proving that It Is Not Earned by Our
Works or Our Faith, Which Would Be Pelagianism

Gifts of Healings Can Refer to Extraordinary Medical Skill

Getting “Healed by Faith” Is Too Difficult

Mark 16:18 Does Not Say, “They Shall Recover IF They Have Enough Faith,” Yet
Faith Healers Blame the Sick for Not Believing

Mental Illness is Treatable but Not Curable

Preaching Divine Healing Shipwrecks the Faith of Many

Jesus Turned Down Requests to Stay and Heal More

It’s Not Always God’s Will to Heal – He Didn’t Heal Many at Nazareth

Some “Faith Healers” Have Been Exposed As Greedy Charlatans

Faith Preachers are Extravagant-Living Money-Grubbers

We Should Avoid Faith Teachers Who Live in Mansions Who Suppose that
Godliness Is a Means of Gain

Some “Faith Healers” Have Gone to Doctors and Demanded Secrecy, then
Denounced Doctors while Preaching

Some Healing Ministers and Their Families Have Gotten Sick

I've Seen "Healing Ministers" Push People Down and It Was No More God than
It Was Santa Claus

People Falling Down in Meetings is a Clear Sign of DEMON POWER at Work

If Faith Healers Were Real, They Would Heal People with Birth Defects. Instead,
They Tell Such People Not to Come Up and Instruct the Cameramen Not to Show
the Sections with Such People.

Jesus Did Not Have Healings of Backaches and Headaches – Non-Organic
Diseases that One Can't Verify Visually – But Claims of Such Are Common with
Faith Healers Who Lack His Power

Faith Healers Use Hypnosis and Psychological Techniques to Get
People Healed

Faith Preachers Pronounce Mean Divine Judgments on Those Who Disagree

Faith Healers Take Credit for Cures of Things that Would Have Gone Away on
Their Own Anyway

"Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory

If Faith Healers Were Real, One Would Have Won a Million-Dollar Prize Offered
by a Renowned Skeptic for Proof of Supernatural Ability

Unlike Faith Healers, Jesus Took People Aside to Heal Them

There Is No Evidence that the Churches to Which the Apostles Wrote Ever Had
Healing Meetings

The Day of The Healing Evangelist Is Over – ALL Christians Should Heal

The Signs of an Apostle Do Not Refer to Signs, Wonders and Mighty Deeds but
Rather to Suffering or Perseverance

The Bible Does Not Instruct Us to Hold Healing Crusades

Healing and Miracle-Related Words Are Mostly in the Gospels and Acts, Not After Them

No Gospel of Healing Is Mentioned in the Bible, So It Isn't Emphasized

So-and-So Who Preaches Healing Got His Doctrine from So-and-So, Who Got His Doctrine from So-and-So, Who Was into Cult Theology

Divine Healing is Practiced by False Cults

The "Word of Faith" Movement Is a Cult

The Health and Wealth Gospel is Unbiblical because It's All about YOU

The Faith Confession Movement Tends Strongly to Emphasize God's Faithfulness at the Expense of God's Freedom

The Words "Positive Confession" Are Never Found Together in the Bible

If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came

Jesus and the Apostles Did Not Teach People to Deny Their Symptoms

This Teaching Encourages People to Have Faith in Their Faith Instead of Faith in God, and Is Therefore Cultish

The Presence of Prominent Female Leaders Has Always Identified Cultic Movements

Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually

Faith Preachers Embrace Mormon-Like Teaching that We Can Become Gods, or are "Little Gods" Already, So They Are Evil Cultists

"Divine" Healings Today Are the Prophesied Lying Signs and Wonders of the Antichrist

Divine Healing Teaching is Gnosticism because It Presumes that Special Secret Knowledge Is Needed to Be Healed

Word of Faith People Base Their Doctrines on Famous Preachers' Visions and Revelations, Not the Bible

Most of the Highly-Regarded Word of Faith Teachers Have Not Been to a Legitimate Seminary

Some Faith Teachers Have Seen the Light and Backed Off from Faith Teaching

Word of Faith Teachers Don't Believe Psalm 91 – They Have Bodyguards

Wesley Said, "Whatever Is True Is Not New, and Whatever Is New Is Not True." Nobody Believed that Healing Was in the Atonement until Recently, So It Is Not True

The Only Signs and Wonders Predicted in These Last Days Are the Lying Signs and Miracles of the Antichrist

Scripture Does Not Foretell a Revival of Miracle Sign Gifts in the Churches in the Last Days

Jesus Said that Those Who Came after Him and Did Miracles Would Be Unsaved Deceivers (Matthew 7:22-23)

Faith People Sometimes Say They're Healed but Just Have Symptoms. What Good Is It to Be Healed If You Still Have Symptoms?

Teaching Grace Gives People a License to Sin

Faith is a Gift from God (Ephesians 2:8), So You Can't Believe unless God Gives You the Faith to Do It

You Can't Build Up Faith Yourself because It Is a Gift from God

Faith is a Gift from God, Not Something You Work Up Yourself

To Demand that God Use Supernatural Instead of Natural Means to Heal You Is to Hold God Hostage

God Wants You to Bring SUPPLICATIONS and REQUESTS to HIM (Philippians 4:6), Not to "Take Authority" Yourself

God Is Not a Vending Machine

Faith Teaching Reduces a Personal God to a Set of Formulas

You Have No More Right to Demand Healing Now than to Demand Your Resurrection Body Now

You Lost All Your "Rights" the Day You Accepted Christ

Some People Have Been "Healed" in Crusades of Illnesses that Were Purely Psychosomatic Anyway

"Faith Healing" Is Simply Mind over Matter. Unbelievers Can and Do Get Healed Just by Having a Positive Mental Attitude, and It Has Nothing to Do with Jesus.

Medical Studies Have Demonstrated that Faith Healing Works by the Placebo Effect

Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself

Faith Must Be IN GOD (Mark 11:22), So It Is Not Something You Can Use Yourself to Change Things

Mark 11:23 Is Just an Expansion of Mark 11:22 about Trusting in God

Faith Literally Means Belief or Trust; It Does Not "Do" Anything

Occult Practitioners Attempt to Confess Things into Existence and Speak to Material Things to Make Them Change

To Say that You Received Your Healing by Your Faith Glorifies You Instead of God

Saying that Faith Does Things Depersonalizes the Transaction by Leaving God Out

In the Lord's Prayer, We Are Supposed to ASK GOD to Deliver Us from Evil, Not "Claim" Deliverance from It

We Should Use Our Faith for Souls Rather than Selfishly Seeking Our Own Healing

You Imply that If Anyone is Sick, He Is in Sin

The Doctrine of Faith Healing Puts the Sick under Condemnation

Faith Teaching Negates Compassion on the Sufferer; We're Taught Instead to Blame the Person for Not Having Enough Faith

The Doctrine of Faith Healing Is Cruel to Parents Who Have Lost Children to Illness

We Had 24/7 Prayer Asking God to Heal So-And-So and He Chose Not To Do It

You Can Have Greater Peace by Accepting Your Illness than by Struggling to Get Healed

God Told Hezekiah to Use Medicine (a Poultice of Figs)

Elisha Did Miracles, Yet Died of an Illness

Epaphroditus Worked Closely with Paul, Yet Was Sick unto Death

Stephen Was Full of Faith and Power, but Died Anyway

Daniel Got a Vision from God and Immediately Fainted and Got Sick

"The Acts of the Apostles" Does Not Show Rank-and-File People Doing Miracles

Jonah Was Brought to the Point of Death So that He Would Learn Obedience

God May Want You to Get Sicker So That When You Get Healed, It Will Be a Major Miracle that Will Get Everyone's Attention

The Word YOU in 3 John 2 Is Singular, Proving that It Was Only for Gaius, Not for the Whole Church

Faith Teachers Tell Us to Heal the Sick, Not Pray for Them, but John Prayed that Gaius Would Be Healthy (3 John 2)

Psalm 103:3 Is a Parallelism for Forgiven Sins and Does Not Mean that God Heals All Physical Diseases

The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL

Psalm 103:3 Is Poetic Hyperbole

David Didn't Have His Youth Renewed – He Had to Have Abishag Keep Him Warm

David Spoke in Hyperbole – He Was Never Superman Who Could Literally Run through a Troop and Leap over a Wall

Romans 8:10 Tells You that Your Body is Dead because of Sin

Romans 8:11 Refers to the Resurrection, Not This Life

Romans 8 Doesn't Talk about Healing, so Romans 8:11 Is about Strengthening Us against Sin

Romans 8:11 Uses a Word for Resurrection that Cannot Take Place until We Get Our New Bodies

1 John 3:8 in Context Refers to SIN, not SICKNESS

1 Corinthians 6:19-20 Is about Avoiding Fornication and Should Not Be Used As a Healing Proof-Text

John 14:12 Was Fulfilled in the Ministry of the Apostles

There WERE Feeble People among Israel's Tribes (Deuteronomy 25:17-18), So We Cannot Use Psalm 105:37 to Claim that None Should Be Feeble Today

If Everyone Could Perform Miracles, Paul's Signs of an Apostle Would Be Meaningless – He'd Be Just Like Everyone Else

If ALL Could Perform Miracles, Christians Would Not Have Summoned Peter to Raise Dorcas from the Dead

Anointing with Oil in James Is Intended to Be Medicinal

James Set Patient Endurance of Sickness as the New Testament Standard for Believers (James 5:10-11)

Elders Should Anoint the Sick with Oil but Leave the Results to Our Sovereign God

James's Command about What to Do with the Sick Proves that We CAN Get Sick

James's Command Makes It Clear that We Should Expect to Be Sick, then Healed, then Sick, then Healed, Not Always Healthy

James 5 in Context Speaks of a Believer Who Has Sinned and Spiritual Healing

The Word HEALED in James 5:16 Clearly Refers to SOULISH Healing

Faith Teachers Say to HEAL the Sick, but James Said to PRAY for Them

James's Command Was for the Dispersed Jews, Not All Christians throughout Time

James Said that the Prayer of Faith Would SAVE the Sick, Not HEAL the Sick

James Said to Call for the Elders (a Private Situation), Not to Go to a Public Healing Meeting

James Did Not Teach that Healing Was in the Atonement in His Instructions

If You Were Already Healed (Past Tense), It Would Make No Sense to Call for the Elders to GET Healing

Jesus Said It Is Better to Enter Heaven with One Eye or Hand than to Go to Hell

“Claiming” Your Healing Is an Arrogant Attempt to Twist God’s Arm

It is More Humble to Ask for Grace than to “Claim Your Rights”

Saying that Healing Depends on You Creates a New Gospel of Works

We Need BALANCED Teaching on Healing, Not Oversimplifications

Healing Evangelists Are Unbalanced because They Talk about Healing All the Time When There Is So Much Else in the Bible

Sometimes God Wants You to Witness to Someone in the Hospital

God Sometimes Leads Faithful Saints into “Wilderness Experiences”

God Uses Sickness to “Break” Us

Jesus Let People Fail to Remind Them How Much They Needed Him

God Can Lead Others to Salvation through the Pain and Death of a Saint

God Sometimes Calls a Saint Home Early Because He Knows People Will Get Saved at the Funeral

God Sometimes Heals Crybaby Christians Who Bug Him Enough Just As He Gave Israel a King When They Kept Bugging Him – Even Though It Wasn’t His Perfect Will

Sometimes God Has to Heal Someone when a Healing Evangelist Makes a Bold Claim Just to Stop People in the Audience from Backsliding or Getting Confused

Only Some People Have the “Gift of Faith” to Believe for Healing

Today Doctors Have Replaced the Ancient Practice of Faith Healing

Pain is Part of the Healing Process, Not Something that Is Necessarily Bad

Jesus Said that the Sick Need a Physician, Not a Healing Evangelist

Sometimes God’s Path for Your Healing Is through a Doctor Rather Than the Supernatural

Paul Did Not Believe in Faith Healing because He Had a Doctor (Luke)
Accompany Him

Luke Was a Physician; He Didn't Give Up His Vocation to Lay Hands on People

Epaphroditus Was Healed by God's MERCY, Not His OBLIGATION

God Creates Evil (Isaiah 45:7), Kills, and Wounds (Deuteronomy 32:39)

The Lord Kills, Brings Down to the Grave, and Makes Poor (1 Samuel 2:6-7)

God Created the Destroyer to Destroy (Isaiah 54:16), So Satan Is Just Doing the
Job that God Created Him to Do

We Should Not Complain When Evil Proceeds from the Mouth of the Lord
because of Our Sins (Lamentations 3:38-39)

God Being "Good" Must Not Be Understood from Man's Perspective

Demons Were Only a Superstitious Way of Explaining Illness Long Ago

God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never
Makes People Sick, because He Obviously Did.

God Uses Sickness to Stop Saints from Being in the Wrong Place at the Wrong
Time

Sometimes God Withholds Healing in His Love because He Knows that If a
Person Were Instantly Healed, He Would Backslide

Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their
Own Good

Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He Says,
"Wait" When You Ask for Healing

God Sometimes Withholds What We Request Because He Knows What's Best
for Us

If Healing Were Really Based 100% on Grace, Everyone Would Be Healed

God Can and Did “Play Favorites” with Healing; Jesus Was Only Sent to the Jews, and Gentiles Were Excluded from God’s Healing Covenant

We Should Not Take up God’s Time with Petty Healing Needs When So Many Others Have Far More Serious Problems

It May Not Be God’s Will to Heal Every Little Issue – God Heals Sicknesses and Diseases but Not Every Defect

The Choicest Saints on Earth Are Suffering Shut-Ins

If God Could Even Refuse to Answer Jesus’ Prayer (Matthew 26:39, 42), He Can Refuse to Answer Yours

Before We Pray for a Healing in Faith, We Must Pray to See If It Is God’s Will in This Case

Here Are Some Wonderful Testimonies of People Who Were Healed after Submitting to God’s Sovereign Will without Demanding that He Heal Them

You Must Let GOD Choose When to Grant Power to Heal the Sick

I Got a Debilitating Illness and Cried, “Why Me?” And the Lord Answered, “Why NOT You?”

God Only Answers Prayer When You Ask Something that Is His Will

Jesus Said to Say, “Thy Will Be Done,” Instead of Demanding Healing

We Should Pray for Others in Faith, Expecting that God Will Heal Them, Then Leave the Matter in God’s Hands

“If It Be Your Will” Must Always Be Implied – If You Could Literally Ask for ANYTHING, You Could Ask to Become God

The Mere Fact that There Are So Many Objections to Divine Healing Shows How Flimsy That Doctrine Is

Any Other Objection Not Specifically Covered in This Book

Objection: God Wouldn't Heal Paul's Thorn in the Flesh

This is the granddaddy of all objections to divine healing. The whole objection generally goes like this:

PAUL'S THORN IN THE FLESH: SICKNESS

by Dr. David Duntz, PhD, DoD

The early church fathers stated that Paul's thorn was a disease, and that is also the overwhelming consensus among famous Bible scholars. God gave Paul a disease so that he would not get puffed up in pride. Paul called this disease his thorn in the flesh. We know that it wasn't a spiritual thing because Paul specifically said that this thorn was "in the flesh." Your flesh is physical. This was what he meant when he said that he preached in Galatia because of an illness, which he said plainly in Galatians 4:13. We can safely assume that this was a painful eye disease, because Paul talked about what an awful trial was in his flesh (Galatians 4:14) and that the Galatians would have plucked their eyes out and given them to him (Galatians 4:16). This disease ruined Paul's vision so that he had to write in big letters (Galatians 6:11). In fact, he had Tertius write down Romans for him (Romans 16:22)! Furthermore, when He was before the Sanhedrin, he couldn't even see which person was the High Priest, who surely was clothed differently, which Paul as a Pharisee would surely have known (Acts 23:3-5). His outer man was truly perishing (2 Corinthians 4:16). No wonder Paul took a doctor (Luke) with him (Acts 20:6, 20:13, etc., Colossians 4:14)! His bodily presence was weak (2 Corinthians 10:10). Paul begged God three times to take away this disease, but God told Paul that he was better off being sick, because God's strength is made perfect in our weakness (2 Corinthians 12:9). Moreover, the Greek word used for *weakness* in this verse is the same word translated *sickness* in John 11:4, *diseases* in Acts 28:9, and *infirmity* or *infirmities* meaning sickness in Matthew 8:17 (that verse so often quoted by faith-maniacs), Luke 5:15, Luke 8:2, Luke 13:11, Luke 13:12, John 5:5, and one of my favorite verses, 1 Timothy 5:23! So we know that Paul meant sickness. Sickness is even on Paul's list of sufferings in 2 Corinthians 11:23-27, despite what the faith teachers say. Paul listed painfulness as one of his afflictions! Having studied Greek extensively in seminary, I know that Thayer's Greek Lexicon says that the term "messenger of Satan" can be used figuratively of an illness and that Strong's Exhaustive Concordance says that the word "thorn" can be used figuratively of a bodily annoyance or disability. Then Paul said that he would glory in this sickness so that the power of Christ might rest upon him (2 Corinthians 12:9). Furthermore, he even said that he took pleasure in being sick (2 Corinthians 12:10). You can see plainly that Paul could not see plainly. In fact, writers in the centuries just after Christ wrote that Paul had the horrible Oriental eye disease ophthalmia. If the great apostle Paul took pleasure in his sickness, so should you. When God chooses not to remove your sickness, you should rejoice in your weakness, knowing that you are strong in God. God will give you "sufficient grace" (2 Corinthians 12:9) to deal with your illness, and you can even, like Paul, take pleasure in your sickness.

The argument above is very convincing if you don't bother studying out the Scriptures carefully. It sounds so Biblical that many fine Christians have swallowed this dogma, to their own hurt. There are plenty of Scripture references, right? So what if there is nowhere else in the Bible where God was unwilling to heal someone who was right with Him? Maybe this is the exception that busts the idea of divine healing conclusively. Maybe we should believe Dr. Duntz, stay sick, and write him nice testimony letters. ("Dear Dr. Duntz, I was on the verge of believing God and getting healed when I read your wonderful book. I want you to know that I have given up on being healed. I am determined to glory in my sickness just like Paul. Thank you so much. Love, Steve")

This is a very important objection, so I have devoted a disproportionate amount of electronic space to it. If you believe this reasoning about Paul's thorn, you will have doubts in your mind even as you read Scriptures about healing. Your faith will be hindered until you settle in your heart that the "Paul's thorn" argument for accepting sickness is unscriptural nonsense.

Dr. Duntz's argument sounds rock solid, but it's actually full of holes. Once you see what Paul really said, you will never again struggle with doubts that either Paul or you could ever have a disease that God would not heal.

I will keep referring to the main "proof text" used:

2 Corinthians 12:7-10:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong.

What Was Paul's Thorn in the Flesh?

Paul states in unmistakable terms exactly what his "thorn in the flesh" was. His thorn in the flesh was the messenger of Satan. It would be impossible to refer to a sickness as a messenger. Yet, to believe in the Paul's-thorn-was-sickness deception, you must consider sickness to be that "messenger." The only "out" here would be an Isaiah 53:4-type problem where the translators picked the wrong word. Was *messenger* really the right word to use here? Let's see.

The Greek word translated messenger in [2 Corinthians 12:7](#), *angelos*, appears 186 times in the New Testament. (There is at least one case where a derivative is used; I'm only counting the main word.) In 179 of these cases, it is translated angel. In 7 cases, it is translated messenger. It is never translated as anything else.

Out of these 186 cases, there is not one single case where the context could apply to something other than a sentient being. Just so you that don't have to take my word for it, I have included in this book every passage in the New Testament where this word was used in the original Greek. I defy you or anyone else on the planet to prove that a disease, or a tool, or any other thing could be described by the word angel or messenger in ANY of these verses. Go ahead and try.

Click here on [“Messenger” of Satan Defined](#) if you want to see these passages. I would encourage you to browse through them a little even if you don't think that I'm lying. It will reinforce the point to you that this messenger was a living being, not a thing or a disease.

But what about the Greek lexicon and concordance mentioned by Dr. Duntz? It is true that Thayer's Greek Lexicon states [among other errors](#) that the term “messenger of Satan” can be used symbolically of an illness and that Strong's Exhaustive Concordance says that the word “thorn” can mean a bodily annoyance or disability. But they are both starting with an erroneous conclusion and working backward. You see, the only place in the entire Bible where the Greek word *skolops* (a thorn or other sharp object) is used is the one in question in [2 Corinthians 12:7](#)! There is literally no other New Testament usage with which you can compare it. So Thayer and Strong started with a conclusion and assumed a certain meaning, and then people who use these study aids assume that the writers must have had some kind of special knowledge of Greek to reach their conclusions – and they didn't! A thorn is simply a sharp object in the Greek. There is nothing that denotes any meaning beyond that. Anything else is something “being read into it” by the reference book authors. I used to wonder why people who go to seminaries and study Greek could ever reach the silly conclusions they do and be so out of harmony with the Bible and God's character. Now I know why. They read books like this and just accept them as gospel truth. Please do your own mini-Greek study by clicking on the topic in the previous paragraph and draw your own unbiased conclusions about what “messenger” means. The famous Greek reference works are just plain wrong on this point. You can't just assume a traditional conclusion and then say, “The Greek says it because So-and-So says that the Greek says it.” Assuming the conclusion is NOT scholarly, though many scholars have done it when it comes to Paul's thorn.

Will the Circular Logic Go Unbroken?

The seminary students are victims of circular logic. That is the kind of logic that says that cell B2 in a spreadsheet must equal cell C2 and that cell C2 must equal cell B2. The difference is that the spreadsheet program will point out this error, while the seminaries will not. Here's how the “logic” works:

1. We assume that Paul's thorn must be a sickness.
2. We look for any other references in Greek that could indicate that a “thorn” could mean a sickness.
3. There aren't any other references. We have only [2 Corinthians 12:7](#).
4. Therefore, the only case where “thorn in the flesh” appears MUST refer to a sickness.

The problem with circular logic is that it can be used to “prove” anything. For example, we can use the same logic to prove that Paul’s thorn was a swarm of African killer bees that followed him around:

1. We assume that Paul’s thorn must be a swarm of African killer bees.
2. We look for any other references in Greek that could indicate that a “thorn” could mean a swarm of African killer bees.
3. There aren’t any other references. We have only [2 Corinthians 12:7](#).
4. Therefore, the only case where “thorn in the flesh” appears MUST refer to a swarm of African killer bees.

Circular logic is popular in the secular world as well:

1. This rock must be 200 million years old because it contains fossils that are 200 million years old.
2. We know that the fossils are 200 million years old because they are in a rock that is 200 million years old.

Clearly Unclear

Just to point out to you how “clear” the “thorn equals sickness” idea is, here is a list of conditions that different scholars have come up with as possibilities for Paul’s “disease:” Epilepsy, hysteria, periodic depressions, headaches, severe eye trouble, chronic ophthalmia, malaria, Malta fever, convulsive attacks, leprosy, a speech impediment and others! That’s just crystal clear, isn’t it? Even the “scholars” who think it was an illness can’t agree on what it was. It doesn’t sound as if they have any convincing proof. Otherwise, there wouldn’t be so many silly theories. (Last I knew, eye trouble was the current favorite.)

Departure, Not Healing

Paul sought the Lord that it would depart from him, not that he would be healed of it. Anyone who says that Paul prayed to be healed is reading something into this passage that is simply not there. God said that his strength was made perfect in weakness, not in sickness. And because we know that the thorn was a messenger of Satan, we know from the context that Paul prayed that the “angelic” messenger of Satan would depart from him. The word *depart* is the same Greek word used in [Acts 12:10](#) to describe the fact that an *angel* (the same word translated messenger in [2 Corinthians 12:7](#)) *departed* from Peter. Why should *angel* and *depart* mean one thing in [2 Corinthians 12:7-10](#) and another thing in [Acts 12:10](#)?

Paul said that in his infirmities, the power of Christ would rest upon him. We know that the power of Christ heals the sick. You can find many New Testament references to power coming out of Jesus and healing the sick. It is hard to picture an eye disease lasting very long in someone on whom the power of Christ rests!

As far as I'm concerned, we have already killed the idea that Paul's thorn was sickness. But let's just beat it into the ground from some other angles because so many people are caught up with it.

Thorns in the Flesh in Scripture

There are three places in the Bible other than [2 Corinthians 12:7](#) where there is a figurative "thorn in the flesh." (There is also a case in [Proverbs 26:9](#) comparing a literal thorn going into the hand of a drunkard to a parable in the mouth of fools.) Read these and you will see that in these cases, the "thorns" are terms for sentient beings and not diseases or any other things, including literal thorns:

Numbers 33:55:

But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

Joshua 23:13:

Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

Judges 2:3:

Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

If we are going to say that Paul's thorn was literally "in his flesh," we should also take the statements above literally. The only problem with this reasoning is that the inhabitants of the land were giants, and it would be difficult to fit them into your sides, much less your eyes.

No, "thorns in your sides" and "thorns in your eyes" are obviously figures of speech used to describe living beings (in this case the Canaanites), not diseases. Paul said that this messenger of Satan was irritating, not that it was literally "in his flesh." A modern-day equivalent would be, "People who make dead, traditional statements about Paul's thorn and fight you on healing can be a *pain in the neck*." This does not mean that you experience neck pain whenever you meet such a person. It is a figurative expression, although not a very nice one, just as "thorn in the flesh" is a figurative expression.

If you take *in* and *flesh* literally, you must conclude that Paul had a demon, because he would have had a messenger of Satan in his body. That is clearly not the case, because the messenger *buffeted* him, which is act that must take place from the outside, never the inside. (More on this shortly.)

People have made a big deal about the words *in* and *flesh*, but if that is fair, I demand an equal right to make a big deal about the words *thorn* and *the*!

If you're going to take *flesh* literally, it seems to me that you must also take *thorn* literally. This would explain Paul's thorn: Paul's thorn in the flesh was a thorn in the flesh! He sat down in a briar patch or leaned against a cactus somewhere and got a thorn in his flesh. He couldn't get rid of it, and God wouldn't remove it for him. Timothy couldn't help him because he didn't have any tweezers with him. Sound reasonable? No, that would hardly be "the messenger of Satan."

Paul did not say that he had a thorn in his flesh. He said it was a thorn in the flesh. Therefore, you cannot take the word *flesh* as proof that the "thorn" was "in" Paul's flesh. If you were sick, would you say, "The throat is sore," or "The head hurts?" No, you would refer to "my throat" and "my head," wouldn't you? Why should you assume that a "thorn in the flesh" means a "thorn in *my* flesh" when that isn't what Paul said?

Paul said that Epaphroditus and Trophimus were sick, but he never attributes those situations to a thorn in the flesh. When Paul meant *sick*, he said *sick*. He didn't couch it in spiritual terms. He never used either "thorn in the flesh" or "the messenger of Satan" to refer to anyone else's sickness.

What Paul's Thorn Did to Him

Paul said that the messenger (angel) of Satan was sent to buffet him. The Greek word used for *buffet* (*kolaphizo*) means "to rap with the fist" (by implication, dealing repeated blows). This is consistent with Paul's experience, as he was frequently beaten up and tortured in various ways for preaching the gospel. The idea is that this demonic being was behind the incidents where crowds were stirred up to stone Paul and mobs traveled from city to city to harm him physically. You would not say that a disease "buffets" someone, since by definition buffeting takes place from the outside, not the inside. You have probably never heard anyone say, "This eye problem is really buffeting me. My uncle is being buffeted with cancer." Here are the other places in the New Testament where this same Greek word is used:

"Then they did spit in his face, and buffeted him; and others smote him with the palms of their hands" – Matthew 26:67.

"And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophecy: and the servants did strike him with the palms of their hands" —Mark 14:65.

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace" – 1 Corinthians 4:11.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." – 1 Peter 2:20.

Buffeting in the New Testament clearly relates to being physically beaten, not to being sick.

Paul's Infirmities

Paul explicitly enumerates his "infirmities." Let's look at what Paul said in context so that we can debunk the notion that Paul was glorying in and taking pleasure in his diseases.

Paul lists his trials, which do NOT include illnesses, in [2 Corinthians 11:23-27](#). If this thorn in the flesh were a terrible illness that he had begged God to take away, surely he would have listed it among his sufferings. He mentions just about everything else you can think of, but there is no reference to illness.

But what about *painfulness*, which is included in his list of sufferings? Couldn't that be from a sickness? No, it couldn't. The Greek word translated *painfulness* is *mochthos*, which is translated *travail* in the other places where it appears. The word denotes toil, not physical pain. This should be clear from the other places where the same Greek word was used in the New Testament (the translated word is italicized below):

"For ye remember, brethren, our labour and *travail*: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."—1 Thessalonians 2:9.

"Neither did we eat any man's bread for nought; but wrought with labour and *travail* night and day, that we might not be chargeable to any of you:"—2 Thessalonians 3:8.

Paul was talking about hard work. The word simply does not mean physical pain, illness or sickness.

Now let's see how Paul continues in 2 Corinthians 11:28-33:

Beside those things that are without [Paul said all those trials came from the outside. A disease would come from the inside!], that which cometh upon me daily, the care of all the churches.

Who is weak, and I am not weak? who is offended, and I burn not?

If I must needs glory, I will glory of the things which concern mine infirmities.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

And through a window in a basket was I let down by the wall, and escaped his hands.

Here Paul is glorying in his infirmities. His example is how he had to be let out of a city in a basket. This is not an example of illness. Paul did not say that he was a basket case; he said that he was lowered in a basket. He went through a window, not through this year's flu strain. He is referring to his human weakness and inability, not a disease.

From the context in verse 10 (infirmities, reproaches, necessities, persecutions and distresses), it would seem that Paul's problems were coming from the outside, not the inside, and that they were related to preaching the gospel. Paul had just spent a good deal of space enumerating his suffering for the gospel in Chapter 11, and he nowhere mentioned sickness.

It is a fact that the same Greek word *astheneia* that Paul used for *weakness* is translated *sickness* in John 11:4, *diseases* in Acts 28:9 and *infirmity* or *infirmities* in a few others. (Dr. Duntz mentioned them all, of course.) But this does not prove that Paul was talking about sickness, because that word, and others derived from the same root, are actually translated weak (or a related word) more often than sick (or a related word). [Hebrews 4:15](#) tells us that Christ was touched with the feeling of our infirmities (*astheneia*) being tempted as we are, and this clearly does not mean that He walked the earth sick while He healed everyone else. I have included a study of the use of the Greek word *astheneia* in the next section where we deal with Paul ministering through *infirmity* of the flesh in Galatia; this will prove my point further. You may refer to Strong's Concordance or your favorite online Bible tool to verify my claims. Moral: Don't base your convictions on someone's interpretation of Greek until you study it out for yourself! Dr. Duntz's Greek argument sounded impressive until you read this, didn't it?

But what about Paul in Galatia?

Paul was stoned and left for dead at Lystra, Galatia. The disciples gathered around him, and he got up! However, we can assume that his body was in less than perfect shape after such an incident. Paul does indeed say that he preached in Galatia at the first "through infirmity of the flesh." But he never mentioned preaching through "infirmity of the flesh" anywhere else, including Galatia when he returned there later. This proves that God healed Paul of whatever physical problem he had in Galatia the first time.

Another proof is in [Galatians 4:14](#): "And the temptation which was in my flesh...." If it was in his flesh, it was not still in his flesh when he wrote this letter, so Paul was not having eye trouble or any other kind of trouble when he wrote to the Galatians. Thus, his problem could not have been a chronic, ongoing thing throughout his ministry as his "thorn in the flesh" was.

Therefore, whatever physical issue Paul was talking about in [Galatians 4:14](#) could not have been his "thorn in the flesh."

Also, it is going out on of a limb to claim that Paul said he preached because of a disease. The word infirmity is also used to denote weakness or incapacity not related to disease, and Paul was probably weak after his stoning. One would suspect this shade of meaning because Paul said that he preached through infirmity of the flesh, not through an infirmity of the flesh. In fact, the word through used here does not often indicate a causal relationship, although there are some verses where it does. Paul did not say that he preached because of infirmity of the flesh, although "infirmity of the flesh" is something he went "through" in Galatia. You can't make an open-and-shut case out of the Greek words in this verse, but you should be aware that there are other shades of meaning that would be consistent with usage elsewhere in the New Testament. In other words, Paul may well have been saying, "I preached to you in weakness," not "I preached to you because of weakness."

The Greek word translated *infirmity* is also used in the verses below. It *is* used to describe illnesses in other places, but the point is that it can refer to weakness instead of illness:

“For the law maketh men high priests which have infirmity...” – Hebrews 7:28. Surely there was no law requiring high priests to be sick, as there was one requiring them not to be sick ([Leviticus 21:16-23](#))!

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” – Hebrews 5:1-2. This did not mean that all high priests had to have high fevers.

“We then that are strong ought to bear the infirmities of the weak...” – Romans 15:1. (This word is closely related, but not identical, to the main Greek word in question.) Paul was not saying that we should bear weak Christians’ colds for them!

“For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.” – Hebrews 4:15. Jesus is touched with our capacity to be tempted, being a Man Himself.

“The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered” – Romans 8:26. The Spirit helps us with our inability to pray right, not our sicknesses, although He will help you overcome your sicknesses by leading you into the truth about healing.

“I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.” – Romans 6:19. Paul did not speak as he did because of the sickness of their flesh.

Here is a count of how many times this and related Greek words are translated certain ways. The words in question are *astheneia*, *astheneo*, *asthenema*, and *asthenes*.

| | |
|--|------|
| Weak, weaker, weakness | 35 |
| Feeble | 1 |
| Without strength | 1 |
| | ---- |
| TOTAL “WEAK” | 37 |
| Sick, sickness | 26 |
| Impotent | 3 |
| Diseases, diseased | 2 |
| | ---- |
| TOTAL “SICK” | 31 |
| TOTAL “INFIRM” OR “INFIRMITIES” | 18 |
| (Only 7 of these clearly signify sickness) | |

Therefore, although the word could mean sickness, you cannot prove that Paul meant sickness. He could simply have been saying that he preached in weakness, which Scripture would affirm given that Paul never listed sickness as part of his many sufferings for the gospel.

What does “Exalted above Measure” Mean?

This phrase, used twice in [2 Corinthians 12:7](#), could be taken two ways. Either way, it leads to another argument against your sickness being Paul’s thorn in the flesh. I personally believe that there is only one correct way to interpret the phrase. *Exalted* is translated from a Greek compound word that literally means “*over-lifted*.” Some have interpreted it to mean that Satan did not want Paul’s ministry to be exalted, while others have interpreted it to mean that God did not want Paul to become conceited.

The ambiguity comes from Paul’s use of the passive phrase, “There was given to me a thorn in the flesh,” together with the reason, “lest I be exalted above measure through the abundance of the revelations.” Was Satan trying to stop Paul’s ministry from being exalted, or was God permitting Satan to buffet Paul to prevent him from becoming conceited because he knew so much? I don’t think you can prove either interpretation from that Greek word alone.

But from the fact that his thorn was a messenger of Satan, it is clear that the passive “sender” in the phrase above was Satan, not God. It would make no sense to think that his thorn was a messenger “from Satan from God.” It couldn’t be from both! Paul states explicitly that Satan was the source of his problems, so this had to be a case where Satan was trying to stop Paul’s ministry from being exalted and recognized more widely than it already was, not a case where God was trying to stop Paul from being “exalted above measure” in his own conceits.

Would God Humble Paul?

Given what the balance of Scripture says about humility, it would be inconsistent for this passage to say that God wanted Paul to be buffeted so that he would stay humble. God tells us to humble ourselves. He never says to let Him humble us. He never even offers to humble us! Surely God is a better parent than you are. Would you physically abuse your children to keep them humble?

The Scriptural perspective on both humility and exaltation is found in these verses:

1 Peter 5:6:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Luke 14:11 and Luke 18:14:

He that humbleth himself shall be exalted.

James 4:10:

Humble yourselves in the sight of the Lord, and he shall lift you up.

God wants you to be exalted as long as you do things His way! “Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land” (Psalm 37:34). We just read in [1 Peter 5:6](#) that when you humble yourself in the sight of the Lord, He will exalt you! Therefore, we must conclude that God wanted Paul to be exalted in that sense. It would be Satan, not God, who would not want Paul’s ministry to be exalted. Surely you cannot think that God wants to put preachers in jail. In fact, you can read about how God did miracles to get preachers out of jail ([Acts 5:18-20](#), [Acts 12:3-10](#)) Jesus said that it was Satan, not God, who would throw some believers into prison in [Revelation 2:10](#).

Thus, the only consistent interpretation of this word is similar to the King James rendering, *exalted above measure*, where exaltation is a positive thing, not a negative thing.

However, if you still insist on interpreting it the other way, it makes an equally compelling argument why you do not have a “thorn in the flesh!” If Paul needed it to stay humble despite his great revelations, you must have great revelations to qualify for a thorn in the flesh. Have you had any world-shaking revelations? I doubt it. If you really had the revelations that Paul did, you would be out doing what Paul did, not arguing against divine healing! Like Paul, you would be getting healed yourself and going out and getting lots of other people healed.

Who Gave Paul His Thorn in the Flesh?

It was Satan’s idea, not God’s, to give Paul a thorn in the flesh. Satan was the one who sent Paul’s thorn in the flesh, as is clear from Paul’s words. Satan certainly did not send it to keep Paul humble! Why would Satan do something to help keep Paul out of pride? He would have wanted Paul to get into pride!

Paul did not beg the Lord three times to remove something that he thought the Lord had put on him. Paul begged the Lord that it would depart from him. There is a difference! It is true that God allowed it. He does allow persecutions on the earth. You are not redeemed from persecution for righteousness’ sake; you are guaranteed it if you want to live a godly life! But if Paul were convinced that his thorn were from God, he would not have asked God to have it depart from him. Would you want anything that is of God to depart from you, given that all good things come from God?

This leads to another question. If Satan gave Paul his thorn, and Paul taught that we reign in life, seated with Jesus in the heavenlies far above Satan, why didn’t Paul take authority over Satan and make him stop the persecution? Again, the servant is not above his master. Jesus was persecuted. He did not “believe away” or “confess away” His persecution. God protected Him from those who wanted to kill Him until it was His time to die for our sins, but God did not make the devil stop sending people to criticize and harass Jesus and even try to kill Him. The devil has a right to be here, and God will permit people to speak their minds even when their minds are full of garbage.

The bottom line is that God's grace was sufficient for Paul. God's grace allowed Paul to finish his course with joy. God's grace enabled Paul to fulfill his ministry despite what Satan did through his messenger. You should expect God's grace to be sufficient for you, too. If sickness cuts you down in mid-life, you cannot finish your course, and you have not partaken of this grace that is sufficient to give you victory in every trial. Paul had more trials than many of us put together, yet because of the grace that was sufficient for him, he was able to report in the same book (in [2 Corinthians 2:14](#)) that God always caused him to triumph in Christ! God's grace was always greater than Satan's attacks, so Paul lived in victory regardless of his immediate circumstances. He did not go through life defeated by a "thorn in the flesh," so neither should you.

Paul Preached Healing!

We know that Paul preached that healing was available because of the account in [Acts 14:7-10](#). Paul did not heal the man. The man received faith to be healed listening to Paul preach the gospel. Paul just told him to act on his faith. Faith comes by hearing God's Word, so Paul must have preached healing to the man. It was not Paul's doctrine at Lystra that sickness is a thorn in the flesh to be patiently endured. So it was certainly not his doctrine later.

Paul did not tell the multitudes that sickness was a thorn in his flesh when cloth items were brought from his body to heal sicknesses ([Acts 19:11-12](#)). He did not tell all the sick people on the island in [Acts 28:8-9](#) that they had to endure sickness as a thorn in the flesh – he got them all healed. Wouldn't it have been ridiculous for Paul to heal ALL the sick people on that island and be the only remaining sick person out of them all? You can be sure that Paul's doctrine did not include being sick to stay humble. How would these people have been healed if Paul told them that he himself was sick for some purpose? That would not build faith in anyone. The minute you tell someone the lie that God makes sovereign exceptions to healing, people will assume that they are in that exceptional category. The flesh will receive unbelief more readily than truth. So if you give people an excuse, they will generally take it.

Would the same Paul who taught that the same price paid at Calvary bought both our bodies and our spirits, and that our bodies belong to God ([1 Corinthians 6:19-20](#)), believe that his own body was exempt from this? Would the same Paul who said that the Lord was for the body ([1 Corinthians 6:13](#)) conclude that the Lord was against his own body?

Paul Preached that Sickness Can Be Judgment for Sin

Paul talked about homosexuals receiving just recompense in their bodies for their sin in [Romans 1:26-27](#). Illness is obviously implied here. On the average, homosexuals DO die younger than sexually moral people. (That is a sad fact of life that the homosexual community doesn't like to admit. You don't need to be around them long before you hear stories of their "partners" dying prematurely.) So Paul's theology is that sickness is a curse, not a normal part of Christian life. Paul said that many in Corinth were weak and sickly and many were prematurely dead because of bad attitudes toward the things of God and the body of Christ when it came to the Lord's Supper ([1 Corinthians 11:27-32](#)). We must conclude that Paul taught, along with the rest of Scripture, that sickness is a curse and a consequence of sin, not a normal part of Christian life. He said the Corinthians were sick and dying for a cause—their sin. Paul was not mistreating his brothers and sisters in the Lord or treating the Lord's ordinances lightly. He had no cause to be weak, sick, or prematurely dead. If Paul were sick, how would the Corinthians (to whom he wrote 1 and 2 Corinthians!) take him seriously when he said they were sick for a reason? They would have wondered what Paul did to deserve the judgment of sickness himself!

A Pipe Carrying Water Gets Wet!

When you are used as a channel of blessing to others, that very blessing will manifest in your life. It is inconsistent with the gospel that everyone else would be healed, but that the man "sowing" healing would have to remain sick and not "reap" healing himself! This would contradict [Galatians 6:7](#) ("Whatsoever a man soweth, that shall he also reap") and [Ephesians 6:8](#) ("Whatsoever good any man doeth, the same shall he receive of the Lord"), to say nothing of 2 Timothy 2:6 ("The husbandman that laboreth must be first partaker of the fruits") and Deuteronomy 25:4 ("Thou shalt not muzzle the ox when he treadeth out the corn"). According to this principle, if you are providing benefits for others, you are entitled to enjoy some of that harvest yourself. Paul, laboring in God's harvest and bringing healing to multitudes, could not be excluded from being healed himself because of this principle. As some like to say, a pipe carrying water gets wet!

What about All Those Scriptures Proving that Paul Had an Eye Disease?

What Scriptures? Not a single verse in the Bible proves that Paul had an eye disease. And there are many good reasons to believe that he didn't. This "eye disease" myth arose from making unwarranted conclusions from a few verses.

Galatians 6:11:

Ye see how large a letter I have written unto you with mine own hand.

From the Greek words for *large* and *letter*, this could either mean, “See what big print I used” or “See what a long letter I wrote to you.” The latter would seem to fit the context better, although you cannot conclusively prove one translation or another by reading the Greek. Also, there is a manuscript issue – at least one Greek manuscript has *letters* in the plural, and at least one puts it in the singular. It appears that the King James Version was translated from one that put it in the singular. (This raises an important point to consider when people tell you that the original Greek says something. There are different Greek versions in circulation based on different manuscripts, just as there are different English editions. However, the differences are very minor.)

The Greek word for *letter* can mean either a letter of the alphabet or a letter written to someone, just as in English. It is used both ways in the New Testament, so there is no conclusive proof either way based on this word. The word for *how large* is also inconclusive given its other New Testament use in Hebrews 7:4, where it talks about *how great* Melchisedec was. Based on the words alone, “*how large a letter*” could mean either how long the epistle was or how large the letters were. Of course, if you use certain Greek manuscripts, you would have to go with the second option. It is beyond the scope of this book to get into why certain manuscripts have been preferred over others. (I have read Greek “proofs” that the word for large must refer to the epistle and not the letters, but I am not convinced. Size is the issue whether it is the size of the epistle or the size of the letters. Perhaps you Greek experts out there can make a case proving that Paul meant the size of the letters. I can’t prove it, and I’m not going to parrot someone else’s argument that I cannot prove myself.)

One commentator points out that all Greek writing of the day was fairly large, and if Paul had to write any larger than that, he would probably have been blind. I was not around then and cannot vouch for that, but it is an interesting point.

I would not claim conclusive proof either way, but I would lean toward the “long letter to the Galatians” interpretation because it can fit into the context in a way that the “big letters” interpretation cannot. In the verses that follow, Paul compares himself to the fake apostles who just want to make a show in the flesh. You could read the “long letter” interpretation in context to mean, “Look how much I care for you, as shown by the effort I put into writing you this long letter myself with my own hand. Some preachers don’t care about your well-being at all, but just want to glory in your flesh.” That would at least flow into the next verses, while I can’t find a reasonable way that “Look at the big letters I used when I handwrote this letter” would flow into the next verses.

If you want to weigh this one yourself, the next verses are: “As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.”

I am not claiming conclusive proof for either interpretation; I don’t believe that there is firm proof either way. Given that this is the case, opponents of healing cannot use this as a concrete “proof text” that Paul used big letters. I believe that the evidence leans the other way.

Even if Paul did use big letters, that still does not prove that he did so because he had an eye problem!

Now what about the fact that Paul dictated letters (as he dictated Romans to Tertius)? That does not prove that he could not see straight. If the chairman of a big corporation dictated a letter to his secretary (back in the days when people like that had secretaries, before they were renamed administrative assistants, before the administrative assistants were “downsized” out because the boss could just use email), was that proof that he couldn’t see straight? It is probable that Paul dictated most of his letters, given Galatians 6:11 above. He may have had to. Paul spent a lot of time in jail. I don’t know how jailers then felt about giving Paul a pen and paper to write notes to his friends, but it is possible that the jailers did not want Paul to write escape plans or use a pen as a weapon as modern survival manuals show you how to do.

But what about Galatians 4:15, where the Galatians would have plucked out their own eyes and given them to Paul? This is possibly nothing more than a simple statement of affection. Even if Paul had temporary eye trouble at the first from his stoning (also very possible), he surely did not keep it. Since the trouble Paul had in Galatia was only “at the first” and not ongoing, we know that this definitely could not have been a lingering eye problem that was a “thorn in the flesh” to Paul. Paul’s thorn was an ongoing problem throughout his ministry, not anything that he only had “at the first,” so whatever it was he dealt with in Galatia could NOT have been his thorn in the flesh because his problem at Galatia was healed and didn’t come back.

What about Paul’s inability to even see well enough to even recognize the High Priest? Let’s look at the passage in question ALONG WITH the 3 verses that precede it and the one after it, without which we might lack insight into the verses that Dr. Duntz likes so much:

Acts 22:30-23:6:

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

And they that stood by said, Revilest thou God's high priest?

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Paul was appearing before the chief priests (plural) as well as the council. We read explicitly that Paul made a statement while he was earnestly beholding the council. It does not say that he was looking at the high priest or any of the chief priests at the time. Therefore, Paul probably did not know whose voice it was that commanded him to be struck, and that was why he didn't recognize that it was the high priest who had said it. We can also see that Paul could tell that some were Pharisees and some were Sadducees, which was probably a visual thing because there was no audible comment up until that point that would have shown Paul that fact. (I suppose Paul could have perceived it supernaturally, but there was probably no need for that given what he saw.) Furthermore, there at least isn't anything in Scripture to indicate that the high priest would dress differently, so that is bringing in an extra-biblical argument. We should not assume that it had to be the case. A recent picture of the United States Supreme Court at this writing (as high a judicial "council" as you'll find anywhere) shows that the Chief Justice wears exactly the same style and color of robe as the Associate Justices.

Why did Paul take Doctor Luke with him? To help him preach the gospel, of course. Luke may have been a doctor, but his authorship of the gospel of Luke and the book of Acts demonstrates that he was no mere hired nurse to take care of Paul's medical problems! There is no indication anywhere that Luke was around for the purpose of practicing medicine on Paul. See the answer to the objection [Paul Did Not Believe in Faith Healing because He Had a Doctor \(Luke\) Accompany Him](#) for more elaboration on this particular issue.

What about Paul talking about the outward man perishing? He means that our bodies are mortal. We will all die eventually unless Jesus comes back soon. Paul could not have meant that a disease was killing him before he could finish his course for God, because Paul did finish his course. Although the Bible does not state it explicitly, historical tradition is that Paul was martyred. He did not die of any kind of illness.

What about his bodily presence being weak? Paul was simply saying that he was accused of not being much of a Hollywood act when he was ministering; his appearance and speech were unimpressive. See the next section for a good rebuttal of the idea that Paul was physically weak.

If Paul had eye trouble, why did he "set his eyes on" the sorcerer in [Acts 13:6-12](#) while saying something fairly lengthy? How could he "steadfastly behold" the man at Lystra? Why would the man at Lystra get faith to be healed looking at someone who was suffering from a terrible eye disease? For that matter, why would anyone else in Paul's ministry receive faith to be healed while listening to a man with an obvious, chronic problem?

If Paul's eyes were so bad, then why, near the end of his life, did he ask Timothy to bring him books and parchments ([2 Timothy 4:13](#))? I don't imagine that they had special large print editions of everything back then. Paul would not have asked for things that he couldn't read!

If Paul's eyes were bad, wouldn't it be ironic that God used him to heal all the sick people on an island, but he had to stay sick himself? (The Greek word translated *others* in the phrase, "*Others* also, which had diseases in the island, came, and were healed," means *the remaining ones* in Greek, not simply some other people.) Why would people throng to a visibly sick man and expect healing? If they saw Publius well and Paul sick, they probably would have figured they had a 50/50 chance of being healed. Also notice that Paul didn't tell anyone to keep his illness because it was a thorn in the flesh. They all were healed. Paul certainly didn't preach "thorn in the flesh" theology when it came to sickness!

The anointing on Paul was so strong at Ephesus that handkerchiefs and aprons that had touched his body caused diseases to depart from those they touched ([Acts 19:11-12](#)). Since Paul was the source of these cloth items, it would be unreasonable to think that any illness would have survived in Paul's body with that same anointing on it! Besides, if Paul had an eye infection or some other obvious disease, the people would have avoided touching anything that had touched Paul, rather than touching others with items that had been on Paul's body! In fact, people should have been bringing anointed cloths to HIM if he had a disease. Of course, Paul could simply have taken one of the anointed cloths and laid it on himself if he were sick and he would have been healed too!

If Paul were sick, he could not have said to Agrippa, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains" (Acts 26:29). It is obvious that Paul did not want anyone sick, as he kept getting the sick healed in his ministry. If Paul were chronically ill, he would have had to tell Agrippa, "I wish you were completely like me, except for these chains and this stinking disease that God won't take away because it's my thorn in the flesh."

If Paul was sick, why did he tell the Romans, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Romans 15:29)? It was common knowledge that Paul brought healing when he preached the gospel and that this was part of the gospel of Christ. When Christ Himself came and preached the gospel, healing was a notable part of it. In fact, the Bible pattern is that this part of the gospel should attract the attention of sinners. If Paul were sick, he would not be coming in the fullness of the gospel as it was known then. How sad that anyone today could think that "the fulness of the blessing of the gospel of Christ" does not include physical healing now as it did then!

The Bible does not even insinuate that the apostle Paul had an incurable eye disease, or any other ongoing disease, for that matter.

But interestingly, Paul did have eye trouble when He first encountered Jesus – he went completely BLIND and was then healed when Ananias laid hands on him! It would be ridiculous to think that God's will would be for Paul to recover from total blindness back then, but later to be stuck with partial blindness! He was healed of temporary blindness when he received the Holy Spirit. Given that he had the Holy Spirit from that point forward, it would make no sense that the same Holy Spirit that cured total blindness at first would then be unable or unwilling to heal him of partial blindness!

Compare Your Health to Paul's!

If you think Paul was sick, read 2 Corinthians and compare what his body endured to what you think you could endure. He walked all over the map to preach the gospel. He was often poorly clothed, poorly fed and cold during his journeys. He was often sleepless and fasting. He was lashed 39 times on 5 different occasions, beaten with rods 3 times, stoned and left for dead once, and shipwrecked 3 times. This man was amazing! How do you think you would have held up under these circumstances? Would people today who think they have to endure a thorn in the flesh be able to keep up with Paul in his travels, and "faint not" ([2 Corinthians 4:1](#))? Why do people think they have to live with their illness instead of expecting that "the life of Jesus might be made manifest in our body...the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:10-11), as Paul did?

If anything, Paul's physical survival despite these tortures and problems is a testimony to the ability of the Holy Spirit to "quicken our mortal body," as Paul wrote ([Romans 8:11](#)).

Paul told Timothy that he had finished his course ([2 Timothy 4:7](#)), so his "thorn" did not shorten his life. How could Paul have labored more abundantly than the others at Corinth ([2 Corinthians 11:23](#)) if he was such a sick, weak man? Paul worked day and night in secular labor to pay for his preaching expenses at Thessalonica (2 Thessalonians 3:8), and then he preached on top of that! Not bad for someone who was likely stoned to death and raised to life at Lystra! He says in 1 Corinthians 15:32 that he fought with beasts at Ephesus. (It does not seem that this would refer to people, since the disciples would not let Paul into the theater when there was an uproar, and there is no account in Acts 19 that Paul actually got into fights with anyone at Ephesus; he avoided fights with men there.) How would you like to fight with wild animals while in perfect health?

Can you see the utter stupidity of thinking that cancer that confines you to a sickbed in pain could possibly be your "thorn in the flesh?" Would you be able to live as Paul did with his thorn in the flesh? No! Then what you have is not what Paul called his thorn in the flesh! If you cannot "labor abundantly" as Paul did for the Gospel's sake, your condition has nothing on earth to do with Paul's thorn, because Paul's thorn didn't stop him from finishing his course and doing everything that God wanted him to do.

Strength in Weakness

Does God make you strong while He supposedly makes you weak with sickness? The fact that God strengthened Paul in his weakness should show you that God is into strengthening His saints, not weakening them. It was the people who beat Paul who weakened him, not God. God is our strength, not our weakness! If you don't believe that, check out the section [Condition: Weakness](#) to see a huge list of Scriptures about God being your strength! According to [Romans 8:11](#), part of the real Holy Spirit's job is to STRENGTHEN your mortal body, not WEAKEN it!

Paul rejoiced because of God's strength that manifested itself in his weakness. How can anyone who has nothing but weakness in his body think that he is in Paul's condition? If God's strength is not manifesting itself in you, you aren't like Paul. Paul was made strong in his weakness. This is yet more proof that God is the Healer and not the Sickener. If you aren't made strong in your weakness, you certainly aren't in Paul's position.

Sufficient, Not Insufficient, Grace

God said that His grace was sufficient for Paul. How can people stay sick and think that they have Paul's thorn in the flesh? They must think that God's grace is insufficient for their healing. God kept Paul alive until he had accomplished all that God wanted him to do. God healed Paul every time his persecutors beat him up. Compare this to alleged "thorns in the flesh" that cut good men down in the prime of life, leaving the will of God in their lives largely undone. That can't be the same thing.

If the Church Fathers and Famous Bible Scholars Believed Paul's Thorn Was a Disease, They Were Wrong

Many great historical church figures did not know about the baptism with the Holy Spirit or many other things that we take for granted today. We can admire them for the work they did. But the only valid test of doctrine is Scripture itself, not the opinions of church leaders. It does not matter if all great figures in church history believed that Paul's thorn was an illness. If they did, they were all wrong. Paul said it was a messenger of Satan, not an illness. Besides, Martin Luther and John Calvin, to name two, did not believe that Paul's thorn was a sickness, so it is an overgeneralization to say that "all" historical teachers taught that.

As far as the early church writers go, the fact that someone wrote that Paul had ophthalmia a long time ago does not prove that it was so. You had people writing that Jesus changed the color of a woman's dress as a child and other nonsense. There is a whole body of "early centuries" works known incorrectly as the "lost books of the Bible." It is too bad that they were not actually lost! There are entire books full of nonsense, speculation, and anti-Scriptural content. There were good reasons that they were not included in the canon of Scripture even though they were circulating at the time. The fact that they were written a century or two after Christ died does not mean that they were right!

What if someone in the future said, "Back around the start of the third millennium, writings had been good for quite a while. Look, we just found a book from that era claiming that Joseph Smith will help judge the world, and another book that says that Jesus was "a god." Because they're from that era, they must be right." That would be rather silly, wouldn't it?

It is puzzling how many people whose rallying cry is, “Only Scripture!” make arguments like this one that are based on a majority consensus, which has nothing in itself to do with Scripture. Divine healing must be proven right or wrong based on Scripture, so any “overwhelming” consensus is meaningless unless that “consensus” can point you to SCRIPTURE to prove that Paul had a disease. Remember, the overwhelming consensus in the wilderness was that Israel could not take the land as God had commanded! The crowd is often wrong, as Scripture shows repeatedly. People made idolatrous golden calves, whined about how Egypt was better, demanded a king, and so on. I agree with the “Only Scripture!” admonishment, so any evidence needs to be based on Scripture. Many of the famous commentators knew nothing about being baptized with the Holy Spirit, either, but their general position against it does not mean they were right. Scripture is the ONLY arbiter of what is correct.

Paul’s Thorn Didn’t Stop Anyone Else from Getting Healed through His Ministry

As a famous healing minister asked a long time ago, if Paul’s thorn in the flesh didn’t stop anyone from getting healed in his ministry, why should it stop anyone TODAY from being healed? Think about it. Given Paul’s success in healing the sick, he couldn’t possibly have been preaching the “God wouldn’t heal me,” “Put-up-with-your-sickness-through-God’s-strength” version of [2 Corinthians 12:7-10](#) cited so often by critics of divine healing. If Paul himself really believed what unenlightened Christians say today – that God lets some people stay sick as a thorn in the flesh – Paul surely would have made some exceptions instead of healing all the sick people on the island of Melita. Paul did not practice what some people accuse him of saying in [2 Corinthians 12:7-10](#) .

A Thorny Point about Jesus

Jesus is the same today as He was when He walked the earth ([Hebrews 13:8](#)). There is NO account when He walked the earth that He ever told someone to keep an illness because the illness was that person’s “thorn in the flesh” to keep him humble or some such nonsense. In fact, He didn’t even choose who got healed in many cases. ANYONE with ANY illness (which would have included Paul if he had been present then, which we know he wasn’t) could have been healed just by touching Jesus’ clothes, without Jesus even knowing who touched Him! Since He is the same today, ANYONE can receive healing from Him today. No one has to be stay sick. Thus, Paul would not have had to stay sick either.

In Conclusion

God didn't heal Paul's thorn in the flesh because it was not an illness! It was an angel of Satan sent to get Paul beaten up everywhere he went. Although we are redeemed from sickness, we are not redeemed from persecution for the gospel's sake. If you are being tortured for your faith, we might listen to you talk about a thorn in the flesh buffeting you. If you are simply sick, your condition has nothing to do with what Paul was discussing. Sickness is not, and never has been, a "thorn in the flesh" that God will not remove! God could not legally require Paul – or you – to endure something that Jesus bore for you and redeemed you from!

“Messenger” of Satan Defined

[This section is additional backup for the objection reply about [Paul’s thorn in the flesh](#). You can skip to the next section if you’re reading the book straight through if you want. This is supplemental information to prove that Paul’s thorn was a sentient being, not a sickness, in case you’re interested.]

If we are to believe that Paul’s thorn in the flesh was an illness, we must believe that the word *messenger* in the phrase, “the *messenger* of Satan sent to buffet me” refers to a disease or a thing, not a being. Given that the Greek word used for *messenger* (*angelos*) appears often in the New Testament, let’s look at all the places in the New Testament where this same Greek word is used, and see what conclusion we reach. I have underlined the word into which *angelos* was translated in each verse below. I have left out one case where a related word that means *angelic* was translated “as the angels.” The summary statistics are shown at the end.

By the way, if you ever want to do a study on angels in the New Testament, here is a good place to start!

“But while he [Joseph] thought on these things, behold, the angel of the Lord appeared to him in a dream...” – Matthew 1:20.

“Then Joseph being raised from sleep did as the angel of the Lord had bidden him” – Matthew 1:24.

“Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother...” – Matthew 2:13.

“But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother...” – Matthew 2:19-20.

“He shall give his angels charge concerning thee...” —Matthew 4:6.

“Then the devil leaveth him, and, behold, angels came and ministered unto him.” – Matthew 4:11.

“But what went ye out to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” – Matthew 11:9-10.

“The harvest is the end of the world; and the reapers are the angels.” – Matthew 13:39.

“The Son of man shall send forth his angels...” – Matthew 13:41.

“The angels shall come forth, and sever the wicked from among the just” – Matthew 13:49.

“For the Son of man shall come in the glory of his Father with his angels...” – Matthew 16:27.

“That in heaven their angels do always behold the face of my Father which is in heaven” – Matthew 18:10.

“For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” – Matthew 22:30.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect...” – Matthew 24:31.

“But of that day and hour knoweth no man, no, not the angels of heaven...” – Matthew 24:36.

“When the Son of man shall come in his glory, and all the holy angels with him...” – Matthew 25:31.

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” – Matthew 25:41.

“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” – Matthew 26:53.

“And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” – Matthew 28:2.

“And the angel answered and said unto the women, Fear not ye...” – Matthew 28:5.

“As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” – Mark 1:2-3.

“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” – Mark 1:13.

“Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” – Mark 8:38.

“They neither marry, nor are given in marriage; but are as the angels which are in heaven.” – Mark 12:25.

“And then shall he send his angels, and shall gather the elect from the four winds...” – Mark 13:27.

“But of that day and that hour knoweth no man, no, not the angels which are in heaven...” – Mark 13:32.

“And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias...” – Luke 1:11-13.

“And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel...” – Luke 1:18-19.

“And in the sixth month the angel Gabriel was sent from God...” – Luke 1:26.

“And the angel came in unto her, and said, Hail, thou that art highly favoured...” – Luke 1:28.

“And the angel said unto her, Fear not, Mary...” – Luke 1:30.

“Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee...” – Luke 1:34-35.

“And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.” – Luke 1:38.

“And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not...” – Luke 2:9-10.

“And suddenly there was with the angel a multitude of the heavenly host praising God...” – Luke 2:13.

“As the angels were gone away from them into heaven...” - -Luke 2:15.

“His name was called JESUS, which was so named of the angel before he was conceived in the womb” – Luke 2:21.

“He shall give his angels charge over thee...” – Luke 4:10.

“And when the messengers of John [who asked if Jesus was the Messiah or if they should look for another (v.19)] were departed...” – Luke 7:24.

“But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” – Luke 7:26-27.

“Of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels.” – Luke 9:26.

“And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.” – Luke 9:51-52.

“Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.” – Luke 12:8-9.

“There is joy in the presence of the angels of God over one sinner that repenteth.” - -Luke 15:10.

“The beggar died, and was carried by the angels into Abraham’s bosom...” – Luke 16:22.

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.” – Luke 22:42-43.

“Saying, that they had also had a vision of angels, which said that he was alive.” – Luke 24:23.

“Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” – John 1:51.

“For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” – John 5:4.

“The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.” – John 12:29.

“And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.” – John 20:12

“But the angel of the Lord by night opened the prison doors, and brought them forth...” – Acts 5:19

“And all that sat in the council, looking stedfastly at him, saw his face as it had been the face of an angel” – Acts 6:15.

“There appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush.” – Acts 7:30.

“The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush” – Acts 7:35.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers...” – Acts 7:38.

“Who have received the law by the disposition of angels, and have not kept it.” – Acts 7:53

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south...” – Acts 8:26.

“He saw in a vision evidently about the ninth hour of the day an angel of God, coming in to him, and saying unto him, Cornelius.” – Acts 10:3.

“And when the angel which spake unto Cornelius departed...” – Acts 10:7.

“Cornelius...was warned from God by an holy angel to send for thee into his house, and to hear words of thee.” – Acts 10:22.

“And he shewed us how he had seen an angel in his house, which stood and said into him, Send men to Joppa...” – Acts 11:13.

“And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself...and he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision...and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod...” – Acts 12:7-11.

“Then said they, it is his angel.” – Acts 12:15.

“And immediately the angel of the Lord smote him, because he gave not God the glory...” – Acts 12:23.

“For the Sadducees say that there is no resurrection, neither angel, nor spirit...” – Acts 23:8.

“We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God.” – Acts 23:9.

“For there stood by me this night an angel of God, whose I am, and whom I serve, saying, Fear not...” – Acts 27:23-24.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers...” – Romans 8:38.

“We are made a spectacle unto the world, and to angels, and to men.” – 1 Corinthians 4:9.

“Know ye not that we shall judge angels?” – 1 Corinthians 6:3.

“For this cause ought the woman to have power on her head because of the angels.” – 1 Corinthians 11:10.

“Though I speak with the tongues of men and of angels...” – 1 Corinthians 13:1.

“And no marvel, for Satan himself is transformed into an angel of light.” – 2 Corinthians 11:14.

“There was given to me a thorn in the flesh, the messenger of Satan to buffet me...” – 2 Corinthians 12:7.

“But though we, or an angel from heaven, preach any other gospel...” – Galatians 1:8.

“And it was ordained by angels in the hand of a mediator.” – Galatians 3:19.

“And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.” – Galatians 4:14.

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels...” – Colossians 2:18.

“When the Lord Jesus shall be revealed from heaven with his mighty angels” – 2 Thessalonians 1:7.

“Justified in the Spirit, seen of angels, preached unto the Gentiles...” – 1 Timothy 3:16.

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things...” – 1 Timothy 5:21.

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time...” – Hebrews 1:4-5.

“And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits...”
– Hebrews 1:6-7.

“But to which of the angels said he at any time, Sit on my right hand...”—Hebrews 1:13.

“For if the word spoken by angels was stedfast...” – Hebrews 2:2.

“For unto the angels hath he not put in subjection the world to come...” – Hebrews 2:5.

“Thou madest him a little lower than the angels...” – Hebrews 2:7.

“But we see Jesus, who was made a little lower than the angels for the suffering of death...” – Hebrews 2:9.

“For verily he took not on him the nature of angels, but he took on him the seed of Abraham.” –
Hebrews 2:16.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to
an innumerable company of angels” – Hebrews 12:22.

“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” –
Hebrews 13:2.

“Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and
had sent them out another way?” – James 2:25.

“Which things the angels desire to look into” – 1 Peter 1:12.

“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being
made subject unto him.” – 1 Peter 3:22.

“For if God spared not the angels that sinned, but cast them down to hell...” – 2 Peter 2:4.

“Whereas angels, which are greater in power and might, bring not railing accusation against them
before the Lord.” – 2 Peter 2:11.

“And the angels which kept not their first estate, but left their own habitation...” – Jude 6

“And he sent and signified it by his angel unto his servant John” – Revelation 1:1.

“The seven stars are the angels of the seven churches...” – Revelation 1:20.

“Unto the angel of the church of Ephesus write...” – Revelation 2:1.

“And unto the angel of the church in Smyrna write...” – Revelation 2:8.

“And unto the angel of the church Pergamos write...” – Revelation 2:12.

“And unto the angel of the church in Thyatira write...” – Revelation 2:18.

“And unto the angel of the church in Sardis write...” – Revelation 3:1.

“But I will confess his name before my Father, and before his angels.” – Revelation 3:5.

“And to the angel of the church in Philadelphia write...” – Revelation 3:7.

“And unto the angel of the church of the Laodiceans write...” - -Revelation 3:14.

“And I saw a strong angel proclaiming with a loud voice, Who is worthy...” – Revelation 5:2.

“And I beheld, and I heard the voice of many angels round about the throne...” – Revelation 5:11.

“I saw four angels standing on the four corners of the earth, holding the four winds of the earth...” – Revelation 7:1.

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea” – Revelation 7:2.

“And all the angels stood round about the throne...” – Revelation 7:11.

“And I saw the seven angels that stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer...” – Revelation 8:2-3.

“And the smoke...ascended up before God out of the angel's hand.” – Revelation 8:4.

“And the angel took the censer, and filled it with fire of the altar...” – Revelation 8:5.

“And the seven angels which had the seven trumpets prepared themselves to sound.” – Revelation 8:6.

“The first angel sounded, and there followed hail...” – Revelation 8:7.

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea...” – Revelation 8:8.

“And the third angel sounded, and there fell a great star from heaven...” – Revelation 8:10.

“And the fourth angel sounded, and the third part of the sun was smitten...” – Revelation 8:12.

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” – Revelation 8:13.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth...” – Revelation 9:1.

“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon...” – Revelation 9:11.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed...” – Revelation 9:13-15.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire” – Revelation 10:1.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven” – Revelation 10:5.

“But in the days of the seventh angel, when he shall begin to sound...” – Revelation 10:7.

“Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book...” – Revelation 10:8-9.

“And I took the little book out of the angel's hand...” – Revelation 10:10.

“And the angel stood, saying, Rise...” – Revelation 11:1.

“And the seventh angel sounded...” – Revelation 11:15.

“And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels” – Revelation 12:7.

“He [Satan] was cast out into the earth, and his angels were cast out with him.” – Revelation 12:9.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel...” – Revelation 14:6.

“And there followed another angel, saying, Babylon is fallen...” – Revelation 14:8.

“And the third angel followed them, saying with a loud voice, If any man worship the beast...” – Revelation 14:9.

“And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” – Revelation 14:10.

“And another angel came out of the temple, crying with a loud voice...” – Revelation 14:15.

“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire...” - -Revelation 14:17-18.

“And the angel thrust in his sickle into the earth...” – Revelation 14:19.

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” – Revelation 15:1.

“And the seven angels came out of the temple, having the seven plagues...” – Revelation 15:6.

“And one of the four beasts gave unto the seven angels seven golden vials...” —Revelation 15:7.

“And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”
— Revelation 15:8.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways...” — Revelation 16:1.

“And the second angel poured out his vial upon the sea...” — Revelation 16:3.

“And the third angel poured out his vial upon the rivers...” — Revelation 16:4.

“And I heard the angel of the waters say, Thou art righteous...” — Revelation 16:5.

“And the fourth angel poured out his vial upon the sun...” — Revelation 16:8.

“And the fifth angel poured out his vial upon the seat of the beast...” — Revelation 16:10.

“And the sixth angel poured out his vial upon the great river Euphrates...” — Revelation 16:12.

“And the seventh angel poured out his vial into the air...” — Revelation 16:17.

“And there came one of the seven angels which had the seven vials...” — Revelation 17:1.

“And the angel said unto me, Wherefore didst thou marvel...” — Revelation 17:7.

“And after these things I saw another angel come down from heaven, having great power...” —
Revelation 18:1.

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with
violence...” — Revelation 18:21.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying...” — Revelation 19:17.

“And I saw an angel come down from heaven, having the key...” — Revelation 20:1.

“And there came unto me one of the angels which had the seven vials...” — Revelation 21:9.

“And had a wall great and high, and had twelve gates, and at the gates twelve angels...” — Revelation
21:12.

“According to the measure of a man, that is, of the angel.” — Revelation 21:17.

“The Lord God of the holy prophets sent his angel to shew unto his servants the things which must
shortly be done.” — Revelation 22:6.

“I fell down to worship at the feet of the angel which shewed me these things.” — Revelation 22:8.

“I Jesus have sent mine angel to testify unto you these things...” — Revelation 22:16.

Summary Statistics:

| | |
|--|-----|
| Number of cases where <i>angelos</i> was translated <i>angel, angels, angel's</i> | 179 |
| Number of cases where <i>angelos</i> was translated <i>messenger, messengers</i> | 7 |
| Total number of times the word <i>angelos</i> is used in the New Testament | 186 |
| Total number of cases where the word <i>angelos</i> clearly refers to a sentient being, and definitely not a thing or disease | 186 |
| Total number of cases where the word <i>angelos</i> could conceivably refer to a disease or any other thing that is not a sentient being | 0 |

This should be proof to even the most stubborn healing critic that Paul's thorn in the flesh, a messenger (*angelos*) of Satan, was a sentient being, not a disease.

“Healed” Defined

The Greek word for healed in [1 Peter 2:24](#) is *iaomai*. The Hebrew word for healed in [Isaiah 53:5](#) is *rapha*.

Places Where the Greek Word *iaomai* Is Used

Here is a complete list of places in the Bible where the Greek word *iaomai* appears. Once you go through this list, it should settle for you the fact that Peter refers to physical healing, not forgiveness, your relationship with God, or anything else. If it means *healed* elsewhere, we need to interpret it as *healed* in [1 Peter 2:24](#) as well.

“The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.” – Matthew 8:8

“And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” – Matthew 8:13

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” – Matthew 13:15

“Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” – Matthew 15:28

“And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.” – Mark 5:29

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” – Luke 4:18

“And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.” – Luke 5:17

“And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;” – Luke 6:17

“And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.” – Luke 6:19

“Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.” – Luke 7:7

“And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.” – Luke 8:47

“And he sent them to preach the kingdom of God, and to heal the sick.” – Luke 9:2

“And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.” – Luke 9:11

“And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.” – Luke 9:42

“And they held their peace. And he took him, and healed him, and let him go;” – Luke 14:4

“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,” – Luke 17:15

“And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.” – Luke 22:51

“When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.” – John 4:47

“And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.” – John 5:13

“He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” – John 12:40

“And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering.” – Acts 3:11

“And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.” – Acts 9:34

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” – Acts 10:38

“And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.” – Acts 28:8

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” – Acts 28:27

“And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” – Hebrews 12:13

“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” – James 5:16

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” – 1 Peter 2:24

There are 3 instances connected with the same prophecy where at least at first, one might conclude that it really refers to some kind of spiritual healing, but even then, it would be hard to prove that the word does not mean refer to physical healing that would result if Israel turned back to God. For those who say that it would be a spiritual healing, let me remind you that a person who is born again does not get spiritually healed; he gets spiritually reborn – raised from the dead! He doesn't get a spiritual healing; he gets a spiritual transplant. So that can't be what it's talking about there, either.

And given that these 3 instances all refer to the same prophecy that Isaiah gave, would it not makes sense to ascertain whether the original prophecy itself referred to physical healing? The word used in Isaiah is *rapha*, which also refers to the kind of healing a physician would do – in fact, *rapha* happens to be the exact Hebrew word for *physician*! (See the section below for more on this.)

So far, based on the uses of *iaomai* above, any unbiased reader should be able to determine that the word *iaomai* does indeed refer to physical healing every time it is used, not any kind of “spiritual” healing.

The only other place where there could even be any question would be where Jesus said that He was anointed to heal (*iaomai*) the brokenhearted. But the word *brokenhearted* in the Greek, while it could include emotional brokenness, is certainly not restricted to it. The word *syntribo* is translated *brokenhearted* only once in the New Testament – in the verse just mentioned (see [Luke 4:18-19](#)). The word is also translated as follows in these other New Testament verses:

“A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.” – Matthew 12:20

“Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.” – Mark 5:4

“And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.” – Mark 14:3

“And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.” – Luke 9:39

“For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.” – John 19:36

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.” – Romans 16:20

“And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.” – Revelation 2:27

There is nothing emotional about the meaning of this word anywhere else in the New Testament. The real meaning of the word is *bruised* or *shattered*. While an emotional distraught person could be thought of as “crushed” in popular parlance, it is clear that this word is not restricted to emotional issues, though it probably does include them. Anyone physically crushed by Satan is someone Jesus is anointed to heal as well, as proved in [Acts 10:38](#).

Other than the three Isaiah-related verses and the [Luke 4:18-19](#) passage above (all of which we just proved could still point to physical healing), all other verses very obviously refer to physical healing.

Conclusion: The word *iaomai* in [1 Peter 2:24](#) means physically healed.

Places Where the Hebrew Word *rapha* Is Used

“So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.” – Genesis 20:17

“And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.” – Genesis 50:2

“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.” – Exodus 15:26

“If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed [the underlined phrase actually has 2 forms of the word *rapha* at the end].” – Exodus 21:19

“The flesh also, in which, even in the skin thereof, was a boil, and is healed,” – Leviticus 13:18

“But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.” – Leviticus 13:37

“And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;” – Leviticus 14:3

“And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.” – Leviticus 14:48

“And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.” – Numbers 12:13 [This refers to Miriam’s leprosy.]

“The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.” – Deuteronomy 28:27

“The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.” – Deuteronomy 28:35

“See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.” – Deuteronomy 32:39

“And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.” – 1 Samuel 6:3 [This refers to sickness falling as judgment on those who stole the ark of the covenant.]

“And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.” – 1 Kings 18:30

“And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.” – 2 Kings 2:21-22

“And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.” – 2 Kings 8:29

“But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.” – 2 Kings 9:15

“Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.” – 2 Kings 20:5

“And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?” – 2 Kings 20:8

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” – 2 Chronicles 7:14

“And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.” – 2 Chronicles 16:12

“And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.” – 2 Chronicles 22:6

“And the LORD hearkened to Hezekiah, and healed the people.” – 2 Chronicles 30:20

“For he maketh sore, and bindeth up: he woundeth, and his hands make whole.” – Job 5:18

“But ye are forgers of lies, ye are all physicians of no value.” – Job 13:4

“Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.
– Psalm 6:2

“O LORD my God, I cried unto thee, and thou hast healed me.” – Psalm 30:2

“I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.” – Psalm 41:4

“Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.” – Psalm 60:2

“Who forgiveth all thine iniquities; who healeth all thy diseases;” – Psalm 103:3

“He healeth the broken in heart, and bindeth up their wounds.” – Psalm 147:3

“A time to kill, and a time to heal; a time to break down, and a time to build up;” – Ecclesiastes 3:3

“Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” – Isaiah 6:10

“And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.” – Isaiah 19:22

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.” – Isaiah 30:26

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” – Isaiah 53:5

“I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.” – Isaiah 57:18-19. Literally, this ends “says Jehovah Rapha,” which could also be translated “says the Lord Who Heals You” (as in [Exodus 15:26](#)).

“Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.” – Jeremiah 3:22

“They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” – Jeremiah 6:14

“For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” – Jeremiah 8:11

“Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?” – Jeremiah 8:22

“Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?” – Jeremiah 15:18

“Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.” – Jeremiah 17:14

“And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.” – Jeremiah 19:11

“For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.” – Jeremiah 30:17

“Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.” – Jeremiah 33:6

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.” – Jeremiah 51:8-9

“What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?” – Lamentations 2:13

“The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.” – Ezekiel 34:4

“Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.” – Ezekiel 47:8-9

“But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.” – Ezekiel 47:11

“When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.” – Hosea 5:13

“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.” – Hosea 6:1

“When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.” – Hosea 7:1

“I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.” – Hosea 11:3

“I will heal their backsliding, I will love them freely: for mine anger is turned away from him.” – Hosea 14:4

“For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.” – Zechariah 11:16

So we see that the word *rapha* used in [Isaiah 53:5](#) is also translated *physician*. Given its usage in the Bible, there is no question that it refers to healing the way we normally would think of it. Although there are a few references to healing a thing (backsliding, an altar, waters), there is no question that when it refers to healing a person, it means healing a person as we would understand it! So again, an unbiased reader should conclude that healed in [Isaiah 53:5](#) means physically and emotionally healed. So Peter does well to quote Isaiah using a similar Greek word for healed, which interestingly, is also similar to the Greek word *iatros* that also means *physician*.

Objection: Job Was a Godly Man, Yet God Let Him Get Sick

I am being charitable in my statement of this objection, and at least giving the objector credit for realizing that it was not God who made Job sick. Some people think that God did it, for one of two reasons. One would be because they have not read the explicit statement that the devil, not God, made Job sick ([Job 2:4-7](#)). The other would be that they are confused because [Job 42:11](#) appears to teach that the LORD brought evil upon Job by letting Satan attack Job. In either event, Satan was the direct agent of the calamities and God was definitely the one who healed Job ([Job 42:10](#)) and undid Satan's work in Job's life.

From this, we should learn that it is the devil who makes people sick and God who heals them, not the other way around.

The main thing to know is that you cannot be "Job 2" under the New Covenant because you have authority over the devil, which Job did not have. You have a healing covenant with God, which Job, living in the time before even the Law of Moses, did not have. You really could stop reading this answer right here if you're worried about being another Job, but you can read on to dig a lot deeper.

You don't need to avoid the book of Job for fear that hearing that part of the Word of God will take away your faith. Faith comes by hearing the Word of God. The Word, including the book of Job, produces faith! You don't have to worry that reading Job will get you into unbelief. I got healed of allergies I'd had all my life by reading the book of Job, so I get quite passionate about that book! Faith came by hearing what the Word really had to say, not by what many people think it says who haven't read it carefully.

Let's examine the typical arguments that say that you could be another Job:

JOB: YOUR EXAMPLE OF PATIENT SUFFERING

by Professor Kranken Heitlieber

Job was a perfect and upright man who feared God and eschewed evil (Job 1:1). God's plan was to have Job be sick to prove his character. So perfect Job got sick as a dog. You name it, he had it. Job humbly and lovingly resigned himself to the will of God, saying, "Naked came I out of my mother's womb, and naked I shall return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." In all this Job sinned not, nor charged God foolishly (Job 1:21-22). After all, the Word of God tells us that Job's siblings and acquaintances "comforted him over all the evil that the LORD had brought upon him" (Job 42:11), and we know that Job spoke of the Lord the thing that was right (Job 42:8). We can't wriggle out of Job 42:11 by saying that God only passively permitted it, because the Hebrew verb is causative in that verse. GOD destroyed Job without cause when Satan moved Him to do it (Job 2:3).

Regardless of what simplistic and uneducated faith preachers say, it was not Job's fear or any other shortcoming that was the cause – Job 2:3 says that there was no cause! The only reason God allowed Satan to beat up Job is that He considered Job his trophy to show off to Satan, that no matter how miserable Job got, he would not curse God and die because he was such a great guy.

Rather than pestering God for healing as some so-called faith Christians do today, Job humbly accepted that the LORD had taken everything away from him, despite his perfect walk with Him. If Job's statement were wrong, he would have been sinning, so Job must have been right. Although our flesh rebels at the thought, it was the perfect will of God for his life that his animals and servants should be killed and kidnapped, all his children killed, and his body tortured with a lingering, wasting illness. The will of God can be mysterious to us at times, but He has a purpose for bad things. He works all these things to our good (Romans 8:28). We must accept that God brings calamity into our lives for a higher purpose.

Job said, "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job 2:10). Job understood the precious lesson that God gives us both good things and bad things. You, like Job, must learn to contentedly receive evil from the hand of God. Job was not sinning when he said this, so we know that this is a correct statement that bears the same force as any other doctrinal verse in the Bible. We can receive evil from God. Job did not try to undo the will of God in his life, but suffered patiently, realizing the great truth we see elsewhere that there is "a time to weep... a time to mourn...a time to lose" (Ecclesiastes 3:4, 6).

Job proved that he did not just serve God for the money, as some shallow Christians do today. Satan thought that Job did, but Job proved otherwise with his patient endurance. He was willing to serve God no matter what God brought on him. Here we find some of the most touching, beautiful words in the entire Bible, and my personal favorite verse, "Though he slay me, yet will I trust in him" (Job 13:15).

God gave Satan permission to afflict Job, so He may choose to give Satan permission to afflict you, too. Don't complain as Job did about the sickness that God allows you to have; just praise your loving heavenly Father who may see fit in His wisdom to have Satan steal from you, destroy you and even kill you when a higher purpose is served.

So next time you're sick, remember that you could be another Job. Endure your trial with patient, satisfied resignation to the perfect will of God, as Job did, rather than presumptuously bossing Him around, ordering Him to heal you. Job resisted that temptation, and so should you. Receive evil from God cheerfully when "the Lord who giveth and taketh away" taketh away from you.

Job was Wrong

We know that it was Satan, not God, who was responsible for all of Job's calamities. "So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown" (Job 2:7). Job was obviously wrong about it because he said that we receive evil from the Lord, not from Satan. So how could he not be sinning or making foolish charges against God? Because he didn't know any better! He had no way to know that the devil had made him sick. People back then were unaware of the existence of a personal adversary, so they tended to attribute everything to God. Job had no way to know God's true character. Sin is not imputed where there is no law ([Romans 5:13](#)) and that is why God wasn't upset. Job could not have known what was really going on, so God did not consider Job's charges foolish.

It is a fact that Job said the words that he did about the Lord hating taken away and his hating received evil from God. But these words were not the truth. Right before he said that the Lord taketh away, he said that he would return naked to his mother's womb. Job couldn't possibly return naked to his mother's womb! It is true that Job said that, but that doesn't make it true. The Bible has plenty of quotations in it that are true quotations of things that are not true! The Bible records what Goliath said to David, but Goliath's quotes were not true statements, though they are truly recorded in the Bible. David's flesh was not fed to the birds. Other enemies of Israel came and made dire and explicitly vulgar predictions that are recorded in the Bible, but which were not true statements either.

Job said that He would trust God even if God killed him, but he failed to realize that it was the devil, not God, doing the bad things to him. Job didn't even know that there was a real devil! (Many Christians today are not much better; they don't seem to believe in a personal devil either. When bad things happen to them, they blame God just as Job did. That is far less excusable when we have the light of the New Covenant and more Bible translations than we'll ever be able to read.)

Now what do we say about [Job 42:11](#), where "the LORD" brought evil on Job, when earlier it was clearly stated to be the work of the devil? We can see that the Lord was obviously permitting the devil to do certain things, but not doing them Himself. However, we can check out the Hebrew and find that our dear professor is correct that the Hebrew used in [Job 42:11](#) IS causative, so it looks like God had a part to play in it by "causing" Satan to be able to do it. But how can that be true when Satan is explicitly the one who afflicted Job? One explanation would be that God and Satan could share responsibility in the way that Matthew says that a centurion said things to Jesus while Luke says that he sent Jews and friends to say things to Jesus. Both are biblically correct. This would be an example of "indirect responsibility." Thus, it could be correct to say that the Lord did it and that Satan did it, if indeed God wanted Satan to do it. There would be precedent for this if we wanted to interpret it that way.

Is there any way that [Job 42:11](#) can be interpreted to NOT indicate that the LORD brought evil on Job, given that it comes out and says it? Actually, there is. [John 5:18](#) says that Jesus broke the Sabbath, and it does not directly quote someone else. However, Jesus made it clear that it WAS legal to heal on the Sabbath, which means that He did not actually break the Sabbath. If He had, He would have sinned and ruined the entire plan of salvation! The verse seems to be saying quite clearly that the Jews sought to kill Him because they THOUGHT that He had broken the Sabbath. Thus, [Job 42:11](#) could be a parallel case where the INTENT of the people in the verse was indicated, not the TRUTH. They THOUGHT that the Lord had brought evil upon Job.

Thus far, Job had not made any railing, unfair accusations against God. Job was wrong, but he was not accusing God of wrongdoing. However, as you continue in the book of Job, Job makes more and more foolish and untrue accusations against God. For these, God rebuked him (see Job chapters 38 through 41), and Job had to repent ([Job 42:6](#)). Basically, Job ranted against God for all the things that God supposedly did to him, and finally God got tired of the slander and told Job to shut up! God said, and Job had to admit, that Job had “darkened counsel without knowledge” ([Job 38:2](#), [Job 42:3](#)). Job said that he had “uttered that I understood not, things too wonderful for me, that I knew not...Wherefore I abhor myself, and repent in dust and ashes” ([Job 42:3](#), [Job 42:6](#)). Once Job repented of his false accusations against God, God healed him.

Now the part that is funny (not in the humorous sense, though) is that JOB admitted that the things he said were wrong and GOD said that the things Job said were wrong, but many CHRISTIANS want you to believe that these statements of Job are RIGHT: “The LORD giveth, and the LORD taketh away ([Job 1:21](#))...Shall we receive good at the hand of God, and shall we not receive evil? ([Job 2:10](#))...For he breaketh me in a tempest, and multiplieth my wounds without cause ([Job 9:17](#))...the Almighty (hath) vexed my soul ([Job 27:2](#)).”

The objectors usually stress the statements at the beginning of Job that say that he was perfect and upright, that he feared God and eschewed evil. However, Job did have to repent at the end of the book for speaking things about God that were not right. The fact that Job lived a morally pure life does not mean that his theology was correct. If Job were right about everything, he would not have had to repent of his ignorant babblings.

By the way, the book of Job should prove to you that damages from lightning and windstorms are not “acts of God,” no matter what your insurance company says. They were expressly acts of Satan in the book of Job. Besides, if God sent all storms, Jesus sinned by rebuking a storm, because He would have been undoing the works of God!

Satan’s Diminishing Rights

Of course, we must now meet the next objection, which is, “Yeah, but God allowed it! Maybe He didn’t do it, but He was complicit in it, as He explicitly allowed Satan to make Job sick.”

Obviously He did. Based on [Job 1:10](#), it appears that at some point God had put a hedge around Job, and it is implied that the devil could not get at him because of it. Why did God choose to remove the hedge of protection? Is this not tantamount to committing these acts himself, leading us back to Professor Heitlieber's argument that God did them? After all, God seemed to grant Satan permission to do evil to Job. This is amplified by the fact that God seemed to take down part of the hedge in two phases. At first, Satan was allowed to destroy a lot of things except for Job's body, but later, he was allowed to destroy Job's body as long as Job was not killed in the process.

However, "allowing" Satan to do things in a general sense does not implicate God. If it did, God would bear the guilt for every act of stealing, killing and destroying that Satan does on the earth today. God wasn't really the one of "allowed" it – man was. Adam's sin allowed Satan into the earth. He has had the right to be here and try to hurt people ever since then. That was never the perfect plan of God, but man messed up God's perfect plan. Thank God, Jesus came and we will live on a new earth in the future where things are perfect again.

Job was not under a covenant with God that excluded Satan from afflicting him. The promises of healing and protection had not yet been given to man. Thus, Satan had a legal right to afflict Job. When you think about it, Satan still has the legal right to try to afflict you. Unlike Job, however, you have a covenant that you can stand on to make Satan flee. Job did not have any promise that he could claim to make Satan stop hurting him. He did not have a healing covenant with God as you do. He did not have authority over the devil.

However, God was not unjust the way you might think He was when he "let down" the hedge around Job. In fact, if God NEVER gave Satan access to Job, given Job's lack of covenant as a fallen man on a fallen earth, God Himself could be accused of being unfair – to Satan! That seemed to be Satan's complaint, actually – that God had hedged Job in such a way that Satan had no access to Job, despite the fact that Job had no covenant that denied Satan access to Job, and despite the fact that Job lived on a fallen earth where Satan was allowed to walk to and fro seeking whom he could devour.

Let's look at a similar case that was also before the Law of Moses. God allowed the Egyptians to afflict Israel with cruel servitude for many generations. The Law of Moses showed that you did not have to be slaves of another nation if you served the Lord because you would defeat your enemies every time ([Deuteronomy 28:7](#)). However, the Law and its corresponding Old Covenant had not yet been given, so the Israelites in Egypt could not claim any promise to be delivered right away. The only promise that was theirs to claim was that at some point God would visit them and bring them back to their own land because God had promised it to Abraham ([Genesis 15:13-16](#)).

Also consider that you could not be born again under the Old Covenant. No matter how much faith you had, the new birth simply wasn't available back then. You could not live in New Covenant rights and privileges under the Old Covenant. Likewise, you could not walk in the blessings of the Law of Moses before the Law of Moses was given. Job had neither the New Covenant nor the Law of Moses to stand on.

Satan was “allowed” to afflict Israel in Egypt. He had a right to do it then. Once God gave His Law through Moses, Satan’s rights were restricted. He could only bring Israel into bondage if Israel forsook the Lord. If Israel walked with God, God’s promise was that they could not be brought into subjection like that again.

Over time, as God gave additional promises, Satan’s rights diminished. Under the New Covenant, NONE of Satan’s rights is left. He has no business dominating you in any area. There is not a single case in the New Testament where Jesus told a sick person, “God has given Satan permission to afflict you. Bear it patiently.” No, Jesus was manifested to DESTROY the works of the devil ([1 John 3:8](#)), not DEPLOY the works of the devil. The only time that Satan seems to have the “right” to destroy anyone’s flesh is if that person is being subjected to church discipline for gross, unrepented sin ([1 Corinthians 5:1-5](#)). Even then, as proved elsewhere in this book, that is not a true “right” – NOTHING Satan does is legal in God’s eyes in the New Covenant. He lost everything when Jesus died for our sins and rose again.

Job is Commended for His Patience, Not for His Faith

Job is not listed in Hebrews 11 with those of great faith! Job’s patience is no laughing matter; he did not give up when he had lost everything, his body was in tatters, his wife told him to curse God and die, and his friends accused him of all kinds of wrong things that he had never done. His patience truly was extraordinary. Let’s give the guy a break; he didn’t have a basis for faith based on the Law of Moses, let alone the New Covenant. He may not have known what was going on, but he still honored God most of the time and he maintained his integrity throughout all his trials by never cursing God.

We should not belittle the patience of those who are unenlightened concerning their redemptive right to be healed. I’m sure that there are many good people who are terribly sick and yet exhibit more patience than most Christians who know that healing was in Christ’s atonement. Let Job be a lesson that God will honor the patience of the unenlightened. Yes, God would get much more glory if they got healed and rose from their sickbeds. However, we should admit that God does get some degree of glory from sick saints who manifest the fruit of the Spirit. Of course, the fruit of the Spirit glorifies God, not the sickness! But it sure beats having them fuss and complain all day, as so many sick people do. It isn’t God’s best, but it isn’t the devil’s worst, either. Even if the devil seems to win by robbing them of their lives, they’ll never be sick again! That beats being in perfect health and spending eternity in the lake of fire, doesn't it?

Job's Sickness Was Temporary, and God Healed Him

It is not stated exactly how long Job was sick, but it appears to have been less than a year. Job talked of possessing months of vanity, not years ([Job 7:3](#)). It may seem like forever as you trudge through the chapters of ignorant poetic ramblings from Job's "comforters." (But aren't these Bible verses, too? Yes, it is a fact that the statements were made, but God Himself said that Job's so-called comforters had committed folly, and not spoken of him that which is right [[Job 42:8](#)], so while those words were said, they are not necessarily reliable sources of doctrine.)

It appears that Job was sick for less than 1% of his life (discussed below) and we know that God healed Job. So you have no excuse for saying that someone who died of cancer was another Job. The real Job was healed and was not sick for years on end. The real Job did not die of cancer. If you stay sick or die, you are definitely NOT another Job!

Why You Cannot Be "Another Job" under the New Covenant

Job did not have the New Covenant, which was the first and only covenant to give its adherents direct power over the devil himself. Even the giants of faith in the Old Testament could not command the devil to stop doing anything. Job could not have spoken to Satan himself. But you can!

Since we know that Satan is the author of sickness, and we know that we have authority over him, we can command him to take his hands off our bodies. Job couldn't do that, so he wasn't expected to do it. But as a New Testament believer, you do not have to sit there and let the devil beat you up! The devil must bow his knee when you command him to leave in the name of Jesus.

Jesus gave His followers power over all demons, all sicknesses and everything the devil has to offer ([Luke 10:19](#)). Job did not have this power.

Job did not know the Mediator ("daysman"). We know that there is one mediator between God and man, the Man Christ Jesus ([1 Timothy 2:5](#)). Job seemed to know that if he had had one, he would not have been sick so long:

Job 16:21:

O that one might plead for a man with God, as a man pleadeth for his neighbour!

Job 9:32-35:

For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us, that might lay his hand upon us both.

Let him take his rod away from me, and let not his fear terrify me:

Then would I speak, and not fear him; but it is not so with me.

Job 19:25:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

Even Elihu understood – and told Job – that if there were a ransom (an atonement), it would be cause for sickness to be removed! What an amazing insight for someone of the day! Read [Job 33:19-25](#). Someone who didn't know the Old Covenant let alone the New Covenant understood something that most New Covenant believers today don't even know yet!

Job never had that ransom paid for him during his lifetime. But under the New Covenant, we have the ransom Elihu talked about in the person of Jesus Christ! Thus, we should expect to be delivered from going down to the pit, for God has found a ransom. Our flesh should be fresher than a child's. We should return to the days of our youth. In other words, we should be healed!

How Do You Read Job?

If you get the idea from the book of Job that God is a meanie who will tear apart your life to test you, you are reading Job incorrectly. Thus saith the Lord. That's not just my opinion – it's God's opinion. Here is what the Lord "thus saith" in James 5:11: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." You are supposed to see God's pity and tender mercy when you read Job. Otherwise, you have not read it the way the Holy Spirit wants you to read it! The context here is that Job (along with the prophets that James has just mentioned) was an example of patience in suffering affliction, even though he was not an example of faith or spiritual knowledge. And God, in His pity and mercy, forgave Job for the bitter statements he made about Him while he was in pain.

I will now return to my personal testimony of how I was healed of lifelong (until then) allergy problems after reading the book of Job! Once I saw that the devil sickens and God heals, I realized that God would undo the devil's works in my body, as he did for Job. I also realized when Job spoke of a Redeemer that I knew my Redeemer! Job believed that if he could just meet his Redeemer, he would be free from his illness. I had met my Redeemer, and I realized that I should therefore be free from my illness. Elihu said that if there were an atonement, someone's flesh could be like that of a child – he could be healed! I realized that the atonement of which Elihu spoke had already been made for me. I knew the very Redeemer of whom Job had only a fleeting glimpse. I saw that if there were only a mediator, Job would have been spared his trials, and I realized that I have the one Mediator between God and man – the man Christ Jesus! Thus, NONE of Job's trials have any right to happen to me! I saw that I had it way better than Job ever did. Armed with this knowledge, I believed that I received my healing when I prayed, knowing that it had to be God's will for me. Now I used to go through a box of tissues every 3 days or so at work, and the day after I believed that I received, those allergies acted up in probably the worst way I had ever experienced. My nose was just running like a faucet. But I would not back down and lie and say that I hadn't received when I prayed. I went to the park next door to spend some time with the Lord during my lunch hour, and those allergies disappeared during that lunch hour. They never came back!

I'm not suggesting that you sit and read the entire book of Job to a terminally ill person, but the fact is that faith comes by hearing all of the Word of God! So if you think that reading Job takes away your faith, you're reading Job incorrectly. Remember that Job's trial was a matter of months, not years. If you are sick for as small a percentage of your life as Job, you are doing very well!

The Time to Weep, Mourn and Lose

There is a time to weep, mourn and lose. Everyone you know will die unless Jesus returns soon, and you will no doubt weep and mourn when you lose friends and relatives. But you do not have to be robbed by the devil. You do not have to lose a single thing that God provided for you in Christ. It is NEVER the time to lose in the sense of not having the victory, because God always gives you the victory ([2 Corinthians 2:14](#)) and you can reign in life ([Romans 5:17](#)). (See [You Win](#) for a lot more proof of that.)

Use Job as an Encouragement Rather than an Objection!

Why is it that the people who make a big deal about the fact that Job got sick do not make a bigger deal out of the fact that God healed Job completely, and that there is no record of him ever getting sick again for the rest of his life? Anyone who thinks he is another Job should prepare to get completely healed and blessed with twice what he had before ([Job 42:10](#))! Also, prepare to live another 140 years after you get healed without sickness or loss, as Job did ([Job 42:16-17](#)). If you do not get healed, stay healed, and get back twice what you lost, you are not another Job. If you stay sick more than a year, you are not another Job. If you experience this kind of trial for more than 1% of your life, you are not another Job. Expecting to have to patiently endure sickness forever is contrary to the book of Job! God healed Job!

In Closing

People will probably argue until Jesus returns about some of the particular nuances in the book of Job, but one thing about Job should be beyond argument – you can't be another Job today because you have authority over Satan and all his works. Job did not have that. Be glad that you live in a far better day than Job did! If Satan tries to do to you what he did to Job, you have God-given authority to stop him!

Because Job is such a difficult book for many people – including almost all preachers – I have written a large discussion in this book that I encourage you to read, entitled [Job Explained](#).

Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing

[1 Timothy 5:23](#)

Here we have several apparent problems: Paul told Timothy to use natural means to treat his stomach, and apparently, Timothy was often sick. Also, Paul didn't just "heal him," as some people say he could have done if healing were for all. The objector usually adds that Paul did not tell Timothy to believe for his healing or to speak to his body, believe that he received his healing, or anything else that we might tell people to do today.

The water could indeed have been the cause of Timothy's tummy trouble given Paul's exhortation to not drink it. (Some translations say "Drink no longer only water" instead of "Drink no longer water," but this is only someone's interpretation because the word *only* does not appear in the original Greek text.) I don't know whether this variety of wine was alcoholic or not; I'll let others debate that. However, he was assuredly not telling Timothy to go around all day with a buzz to avoid stomach trouble while causing liver trouble.

Many places on the earth today are known to have bad water, and people often get sick when they travel there if they drink it. This is not a curse that comes on them for sinning. The water just happens to have certain microorganisms or minerals in it. Instead of telling people to drink up and believe God, better counsel would be: "Drink something other than water. If you drink this water, you'll have frequent health problems!" Why get sick and believe God for healing when you can avoid the sickness in the first place? Why have recurring health problems like Timothy did if they're avoidable through natural means?

I went to such a place myself. Others warned me about the water before I went there, but certain drinks were made using local water, and I ended up feeling quite shaken up inside after drinking them, even though I wasn't drinking water by itself. So I figured I'd learned my lesson, and the next time I went there, I got other drinks that were NOT made with local water. But I still had issues because I had those drinks over ice, and you guessed it, it was ice made from the local water! I guess I figured that if it was frozen, it wouldn't affect me, but I was wrong. I was okay after the experience, but I can attest that it is better to just avoid certain conditions rather than believe to be healed! I believe that is the point of Paul's advice. I am very much in favor of divine healing, as Paul was, but if you were going to that country, I would definitely warn you away from the water (liquid or frozen!).

So what about Paul not exhorting Timothy to believe for his healing? Remember that this is the same Paul who wrote that our bodies were paid for ([1 Corinthians 6:19-20](#)), that the Lord is for the body ([1 Corinthians 6:13](#)), that we always triumph in Christ ([2 Corinthians 2:14](#)), that we reign in this life ([Romans 5:17](#)), that every knee bows when the name of Jesus is spoken ([Philippians 2:9-11](#)), and that all things are under Christ's feet and thus under ours ([Ephesians 1:22-23](#)). This same Paul described sickness at Corinth as a judgment for carnality ([1 Corinthians 11:27-32](#)), not the will of God. This is the same Paul who preached and had a man receive "faith to be healed" listening to his gospel ([Acts 14:7-10](#)). Paul must have preached healing for this man to have gotten faith from listening to him because faith comes by hearing God's Word.

This is the same Paul through whom special miracles were done, so that cloths that had touched him were taken to the sick, and they recovered ([Acts 19:11-12](#)). This same Paul healed all the sick people on a certain island in [Acts 28:8-9](#). This same Paul raised a man from the dead ([Acts 20:9-12](#)). This same Paul chided so-called "apostles" who had no power and said that the kingdom of God is not only in word, but in power ([1 Corinthians 4:19-20](#)). Paul said that he had fully preached the gospel after saying that signs and wonders were done ([Romans 15:18-19](#)). He obviously considered Holy Spirit miracle power to be a normal part of the preaching of the gospel. It is sad that today sickness is so normal among church people that James might have to ask, "Is any among you NOT sick?"

So there is no way that you can say that Paul did not believe in healing. How could he not, when his body was abused frequently, and he always went on to the next place and preached some more! He was stoned and left for dead in Lystra ([Acts 14:19-20](#)), yet he got up and went back to that town the very next day after the believers prayed over him. Although this obviously caused a physical trial for him ([Galatians 4:13](#)), this trial was only "at the first," and then Paul was back to normal again!

Of course, the objection is based on the alleged "fact" that Paul did not tell Timothy that he had any power to do anything about it. That is a somewhat dubious proposition, since Paul did tell Timothy that God had given him the Spirit of power ([2 Timothy 1:7](#)). He also made a promise (which mothers should believe today) that God will preserve the physical life of the godly mother in childbirth ([1 Timothy 2:15](#)). That is a health promise, and it's in the same book as the verse about Timothy's stomach! Paul also told Timothy in the same book that men (this would include Timothy) should pray without doubting ([1 Timothy 2:8](#)), so Paul would not turn around and say anything to Timothy that would fuel doubt. (The Greek word for *doubting* could also correctly be translated as *reasoning* or even *disputing*, though this would not detract from the idea. Getting into *reasoning* instead of *faith* is how you can get into doubt, and any reasoning contrary to the Word would be *disputing*.) In short, you cannot truthfully say that Paul never said anything to Timothy about health or faith.

Paul was a father in the faith to Timothy, so Timothy had to know Paul's teachings on healing. Paul told Timothy to have nothing to do with fables and genealogies, but to minister "godly edifying which is in faith" ([1 Timothy 1:4](#)).

There is no reference to Timothy's stomach ailments in Second Timothy! So for all you know Timothy took Paul's advice from First Timothy and he didn't have any more trouble! Contrast that with people in the hospital, able to do little or nothing about world evangelism, thinking that this verse about Timothy's stomach proves that they have to stay stuck in an expensive hospital bed week after week.

Whatever was wrong with Timothy, it could not have been very serious. Timothy was still able to preach and minister to his congregation. He was not bedridden. Paul would be appalled if he could see how far some people have run with this one verse about ailments that could not have been major.

Paul told Timothy that Scripture makes you perfect, thoroughly furnished unto all good works. How could you be perfect and furnished unto all good works if you were out of circulation because of illness? Keeping you healthy is part of what Scripture will do. Anyone even in the Old Testament could have known that from [Proverbs 4:20-22](#).

It is surely a wrong assumption that Paul told Timothy to use wine instead of believing God for healing. Given the ministerial track record of the apostle Paul, it seems unlikely that Paul would never have counseled him to believe God for his healing. You can't prove an argument from silence either way. However, given Timothy's apparent trouble staying healthy, Paul gave him some natural advice. It is a good thing for Christians to do what they can in the natural to stay healthy. That is not unspiritual. Bodily exercise does profit a little (as Paul also told Timothy in [1 Timothy 4:7-8](#), although here the point is that exercising yourself unto godliness is far more important). You don't throw common sense out the window just because you're saved.

You can just read the verse in question ([1 Timothy 5:23](#)) and realize that Timothy was not constantly sick. Paul did not tell him to drink wine because of his illness. He said to do it because of his frequent illnesses. If you just stayed sick, that would be an illness, not illnesses in the plural. To have illnesses, you must first have an illness and then be healthy and then get another illness. Timothy could not have been ill all the time. Paul said the opposite. He gave Timothy some advice about what to do about the fact that he seemed to keep getting sick again after recovering from his sicknesses. Perhaps there was a water problem there, and Timothy needed to stop drinking the water because it was making him sick. Paul definitely did not tell Timothy, "Just accept that it isn't God's will for you to be healed of this supernaturally," as many today would think.

Since Timothy had recurring illnesses, for all you know Timothy did use his faith when he got sick to get rid of the illnesses and Paul was just trying to help Timothy not get sick in the first place!

This verse is a good answer to all who wonder if taking medicine is okay. It surely is if Paul told Timothy to use natural means to help him get healed. Why not do all you can to be in the health that is the known will of God ([3 John 2](#))?

This is not the only time that Scripture refers to eating habits and health. Proverbs 25:16 gives us some natural advice against making yourself sick by pigging out on sweets: “Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.” (Side note: Solomon did not say not to eat sweets at all; he just said to do so in moderation.) You need to respect natural laws concerning eating to stay healthy. As any doctor can tell you, you can make yourself sick (without any help from the devil) simply by eating poorly. On the other end, do not become like some “health food nut” Christians who are busier promoting the gospel of brown rice, unbleached flour and tofu than the gospel of our Lord Jesus Christ! This was not Jesus’ message and it is not our message. The only dietary advice Jesus ever gave was to eat His flesh and drink His blood! Paul even warned Timothy about people who commanded others to “abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer.” (1 Timothy 4:3-5). So don’t let anyone tell you that you have to be a vegetarian to be healthy. If you want to avoid meats, that’s your privilege, but don’t try to force your preferences onto other people.

You should see the Biblical balance of neither eating unhealthily nor getting preoccupied with food.

So why didn’t Paul just “heal” Timothy? If healing was for Timothy, why did Paul give him natural advice instead of just laying hands on him and healing him? The answer to this question is obvious from First Timothy itself. Paul was writing from Macedonia to a man in Ephesus. Get out your map and you’ll see that Macedonia is not exactly around the corner from Ephesus! A personal visit to Timothy would have required a very long trip. Paul couldn’t lay hands on a man in Ephesus from Macedonia! If Paul were anywhere near Timothy, he could have just gone and visited him instead of writing him a long letter! That is the simple reason why Paul did not just “heal” him when he wrote First Timothy.

Anyone using this verse “against” healing should note that Paul’s advice to Timothy was explicitly so that Timothy would be healed. Paul did not say that Timothy’s “often infirmities” were his cross to bear and that he should accept them. As always, Paul’s view on illness was that it was something to be avoided, not accepted. This should be your view as well.

[Acts 27:33-34](#) shows us another case where Paul gave people natural advice for their health.

The objector usually adds something about how Paul didn’t tell Timothy to “stand in faith” for his stomach. Paul did tell Timothy to follow after faith ([1 Timothy 6:11](#)), to “fight the good fight of faith” ([1 Timothy 6:12](#)) and to “hold faith” ([1 Timothy 1:19](#)). He was exhorted to be an example in faith ([1 Timothy 4:12](#)). He stressed the importance of “unfeigned faith” ([1 Timothy 1:5](#)), avoiding foolishness that was not the godly edifying which is in faith ([1 Timothy 1:4](#)), and that men were to pray without doubting ([1 Timothy 2:8](#))!

Today, many people use this one verse to justify praying while doubting – doubting God’s willingness to heal, figuring that in His sovereignty, God may make an exception like as supposedly did for Timothy! That is NOT how Paul told Timothy that prayer should be done!

Because the faith exhortations were not in the context of Timothy's stomach, some people will consider them irrelevant to the subject. But actually, there is no real context to the verse about Timothy's stomach. The surrounding verses are totally unrelated.

Because Timothy was in church leadership, he was obligated to pray over the sick himself ([James 5:14-16](#)) since he would be in the class of "elder" described by James. God did not have one standard for Timothy's church and another for other churches, so Timothy had to believe in and practice the laying on of hands for healing himself.

Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him

2 Timothy 4:20:

Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

If Trophimus's experience "proves" that God wants some people to stay sick, then Demas's experience ten verses earlier in 2 Timothy 4:10 ("For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia") "proves" that God wants some people to forsake the ministry and love this present world. This is the classic mistake of letting experience decide doctrine. Things are not necessarily God's will just because they happen. Going to hell "happens" for many people, but that is never God's will. Walking out of love is never God's will, but it happens all the time, too. Even if an experience happened to someone in the BIBLE, that still does not mean that it should be used to determine doctrine. Judas betrayed Jesus and Peter denied Jesus three times. It would be awful to decide that we should also do those things because their experiences are recorded in Scripture.

The objector wants you to ignore the multitudes of people who were healed in the New Testament and build a doctrine on this one snippet of Scripture, where no doctrine is being put forth and an experience is related. This is truly letting the tail wag the dog. You never let someone's experience determine your doctrine – you get doctrine from passages that actually put forth doctrine!

If you want to know Paul's doctrine, you should look at verses such as [1 Corinthians 6:19-20](#), where Paul clearly states that your body and your spirit were both bought with the same price. He clearly lived out this doctrine as special miracles were done by his hands in Asia ([Acts 19:11-12](#)) and he healed everyone who was sick on the island of Melita ([Acts 28:8-9](#)), to cite only two cases.

People have used the verse in question as proof that the righteous must suffer illness. But we are not even told why Trophimus the Ephesian was sick, let alone whether or not God healed him later. As a gospel worker with Paul ([Acts 20:4](#), [Acts 21:29](#)), he may well have had the problem that Epaphroditus did in [Philippians 2:25-30](#) – suffering from overwork in the ministry. (Some ministers today also fall into this trap.) It is also entirely possible that Trophimus was recovering from a beating or other abuse he got for preaching the gospel. We know that Paul certainly endured a lot of that. We don't know why Trophimus was sick, but Paul definitely did not say that it was the will of God for him to be that way. He simply reported a fact. Even Paul himself ministered in Galatia "through infirmity of the flesh," but it is evident that God healed him because this condition was only "at the first," not an ongoing problem that Paul had to live with ([Galatians 4:13](#)).

Given the conditions under which the apostles had to minister, to say nothing of their beatings, it is truly amazing that more of them were not left somewhere sick. The fact that Trophimus is the exception should highlight the rule. God continued to restore His workers to health when they needed it.

What if we agree with the objector that because Trophimus was sick, that must have been the will of God? Following this “logic,” it must have been the will of God for the Corinthians to be carnal, for the Galatians and Colossians to be legalistic, for Alexander the Coppersmith to do Paul much harm, and for Demas to love this world and forsake Paul. It must have been God’s will for Judas to betray Christ and hang himself, too, and for David to commit adultery, and so on. After all, the Bible records these historical incidents, too. The fact that history was recorded honestly does not mean that God’s will was being done. Paul’s statement about Trophimus was not a teaching, only a statement of fact. You cannot use a mere statement of fact as a teaching.

Another angle some objectors take is that Paul should have healed Trophimus if healing is for all. There is certainly reason to suspect that Paul would have ministered to Trophimus. Why did Trophimus fail to receive his healing right away? We don’t know. There are many reasons why people can fail to receive their healing (see the [Mistakes to Avoid](#) section). Given that several other of Paul’s fellow workers lost their zeal for the Lord and deserted him or failed to stick up for him when he was greatly withstood by Alexander the Coppersmith ([2 Timothy 4:14-16](#)), and that this account is a few verses away from the Trophimus verse, it is possible that Trophimus had gotten himself out of the will of God for some reason. You cannot simply lay hands on a person who fails to do the known will of God even if you believe that it is the will of God for the person to be healed. We’ll never know for sure what happened in Trophimus’s case was because we don’t have the details. Thus, it is ridiculous to trot out a doctrine that God wants some people to stay sick because of a few words that report a fact.

If it is fair to blame Paul for Trophimus not walking in the light of his healing, we must also blame Paul for the failures of Demas and John Mark to continue with him in the ministry. Neither is fair to Paul. We don’t have authority over human wills and neither did Paul. While we’re at it, we could blame Jesus for not getting having any mighty miracles at Nazareth and be unfair to Him as well.

No one can prove that Trophimus stayed sick a long time or did not recover. Basing anything on that one verse is truly a paper-thin anti-healing doctrine.

Yet people build a castle on this verse. “Paul had a healing ministry but couldn’t heal Trophimus!” Watch out! Paul’s Lord could not heal the sick at Nazareth, either. This proves nothing other the people’s unbelief, which is stated as the reason for their failure to receive healing. The fact that Jesus left many sick at Nazareth does not prove that God wanted them sick and was unwilling to heal them supernaturally. Therefore, the fact that Paul left Trophimus sick at Miletum does not prove that God wanted Trophimus sick and was unwilling to heal him supernaturally.

Saying, “Paul had a powerful ministry, and Paul didn’t get Trophimus healed – that shows that healing is not God’s will for everyone” would lead to another miserable conclusion that going to heaven isn’t God’s will for everyone! Jesus didn’t get Judas to go to heaven. So we could say, “Jesus had a powerful ministry, and Jesus didn’t get Judas saved – that shows that salvation is not God’s will for everyone.” I hope that you can see the faulty logic in such a position.

One “Trophimus objector” pleads that Paul did NOT say that there was anything unusual about Trophimus’s case, so that shows that Paul accepted sickness as a normal part of life. I don’t know how anyone can believe that in light of [Acts 28:8-9](#), where Paul got everyone who was sick healed on an entire island. If sickness was a normal part of life to be accepted, why didn’t he tell the people on Melita that instead of healing them all? I would also add that Paul did NOT say that there was anything unusual about Demas forsaking him in the same chapter, so that “shows” that Paul considers unfaithfulness to Jesus to be the norm that others should be expected to follow – if we follow the objector’s logic.

It is also possible that Paul prayed over Trophimus and that Trophimus followed Jesus’ instructions to “believe that he received” when he prayed, but his healing had not yet manifested in his body, just as the tree that Jesus cursed did not appear dead on the outside right away. Again, we can’t prove whether or not this is true. The eight words about Trophimus’s condition are not enough to prove anything.

What Little We DO Know about Trophimus from the Bible

Trophimus only appears three times in Scripture – in the verse in question and in these two:

Acts 20:4:

And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Acts 21:29:

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

From [Acts 20:4](#) we know that Trophimus accompanied Paul on his missionary journey that ended up taking him to Jerusalem. From Acts [21:19](#) we know that Trophimus had been in Jerusalem with Paul. However, it seems that this event had to have taken place on a PRIOR visit by Paul to Jerusalem. If you believe that it was the SAME visit that Paul made after he had been in Miletum bidding farewell to everyone, the healing objection has just disappeared in a puff of smoke because it means that Trophimus was healed so quickly that he was able to make up lost time and join Paul in Jerusalem! However, my take is that it was a PAST visit, and that Trophimus was unable to go with Paul on the last visit he made to Jerusalem before being sent to Rome, where he wrote 2 Timothy. I consider it too unlikely that Paul would write that he had “left” Trophimus sick at Miletum if Trophimus had immediately caught up with him. It would nice to assert that he did to kill the objection outright, but I couldn’t defend that explanation.

One could also square this by positing that the maps in the back of their Bibles are wrong (which is possible – they are not part of the divinely inspired writing), and that Paul made a mysterious fourth missionary journey after being in Rome and then returned there after visiting Miletum again. I consider that dubious even though it would be a “logical” explanation because of the mention of Trophimus as one of Paul’s companions above.

Conclusion

Why build a doctrine on one exceptional case, where we are never told why the man was sick, or if he remained that way? Wouldn’t it make more sense to build a doctrine on the rule rather than the exception? Rather than groping for some silly excuse to stay sick, build your doctrine on the crowds of people in the New Testament who were healed and the statements made by the Lord and His disciples under the inspiration of the Holy Spirit! No Scripture says that you cannot be healed, but plenty of them say that you can be healed. Base your doctrine and your believing on those Scriptures!

Get your doctrine from verses that actually teach doctrine, not from those that share someone’s experience. You’ll be on much steadier ground!

Objection: If You Could Always Get Healed, You Would Live Forever

I have probably heard as many objections along the line of “If you were redeemed from sickness, you would never die” as I have about Paul’s thorn, Job’s trials, Timothy’s stomach and Trophimus! This has become a very popular objection. The objector may go on to assert, “You don’t die of old age; you die because of some sickness!”

God did not promise you eternal life in a mortal body. He did promise you long, sickness-free life in your mortal body. Read [Exodus 23:25-26](#). Here in the same promise, God said that He would take sickness away from you and that He would fulfill “the number of your days.” He did not promise that you would live forever, but He did promise that as long as you are here fulfilling your days, He would take sickness away from you.

You must realize the difference between the curse on the earth in Genesis 3 and the curse for breaking the Law in Deuteronomy 28. You are redeemed from the curse of the Law (so says [Galatians 3:13](#)), but not from the curse on the earth. You still have to work for a living, women still have labor pains – and you still die (“return to dust”). You are not redeemed from that. The curse of the Law, from which you ARE redeemed, covers all sicknesses, including every one you can think of that isn’t mentioned explicitly ([Deuteronomy 28:61](#)). Therefore, you must DIE, but you redeemed from ALL SICKNESSES and ALL DISEASES until you die.

Your current body will not last forever. You will die at some point unless Jesus returns soon. However, you do not need to be evicted from your body by sickness! God’s promise of healing lasts for your entire life, and your entire life should be satisfying. What good is long life if it isn’t satisfying? See [Psalm 91](#). Time spent laid up in a sickbed with a wasting disease is surely not satisfying.

It is not true that only sickness or martyrdom will end your life. Moses simply went up on a mountain, following God’s command. God told him to die there, and he did! “And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated” (Exodus 34:7). Moses was obviously not sick before he died; sick people don’t climb high mountains at the age of 120!

Others simply “gave up the ghost” after living a long life:

Genesis 25:8:

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Genesis 25:17:

And these are the years of the life of Ishmael, an hundred and thirty seven years: and he gave up the ghost and died; and was gathered unto his people.

Genesis 35:28-29:

And the days of Isaac were an hundred and fourscore years [180].

And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Genesis 49:33:

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Jesus Himself “yielded up the ghost” ([Matthew 27:50](#)), or “gave up the ghost” ([Mark 15:37](#), [Mark 15:39](#), [Luke 23:46](#), [John 19:30](#)).

Stephen, when he was being martyred, asked the Lord Jesus to receive his spirit ([Acts 7:59](#)).

The Biblically preferred way to die is to “give up the ghost” after a long, satisfying life.

If an Old Covenant man could experience this, why not a New Covenant man? Even the much-cited Job lived 140 years after his trial and no mention is made of any illness in his life after his trial, which apparently lasted less than a year. (See [Job 7:3](#), [Job 42:16-17](#).)

Paul said that he had the choice of whether or not he wanted to die! He said in Philippians 1:22-24, “For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot [know] not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.” This is how the Christian should die! You choose to depart and be with Christ. This beats being forced to depart and be with Christ by an illness. God can simply “take your breath” that keeps you alive and let you die. Consider these Scriptures:

“And [God] breathed into his nostrils the breath of life; and man became a living soul.” –Genesis 2:7.

“[God] in whose hand is the soul of every living thing, and the breath of all mankind.” – Job 12:10.

“If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall return again unto dust.” – Job 34:14-15.

“He that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:” – Isaiah 42:5.

“And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” – Daniel 5:23.

“Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;” – Acts 17:25.

Although this verse applies to animals in context, you can see that God can take away your breath and have you die:

“Thou hidest thy face, they [animals] are troubled: thou takest away their breath, they die, and return to their dust.” – Psalm 104:29.

Think for a minute about the idea that you have to get sick to die. If that is true, it means that there comes a certain time when the Lord Jesus Christ says to you, "I won't heal your illness. You need to die from it." If you are going to claim that He would say such a thing, you need to find somewhere in the Bible where He said it. Find one place where the Lord Jesus Christ told a sick person, "Sorry, you're too old. You're supposed to die now. I won't heal you." Surely there were some aged people in the multitudes who brought "all" the sick people to Christ to be healed. If He did not leave the elderly sick to die then, He does not want to do so now, either, because He is the same yesterday, today and forever ([Hebrews 13:8](#)).

Instead, Scripture is plain that Jesus healed all types of sickness. This would include any old-age-related sicknesses, including so-called incurable and terminal ones and ones that are based on organ failures.

Someone once said that sickness is God's way of [making us want to die](#) and go on to the afterlife. No, that's the devil's way of making you want to die and go on to the afterlife. The devil wants you out of here and into the afterlife, and sickness is one of his tools. You are no threat to him in the afterlife. No Christian needs to let any work of the devil decide when he leaves the earth. You are redeemed from Satan's authority. You are now under the authority of God's Son. You and God can decide when you want to leave. Don't allow the devil to make that choice for you by evicting you from your body with sickness.

See the discussion [Don't Get Sick When You Get Old](#) for related ideas. Also see [Objection: God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home](#).

Objection: God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home

Jesus is the same today as He was in the four gospels ([Hebrews 13:8](#)). So suppose that the objector is right. There would be cases in the Bible where Jesus told someone, "I WON'T HEAL YOU. That illness you have is God's way of taking you home." When multitudes came to touch His clothes, surely He would have told at least one of them, "Sorry, but that's your FINAL ILLNESS. You have to die from it because God gave it to you to make you go to heaven soon. So get your hand off Me." But there is not one case where anything remotely like that happened. There are plenty of cases where ALL who came to Him were healed. So there are NO cases today where God will refuse to heal you because He wants you to die.

Consider what God thinks of sickness. Man thinks of it as a normal part of being on the earth, but God, whose thoughts are higher than our thoughts, has declared all sickness to be a curse ([Deuteronomy 28:61](#)). So in effect, the objector is saying, "God will put a curse on you to make you die." This makes God sound more like a Voodoo priest than a loving heavenly Father.

I realize that by definition, if you die of an illness, it was your FINAL ILLNESS. That does not mean that you had to die that way. It certainly does not mean that "The Lord Your Physician" "who heals all your diseases" has changed His mind and wasn't willing to heal you of whatever was wrong. The fact that Jesus paid for your healing by His stripes shows that you can be healed of ANY illness at ANY time. You don't have to die from sickness!

See also:

[Objection: If You Could Always Get Healed, You Would Live Forever](#)

Objection: If You Could Always Claim I SHALL NOT DIE BUT LIVE (Psalm 118:17), You Could Live Forever

This is very similar to the objection [If You Could Always Get Healed, You Would Live Forever](#), so you can refer to that answer for comments on this objection.

However, I will make a comment specific to this one. Like Paul, you may find yourself at some point just wanting to go home to heaven because you realize that you've done all that God had for you in this life. Paul wanted to depart at one point, but he decided to stay around for the good of the church. However, he did get to the point that he could say that he had fought this fight, finished his course, and was ready to leave:

2 Timothy 4:6-7:

For I am now ready to be offered, and the time of my departure is at hand.
I have fought a good fight, I have finished my course, I have kept the faith:

Once you realize that you've finished your mission on the earth, there is not much point in hanging around far worse surroundings here when you could be in eternally better surroundings.

Until you are ready to go, you SHOULD agree with the Word and proclaim that you shall not die, but live, and declare the works of the Lord ([Psalm 118:17](#))!

I knew a woman who raised godly children who in turn raised godly children. She was well into her 90's when she told her family that she had really done all that she wanted to do in this life and that she was ready to go on heaven. The next day they found her out in her porch swing, and it was apparent that she had died praising the Lord! Now that's a much better way to go than gasping for your last breath in an intensive care unit or slipping away in a morphine-induced fog at a hospice home. The way that this woman went is the way that God would like all of us to come home. Besides, it avoids giving preachers the opportunity to say that God "called you home" with one of the devil's diseases! They will probably have to cite something as your official cause of death (for example, your heart stopped), but at least those around you can know what really happened.

God does not promise you immortality in your current mortal body, but even in the Old Testament, He promised to satisfy you with long life ([Psalm 91:16](#))! If you're not satisfied, keep on declaring that you shall not die, but live, and keep going until you're satisfied. You will get to that point eventually.

See also:

[Objection: The Context of I SHALL NOT DIE, BUT LIVE \(Psalm 118:17\) Is Military Protection, Not Healing of Disease](#)

Objection: Isaiah 53:4 (Matthew 8:17) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today

For starters, these verses don't promise anything anyway! They are statements of fact, not promises. A promise would require God to perform additional action to fulfill the promise, whereas these statements of fact declare a situation that you can act on immediately with no additional intervention on God's part.

Two obvious questions arise from Matthew's statement: (1) If it Isaiah's prophecy was fulfilled, doesn't it mean that it was fulfilled here and not during Christ's whipping or crucifixion later? (2) If Christ's atonement involved suffering for us, how could this have been accomplished in His ministry before that happened? These are perfectly legitimate issues, and the answers may not be immediately obvious. However, once you see the answers, you'll wonder how you missed them. Some people who say they know Greek claim that the verb tense in [Matthew 8:17](#) proves that the fulfillment was completed at that moment. That claim is also disproved below.

Christ Took Away Sicknesses on the Basis of His Future Atonement

If we object to Christ's healing of the sick based on His future atonement, we should also object to His forgiving of sins, which was also based on the same future atonement! He stated that He had authority on earth to forgive sins. (See [Luke 5:17-26](#) and its accompanying [notes](#).) In fact, in this passage, He proved His authority to forgive sins by removing one of the curses for sins – physical sickness! Jesus Himself cited the healing as proof of His authority to forgive.

No one can dispute that Jesus forgave sins during His earthly ministry. Given that He could do that (based on His future atonement), He had an equal right to remove part of the punishment for sin (sickness) along with the sin. Sickness is one of the punishments for sin, so when sin is forgiven, sickness should be healed.

Anyone who would argue that God's chronology was mixed up will have to take this matter up with God Himself, in whose eyes Jesus was "the lamb slain from the foundation of the world" ([Revelation 13:8](#)). That Jesus would succeed in His mission and fulfill His role as our sacrifice was already known to God from the beginning. Because of this, mere symbols of Christ produced physical healings in the Old Testament – even though He had not yet atoned for our sins at Calvary by our time line! In effect, the people who were healed in the Old Testament by symbols of Christ were healed on credit. Since God already foreknew that Christ would die for all and bear mankind's diseases, Christ's credit was good!

The bronze serpent and the Passover were symbols of Christ before Christ's atonement. They brought physical healing to the people, so much so that when they came out of Egypt there was not a single feeble person among all the tribes of Israel ([Psalm 105:37](#))! This is probably the most notable mass healing in the history of mankind. Where since then has God simultaneously taken away all feebleness from 2 million or so people? When Hezekiah honored the Passover, God healed the people ([2 Chronicles 30:18-20](#)). When anyone looked intently at the bronze serpent that was lifted up on a pole (symbolizing Christ), he was both forgiven and healed ([Numbers 21:5-9](#)). Yet this was based on a symbol of Christ's future atonement. So yes, it was possible to receive healing based on a future atonement! If mere symbols of Christ could bring physical healing, how much more Christ Himself in person – unless you want to suggest that the symbols of Christ were more powerful than the Christ that they symbolized! If you could get healed by the symbols of Christ and not by Christ Himself, God is guilty of false advertising. He would have presented healing in the “promos” but then given only spiritual salvation without physical healing in the real product. God would not do such a thing.

As proved in the discussion [Healing and Atonement](#), when atonement was made for the people in the Old Testament, healing was then available to all for whom atonement was made. Plagues were stopped in their entirety – everyone was healed. Why should the final atonement to end all atonements result in the healing of some and not all? If all could be healed during atonements in the Old Testament, surely Christ's atonement has made healing available to all in our day.

How Could He “Bear” the Diseases of the Multitude?

Now we have the issue of how Jesus could have borne sickness as a substitute early in His ministry. Actually, He didn't. That happened only during His whipping and crucifixion. Jesus was never sick until He was laden with the sins of the world. It is impossible to say that Jesus bore anyone's sickness while He was in Capernaum healing the multitudes. He was not sick Himself at the time, yet He would have had to have been sick Himself if the prophecy was fulfilled in its entirety that night, because that is the clear context of Isaiah's statements. Isaiah said that He would surely bear our sickness and carry our pains, but we would consider Him smitten of God and afflicted. This is all stated in one sentence. No one considered Jesus to be smitten of God and afflicted that evening in Capernaum. Therefore, the prophecy was not fulfilled in any final sense that night. The healings confirmed that He would bear our sicknesses later when he was smitten of God and afflicted.

A little study into the Hebrew word used for *borne* in [Isaiah 53:4](#) shows that the word can be used in the sense of taking something away, not just enduring it. In other words, Jesus did not simply bear our sickness Himself. He bore it, and by so doing, took it away from us. He removed our requirement to bear it. Matthew's quotation in Greek uses the word *lambano*, which also means to “take” or “receive,” to indicate that He “took” our sicknesses. That is important, because it doesn't mean that He merely “took away” our sicknesses – He “took” them and had to endure them Himself.

Some objectors say that the “fulfillment” in the original text points to a one-time fulfillment. I agree completely; but the one time was Calvary, not Capernaum.

So how could His healing of all who were sick in Matthew 8 “fulfill” the prophecy that He would personally bear sicknesses for us as our substitute? Isaiah’s prophecy was fulfilled in [Matthew 8:17](#) because Christ healed all the people on the basis of His atonement that Isaiah had prophesied about. The people were healed because of what Christ would do on the cross. The fact that the people could all be healed was confirmation that Christ’s coming atonement would cover everyone. We’re not talking about going through time warps to make this happen. You can get a better understanding of what Matthew meant when you study his use of the phrase “that it might be fulfilled.” You will find that it does not mean “this is over and done with, fulfilled in its entirety on the spot.” I will now prove this to you by citing every case where Matthew used that particular phrase. Then I will make the point from a Greek perspective.

Matthew’s Use of the Phrase “*That It Might Be Fulfilled*”

Let’s look at the other places where Matthew used the phrase “*that it might be fulfilled*” and notice how he uses it. After all, one would expect the same author to be consistent in his use of a certain phrase throughout his book. This will shed light on the phrase and demonstrate what Matthew really said.

We find out that Matthew’s use of the phrase “*that it might be fulfilled*” speaks of actions that will set up a future fulfillment, or ongoing fulfillment of a prophecy, with only one exception. This phrase does not necessarily mean that a prophecy was at that moment fulfilled once and for all. Matthew’s use of “*that it might be fulfilled*” applies to cases where a prophecy now must surely be fulfilled in the future, even though it has not technically happened yet. If the prophecy was actually completed, Matthew used the phrase “*was fulfilled*” instead.

Matthew 1:20-23:

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

At this time, Jesus was not yet born or named, but Matthew uses the phrase *that it might be fulfilled* because this action set up the future fulfillment of this prophecy. It was not over and done with at the time; it happened in the future.

Matthew 2:14-15:

When he arose, he took the young child and his mother by night, and departed into Egypt.

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Jesus went into Egypt, not out of it, here. Yet Matthew uses the phrase *that it might be fulfilled* because it assured the future fulfillment of this prophecy. It was not completed at that point.

Matthew 2:16-18:

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

In this passage, the event fulfilling the prophecy is over. Matthew says *then was fulfilled* instead of *that it might be fulfilled*. Matthew was specific enough to distinguish between prophecies that were fulfilled once and for all and those that were not.

Matthew 2:23:

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

At this point, no one was fulfilling the prophecy by calling Jesus a Nazarene. But when Jesus moved to a place that would later result in His being called a Nazarene, Matthew uses the phrase *that it might be fulfilled*.

Matthew 4:13-17:

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time, Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Jesus had not started preaching when he moved to Capernaum, but this is the point where Matthew uses the phrase *that it might be fulfilled*. It had not happened yet, but Jesus' move to the area set up a certain future fulfillment of the prophecy.

Matthew 12:15-21:

But when Jesus knew it [that the Pharisees were plotting a council against him], he withdrew himself from thence: and great multitudes followed him, and he healed them all;

And charged them that they should not make him known:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

He shall not strive, nor cry; neither shall any man hear his voice in the streets.
A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory.
And in his name shall the Gentiles trust.

Matthew used the phrase that it might be fulfilled to describe a prophecy that was PARTIALLY fulfilled at the time, but which continues to be fulfilled today. (Gentiles are still trusting in His name today, and Gentiles only started trusting in God in significant numbers after Acts 10.) You could not say that this prophecy was finished once and for all at the time described by this verse.

Matthew 13:13-14:

Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Although Matthew uses the words is fulfilled here, even this had an ongoing fulfillment, not a one-time fulfillment. (As we will see later, this prophecy was also consider fulfilled many years later in Acts 28.)

Matthew 13:34-35:

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Jesus was doing what the prophet said, but He continued to do so. Jesus told other parables after that verse. Matthew used the phrase *that it might be fulfilled* to describe this situation.

Matthew 21:1-7:

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

And if any man say ought [anything] unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them.

And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Matthew used the phrase *that it might be fulfilled* again to describe a situation that set up the fulfillment of the prophecy but did not complete it. Jesus could not sit on the donkey before it was brought to him! So this was another indication of a prophecy that WOULD be fulfilled, but wasn't fulfilled yet.

Matthew 26:54-56:

But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

At this point, there were plenty of scriptures about to be fulfilled, but they were not fulfilled yet. The acts leading up to the crucifixion were done to set up their fulfillment, but they were not fulfilled in any final sense at the moment that Matthew describes.

Matthew 27:7-10:

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy [Jeremiah] the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

This prophecy referred to an act that was fulfilled in its entirety when it was quoted. Notice that Matthew used the phrase *was fulfilled* instead of the phrase *that it might be fulfilled* to describe a prophecy that was now fulfilled in its entirety.

Matthew 27:35:

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

In this one case, the phrase *that it might be fulfilled* refers to an event that seems to have just been fulfilled and it does not have an ongoing fulfillment.

Now consider again Matthew 8:16-17:

When the even [evening] was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Isaiah's prophecy stated clearly in its context that Jesus took our infirmities and our sicknesses, not just the ones of the people that evening. The final fulfillment of this had to take place later, as is clear from the context. Everyone acknowledges that everything else in [Isaiah 53](#) refers to the Atonement. You cannot justify taking half of one sentence and saying that it refers to one night in Capernaum while the rest of the chapter, and indeed the rest of the same sentence, refer to Christ's atonement that was accomplished later!

So we see that the use of the phrase *that it might be fulfilled* does NOT have to refer to a final fulfillment of prophecy.

Jesus' Ongoing Healing Ministry Disproves a Total Fulfillment in Matthew 8:16-17

The fact that Jesus continued to minister healing to multitudes of sick people shows that this prophecy could not have been fulfilled in its final sense on the evening of [Matthew 8:16-17](#). If it were fulfilled in a final sense, Jesus would not have healed any more sick people after this. Therefore, we must reject the argument that this scripture was finally fulfilled on that day and that it does not apply to what Jesus did for us later. Because the Messiah did take away illnesses, you could think of it as a partial fulfillment of the prophecy, but certainly not a final fulfillment. What changed in Jesus' ministry that night? Nothing, as far as we can see. He continued to have times when He "healed them all." If this prophecy was totally fulfilled that night, something would have had to be different from then on. But that isn't the case.

In Acts, we see that Jesus continued to remove diseases from people through His Church; His acts in the gospels were only what He began to do and teach ([Acts 1:1-2](#)).

Jesus Did Not Get Sick at Capernaum

Isaiah said that Jesus bore our sicknesses and carried our pains, but it is clear that Jesus did not get sick or experience pain that evening in Capernaum. This also proves that what happened that night could not have been considered a final fulfillment of Isaiah's prophecy, as Jesus had not yet been punished for our sins, which was the only time when He experienced sickness or pain in His own body. He did not "take away" sicknesses in Capernaum by transferring those sicknesses to Himself, which is strictly what Isaiah prophesied. This fact alone is sufficient proof that Jesus was healing on the basis of what He was going to do, not on the basis of what He did that evening. The complete fulfillment of Isaiah's prophecy would require that He take on sicknesses in His own body.

This is further underscored by the Greek words that Matthew used for *took* and *bore*. The Greek word translated *took* is *lambano*, which indeed means to *take* or *receive*. Indeed, it is the same word used in [Mark 11:24](#) where Jesus told us to believe that we *receive* when we pray. The Greek word translated *bore* is *bastazo*, which indeed means to *bear* or *carry*. Matthew and Isaiah are in complete agreement on this matter. Thus, the fulfillment of Isaiah's prophecy requires that Jesus actually *took* and *bore* our diseases, suffering them Himself, which He did not do at Capernaum.

Multiple Fulfillments of Prophecy

Although I would contend that [Matthew 8:17](#) is a confirmation of Calvary, there is another aspect we can consider for those who want to think that [Isaiah 53:4](#) was fulfilled that night in Capernaum. Many Scriptures have a dual fulfillment. They are fulfilled in a partial sense at one time and in a more complete sense later. Even prophecies that are stated to be fulfilled at a certain time can still have application past that point! This is no speculative argument, but one that I will prove from Scripture.

[Hosea 11:1](#) says that God called His son out of Egypt, and in the context, He is obviously talking about Israel. So this was already fulfilled and was history, and not prophecy, except that [Matthew 2:14-15](#) (cited above) says that Jesus' stay in Egypt fulfilled this prophecy. So there was a former and a latter fulfillment of the same prophecy.

Isaiah 6:9-10 says: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, and perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." In [Matthew 13:14](#), Matthew said that the people's inability to hear and understand Isaiah's prophecy *was fulfilled*. (This passage is quoted above.) However [John 12:40](#) also quotes this prophecy as being fulfilled, and it seems obvious that this prophecy had an ongoing fulfillment during Jesus' ministry. Then at almost the very end of the book of Acts, Paul says this (Acts 28:25-27): "Well spake the Holy Ghost by Esia[s] [Isaiah] the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." This proves that a prophecy in Isaiah that Matthew said *was fulfilled* could continue to be fulfilled after that point.

[Matthew 13:34-35](#), quoted above, says Jesus spoke in parables that a prophecy might be fulfilled. Yet He continued to fulfill that prophecy by speaking in parables after that point.

[Matthew 12:15-21](#), also quoted above, indicates that "in His name shall the Gentiles trust" had a minor fulfillment during Jesus' earth ministry when a few Gentiles believed Him, but there is surely a more complete and ongoing fulfillment in this day as millions upon millions of Gentiles put their trust in Jesus Christ. It was not "completed" in Matthew 12!

Joel prophesied that God would pour out His Spirit upon all flesh. Peter said in Acts 2 that the apparent drunkenness and supernatural linguistic ability of the apostles was what was spoken by the prophet Joel. However, there is no question that God continues to pour out His Spirit today, especially because Peter said that this promise was for all believers in [Acts 2:39](#). Of course, Jesus continued to baptize with the Holy Spirit throughout the book of Acts and He continues to do so today.

Psalms 22 may well have described David's condition at the time, but any serious student of Scripture realizes that this psalm was also a prophetic foretelling of Christ's sufferings at Calvary.

Jesus quoted Isaiah's prophecy concerning Himself in [Luke 4:18-19](#), but can anyone doubt that Jesus continues to heal the brokenhearted and set at liberty those who are bruised today? Yet Luke 4:21 says, "And he began to say unto them, This day is this scripture fulfilled in your ears." If we use similar logic to this objection, Jesus was only anointed on that day, which is obviously not true. Although that day witnessed a fulfillment of this prophecy, the fulfillment was obviously ongoing. In fact, this prophecy is still being fulfilled today through His Body, the Church.

In light of these verses, which I do not claim to be a complete list of dual-fulfillment or continuing-fulfillment prophecies, it is not Biblically accurate to claim that a prophecy which is "fulfilled" at a certain point in time cannot have either a fulfillment at a later specific point in time or an ongoing fulfillment over time. Since these prophecies were not "one-shot deals," it is inconsistent to conclude that [Matthew 8:17](#) could not have a later and more complete application. Jesus continued to remove sicknesses from the people after Capernaum, and He provided for it for all people once and for all at Calvary.

When ISAIAH that Said Jesus Bore Our Sicknesses and Carried Our Pains

If we want to know what Isaiah meant when he said that Jesus bore our sicknesses and carried our pains, wouldn't it be a good idea to at least look at the rest of the verse to see what Isaiah's context was?

Isaiah 53:4:

Surely he hath borne our griefs [literally sicknesses], and carried our sorrows [literally pains]: yet we did esteem him stricken, smitten of God, and afflicted.

When could people say that Jesus was stricken, smitten of God, and afflicted? Certainly NOT in Capernaum, where healing objectors claim that this prophecy was completely fulfilled. He was only afflicted and in pain at the end of His life when He atoned for our sins, which is definitely what the rest of [Isaiah 53](#) discusses. The entire chapter is about His death for us! The only correct context of the prophecy is that it refers to Jesus' substitution for us when He bore our sins.

Because Matthew only quotes the first part of [Isaiah 53:4](#), people might think that they are free to speculate about its context. However, God Himself provides the context as clearly as possible in [Isaiah 53](#). He bore our sins, sicknesses and pains at the same time.

The very next verse continues the same explicit thought:

Isaiah 53:5:

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

The previous verse ([Isaiah 53:3](#)) calls Him a man of pains and acquainted with sickness. This too has to refer to the end of His life, because He had no physical pain or sickness until then.

Thus the peace and the healing go together, and it all refers to Christ's atonement. When was He wounded, bruised, chastised and striped? Definitely not in Capernaum in Matthew 8! So again we have proved that this reference is to the atonement, meaning that in [Matthew 8:16-17](#), He healed the sick due to His coming atonement.

The people who always admonish faith people, "A text without a context is a pretext" should follow their own advice concerning [Isaiah 53:4](#) and its place within the same verse, the next verse, and [Isaiah 53](#) in general. Then they would have to conclude that it is ALL about Christ's atonement!

The Aorist and Errorists

Now what about those intimidating arguments about the Greek verb tense in [Matthew 8:17](#)? The people who make them say that they know Greek. Because you probably don't, you are just supposed to back down and take their word for it. I've even seen one of the arguers use a mistaken Greek word that isn't even the one in [Matthew 8:17](#). It pays to do your own research rather than to take other people's word for everything.

The argument usually states that Isaiah's prophecy was "completely fulfilled" that evening because the Aorist tense of "fulfill" is used in the verse, and the Aorist tense indicates momentary action. But the statement that the Aorist indicates momentary action is an oversimplification, as I will prove below. The Aorist is actually not time-specific and in some cases it can even be used to describe a future action as well as even ongoing action. A Bible example follows below of even the indicative form of the Aorist describing future action, but the verb in [Matthew 8:17](#) is in the subjunctive form, not the indicative form, anyway.

If you think I'm making all this up, you can download a public-domain book called "A Grammar of the Greek Language, Volume II – Syntax" by William Edward Jelf. I downloaded Jelf's book after seeing a reference to it in T. J. McCrossan's book, "Bodily Healing and the Atonement," and I read this for myself on page 71 of Jelf's book: "The Aorist is used, like the [perfect] to express future events, which must certainly happen. The absence of any notion of time expresses yet more forcibly than the [perfect] the inevitable, and as it were actual development of that which yet is future...". Then I read page 72 where Jelf cites [John 15:6](#) as an example of the Aorist pointing to a future event. John 15:6 says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." "Is cast forth" is an Aorist-tense verb, which I also verified for myself rather than taking Jelf's word for it. Yet this supposes future action that has not yet been taken, which is Jelf's point. The Aorist is time-indefinite – the point is the CERTAINTY of the action rather than the TIMING of it.

The Greek verb form used in [Matthew 8:17](#) is the Aorist passive subjunctive, which is the same form used in all the other passages where the phrase *that it might be fulfilled* appears. As we just saw, the Aorist can indicate future action that is guaranteed to happen. The idea of a future action being guaranteed to happen by current events is borne out by the other passages above. In God's eyes, the actions were as good as done even though they had not happened yet by our timeline.

If these Greek scholars are right about the Aorist (in particular the Aorist passive subjunctive) always describing momentary past action, we must believe the following, because the verses quoted in the previous section use the Aorist passive subjunctive of "to fulfill" in the Greek – exactly the same Greek word used in [Matthew 8:17](#):

- Mary completed the act of bringing forth and naming her Son when the angel stood before her telling her that she would conceive.
- God completed the act of calling Jesus out of Egypt as soon as He got to Egypt.
- People called Jesus a Nazarene as soon as He arrived at Nazareth, many years before His ministry began.
- The people of Zabulon and Nephthalim saw the light as soon as Jesus arrived there.
- The Gentiles trusted in Jesus during His earthly ministry, and He "sent for judgment into victory" during His earthly ministry.
- Jesus sat on the donkey before it was brought to Him.
- All the prophetic Scriptures about Jesus were completely fulfilled when He was arrested in the garden.

Any standard Greek grammar reference you can find should indicate that the subjunctive Aorist is time-indefinite, but you should already be able to figure this out from the English arguments above.

The New Testament is a Greek book. English does not always have the exact equivalent of Greek verb tenses, so we will run into trouble sometimes if we insist on an English translation being the final authority of what was written when we are unaware of the underlying Greek. I am certainly not claiming that you need to get an advanced degree in Greek to study the Bible for yourself. However, if you want to make bold public statements about what a verse means, you should at least check out the Greek before you do it. This is far easier to do today than it used to be given the great number of online tools available.

This is also why it is silly for anyone to claim that only a certain English translation "IS" the Word of God and nothing else qualifies – a tradition that persists in some circles today. I've had some of these folks want to argue with me on the street about this when I'm trying to get sinners saved and they should be too (rather than provoking arguments that the 1611 version of the KJV, which is almost unreadable by modern people, IS the only true Bible). If you ask what people who speak other languages are supposed to do, they'll tell you that they must learn English so that they can read the 1611 KJV, which is the ONLY real Bible. So did no one have any true Scripture until 1611? That's their conclusion, though Peter had no problem calling Paul's Greek writings Scripture. But the truth is still that the original New Testament was written in Greek, and some translations are better than others at rendering the Greek words into modern English. The King James Version and New King James Version do a good job for the most part.

Next we have someone's objection that the Aorist passive indicative would be spelled the same as the Aorist passive subjunctive, and that therefore [Matthew 8:17](#) could just as well be translated that Isaiah's prophecy was completely fulfilled. That simply isn't true; it's only a "scare-the-non-Greek-student" argument. The Aorist passive indicative in the Greek text in Matthew 2:17 (then was fulfilled what was spoken by Jeremiah the prophet) DOES refer to an "over and done with" fulfillment of prophecy, and it is NOT spelled the same as verb used in [Matthew 8:17](#), which you are welcome to verify for yourself with your favorite original Greek text reference. The word in Matthew 27:9, where Jeremiah's prophecy was fulfilled is closer but still not exactly the same as the word in [Matthew 8:17](#), and it is still identified as an Aorist passive indicative, which is appropriate because the particular prophecy was "over and done with" at that point. Greek is precise, so if Matthew wanted to state that [Isaiah 53:4](#)'s prophecy was "over and done with" in [Matthew 8:17](#), he knew how to state that.

Even an English-only Bible reader can see the difference, which is backed up by the Greek. In the two cases above where a prophecy met its final fulfillment, Matthew used the word then. When he said then it was fulfilled (as translated into English from the Greek word *tote* in Matthew 2:17 and Matthew 27:9 cited above), it was a momentary past completed action. When he said that it might be fulfilled, he referred to something where the time of complete fulfillment was not necessarily the past. Where he says "that," it is a translation of the Greek word *hopos*, not *tote*. Even in English, *that* indicates a subjunctive mood, not a statement-of-past-fact mood.

Because the Aorist subjunctive is used, and the Aorist subjunctive is never time-definite, the word in [Matthew 8:17](#) cannot be construed to prove a past fulfillment. Now because the Aorist is time-indefinite, you could argue that I can't PROVE that it's NOT a past action from the word alone, and you'd be right. However, you can prove that it isn't past at the time of [Matthew 8:17](#) from the context of [Isaiah 53:4](#), which is most definitely an atonement Scripture in the great atonement chapter.

By the way, you can quote Greek grammar "experts" who say that the Aorist must always refer to "momentary" (or "punctiliar") action, but even that statement is contradicted by Scripture, which supersedes Greek grammar books. Consider the following uses of Aorist verbs. Acts 1:21 refers to men which have companied with us all the time. In Mark 1:11, God says that Jesus is His Son with whom He is well pleased. One would hope that this was not a one-time condition in Jesus' life! In Matthew 27:8, the potter's field "was called the field of blood unto this day," which does not sound like a one-time event given that it was "unto this day." In Acts 10:38, Jesus went about doing good and healing, but it's interesting that "doing good" and "healing" are in the Imperfect tense, not the Aorist. In Acts 14:3, "long time abode they." It couldn't have been a one-point action if they did it for a long time. In Acts 28:20, Paul "dwelt two whole years in his own hired house." Two years could hardly be considered a one-time event. In John 2:20, the temple was 46 years in building, which HAD to be ongoing, as it didn't just go up in a single moment of time. In Jesus' prayer in John 17:11, "keep through thine own name" cannot be considered a one-time thing for God to do for Jesus' followers, and it wasn't a past action, either! Nor was the command in Luke 9:23 for the one who comes after Jesus to deny himself and take up his cross daily (!) If you do something daily, it cannot be definition be a one-time event, nor can it refer to past action.

In short, anyone who says that the Aorist passive subjunctive must refer to completed past action is an Errorist.

Conclusion

While I respect people who make this objection, as they at least try to appeal to Scripture, the evidence is clear that the objection is invalid. Jesus' removal of sickness that evening was a confirmation of Isaiah's prophecy being fulfilled during His future atonement, just as His forgiving of sins during His ministry was proof of His future atonement. The Atonement was Jesus' basis for continuing to heal the sick, in further confirmation of this prophecy.

Objection: Sickness is a Blessing in Disguise

This has to be the king of “false comfort” bromides for the sick.

Nothing in Scripture indicates that God disguises His blessings. If something looks like a curse, it's because it IS a curse, not a curse disguised as a blessing. The Bible describes sickness as captivity ([Job 42:10](#)), bondage ([Luke 13:16](#)), oppression ([Acts 10:38](#)), evil ([Deuteronomy 7:12-15](#)) and a curse ([Deuteronomy 28:15-68](#)). Sickness is NEVER referred to as a blessing of any kind, with or without a disguise. I realize that God can work things for good in bad circumstances, but that does not make Him the author of the bad circumstances. It definitely doesn't mean that it was God's will for the bad circumstances to happen.

I don't know if I've ever met anyone who REALLY believes that being sick is a blessing. I doubt that you do, because you're probably using drugs and doctors to alleviate your “blessing.” If you REALLY think that sickness is a blessing, you should to go a sick person's trash bin and stuff all his Kleenex in your mouth to attempt to get an increased blessing for yourself. If you REALLY think sickness is a blessing, you would never want to resort to any natural measures to take away this wonderful blessing. Instead of taking things to make yourself feel better, why not go eat some poison sumac to make yourself even sicker and increase your blessing-in-disguise level still more?

If sickness is good, they should be selling products that are guaranteed to make you sick so that you can be in on this good thing if you're currently missing out on it. Can't you see it now? “Infirmium caplets combine a histamine, a congestant, a throat irritant and a depressant to ensure a maximum illness experience. Take Infirmium, especially if you're allergic to Infirmium, and start feeling rotten in less than half an hour!”

If sickness is a blessing in disguise, then Jesus went about doing BAD, REMOVING people's blessings every chance He could! The disciples and the people in Acts followed suit. Jesus only did the will of God, so His removal of sickness was ALWAYS God's will. You never see Jesus, who is the same today as He was in the four gospels ([Hebrews 13:8](#)) ever telling someone, “Keep your sickness – it's really a blessing in disguise, and it's good for you!” Only deceived religious people think that sickness is good for you.

If sickness is a blessing, there should be sickness in heaven! And there isn't.

If you're still not convinced, what particular BLESSING is sickness to you? You can choose various additional objection replies to suit your answer:

[Objection: God Works All Things for Good \(Romans 8:28\); This Includes Sickness](#)

[Objection: Bodily Suffering Helps You Avoid Sin \(1 Peter 4:1\)](#)

[Objection: If You Suffer More in This Life, You Get a Greater Reward in Heaven](#)

[Objection: David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us](#)

[Objection: We Should Be Grateful for Illness that Throws Us into the Arms of Jesus](#)

Objection: God Uses Sickness to Teach You Things

Objection: Sickness, While Unpleasant, Is Used by God to Build Character

Objection: God Uses Sickness to Draw Us Closer to Himself

Objection: The Lord Puts Us on Our Backs that He May Teach Us to Look Up

Objection: Our Sickness, Disease and Illnesses Keep Us Dependent upon God

Objection: Everything Happens for a Reason

Objection: My Trials Only Come to Make Me Strong

Objection: The Crosses in Life Must Precede the Crowns

Objection: If God ALLOWS Sickness, He Must Have a Purpose for It

Objection: God Gives Us More than We Can Handle to Make Us, like Paul, Rely on Him, Not on Ourselves (2 Corinthians 1:8-10)

Objection: Sometimes God Wants You to Be Afflicted so that You Can Empathize, Not Just Sympathize, with Others Who Are Afflicted

Objection: Healing and Miracles Are Not for This Current Dispensation

This requires a belief that we are in a different “dispensation” than the one that applied to the “Early Church.” Yet since those days, there have been no new covenants, no new doctrines, and no change in the way that God deals with men. We are in the same “dispensation” now as the people in the book of Acts, whether we take advantage of it or not. The Bible nowhere indicates that miracles would cease “when the last apostle died,” as is commonly said today.

Those who make this argument somehow believe that God changed the way that He dealt with men after the “last apostle” died. Supposedly, the signs and wonders were to convince men that Jesus was the Messiah, but now we supposedly don’t need these proofs because we have the New Testament. The usual “proof-text” quoted in connection with this is 1 Corinthians 13:8-10: “Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when the perfect is come, then that which is in part shall be done away.” This is often used to “prove” that the manifestations of the Spirit are not for today. The false assumption is that the completion of the New Testament was when the perfect came.

Well, let’s see what else will happen when the perfect comes. See verse 12: “For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.” Do you know everything now? Is everything clear to you? If so, I’d like to meet you, because I’ve never met anyone who knows everything as well as God knows him. If we do not know even as we also are known, the perfect has not come yet. And if the perfect has not yet come, prophecies, tongues, words of knowledge, miracles, healings, and so on, are still for us today.

Also, please note Paul’s words in verse 12: “Now I know in part, but then shall I know even as also I am known.” Paul said he would know fully when the perfect had come! (He was known perfectly by God, so to “know even as he was known” means to know perfectly.) Although Paul wrote a little under a third of the New Testament (based on words), even he did not know perfectly! If Paul’s writings of the New Testament were the “perfect” coming, Paul should have known most things, if not everything, since he wrote so much of it! So Paul said that even he knew imperfectly.

Because Paul said that he would know fully when the perfect came in verse 12, we cannot set the date of the “perfect” coming with the settling of the New Testament canon, which did not take place during Paul’s lifetime! That alone proves that Paul could not have meant the completion of the New Testament and agreement upon its constituent books. Paul had to have been referring to a future time in glory and not his present lifetime. Just think about this for a minute. If Paul could know everything when then New Testament was completed, He would have been in heaven a while without knowing everything, but suddenly, when the New Testament was completed on the earth, he instantly knew everything! That’s ridiculous. This matter alone completely settles this issue!

The fact that Paul did not know fully doesn't mean that anything he wrote is wrong. It just means that there are things that he didn't know that we won't know until the perfect comes. Paul talks of a man who went to heaven and heard things that it is not lawful for a man to utter. We don't know what things these are, so we can't know perfectly in this lifetime. If we could, we would know these things that are not lawful for a man to utter, too. But how can you know them if no one can say them?

A man with some Greek skills stated that Paul could not have been talking about Christ's coming because "the perfect" is a neuter construction instead of a masculine one. He said that if Christ had been the subject, a masculine construction would have been used. I agree with that, but disagree that Christ is the subject. The subject is "the perfect" or perfect things, not Christ Himself, and "the perfect" would also be correctly written as a neuter construction in Greek. You cannot prove any distinction from it.

The Corinthians obviously did not believe that the moving of the Spirit would pass away before Christ returned, as 1 Corinthians 1:7 reads, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:" If miracles were to pass away before Christ's return, Paul would have had to revise his language to, "Ye should have abandoned spiritual gifts because ye believe that the coming of Christ is nigh, for we know that the gifts will cease before He returneth."

The Bible never states that anything would change when the "last apostle" died. That is a pure fabrication of men, the sort that the Pharisees made up, that makes the Word of God void by man's tradition. We are in the same Church Age today as the people in the book of Acts!

To say that divine healing is not for today is to slice the Great Commission in half. The Great Commission becomes only "Go ye into all the world, and preach the gospel to every creature." The part about "They shall lay hands on the sick, and they shall recover" becomes the Great Omission. This means that Jesus wants you to preach to the unsaved under tougher conditions than the apostles, since you won't have any signs following you. It takes more faith to believe that the Great Commission could be bisected than it does to believe for healing!

If divine healing is not for today, how will you explain the many documented healings that are still going on today? Incurable diseases are still being healed through faith in Jesus Christ. How are these sick being healed if this is not available today? How are they getting from God something that He no longer offers in this dispensation? (The objector's usual explanation is that SATAN is doing the miracles today.)

It is just plain wrong to assert that miracles stopped with the last apostle. There are accounts of large numbers of healings and people being raised from the dead from the time of Christ up through the 400's, and from the 1700's on. (You may even find some cases between those times if you delve into church history more than I have done.) It is a simple fact that they did not stop with the apostles in Acts. The history books alone disprove this claim. Besides, the last apostle isn't dead yet, because God is still commissioning apostles today, although not in the sense of the 12 original Apostles of the Lamb, a group to which even the miracle-working Paul did not belong.

If you don't believe that God still commissions apostles, consider this passage:

Ephesians 4:11-13:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Since their goals have not been accomplished yet, they are still necessary. Paul mentions other apostles who were not in the original 12 either. There are still apostles today as well as the other 4 “ministry offices” mentioned here. (Some people prefer to say 3 others, since the wording indicates to them that pastors and teachers are the same people, though there were certain “prophets and teachers” in the church in [Acts 13:1](#), which would seem to indicate that teachers are a separate office. Still others like to invent new ministry offices that aren’t in the Bible, such as “intercessor,” “psalmist,” “minstrel,” and so on, that are really “helps” ministries, not ministry gift offices.)

I read a secular historian’s account of the things that happened during the Great Awakening in New England. Everywhere, people were contracting a new “disease” called “the jerks” – shaking uncontrollably and usually falling over when the gospel was preached with power by heaven-commissioned evangelists. This historian noted that the most violent opponents of the gospel were often the first to contract this condition! Psychologists invented explanations for it, but it was the power of God!

To say that healing is not for our day is to accuse both God and Jesus of changing – something that neither can do ([Malachi 3:6](#), [Hebrews:13:8](#), [James 1:17](#)). God has always been willing to heal His people, and Jesus did only the will of God on the earth. If they have not changed, their ability and willingness to heal have not changed.

Many of the healings in the New Testament occurred because of a person’s faith, not because of special manifestations of the Spirit. For proof, read the discussion, [According to YOUR FAITH Be It unto You!](#) [Galatians 3:5-6](#) says that God does miracles through the hearing of faith. If healing and miracles are not for today, we must conclude that faith is not for today, since faith produces healing and miracles.

Jesus said in [Matthew 7:21-23](#) that men could cast out devils and do works in His name without even knowing Him personally! There is no indication that this statement applies only to a certain generation back then.

The claim that we are in a different, harder-to-be-healed-in dispensation is absolutely unsupported by Scripture and is clearly contradicted by it. You will not find one Scripture to support this absurd idea.

See also:

[Objection: God Does Great Miracles Only at Crucial Times in History](#)

Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed

This objection is flawed for MANY reasons, despite the fact that it is used so often to “disprove” your right to divine healing! Any one of the sections below would be enough to disprove the objection, but let’s look at a number of different “disproofs” and put this old lie to rest once and for all.

You Were Not Spiritually Healed by Jesus' Stripes!

Your spirit was not healed when you were saved! When you were born again, you received a new spirit and become a new creation ([2 Corinthians 5:17](#), [Galatians 6:15](#)) – the old passed away and all things became new ([2 Corinthians 5:17](#) again)! This is speaking of your spirit – you have the same soul and body you had before you were born again.

Jesus told Nicodemus, “Ye must be born again” ([John 3:3-7](#)). In [verse 6](#), He explained, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” In other words, the first birth is a natural birth, but the second birth is a spiritual birth. Your spirit is born of the Holy Spirit when you are born again. Your spirit is not “healed” – a new spirit is born inside you, replacing the old, sinful one. Spiritually, you are a new creation – one that never existed before you were saved!

Read what Ezekiel prophesied that God would do:

Ezekiel 11:19-20:

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

Ezekiel 36:26-27:

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

When you are born again, your spirit is not healed – you get a new spirit. It’s the difference between having an old beat-up car and having someone “heal” it so that it rides like a newer car, versus trading in your beat-up car for a brand-new, nice one!

A sinner does not have to cry, “Dear Jesus, come and heal my broken spirit.” (His response would probably be, “Actually your spirit doesn’t need to be healed; it needs to be replaced. But I’m merciful and I know what you mean. I won’t keep cast you out on a technicality because you did come to Me.”)

People talk about going to a lost and dying world, but that is inaccurate – anyone who isn’t in Christ is already dead! We go to lost and DEAD people who need to be spiritually made alive in Christ.

The Context of the Verse Itself Refers to Physical, Not Spiritual Healing

[1 Peter 2:24](#) opens with the statement, “Who his own self bare our sins in his own body on the tree...” Jesus did bear our sins in His spirit as well, but that isn’t what Peter discusses in this verse! Jesus bore the punishment for our sins in His BODY. That punishment had to include sickness because He was cursed in our place. Part of “the curse of the Law” included every sickness in the world ([Deuteronomy 28:61](#)). His body had to be racked with pain to redeem us from that pain. Peter reminds us of Jesus’ bodily suffering, not His spiritual suffering, in this verse. This is further evident when you consider that Peter was quoting Isaiah, as we will now see below.

Peter Quoted Isaiah’s Prophecy, Where Physical Healing Is the Context

To say that Peter only meant spiritual healing is tantamount to saying that Peter misquoted what the Holy Spirit said in [Isaiah 53](#). Isaiah speaks of Jesus’ physical suffering for us before announcing that with His stripes we are healed. He was wounded (that’s physical) for our transgressions. He was bruised (that’s physical) for our iniquities. He literally has “borne our sicknesses and carried our pains” (that’s physical, see [Isaiah’s Prophecy of Redemption](#) for proof). Isaiah says so in the verse just before the one where he says that we are healed with His stripes. Literally Isaiah says (in verse 10 of the passage) that God “made Him sick” (that’s literally what being “put to grief” means in that verse). Isaiah announces that with His stripes (again, that’s talking about physical, not spiritual punishment) we are healed. Isaiah makes it clear that Jesus was punished physically with pain and sickness to redeem us from the physical punishments of pain and sickness that sin deserves – OUR sicknesses and OUR pains. We must conclude that all the physical torture that He endured for sin was done to provide physical healing for us. That is what Isaiah says. Peter quotes Isaiah, so Peter must also refer to physical healing as a benefit that Christ suffered for before the cross.

We enter the Holy of Holies by the blood of Jesus, not by the stripes of Jesus ([Hebrews 10:19](#)). His shed blood was enough to buy access to God for us. The cross bought us incalculable benefits. However, it was His bodily suffering that gave us the right to bodily healing. That’s why He had to go to the whipping station before He went to the cross. It was a separate, but very important, act. This is especially evident when you consider the context of what Isaiah said. When Isaiah said that Jesus was bruised, it would seem that he must have referred to the whipping station, not the cross. Jesus had already been bruised at the whipping station. We don’t see any evidence that He acquired any further bruises while hanging on the cross; He was out of reach to anyone who would want to bruise Him anyway! He could be considered “wounded” or “pierced” on the cross, but it’s hard to see where bruising would come in. He was bruised for our iniquities when the Romans lashed Him before He went to the cross. The Lord’s Supper celebrates His body that was broken for us as well as His blood that was shed for us.

In case for some unfathomable reason you're still not convinced that Peter referred to Isaiah's prophecy, consider that the very next words he said continued with Isaiah's theme. Right after he said, "by whose stripes ye were healed" he said, "For ye were as sheep going astray..." That's what Isaiah said in the same passage that we've been dealing with! Right after Isaiah said "with his stripes we are healed" he said, "All we like sheep have gone astray." It couldn't be clearer that Peter referred to Isaiah's prophecy!

Isaiah, Whom Peter Quoted, Said that Jesus Bore Our Sickness and Our Pains

It is clear from Isaiah's prophecy that Jesus took OUR sickness and OUR pains, not just those of certain people back in His days on earth. He bore them as our substitute so that we would be redeemed from having to bear them ourselves. WE are healed. Peter's audience (YOU, and all other readers of his epistle today) were healed. No reasonable conclusion exists other than the plain fact that His stripes were for OUR physical healing. Physical healing is the obvious context when [Matthew](#) quotes this passage. Perhaps people can misapply Scripture, but surely Matthew, writing Scripture under the Holy Spirit's inspiration, could not have misinterpreted Isaiah's prophecy! If anyone knows what Isaiah meant, God does! It is clear from God's own quotation and context of the prophecy in [Matthew 8:16-17](#) that Isaiah's prophecy of Jesus taking our sicknesses and pains meant that we could have physical healing. Because Peter quoted Isaiah, if Isaiah meant physical healing, so did Peter! (See "[Healed](#)" [Defined](#) if you're still not convinced that both Isaiah and Peter spoke of physical healing.)

Jesus' Bruising Did Not Buy Us the New Birth

Scripture is clear that without the shedding of blood there is no remission of sin ([Hebrews 10:19](#)). So the wounds that Jesus acquired when the Romans flogged Him COULD NOT have caused us to be "spiritually healed!" We could only be spiritually redeemed to God by the shedding of innocent blood. While Jesus may have shed some blood while He was being whipped, we do not have conclusive proof of that in Scripture. The Bible emphasizes that we have peace with God through the blood of His cross as opposed to blood that may have been shed while He was being whipped:

Colossians 1:20:

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

It should be clear that there would be no spiritual reconciliation to God without His bloodshed on the cross. Without the cross no one would have the ability to receive the new birth. Isaiah mentions being healed by His stripes (not by His crucifixion). So we must conclude that healing was purchased for us in a separate act from the cross. Our spiritual relationship with God was reconciled by what He did on the cross, so that CANNOT be what Isaiah meant when he said that we are "healed" by Jesus' stripes.

Because Peter quotes Isaiah, we know that because Isaiah referred to physical healing, Peter must also have referred to physical healing.

The Greek Word *healed* (*iaomai*) Refers to Physical Healing

The Greek word *iaomai* used in [1 Peter 2:24](#) is used in many places in the New Testament to refer to obviously physical healing. Thus, we would be wrong to conclude that the word means something different in [1 Peter 2:24](#) than it means all over the New Testament. For further proof of this, I have provided a separate subsection, [“Healed” Defined](#), in which you can see for yourself all the passages in the New Testament where the word *iaomai* appears so that you may verify my claim for yourself.

This word is similar to the Greek word *iatros*, which means doctor. Jesus did for you what a doctor would try to do for you – get you healed physically.

Peter Quoted Isaiah’s Prophecy, Where the Hebrew Word *rapha* Also Denotes Physical Healing

While the Greek *iaomai* is similar to the Greek word for *physician*, the Hebrew word *rapha* quoted by Peter (“with his stripes we are *healed*”) actually IS the Hebrew word for *physician*, and it is translated *physician* at times! This word also refers to physical healing, a fact that you can verify for yourself in the [“Healed” Defined](#) section.

Peter Believed In, Taught and Practiced Physical Healing

There is no question that Peter believed that physical healing was part of the gospel. His shadow alone brought healing to the masses ([Acts 5:12-16](#)). He was used in notable miracles of healing. Of course, he had been there in person when Jesus said that His disciples would lay hands on the sick in His name and they would recover ([Mark 16:18](#)). (It is generally accepted, though not proved in Scripture, that Mark’s gospel was based on Peter’s recollections of Jesus’ life and teaching.) God used Peter during Jesus’ ministry to bring healing where he preached the gospel.

In [Acts 3:1-16](#) and [Acts 4:7-10](#), Peter (with John) healed a crippled beggar and attributed the act to faith in the name of Jesus Christ and to Jesus Christ personally. Peter was obviously convinced that he had the authority to heal in the name of Jesus.

In [Acts 4:29-33](#), the apostles, including Peter, clearly knowing that miracles and healings are the will of God, prayed for them and for boldness to preach the Word.

In [Acts 5:12-16](#), people were healed when even Peter’s shadow fell on them. The people of Jerusalem laid the sick in the streets so that they would be healed through the anointing that was on Peter!

In [Acts 9:32-35](#), Peter raised up a man who had been paralyzed for eight years, attributing the healing to Jesus Christ.

In [Acts 9:36-42](#), Peter raised Tabitha from the dead.

In [Acts 10:38](#), Peter preached how Jesus Christ healed all who were oppressed of the devil. This was Peter's doctrine on the matter.

It should be indisputable that Peter believed in, taught, and practiced physical healing through Jesus Christ. It should not be a surprise that Peter would include a statement about "by whose stripes (bruise) you were healed." Peter, who wrote [1 Peter 2:24](#), obviously understood that physical healing was part of the gospel of Christ.

Some related "sub-objections" are refuted in the following sections:

[Objection: Thayer's Greek Lexicon Says that the Word for "Healed" in 1 Peter 2:24 Means "to Bring About \(One's\) Salvation"](#)

[Objection: The Theological Dictionary of the New Testament Says that "Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship](#)

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

[Objection: You WERE Healed in 1 Peter 2:24 Must Mean that You Were SAVED, because Healing Is Still Ongoing in the Present for SAVED Believers](#)

[Objection: 1 Peter 2:24 Means that You Were Healed from the Disease of Sin](#)

[Objection: 1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven](#)

[Objection: Healing Is Not in the Context of the Entire Chapter in 1 Peter 2](#)

[Objection: Matthew 13:15, John 12:39-41 and Acts 28:27 Prove that HEALED in 1 Peter 2:24 Doesn't Have to Mean Physically Healed](#)

[Objection: Jesus Bore Our Sins in His Own Body So that We Could Be Dead to Sins, Not So that We Could Be Physically Healed](#)

[Objection: Isaiah and Peter Meant that We Were Healed from Sin](#)

Objection: Jesus Healed and Did Miracles to Prove His Deity

This is a half-truth. Some of Jesus' miracles are called signs, implying that they were proofs of His claim to deity. While that was part of the purpose for His healings, it was certainly not the sole purpose. Even one healing of a blind man would have established that. Jesus healed primarily because God is compassionate and He wanted to heal the people! Jesus said that He always did what pleased God ([John 8:29](#)), so God was pleased to heal those people.

Jesus Was Moved with Compassion, Not Desire to Prove His Deity

Jesus did not put on a circus. He told many that He healed not to tell anyone what had happened. If His motive were proving His deity, He would have said, "Go tell JNN (Jerusalem News Network) to let everyone know that I just proved that I'm God!"

Jesus' motive for healing the sick was compassion. Yes, the miracles did prove something, but His motivation was not publicity. At times, He wanted to be alone and get some rest. But because of His compassion, He healed the sick who came to Him anyway. For many Scriptures about the Lord's compassion, see [God's Mercy and Compassion](#).

Jesus walked on water, turned water into wine, multiplied food, and did many other signs that had nothing to do with healing. Even one such event would have been sufficient to establish His credentials. Jesus did not need to continue to heal the sick everywhere to prove something. Healing "all who were sick" on a few occasions would be enough to prove that God was backing His claims of deity. Jesus continued to heal the sick throughout His ministry. When the sick came to Him, He healed them, even when He was tired and He must not have felt like ministering to the sick.

Many Who Came Were Healed by Their Own Faith

Jesus told many people, "According to your faith be it done unto you." Many came to touch Him and receive healing. It was their faith, not Jesus' faith, that produced the results. It was Jesus' power coupled with their faith. This still works today. You can believe that Jesus is the Anointed One (the word Christ means Anointed, after all) and receive from His anointing. It was not up to Jesus who got healed. It depended on which people believed and went and touched His clothing and received from the anointing that was upon Him.

For a list of cases where Jesus attributed healings to the recipients' faith, see [According to YOUR FAITH Be It Done unto You!](#)

Jesus Did Not Minister as Deity

Jesus was not anointed because of His deity. (See the answer to the objection, [We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#) for a complete proof of this.) Jesus was anointed by the Holy Spirit just as any other human minister would have to be anointed. Before He was anointed, He could not do miracles. His first miracle was performed after the Holy Spirit came upon Him just after John had baptized Him ([John 2:11](#)). Jesus emptied Himself of every divine advantage and lived with the constraints common to man. (This concept is put forth in [Philippians 2:5-8](#)). Therefore, He did nothing at any time because of His deity, even though He still was and always will be the second Person of the Trinity.

Since Jesus ministered as a Man anointed by the Holy Spirit, His ministry is an example for ministers today. That is why we can do the works that He did, as He promised that we would ([John 14:12](#)).

It seems strange to some that “God could anoint God,” but the Bible is plain that God anointed Jesus with the Holy Spirit and power ([Acts 10:38](#)). Jesus had to be anointed before He could do any miracles. That could not be true if Jesus ministered as deity, as deity would not need to be anointed.

Did Jesus Prove He Was Not Deity at Nazareth?

If Jesus did His works to prove His deity, He proved that He was not deity when He went to Nazareth! His inability to do miracles there (Scripture says He could not do them – see [Mark 6:1-6](#)) would represent a failure to prove His deity. See the answer to the objection mentioned above ([We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#)) for more on this matter.

Jesus Was Deity before His Ministry Started, Yet He Did No Miracles for Those Roughly 30 Years

Despite what some fairy-tale “lost books of the Bible” say (which never were in the real Bible and never should be in it because they contradict the real Bible), Jesus did NOT do any miracles before the Holy Spirit came upon Him after John baptized Him. John’s gospel is clear that Jesus’ first miracle was changing water into wine at a wedding celebration in Cana of Galilee ([John 2:11](#)). Any claim that He did a miracle before then must be false.

This leads to an obvious point. Jesus was deity throughout His life, including the part of it (over 90% of it!) before the Holy Spirit empowered Him to do miracles. If Jesus could do miracles because He was deity, He could have done miracles throughout His life. Therefore, simply being deity could not be the reason that He performed miracles.

Others Did and Will Do the Works Jesus Did without Being Deity Themselves

Another solid proof that Jesus did not heal as deity is that He promised that those who believe in Him, who are NOT deity, will do the works that He did and greater ([John 14:12](#)). Thus, it is not even necessary to be deity to do the works of Jesus.

I remember from my grammar school days when my well-meaning but ignorant Sunday school teacher said, “Jesus walked on water. Only GOD could do that. That shows that Jesus was God.” But if she were right, Peter would be God too, because Peter walked on water! There would be a Quadity instead of a Trinity – God, Jesus, the Holy Spirit and Peter. That’s ridiculous. Peter wasn’t God just because he was involved in a miracle. He wasn’t God when multitudes sought to get under his shadow to get healed in Jerusalem either. This makes it obvious that deity is not a prerequisite to doing miracles. And if deity is not a prerequisite to doing miracles, doing miracles does not prove anyone’s deity, so the objection at the head of this article has fallen apart.

Don’t People Still Need Proof Today?

Were the people of the apostles’ time any different from those in our time? If the people then needed proof that Jesus was God in the flesh, why shouldn’t God continue to prove Jesus’ deity today? God’s gospel plan has always included confirmation of the preached word with signs following. This is one reason why miracles still happen today. There is plenty of skepticism going around, with more people believing in God-less evolution than believing the Bible. The need for proofs of the resurrection today is as strong as it ever was.

Expedient or Not?

Jesus said that it was expedient for Him to go away so that He could send the Holy Spirit ([John 16:7](#)). Here was the greatest healing minister who ever lived saying that it would be GOOD for Him to go away! How could that be “expedient” for humanity? The obvious conclusion is that by sending the Holy Spirit, His ministry could be multiplied through Spirit-filled believers doing His works. If Jesus had a monopoly on spectacular healings because He is God, it is hard to see how it would be “expedient” for Him to leave humanity with no chance of ever seeing ministry the way He did it again.

This Objection Slanders God's Character

What kind of God would do special healing miracles at a certain point in time for certain individuals in a certain country just to show off His power, but would then refuse to use that same unchanging omnipotence on behalf of sick people in other countries at other times? He would be nothing more than an egotist who wanted to show off but had no real concern for the suffering of people. To hear some talk, God is that way. They believe that God would make people sick and then heal them to show off His power. Be honest, would you make your children sick and then heal them to show off your power to their friends? No, you wouldn't. God is nicer than you are, so why would you accuse Him of mean acts that not even you would do?

See also:

[Objection: Jesus Healed and Did Miracles to Authenticate His Messiahship](#)

Objection: Jesus Healed and Did Miracles to Authenticate His Messiahship

This objection is a little different from the one that [He healed to prove His deity](#), but it is just as false. The assumption made by the objectors is that miracles have been done away with, but they were needed right at the time to show the world that Jesus is the Messiah. As there will never be a need for that again (supposedly), signs and wonders ceased with the last apostle. (This also assumes falsely that apostles will not be around until the church is complete, as Paul taught in [Ephesians 4:11-13](#)).

I don't question that His miracles pointed to His Messiahship, but the Bible never teaches that Jesus was moved by a desire to authenticate His Messiahship. He was moved with compassion and He healed the sick. (See [God's Mercy and Compassion](#).) Why is that so crucial? His earth walk, culminating in His atonement, resurrection and ascension, is over. If He only healed to prove His Messiahship, given that no one else is the Messiah, we would not expect miracles today. But if He healed out of compassion, we MUST assume that He is just as willing to heal today because He is just as compassionate today. Jesus is the same yesterday, today and forever ([Hebrews 13:8](#)), so if He was compassionate toward the sick then, He is compassionate toward the sick today. The Bible affirms that He is our merciful and faithful High Priest ([Hebrews 2:17](#)). His mercy has not diminished since His earthly healing ministry in person, when you could cry out in faith, "Son of David, have mercy on me!" and get healed. Therefore, His healings and miracles are to continue today. As Luke said after all the events in the Gospel of Luke, his gospel was a record of all that Jesus BEGAN to do and to teach, not a record of His doings and teachings that were now stopped ([Acts 1:1](#)). He now "does and teaches" through His Body, the Church.

Jesus' compassion is evident by cases where His motive for healing wasn't to authenticate His Messiahship. He told some people not to tell anyone what had happened! That would be consistent with His motivation being compassion, but totally inconsistent with a motivation to shout to the world that He was indeed the Messiah.

Various Scriptures assure us that His healing ministry was to continue after His death, burial and ascension. The world still needs authentication that Jesus is the Messiah, perhaps now more than ever. His church will lay hands on the sick and they will recover ([Mark 16:18](#)). Believers will do the works that He did and greater ([John 14:12](#)). If you're going to do the works Jesus did, you have to do miracles as well. Moreover, gifts of healings will continue until the perfect has come, at which point you will know everything. But that point hasn't come yet because we don't all know everything. If we did, we'd know better than to object to divine healing!

Objection: The Man in John 9 Was Born Blind, and That Was God's Will

[John 9:1-7](#)

Jesus declared, "The works of God should be manifest in him" (verse 3). He then proceeded to do "the works of God" by anointing the man, who followed Jesus' instructions and was healed.

What was "the work of God" in this man's life? His healing. His blindness was not referred to as the work of God.

The objection here is that God supposedly made the man blind so that Jesus could heal him and show off His power or deity. This does not make the least bit of sense, but neither do most objections to divine healing. The idea that God would cause someone to be blind for years just so that He could do a miracle in his life to show off His power is an insult to Him, a denial of His compassion and slander of His character. Jesus was motivated by compassion, not by a desire to show off power, as evidenced by the fact that He told many of the healed people not to tell anyone what had happened. He healed people because God wants to heal people, not because He wanted to show off.

Since Jesus declared that healing was "the work of God" in this man's life, it is preposterous to think that "the work of God" earlier in his life was making him be born blind. Jesus did not attribute this to God (read the verses carefully!) and neither should we. God does not have two wills concerning healing. He is "The Lord our Physician" but not "The Lord our Sickener."

This is first and foremost another account of Jesus healing someone, and it is silly to try to use it as an excuse why God "wants" some people to be born with birth defects. Even the ignorant folks who lay the lie on us that children with birth defects are "God's special children" given to "special parents" should have to admit from these verses that God wants to heal birth defects. He does not simply want to give everyone in the family special grace to deal with the birth defects!

Also, notice a possible grammatical problem with verse 3. Taken alone, this does not seem to make a rational sentence: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." You would expect a comma, not a period, at the end of this phrase, followed by an explanation of what Jesus would do. If you continue to verse 4, this alternative punctuation seems to me to fit better: "But that the works of God should be manifest in him, I must work the works of him who sent me, while it is day: the night cometh, when no man can work." It is likely that the Greek text (which we must remember was not punctuated at all in the original manuscripts) was simply mispunctuated by the translators here, and verse 3 should end with a comma. Interestingly, I have never seen a Bible that used a comma there, but all punctuation, like verse numbering, has to be added based on the translators' best efforts. Of course, you should ask whether it is just the English text where the order is ambiguous or the original Greek text as well. The ambiguity is identical in both languages. I checked this one out myself with a Greek interlinear Bible.

However, I am not fond of making points exclusively with Greek punctuation issues. I maintain that there is enough in this passage to overcome any objection without having to resort to discussions of Greek punctuation. The works of God were healing. The works of God today to anyone with birth defects should be healing also. That was the will of God then and that is the will of God now.

Even if Jesus meant that the man was born blind so that the works of God would be manifest in him, this would have to be taken in the same light as his comment two chapters later that Lazarus' sickness was for the glory of God. He did not say that God made Lazarus sick for His glory, nor did He say that God caused the man to be born blind. If you believe that God did it, you are reading something into these verses that is not there. God was glorified when the works of God (healing) were manifested in the lives of the blind man and Lazarus. That is the point. Jesus did not attribute their original problems to God.

In fact, Jesus would have had to undo the works of God to heal anyone that God had made sick. Jesus said that He was doing the works of God (verse 4 in the passage in question), not undoing the works of God! The Son of God was manifested to destroy the works of the devil ([1 John 3:8](#)), not the works of God! The fact that Jesus destroyed the work of sickness in these lives and others should be proof enough to you that sickness is the work of the devil, not God.

If that's not enough for you, read [Acts 10:38](#). Jesus healed those who were oppressed by the devil, not oppressed by God! Sickness is attributed to the devil, not God!

Objection: We Cannot Demand Healing from God Because God Is Sovereign

People often use God's sovereignty as an excuse not to receive healing from Him. Worse, it often becomes a pathetic catchall for everything bad that happens. I don't know if you've seen things like the following, but I've seen enough along these lines that it almost makes me sick! (If it did make me sick, of course, I would believe God for my healing rather than "trusting in His sovereign will in the matter.")

OUR GREAT SOVEREIGN GOD

by Kay Lastima

Oh, how I love God and His sovereign will for me, even when I don't understand it. I just trust in His sovereignty, because He knows what is best for me. Even sickness, which seems to be of no value, is part of His sovereign plan. I know this because of my favorite verse, Romans 8:28. God heals those whom He chooses to heal in His sovereignty. If He chooses to have me suffer, I will gladly submit to His loving sovereign will, which will always be best for me. I know that Psalm 115:3 says that God has done whatever He has pleased; therefore, sickness must please Him when He permits it. I know that when Jesus opens and shuts doors, man is powerless to do anything about it because Revelation 3:7 says so; therefore no one can resist God's will. I know that God works everything after the counsel of His own will because Ephesians 1:11 says so. Therefore God works sickness after His own sovereign will. After all, Lamentations 3:37-38 says, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good?" Therefore, I gladly receive evil as well as good from my sovereign Father. I love our great sovereign God and I will never fuss with Him over the circumstances that He sovereignly permits to befall me. My aunt lost her baby in His sovereign will. My brother-in-law died a painful death from pancreatic cancer in His sovereign will. My brother went bankrupt and lost his business, and his wife ran off with the guy who rides the back of the trash truck in His sovereign will. God had a reason for all these things because He permitted them. Because God is sovereign, He could have stopped any of these things from happening, but it was not His sovereign will to do so. He controls everything, so I will never question His will or attempt to boss my sovereign God around. I just accept whatever happens and continue to love my sovereign God who permitted it to happen.

If you think this is exaggerated, you should read some of the things people say about God's sovereignty today. (Well, actually, you shouldn't read them.) They write whole books that seem like an elaboration of the paragraph above.

If God just does whatever He sovereignly decides to do, prayer is a waste of time, as you would have no hope of overriding God's sovereignly-decided actions anyway. Jesus spent a lot of time teaching on faith and prayer. Why would He bother if everything is up to God's sovereign will anyway? It would be a waste of time to bring any petition before a God who just does what He wants anyway.

Watch the news tonight and you'll see that the will of God does not automatically get done in the lives of sinners or saints. All kinds of things happen all the time that are contrary to His will.

If you believe that the will of God just automatically gets done, consider that [2 Peter 3:9](#) and [1 Timothy 2:3-4](#) (among other places) say that God wants all men to be saved and to come to a knowledge of the truth. Not all men get saved or come to a knowledge of the truth, so the will of God is not done in their lives. Therefore, the will of God does not automatically get done. God is willing to heal all diseases, too, but that will is not automatically done. The ones who get saved are the ones who believe for it. The ones who are healed supernaturally are the ones who believe for it. The principle is the same.

The argument in the paragraph above is so airtight that the only way the objectors can argue with it is to say that Jesus had a "limited atonement," i.e., that He died for only the sins of "the elect" and not everyone. Then it could still be true that God's will always gets done, because He only was willing to save some people and not all. That is actually their response when you bring this up! They will tell you that [2 Peter 3:9](#) "in context" was written to people who were saved, who must be in "the elect," and that God is not in fact willing to save all men because Jesus did not die for all men. This concept, known as predestination or Calvinism, does not agree with John the Baptist's declaration that the Lamb of God takes away the sin of the world ([John 1:29](#)). It certainly does not agree with John's statement in 1 John 2:2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The idea that Jesus did not die for all men is not even held by a majority of those who do not believe in divine healing, for what should be obvious reasons. It would make God a respecter of persons, which He declares multiple times that He is not, and it would make all the precious promises addressed to "whosoever" ([John 3:16](#), for example!) meaningless. It leads to the inevitable logical conclusion that free will does not really exist in regard to salvation, because no one can resist God's will. (Because this is the logical extension, most who teach "predestination" do teach that no one can resist God's will. Nothing comes between them and their Calvinism.) So much for choosing life or death yourself. This also paints God in a bad light, since it means that He damns many who have no chance to ever be saved. They are in effect damned from the womb.

If you think you are sick because that is God's predestined good will for your life, you might want to ask yourself how all the sick people in Jesus' day (as well as all the sick people on the streets of Jerusalem in Acts 5 and all the sick people on the island of Melita in Acts 28) managed to get out of God's predestined good will for their lives – with help from Jesus and the apostles! Otherwise, you must believe that it was God's good will to heal everyone who came for it back then, but that it is not God's will to do so today. Now you are saying that God has changed and His healing mercies are no longer new every morning. You are saying that He was moved with compassion back then, but that God no longer extends this compassion to the sick today. This has a number of unanswerable problems, such as the fact that God does not change ([Malachi 3:6](#), [James 1:17](#)), and that Jesus said it was expedient that He go away so that He could send the Holy Spirit ([John 16:7](#)), who enables us to do His works in His name, and the fact that He is our merciful High Priest today ([Hebrews 2:17](#)). Surely His mercy, including His mercy on sick people, has not decreased. You also would have to defend the position that we are somehow in a different dispensation even though it is the same Church Age. (This is covered [elsewhere](#) in more detail.)

God does indeed do as He pleases ([Psalm 115:3](#)), but the devil does things that do NOT please God. The Son of God was manifested to destroy the devil's works ([1 John 3:8](#)). This verse proves that things happen that are the will of Satan and not the will of God. For example, billions of people will end up in hell. That isn't God's will. The idea that just because something happens, it's God's will, is ludicrous. Just wait until you get sick next time and see if you really think it's God's will.

The context of [Ephesians 1:11](#) is that God predestinated us to have an inheritance in Christ. This general statement does not apply to all the minor incidents of life. Not all incidents are God's will, because the sicknesses in the people Jesus healed were obviously not God's will – the healing Jesus gave them was God's will.

Yes, there are verses such as the one about opening and shutting doors. In the grand scheme of things, God's will cannot be thwarted. There will be judgment upon the earth, Jesus will come back, there will be a new heaven and new earth, and the devil and his angels will burn in the lake of fire. Nothing can stop that. However, these verses cannot apply to a sick person! I have heard people quote [Ephesians 1:11](#) and other verses as proof that God just does what He wants on the earth. If you think the will of God is always done on the earth, read today's headlines and consider how much the will of Satan is getting done instead.

The use of the Lamentations passage is lamentable, since the context of God sending evil is clear from the very next verse (Lamentations 3:39): "Wherefore doth a living man complain, a man for the punishment of his sins?" God is talking about sending evil to the sinner, not the righteous man! It has nothing to do with a righteous man receiving evil from the Lord!

Thank God, Jesus did not have this hyper-religious attitude. If He had walked in this attitude, when the storm arose and the boat started filling with water and the disciples woke Him up, He would have said, "Let's just trust God's sovereign will in the matter. If we sink and drown, that's His will. I will not speak to circumstances or boss my sovereign God around."

Can you picture His response to the father of the demonized boy? Instead of exhorting him to believe, He would have said, "Just leave the matter up to our sovereign God. It might be His sovereign will for your boy to remain demon-possessed."

Thank God, James did not have this hyper-religious attitude. If he had walked in this attitude, he would have said, "Is any among you sick? Let him sing praises to his supersovereign God and just put the matter into His hands." No, faith doesn't put anything into God's hands – it receives something that's already provided from God's hands!

The Bible is full of people who prayed and changed things. Israel would have been destroyed if Moses had not stood in the gap. Thank God, Moses did not just say, "Okay, Sovereign I AM, you said that you would destroy them in an instant, so let Your sovereign will be done." God extended Hezekiah's life 15 years after a prophet of God prophesied his immediate death – because of Hezekiah's prayer!

You cannot read the Bible much without seeing numerous instances of prayer changing not only things but also changing how God was going to deal with a group of people. God would have spared Sodom for the sake of 10 righteous people just because of Abraham's prayer! This is totally contrary to the whole idea of a "sovereign God" who is little more than the Greek mythological Fates sitting up there determining who gets lucky and who gets unlucky today.

God is not actually sovereign in the sense that He can do everything! There are things God Himself cannot do! He cannot change ([Malachi 3:6](#)). He cannot lie ([Numbers 23:19](#), [1 Samuel 15:29](#), [Hebrews 6:18](#), [Titus 1:2](#)). He cannot alter the word that has gone forth from His lips ([Psalm 89:34](#)). He has exalted His word above His name ([Psalm 138:2](#)). God is literally bound by His promises. For God to refuse to keep just one promise to one person who has met its conditions would give Satan the right to order God to leave His throne.

God has bound Himself to honor His statement about Jesus "by whose stripes you were healed" ([1 Peter 2:24](#)). He has bound Himself to honor His statement "I am the Lord your Physician" ([Exodus 15:26](#)). He has bound Himself to "forgive all your sins and heal all your diseases" ([Psalm 103:3](#)). God is no longer "sovereign" in such matters in the sense that He can make a new choice because He cannot break His promises. This is the main point that the "sovereignty" crowd misses.

"The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men." – Psalm 115:16. (That is in the same Psalm whose third verse is part of this objection!) Man has authority here. That is why God needs us to pray – to authorize Him to move in the earth! This idea bothers people because it's easier not to pray and just think that God will run everything the way He wants. I have even had barrages of Scripture quoted at me that supposedly indicate that God can do, and does do, whatever He wants in the earth. While His ultimate will (the judgments of Revelation, the renewal of the earth, the Millennium, etc.) will be done regardless of men's wishes, many aspects of this present life have been left to man. This is why God does not stop the abortions and other murders, wars, corruption in government, and so on. If God truly does His will in the minutest details on earth, He is sadistic, allowing women to be battered, children to be abandoned, and men to become slaves of lust and chemicals. No, God gives man free will to choose good or evil. You cannot blame your cold on God's sovereign will. Besides, if you think it's God's will, quit taking that medicine to get out of His will, and just suffer your sovereignly sent sickness.

Objection: God Uses Sickness to Teach You Things

The only thing sickness has ever taught me is that it stinks to be sick. Get real. God didn't teach you anything through your sickness because He had NOTHING to do with your sickness to begin with. God has not entered into a partnership with Satan where He steals Satan's goods and puts them on you to teach you lessons.

What have you ever been "taught" from a sickness? One preacher I heard in person (sadly) said that God sent him a heart attack to "teach him to slow down." What actually happened is that he wore himself out like Epaphroditus – he didn't learn from Epaphroditus's example. If you push your body too hard, your BODY will "teach" you to slow down, but please don't blame that on God! You can't show me anywhere in the Bible where God sent a heart attack to slow someone down, or where He sent any illness to "teach" anyone anything.

God's actual methods of teaching you things have nothing to do with sickness, and He tells you what they are!

[2 Timothy 3:16-17](#) shows us that SCRIPTURE is profitable for doctrine and instruction in righteousness, among other things.

[John 14:26](#) as well as [1 John 2:27](#) say that the "Holy Spirit" and "the anointing" teach you "all things."

[Ephesians 4:11](#) shows us that God has put anointed teachers in the body of Christ to teach us things.

So expect to learn things the way GOD says you will, not through some junk that the devil wants you to suffer with.

Objection: It's up to God – God Will Heal Me If He Wants to

Not only does He want to, but as far as He is concerned, He did something about your healing already ([1 Peter 2:24](#))! Healing is available on the same basis as salvation from hell – it is a gift from Jesus Christ. He paid for it, and anyone can receive it from Him at any time.

Receiving Healing is Your Responsibility

Would you tell an unsaved person, “It’s up to God – God will save you if He wants to,” rather than telling him how to receive salvation by faith? Were you born again because God just made a sudden new decision to save you? No!

God made the decision to save you before He sent Jesus. You are the one who made the decision to be saved. God did not make a new decision to save you when you came to Jesus. Jesus already did everything that He will ever need to do about your salvation. He did not need to do anything new – it was your move. You did not receive the gift of righteousness until you did something.

God’s other blessings are available to you on the same basis. He has already given you all things that pertain to life and godliness ([2 Peter 1:3-4](#))! It is up to you to act on what you already have.

God made the decision to heal you before He sent Jesus. Now you are the one who makes the decision to be healed. God will not make a new decision about healing when you come to Him for healing. Jesus already did everything that He will ever need to do about your healing. He does not need to do anything else – it is your move. You will not receive the healing that He paid for until you do something.

Doubt or Faith: It's up to You!

When Peter walked on water in [Matthew 14:28-31](#), the wind, the waves and the command of Jesus were all the same when Peter was totally above the water as when he started to sink. The difference had nothing to do with God or Jesus. It had nothing to do with the circumstances. It had only to do with Peter’s faith (at first) and doubt (as he considered the circumstances more than Jesus’ word). It was up to Peter, not Jesus, whether he walked on the water or started to sink. (Thank God, this story also shows the mercy of God when our faith is not what it ought to be. We don’t want to be too hard on Peter – he didn’t have a New Testament to read, and he was the second person in the world (after Jesus) to walk on the waves. Who knows how WE would have fared in the same situation?)

God Wants You to be Healed

To say that God will heal you if He wants to is to question His will for your healing. It is the same as saying, "I do not know whether or not it is God's will to heal me. I have not taken the time to read His Word and find out."

Jesus said that if you saw Him, you saw the Father ([John 14:9](#)). He went everywhere healing the sick. He did not please Himself, but He always pleased His Father. Therefore, God's will was healing for all of the sick who came to Him.

A certain leper was the only person who ever questioned Jesus' will to heal in Scripture. Jesus' direct answer was, "I will." Read [Matthew 8:2-4](#), [Mark 1:40-45](#) and [Luke 5:12-15](#). The Bible says that God is no respecter of persons; He does not play favorites ([Acts 10:34](#), [Romans 2:11](#), [Ephesians 6:9](#), [Colossians 3:25](#), [1 Peter 1:17](#)). If it was His will to heal the leper, it is His will to heal you.

Jesus bore your sicknesses and pains ([Isaiah 53:4](#)). There would be no point in that unless it were His will that you should receive the healing that He provided for you. He surely didn't intend to suffer for nothing.

"It's up to God" at best demonstrates lack of instruction. At worst, it is a religious cop-out to avoid having to develop your faith or assume personal responsibility for your healing.

Objection: Sickness Can Be the Chastening of the Lord

This is actually a correct statement, as proved by [1 Corinthians 11:27-32](#), where God allowed unruly believers to get sick because they did not reverence the Lord's Supper. Sickness can be outright punishment for the blatantly ungodly and disobedient. See the discussion [Sickness as Chastening and Judgment in the New Testament](#) for vivid details.

The problem occurs when we apply this to everyday believers who are not in extreme sin. The usual "proof text" that God sends sickness as chastening on regular believers is the passage below, which we must examine critically to see if that is really what it says:

Hebrews 12:5-13:

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees;

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

The usual conclusion reached here is that chastening must refer to bodily affliction because the last two verses refer to physical problems. Also, the word *scourging* refers to physical punishment. If this is so, all of us should expect to get sick as part of God's divine training. In that case, God is using something from which He says we are redeemed ([Deuteronomy 28:61](#) with [Galatians 3:13](#)) to train us. He is putting something on us that Jesus already bore for us ([Isaiah 53:4](#), [Matthew 8:17](#)). This is ridiculous, but we should answer this objection on its own territory, which is the passage quoted above. The critical issue is what *chastening* refers to here.

First, we are not to faint at His chastening or when we are rebuked. Rebuke is a verbal warning, not a physical punishment. God rebukes us through His Word. In fact, the same Greek word for *chastening* above is translated *instruction* in 2 Timothy 3:16 (“All scripture is given by inspiration of God, and is profitable for...instruction in righteousness”). Paul did not say that Scripture was profitable to make you sick. The same Greek word is translated *nurture* in Ephesians 6:4: “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Paul did not tell the Ephesians, “Fathers, make your children sick to teach them lessons.” Yes, chastening refers to training, which can include punishment (and the word is used that way in some Scriptures), but it does not imply sickness.

James gave instructions on what to do if (!) any (!) among you is sick! Thus, chastening cannot be sickness, because according to the verses above, we are all partakers of God’s chastisement. If sickness is God’s normal method of chastisement for a believer, there would be no question about whether there would be sick people. James could well have asked, “Is any among you not sick?” It would also introduce a new wind of doctrine that you don’t have to repent of sins for God to stop correcting you; you just call for the church elders to pray the prayer of faith over you to stop God from correcting you with sickness. Can you see how ridiculous that is?

According to the passage in question, God chastens everyone that He loves. If He doesn’t chasten you, you aren’t really a believer. If chastening is sickness, we have yet another new wind of doctrine – if you don’t get sick, you aren’t really saved! In fact, you might be healthier serving the devil because some unbelievers live normal lives and do not get seriously ill. Should we persuade them to get saved by telling them that our wonderful God will make them sick because He loves them, and they can enjoy poorer health so that they can learn God’s ways? Yeah, right. Just see how many people want Jesus if you tell them that!

You know that you are supposed to discipline your children. Would you put cancer on your child to punish him for talking back to you? Would you kill your child with AIDS because he didn’t do his homework last night? That would be considered child abuse, not nurture, discipline or instruction. God is not a child abuser.

The fact that the last two verses of the passage refer to healing has led people to conclude that God refers to getting healed of the sickness with which you were chastened. This is clearly not the case when talking about hands hanging down and feeble knees being strengthened. This verse is quoted from [Isaiah 35:3-6](#), which clearly refers to fear, not illness! The hanging hands and feeble knees are due to fear, not polio or anemia. This goes along with the exhortation at the beginning of this passage to not faint when God rebukes you. In other words, do not get into a fretful kind of fear of God just because He corrects you. Pick yourself up and run your race! Be glad that He loves you enough to correct you.

As for the verse about lame feet, there is no clear indication that this is literal. It would seem not to be, given that most of Hebrews 12 is exhortation to continue running the race ([Hebrews 12:1](#)). God is not exhorting you to literally run in the next 5K race in your town, although that would not be a sin. It would seem to me that the allegory has continued into the verse about the lame feet, and that God is still talking about running the race set before you, as He is elsewhere in the chapter. The immediate context is that you make straight paths for your feet, which would be an unusual way of getting literally healed. If that worked, every physical therapy center could have a “straight path” and tell patients to walk on it so that they will be healed.

It is sad that any sick person could use these verses as an excuse to go on a “witch hunt” for “secret sins” when he knows of none, thinking that sickness is God’s punishment on him. These verses say that God rebukes you and corrects you with His chastisement. When God chastises you, He tells you where you’re off and He tells you what to do! He doesn’t dump a disease on you for no apparent reason. Why should God use the devil’s trash when He has His Word to rebuke and correct you?

Besides, we all know that unbelievers catch the same diseases that are going around at church. There is nothing special or godly about unbelievers! If sickness is God’s method of training His children, what purpose do these sicknesses serve in unbelievers who aren’t His children? After all, it is clearly implied in the passage above that it is only His children that He corrects as described in the passage. That makes sense because Jesus said that the Holy Spirit would convict the world of the sin of not knowing Him as opposed to other individual sins ([John 16:8-9](#)). What good would it do to tell everyone where they’re sinning and still leave them on their way to hell without the power of God in their lives to overcome those sins? (Now God and Jesus WILL talk to BELIEVERS about individual sins, as [Hebrews 12:5-13](#) and various passages in Revelation chapters 2 and 3 make clear. Some preachers have confused what God will convict the WORLD of and what He will convict BELIEVERS of.)

Diseases are not God’s method of training you. The only lessons I have learned from getting a cold are that I don’t like colds and that I need to be more diligent in believing God’s healing covenant! Now I almost never get anything like that; a scratchy throat I had a couple weeks before writing this was gone in less than 20 minutes and I didn’t come down with whatever it was even though sickness was making the rounds in town. You can get proficient after a while in rebuking such nuisance ailments. You have as much right to be healed of nuisance ailments as you have to be healed of terminal cancer!

If you say that God uses sickness to chastise you, you should tell us exactly what sins you are being chastised for when you are sick. At the first sign of a sore throat, please explain to us exactly what God is speaking to you about through it. No decent earthly father would “scourge” his child without explaining what was being punished! God would not “punish” you without telling you why either. If you’re arrested, the officer has to cite the charges against you. So cite to us your sin and the lesson you learned, or quit saying that God uses sickness to chastise you.

Apparently NO ONE in the crowds whom Jesus healed was under “chastisement” from the Lord for sin because Jesus never told anyone to keep his illness because he was under the chastisement of the Lord.

The explicitly stated results of God's chastening are the peaceable fruit of righteousness and being a partaker of God's holiness! Was that the result the last time you got a stuffy nose? Did having to breathe through your mouth and use up boxes of tissues and keep your spouse awake half the night make you holy and give you the peaceable fruit of righteousness? If what you're going through doesn't produce those results, it definitely isn't the chastening of the Lord, because the chastening of the Lord produces those results!

God tells us how He really reproofs us – and He doesn't use sickness to do it:

2 Timothy 3:16-17:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

God wants us to grow by feeding on His Word ([1 Peter 2:2](#)), not by getting sick! Are you totally furnished for every good work if you're stuck making emergency bathroom runs all day? I don't think so.

Before we leave this topic, I will say emphatically that some people think that it is "grace teaching" to contradict [Hebrews 12:5-13](#) by saying things like, "God will never deal with you about your sins; only your conscience does that" or "God doesn't even know if you're sinning because all He sees is the blood" or "We don't even have to care if we're sinning under grace" or "We don't need to repent because we already have right standing with God." No one should be able to take [Hebrews 12:5-13](#) seriously and agree with any of those statements. We DO have right standing with God even when we sin but we still need to repent to get sin out of our lives to stop its negative impact on our lives.

Objection: Many Do Not Get Healed after Prayer Is Made for Their Healing

You cannot base your doctrine on other people's successes or failures! You can only base your doctrine on God's Word.

Many people have the gospel preached to them. Many reject the message and go to hell anyway. Should we therefore conclude that the doctrine of salvation from hell is wrong because many do not receive it? It is equally senseless to conclude that the doctrine of divine healing is wrong because many do not receive it.

The disciples' failure to heal the demonized boy in [Matthew 17:14-21](#) did not prove that healing isn't for all. It proved only their unbelief. Jesus Himself said it was because of their unbelief. We don't like to hear that, but if this was the case then, we must suspect that many healings today do not happen because of our unbelief.

When it came to salvation from hell, Jesus promised that some would receive and some wouldn't, and He explained the consequences of both courses ([Mark 16:16](#)). This is evident in [Acts 28:23-24](#) when Paul spoke to the Jews who visited him. There was nothing wrong with Paul's message. The fact that some of them did not receive anything did NOT prove wrong doctrine then, nor does the failure of some to receive something today prove wrong doctrine.

There are many reasons why people do not receive their healing after being prayed over. See the [Mistakes to Avoid](#) section.

You don't need to take your Bible to the local dump just because Uncle Phil died without receiving his healing. After all, you wouldn't throw your Bible in the trash just because Aunt Mary never believed the gospel and died and went to hell.

The failure of some to receive healing no more disproves the universal availability of healing any more than the failure of some to repent and believe the gospel disproves the universal availability of forgiveness.

Rather than explaining away our lack of results by tampering with "the faith as it was once delivered," we should strive to bring our experience in line with the Bible. If we are not seeing people healed as we would like, we need to bring our experience up to the Bible's standards, rather than trying to bring the Bible's standards down to our experience.

Besides, what about the people who do get healed after prayer is made for their healing? How are they getting it? If you say that the failure of some to receive proves that healing is not for all, what special trick did the healed ones use to get it? (Answer: Faith!)

Objection: If We Have This Faith and Authority, We Should Go Empty Hospitals

Jesus didn't. He left all but one sick at the Pool of Bethesda. A servant is not greater than his master. Yet Jesus had all the faith and authority you could hope for.

If we have authority over sickness, why can't we go empty hospitals? Actually, we can, but not the way that the objectors think. We cannot just go from room to room raising up one person after another.

Jesus did prolific healing miracles, but the people He healed came to Him or were brought to Him by their friends. He did not go to the local infirmaries and heal all that were sick there. They had to go to Him or be brought to Him! Consider all the Scriptures in the New Testament where they brought the sick to be healed by Jesus, Peter, Paul, etc.. That is the New Testament pattern. People need to go where the gospel is being preached.

Of course, you can preach the gospel to someone who is in the hospital, including the healing part. If the person believes the gospel, he can rise up healed. However, a little thirty-second dissertation on healing is not going to do the job in most cases. People need more time to soak up the Word concerning healing. The most important thing is for the person himself to develop faith to be healed because your faith receives for you, not for someone else. God may heal someone through your faith, but the person needs faith of his own to keep his healing and repel sickness in the future. Only hearing of the Word will bring this faith.

It takes time for people's faith to grow. People need teaching. That is why Jesus not only healed, but He preached and taught everywhere He went. At Nazareth, where they would not receive His healing ministry, He did not wave a magic wand and cure everyone instantly.

Now if you could get everyone in the hospital to hear good teaching on healing for long enough, you could probably get most of them out. (Not everyone wants to be healed, and not everyone wants Jesus, who is the Healer. Some people want to serve a dead philosopher or one of the 300 million Hindu gods, and you can't MAKE them want Jesus.)

People ARE being released from hospitals after being healed by the power of God. We've seen plenty of that. As more people realize their privilege of receiving healing from the Lord their Physician, we should expect to see more of this. Actually, I know of a testimony from a reputable ministry in which most of the people in a certain hospital in Africa got out as Jesus healed them. Perhaps we will see more such instances before He returns.

A close relative of this objection, not worth covering separately, is: "If healing is for all, you should go empty hospitals." This is the equivalent of saying, "If eternal life is for all, you should go empty strip clubs." That makes no sense at all in the light of Jesus' parable of the sower, where it is clear that the Word will fall on different kinds of ground and produce different results. It is our job to spread the good news of eternal life and healing. It is largely up to the people who hear it what happens. People decide for themselves what kind of ground they will be.

If someone objects that those who preach that healing is for all should be emptying hospitals, you can retort that if that person really believes that salvation is for all, he should go empty crack houses in the nearest slum! Can't all the drug addicts receive eternal life? Yes, if they hear and believe the gospel. But every individual is at a different place. That is why you can't necessarily go into a crack house and get everyone saved in a day, and that is why you can't necessarily go into a hospital and get everyone healed in a day. Some people are in a position to receive right away and some are not.

The fact that you cannot get all the drug addicts and lust junkies downtown saved tonight does not prove that they could not all receive forgiveness and eternal life. The fact that you cannot get all the sick people in the local hospital healed tonight does not prove that they could not all receive healing from God. Like most objections, this one falls apart when you apply it to the receiving of eternal life (see [The SAVED Test](#) for more illustrations).

Objection: Mark 16:17-18 Was Only for the Early Apostles, Not All Believers

[Mark 16:15-18](#)

A careful reading of this passage is all that it takes to refute this objection, though there are other ways of disproving it.

Jesus did not tell the apostles whom He commissioned that the signs of [Mark 16:15-18](#) would follow them. He said that they would follow those who believe.

Read the context. Jesus commanded them to preach to everyone. He divided their hearers into two classes: (1) Those who would believe and (2) Those who would not believe. The ones who believe would be saved. The ones who did not believe would be damned. And certain signs would follow the ones who believe.

The ones who believe in verse 16 are the same ones who believe in verse 17. The context flows directly from one verse to the next. The ones who believe will be saved and certain specified signs will follow them.

If you are a Christian (one who believes), you are in the category of person eligible for verse 17 (and then verse 18).

Do you believe that first two verses in the passage are for today? Should we preach the good news to sinners even though we are not Early Apostles? Of course! No decent church would deny that. The Great Commission is still in force today, so we should expect ALL FOUR verses of it, not just the first two verses, to continue to be true.

[Acts 11:19-21](#) demonstrates that “the hand of the Lord” (referring to His supernatural power) flowed through ordinary believers. (See [Notes on Acts 11:19-21](#) for further proof of this.) Ananias (the good one, not the liar or the mean high priest) prophesied to Saul (Paul) and laid hands on him so that he could be baptized with the Holy Spirit and receive his sight. Ananias is never mentioned as being in any ministry office, either at that time or later. Philip was not yet referred to as an evangelist when he started a revival in Samaria. Stephen, one of seven men who made sure that everyone got enough to eat, did “great wonders and miracles” among the people despite never being set apart to any preaching ministry.

No one today is an Early Apostle, but mighty signs and wonders are still being done in the name of Jesus all over the world today by people who believe the promises in this passage. May you be one of those people!

See also:

[Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles](#)

Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles

When Jesus commissioned the original apostles, He told them to go tell everyone the good news. He said that there would be those who believe and those who would not believe, and that those who believe would cast out demons, speak in tongues, be immune from poisoning (by man or snake) and lay hands on the sick and have them recover ([Mark 16:17-18](#)).

Someone out to disprove that laying hands on the sick is for today may then point out that these people who would lay hands on the sick were those who heard the original apostles. In other words, once the original apostles were gone, people could no longer hear them, so laying hands on the sick couldn't be for us today because we weren't around to hear and believe the original apostles.

First, we ARE around to "hear" many of the original apostles because they wrote quite a few books of the Bible!

Second, Jesus said in [John 14:12](#) that those who believe on Him – not just those who believe His original apostles – would do the works that He did, which obviously include healing the sick.

Third, the elders of the church are COMMANDED to pray the prayer of faith over sick people who call on them. The Word says that the Lord will raise them up ([James 5:14-15](#)). This is surely a Church Age instruction, not just one for the so-called Early Church.

Fourth, people who apparently had NO direct contact with Jesus or the original Apostles of the Lamb went out and cast out demons in His name anyway ([Mark 9:38-39](#)). Casting out demons was in the same list of things that those who believe would do.

Fifth, Jesus said in that same passage that "those who believe" would speak with new tongues. Who were these tongue-talkers? According to [Acts 2:39](#), the gift of the Holy Spirit is for ALL believers, not just those who were around to hear the original apostles! The whole statement goes together, so those who can speak in tongues (ALL believers) MUST be the same believers who can lay hands on the sick and see them recover. That completely clinches the matter. ALL believers are authorized to lay hands on the sick!

See also:

[Objection: Mark 16:17-18 Was Only for the Early Apostles, Not All Believers](#)

Objection: Jesus Didn't Heal Everyone in His Earthly Ministry; He Left Many Sick at the Pool of Bethesda

Yes, Jesus did leave the rest of the sick people there. The man who was healed was healed by a manifestation of the Holy Spirit, not by his own faith. The man argued a good case for staying sick, in fact!

Why didn't Jesus heal all the other sick people at this infirmary? The gifts of the Spirit were not in manifestation to do so. Remember that Jesus ministered as a Man anointed by the Holy Spirit, not as God. He could not heal the others unless the Holy Spirit moved in a special way.

This does not prove that God did not want to heal the others. No one else at the pool asked for healing! No one else believed that Jesus would heal him. Almost all the people who got healed in Jesus' ministry heard about Him, believed in Him, and came to Him or were brought to Him to receive their healing. Jesus did not go around looking for people to heal. The case in John 5 is an exception.

This is why you can't just go through a hospital and raise up every person in succession. Every person there could be healed if he heard God's Word and believed it. But a servant is not above his master, and you will not do what Jesus Himself could not do.

Rather than making a big deal about the fact that there were people at this pool who did not get healed, we should make a big deal about the fact that multitudes did get healed when they came to Jesus for healing! Jesus turned no one away who came to be healed.

Jesus could not do miracles at Nazareth, either ([Mark 6:1-6](#)), and it is safe to say that there must have been those who needed miracles. Jesus had to leave them without healing them because of their unbelief. Jesus did not heal the religious leaders when the power of the Lord was present to heal them, either ([Luke 5:17-26](#)). So, no, Jesus did not heal everyone. He did heal everyone who came to Him in faith. It is the same today. Jesus heals all who come to Him in faith, but many today are not healed because they do not come to Him in faith. This does not prove that God and Jesus do not want everyone well any more than failure by some to receive the new birth proves that God and Jesus do not want everyone to get saved!

A variant of this objection simply states that sometimes Jesus healed "all" and sometimes He did not heal "all" but only healed "many." I thought you would enjoy the following statistics from the gospels. The incident counts are open to interpretation, but you will get the general idea. Multiple citations of the same incident are counted as separate incidents.

| | |
|--|----|
| Times Jesus healed ALL who came to him | 16 |
| Times Jesus healed MANY but we know from the context that it was ALL | 1 |
| Times Jesus healed FEW or NONE present | 4 |

| | |
|--|----|
| Times Jesus healed an individual who was present | 45 |
| Times Jesus healed an individual who was not present | 3 |
| Unclear how many healed | 1 |

We know that in the cases where few or none were healed, no one came to Jesus in faith. All who came in faith were healed.

As you can see, the claim that “many” were healed instead of “all” on any kind of regular basis does not stand up to scrutiny. It sounds good until you count the incidents for yourself. Jesus went about healing all who were oppressed by the devil ([Acts 10:38](#)), so Peter said that all, not many or some, was the rule. Peter should have known – he spent 3 years walking with Jesus in person!

Objection: All Christians Are Clearly Told that They Will Suffer in This Life

Yes, that is true. But they are never told that they have to suffer sickness! The suffering talked about for the New Testament believer is always persecution, not disease. You cannot find one Scripture in the Bible promising a righteous child of God that he will have to get sick in this life. You will find plenty that tell you that you don't have to get sick! Preachers sometimes use certain verses in First Peter to prove that we have to suffer sickness, despite the fact that Peter did not mention sickness as a suffering. Remember, Peter said that you were healed by Jesus' stripes ([1 Peter 2:24](#))! First Peter deals in great detail with suffering persecution as a Christian. That kind of suffering is the clear and obvious context for all statements made about suffering in that book.

All who want to live godly in Christ Jesus will suffer persecution ([2 Timothy 3:12](#)), but nowhere do we read that all who want to live godly in Christ Jesus must suffer sickness. Suffering persecution is real and no amount of faith makes you exempt from it. Sickness is another matter. So yes, you will suffer in this life. But don't suffer something you don't have to suffer!

See the discussion, [Suffering](#) for more proof of this. Also see the [specific objection based on 1 Peter 5:10](#).

Objection: 3 John 2 Is a Greeting and Cannot Be Claimed as a Promise

[3 John 2](#)

If God wished above all things for Gaius to be in health and prosper, and did not wish above all things that you be in health and prosper, He is a “respector of persons” who plays favorites. We know from various verses that God does not do this ([Acts 10:34](#), [Romans 2:11](#), [Ephesians 6:9](#), [Colossians 3:25](#), [1 Peter 1:17](#)). His will for Gaius is equally His will for you – that you be in health and prosper, even as your soul prospers.

So it either IS or ISN'T God's will for ALL men to be in health and prosper. If it ISN'T, John sinned by writing this wish in his letter. It would be wrong to use something as a greeting that was not the will of God and even more wrong to have that greeting become part of Scripture.

Those promoting this objection like to state that John's wish was an “epistolary salutation” that was common even for unbelievers to use back then, and that even today, “I hope this letter finds you in good health” would be a salutation but not a doctrinal statement. The objection can go on to describe “sections” of epistles and claim that no doctrinal statement was ever set forth in the “salutation” section or the “thanksgiving” section that follows. If true, that would ruin one of the most powerful verses in the Bible – [Ephesians 1:3](#), which thanks God who has already blessed us with every spiritual blessing. That powerful truth is from what they would call the “thanksgiving” section. I don't think we can write off verses like that simply because they're at the beginning of a letter.

But if you want to claim that John just greeted people in a theologically meaningless manner, we should consider his other writings – the Gospel of John, 2 John, 3 John and Revelation, and see if that's his peculiar pattern.

I would hope that we would not write off “In the beginning was the Word, and the Word was with God, and the Word was God” – an affirmation of the pre-existence and deity of Christ – just because it happens to be the very first verse in the Gospel of John.

1 John does not start with any kind of greeting; it just dives right into content, describing John's eyewitness status to the Word of Life (Jesus).

2 John does open with a greeting, though no mention is made of health or prosperity.

Revelation starts with content without any kind of personal greeting.

So what John said in 3 John was not any kind of “stock greeting” that he used all the time – at least not in the other four letters on record from him.

One objector wrote that wishing good health was a standard greeting at the time, as in “I hope that this letter finds you in good health.” My question to the objector is simple: If that was really the standard greeting of that day, why does it not appear in any other letter in the Bible from John or any other author?

But even if you think it was only a greeting, it shows that John considered health and prosperity, not sickness and poverty, to be blessings. If he were convinced that sickness is a [blessing in disguise](#), as some teach today, he would have written, “Beloved, I hope you get sick really soon so that God can add to your spiritual depth and teach you things, and you can spend all your money on doctors so that you can experience the additional blessing-in-disguise of poverty.”

Suppose for a minute that John intended the verse to be a greeting to Gaius when he wrote it. I think that’s a reasonable assumption. Paul did in fact write some initial greetings in his letters. However, the entirety of 3 John is part of the canon of Scripture. It would be shocking and horrible to suppose that only parts of 3 John are really Scripture, so we have to throw out the material at the two ends. We could really carve up the Bible doing that. Either [3 John 2](#) is Scripture or it isn’t. I hope you realize that it is.

Although part of the New Testament consists of letters written to others, they are in the New Testament canon because they apply to the Church as a whole. The fact that the letters were written to individual churches and individuals does not mean that they applied only to the recipient(s) of the letters! If that were true, it would wipe out the New Testament epistles completely, as well as the first part of Revelation. And since Luke penned his gospel account and Acts for someone named Theophilus, we would have to throw out those books, too.

So let’s see. If we can’t apply statements made to certain people in the Bible ourselves:

- Only Nicodemus needed to be born again.
- Only the Ephesians should have a revelation of the power and love of God.
- God would only meet the Philippians’ needs, not yours.
- Only the dispersed Jews should anoint the sick. (Believe it or not, someone actually said this.)
- Only the church at Laodicea would ever need to repent of lukewarmness.
- Only the disciples present with Jesus can speak in tongues and lay hands on the sick.
- Only Timothy needed to stir up the gift within him.

And so on. Once you start down that road, you would have to rip out large chunks of the Bible and claim that they are not for the reader, but only for whom the letters were originally addressed.

It’s strictly an opinion that [3 John 2](#) is “only” a greeting, anyway. But given the other arguments above, I don’t think it matters. In order for this objection to have any validity, you must believe the following, which the objectors do:

1. The desire John expresses for Gaius was specific only to Gaius.
2. It was John’s desire, BUT NOT NECESSARILY GOD’S DESIRE, for Gaius to prosper and be in health.
Thus, John expressed sentiments that could have been contrary to God’s will and yet that is part of Scripture.

Even if you think this was Gaius-specific, if it was GOD'S desire for Gaius to prosper and be in health, it must be His will for EVERYONE to prosper and be in health, because God does not play favorites, as we saw above. So the only way this objection could hold water is if you believe that JOHN wanted Gaius to prosper and be in health, but GOD did not. In other words, John was simply conveying a wish that was contrary to God's will. If he were actually doing that, I don't see how 3 John could have been included in the New Testament canon.

I will speculate that if John had said instead, "Gaius, I hope you get really sick and go broke, even as God uses that to draw you closer to Himself" that the objectors would have no problem taking that and running with it as theology, though that particular [idea](#) is blown to pieces with our New Testament cannon elsewhere in this book.

So here is where this leaves the objector. He must either admit that this wish, part of Scripture, reflects God's known will for Gaius and everyone else, or produce evidence from another part of Scripture proving that somewhere else in the New Testament, a writer wished or prayed something for someone else that was contrary to God's will. It would be too hard to claim that this one instance is the one place in the New Testament where a writer wished upon someone else something that was not God's will.

I can't find anywhere that fits that description. For example, wouldn't God want to send "grace and peace" to all believers, not just the ones cited at the beginnings of Paul's letters? Could it be God's will NOT to bestow grace and peace upon any believer? Such statements might even fall into the "best wishes" category, but could you deny that these are God's will for everyone? Does not God want all believers to have the spirit of wisdom of revelation in the knowledge of Him and to know the love of Christ? Paul prayed these things for the Ephesians ([Ephesians 1:15-23](#), [Ephesians 3:14-19](#)), but they are clearly the will of God for ALL believers. In fact, praying Bible prayers for yourself is an invaluable aid to a strong walk with the Lord, and one which I heartily recommend and whose value I can vouch for from experience.

Bottom line: Unless someone can show that a stated prayer or wish by a gospel writer anywhere else was contrary to God's will (don't hold your breath waiting), we must conclude that this prayer/wish of John's was God's will along with all similar prayers and wishes, and that therefore it MUST be God's will for you to prosper and be in health even as your soul prospers!

Objection: It Wasn't God's Time to Heal the Beggar at the Gate Beautiful in Jesus' Ministry; He Had to Wait for Peter and John

This oft-quoted popular objection states that Jesus went past this man many times in His ministry and did not heal him, but he was healed only when Peter and John showed up.

First, you don't have any proof that Jesus ever walked past this man. Even if you could prove He walked past this man, that would still prove nothing. Jesus healed all those who came to Him for healing. If this man never appealed to Jesus for his healing, he would not have the right to expect to get it. He would be in the same position as the many at the Pool of Bethesda who were not healed because they did not come to Jesus to be healed.

The power of the Lord was present to heal the religious bigwigs in a house, but only one man (a paralytic who was in faith along with his friends who brought him) was healed. The others were too busy complaining about Jesus to receive from the healing power that was there. They were not healed. They did not even ask to be healed, even though they needed it. (The power would not have been there to heal them if they did not need healing!) See [Luke 5:17-26](#).

Read the stories of the multitudes who were healed and you can see that they were always "brought to Jesus" or they "came to Jesus." Jesus did not just walk around randomly healing people. This is why you can't just go clean out a hospital. People need to be expecting to receive something or you will be wasting your time going there. Now if the hospital will let you preach the good news about healing to everyone, perhaps you WILL get a lot of people or even all of them out of there. I still remember when my wife and I prayed over a terminal cancer patient in a hospital in another country, and the hospital was upset with us for being "too loud" and "using funny languages." God healed that woman, but the workers were upset – that's not an environment where you're going to clean out the cancer ward. I saw a lot of miracles at a certain nursing home, including seeing a man get out of his wheelchair and walk (and also get healed of AIDS), but the staff was upset with me and told me so. (Some of them were denominational Christians who did not appreciate the doctrine of divine healing even though it worked! You will at some point run into some people who accuse you of using the devil's power – after all, they said that about Jesus, and a servant is not above his master.) They accused me of breaking confidentiality by saying that the man was healed, but that man was actually out on Main Street in that city telling anyone who would listen that the Lord had just healed him of AIDS (and he had an HIV-negative test to prove it). I wasn't repeating anything people weren't hearing from him in public. But some people just won't get excited about miracles, just as the Pharisees got upset that Jesus healed on the wrong day rather than rejoicing with the people who were receiving miracles.

The man at the gate was healed by a manifestation of the Spirit, as was the man at the Pool of Bethesda. You can get healed by a manifestation of the Spirit, but you have no guarantee of this. You can always get healed through faith in Christ's atonement, which included provision for your physical healing. It is better to be one of those to whom Jesus can say, "[Your faith has healed you](#)," rather than one of those at the Pool of Bethesda who don't know the will of God in the matter.

Okay, so why did God see fit to heal the man then and not earlier? Actually, God was willing to heal that man all along. The man could have been brought to Jesus for his healing earlier and received it along with the other multitudes where they were ALL healed. ANYONE who went (or was brought) to where He was and touched His garment in faith would have been healed. Any person in Jesus' ministry or after could have been healed by believing God's promises and statements in the Old Testament relative to sickness and healing ("I am the Lord your Physician," "I will take away all sickness," "No plague shall come near your house," "Who heals all your diseases," etc. – see the Old Testament portion of this book for a lengthy list.)

If we are going to argue that the man had to wait for it to be God's will to heal him spectacularly one day, we must also conclude that it was not God's will for Saul of Tarsus to be saved until the day that he had a spectacular divine appointment. We know that this cannot be true, because God wills that all men be saved and come to a knowledge of the truth ([1 Timothy 2:3-4](#)). Your salvation had nothing to do with the timing of God either. God would rather that you had grown up as a Christian rather than wasting years of your life learning how to sin and then having to unlearn your bad habits. The best testimony of all is that of someone who serves God and never strays. It may not make you a popular conference speaker, although maybe it should. People get excited that a former blaspheming atheist like me got saved, but the man who has been faithful to God all his life has a better testimony than I do.

God tells you exactly when His perfect timing is for your salvation and your healing. Now is the accepted time. Now is the day of salvation ([2 Corinthians 6:2](#)). If you have been waiting on God to determine His timing for your healing or your salvation (which includes healing), now you know when it is. God's perfect time for you to receive any of His promises is now. He is not making you wait; He is the One waiting for you. You can pray and receive your healing now if you want to.

Even in our day, some people are healed by a spectacular manifestation of the Spirit, and people wonder why God's timing wasn't earlier. His timing for the miracle was "all along," but the person did not receive it. We don't always know why "signs and wonders" happen when they do, how they do, and to whom they do. That's why they're wonders – they leave you wondering! But one thing you DON'T have to wonder about is God's timing – you can ALWAYS receive healing by faith, even if it requires a miracle – at any time. The fact that God "meets someone halfway" or even "all the way" through a special manifestation does NOT mean that healing wasn't available until then. It's been available ever since Jesus died and rose from the dead!

Objection: We Should Pray, “If It Be Thy Will” Concerning Our Healing

Believers are nowhere instructed to pray this faithless phrase regarding their healing. The only time Jesus prayed this way was when he was facing His imminent crucifixion. He was not using this phrase to pray for healing. He was consecrating himself to the will of God even though it was not what His body wanted to go through.

There is a time and a place for believers to pray, “If it be Thy will,” and it is when they are consecrating themselves to God’s service as Jesus was.

However, Jesus gave explicit instructions about how to receive things from God by faith, and praying this phrase is definitely not part of the program!

This phrase has a nice religious ring of humility to it, yet it is actually an unwitting slap in God’s face. To pray, “If it be Thy will” concerning healing is to express either ignorance or unbelief of God’s clear statements on the subject. There is nothing humble about that.

Study God’s Word concerning healing (which this book will help you do), and you will conclude that it IS God’s will to heal you IN EVERY INSTANCE. Then you won’t use the phrase, “If it be Thy will” because you’ll KNOW that God's will is for you to be healed!

Jesus and the Bible writers NEVER taught that you should ask for something IF it be God’s will, and what they actually DID tell you to do might shock you – they told you to pray according to YOUR will after you’ve acquainted yourself with the Word so that you aren’t asking amiss or selfishly!

Jesus said that if you abide in Him and His words abide in you (those are prerequisites to this) that you would ask what YOU will and it would be done for you ([John 15:7](#)).

Jesus told the Syrophenician woman with the demonized daughter in [Matthew 15:22-28](#), “Be it to you even as YOU will.”

God even challenged people, “Concerning the works of My hands YOU command ME” ([Isaiah 45:11](#))! While this clearly does not establish a new pecking order where you are the Supreme Being in the universe and God reports to you, it does show the freedom that He gives us to be bold with Him in prayer. There is such a place in prayer that most Christians will never know. By the way, if this verse upsets you, notify its Author, who isn’t the author of this book. But you should first admit that it is consistent with other cases where people like Abraham and Moses were very bold with God in prayer. Cannot we be at least as bold under our better covenant?

Objection: Death Is the Ultimate Healing for the Christian, So Healing Prayers Are Sometimes Answered by Someone's Death

This is probably taught in the Giving False Comfort 101 class in seminaries around the world, given how much this tired old line gets repeated. The idea is that when a Christian dies, he is completely healed, so he DOES get his healing after all when people were praying for his healing.

But this argument is ridiculous for at least three reasons.

First, if we assume that "healing prayers" are not prayed with the intention of someone dying to get healed, it is silly to claim that prayers for healing that were clearly intended to stop the person from dying were answered by having the person die. That is clearly a case of unanswered prayer, not God's answer to prayer.

I suppose that in some cases someone might actually pray for the death of a spouse because the person secretly has eyes for someone else or just doesn't like that spouse. That indicates another problem that the person really needs to sort out with God! But in the vast majority of cases, the people praying are praying that death will be delayed, not hastened.

The usual "twist" is that God supposedly heard your prayer, but chose to "answer" it in a different way from what you had in mind. That is just plain lame. If you prayed for someone to live and the person died, God did not answer your prayer AT ALL. I realize that I will never get to teach Giving False Comfort 101 because I say such things, but I have to stick with the Word rather than trying to please men.

Second, the objection is factually false! Death does NOT produce healing for a Christian's body! When you go to be with Jesus in this age, you are "absent from the body and present with the Lord" ([2 Corinthians 5:8](#)). Your body is NOT healed at that time! You aren't even IN your body at that time! Otherwise, you couldn't be absent from it! Can you see that? The deceased person does not have a healed body, or any body at all of the type we are used to.

When Jesus returns, your old body will be transformed into a new immortal body, and you will be reunited with "your body" at that time. Your new body will not be subject to sickness, pain or death. Your new body will be incapable of getting healed because it will be incapable of getting sick in the first place! It would be too much of a stretch for me to say that your body, which would have already been oxidized slowly in the ground or oxidized quickly by cremation, is "healed" in any meaningful sense. It will be replaced (or changed), not healed. So no "healing" occurs even at that point.

Third, death is described as an enemy – the last enemy that will be defeated ([1 Corinthians 15:26](#)). God does not answer prayers by deliberately handing you over to your enemy! That would be no better than having David pray for victory in battle, then having God "answer" his prayer by handing him over to the Philistines to get killed, thus securing "victory" because David would never face Philistines again after he was gone.

I don't belittle the fact that a deceased Christian is in a better place where there is no sickness or crying or pain. But his decease was most certainly not God's "answer" to prayers for healing!

Objection: Some Who Get Healed at Healing Crusades Don't Keep Their Healings

The Church's Responsibility

When I attended a certain church, there was a special healing service at a church across the street. This church did not teach healing from God's Word. It did not tell people that it was provided for all by Jesus Christ. They allowed healing to take place by manifestations of the Spirit, but they did not teach that healing was a covenant right.

There was a stir because a blind woman who was prayed over at the healing service at that church instantly received her sight. Many of us, including me, were surprised, because we knew that this church was hardly a bastion of faith. Aside from a manifestation of the Spirit, you would never get healed there. Some people at the church I attended believed that healing was provided in Christ's atonement, but we had never seen a blind person healed. Thank God for His mercy.

According to the witnesses, this lady left the service saying, "I can't believe that this happened to me! I really can't believe that this happened!" Unfortunately, that was true, because three days later she went blind again and (as far as I know) never recovered her sight.

Was this the minister's fault? The Church's fault? At least indirectly, yes! The woman had no idea how to keep her healing. That is why it is so crucial that any ministry of healing be based on the Bible, not on manifestations of the Spirit. Otherwise, you may get thousands of people healed, only to have them lose their healing soon afterward. What good is that? Then people come up with this "The Lord giveth and the Lord taketh away" attitude and make objections like the one being discussed here. Worse yet, they can become hardened to healing in general and be harder to reach next time!

Unfortunately, many "healing ministries" do not provide sufficient instruction from the Word. The Bible pattern is to preach the Word and let the signs and wonders confirm it. The Word comes first; the signs and wonders come second. Although I saw people get healed at a service where the minister said, "Remember, God heals in His own time in His own way," that was definitely the mercy of God in action! There was no basis for faith preached, although there was a good basis for unbelief. God moved in spite of it. That was His mercy in operation. Thank God, you don't have to be 100% doctrinally pure for God to use you. You can take comfort in that. But that doesn't excuse neglecting to learn and preach the Word yourself.

Your Responsibility

What some people miss is that you can be healed by a manifestation of the Spirit without exercising any faith at all. Unbelievers have been known to get healed in healing services, and sometimes it seems that God favors them over those who have been "walking the walk" all their lives. (God expects less of them and meets them where they are.) However, even if you get healed with no faith of your own, you still need faith to keep the healing you received. Hence the need for proper instruction.

This is exactly what the religious world does not want to hear. This elicits comments such as, “If God really did the healing, it would be permanent! Guess it wasn’t God!” Yet Jesus told the man at the Pool of Bethesda to go and sin no more, lest a worse thing befall him ([John 5:14](#)). Jesus admitted the possibility that the man could get sick again. Saul was refreshed and “made well” when David ministered to him in music. Yet Saul continually got sick again. This cycle in his life continued because of his lack of consecration to God. David ministered to him under the anointing. As long as the anointing got on Saul, he was fine. But Saul never changed on the inside, so he slid right back once he was away from the anointing. God kept making him well, but Saul never managed to stay that way. So much for the idea, “If God did it, it would be permanent.”

The anointing is a great painkiller, among other things. You can feel better while you are around the anointing, but if you don’t take hold of it for yourself, you will feel bad again when you leave the service and have Saul’s kind of experience.

I can understand why some people object to the fact that people lose their healings. They point to the ministry of Jesus in the gospels and ministry of the apostles in Acts and point out that there is no record that anyone in those times lost his healing. This is cited as further proof that the miracles that happen today are not genuine, because the “genuine” miracles then were permanent, while ours today are temporary. That is sheer nonsense, of course, because there are plenty of permanent miracles going on today where people have kept their healing. If we were as diligent to magnify cases where people kept their healings, rather than magnifying failures, more people would have hope for their own healings and keep them.

Is being born again any less miraculous than a healing? Yet there are warnings all over the New Testament against falling away, as well as citations of individuals who did in fact deny the faith and apostatize. Does this mean that being born again is not genuine? The point is that you can have something miraculous and lose it later. Just because you lose something doesn’t mean it wasn’t genuine. The fact that others lose something doesn’t mean that you have to lose it.

Peter walked on water. He was operating in the supernatural. Then he lost his miracle when he let the outward situation mean more to him than Jesus’ command. Did an act of God let Peter walk on water? Yes! But Peter lost it. It was God, but it wasn’t permanent for Peter. If Peter could get something by faith and lose it later, so can someone else.

The Israelites enjoyed the biggest mass healing in recorded history ([Psalm 105:37](#)). But after their hearts turned against the Lord, some of the ones who were formally well became feeble ([Deuteronomy 25:17-18](#)). So we assume that some were healed (for real) they lost their healings.

Further proof of this is found in the parable of the sower in Mark 4. Four classes of people received the Word. Only one class of people got permanent results. Some of the others got temporary results, but then lost what they had. What they had was a genuine work of God, but they lost it because they were not "good ground." Jesus warned that if you do not have ears to hear, even what you have will be taken away from you. This fact alone contradicts the theology that God's gifts, once received, cannot be lost. (The gifts and callings of God are without repentance, meaning that God never withdraws the right to them. But this does not mean that they cannot be forfeited. Sadly, many go to their graves never having walked in what God had for them, or having done His will for a season before deciding to stop.) Also notice that you can lose out even though there is nothing wrong with the Word or with the preacher!

It is your responsibility, not God's, to make sure that you are good ground. You are the one who must guard the Word that is sown in your heart. God will not do this for you. God told Israel to break up its fallow ground ([Jeremiah 4:3](#), [Hosea 10:12](#)), which shows that this was the people's responsibility, not God's.

If everything God gives you is permanent, Jesus' command to the church at Thyatira in Revelation 2:25 is meaningless. He said, "But that which ye have already hold fast till I come." If God's work were always permanent, they would not have had to hold fast to it because there would have been no possibility of losing what they already had.

Jesus told the man who was healed at the Pool of Bethesda, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" ([John 5:14](#)). Jesus plainly told the man that if he persisted in sin, he could end up even worse than he was and lose his healing. Jesus didn't say exactly what would be worse than being crippled for 38 years, but it would certainly not be good! It was up to the man whether such a worse thing would come upon him. Jesus did not say that God had anything to do with it. If the man chose to sin, he would lose his healing and get something worse.

Some Parallels

If we are going to use people who lose their healing as an excuse that healing is not for all today, we should also raise the following objections:

"Walking in love doesn't work. Some people go to services where they preach the love walk. They walk in love for a couple of days, but then they start acting mean again. Walking in love was just for the time of the apostles, not now."

"Tithing doesn't work. I know people who heard a message on tithing two weeks ago. At first, it looked like it was working, but then they got extra bills instead of miracle mailbox money. So they stopped once they realized it didn't work."

“Bobby Backslider said he was a Christian, but now he’s back in the world doing drugs again. The doctrine of the new birth was obviously only for the early church. It doesn’t work today because it didn’t work for Bobby.”

Doctrine from Experience?

People’s failures can never be used to prove or disprove doctrinal points. Only the Bible, not people’s experiences, is profitable for doctrine ([2 Timothy 3:16-17](#)). The fact that some fail to keep the promises of God does not negate those promises. Mathematically, 75% of the “ground” in Mark 4 got no lasting results. Should we pay more attention to the 75% that got no results or the 25% that bore fruit 30, 60 and 100 times over? The Word was still genuine and of God even though the success rate was only 25%. I would not consider this arithmetically binding, but perhaps we should be extremely pleased if we get a 25% permanent success rate in healing services! Remember, it was not the quality of the Word (the seed) that was the issue; it was the ground that received it. This is still true today. And it is also true that it is up to the individuals involved to be the good ground to receive the Word.

If Mark 4 is any indication, there will always be people who receive and then lose their healings. Like the poor, these people will always be with us. Rather than following and broadcasting their failures, find out what the people did who kept their healings and follow them!

See also:

[Objection: So-and-So Was Healed of Cancer But Now Has Cancer Again](#)

Objection: Thayer's Greek Lexicon Says that the Word for "Healed" in 1 Peter 2:24 Means "to Bring About (One's) Salvation"

Thayer is no good reason to believe this!

If you blindly accept the words of unbeliever Joseph Henry Thayer, who wrote Thayer's Greek Lexicon, you'll call into question the deity of Christ as he did, and maybe even join him in his denial of the inerrancy of Scripture. This is not a man you want to follow too closely.

While his reference book is used in many seminaries and websites today, most if not all modern copies have a warning from the publisher that Thayer was a Unitarian whose heretical views colored some of his entries. Thayer sometimes allowed his preconceived ideas to determine his "official" meaning of Greek words without a careful comparison to the rest of the Greek text. [1 Peter 2:24](#) is one example of this, as is his entry for Paul's "thorn" where, without any reasonable support other than people's thoughts, he insists that it refers to a sickness.

First, as a theological point, "stripes" do not bring about remission of sin; only shed innocent blood does that ([Hebrews 9:22](#)), so Thayer's definition has to be wrong – Jesus' stripes did NOT bring about your salvation. They purchased healing for your body, but that act alone would not have saved you from the lake of fire.

Second, rather than blindly accepting the word of a heathen on this, it would be useful for you to look at other places in Scripture where the same Greek word for healed (*iaomai*) is used, and see if Thayer's statement that it means to "bring about (one's) salvation" makes sense. Let's substitute Thayer's definition for the word "healed" in a few of the many such verses where *iaomai* was translated and see what happens!

"And immediately the fountain of her blood was dried up, and she felt in her body that her salvation had been brought about of that plague." – Mark 5:29 (TUV) (TUV = Thayer's Unbiblical Version)

"And it happened a certain day, as He was teaching, that there were Pharisees and doctors of the Law sitting there, who had come out of every town of Galilee, Judaea and Jerusalem, and the power of the Lord was present to bring about their salvation." – Luke 5:17 (TUV)

"And Jesus said to the centurion, Go your way, and as you have believed, so be it done to you. And his servant had his salvation brought about in that same hour." – Matthew 8:13 (TUV)

"And He came down with them, and stood in the plain, with the company of His disciples and a great multitude of people out of all Judaea and Jerusalem, and from the coast of Tyre and Sidon, who came to hear Him and to have their salvation brought about of their diseases." – Luke 6:17 (TUV)

"And the whole multitude sought to touch Him, for power went out of Him and brought about the salvation of them all." – Luke 6:19 (TUV)

“And He sent them to preach the Kingdom of God, and to bring about the salvation of the sick.” – Luke 9:2 (TUV)

“And the people, when they knew it, followed Him, and He received them, and spoke to them about the Kingdom of God, and brought about the salvation of those who needed healing.” – Luke 9:11 (TUV)

“And as he was yet coming, the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and brought about the salvation of the child, and delivered him again to his father.” – Luke 9:42 (TUV)

“And Jesus said, ‘Permit even this.’ And He touched his ear [the one that Peter had just chopped off with a sword], and brought about his salvation.” – Luke 22:51 (TUV)

“And it happened, that Publius’s father laid sick of a fever and a bloody flow, to whom Paul entered in, and prayed, and laid his hands on him, and brought about his salvation.” – Acts 28:8 (TUV)

“And make straight paths for your feet, lest that which is lame be turned out of the way, but rather let its salvation be brought about.” – Hebrews 12:13 (TUV)

“Confess your faults to one another, and pray for one another, that your salvation may be brought about. The effective fervent prayer of a righteous man avails much.” – James 5:16 (TUV)

If you believe (as Thayer did) that Scripture has errors, you might not mind making the substitutions above. If, however, you believe that the Word is error-free and consistent with itself, you would have to admit that the word *iaomai* obviously refers to healing, not to being saved from sin. It is lamentable that despite his extensive Greek research, much of which I assume is valid as far as the language goes, Thayer’s understanding of Scripture wasn’t even good enough to bring about his own salvation! He never had the enlightenment of the Holy Spirit; his work was solely that of his own intellect.

I realize that some will object to my *ad hominem* attack on Thayer and point out that the fact that he was a heretic doesn’t necessarily mean that any or all of what he wrote was incorrect. I think I’ve presented enough evidence that Thayer is wrong that it really wouldn’t matter if he were the greatest Protestant theologian of this day – wrong is still wrong. However, I’d think you’d agree that an unenlightened sinner is less likely to have a grasp of the truth than a saint, because the sinner doesn’t have the Holy Spirit in him. There may be plenty of verses that were translated correctly in the Watchtower Bible, but I won’t run out and buy one because I know that it contains deliberate cultish distortions that fit the error of the group that publishes it.

Seeing as the objector brought up Thayer, Thayer's own entire definition reads like this: "1) to cure, heal 2) to make whole 2a) to free from errors and sins, to bring about (one's) salvation." So even Thayer had to admit that the main meaning of *iaomai* had to do with healing and being whole. I think it is safe to say that ANY Greek reference work out there will confirm that the word *iaomai* has to do with healing. It is purely Thayer's speculation that *iaomai* could ever mean "to bring about (one's) salvation – because it is NEVER actually translated that way! (At least it isn't in the KJV. If you are using one of the modern "hip" paraphrases to do your word studies, you are already in trouble, as the author's opinions are already baked into the verses). That was an erroneous idea that he "read into" the Word.

Don't take other people's word for things – even mine! Be like the Bereans ([Acts 17:11](#)) and do your own research when you hear claims such as Thayer's rendering of *iaomai* in [1 Peter 2:24](#). Then you'll know the facts for yourself rather than taking a man's word for something.

For starters, you can check out the ["Healed" Defined](#) section of this book.

See also:

[Objection: The Theological Dictionary of the New Testament Says that "Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship](#)

Objection: The Theological Dictionary of the New Testament Says that “Healed” in 1 Peter 2:24 Refers to Restoration of Divine Fellowship

We can follow a similar line of thought in the answer to the similar [Thayer objection](#). Take other Scripture passages that use the same Greek word *iaomai* used for “healed” in [1 Peter 2:24](#), and substitute this dictionary definition, and see how the resulting Theo-illogical Dictionary Version (TDV) reads:

“And it happened a certain day, as He was teaching, that there were Pharisees and doctors of the Law sitting there, who had come out of every town of Galilee, Judaea and Jerusalem, and the power of the Lord was present to restore them to divine fellowship.” – Luke 5:17 (TDV)

“And He came down with them, and stood in the plain, with the company of His disciples and a great multitude of people out of all Judaea and Jerusalem, and from the coast of Tyre and Sidon, who came to hear Him and to have restoration of divine fellowship of their diseases.” – Luke 6:17 (TDV)

“And as he was yet coming, the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and restored the child to divine fellowship, and delivered him again to his father.” – Luke 9:42 (TDV)

“And Jesus said, ‘Permit even this.’ And He touched his ear [the one that Peter had just chopped off with a sword], and restored him to divine fellowship.” – Luke 22:51 (TDV)

“And it happened, that Publius’s father laid sick of a fever and a bloody flow, to whom Paul entered in, and prayed, and laid his hands on him, and restored him to divine fellowship.” – Acts 28:8 (TDV)

“And make straight paths for your feet, lest that which is lame be turned out of the way, but rather let it be restored to divine fellowship.” – Hebrews 12:13 (TDV)

“Confess your faults to one another, and pray for one another, that you may be restored to divine fellowship. The effective fervent prayer of a righteous man avails much.” – James 5:16 (TDV)

(You could do this with the other verses in the [Thayer answer](#) as well as other verses not included in either write-up that use the word *iaomai*.)

No reasonable person could look at these verses and think that *iaomai* refers to restoration of divine fellowship. Even an author who raised this “dictionary” objection had to admit in his own article that *iaomai* does refer to physical healing, but he then says that the word is used only “figuratively” in [1 Peter 2:24](#)! Is it “figurative” in these other verses? If not, why would we have the right to claim that it is “figurative” in [1 Peter 2:24](#)? The context arguments ([here](#) and [here](#)) and the [“spiritual healing only” argument](#) are the only paths left for the author to take, but these also fall apart upon closer examination.

Also, as has been noted elsewhere in this book, Jesus' stripes alone could not have restored you to divine fellowship anyway. Jesus' blood shed on the cross is what allows you to have divine fellowship. His stripes before the cross had to have had another purpose, and they did – to legally provide healing for your body.

See also:

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

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Going to Vine's yourself is fruitful. Mr. Vine did say what the objector claims, but it is easy to prove in many different ways that [1 Peter 2:24 cannot possibly refer to spiritual healing](#)! Vine may have created a famous classic work, but I have found that doing my own research beats taking famous people's words for anything. It's more work, but I've found out some things I never would have found if I just took other people's word for things. The question is not WHO says something – the only question is whether the person can back up his supposition with Scripture.

The problem is that people use books like this in seminary, teach these things to others, and the circle of ignorance goes unbroken – until someone does some digging on his own and finds out otherwise. Several old classic books are seminary favorites that have similar problems, and some of them are cited here because other people cite their writings as if they were Scripture.

This is similar to [Thayer's similar error](#). See that response because it applies equally well here. However, something specific to this objection is the following information that the objector leaves out – the very first thing Vine says about the word *iaomai* used in [1 Peter 2:24](#) is that it refers to physical treatment 22 times! It is Vine's supposition that it doesn't mean that in [1 Peter 2:24](#), against the preponderance of use in the New Testament. Even his citation of the threefold repetition of Isaiah's "and I should heal them" prophecy ([Isaiah 6:10](#)) in [Matthew 13:15](#), [John 12:39-41](#) and [Acts 28:27](#) and his assumption that this is "spiritual healing" (his words) cannot be true, as [you are not spiritually healed](#)! I don't think you can prove that Isaiah didn't mean physical healing anyway when salvation and healing are so closely intertwined.

I'm not cutting down Vine's in general, as it is an excellent resource to see what words are translated from which original-language words and where they were used. The problem is when Vine twists his own ideas in there along with statements of fact regarding which Greek words were used in which verses. The same problem appears in other "classic" reference works.

Reference works are useful so that you can find all the places where a certain Greek or Hebrew word is used and with what meaning. I am grateful for the reference materials available today on the Internet. (Many old books are in the public domain now.) At least this book will save you some of the time it took me to research some key words, as I looked up all the places they appear for you. I want you to see the evidence for yourself. I am convinced that the evidence always points to healing when you examine it closely!

See also:

[Objection: The Theological Dictionary of the New Testament Says that "Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship](#)

[Objection: Vine's Expository Dictionary Says that Afflictions in Colossians 1:24 Are "Afflictions of Christ from which His Followers Must Not Shrink, Whether Sufferings of BODY or Mind"](#)

Objection: 1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven

According to this line of reasoning, 1 Peter 2:25 ("For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls") proves that [1 Peter 2:24](#) only refers to being forgiven by turning to Christ ("by whose stripes ye were healed") and not to being physically healed.

First, this makes no more sense than to assert that [1 Peter 2:20-23](#) refers to not reviling those who revile, so therefore [1 Peter 2:24](#) must be talking about not being reviled as opposed to being physically healed or forgiven.

Second, the Greek word *iaomai* translated *healed* in [1 Peter 2:24](#) refers to physical healing when it is used elsewhere in the New Testament (see "[Healed](#)" [Defined](#) to verify this for yourself by seeing everywhere else that *iaomai* is used), it cannot just refer to *forgiveness* because of the Greek word that was used in the text.

Third, Peter quotes Isaiah, who was definitely talking about divine healing, as the Bible itself proves based on how [Isaiah 53:4](#) is quoted in [Matthew 8:17](#).

There are [other good reasons](#) mentioned elsewhere in this book that [1 Peter 2:24](#) cannot refer to spiritual healing of any kind but must be talking of physical healing.

But the objector will emphasize the word "for" at the beginning of [1 Peter 2:25](#) and assert that this proves a connection between "for ye were as sheep going astray" and "by whose stripes ye were healed." Thus, according to that "logic," [1 Peter 2:24](#) merely asserts that you were forgiven for going astray and it has nothing to do with healing.

And there IS indeed a strong connection, but that link only serves to torpedo the objection!

To the objector, the subject could not change from divine healing to sheep going astray in the next verse. Why would Peter suddenly start talking about sheep going astray when he had just been talking about divine healing? Because that's exactly what Isaiah did! This is just further proof that Peter is quoting Isaiah when he said the following:

[This verse is quoted by Matthew with regard to physical healing:] Surely he hath borne our griefs [literally sicknesses], and carried our sorrows [literally pains]: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace [Hebrew *shalom*, well-being in every area, including physical] was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

So the fact that [1 Peter 2:25](#) speaks of sheep going astray only underscores that Peter was quoting Isaiah's prophecy that included healing! "By whose stripes you were healed. For ye were as sheep going astray..." The reference to Isaiah's prophetic passage in which Jesus bore our sicknesses and carried our pains should be beyond dispute.

See also:

[Objection: Thayer's Greek Lexicon Says that the Word for "Healed" in 1 Peter 2:24 Means "to Bring About \(One's\) Salvation"](#)

[Objection: The Theological Dictionary of the New Testament Says that "Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship](#)

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

Objection: All Uses of Matthew’s Greek Word for “That It Might Be Fulfilled” Refer to Events before the Atonement, So Matthew 8:17 Is Invalid As a Proof that Healing Is in the Atonement

This statement is actually not true, as Matthew 12:17’s use of the word refers to Gentiles trusting in Christ, which happened AFTER His atonement, and its use in Matthew 27:35 refers to soldiers parting Jesus’ clothing, which was DURING His atonement.

Here is a list of the places where Matthew uses this construction other than in Matthew 8:17 and the gist of what he referred to:

| | |
|---------------|---|
| Matt 1:22 | Behold a virgin shall be with child |
| Matt 2:15 | Out of Egypt I have called My Son |
| Matt 2:23 | He shall be called a Nazarene |
| Matt 4:14 | The people which sat in darkness saw great light |
| Matt 12:17 | He shall show judgment to the Gentiles, shall not strive or cry, in His name shall the Gentiles trust |
| Matt 13:35 | He will open His mouth in parables and utter secrets |
| Matt 21:4 | Your king comes to you sitting on a donkey |
| Matt 26:54,56 | Jesus arrested and taken to His death |
| Matt 27:35 | Jesus' clothing parted among the soldiers |

Of the cases other than the two cited in the first paragraph above, I think it is obvious that these would HAVE to have been fulfilled before Jesus was crucified, but what does that really prove? Nothing. Jesus would have to have been born and done the other things He did before He was killed.

Matthew 12:17 is enough to disprove the objector’s point – if a few Gentiles trusted in Him, the fulfillment of that verse was still not “over and done with” at that point in time. Thus, we could expect the same for Matthew 8:17; while some people were healed, Jesus didn’t stop healing people then.

So the only points left would be an assertion that [Matthew 8:17 does not mention the atonement](#), or that [Isaiah 53:4/Matthew 8:17 was completely fulfilled when Jesus healed the sick while walking the earth](#), or that [Isaiah 53:4 was chronological](#), applying first to His earthly ministry and then to His atonement. You can click on those objections for answers to those.

Objection: There Is No Mention of the Atonement in Matthew 8:17 (Fulfilling Isaiah 53:4)

The same people who like to say, “A text without a context is a con” and “A text without a context is a pretext” make exactly that same error about the context of [Isaiah 53:4](#). There is no question whatsoever that [Isaiah 53](#) is about Christ’s atonement. In [Isaiah 53:3](#), Jesus is a man of pains and acquainted with sickness (literal translation), people hid their faces from Him, despised Him and did not esteem Him. These are clearly events that happened during His atonement, as Jesus was NOT sick and in pain during His ministry time, people did NOT hide their faces from Him during His earthly ministry, they did not as a general rule despise Him (though some did) during His earthly ministry, and those who did not esteem Him were not as numerous as those who did during His earthly ministry.

Then follows the statement (still in [Isaiah 53:4](#)!) that He is considered smitten of God and afflicted. That clearly happened when He atoned for our sins. He certainly was not wounded for our transgressions, bruised for our iniquities, etc. ([Isaiah 53:5](#)) before He atoned for our sins at the end of His life. The verses before and after [Isaiah 53:4](#) are atonement verses; that is very clear.

So any objector along these lines must insist that one snippet within [Isaiah 53:4](#) refers only to His earthly ministry while the ENTIRE context around it surely refers to His atonement. That is the very kind of Bible interpretation a healing minister would be “roasted” for if he tried to cut out a phrase from its obvious context like that.

But I do understand why this objection is made, because I used to wonder about it myself when reading [Matthew 8:17](#). In particular, (1) it seems to be citing a “fulfillment” of something that seemed to refer to what happened much later in Isaiah’s account and (2) Isaiah also said in the same verse that Jesus bore our sicknesses (that’s the literal word translated “griefs” in the King James Version) and carried our pains (that’s the literal word translated “sorrows” – many study Bibles have margin notes affirming this, and you can study it out for yourself online), but Jesus was NOT sick and in pain Himself when He healed the sick that evening “fulfilling” Isaiah’s prophecy. And it is true that Matthew does NOT mention the atonement explicitly in this verse, so the objection is true at face value, though not true in its implication that healing isn’t in the atonement because it was fulfilled in [Matthew 8:17](#).

These matters are covered fully in a reply to a [related objection](#), so you can click on that so that I don’t have to repeat everything here. But briefly, the lack of a specific mention of an atonement in [Matthew 8:17](#) when it quotes what is clearly an atonement Scripture does NOT mean that the atonement isn’t implied in Matthew’s verse. How could Jesus take all those sicknesses away from people in Capernaum when He hadn’t paid for their healing yet? This is the same as asking how people could be healed by mere SYMBOLS of Jesus when He hadn’t gone to the cross yet in the Old Testament, and the same as asking how anyone could be FORGIVEN in Jesus’ ministry before He paid for their forgiveness on the cross. Jesus did what He did on the basis of His coming atonement, and that is the point Matthew made without having to use the word “atonement” or mentioning the cross. The fact that Jesus was ABLE to heal the sick “on credit” was PROOF of His coming atonement.

Perhaps you think I'm stretching things by saying that, but I think YOU'RE stretching things if you think that one snippet in [Isaiah 53](#) doesn't refer to the atonement when most of that chapter obviously does.

Objection: The Greek Word Used in Matthew 8:17 for “Took” Is Lambano, Which Never Means to Remove in a Mediatoral Sense

The objector is correct that out of the MANY times the word Greek word *lambano* (used in [Matthew 8:17](#) for “took”) appears, it NEVER has any connotation of a mediatoral removal anywhere else. It simply means to receive or take. It is never used elsewhere to describe Jesus’ sin-bearing on our behalf.

So I would seem hard-pressed to defend the argument that Matthew meant something mediatoral when there is no other verse in the Bible that uses *lambano* that way. Yet that is exactly what I am going to do!

Let’s assume for now that the objector is right, and *lambano* in [Matthew 8:17](#) means what it means elsewhere. In the general sense of “taking” something, what happens? Something that is someone else’s becomes yours and is no longer the other person’s. So if Isaiah meant that Jesus “took” (in the normal sense) sicknesses in Capernaum, it would mean that the sicknesses would no longer be on the other people, but they would be on Jesus. But clearly that did NOT happen at Capernaum. He bore our sicknesses at Calvary, not Capernaum. He did indeed take away sicknesses from people, but He did not go around the Sea of Galilee sick after He did it. So clearly the normally-expected use of *lambano* could not apply here unless you want to maintain that Jesus took all kinds of diseases upon Himself that evening, an idea for which you would find zero support in the Bible. So the objector’s position that *lambano* would imply a non-mediatoral *taking* in [Matthew 8:17](#) is even harder to justify than my position!

Matthew quotes Isaiah, where the meaning of Christ’s taking of our sicknesses and pains is PLAINLY mediatoral. The Bible can’t contradict itself. It could not say that Jesus did something mediatoral in Isaiah and something non-mediatoral in Matthew when the same prophecy is involved.

Because Isaiah prophesied that Jesus took OUR sicknesses, not just THEIR sicknesses, this “taking” could not have been fulfilled in Capernaum – we weren’t even born yet. Isaiah’s prophecy was unmistakably about the future punishment Jesus was to endure at the end of His ministry. (For convincing proofs of this, click [here](#).)

How could Matthew be correct in using the word *lambano*, then? I think it’s actually quite clear that *lambano* is a good word to use in that context. Matthew describes a situation where Jesus “took” sicknesses but did not get sick Himself AT THAT TIME. He did not bear sicknesses in a mediatoral sense at Capernaum that night – He would had to have been flogged and crucified on the spot to bear them mediatorally that night. The transfer of their sicknesses was from them that night into the future when Jesus DID bear them in a mediatoral sense to redeem everyone from them. (How God could allow this is covered in the reply to a [question](#) along that line; it would be helpful for you to read that if you haven’t done so already.)

The context of Isaiah's prophecy in the very same verse shows that the fulfillment had to be during Christ's punishment: "Surely he hath borne our sicknesses and carried our pains, yet we did esteem him stricken, smitten of God and afflicted." Did anyone at Capernaum that night consider Jesus to be stricken, smitten of God and afflicted? NO! So that prophecy could not have been "fulfilled" at Capernaum, and Matthew didn't say that it was. He used the phrase, "That it might be fulfilled" as opposed to "Then it was fulfilled." The context is without question Christ's suffering for our sins!

Now for the clincher. When you consider what the word *lambano* means ("take" or "receive"), it clearly HAS to be mediatorial in [Matthew 8:17](#)! Suppose that you had cancer and you decided to go the doctor, and you underwent chemotherapy, radiation and surgery. After that, the doctor pronounced you cancer-free. Now suppose that you told your friends, "That doctor received my cancer! He took it from me! Now it's his!" Wouldn't they think that you were a little strange? The doctor does not receive illnesses from his patients when they are cured. We would agree that the treatments *healed* the cancer, but not that they *transferred* the cancer. If Matthew stopped with the statement that Jesus *healed* ALL who were sick, we would have no problem going along with the objector that Jesus simply healed people instead of doing something as their Substitute. However, Isaiah did NOT say, "Surely He HEALED our sicknesses and HEALED our pains." That seems to be how the objector is reading it, but that isn't what Isaiah actually said. Jesus did not just *heal* our diseases; His way of securing healing was to *take* and *bear* our sicknesses when He was punished for our sins. He BORE them in our place, and the language in [Isaiah 53:4](#) is clear about that. He received them in His own body. That is what Peter talked about in [1 Peter 2:24](#) when he says that Jesus Himself bore our sins in His BODY on the tree. (Another objector claimed that Jesus was always holy and therefore He could never take sins into His body, but the verse just cited destroys that argument.)

So the use of *lambano* in [Matthew 8:17](#) actually reinforces the idea that the removal of sickness was based on a substitutional bearing of them rather than simply healing them!

See also:

[Objection: The Greek Word Used in Matthew 8:17 for "bare" Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases](#)

Objection: The Greek Word Used in Matthew 8:17 for “Bare” Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases

We’ll give the objector enough rope to hang himself by letting him continue his argument, which is that *anaphero* is the Greek word used twice of the Lord’s sacrifice in [Hebrews 9:28](#) and [1 Peter 2:24](#). The objector assumes that if [Matthew 8:17](#) were really talking about a substitutional bearing, Matthew would have used the word *anaphero* and not the word *bastazo*.

The objector is correct as far as *bastazo* never being used in a substitutionary sense elsewhere, and he is also correct about *anaphero* being used twice to denote a substitutionary bearing of our sins. The objector goes on to conclude that Jesus must have borne sicknesses in a different sense than He bore our sins, and that therefore He “bore” our sicknesses throughout His earthly ministry.

This objection has at least six serious problems.

The first is that Matthew is quoting Isaiah, and in [Isaiah 53:4](#), the words used clearly are substitutionary words – they are the same ones used to denote Jesus’ bearing of our sins. See [Isaiah’s Prophecy of Redemption](#) for proof of this. Claiming that Matthew quoted a substitutionary prophecy as non-substitutionary is tantamount to claiming that the Bible misquotes itself, and I certainly wouldn’t want to wade into those waters!

The second is that Jesus never bore sicknesses in a literal sense until His atonement. So even if the word for “bore” isn’t the same word, He still did bear our sicknesses, and the only time that could apply would be when He was punished for our sins. We never see Jesus sick before then. (If you disagree, read the [reply to that objection](#).) So His bearing of our sicknesses must have been as our Substitute.

The third is that the word *anaphero* doesn’t necessarily, or even usually, relate to “atonement-bearing” either! It is not some special Greek word only used for that. At least the objector pointed us in the right direction, as we can look up the other places where *anaphero* appears. We are to offer (*anaphero*) the sacrifice of praise (Hebrews 13:15) and spiritual sacrifices (1 Peter 2:5), and we are certainly not atoning for anyone or anything when we do it! It’s the same word used of Jesus being carried up (*anaphero*) to heaven, and He was already finished atoning for everyone’s sins before then. Both Matthew 17:1 and Mark 9:2 talk of Jesus bringing the disciples up (*anaphero*) to a high mountain, and they certainly weren’t the atonement for anyone’s sins either.

The fourth is that by bringing up the word *anaphero*, the objector has actually pointed us in the opposite direction than the one he intended. A study of *anaphero* shows that a word may be taken correctly in a substitutionary sense even when many instances of the same word are not substitutionary. If that can be true for *anaphero*, it can be true for *bastazo* as well!

The fifth is what the word *bastazo* actually means – to bear or to carry. Jesus did not walk around Capernaum bearing or carrying anyone’s illnesses, sick Himself while He healed others! He only bore our sicknesses when He suffered for our sins later. This clearly denotes substitution.

Say that you get the flu and go to the doctor, and he gives you a prescription for some newly invented drug that cures the flu. You take it and the flu leaves. You tell everyone at work that the doctor bore and carried your flu so that you don't have it anymore. They would probably think that you're crazy. Matthew doesn't say that Jesus merely *healed* the diseases, He says that He fulfilled prophecy by bearing (carrying) them – *bastazo*. Thus, the only possible meaning in [Matthew 8:17](#) of *bastazo* is substitutionary, as no doctor carries your diseases to get you healed of them!

Sixth, the very same verse of Isaiah's prophecy that Matthew quotes continues, "yet we did esteem him stricken, smitten of God and afflicted." That COULD NOT have been fulfilled that evening at Capernaum, as Jesus was not stricken, smitten of God and afflicted at that time. Trying to split this verse in two makes no sense – it all flows together as one thought. So Isaiah and Matthew HAD to be looking forward to Christ's suffering as the fulfillment of that prophecy. Matthew said "that it might be fulfilled" pointing to a future fulfillment rather than "then it was fulfilled" – the phrase Matthew used to describe a prophecy that had just been fulfilled in its entirety. Matthew used that same phrase "that it might be fulfilled" to refer to other events that were yet unfulfilled – see the answer to the related [objection](#) for proof of that.

So splitting hairs over *bastazo* vs. *anaphero* still doesn't negate the powerful truth that Jesus actually BORE our sicknesses rather than just healing them or merely feeling sorry about them. Why would He have to be sick? He was our Substitute, being punished in our place, bearing our sins in His body, being wounded, bruised, smitten, afflicted and whipped for our sins, so that we could go free from the physical punishment for sin.

Objection: Jesus' Bearing of Sicknesses Is Just a Metonymy

Metonymy is probably not a word you use when you talk with your friends – unless you all happen to be seminary professors. A *metonymy* is a figure of speech that reverses cause and effect by referring to something closely related to something else. The objector correctly notes that the Bible DOES contain metonymies. Then he concludes that Jesus' bearing of sicknesses is another one.

So let's give the objector some credit for pointing out these verses:

Luke 2:30:

For mine eyes have seen thy salvation,

In this case, Simeon's eyes did not actually see God's salvation – they saw the cause of salvation (Jesus) but not His effect – salvation – that would be accomplished later. So cause and effect have been reversed.

Luke 16:29:

Abraham saith unto him, They have Moses and the prophets; let them hear them.

In this case, it was impossible for the rich man's five brothers to actually hear Moses and the prophets, who were long gone at that point. Moses and the prophets were the cause of prophecies – the effect was the prophecies themselves. So cause and effect have been reversed.

So now the objector assumes that "Surely He hath borne our sicknesses" (which IS literally what Isaiah said in [Isaiah 53:4](#), as any honest seminarian would have to admit) is a metonymy that reverses the cause (bearing sin) with the effect (sicknesses) and thus really means that Jesus hath borne our sins, not our sicknesses. He goes on to say that the cause (sin) and effect (penal judgment) have been transposed and that Isaiah must have meant that He was punished for sin, which CAUSES sickness. In other words, Isaiah was only saying that Jesus bore our SINS (cause), not our SICKNESSES (effect).

At least this particular objector has the good sense to admit that [Matthew 8:17](#) refers to the atonement – a fact missed by most other objectors.

I will start by saying that the Bible is full of straightforward statements that are not metonymies! The existence of a few metonymies does not prove that any Bible statement is likely to be a metonymy. (I could list such statements by the thousands, but that would lead to *monotony*.)

How can we tell that Jesus was really bearing sicknesses, according to Isaiah? We could "ask" Isaiah himself by looking at [Isaiah 53:10](#) where God "made Him (Jesus) sick." That undercuts the *metonymy* argument right there. [Isaiah 53:10](#) could not reasonably be considered a metonymy and it clearly states that Jesus was (literally in the Hebrew) "made sick." So this is no figure of speech. He really WAS made sick. But where did those sicknesses come from? US! God laid OUR sicknesses on Him as part of the punishment for our sins.

No reasonable person could assume that Moses and the prophets were still alive to be heard, or that Simeon saw what Jesus did on the cross. Thus, there is clear evidence that these HAVE to be metonymies. However, this isn't the case with Jesus' bearing of sickness. You should ALWAYS assume that Bible verses are literal unless you can PROVE that they are figurative. Otherwise you'll go around concluding that any verse you don't like is merely figurative, which some people do.

The evidence is overwhelming that Jesus bore CONSEQUENCES for sin and not just sin itself, so statements by Isaiah and Matthew could not be metonymies. If Jesus did not bear our sicknesses, what right did He have to remove them in the gospels before He suffered with them? How could mere symbols of Jesus in the Old Testament produce both forgiveness and physical healing, only to have the real Jesus only offer forgiveness to mankind?

The objector admits that sin is the cause of sickness, so dealing with man's sin problem should also deal with man's sickness problem!

Most importantly, if Jesus bore our sins but not the physical punishments prescribed in the Law's curse, how could He have ransomed us by paying the price for sin in our place? He HAD to be punished as the Law prescribed, which means that He HAD to be made sick. Otherwise He would not have paid our ransom price, and it would still be left for us to pay. God is just – He HAS TO punish sin. The only way He could stop US from having to be punished for our sins was to send Jesus to be punished for our sins in our place! Thus, He HAD to bear not only our sins but the punishment for them as well.

So you should be able to see that the fact that He "bore our sicknesses" is a literal statement that CANNOT be considered a metonymy.

Objection: “Our” Sicknesses in Matthew 8:17 Are Only from the Standpoint of the Jews in Capernaum Who Were Healed

This objection interprets Jesus’ healing of “our” sicknesses to be a statement from the standpoint of Jews at Capernaum as opposed to everyone everywhere. In other words, the Jews would have thought, “He took our sicknesses,” but that would be as far as things went. This would usually be paired with the incorrect statement that [Isaiah’s prophecy was completely fulfilled that night at Capernaum](#), which is refuted elsewhere. Thus, according to the objector, Jesus bore all the sicknesses of the people at Capernaum but not necessarily all OUR sicknesses today.

This is doubly ridiculous. First, Jesus did not BEAR sicknesses in Capernaum – He HEALED them without having to take them on Himself and BEAR them that night. Jesus did not walk away sick. His BEARING of sickness came only during His atonement for our sins. Second, one only has to look at Isaiah’s prophecy in [Isaiah 53:4-5](#) and see that attributing “our” sicknesses to only those there in Capernaum makes no sense for the following reasons:

1. He did not appear to be stricken, smitten of God and afflicted at Capernaum.
2. He was not wounded for our transgressions or bruised for our iniquities at Capernaum.
3. No stripes were laid on His back for anyone’s healing at Capernaum.

Jesus’ taking of OUR sicknesses could not have been a one-time event at Capernaum because it directly related to the atonement for EVERYONE’s sins, as is clear when you read Isaiah’s prophecy to which Matthew referred.

Objection: Matthew 8:17 Refers to Physical Pain and Mental Anguish that Jesus Endured in His Own Life

The objector apparently believes that when Isaiah said that Jesus bore OUR sicknesses and carried OUR pains, he meant the sicknesses and pains that are common to man. This almost seems reasonable – until you find out that the word translated *hath borne* (Hebrew *nasa*) that describes what Jesus did with our sicknesses in [Isaiah 53:4](#) is the same word used in [Isaiah 53:12](#) to describe what Jesus did with our sins. Jesus did NOT bear His own sins – He had none. He took ours. Likewise, for the wording in Isaiah to be consistent, we must recognize that Jesus did NOT bear His own sicknesses – He had none. He took ours.

Also, if the objector is correct, [Matthew 8:17](#) makes no sense at all in its context, which is that Jesus healed them all, that what Isaiah said might be fulfilled – “He took our sicknesses.” It is demonstrated [elsewhere](#) in this book that this MUST refer to His future atonement and not to anything during His ministry before then. By the objector’s “logic,” Isaiah says that Jesus healed everyone else that evening that it might be fulfilled that He Himself had physical and mental ailments. That makes no sense whatsoever once you think about it.

Objection: Christ Was Made Sin but He Was Never Made Sick

Sickness is a curse for breaking the Law (sinning). Jesus was “made sin” when He atoned for our sins. He was made sick, but He did not turn into a virus. To redeem us from the Law’s curse He had to be MADE SICK, but He did not have to be MADE SICKNESS. The Law never stated that if you didn’t keep it all, you would turn into cancer or something. But GETTING cancer definitely WAS part of the curse for sinning. So there was no need for Jesus to be “made sickness” to redeem us from the Law’s curse because that curse never entailed BECOMING sickness.

Raising this argument allows the equally preposterous argument that Jesus did not redeem us from hell because He never BECAME hell. He didn’t have to BECOME hell; He just had to take our place so that we would not have to go there. He didn’t have to BECOME any form of punishment to endure that form of punishment. Jesus was never MADE a whipping and He was never MADE a crucifixion. These were things He suffered when He became sin for us.

Jesus had to “become sin” because he was sinless until then. God could not justly punish an innocent man. The only way that Jesus could take the punishment that we deserved (including sickness) was for Him to allow God to place Himself in our guilty, sinful condition by putting our sins upon Him. At that point, God no longer saw Him as a spotless Lamb but rather as a sinful person deserving of punishment.

But thank God, Jesus did not STAY “made sin” – He rose from the dead without a trace of sin on Himself!

Objection: Jesus Did Not TAKE ON or BEAR Sicknesses in His Own Body in Matthew 8:17, So Isaiah Couldn't Have Meant That Literally

I don't know how you can take Isaiah's prophecy non-literally when you read it in context. The Messiah surely bore OUR sicknesses and carried OUR diseases, yet people mistakenly considered Him to be smitten by God and afflicted. But He was wounded for our transgressions and bruised for our iniquities. Isaiah's language of being *wounded* and *bruised* does not allow for a non-literal reading of what He suffered. You have to conclude that Isaiah referred to bodily harm and not to some figurative thing.

Besides, the objector (as many others) misses the subtle point that Isaiah referred to Christ's future atonement. Matthew's phrase "that it might be fulfilled" was not the same as saying "then it was fulfilled at that moment." Much more information about this issue can be found in the answer to the objection [Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#).

Objection: Isaiah 53:4 Is Chronological – the First Part Refers to Jesus’ Earthly Healing Ministry and the Last Part to His Later Atonement. So His Bearing of Sicknesses Was Not Part of His Atonement.

This objection tries to resolve the “problem” that [Matthew 8:17](#) cites fulfillment of [Isaiah 53:4](#) without mentioning the atonement by theorizing that Isaiah wrote chronological events. Supposedly, Jesus’ taking of our sicknesses was during His earthly ministry in the first part of the verse, and then being smitten of God and afflicted in the last part of the verse referred to His atonement for our sins that He accomplished later.

The idea behind this is to “disprove” that Jesus’ bearing of our sicknesses was part of His atonement, though even someone who believes in divine healing being for all could mistakenly use this “logic” to try to explain the difficult fact that Matthew appears to cite fulfillment of Isaiah’s prophecy that He took our diseases away before He was tortured for our sins.

This particular objection is easy to dismiss when you look at [Isaiah 53:3](#), which clearly describes Jesus’ atonement. He was not a man of pains, acquainted with sickness at any time before He suffered in our place. So this busts the objector’s time line. Now Isaiah would have to go from the atonement to an earlier time and back to the atonement, which makes no sense.

If it weren’t for [Isaiah 53:3](#), the “chronological” explanation might be more tempting to believe, but God had Isaiah say things the way he said them to show us that His carrying of “our” diseases was part of His suffering for our sins.

The theme of the whole chapter is the atonement. In [Isaiah 53:10](#), Isaiah said literally that God made Jesus sick. The only explanation for that is that He was made sick in OUR place, bearing the sickness that WE deserved for our sins. Jesus was never sick before He suffered for us.

Also, there is a very important “yet” in [Isaiah 53:4](#). He took our sicknesses and pains YET we considered Him smitten of God and afflicted. The “yet” shows that both portions of that verse have to refer to the SAME event. Because He was smitten of God for our sins when He was punished for us, the entire verse MUST refer to that event. The grammar just doesn’t allow the verse to be split down the middle into two events at two distinct times. So Isaiah HAD to be talking about Christ’s atonement at the end of His life and not to His ongoing healing ministry before that.

The only logical conclusion is that Jesus healed based on His future atonement, which would be the only reason why He forgave sins before His actual atonement as well. This is covered in more depth in another [objection](#) reply.

Objection: The Context of Isaiah 53:5 Is That We Are Healed of Our Transgressions and Iniquities

The objector appeals to context, so let's read Isaiah 53:5 in context with the previous verse.

Isaiah 53:4-5:

Surely he hath borne our griefs [literally sicknesses], and carried our sorrows [literally pains]: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

What Isaiah says here should be clear – Jesus was stricken, smitten, afflicted, wounded, bruised and chastised with stripes laid on Him (these all refer to physical punishment) for our transgressions and iniquities. Because of what He did, we are healed. We do not have to bear the physical punishment for sin that already He took in His own body as our substitute.

One would deliberately have to yank “we are healed” out of context to reach any other conclusion.

Besides that, the claim that sins (transgressions, iniquities) can be “healed” is not a Biblical concept. Sins don't need to be healed; they need to be forgiven! When the apostles preached Christ, they didn't tell people that through Jesus there was healing for sins – they told them that through Jesus there was forgiveness for sins. This was consistent with Jesus' own command that repentance and remission of sins (not healing of sins) be preached everywhere in His name ([Luke 24:47](#)).

I have no idea what the objector had in mind when he spoke of sins getting “healed.” What exactly happens to a sin after it gets “healed?” Is the healed version of sin not as sinful anymore, or what? Thank God, the New Testament does NOT teach that sins are healed! If it did, you'd still have them, but they'd be the healed versions. No, in the New Testament, your sins are washed away when you call on Jesus. They aren't healed at that point – they're GONE!

Objection: The Fact that Christians Get Sick Disproves that Healing Is in the Atonement

No, the fact that Christians get sick only proves that not everyone believes in and enjoys all the blessings that were provided by Christ's atonement. If we follow the objector's logic, we will reach some really awful conclusions:

"The fact that so many Christians are on antidepressants proves that 'joy unspeakable and full of glory' is not part of what Christ paid for us to have. The fruit of joy must not be available to ALL who are saved. If it were, every Christian would be immediately set free from depression upon being saved, and pharmaceutical company profits would be much lower."

"The fact that so many Christians do not speak in tongues is proof that Jesus did not really send the Holy Spirit after all as He promised, or at least that the Spirit baptism is not available to ALL. If it were, every Christian would be immediately baptized with the Holy Spirit upon salvation, speak in tongues and do miracles, clothed with power from on high."

"The fact that so many Christians struggle with guilt and condemnation proves that Jesus did nothing about guilt and condemnation in His atonement. If He had done something, every Christian would be instantly free forever from guilt and condemnation the moment he got saved."

"The fact that Christians do not always walk in love proves that the ability to walk in love is not for ALL. If it were, every Christian would have a perfect love walk the moment he got saved."

"The fact that so many Christians still sin proves that what Jesus did was insufficient to give them victory over sin. If the atonement bought us that victory, every Christian would stop sinning immediately when he got saved and would never sin again."

If people's failure to receive a blessing proves that it is not in the atonement, we could even go so as to extend the objection a little farther:

"The fact that anyone is unsaved disproves that salvation is in the atonement. It would just drop on everyone automatically if it were."

Surely the objector would not agree with the ridiculous statements above. But if they don't make sense, why does the same argument make sense when healing is the issue? It still doesn't. If we don't expect the other benefits of salvation to drop on us automatically, why should we make healing the sole exceptional case?

The Just Shall Live by Faith

If all blessings were automatic, Paul definitely missed God by praying that God would enlighten the Ephesians to know the inheritance that they had in Christ. After all, if the whole inheritance is automatic, you don't have to know anything about the Word or believe any specific statements or promises.

That isn't how it works. The just shall live by faith ([Habakkuk 2:4](#) and elsewhere). Our ability to walk in God's blessings is proportional to our faith for those blessings. Some sick people have no trouble believing for financial provision. Some rich people have trouble believing for healing. If we fall short in a certain area, we cannot assume that our failure to receive means that whatever it is isn't part of the inheritance purchased by Jesus' atonement.

Experience Doesn't Determine Doctrine

Though this isn't as obvious with this objection, it still makes the mistake of letting experience, rather than the Word, prove doctrine. The experience of most Christians, even most of them, does not determine what is so. If it did, we would write off the baptism with the Holy Spirit in some places where most Christians do not speak with other tongues. We would even write off the possibility of being born again if we were in an area where no one else is a new creature in Christ yet.

Rather than letting our experience drag down our doctrine, we need to let our doctrine improve our experience, which it will if it is based solely on the Word.

Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost

It is certain that healing and health can be lost, because Jesus told the man at the Pool of Bethesda to sin no more, lest a worse thing come upon him ([John 5:14](#)). Peter lost his miracle of walking on water when he started to focus on the natural circumstances instead of the words of Jesus. So you CAN lose something you received from God.

The problem with this objection is that it is based on the faulty premise that salvation cannot be lost. So demonstrating that salvation CAN be lost completely destroys this objection. Many denominational people have clung to the idea of “eternal security” (also phrased as “Once Saved, Always Saved” or OSAS for short). In more recent times, some of them have moved away from that idea, but it is making a resurgence in some Spirit-filled circles! So can salvation be lost?

I think both the OSAS and non-OSAS crowds would agree that you cannot “lose” your salvation as you might “lose” your glasses by accident. No one inadvertently loses his salvation. We often use the word “lost” to mean “misplaced” – “I lost my keys” would almost never mean that your keys were permanently lost; it would really mean “I misplaced my keys.” You can’t misplace salvation. The only way into God’s kingdom is to receive Jesus as Lord. The only way out of God’s kingdom, therefore, must be to reject Jesus as Lord. You cannot become unsaved by accident any more than you can be saved by accident. You cannot “sin your way out of grace” even if you sin a lot. Of course, a person who sins like any worldly sinner without remorse would not be a person who has really received Jesus as Lord. The Bible warns us about such fake brothers and urges us to avoid them.

One old extreme Pentecostal position is that you lose your salvation every time you sin, so you have to confess your sin to get re-saved! That is based on a false interpretation of [1 John 1:9](#) that holds that you have to be “cleansed from all unrighteousness” all over again every time you sin by “confessing” your sin. If you’ve been taught that, please read [What 1 John 1:9 Really Means](#) and get taught better! I would hope that people would see the error in this old position.

This following is a favorite “proof-text” among OSAS adherents:

John 10:28-29:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

We have to agree with Jesus that no one could pluck you out of His hand, including people who want to torture you for your faith and try to get you to renounce Him. They cannot make you do it.

However, one would still have to leave open the possibility of you deliberately walking away from Jesus as an act of your own will. Otherwise, it would be tantamount to declaring that you have no more free will to choose to sin or not once you get saved, including the sin of walking away from Jesus.

One particular passage is the subject of debate, as good people have reached opposite conclusions.

Hebrews 10:26:

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

This verse could be argued either way – and it is! The non-OSAS people believe that this shows that you can be saved, then sin WILLFULLY and walk away, at which point there is nothing to save you anymore. The OSAS people reply that this refers to SINNERS who receive a knowledge of the truth and willfully reject it without being saved, in which case there is no other means of salvation available, though they have never lost their salvation.

So let's skip down a few verses. Because this is still in the same vein as the passage above, it would at least tip the scales (to me) to indicate that the author IS warning about being saved and deliberately giving up your salvation in the verse above, though it's still not ironclad proof. But these verses are more explicit on their own:

Hebrews 10:38-39:

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The key phrase there is “unto perdition” – which indicates that it IS possible to be saved and live by faith but then DRAW BACK unto perdition. If you were never saved to begin with, you could not DRAW BACK unto perdition because you never would have DRAWN FORWARD out of perdition!

Things get even more convincing when we consider the verse just before [Hebrews 10:26](#). [Hebrews 10:25](#) urges US as believers not to forsake the gathering of ourselves together in one place, and it is linked to [Hebrews 10:26](#) with the word “for” at the beginning of [Hebrews 10:26](#). Thus, one major purpose of having Christian fellowship is AVOIDING walking away from Christ and thus becoming lost.

So I consider it a given that [Hebrews 10:26](#) refers to believers who fall rather than to unbelievers who never get saved and reject the gospel.

Paul urged the Corinthians to test themselves to see if they were in the faith – which would be completely unnecessary if once you're in the faith, you can get out of the faith. If once saved, always saved, it would be impossible to fail Paul's test, but he allowed for the possibility of failure ([2 Corinthians 13:5](#)). However, a hard-core OSAS adherent would claim that this would only refer to people who gathered with the church at Corinth but weren't really saved, so we'll keep going.

Paul talked explicitly about being “fallen from grace” in Galatians 5:4: “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” This seems pretty straightforward – the person would seem to have been “in grace” but then have fallen out. Also, Christ isn’t helping the person at all, as opposed to helping the person to a limited degree. This matches Galatians 5:2: “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.” But I’ve heard a hard-core OSAS adherent “explain” that you have fallen away from “grace teaching” to try to follow the law, but you haven’t forfeited your salvation even though you’re missing God on the matter of having to keep the Law. I don’t buy it, but we can keep going with other examples and pile them up quite high.

We’ll start with the possibility that a brother could perish or be destroyed because he gets offended:

1 Corinthians 8:11:

And through thy knowledge shall the weak brother perish, for whom Christ died?

Romans 14:15:

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Paul warned believers that habitual walking in the flesh will lead to death:

Romans 8:13:

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

What “death” does he mean? It doesn’t seem that he could mean physical death, because every believer will die physically at some point whether he walks in the flesh or in the Spirit! So this seems to be a warning that habitually walking in the flesh could lead to forsaking Christ and thus dying spiritually. This warning could only be to believers because unbelievers are ALREADY spiritually dead – they can’t “die” spiritually in their current lost state.

Jesus makes a reference to being blotted out of the Book of Life ([Revelation 3:5](#)), which would be impossible if once you were saved (meaning that your name IS written in the Book of Life), your name could never be removed.

That might not be explicit enough to convince you, so consider this:

Revelation 22:19:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

So it does appear that you can be IN the book of life and later be taken out of it.

[2 Peter 2:20-21](#) is even more explicit. These were people who not only had a head knowledge of the plan of salvation but had also actually escaped the pollutions of the world by knowing Jesus. Yet they went back and were “again” entangled. That means clearly that they WERE entangled, then they were NOT entangled (indicating that they were saved), then they were AGAIN entangled (no longer saved). You can’t be “again” entangled without being entangled and then unentangled first!

[James 5:19-20](#) is hard to explain away, too. It speaks of erring FROM the truth (this means someone was IN the truth) and then being saved from death by being converted back.

[Hebrews 6:4-6](#) is also more explicit, though it raises an apparent contradiction. It clearly talks about someone who was a partaker of the Holy Spirit and then FELL AWAY. This person could not be RENEWED unto repentance, indicating that repentance HAD happened originally. So this person was Once Saved, NOT Always Saved. The issue now is how to reconcile this passage with the previous passage in James. If a fallen-away brother CANNOT be brought back, James must be wrong, and if he CAN be brought back, the author of Hebrews must be wrong. Or so it seems on the surface. However, the reprobate person in Hebrews had a real knowledge of the Holy Spirit and His power – that disqualifies MOST Christians from having this apply to them right there! There is a much more pronounced initial knowledge AND deliberate turning away than we see in James with a former brother who has “erred from the truth” without, apparently, having a real knowledge and experience of the Holy Spirit’s power.

In Jesus’ parable of the sower, He mentions that there are some who initially receive the Word with gladness but then FALL AWAY. Luke 8:13: “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”

At this point, we seem to be amassing enough evidence for Once Saved, NOT Always Saved, but let’s keep going.

[1 Timothy 4:1](#) is explicit that some will DEPART FROM THE FAITH in the last days. You can’t depart from somewhere you haven’t been. If you never go to Mountain City, Tennessee, you cannot DEPART from Mountain City, Tennessee.

People having damnation because they cast off their first faith ([1 Timothy 5:12](#)) seems too explicit to contradict, too.

[Hebrews 2:1-3](#) and [Hebrews 3:12-14](#) also talk about believers who fall away, though the OSAS crowd could deny that this means falling away from salvation, referring instead to those who hear the gospel but are never saved. However, in the second case, how would you “depart” from the living God if you were never with Him to begin with? [Hebrews 4:11](#) warns us against FALLING due to unbelief, the context being that the Israelites were saved from Egypt but then fell due to unbelief. [1 Corinthians 10:12](#) tells those who stand to take heed lest they fall.

In [1 Timothy 6:10](#), Paul warns that some lovers of money have “erred from the faith” and pierced themselves through with many sorrows. If it simply case of erring with regard to proper teaching, one could see that maybe they would just be sorrowful Christians. However, the only other occurrence of the Greek word translated *erred* is in [Mark 13:22](#), which talks about signs and wonders done to *seduce* (same Greek word), if possible, even the elect. So this appears to refer to apostasy and not merely doctrinal error.

It appears that Hymenaeus and Philetus erred concerning the truth and overthrew the faith of some ([2 Timothy 2:17-18](#)). What could that mean, other than leading them out of the Kingdom?

Shipwrecked faith ([1 Timothy 1:19-20](#)) would seem to be another term describing the “faith” of those who once served Jesus but walked away.

Paul said that some women, who used to be believers based on the context, had “turned aside after Satan” ([1 Timothy 5:15](#)). This would seem to be another reference to losing one’s salvation. I can’t make an airtight case for that, but I think you would be hard-pressed to defend any alternative explanation.

One particular statement that Paul made to Timothy would NOT qualify as a salvation-loss Scripture even though it looks like one at first. Paul said that anyone who did not provide for his own had denied the faith and was worse than an unbeliever ([1 Timothy 5:8](#)). On the surface, this makes it look like you could lose your salvation simply by not supporting a family member in need! However, that is clearly not the case because Paul said that such a person was worse than an unbeliever as opposed to befitting an unbeliever. Such a person could not be worse than an unbeliever if he were already an unbeliever! Paul refers to the person’s abhorrent actions rather than his status of being saved or unsaved.

Peter, who did NOT teach Once Saved, Always Saved (see above), assumed that Simon was LOST even though he had been baptized after the WORD says that he believed (I’m not sure that Peter knew that about him). So Scripture says that he was a believer – at least at that point. However, Peter’s comment, “Your money perish with you,” is not something you would say to a fellow believer, so it’s obvious that Peter considered Simon to be lost at that point. (This whole Simon issue is discussed in more detail [elsewhere](#)).

[1 Timothy 6:20-21](#) is a very relevant passage for today, when a major cause of apostasy is attending a secular college! Students are fed the pig slop known as Darwinism until it comes out their ears (or worse, their mouths), and many of them conclude that the Bible has been disproved and is unscientific, at which point they decide to disbelieve everything else in the Bible, including the plan of salvation.

I could cite quite a few other Scriptures, though many of the ones I’ve seen used to be anti-OSAS verses aren’t explicit enough that I’d want to use them to try to convince a serious OSAS believer of his error. In fact, some of them don’t hold water as proof against OSAS, and the OSAS people would be right to jump on them and say that they aren’t refutations of OSAS.

When I was first saved, I attended a Calvinist “Once Saved, Always Saved” church and took their word for it. But one day after I’d been saved a couple years when I was touring in a bus with an evangelist (I was his piano player and occasional singer/preacher), I stumbled across these three verses, which were the ones that dissuaded me from continuing to believe Once Saved, Always Saved:

Matthew 10:22:

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Matthew 24:13:

But he that shall endure unto the end, the same shall be saved.

Mark 13:13:

And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

I thought, “I was taught that once I’m saved, there is no question about my final destination no matter what. But these verses say the opposite, and Jesus said them Himself. I guess I’d better believe Him instead of the pastor at that church.”

This concept of “enduring to the end” surfaces in many other Scriptures. There are a couple things common to all of Jesus’ messages to the seven churches in Revelation. One is the necessity of having ears to hear what the Spirit says to the churches. The other is a promise to the person who overcomes. The specified rewards for such people are in heaven. The context is quite clear that Jesus is talking about staying faithful to Him until the end of your life. If it were impossible for a Christian to lose his salvation, the messages to those who overcome in the churches would have been blanket promises to all believers, not just the ones who remain believers. (The references in question are [Revelation 2:7](#), [Revelation 2:11](#), [Revelation 2:17](#), [Revelation 2:26](#), [Revelation 3:5](#), [Revelation 3:12](#) and [Revelation 3:21](#).) Note that in particular [Revelation 2:26](#) equates overcoming with “keeping His works until the end.”

Paul mentioned to the Colossians the possibility of not continuing in the faith and being “moved away:”

Colossians 1:21-23:

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

He told the Romans this:

Romans 11:22:

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

John implicitly mentions the possibility of a believer not continuing as a believer:

1 John 5:13:

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

At first this seems a little confusing – why would John write to those believe in order that they might believe, which they already do? The only reasonable conclusion (to me) is that John refers to continuing to believe in the Son of God. (The NKJV adds the words *continue to* in italics, meaning that they were not in the original Greek but were added for clarity. Several translations duck the issue by just chopping off the rest of the verse after “ye have eternal life,” but this cop-out fails to acknowledge the fact that the phrase that follows IS in the original Greek.) If there were no possibility that someone who believes could ever fail to believe in the future, John’s statement would be meaningless.

John then goes on to discuss a brother who has sinned.

[1 John 5:16](#)

Here John allows the possibility of a “sin unto death.” John never tells us what this sin is, but he does say that one should not pray for the person in such a case. This would seem to go along with the situation in Hebrews where a former believer who experienced the power of God for himself is now a reprobate who will never come back.

Much silliness has come from speculative interpretations of the verse above. The Bible does NOT teach that there are 7 “deadly sins” and it certainly does not teach that attending a Protestant service is a “venial” (not “mortal”) sin. The clear takeaway from the verse is that a believer could end up not being a believer anymore.

Once you start seeing that a believer could fall, many more passages make sense.

Two such passages are [Ephesians 5:5-7](#) and [Colossians 3:5-6](#). Do you believe that Paul is saying that believers (who remain believers) will partake of the wrath of God? That view is difficult in light of Romans 5:9 (“Much more then, being now justified by his blood, we shall be saved from wrath through him”) as well as [1 Thessalonians 1:10](#) and [1 Thessalonians 5:9](#). If you DON’T take that view, though, the only reasonable explanation for why Paul warned believers about partaking of God’s wrath against unbelievers would be that a believer could lose his salvation, which would then qualify him for the wrath from which believers are saved!

Then there is [1 Thessalonians 5:23](#), which talks about your spirit being kept blameless until Christ’s coming. Most people don’t notice the obvious issue there. Your born-again spirit was “created after God in righteousness and true holiness,” so it is ALREADY blameless before God! There would be no need for Paul to pray to make this be the case for the Thessalonians. The only way their spirits could become anything other than blameless would be if they denied Christ and thus re-died spiritually.

If it were impossible for a being, once spiritually alive, to become spiritually dead, then it would have been impossible for Adam to fall and go from spiritual life to spiritual death! Adam's example shows the possibility for any other spiritually alive person to become spiritually dead. If it weren't the case, Jesus, who never sinned, could not have "become sin" and merited punishment so that He could save us!

Let me be clear that you cannot SIN your way out of salvation, unless your sin is the SIN of rejecting Jesus. There is no such thing as a "sin quota" that once you reach it, your salvation is lost. That would be a Galatian-style works gospel that the Bible condemns. You did not get INTO the kingdom of God by NOT sinning, and you cannot LEAVE the kingdom of God by sinning. Your only way out is to reject Jesus as Lord just as deliberately as you received Jesus as Lord. However, sin is deceitful and subtle, and the devil knows that if he can get someone mired in sin, that person can get to the point where he says, "I'd rather have these pleasures of sin than Jesus."

Paul makes the distinction that if it is just a case of you being faithless, God will still not deny you, but if you deny Him, He will deny you:

2 Timothy 2:11-13:

It is a faithful saying: For if we be dead with him, we shall also live with him:

If we suffer, we shall also reign with him: if we deny him, he also will deny us:

If we believe not, yet he abideth faithful: he cannot deny himself.

That last verse is translated "If we are faithless, yet He abides faithful..." in some Bible versions. Either could be considered correct from a Greek perspective, and I would lean more toward the other Bible versions in this case. "Faith" and "faithfulness" are the same Greek word *pistis*. But either way – being unbelieving and being unfaithful – it is not grounds for loss of your salvation as long as you don't DENY the Lord.

Thus, you would have to actively DENY God in order to have God deny you – but the possibility still exists that a believer could do this and become an unbeliever. The "we" in the passage above clearly refers to Christians.

I also need to state that you need to avoid reversing cause and effect with statements like Paul's that no fornicator, homosexual, extortionist, etc. will inherit the kingdom of God ([1 Corinthians 6:9-11](#)). I know Christians who take these verses to mean, "If you fornicate, you lose your salvation." But that can't be what Paul's saying, because he allowed for the restoration of a fallen (repentant) brother in [Galatians 6:1](#). He doesn't say that you lose your salvation by sinning – you only lose your salvation if you reject Jesus, whom you formerly received. He's saying that people who practice these things and don't repent cannot currently be believers. So Paul isn't saying, "You'll go to hell BECAUSE you're a homosexual." Homosexuals and heterosexuals have this in common – they don't go to hell because of what they do. They only go to hell because of what they DON'T DO – receive Jesus. If they'd receive Jesus, the sin issue would be dealt with and they could go to heaven. However, what Paul says on the matter is that no unrepentant homosexual has really received Jesus. And let's make it clear while we're at it that this concerns people who commit homosexual acts, not people who are simply struggling with lustful temptations, as could be the case for any heterosexual as well.

Finally, you could ask, “Does it even matter? Who cares if Once Saved, Always Saved or not?” I think it DOES matter because a carnal person could conclude, “I can do whatever I want now – get drunk, fornicate, steal, kill, whatever – because I prayed a ‘sinner’s prayer’ and I cannot lose my salvation!” There was a man who committed premeditated murder in the city where I used to get haircuts, and the person who cut my hair was adamant that the man was saved because she had seen the man pray a “sinner’s prayer” at the church they both attended long before he committed the cold-blooded murder. Yet the Bible says that no murderer (that means one who hasn’t repented!) has eternal life ([1 John 3:15](#)). Of course, you’d think that a true OSAS person would say that the man had never been saved in the first place, but the haircut person, an OSAS adherent, was convinced of the man’s conversion at the time, along with the idea that once you’re saved, you can do ANYTHING and you’re still saved. That’s a dangerous idea. People would reject Jesus’ lordship, act accordingly, and presume that they are still saved, which would eventually result in a too-late rude awakening in hell.

I for one am not interested in being a “test case” for OSAS. I endeavor to walk with Jesus and shun sinful lusts. I’m not interested in how much sin I can get away with before I’d get to the point where I’d turn away from Jesus. So for me, it doesn’t really matter if “Once Saved, Always Saved.”

I also don’t believe that we need to kill people on the spot who receive Jesus during altar calls. One could reason that if there is ANY chance that a person could become unsaved, it would be better to kill him the instant that he receives Jesus to ensure that he will go to heaven, because if he continues to live, there is a non-zero chance that he will turn from Jesus and end up in hell. (Actually, the MINORITY of altar call responders in modern meetings continue to walk with Jesus for even the next ten years.) But the Bible clearly does not promote this idea. You can’t share Jesus with other people if you’re not here, and your family would not appreciate your early exit. Another good reason (other than avoiding prison) to not kill people who pray sinner’s prayers is that they might not have been sincere. I know this for a fact because I once repeated a sinner’s prayer word for word just to make the person go away, and I was just as unsaved afterward as I was before because I was parroting words with no heart transaction going on with Jesus.

Jesus is so good, it is hard to imagine that anyone would want to forsake Him and go back to being a miserable sinner. In my experience, it is more common for a person to THINK that he has fallen when in fact he is simply backslidden. You’ve only fallen if you’ve knowingly rejected Jesus. Part of the benefit of Christian fellowship is having others watch your back. If they really love you, they’ll point out to you if you’re headed down a dangerous road in your Christian walk that could lead to you rejecting Jesus, as mentioned above in [Hebrews 10:25](#) and [Hebrews 10:26](#).

I have proved that you CAN lose your salvation, and in so doing, I have DISPROVED this objection.

Objection: If Healing Were in the Atonement, John Would Have Just Reminded Gaius that He Was Healed

This objection probably assumes that John PRAYED for Gaius to be healed, which is not necessarily true. He may have expressed a WISH instead, as the King James Version says.

Is there really a contradiction in believing that someone is legally healed by Jesus' stripes and wishing that the person walks in health? If you believe that the person is legally healed, of course you would want that person to walk in the health that already belongs to him!

Notice that there was no indication that Gaius was sick, and there certainly is nothing in [3 John 2](#) that even hints, "Gaius, I'm praying that GOD will heal you!"

Would be wrong to express your wish that someone who to you is not just "beloved" but "well-beloved" walk in health and prosper? I hope that YOU, the reader, walk in health and prosper too – and I believe that healing is in the atonement!

John did not make a statement either way about healing being or not being in the atonement.

However, if you've been taught that this is only a greeting that means nothing doctrinally, you need to read the reply to that [objection](#).

Objection: Jesus' Bearing of Our Sicknesses Meant His Sympathy for the Sufferers, Not Literally Taking Them on Himself, Which He Did Not Do in Matthew 8

Without realizing it, this objector is taking us closer to the real meaning of [Matthew 8:17](#), namely that Jesus did what He did on the basis of His coming atonement. It takes some study to reach that conclusion, so there are a lot of “bad tries” to explain that it can’t mean that. You can read responses to those related objections in this book.

Anyone who doubts that healing is in the atonement HAS TO try to make a claim that Jesus did not literally BEAR our sicknesses, and this objection is an attempt to do that by explaining away His “bearing” as mere sympathy. The objector would like us to believe that Jesus felt bad for the people who were sick, and that this somehow “weighted Him down” so that He was “bearing” their sicknesses. The objector actually went on to say that we see this “sympathy” aspect when Jesus wept at Lazarus’s tomb.

That is a novel idea. Have you ever heard anyone in normal (not theological) conversation say that he was BEARING the disease of someone else in the hospital? If so, the “bearer” ought to get a sympathy card while the sick person gets a get-well card! “Oh, George, I’m so sorry to hear that you’re bearing your cousin’s cancer!” We don’t do that in real life.

Matthew quoted Isaiah, so for this objection to be true, Isaiah must have prophesied that Jesus was “feeling sorry” for the people who had sicknesses. A reading of [Isaiah 53](#) shows that the “feeling sorry” idea does not make any sense because it clearly refers to the punishment He took when He bore our sins. Do you believe that He bore our sins? Good, so do I. That word bore refers to “bearing something away,” that is, taking something in place of another to relieve the other of having to bear it. Yes, Jesus bore the punishment for our sins so that we would not have to bear that punishment. But the same Hebrew word in that chapter is used to say that He bore our sicknesses – in other words, He carried them Himself to relieve us of having to carry them.

Given that it’s the same Hebrew word, if the objector is right, when Jesus was tortured, He did not really take away our sins; He was just “weighed down” with the thought of us carrying them and He “felt sorry” for us. That “logic” would destroy the entire gospel, which is based on His blood atonement for us, not sympathy for us.

If all Jesus had to do was “feel sorry” for us to free us from our sins and heal our bodies, He could have accomplished that while staying completely whole without being tortured at all at the end of His life! The cross and the whipping post would have been useless experiences.

I said what I did earlier because when you think this through, you realize that Jesus did not “bear” (in Isaiah’s prophesied sense) our sicknesses in Matthew 8. He did not “take” infirmities on Himself at that time – He merely healed them. He had not been “made sick” for us yet. So the objection has a hint of truth in it that points us to the right interpretation of [Matthew 8:17](#) – that Isaiah’s prophecy was clearly about the atonement, which certainly did not occur in Matthew 8. He atoned for our sins ONCE, so there is no way that He could have “lived an atoning life” in Matthew 8. (I agree with another objector that Jesus did not “live an atoning life” before the cross. Sometimes these objections can steer you in the right direction when you study them out!)

Objection: Having a Disease Isn't a Sin, So Jesus Didn't Need to Atone for Our Sicknesses

I agree with this objection! It isn't a sin to have a disease, and Jesus did not "atone for our sicknesses."

The problem is just a misunderstanding of what "healing in the atonement" is about. Jesus was not PUNISHED for our sicknesses, rather SICKNESS was laid on Him as part of His atonement as PUNISHMENT for our SINS.

So Jesus atoned for our SINS. While He was doing that, He took our sicknesses, bearing them in a substitutionary manner to relieve us from having to do so.

Now it is interesting that [Leviticus 15:13-15](#) actually DOES describe an atonement for a man with an "issue" who had by definition become ceremonially unclean because of an illness. However, no Gentile has ever been expected to be "ceremonially clean," so Jesus did not need to atone for our ceremonial uncleanness.

If being sick were a sin, Jesus would have commanded all the sick people to repent. He clearly didn't do that and neither did any of His followers.

I don't know anyone who actually teaches that Jesus "atoned for our sicknesses" in the sense that He was punished for the times that we were sick, so this is an objection that tries to knock down a "straw man" that no one teaches anyway!

Objection: Blood Atonement for Healing Is Unscriptural – Blood Atonement Is Only for Sin

If this were an exam, I'd give the objector partial credit. Atonement is not made for sickness because sickness is not described as a sin. No one in the Bible was ever told to repent for being sick, and I certainly won't tell you to repent for being sick either! Atonement is for SIN, as the objector states.

What the objector misses here is the EFFECT of atonement for sin! Over and over throughout Scripture we see that an atonement for sin has the EFFECT of providing healing for the people whose sins were atoned for.

There is no need to duplicate the proof of that here, as the discussion [Healing and Atonement](#) covers this quite adequately. After you read that discussion, no one should ever be able to convince you that healing is not a RESULT of atonement.

Objection: People Can Be HEALED But Not SAVED as a Result of Someone Else's Faith. Therefore Healing Cannot Come by the Same Cross.

The first sentence of this objection is true – people SOMETIMES are healed based on someone else's faith, though this is neither the rule nor the best way to be healed. However, you cannot "believe for" someone else's salvation – every individual must receive the Lord Jesus as an act of his own will.

The second sentence fails to make a distinction between Jesus' STRIPES and Jesus' bloodshed on the cross. The Bible never says, "by whose cross you were healed" or even "by whose blood you were healed." Healing was purchased because of the physical suffering Jesus endured starting with the Roman whipping post, not the cross. He was already too infirm and feeble to carry His own cross before He was ever nailed to it. So neither the Bible nor knowledgeable healing teachers would try to claim that salvation from sin and physical healing were purchased in exactly the same way. The objector makes the mistaken assumption that preachers of divine healing claim that forgiveness and physical healing were provided in exactly the same way on the cross. Because the assumption is mistaken, any conclusions from that wrong assumption may be thrown out as well.

Objection: Jesus Bore Our Sicknesses in Matthew 8:17 Due to the Exertion Involved in Channeling God's Healing Power

This is a desperate attempt to prove that [Matthew 8:17](#) does NOT mean that Jesus healed on the basis of His coming atonement, but rather that He “took” our sicknesses while He healed people of them. While it's hard to take this seriously, the objector was serious about it.

Remember that Jesus also sent out the 12 and then the 70 to heal. Did they “take” sicknesses due to the exertion of channeling God's healing power? Did the 12 get so sick from being channels that they had to find members of the 70 to then heal them, whereupon the 70 got sick too? No, nothing in Scripture says that you have to get sick when you minister healing to others. Jesus did not promise that “They shall lay hands on the sick, and the sick will recover while they who are well will get sick.”

Many other replies to similar objections will take you back to [Isaiah 53](#) where you can be assured that Christ's bearing of sicknesses was at the end of His life, not on one evening in Capernaum.

[John 4:6](#) proves that Jesus COULD get weary (He was human, after all, as well as divine). But there is NO reference proving that Jesus ever got sick before His atonement, despite what another objector said. It is quite possible that He got weary while healing the sick, but that is not the same thing as getting sick. His weariness would NOT constitute TAKING (bearing) our sicknesses. Besides, He would not have taken OUR sicknesses (as Isaiah said) if He had been sick in Capernaum; He would only have taken THEIR sicknesses. I'm glad that He also bore OUR sins, not just THEIR sins, as well as OUR sicknesses!

See also:

[Objection: If Jesus Did Not Get Sick before His Atonement, He Did Not Fully Participate in Our Human Experience](#)

Objection: If Jesus Never Got Sick before His Atonement, He Did Not Fully Participate in Our Human Experience

The objector speculates that part of His being fully human would be to have colds, maybe chicken pox, bruises from His carpentry, pimples, and so on. Because we've all had to deal with some of these things, the objector concludes that Jesus wasn't really one of us, fully participating in life as a human, if He never had to deal with those things. Thus, His bearing of "our sicknesses" and "our pains" in Isaiah could be construed to be just part of His normal human life and not part of His atonement.

There are at least 4 problems with this line of reasoning.

First, one could take this same argument and prove that Jesus never fully participated in our human experience because He never sinned! We've all sinned, so if He didn't experience that, was He not fully human? Actually, if He HAD ever sinned, He would have been a fallen Second Adam just as Adam was the fallen First Adam, and He would have lost His right to be the spotless Lamb of God whose sinless blood would atone for the sins of the world. He did not fail to be fully human just because He never experienced the humiliation of being caught sinning. I don't believe for a minute that we can say that He did not fully participate in our human experience just because He never got drunk, slept with prostitutes or cursed at aggressive chariot drivers who almost ran Him over.

Second, He did not bear "His sicknesses" and "His pains" – He bore (as our substitute) "OUR sicknesses" and "OUR pains" – which could not refer to anything before His atonement.

Third, He BORE sickness and pain. The same Hebrew word is used of His bearing the SINS of many in [Isaiah 53](#). This would preclude Isaiah's statement from being about any sickness or pain that He had experienced.

Fourth, death came by sin ([Romans 5:12](#)). Jesus never sinned. If He had never taken on OUR sins, His body would never had been subject to death, or even sickness, which can cause death. He would have lived forever. Because of His righteousness, He would have continued like Adam in the garden before he fell, never being sick. Sickness is a result of the fall and it is legally a curse for sinning, as shown by the Old Testament "curse" Scriptures. Because Jesus never sinned, the curse causeless would not have alit on Him ([Proverbs 26:2](#)) before He was punished for our sins.

Objection: Paul GLORIED in His INFIRMITIES – the Same Greek Word Used in Matthew 8:17 of What Jesus Took. If Matthew 8:17 Refers to the Atonement, How Could Paul Glory in What Christ Took Away?

Without realizing it, the objector has painted himself into a corner. The argument seems somewhat compelling until you realize the conclusion the objector would have to reach. He admits that [Matthew 8:17](#) says that Jesus took our *asthenia* (translated *sickness* in [Matthew 8:17](#) and other places, but also translated *weakness* in other places). He also is correct that Paul gloried in his *asthenia*, translated *weakness* in 2 Corinthians 12:5 (“Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.”), 2 Corinthians 12:9 (“And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”) and 2 Corinthians 12:10 (“Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”)

The objector assumes (mistakenly) that *asthenia* should be translated *sicknesses* in both places, and that Paul, by glorying in his “sicknesses,” “proves” that healing is not in the atonement, because if it were, the Lord would not have refused to “heal” him of his “sickness.” Sicknesses IS the proper translation in [Matthew 8:17](#) because Isaiah spoke of “sicknesses” in the literal Hebrew in the prophecy that Matthew quoted.

There are plenty of other objection replies that deal with the issue of what Jesus did in [Matthew 8:17](#) being or not being in the atonement; I don’t need to rehash them here. But the author has now painted Jesus as someone who is NOT the same yesterday, today and forever! Supposedly, during His earthly ministry, He was willing to “take” (away) sicknesses, but now in Paul’s ministry, He has changed His mind and told Paul to keep his sickness – something He NEVER told anyone else. That’s a problem.

Next, the intervening verses above show what Paul’s [thorn in the flesh](#) was. (Click on that objection reply for proof that it was NOT a sickness.) It was a demonic entity (an angel/messenger of Satan) that kept stirring up people to beat Paul. So within the context, “weakness” would be the translation, not “sickness.” Paul’s beatings weakened him. Let’s face it, how would YOU like to go somewhere knowing that angry Jews might have you lashed 39 times yet again or beaten with rods? That would be emotionally weakening on top of the physical issues that would be involved.

Paul never listed sicknesses in his [lengthy list of trials in 2 Corinthians 11:23-27](#). We can see by his statement in 2 Corinthians 11:30 (“If I must needs glory, I will glory of the things which concern mine infirmities.”) that he wasn’t talking about sickness, because he had just given his long list of things that didn’t include sickness.

Perhaps the best proof of all that Paul’s *asthenia* was the *weakness* kind and not the *sickness* kind is found in this passage that he wrote:

2 Corinthians 11:30-33:

If I must needs glory, I will glory of the things which concern mine infirmities.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

And through a window in a basket was I let down by the wall, and escaped his hands.

Paul was not dropped out of town in a basket because he had Ebola and had to avoid infecting Damascus with it. He had to submit to this indignity to avoid being killed by angry Jews who considered him a traitor. He had to sneak out of town like a criminal. This is clearly what Paul was talking about when he mentioned his weaknesses (infirmities).

We have to conclude that Christ did bear our sicknesses but not our weaknesses. The Lord has sometimes asked me to do things that I thought were “not my personality type,” and I had to let Him be strong in my weakness. He never did remove the “weakness” but I got the job done anyway. However, I did not have to be sick, which would have stopped me from doing what I was supposed to do.

Now the objector would probably pop up at this point and say, “Gotcha! You just said that Christ did bear our *asthenia* but not our *asthenia*!” However, that word is used quite a few times to mean both things in cases where the other meaning would not make sense. It would be hard to picture Paul, who had a notable healing ministry with the signs, wonders and mighty deeds of an apostle, saying that he gloried in his own sicknesses. In some places where people came to be healed of their *asthenia*, we would have to translate it as *sicknesses*, not *weaknesses*. Ditto the woman with the spirit of *asthenia* and the man at the Pool of Bethesda who had an *asthenia* for 38 years. However, Paul told the Romans that he spoke in the matter of men because of the *asthenia* of their flesh, and he didn’t mean that he was talking a certain way because they were sick. The Holy Spirit helps our *asthenia* in prayer – our weakness of not always knowing what to pray. It would be hard to claim that He helps our *sickness* in not knowing what to pray, though I suppose that you might make a case for that, which would be another argument FOR healing, not AGAINST it. There are 3 references in Hebrews to priests with *asthenia* where it would not fit the context to claim that they had sicknesses.

We also have to remember that Christ did not bear our persecutions; every Christian must take up his cross and bear them himself. We are not redeemed from being persecuted, and that’s why Paul’s request to have God remove the “thorn” went unanswered. God gives us grace to deal with persecution, even when it involves physical abuse. His grace grants us healing for physical ailments.

Objection: Death, Needing to Work and Painful Childbirth Are Effects of the Fall that Are Still with Us. We Seem to Be Selective about Which Effects We're Redeemed from.

Another objection, "If the atonement removed all the effects of the fall, why do people still die?" is so similar to this one that we can cover both of them at once.

Atonement did NOT redeem us from the effects of the fall in this life, so the very premise of these objections is flawed to begin with.

We are not selective about which effects of the fall we're redeemed from because we rightly divide the Word of God. There are two curses – the curse on the earth as a result of the fall in [Genesis 3:16:19](#), which Christ did NOT redeem us from and which will only be reversed in heaven, and the curse for breaking the Law, articulated in [Leviticus 26:14-39](#) and [Deuteronomy 28:15-69](#), from which Christ DID redeem us ([Galatians 3:13](#)). The objectors in both cases above mistakenly think that faith teachers believe that sickness was part of the curse on the earth, so it must therefore stay as long as people die, have to work and have labor pains.

I will grant that sickness came into the earth because of sin (the fall). So did being a slave of sin. These are conditions we need not endure as Christians. However, we can't just sit around watching Christian TV all day instead of working unless we're independently wealthy. Paul said that anyone with him who did not work would not eat ([2 Thessalonians 3:10](#)). That proves that the "work curse" of Genesis 3 is still with us, and that Christ did not redeem us in this present life from the curses that actually are listed in Genesis 3. We are redeemed from those listed in the "curse of the Law" verses, though, and these explicitly specify sickness as part of that curse.

Death, needing to work and painful childbirth are part of the curse on the earth due to the fall. Sickness is not mentioned in this curse; only dying physically. No Scripture states that we can have a total reversal of that curse in this present life; nowhere does it say that "Christ has redeemed us from the curse on the earth." Sickness is part of the curse for breaking the Law, and Christ has redeemed us from that curse, which means that we do not have to bear anything under that curse because God will treat us as if we've never sinned as far as blessings and curses go. The blessings are ours and the curses are not.

Objection: The Fact that Everyone Dies Proves that We Are All Still Subject to Adam's Curse

This objection is yet another case of a correct statement with an incorrect conclusion. Yes, we are subject to death – it is still appointed for a man once to die ([Hebrews 9:27](#)) even under the New Covenant, and that IS part of the “curse on the earth” pronounced on Adam. However, the Bible never states (nor do I) that Christ has redeemed us in this life from the curse on the earth. The curse we are redeemed from was the “curse of the law” found in [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#), which includes every sickness there is. So we ARE redeemed from sickness but NOT from death. This means that we can be healthy until we go home to be with the Lord.

There is more elaboration on this in another [objection](#) reply.

Objection: The Earth Is under a Curse because of Adam, So Sickness Will Continue Until Jesus Returns

This statement by itself is true. Because death came into the world by sin ([Romans 5:12](#)), nothing that causes death (for example, sickness) could have been in the world before Adam fell. Sickness came in with Adam's transgression. Now that Satan has been allowed (by Adam's treason) to become "the god of this world" ([2 Corinthians 4:4](#)), corruption and sickness will be part of life on this planet until the earth is replaced with a new one that Satan will never visit.

The implication that we will have to put up with sickness because it is on the earth is not true. There are two major curses in the Bible. There is the "curse on the earth" for Adam's sin in Genesis 3 and there is the "curse for breaking the Law" in Deuteronomy 28, Leviticus 26, and a few other places. These curses do not overlap. They cover completely different things.

While God DID curse the earth after sin came in, He pronounced a separate curse for breaking the Law of Moses in [Leviticus 26:14-39](#) and [Deuteronomy 28:15-68](#). The curse for breaking the Law was not specified in Genesis for the obvious reason that the Law of Moses had not yet been given – so no one could have broken it yet!

We are redeemed from the curse of the law ([Galatians 3:13](#)). Every sickness known to man is part of the curse of the law ([Deuteronomy 28:61](#)), and because we are redeemed from the curse of the law, we are redeemed from every sickness known to man. On the other hand, we still have to work for a living, and we will eventually die physically, so we are not yet redeemed from the curse on the earth found in Genesis. However, God does not mention sickness as part of the curse on the earth. That is good, because we are stuck with that curse for the rest of our lives.

The fact is, sickness will continue until Jesus returns (and beyond into a couple of other prophetic periods before the eternal new earth is set up). But you don't have to be one of the people who gets it! Just as the Israelites in Egypt were exempt when the whole land was cursed, you are exempt from sickness even if it is everywhere else in the land.

Jesus also said that evil men would become worse and worse before He returned. That does not mean that you have to become worse and worse. There will be sin on the earth, too, but that doesn't mean that you have to be doing any of it.

Objection: The Man in John 9 Exercised No Faith until AFTER He Was Already Healed

This isn't true because the man was told to go and wash in the pool of Sent. He obeyed Jesus and received his sight after he did what Jesus said to do. That was an act of faith. It was probably not convenient for him to go and wash in the pool of Sent when he couldn't see how to get there! But he did whatever he had to do to get there. If the man thought Jesus was a fraud, he would never have followed His instructions. So obviously there was some faith involved.

People have said the same thing about the man at the Pool of Bethesda in [John 5:2-19](#), yet at some point he had to obey Jesus by faith and "rise, take up his bed and walk."

The point the objector is trying to make is that it is God's will, not our faith, that should matter. That argument is not helped by the very passage in question, as it was most definitely Jesus' will that the blind man receive his sight. Jesus didn't even pray and ask God if it was okay for this man to get his sight. The only man we know of who even questioned Jesus' will (the leper) was told, "I WILL." Because Jesus is the same today ([Hebrews 13:8](#)), that would be His answer to you as well: "I WILL. Be healed."

Objection: Ten Lepers Were Healed but Only One Had Faith

This is another attempt to try to prove that it is not our faith, but God's will, that matters, and like other similar arguments, this one falls on its nose, too.

In the account in question ([Luke 17:12-19](#)), all ten lepers were told to go show themselves to the priests. They all knew what that meant. They were to go certify their healing from leprosy according to the Law of Moses. Yet right at the moment Jesus gave them the command to go to the priests, they were still lepers, as the passage says that they were healed as they went.

So these lepers, with no initial visible proof that they were healed, went off to see the priests to certify their healings. That was most definitely an act of faith on the part of all ten of them. And as is clear from the passage, all ten of these lepers who exercised their faith were healed – Jesus said so Himself!

The issue Jesus had with them was that nine of them never even came back to say thanks or to share their testimonies. They ALL were healed, but only one had a proper grateful attitude about it.

God's will was quite clear here when Jesus, who always did what God wanted, told them to go certify their healings. They acted on God's will in faith and received their healings. Jesus didn't tell the one who came back, "God wanted you to be whole, so He just did it for you." He said, "Your faith has made you whole." So this passage actually is further encouragement for people who want to walk in faith – as these lepers did – to receive their healings.

The fact that Jesus only told one of the former lepers that his faith had made him whole did not mean he was the only one who was in faith. He only told one man this because the other nine were nowhere to be found!

Objection: Some People Were Healed without Faith, So Faith Is Not Required for Healing

This is another objection based upon a half-truth. Some people even TODAY are healed without exercising faith because they are healed through special manifestations of the Holy Spirit. When “the gifts” are in operation, people who are in tentative faith or even no faith get healed anyway.

The Holy Spirit no doubt DID heal people without their faith being involved, so the objector’s citing of the healing of Lazarus and other dead people, Peter’s mother-in-law, the man with the withered hand, the man at the Pool of Bethesda and others who were never cited as exercising any faith does not faze me. In fact, I am GLAD that some people are healed in my meetings who aren’t exercising any faith. The Holy Spirit can and does “give out freebies” to some people who at least make the effort to go where the gospel is being preached. God will do some things just as signs to unbelievers to get their attention.

So if a person is on the receiving end of gifts of healings, working of miracles or (special) faith, faith is NOT required for healing. Some people CAN be healed without faith.

It almost sounds like I agree with the objector, but I don’t. Here’s where the objector is trying to take this thought: “Because some people in the Bible were healed without faith, we can’t teach today that faith is required to receive healing.” That is a half-truth. Faith is not required to receive healing from a special manifestation, but faith definitely IS required to receive healing when no special manifestation is going on, which is most of the time! You can NEVER be sure that there will be a special manifestation that will heal you, but you can ALWAYS be sure that you can receive healing by faith because you have the Word, which is ALWAYS in effect, backing you. Receiving by faith is a far better way to get healed because you don’t have to wait for the next healing evangelist to show up in town. Even if a healing evangelist does show up, you have no assurance that some special manifestation will bring you healing irrespective of your faith. That’s why it’s so vital for you to ascertain the will of God concerning your healing from the Word, which will always point you to healing being legally yours to receive by faith.

Many people who were NOT in faith were NOT healed in Jesus’ ministry in the house where the paralytic was let down through the roof ([Luke 5:17-26](#)). So you had no guarantee of being healed if you were NOT in faith – even when the power of God was present to heal as in that case. Contrast this to those whom Jesus said WERE in faith, to whom He said, “YOUR FAITH has made you well.” (See [According to YOUR FAITH Be It Done unto You](#) for a complete list of such cases.) There is not one single case where Jesus said to anyone, “You ARE in faith, but you’re going to have to go without your healing anyway for whatever reason God has in mind. Stay sovereignly sick.” Everyone who believed received.

The objector does not like the idea that you have to exercise faith to be healed – it's easier to throw up your hands and say, "It's not up to our faith anyway, it's ONLY up to the will of God!" That is the lazy man's approach – "I want to get healed, but I do not want to be expected to do anything myself. I just want God to drop it on me, and when He doesn't, I'll resign myself to sickness being His good, acceptable and perfect will for me." I hope no sinner ever catches that bad attitude and says, "I want to be saved, but I do not want to be expected to do anything myself. I just want God to drop it on me, and when He doesn't, I'll resign myself to being lost in sin and headed for hell being His good, acceptable and perfect will for me." It sounds crazy to anyone to treat the new birth that way. It SHOULD sound just as crazy to anyone to treat healing that way, as both are received through faith.

Objection: You WERE Healed in 1 Peter 2:24 Must Mean that You Were SAVED, because Healing Is Still Ongoing in the Present for SAVED Believers

The objector reasons that the past tense of the word HEALED in [1 Peter 2:24](#) proves that whatever Peter is talking about must be a past event for the believer, and because many believers still need healing, it isn't a "past" event for them, and therefore it isn't what Peter is talking about.

But God has a track record of putting in the past tense things that are yet to happen in the future but which must certainly happen.

For example, He told Abraham that He HAD made him the father of many nations, but it had not happened yet from a human time perspective. It was as good as done on a one-time basis in God's mind, but Abraham had to work out the believing part. In fact, God gave him his new name, Abraham (father of a multitude) BEFORE Abraham was ever the father of anyone other than Ishmael, who was not the child God had promised (see [Genesis 17:5](#)).

God told Joshua that He HAD given Jericho to him while Jericho's huge wall was still standing ([Joshua 6:2](#)).

Jesus is even referred to as the Lamb slain from the foundation of the world ([Revelation 13:8](#)). This messes with our time-based perspective but it shows the perspective of God, who dwells outside of time. Jesus healed and forgave people BEFORE He died on the cross "on credit" based on the fact that He would die for them.

So I see no problem with God saying that we are HEALED before we see any change. In His mind, He already did everything that was necessary for our healing. It is vital that you understand that so that you do not join the ignorant masses who beg God to "do something" about their conditions.

You are HEALED just as much as you are REDEEMED from the kingdom of darkness. Unfortunately, not everyone walks in the revelation of that in this life. This doesn't disprove that it was provided for you in the past tense – it just proves that many Christians aren't too familiar with their Bibles. SALVATION FROM HELL was provided for you in like manner in the past, but you only partook of the benefits when you received Jesus.

The best way to understand "you were healed" is that healing is LEGALLY your possession right now because of Jesus' PAST act. A parallel truth is that Jesus is the Lamb who "takes away the sins of the world."

If we were to follow this objector's logic, we would conclude that the Bible CAN'T say that Jesus took everyone's sins because some people are still on their way to hell in their sins, and others have already gone to hell in their sins. The fact that there was no moment when they received God's gift of righteousness doesn't negate the fact that Jesus DID purchase that gift for them in the PAST. They just failed to receive it. Likewise, the fact that there is no moment when someone has received healing doesn't negate the fact that healing WAS purchased for that person in the PAST.

Objection: 1 Peter 2:24 Means that You Were Healed from the Disease of Sin

The Bible does not confuse sin with disease, so this assertion cannot be backed up with Scripture. There are NO instances in the Bible where God punished someone for catching a cold or developing cancer or getting sick in any other way. DISEASE is not punishable, but SIN is, and part of the punishment for sin is sickness, as shown in [Isaiah 53](#), [Leviticus 26:14-39](#) and [Deuteronomy 28:15-68](#). Therefore, they CANNOT be the same thing. A non-punishable disease logically cannot be a punishable sin.

A DISEASE can come on you without a moral failure on your part. SIN is always a moral failure on your part. The same thing can't be both a moral failure and not a moral failure.

God could not justly tell people to repent of a disease that just came on them. If sin were really a disease, God could not command anyone to repent of sin – but He does, even today under the New Covenant.

I can understand how someone might buy into this objection given our modern tendency to give sins disease names and claim in misleading 12-step recovery programs that a sin like drunkenness is the “disease” of alcoholism. It is a way to shift blame away from yourself, but God sees men's hearts and won't buy into blame shifting. We know He won't accept blame shifting because He didn't sympathize with Adam's excuse that his wife led him into sin, nor with Eve's excuse that the serpent put her up to it.

It doesn't matter how many Biblically illiterate social workers or psychotherapists call sin a disease – it isn't one.

So given that SIN is not a DISEASE, [1 Peter 2:24](#) cannot possibly mean that sin is a disease from which you are healed.

Objection: Matthew 13:15, John 12:39-41 and Acts 28:27 Prove that HEALED in 1 Peter 2:24 Doesn't Have to Mean Physically Healed

These three passages actually refer to the same prophecy in Isaiah. They are all substantially the same, so this is really one argument, not three:

[Matthew 13:15](#)

[John 12:39-41](#)

[Acts 28:27](#)

By what authority does the objector conclude that these are the ONLY THREE VERSES IN THE BIBLE where the word *iaomai* (used for *healed* in [1 Peter 2:24](#)) cannot refer to physical healing? See [“Healed” Defined](#) for proof that *iaomai* refers to physical healing in the Bible. I see no reason to explain away the use of it in these 3 verses. If people return to God, they can be physically healed. That has been the case under the Law of Moses as well as the New Covenant.

But there is an even better way to show that these 3 verses refer to physical healing. They all quote or paraphrase the very same prophecy in [Isaiah 6:10](#). Wouldn't it be logical to check out the word for *healed* in the original Hebrew to see what it means in [Isaiah 6:10](#), seeing as this is the verse that the other verses refer to?

The word Isaiah used is *rapha*, which usually refers to physical healing, and is sometimes translated *physician*, as proved in the section [“Healed” Defined](#). It can be used figuratively of healing a breach, for example, just as we might use the word in English. But this is talking about fixing something physical. If you have any doubt as to what the word means, read through all the places in the Bible where it is used, which are all listed for you in [“Healed” Defined](#), and draw your own conclusion.

On the strength of these points, I maintain that the 3 verses in question DO refer to physical healing and not just some kind of spiritual thing, as the objector likes to think. [There is no such thing as spiritual healing](#) in the Bible anyway, though emotional healing is available. So these verses simply CANNOT refer to “spiritual healing.”

An objector could claim that being “healed” only means being saved in a non-physical sense. In other words, it would be reduced to merely being converted. All 3 New Testament passages above as well as [Isaiah 6:10](#) above disprove this theory! In all 4 cases, conversion happens BEFORE the healing! That is why *healed* CANNOT mean *converted*! The people who are *healed* in these verses have ALREADY been converted! (Read the end of all those verses carefully.) The *healing* has to be another benefit that they receive AFTER they are converted! So I maintain that in the only 3 places in the New Testament where *iaomai* supposedly doesn't mean physical healing, it actually does. And there aren't any other exceptions to be found in the New Testament. Jesus brought you the same “healing” that a physician would bring you! It is available to EVERYONE and it is a New Testament benefit of conversion that comes with the package.

An even emptier argument would be that having your eyes see and ears hear is something spiritual, so the healing must also be spiritual. In the context of Isaiah's prophecy, you get HEALED after you have your figurative eyes and ears fixed, so the healing can't be referring to something figurative that was already fixed!

Objection: Jesus Bore Our Sins, Not Our Sicknesses, on the Cross (1 Peter 2:24)

The objector asserts that the statement that He “his own self bare our sins in his own body on the tree” shows that it was our sins, not our sicknesses, that He bore, and that within that verse, our sins must be what were healed, not our sicknesses.

The Bible does not teach that sins can be healed; it teaches that sins can be forgiven. That’s the first problem.

The second problem is that the objector denies that Jesus bore our sicknesses when the literal Hebrew in [Isaiah 53:4](#) is absolutely clear that He has borne our sicknesses and carried our pains, as pointed out [elsewhere](#) in this book. The statement about being healed by Jesus’ stripes in [1 Peter 2:24](#)’s parallels Isaiah’s statement about being physically healed by Jesus’ stripes, and the word *healed* definitely means “physically healed” (Greek *iaomai*).

Interestingly, Jesus’ bearing of our sicknesses did not start on the cross – it started when He was whipped by the Romans and made so physically weak that He could not carry His cross. It is by His stripes that we are healed, not by His blood. Jesus was already in horrible physical condition – as punishment for our sins – before He was hung on the cross. However, He still had those sicknesses while on the cross. When we partake of communion, we celebrate the fact that His body was broken FOR US as well as the fact that His blood was spilled FOR US to ratify the New Covenant. (The New Covenant and the New Testament are not the same thing. The four gospels describe mostly action that was under the Old Covenant even though they are in the New Testament. The New Covenant was in Jesus’ blood, which was only shed at the end of the four gospels.)

The third problem is that I would like for the objector to describe how Jesus could bear sins in His body, as Peter says. Clearly, Jesus was physically punished for our sins. He was wounded for our transgressions and bruised for our iniquities. This, to me, is the only sense in which anyone, including Peter, could say that Jesus bore our sins in His own body. We know that He bore them spiritually as well because He became sin for us. We have to conclude that bearing sins in His body meant that He had to suffer physical punishment for our sins, which He had taken on spiritually.

But now “by whose stripes ye were healed” reveals its obvious meaning. Jesus took the physical punishment for our sins as our Substitute so that we need not bear physical punishment for our sins. Because we need not bear physical distress ourselves now, that is how God can say that we were healed by Jesus’ physical torment.

So this objection is another half-truth, as many of them are. Jesus DID indeed bear our sins in His body on the cross, but “bearing our sins in His body” meant that He bore physical punishment in our place for our sins while He was on the cross.

Objection: Nothing in Scripture Even Hints that Jesus Was Sick on the Cross

On the contrary, Scripture doesn't just hint it – it comes right out and SAYS it when you look at the original Hebrew!

[Isaiah 53:4](#) tells us that Jesus bore our sicknesses and carried our pains. This was talking about the punishment He bore for us.

[Isaiah 53:10](#) tells us that God made Jesus sick. This is also part of the same chapter that describes Jesus' atonement.

For a demonstration that these are the proper Hebrew translations, see [Isaiah's Prophecy of Redemption](#).

Also, Jesus' body was in such bad shape before He was hung on the cross that He could not carry His own cross. That is NOT a picture of health! His body was a WRECK when it was hung on the cross. He had already been beaten more than anyone else ([Isaiah 52:14](#)). If that wouldn't make your body sick I don't know what would.

Part of the problem has been our "sanitized" depictions of Jesus on the cross in paintings and movies. If you REALLY saw what He looked like after being so completely disfigured, you would be like the crowds and look away, too. No one would WANT a gory picture on the wall showing what He REALLY must have looked like on the cross. One movie finally did a better job of showing all the gore, and when I went to see it, people in the theater looked the other way because they couldn't stand to watch. That showed that the movie was more accurate than similar movies, because in REAL LIFE, people hid their faces from Him ([Isaiah 53:3](#)) after His body had been brutally disfigured.

Objection: The Apostles Never Said, “By His Stripes You Were Healed” When They Preached Christ

Even if those weren't their exact words, they certainly preached divine healing.

Paul said that our bodies as well as our spirits were purchased and are God's property ([1 Corinthians 6:19-20](#)). This is the same Paul who healed all the sick on the island of Melita ([Acts 28:8-9](#)). This is the same Paul who preached at Lystra, and as he did, a man crippled from birth got faith to be healed ([Acts 14:7-10](#)). We know that faith for something specific comes from hearing the Word, so Paul must have preached healing. This is the same Paul who said that the Holy Spirit imparts life to our mortal bodies ([Romans 8:11](#)). This is the same Paul from whose body cloth items were taken and people were healed and demons came out of people ([Acts 19:11-12](#)). This is Paul who wrote to the Galatians that God did miracles in their midst through “the hearing of faith” ([Galatians 3:5-6](#)).

Peter DID say, “by whose stripes you were healed” in one of his letters ([1 Peter 2:24](#)) – that should count! This is the same Peter whose shadow brought healing to people on the streets in Jerusalem ([Acts 5:12-16](#)), who believed that he “had” something (authority) when he told the beggar, “such as I have I give you” ([Acts 3:1-16](#)). That should certainly qualify as preaching divine healing!

The apostles quoted Isaiah's prophecy that indicated that if people would turn their eyes and ears to the Lord, He would heal them.

Certainly the MOST important thing that Jesus did for us was save us from our sins. The apostles certainly stressed forgiveness of sins more than anything else, as should we. After all, Jesus commanded that repentance and forgiveness of sins be preached everywhere, starting at Jerusalem ([Luke 24:47](#)). The sinner's biggest need is not physical healing but a new birth that will get his name written into the Lamb's Book of Life.

However, it is ALSO the Lord's desire that we preach the Word with signs following it to confirm it. When the apostles preached, signs followed ([Mark 16:20](#)). Jesus said that “those who believe” will lay hands on the sick and they will recover ([Mark 16:18](#)). ALL believers should take God up on His promise!

Objection: If Christ Died for Our Sicknesses, Then His Atoning Work in This Aspect is a Failure

The objector reasons that not all are healed today, so if Jesus provided healing in His atonement, His work was a failure.

If we go along with this, we must reason that because not all are saved from hell today, if Jesus provided salvation from hell in His atonement, His work was a failure.

If we can't fairly apply this to the second case, we can't apply it to the first one either.

What about the other parts of the inheritance that He gave us – love, joy, peace, prosperity, comfort, power, and so on? If some people do not enjoy the blessings that His atonement made possible for us, does that make His work a failure in those regards as well? No.

Nothing Jesus did for us was a failure. What we have here is a failure to receive.

If someone goes to hell, Jesus' atonement was still complete but the person did not RECEIVE what Jesus paid for. It is the same with anything else, including healing.

The fact that something isn't received doesn't prove that it wasn't given, regardless of which area above we discuss. The fact is that God's blessings were GIVEN when Jesus died for us, so His atoning work was a total success. A failure on man's end to receive something (whether the new birth or healing) doesn't make anything that Jesus did a failure.

Objection: The Greek Septuagint Translates Isaiah 53:4 as Saying that He Bore Our SINS

This statement is factually correct – the Greek word *harmatia*, which definitely means sins, is used there instead of *griefs* or *sicknesses*.

What you must remember is that the Greek Septuagint is simply another translation of the original Old Testament Scriptures. [Isaiah 53:4](#) was written in Hebrew. The Septuagint is not more authoritative than some other translation or paraphrase just because it's old.

One could just as well point out that the standard Spanish Old Testament (RVR 1960) translates the verse as the Spanish equivalent of, "Surely He carried our sicknesses and suffered our pains..." which is actually the best translation of the Hebrew words, as is demonstrated elsewhere. Rather than translating from Hebrew to Greek, the RVR 1960 was translated from Hebrew to Spanish. (By the way, preaching healing in a Spanish-speaking country is facilitated by the fact that you can just read the verse out of an ordinary Bible to show people that Jesus took their sicknesses and pains.)

A quick perusal of all the major English Bible translations at this writing failed to find even ONE that agrees with the Greek Septuagint on this verse. Everyone translates the particular word as *griefs*, *sicknesses*, *weaknesses* or *pain*, never as *sins*.

The objector can cite no other translation that will agree with him about the word meaning *sins*, while several translations agree with my assertion that the word refers to *sicknesses* or a similar word. Even some translations of *griefs* come with a footnote acknowledging that the original Hebrew literally means *sicknesses*, particularly in "study Bible" versions.

Objection: Isaiah's Word for HEALED in Isaiah 53:5 Is Ambiguous

This objection is a convenient way to steer people away from divine healing (which was the idea) because very few people will ever both check out the facts about the Hebrew word *rapha* that was translated *healed* in [Isaiah 53:5](#). However, you can refer to the section ["Healed" Defined](#) to see every single place in the Bible where the word *rapha* appeared in the Hebrew and how it was translated.

You will discover that *rapha* is the Hebrew word for *physician* as well as *heal*. So don't you suppose it would be a good word to use to refer to physical healing? You will see all the places where it refers to healing as we would normally understand it. There are a few places where a thing is "healed," but those are rare exceptions. But in [Isaiah 53:5](#), it is not a thing that is healed – WE are healed.

Of course, there is another way to settle the ambiguity, and that is to see how Peter translated Isaiah's prophecy into Greek. You can also refer to ["Healed" Defined](#) to ascertain for yourself that the Greek word *iaomai* is used in the New Testament to also refer to healing as we would normally understand it.

Another way to settle things is to realize that there is nothing ambiguous about the context of [Isaiah 53:5](#), where immediately before we are told that we are healed by His stripes, we are told that the punishment that brought us *shalom* (the word translated *peace*) was upon Him. *Shalom* denotes general well-being, including but not limited to healing. In fact, *shalom* is even translated *prosperity* in [Psalm 35:27](#)! You can't have well-being in every area if you're sick! Furthermore, before that we are told that He was wounded for our transgressions and bruised for our iniquities. Those words definitely state that Jesus endured physical punishment for our sins, so it is only fitting that we should be physically healed after He took the physical as well as spiritual penalty for sin in our place.

The words are clear enough that it would take a theologian to mess them up! And that's what many theologians have done. I think that if you check out the facts for yourself in the ["Healed" Defined](#) section, you will reach the same conclusion that I did and the opposite conclusions of theologians who have a predisposition against divine healing and make objections like this one.

Objection: Gesenius' Hebrew-Chaldee Lexicon of the Old Testament Says that "Healed" in Isaiah 53:5 Means "Pardoned"

The word "healed" in [Isaiah 53:5](#) is the Hebrew word *rapha*, which is also translated *physician*. The fact that a commentator tried to force his predisposition on things does not change what the actual Hebrew word was. You would not go to a medical doctor to get forgiven for your sins, would you? I have devoted the section ["Healed" Defined](#) to showing you how the word *rapha* and its Greek counterpart *ioamai* are used in Scripture.

If Mr. Gesenius is right, a lot of Scriptures are now very interesting. Let's see how they would pan out if *rapha* really means *pardoned* in the Gesenius Rapha-Pardoned Version (GRPV):

"And Joseph commanded his servants the pardoners to embalm his father: and the pardoners embalmed Israel" – Genesis 50:2 (GRPV)

"The flesh also, in which, even the skin thereof, was a boil, and is pardoned..." – Leviticus 13:18 (GRPV)

"And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is pardoned." – Leviticus 14:48 (GRPV)

"The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be pardoned." – Deuteronomy 28:27 (GRPV)

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he pardoned the altar of the LORD that was broken down." – 1 Kings 18:30 (GRPV)

"So the waters were pardoned unto this day, according to the saying of Elisha which he spake." – 2 Kings 2:22 (GRPV)

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the pardoners." – 2 Chronicles 16:12 (GRPV)

"Thou hast made the earth to tremble; thou hast broken it: pardon the breaches thereof; for it shaketh." – Psalm 60:2 (GRPV)

"Who forgiveth all thine iniquities; who pardons all thy diseases;" – Psalm 103:3 (GRPV)

"He pardoneth the broken in heart, and bindeth up their wounds." – Psalm 147:3 (GRPV)

"For they have pardoned the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." – Jeremiah 8:11 (GRPV)

"Is there no balm in Gilead; is there no pardoner there? why then is not the health of the daughter of my people recovered?" – Jeremiah 8:22 (GRPV)

“Why is my pain perpetual, and my wound incurable, which refuseth to be pardoned? wilt thou be altogether unto me as a liar, and as waters that fail?” – Jeremiah 15:18 (GRPv)

“And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be pardoned again: and they shall bury them in Tophet, till there be no place to bury.” – Jeremiah 19:11 (GRPv)

“For I will restore health unto thee, and I will pardon thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.” – Jeremiah 30:17 (GRPv)

“The diseased have ye not strengthened, neither have ye pardoned that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.” – Ezekiel 34:4 (GRPv)

“But the miry places thereof and the marishes thereof shall not be pardoned; they shall be given to salt.” – Ezekiel 47:11 (GRPv)

I could list a lot of similar verses, but these should be enough to make my point. I will definitely stick with *heal / healed / physician* as opposed to *pardon / pardoned / pardoner* as the proper translation of *rapha*.

Mr. Genesis's book is old (early 1800's), so it may be a “classic,” but “old” does not necessarily mean “right.” Mary Baker Eddy and Joseph Smith wrote some “old” works in the 1800's that were totally heretical!

For notes on the context of [Isaiah 53:5](#), see [Isaiah's Prophecy of Redemption](#).

Objection: We Are Healed of Going Astray Like Sheep, Not Illnesses, in Isaiah's Context

Divine healing definitely stands or falls on Isaiah's prophecy, so it is no wonder that so many objections try to go after it from so many different angles. Seriously, when is the last time you heard of being HEALED of going astray like sheep other than in a religious objection? I doubt that you've ever heard an actual shepherd say, "One of my 100 sheep is lost so I'm going to leave the 99 for now and try to heal the 100th one of going astray." But we'll hear this one out and answer it.

Isaiah 53:5-6:

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

[Verse 6](#) certainly indicates that Jesus bore our sin – our going astray like sheep doing our own thing. No problem so far. The issue is, can we link the end of [verse 5](#) ("and with his stripes we are healed") with the beginning of [verse 6](#) ("All we like sheep have gone astray")? The two phrases are right next to each other in the text, so the objector thinks that they're saying the same thing, but I don't think so.

[Verse 5](#) contains one thought and [verse 6](#) contains a different thought. In [verse 5](#), Isaiah emphasizes Jesus' physical punishment for our sins (He was wounded, bruised and chastised; He bore stripes) and the Hebrew word used for *healed* (*rapha*) is clearly a word denoting physical healing elsewhere in Scripture (see the separate objections to the word allegedly being [ambiguous](#) or meaning [pardoned](#)).

[Verse 6](#) is a separate but related thought that Jesus bore punishment for our "going astray." This verse talks about SIN as opposed to DISEASE. We see the words *going astray*, *turned every one to his own way* and *iniquity*. These are all talking about the same thing – our sin. [Verse 6](#) is connected to the prior two verses, but for the reason that it continues to explain why Jesus had to be physically punished – because of our *transgressions* and *iniquities* ([verse 5](#)), which are also referred to in different ways the three times listed above in [verse 6](#).

If a sheep goes astray, does that mean that it needs to be healed? Well, if it wandered too near the edge of a drop-off, maybe. It would take extraordinary proof from the context to insist that a word used to mean *heal*, *healed*, *physician*, etc., could apply to a wayward sheep.

Aside from the literal meaning of *healed*, the issue is that [verse 5](#) makes it clear that Jesus suffered physically and that it is because of the physical torture inflicted upon Him (His stripes) that we are healed. We have words describing explicitly physical situations (*wounded*, *bruised*, *stripes* and *healed*), and it makes logical sense for physical punishment to bring physical healing. There is just nothing here that would force us to think that the first 3 words (*wounded*, *bruised*, *stripes*) are literal, but the last (*healed*) must be taken metaphorically because it somehow goes with [verse 6](#) instead of the rest of [verse 5](#).

Actually, if you back up to [verse 4](#), you see more physical issues – he was sick with our sicknesses and in pain with our pains. This fits the idea in [verse 5](#) that the punishment that brought us *shalom*, which would imply wellness in every area, was upon Him.

“Going astray” is not a physical form of unwellness, so it does not fit the context of [verses 4 and 5](#). We have to assume that it is part of the logical thought of [verse 6](#), but not a continuation of the physical events in the previous 2 verses. Thus, applying the beginning of [verse 6](#) to the end of [verse 5](#) goes astray from reasonable Bible interpretation.

Objection: Jesus Bore Our Sins in His Own Body So that We Could Be Dead to Sins, Not So that We Could Be Physically Healed

This particular objection from a certain Bible teacher takes the first (but not last!) part of [1 Peter 2:24](#) to try to prove that Jesus' bodily bearing of our sins was so that we could be dead to sins, quoting this part of the verse:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness..."

The argument is that this snippet mentions being dead to sins (and living to righteousness) as the sole purpose of Christ's bodily suffering.

Without finishing the verse, one could argue that Peter did not say, "Who His own self bare our sins in His own body on the tree, that we might be healed by His stripes." We all know that the verse ends with "by whose stripes ye were healed" but this is not one of the purposes stated immediately after mentioning His bodily bearing of our sins, which is the objector's point.

However, if you're going to quote Scripture, you should at least finish the sentence! This verse does end with the statement "by whose stripes ye were healed." Therefore, you can't get around the fact that "healing" was purchased by Jesus' stripes. "Stripes" refers to the physical punishment that was laid on Jesus – the same thing referred to in the beginning of the verse where He bore our sins in His own body. His body bore the brunt of God's punishment for our sins. He wasn't allowed to just suffer spiritually; He had to be tortured physically. Otherwise there was no need for the cross, which was a physical torture device.

The verse starts with the statement that Jesus bore our sins in His own body on the cross. The next phrase emphasizes the reason for the "bore our sins" part of this phrase – so that we, being dead to sins, might live for righteousness. The final phrase emphasizes the reason for the "in His own body" part of this phrase – so that by His stripes we were healed. This whole sentence goes together, so trying to chop it up is unreasonable, as is trying to chop out the last part of the sentence and append it to the start of the next sentence as [some objectors have done](#).

Thus, the entire verse, not just the healing part, shows what Jesus purchased for us when His body was tortured.

Knowing this, the only way to avoid the conclusion that physical healing was not purchased by Jesus' stripes is to claim that "healing" in this verse really doesn't mean physical healing, but rather that [you're forgiven, have your salvation brought about, are restored to divine fellowship](#) or are [spiritually healed](#). These objections are handled elsewhere and you may follow the links above to see the disproofs of those arguments.

Objection: Isaiah DID Refer to Actual Physical and Mental Illnesses and Distresses, But Not Necessarily to a Vicarious Bearing of Them, But to Sympathetic Bearing of the Troubles of This Life

This is another feeble attempt to prove that [Matthew 8:17](#) does not refer to the atonement. The idea is to make [Isaiah 53:4](#), which says that He literally bore our sicknesses and carried our pains, mean only that he put up with life's annoyances as part of our common human lot.

I don't doubt that He had plenty of annoyances, from temple merchandizers to religious detractors and sometimes wishy-washy disciples. The problem is that Isaiah was very specific. I assume that the objector is using the King James Version's "hath borne our griefs and carried our sorrows" and assumed that the "griefs" must be the kind of "grief of mind" that Esau's wives Judith and Bashemath were to Isaac and Rebekah ([Genesis 26:34-35](#)). If you only read the Bible in English, you could actually support this objection. When you get into the underlying Hebrew, it unravels. The word used for *grief* in Genesis 26 is the word *morah*, which means grief in the sense of bitterness. The word used for *griefs* in [Isaiah 53:4](#) the word *choliy*, which means sickness. The words *griefs* and *sorrows* are literally *sicknesses* and *pains*. (See [Isaiah's Prophecy of Redemption](#) for more about this.) They are definitely not the same thing despite both being translated as the same English word by the King James translators. If you were to claim that Jesus bore what was our common human lot based on [Isaiah 53](#), you'd have to prove that He got sick long before the cross – an objection that has actually been made but which is disproved [here](#).

Once you get into the Hebrew, there is another fatal flaw with this objection. The word *borne* in [Isaiah 53:4](#) is the word *nasa*. This word is used all over the Bible and has the sense of "take" or "carry away" – a usual translation is "lift up." Just as NASA rockets lift up payloads that are carried away from the earth, *nasa* implies a lifting up, a carrying away, not just a co-suffering of something. (Before someone comes up with a new objection, I am not suggesting that the Jews derived the Hebrew word *nasa* from the National Aeronautics and Space Administration – that's just a cute way to remember what it means.) So this does not mean merely that Jesus HAD sicknesses; it means that He TOOK AWAY sicknesses – OUR sicknesses – by BEARING them Himself!

If you doubt that, check out [Isaiah 53:12](#), where Jesus bare (*nasa*) the sin of many. Can any rational Christian deny that the word there means that He suffered our sins to redeem us from them? He most certainly was not just sympathetically bearing our sins so that He could have sin troubles like the rest of us! No reasonable logic could assume that the same word in [Isaiah 53:4](#) means something other than what it means in [Isaiah 53:12](#)!

Objection: We Are Healed by Jesus' Stripes, Not by Jesus' Stripes PLUS Our Faith

This argument attempts to establish that whatever we are healed of by Jesus' stripes would not take faith to receive. But that is utter nonsense. If you believe, as the objector probably does, that we are only "spiritually healed" with the new birth ([disproved elsewhere](#)), it still takes FAITH to receive the new birth. Otherwise, we would revert to the horrible error of universalism and have to teach that no one goes to hell. We are not simply saved by grace; we are saved by grace through faith ([Ephesians 2:8](#)). God has already given us everything we will ever need ([Ephesians 1:3](#)) – it's there to receive, but it's by faith that we have access into this grace ([Romans 5:2](#)).

Healing, like the new birth, is already paid for, but it only becomes ours in actual experience when we receive it by faith. God's blessings are free. The objector's error is thinking that they are also automatic. If salvation were automatic, everyone would be saved regardless of his faith or lack thereof. So in the objector's terms, we are saved by Jesus' blood PLUS our faith. Without faith, no one is saved and no one receives anything from God. So really all of God's blessings come as a result of God's grace PLUS our faith!

Objection: The Suffering Servant in Isaiah 53 Is Actually Israel, Not Jesus

This unusual objection is advocated by Jews, not fellow Christians. [Isaiah 53](#) is plainly about Jesus, the Messiah, but in order to stick with Judaism instead of converting to Christianity, Jews had to come up with some reason that [Isaiah 53](#) is NOT about the coming Messiah. This explanation has a LOT of flaws and you can show these flaws to any Jew you know who thinks that [Isaiah 53](#) is about Israel.

[Isaiah 52:14](#) (still part of the same prophecy): It would make no sense to say that Israel was “marred more than any man.” This verse indicates clearly that what the Messiah endured was something that would be done to a man, not to a country.

[Isaiah 53:3](#): HE was despised but WE esteemed Him not. HE and WE (Israel) can’t logically be the same person. WE hid our faces from HIM. You can’t hide your face from yourself. It makes no sense to say that Israelites hid their faces from Israelites.

[Isaiah 53:4](#): HE bore OUR sicknesses and carried OUR pains. HE and the owner of the sicknesses and pains can’t logically be the same person. Also, BORE is a Levitical word that means to take something away from someone else and endure it yourself as a substitute. No one could possibly “bear” anything away from himself.

[Isaiah 53:5](#): HE was wounded for OUR transgressions. HE was bruised for OUR iniquities. The punishment of OUR well-being was upon HIM and by HIS stripes WE are healed. None of these four statements makes sense if the suffering servant is Israel. The prophet would have had to have said “WE were wounded for OUR transgressions. WE were bruised for OUR iniquities. The punishment of OUR well-being was upon US and with OUR stripes WE are healed.”

[Isaiah 53:6](#): The Lord has laid on HIM the iniquity of US ALL. It would make no sense for the Lord to “lay” our own iniquities on us, as they would already be on us with no further action required!

[Isaiah 53:8](#): The suffering servant was cut off from the land of the living, but Israel is still around. Also, HE was stricken for the transgression of MY PEOPLE. Israel is clearly MY PEOPLE, so who is HE (singular)?

[Isaiah 53:9](#): HE died, but Israel did not all die – it’s still around. There was no deceit in HIM. HIM could not refer to Israel – there would be no need for all the punishment detailed in this chapter if there were no deceit in ISRAEL!

[Isaiah 53:10](#): HIS soul was made an offering for sin – Israel consisted of many souls, none of whom would have been an acceptable offering for sin.

[Isaiah 53:11](#): HE shall justify MANY, for HE shall bear THEIR iniquities. Israel could not justify itself, nor could it “bear” (in the Levitical sense) its own sins. HE and the MANY could not grammatically be the same entity.

[Isaiah 53:12](#): Israel did not die, but Jesus did. HE bare the sin of MANY and made intercession for the transgressors. If HE is Israel, HE took away his OWN sin and made intercession for HIMSELF, neither of which makes any sense.

Objection: Mark 16:18 Refers to SPIRITUAL Illnesses

Had I not seen this objection with my own eyes, I would scarcely believe that anyone could even suggest this one. Obviously someone really didn't want to believe in divine physical healing through the laying on of hands!

I fail to see a case in the New Testament where someone laid hands on someone else to heal a "spiritual" illness. That's the first red flag right there. There's a good reason that no one did it. There are no "spiritual illnesses" to heal by the laying on of hands! Can you name one? No, you can't. There may be named illnesses related to emotions or mental issues, but those ARE subject to the laying on of hands in the name of Jesus.

If we adopt the safe approach of letting Scripture interpret itself, we see that many PHYSICAL healings did follow the preaching of the gospel in the book of Acts. There is not one case of a "spiritual healing" mentioned in the same book. We have to conclude that Jesus did indeed refer to PHYSICAL healing.

Everyone is either a "saint" or an "ain't." If a person is an "ain't" (unbeliever), his spiritual problem does not consist of having a sick spirit that needs to be healed. His problem is that he is a spiritual walking dead man. His spirit is DEAD, not SICK. The solution, therefore, cannot be healing, as you cannot "heal" a dead person. The unbeliever must confess Jesus as Lord and believe that God raised Him from the dead, at which point he receives a new spirit and is now a saint instead of an ain't. His old spirit is gone, not healed. He has a new spirit that is born of God. This process cannot occur through the laying on of hands. It can only occur when the person believes with his own heart that God raised Jesus from the dead and confesses Jesus as Lord with his own mouth.

If the person is a saint (believer), his spirit does not need healing! His soul and body might be in tough shape, but spiritually, a believer is in the same perfect spiritual condition that he will be in for all eternity in heaven! He already HAS eternal life – he isn't going to get it after he dies. So there is no need for laying on of hands for spiritual healing for a believer because there is no need for spiritual healing at all!

So the whole idea of laying hands on anyone to heal his spirit is ridiculous. Therefore, [Mark 16:18](#) cannot refer to spiritual healing.

Objection: Healing Is Not in the Context of the Entire Chapter in 1 Peter 2

This is a very similar objection to the [one about 2 Peter 2:25](#), so I encourage you to read the response to that objection. The main point to get is that Peter is clearly quoting Isaiah, who was clearly talking about healing:

Isaiah:

“and with his stripes we are healed. All we like sheep have gone astray”

Peter:

“by whose stripes ye were healed. For ye were as sheep going astray”

See the above-referenced objection for more on this, and for even more proof, see the answer to the [objection that healing is spiritual in 1 Peter 2:24](#).

Objection: Isaiah and Peter Meant that We Were Healed from Sin

How exactly do you get “healed” from sin? What does getting “healed” from sin mean? Why would Isaiah and Peter mysteriously put forth a concept that is unknown in the rest of Scripture?

The biggest thing that was preached in the Book of Acts when they preached Jesus was that by Him forgiveness of sins is available. No one in Acts preached that through Jesus you could be healed of sins.

If sins are something to be healed, there should be Sin Doctors whose profession is to heal you of your sins. That is an absurd idea. Even people who mistakenly think that they have to go to “confession” to get forgiven don’t go to try to get their sins “healed.”

Jesus told the paralytic that his sins were forgiven. He didn’t say, “Man, your sins are healed.”

David said to bless the Lord who forgives all his sins and heals all his diseases, not who heals all his sins and heals all his diseases.

This extremely awkward objection tries to explain away the plain meaning of [Isaiah 53:4](#) and [1 Peter 2:24](#) that Jesus’ sacrifice bought us PHYSICAL healing, which is plain from the words that both of them used (see [“Healed” Defined](#) for proof of this). If you aren’t willing to accept the plain meaning of the original languages, you have to come up with some kind of an explanation for why the words don’t mean what they would mean if they were used anywhere else. So this is a try, but not a very good one.

Our dear healing objectors would then be hard-pressed to make any sense out of [Matthew 8:17](#). Even the hard-core ones who are sure that Isaiah’s prophecy was fulfilled with no continuation that day in Capernaum are admitting by saying that it was fulfilled that day that people were being physically healed. The people thronged Jesus as He walked the earth to be healed of their diseases, not “healed” of their sins. No one in his right mind could say that [Matthew 8:17](#) was an account of people’s sins getting healed. How then could anyone claim with a straight face that Isaiah’s prophecy, which Matthew quoted, referred to people being healed of sins by what Jesus did? Isaiah’s account in [Isaiah 53](#), verses 4 and 5, all refers to the same atoning event. Thus, Isaiah HAD to be referring to physical healing. Otherwise Matthew’s use of that part of that prophecy would make no sense.

The only remaining wiggle room for the objector would be that verses 4 and 5 don’t actually go together, and that idea is refuted in another [objection reply](#). So this objection is broken and can’t be healed!

Objection: Paul First Preached at Galatia Due to a Physical Infirmary

Paul was stoned and left for dead at Lystra, Galatia. (According to a map in the back of one of my Bibles, Lystra was part of Galatia, along with Derbe and Iconium.) If you had just been stoned and left for dead at Lystra, you might have an “infirmary of the flesh” too! Paul continued to preach immediately despite what had happened. It was only “at the first.” Obviously, God healed Paul and he went on to other places. Much later, on his second missionary journey, Paul returned to Galatia. We can assume that Paul no longer considered this “at the first” and that he was healed by then. After all, he talked about “the trial that was in my flesh” when he wrote to the Galatians, not “the trial that I have been carrying around in my flesh ever since we first met, which God calls my thorn in the flesh!” Paul’s thorn in the flesh did continue, but whatever problem he had at Galatia did NOT continue, so it could not have been Paul’s “thorn in the flesh.” Therefore, any reference to Paul’s eyes has NO bearing on his thorn in the flesh.

In fairness, we should look at this entire passage, because critics often cite it in relation to Paul’s thorn in the flesh:

Galatians 4:13-15:

Ye know how through infirmity of the flesh I preached the gospel to you at the first.

And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

This has been used for years to “prove” that Paul had an eye disease (some people even specify “ophthalmia” with zero Biblical proof of that), but these verses do not prove that. First, the expression, “would have plucked out your own eyes” is possibly a statement of affection that is not to be taken literally. Second, it is possible that some of the rocks just thrown at him in Lystra did injure Paul’s eyes (that would be my preferred take), but that is quite different from Paul picking up a disease somewhere. And even if we stretch a bit and suppose (without any Biblical support) that Paul’s injured eyes had gotten infected, this trial did not continue, so Paul obviously got healed even if he was having eye trouble. Obviously, God healed Paul of whatever infirmity he had “at the first” because he never mentioned preaching anywhere else at any time “through infirmity of the flesh.”

Paul never mentions sickness or disease of any kind in his list of trials in [2 Corinthians 11:23-27](#), and practically every other kind of trial imaginable is listed there. Therefore we must conclude that Paul was not having a problem with some terrible disease.

Another hint at the nature of Paul’s infirmity is found in [Galatians 6:17](#) – Paul bore in his body the marks of the Lord Jesus. These marks were from his ill treatment, not from chicken pox or some other disease.

Galatians 6:17:

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Therefore, this passage in Galatians counts as a healing Scripture, not as a “stay-sick Scripture” the way some would use it. Because God healed Paul of his infirmity, you know that He desires to do the same for your infirmities.

See the [Paul's Thorn](#) reply for a long elaboration on this answer, including a discussion of what is usually a follow-up objection, namely that Paul wrote with big letters because his eyes were so messed up.

See also:

[Was Paul in Unbelief in Galatia?](#)

[Objection: Paul Couldn't Heal Himself in Galatia](#)

Objection: Paul Couldn't Heal Himself in Galatia

The idea here is that if Paul could not heal himself instantly (seeing as he walked in all that apostolic power), certainly none of us could expect to receive the healing that Paul did not receive. Is this a fair argument that divine healing is not really available to us?

First, let's dismiss the idea that he had some horrible eye disease or that he had any disease at all – there are other objection replies ([Paul's Thorn](#), [Paul's Physical Infirmary at Galatia](#)) that deal with that issue. Paul had just been stoned and left for dead at Lystra, which was part of Galatia.

I would say that Paul received an amazing miracle of physical healing after his stoning. To be able to get up the very next day and go back into the city after being stoned and left for dead was phenomenal. To be able to travel like any other normal person to other parts of Galatia to preach the gospel, not being able to hop on a plane or a bus as we would today, is even more amazing. Would not those Jews, who wanted Paul dead, have inflicted horrible injury to him, given that they were convinced that he WAS dead? (And maybe he was; we know that the disciples gathered around him and raised him up, either from death or at least from death's door.)

Obviously Paul was healed enough that he was able to continue on the mission on which the Holy Spirit had sent him and Barnabas. All that walking would be tiring even if you HADN'T just been stoned and left for dead! Even Jesus, who was probably in the best shape of anyone who ever lived, got wearied on long journeys, as we can see in [John 4:6](#). What an amazing healing testimony that Paul was able to go on a long journey after being so viciously stoned that he at least appeared to be dead! If you were a Jew with a nasty "everybody must get stoned" attitude toward Christians, you would probably have aimed your stones at Paul's head to make sure that you had "offed" him. This to me is the obvious source of Paul's apparent temporary eye trouble in the days that followed at Galatia.

Jesus had not promised Paul instant and total healing of everything when Paul was to be physically abused. In Acts 9:16 He said, "For I will shew him how great things he must suffer for my name's sake." If Jesus had provided instant healing for all forms of abuse and torture as they happened, Paul would not have had to suffer at all. But the healing that Paul did receive to go from death's door to a long journey is amazing. It would not be fair to say that Paul lacked faith for healing or did not operate in it. If you're ever stoned and left for dead by angry Jews, let's see how "instantly" your faith gets you healed before you throw any stones at Paul!

Paul's infirmity at Galatia was only "at the first" as Paul himself testified ([Galatians 4:13](#)), so he WAS healed, even though it was not instantaneous. It's hard to make an anti-divine healing argument using a case where someone was miraculously and notably healed, even if it wasn't instantaneous! So I would argue that Paul indeed walked in outstanding faith for healing given what had just happened to him.

I've had some serious conditions that were completely healed in half a day to two weeks. I wasn't instantly healed in any of the cases, either, but I didn't keep those problems for very long!

The objector leaves an image of Paul having to continue to suffer some disease that he had in Galatia, but disease is not on Paul's autobiographical list of severe sufferings. No, he had a persecution-related situation AT THE FIRST and he was later completely healed, even though he had to be mostly healed to get to Galatia in the first place after his stoning. That is no argument against divine healing in my book (literally)!

See also:

[Was Paul in Unbelief in Galatia?](#)

Objection: Teaching that Jesus Healed as an Anointed Man Is Heresy because It Denies His Deity

Satan loves using this kind of language to scare people away from divine healing teaching. After all, if it is truly heresy that Jesus did not do miracles as God, you would be duty-bound to avoid me and anyone else like me lest you become a heretic and end up in hell. There are plenty of “heresy hunter” websites run by people who believe they have criticism ministries (they prefer the term discernment ministries) who seem to feel that their God-given purpose in life is to tear down certain ministers by name. They usually have a weak disclaimer that they really regret having to use names, but they just have to do it to protect the Body of Christ. (You will notice that this book does not accuse anyone who disagrees with me of being a heretic – a very serious charge – and I never mention any names of people with whom I disagree because I am looking to counter their teaching, not tear down their ministries or ruin them personally. I don’t question the salvation of any of them who profess Christ. I don’t believe that they are heretics; I just believe that they are misinformed.) There is usually a fuss thrown in over who has what kind of plane or lives in what kind of house, none of which has ANYTHING to do with someone’s doctrine being right or wrong. I don’t ask what car a critic of divine healing drives to figure out whether his doctrine is right.

The reasoning you see offered is that Jesus is God (Amen to that), so therefore He ministered as God when He walked the earth, and to claim otherwise denies that He is God and denies the Trinity, which would be heresy. To this day, I have yet to actually encounter a “word of faith” website that denies that Jesus was God when He walked the earth. I certainly believe that He was God when He walked the earth; I just don’t believe that He ministered as God, which is a different matter. I believe that Jesus was (and is today) 100% God and 100% man. (He is still Man today, in case you didn’t realize that, because there is one mediator between God and man, the Man Christ Jesus – [1 Timothy 2:5](#)). I certainly don’t deny the Trinity and I’ve never met a “word of faith” preacher who does. People would do well to actually read the writings of the ministries that they tear down before going public with scary heresy charges.

When Jesus came as a Man, He laid aside His attributes that would have given Him an unfair advantage. (This is what [Philippians 2:5-8](#) talks about.) He was not allowed to have all wisdom or all knowledge while walking the earth. In fact, if Jesus could have walked around exercising His power, wisdom and knowledge as God, He was NOT truly man because He never truly shared in mankind’s lot on the earth! That’s an interesting point that you might not have considered; these sites certainly haven’t. Also, God is immortal – He cannot die! If Jesus walked the earth with all His divine attributes operating rather than as a limited man, He could not have died on the cross, which would have ruined the whole plan of redemption!

If you believe that Jesus walked and ministered as deity, you will have a tough time explaining how God could grow in wisdom ([Luke 2:52](#)) or “become” strong in spirit ([Luke 2:40](#)) or even get physically tired ([John 4:6](#)). He WAS deity, but He had submitted Himself to human limitations. Otherwise, as deity, He would have been performing miracles from His youth, as He was just as much deity before He was anointed with the Holy Spirit. Make no mistake – He WAS God for His first 30 years, but He performed no miracles during that time. Also, if He ministered as deity, you would never be able to do “the works that He did and greater” ([John 14:12](#)) because you are not deity. This would make Jesus out to be a teller of lies, which is certainly not an attribute of deity, because He said that you would do the works that He did and greater! He did not have to act as God when He and His disciples were teleported to the shore of the Sea of Galilee during a storm ([John 6:21](#)), because Philip was not deity when He was teleported to Azotus ([Acts 8:39-40](#)). Believers in the book of Acts, who were not deity, did the works Jesus did. If they had to minister as deity to do those works, they could never have done them.

Jesus had to be “anointed with the Holy Ghost and with power” ([Acts 10:38](#)). This would not be true if He ministered as deity because God doesn’t need to be anointed by anyone – He does the anointing!

So let’s make this clear one last time – Jesus walked as a MAN, but He always has been the second member of the Trinity. At no point was He ever otherwise, even when He was “made sin” for us. That doesn’t sound like heresy to me.

See also:

[Objection: The Council of Constantinople in 553 Said that Anyone Teaching that Jesus Ministered as a Spirit-Anointed Man Must Be Anathema](#)

Objection: The Council of Constantinople in 553 Said that Anyone Teaching that Jesus Ministered as a Spirit-Anointed Man Must Be Anathema

First, I am already anathema (accursed) according to this council because I do not call Mary the Mother of God, and the Council of Constantinople in 553 also declared that anyone who taught that Mary could not properly be called the Mother of God was “anathema.” So everyone should take this Council’s edicts with a grain of salt if not a truckload of salt. If you don’t think Mary can be referred to as the Mother of God, you’re also anathema according to this Council! I don’t deny that Mary was a virtuous woman and Jesus’ mother, of course. But this “Mother of God” teaching has misled some Christians (as well as pagans) into thinking that she was also divinely conceived and that she rose to heaven the way Jesus did. (The assumption is false.) Some go on to pray to Mary and even worship Mary, which is clearly out of order because she was just as human as the rest of us, confessing HER need for a Savior in Luke 1:47: “And my spirit hath rejoiced in God my Saviour.”

Second, the Council of Constantinople did NOT actually condemn the teaching that Jesus ministered as a Spirit-anointed Man! It condemned Nestorianism, which was teaching that was attributed to a man named Nestorius. Regardless of whether Nestorius actually taught what he was accused of teaching, his name became associated with teaching that Jesus was manifested in two different parts, spirit and body. Thus, there would be four members of the “Trinity” – God, Jesus’ spirit, Jesus’ body and the Holy Spirit, because His body and spirit could act independently.

The objector assumed that teaching that Jesus ministered as an anointed Man is the condemned Nestorianism. In his eyes, if Jesus could not function as God while on the earth, His divine nature and His humanity must be separate from each other. However, that misses the point. Jesus never gave up His divinity. What He gave up was His right to exercise divine power that was not available to man while walking the earth. He was still God, but He COULD NOT do miracles at Nazareth because no other anointed human preacher would have been able to do them.

See also:

[Objection: Teaching that Jesus Healed as an Anointed Man Is Heresy because It Denies His Deity](#)

Objection: Isaiah Foretold that Jesus Would Heal SOME People, Not Everyone

According to this objection, Isaiah foretold the healings found in the four gospels during Jesus' ministry, but he did not foretell that Jesus would provide healing for everyone. This usually follows the argument that [Isaiah 53:4](#) was fulfilled in Jesus' ministry, not at the cross; you can read the [answer](#) to that argument elsewhere in this book.

This objection is very easily dismissed for a couple of reasons.

First, [Isaiah 53:4](#) tells us that surely (God is emphatic about this because He knew that there would be plenty of unbelief-ridden articles written against divine healing!) Jesus took OUR sicknesses and carried OUR pains. (If you still think that this means griefs and sorrows, as translated in the King James Version, click [here](#).) Since He carried OUR sicknesses, Isaiah had to be talking about YOUR sicknesses too, not just the ones found in the four gospels.

Second, it does violence to the entire context to say that what Jesus did in [Isaiah 53:4](#) was for a few when in [Isaiah 53:5-6](#), what He did was clearly for EVERYONE. "But he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Thank God, His bearing of our sicknesses and our pains was just as much for everyone as His bearing of our sins on the cross!

Objection: If Faith Healing Really Worked, Doctors and Hospitals Would No Longer Be Needed

I thank God for doctors and hospitals. I would be in hell right now if it weren't for them. I would almost certainly have died in the third grade from a strange illness, and I did not know Jesus back then.

The vast majority of Christians have no revelation of divine healing. Their only way to healing is through doctors and hospitals, at least until they find out the truth about what Jesus purchased for them. I would rather that they stay alive until they can come to a knowledge of the truth in this area.

I wonder how many others are like me, whose lives were saved by surgical procedures, who were able to stay around and come to know Jesus later on – and would be in hell if it weren't for modern medicine.

Having said that, the believer can receive healing directly from God because Jesus paid for it, without having to use a doctor, medicine or a hospital. However, if you are struggling in this area, I would be the first to tell you to get medical help. There is no shame in that. If you really believe and receive healing, a doctor can confirm it. (However, if you think that you have to go to the doctor to find out whether or not you are healed, you were never in faith to begin with. A person in faith can go to the doctor to confirm his healing, not to find out "if" he is healed.)

I used to preach somewhere where the hospitals were so bad, the people would go to Christian healing services to get healed as a matter of course. Even a secular bus tour guide told everyone that! Once a beautiful modern hospital was built, interest in such services waned, which was a crying shame. But at least there was a time that the people knew that they could get healed without doctors and hospitals. This is one drawback of modern medicine – it gives your flesh an easy way out that doesn't involve faith. People tend to be much more serious about the things of God in places where there is no alternative. Even in developed countries, some conditions are medically incurable. When things get to that point, people develop a much greater interest in receiving healing directly from God. Of course, it would be nice if they pursued the things of God with the same intensity before things got to that point.

We can see an example in Jesus' ministry. The Pool of Bethesda was a hospital of sorts. People were getting healed there. Jesus made no effort to shut it down. So we would not assume that Jesus would want to shut down modern hospitals just because healing is available through faith.

Objection: Only GOD Can Call Those Things that Be Not as though They WERE (Romans 4:17)

Romans 4:17:

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

First, notice that when God raised dead people, He used MEN to do it! So if MAN can quicken the dead, surely MAN can “call those things which be not as though they were” too. Elijah raised a dead person ([1 Kings 17:17-24](#)). Elisha raised a dead person ([2 Kings 4:18-37](#)) and even his bones raised another dead person ([2 Kings 13:20-21](#)). Paul raised a dead person ([Acts 20:9-12](#)). Peter raised a dead person ([Acts 9:36-42](#)). They did it with God’s help, obviously, but God did not act independently of man to accomplish these miracles. So the same sentence the objector uses says that God quickens the dead, but man accomplished these miracles through His power. It would be inconsistent to think that man could not also call those things which be not as though they were.

Second, the verse in question never says that ONLY GOD calls those things that be not as though they were. The objector is reading in something that isn’t there.

Third, God wants us to be imitators of Him, as dear children ([Ephesians 5:1](#)). (*Followers* in the King James Version is correctly translated *imitators*, as in the NKJV and most other translations. Being a follower is in the sense of doing what He does.) So if God calls those things that be not as though they were, we should be expected to do so as well as we imitate Him!

Fourth, God HAS told people to call things that be not as though they were! He changed Abram’s name to Abraham so that Abraham had to go around saying that he was the father of many nations when he had not yet had Isaac and become the father of ANY nation. Joshua, at God’s direction, told Israel, “Shout, for the LORD has given you the city” ([Joshua 6:16](#)) when the city’s impermeable walls were still standing and not one square inch of that city was yet in Israel’s possession. That should be sufficient proof to you that “calling those things that be not as though they were” is NOT a privilege reserved for God alone.

Objection: God Works All Things for Good (Romans 8:28); This Includes Sickness

The title of this objection is a misquotation of [Romans 8:28](#). Did you notice that? The verse actually says, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” This verse does not say what almost everyone thinks it says. It does not say that God purposefully works bad things for our good. It says nothing at all about bad things. It says nothing about God’s direct involvement at all. Read the verse! Do you see anything there about bad things such as sickness? NO. Is God even mentioned in the verse? NO! Instead, this is a definite statement that things work together for good for us as believers. There is no mention that these “things” include sickness and other attacks.

What is really said here is that all things will work for you, not against you, if you love and serve God. It is a spiritual law. God’s direct involvement is not stated. This is similar to what God told Joshua ([Joshua 1:7-8](#)) – if he kept the Law, HE would make his OWN way prosperous. God didn’t say that He would make Joshua’s way prosperous. Keeping the Word makes you prosperous – it’s a spiritual law. God said that if you love Him, all things will work together for good for you. He didn’t say that HE would make them work together for good any more than He will “make” the law of lift work if you’re in an airplane. His spiritual laws always work.

“Yes,” someone will say, “but you’ve heard about the girl who dove into shallow water and broke her neck. She became a Christian after that incident. It was a bad incident, but that was an example of [Romans 8:28](#) where God worked good out of a bad situation. If God works ALL things for good, He would surely work BAD things for good for her.”

But that person would be completely in error. [Romans 8:28](#) did not apply AT ALL in that situation, and I can prove it. [Romans 8:28](#) says that all things work together for good to those who love God. The girl who dove into the water did NOT love God. It doesn’t matter that she loved God later. She didn’t love God when it happened, so God was not working ANYTHING together for her good. What happened was that her head hit bottom (literally) and she realized that it would be better to serve God than not to serve Him.

There are many other testimonies from people who figuratively “hit bottom” and suddenly turned to God at breakneck speed. Many of these people say that GOD orchestrated their loss of their health and/or their businesses and/or their marriages to being them to Himself, but these testimonies are junk. The devil ate their lunches. God had nothing to do with their losses. I always wonder why anyone else would want to serve a God whom you testify to be a destroyer of health, businesses and marriages.

Besides, the Bible does not teach that God uses calamities to lead you to repentance. It DOES say that the GOODNESS of God leads men to repentance ([Romans 2:4](#)). People followed Jesus when they saw God’s goodness manifested through the healing of the sick. The healing of the sick should continue to lead people to Jesus today. If more people saw healings in front of their noses, perhaps fewer would have to “hit bottom” before realizing that life is better when you serve God.

God is not using sickness for your good. Satan is using it for your harm.

God can work good DESPITE bad situations, even though that is not the subject of [Romans 8:28](#). But that does not mean that God deliberately uses bad things for your good as part of His plan. God can turn things around for His glory even if situations were not from Him to begin with. This is what He did with Joseph. Joseph was thrown into a pit and sold into slavery, then his brothers faked his death. That was ungodly, and God did NOT incite them to lie about Joseph. The incident got Joseph to Egypt, where he would be needed. Potiphar's wife framed Joseph. It got Joseph into prison, where he met someone who would give him access to Pharaoh. Joseph was in jail and someone who was supposed to help him forgot him. That wasn't good, either, but Joseph ended up delivering his family and being second in command in Egypt next to Pharaoh. The path of Joseph's life led to power in Egypt and the salvation of Israel, but that does not mean that all the things that happened to him were good, and it certainly doesn't mean that GOD prompted the bad actions. It means that God brought good OUT OF them. However, God could have orchestrated a way for Joseph to reach power in Egypt without bad things having to happen. One can just imagine Satan trying to do everything he could to snuff out Joseph's dream, but to no avail. But even though Joseph didn't have [Romans 8:28](#) in his day, he WAS someone who loved God and had things work out for him.

I've heard the stories about people who got sick and went to the hospital and witnessed to someone. (There's even a whole [objection reply](#) devoted to that.) It doesn't mean that their sicknesses were good or that they were from God. It just means that God worked something good (which He always seeks to do) in a bad situation that he had nothing to do with setting up.

The objection can be extended to say that sickness is covered here because [verse 26](#) says that the Spirit helps our infirmities and we groan. But if you insist on interpreting "infirmities" as illnesses, you have just come up with another good proof text for divine healing! It says that the Spirit helps our infirmities, not that He gives us our infirmities that get worked for our good. Actually, the word *helps* means *take hold together with against*. He helps us get rid of them. The groaning is a spiritual thing having to do with intercession. To say otherwise does violence to the meaning of the verse: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered." Really, in context, this verse is about the Holy Spirit helping us pray and certainly has nothing to do with God wanting us to be sick. Therefore, to claim sickness as a context for [verse 28](#) is ludicrous.

Then, consider [verse 29](#), where Paul says that we were predestined to be conformed to Christ's image. Jesus Christ was not sick until He took our sicknesses, so sickness cannot conform you to His image! The "for" at the beginning of the verse makes it a continuation of [verse 28](#), so it makes no sense to claim that [verse 28](#) could be talking about sickness.

Now let me ask you something. Do you honestly believe that dying prematurely in horrible agony can possibly be an example of all things working to your good? No way. That is an example of all things working to your bad. That is an example of not getting the victory in this life. Even the world is sensible enough not to think of that as something that worked to your good. Of course, not even sickness can rob the Christian of his ultimate victory over sickness. No Christian will ever be sick again after he dies! People in heaven do not get sick. People's redeemed bodies on the new earth will be sickness-proof! If you're a Christian, you win ultimately. However, you do not have to lose in this life. You are to receive the victory and always triumph in Christ ([1 Corinthians 15:57](#), [2 Corinthians 2:14](#)). Dying in terrible pain does not represent victory in this life. You get the final victory; you end up where the devil can't touch you and sickness can't touch you. You'll never suffer again. But you lived beneath your privileges in this life if some horrible illness takes you out.

Someone once cited [Romans 8:28](#) as a proof text that terminal illness can be a gift from God. I kid you not! If dying prematurely is your idea of things working together for good, perhaps you should refer to the section on [mental illnesses](#) for help. No one but a religiously brainwashed Christian would ever consider it good to be taken from this world early, unable to do any further work for the Master. The only others who would think this was good would be the devil and his demons!

Yes, God can do good things in bad situations. He can do good things in good situations, too! He is always interested in doing good things. If you get sick and God does something good in the situation (like using you to lead a nurse to the Lord), it certainly does not prove that it was the will of God for you to be sick in the first place or that the sickness was in any way part of His plan for you. God's ONLY plan for sickness is healing it!

See also:

[Objection: God Could Use So-and-So Powerfully because She Was Paralyzed When She Was Young](#)

Objection: The Doctrine of Faith Healing Sends Many to Early Graves because They Don't Take Medicine When They Need It

Wrong. The doctrine of faith healing keeps people out of early graves! Lack of wisdom sends people to their graves prematurely. Failure to use common sense sends people to their graves prematurely. Nothing is wrong with the doctrine of faith healing or any other doctrine presented in the Bible.

Let your doctor tell you when you don't need to take your medicine anymore. You don't need to be afraid of going to the doctor. He can verify that you are healed. If you fear that he'll find out that you're not healed, you're not really in faith to begin with. It's pointless to fear going to the doctor. He is on God's side, after all, when it comes to your healing – he's for it. You just have to ignore any of his statements that nothing can be done, because you know a higher law than the physical laws on which earthly medicine is based.

You can't even stop taking medicine based on feelings. For example, if you have high blood pressure, you may not "feel" like you need to take medicine. You may have no good way of knowing whether or not if you need the medicine without medical evidence. You could stop taking the medication, feel fine for a while, and then have a heart attack because it turns out that you weren't in faith for your healing. If the doctor prescribed the medicine, let HIM un-prescribe the medicine when he sees that you are healed.

The fact is that people have died, saying that they were "in faith" (obviously, they were not) and therefore they would not take their medicine because "by Jesus' stripes, they were healed." The press loves to latch onto these cases and parade them to make sure that we all know how "evil" the doctrine of faith healing is. Now and then, a scare book or scare story comes out about parents who lost a child because they believed "faith teachers." This is supposed to make the rest of us avoid faith teaching and avoid believing in healing. These people never understood faith or healing in the first place. The proof is that they distorted the teachings they heard to say that "faith teachers" are against doctors, which good ones are not. The prominent faith teachers of our day are unanimous in their support of the use of doctors when necessary. If the people in the scare book were that careless in hearing what these teachers said about doctors, it should come as no surprise that they messed up what they heard on faith and healing.

Yeah, but what about the people who believe all the right things and die anyway? Paul talked about some such people in Corinth, and the [Mistakes to Avoid](#) section of this book shows that you can believe the right things about divine healing but not be healed for completely different reasons that have nothing to do with your healing doctrine.

Throwing your medicine away does absolutely nothing to promote your healing. You are either in faith or you are not. Throwing away medicine does not twist God's arm and make Him heal you. It does not necessarily honor Him, either. If you get healed, it will be because you believed God, not because you did or did not throw away your medicine.

I am aware that a famous faith preacher long ago told everyone it was a sin to go to a doctor. I do not share his disdain for doctors, though certainly at this writing he was involved in MANY more healing miracles than I have seen. I have his collected works, and in general they are a blessing. However, I cannot follow him in his doctrine that going to the doctor is anti-faith and therefore sin. Fortunately, his still-active ministry organization today does not share his hardline approach about medicine being sinful.

A related objection that didn't seem worthy of its own section because it's pretty much the same thing goes like this: "Some treatable people go to a healing meeting rather than to the doctor, and by the time they DO go to the doctor, it's too late and they die." The same kinds of comments above would apply.

If we could get it through to people that God has no problem at all with the act of going to a doctor, they would not do stupid things and die while learning faith. I hope that I have gotten that message through to you.

See also:

[Objection: Some Children DIE because Their "Faith Healing Cult" Parents Deny Them Medical Care](#)

Objection: Some Children DIE because Their “Faith Healing Cult” Parents Deny Them Medical Care

Have you ever noticed that when a child dies because his parents were in a “faith healing cult” and would not take them to get the help they needed, the secular media goes wild with it and disseminates that story as far and wide as they can, but when God does notable miracles, the same news outlets refuse to even cover them? Some of them love anything that makes Christians (or people who claim to be) look bad.

I know what I’m talking about first-hand. When I pastored in Maine, the two local newspapers, owned by the same person who didn’t mind using his media clout to attack me publicly, refused to publish my press releases and healing event announcements or even letters to the editor in response to his attacks. He refused to print anything about the many miracles that were being done in the name of Jesus at my church. But he didn’t mind printing the obnoxious actions of a pseudo-Christian kook group! That’s just how the game is played in some places. It’s also why the world desperately needs Christian journalists!

The first thing you have to realize is that there are NON-Christian cults that do things like refuse blood transfusions or medical care in general. The press doesn’t make a distinction, but you should. The parents of children who died without medical help are often not involved in anything remotely mainstream in Christian circles, and often they aren’t even in Christian circles. But the press would love for you to think that they are all hyper-faith, hyper-whatever Christians so that you will stay away from anyone who believes in divine healing.

I don’t deny that the stories are true. There are bad apples in some bushels. They’ll cover an insignificant “church” (which may not even really be one) just because they do really stupid things publicly – they love to leave the impression that all Christians are like that. (Note: Speaking what the Bible says about sexuality and gender issues is NOT hateful in and of itself; it’s possible but not necessary to do it in a nasty way. When I did street ministry, homosexuals were just behind high schoolers as those MOST LIKELY to take my tracts even though I disapprove of their lifestyle. I disagreed with them but respected them as people on the street. Of course, if you say ANYTHING Biblical about their lifestyle, you will be tarred and feathered by some people as judgmental, intolerant, hateful and homophobic. But often, the ones with the tar and feathers aren’t even homosexuals; they’re just “sympathizers.” And by definition I’m not homophobic; if I FEARED homosexuals I wouldn’t have handed them so many tracts with the good news of what Jesus did for them in an area noted for its “gay community!” Nor would I have given anti-gay-marriage and anti-transgender-bathroom-“rights” speeches to 3- and 4-figure crowds. At least the homosexuals won’t be able to stand before God and say that no one ever told them that their lifestyle is a dead end, showed them the love of Jesus or shared the plan of salvation with them.)

The scare stories don't represent what I or any healing evangelists I know teach people to do. None of us ever tells people to stay away from doctors or medicine. We never encourage people to act the way the people in the sad news stories act. It was not a case of God letting them down, but their own foolishness that brought disaster on themselves. Perhaps they bought into the old-time teaching that it's a sin to even take an aspirin (quite a few of the old-time Pentecostals were like that, by the way). Unfortunately, they didn't get their hands on a book like this one in time to straighten out their thinking.

People who get good teaching on healing do not get involved in situations like this. If you want to "tough something out" by faith that is happening to YOU, you can, but don't impose that on your other family members who may not be where you are with such things. I've personally eschewed medical help at times and trusted God – successfully. But I knew what I believed and in whom I believed, and I have testimonies instead of sad, hyped failure stories. If you know that you're in over your head, get yourself to a doctor as soon as possible.

Even for me, I had never gotten any kind of medical care (even checkups) for over a quarter of a century, but one day I got a dangerous insect bite on a golf course (technically a gouge; horseflies gouge instead of bite) that carried some kind of really bad infection. My face swelled up and my eyes were almost swollen shut. I believed God – and then went to a clinic and got antibiotics – and I took them faithfully for as long as I was supposed to! I wasn't going to play games with something like that. I don't mind admitting that to you in this book – I want to admit it to you to drive home the point that when you know you need care, you get it. In your heart, you know when you need it. As I heard one prominent faith preacher say, I didn't want it written on my tombstone that I died proving my doctrine! I don't want to give the secular media another tragedy story to circulate that makes faith preachers and faith churches look bad.

See also:

[Objection: The Doctrine of Faith Healing Sends Many to Early Graves because They Don't Take Medicine When They Need It](#)

Objection: God Is in Control

This is a favorite catch-phrase in Christian circles that is often used to offer false comfort to the afflicted. It applies in certain GENERAL areas like the ultimate fate of the earth, the devil, saints and sinners. However, it is NOT true of specifics in our lives, much as we wish that it were or how much we tell each other or sing to each other that it is.

God CAN be in control in your life, but only if you willingly yield to His control and believe and speak His Word. He will never force His control on anyone, even believers. His will is always good, but He does not force anyone to walk in His good will. God is in control of your life to the extent that you allow Him to be.

If GOD were really in control, there would be no wars, no abortions, no racism, no false religions, no divorces, no cross-dressing, no false apostles, in fact, no sin at all for that matter, to say nothing of no sickness and no bookstores full of anti-healing books. These things on the earth are all proof that God is NOT in control of this planet! If you look at heaven where He is in exclusive control, there is nothing on the above list. So God is NOT in control here.

Well, if He isn't, who is? The devil is called the "god of this world" but that really only refers to his worldly system of doing things. If Satan were literally in control of the earth, there would be no prayer meetings, churches, salvations or any other righteous activity!

This leaves the one possibility that is explicitly stated in Scripture.

Psalm 115:16:

The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

MANKIND is in charge of the earth! God gave MAN dominion over everything on the earth. He has never rescinded that dominion, even after MAN willingly disobeyed God and allowed the devil to have access to the earth.

I realize that you might not have a Top 40 Christian hit on your hands if you put out a new song, "MAN Is in Control," but you'd at least be right while you were unpopular!

So it is just plain foolish to assert that God is in control. He isn't!

Death and life are in the power of your tongue ([Proverbs 18:21](#)). In fact, whether you go to heaven or hell is not up to what God says – it's up to what YOU say (or don't say)! Do you confess the risen Jesus as Lord or don't you? God doesn't control your choice in that matter – you do. God will honor your choice, not control it. If you don't want Jesus, you get eternity without Jesus. If you want Jesus, you get eternity with Jesus. Everyone gets what he chooses, not what GOD chooses for him. The same is true in others areas of life.

You are more in control than you realize with the words of your mouth. You can set the course of nature on fire in your life ([James 3:6](#)), or you can bring health and healing to your life. God has given you the free will to speak as YOU wish, but you will bear the consequences of your words. Your words can bring healing or sickness your way.

Unfortunately, most Christians are taught that God is in control, and the inevitable follow-up to this is that if a Christian is sick, he supposedly should just realize that God is in control of his health and everything else. Whatever will be, will be, as that stupid and unbiblical old song says.

When Jesus had His way, the multitudes were healed. You don't EVEN ONCE see Jesus saying to anyone, "Now remember, God is in control. Accept whatever happens as His perfect will" and then walking away leaving the person sick. When God has His way, the sick are healed, but He needs man's cooperation because this is man's planet. Likewise, when God has His way, sinners are saved, but He needs man's cooperation. He always leaves salvation up to the individual's free will.

MAN is in control of whether or not He receives the healing that Jesus has already provided. God does not control that. If He did, He would be a favorites-player, a "respector of persons." We all know that some people receive healing and some don't, just as some people receive the new birth and some don't. If that were all up to God, God would be horribly unfair to allow one person's body under His control to be healed and another person's body under His control to stay sick.

"Yes," someone might object, "but we can't control our bodies!" Paul didn't think that; he said that he kept his body under subjection (control) just as all of us should ([1 Corinthians 9:27](#)). Our bodies are unspiritual, not born again, so we must keep them from just acting on natural information, which is all our bodies know how to do. And James told us that if we can control our tongues, we CAN control our entire bodies ([James 3:2](#)). So don't lie and say that we can't.

So the next time you hear someone say, "Well, I guess you have to remember that God is in control" as if God were in control of your healing, the first thing you should think to yourself is, "No, that's wrong. MAN is in control because God PUT man in control of the earth. The earth He has given to the children of men. God is no more in control of my healing than He was in control over when I got saved."

The only time that God will be "in control" of your healing is when you speak in agreement with His Word and believe that you receive your healing when you pray, or use one of the many other means that He has provided in Scripture to be healed.

See also:

[Objection: Jesus Now Has ALL Authority, So If Satan Afflicts You, He Has to Get Jesus' Permission First](#)

Objection: Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First

This is a variant of the [God Is in Control](#) fallacy covered elsewhere, but this time it is Jesus who is supposedly “in control.” On the surface, the argument seems reasonable – if Jesus has control over everything, He must control the devil and therefore He must control what the devil is allowed to do so you.

The objection simply misses the point that there is a difference between authority and control. Jesus has all AUTHORITY, but He does not have all CONTROL. If He did, no one would ever sin and Satan would never get away with anything! Neither God nor Jesus CONTROLS anyone else in the sense of forcing people or angels to do what He wants. We all have free will.

Say for example that a street downtown is closed to vehicular traffic. Now an Islamic jihadist, intent on obeying the Quran’s mandate to kill infidels, barrels toward that street in a giant truck. A policeman sees him coming and orders him to stop, but he runs over the policeman and proceeds to run over many pedestrians as he barrels up the street while praising his false God. (Sorry, one-world-religion fans, but the nonexistent “Allah” is definitely NOT the God and Father of our Lord Jesus Christ by a different name.) That policeman had the AUTHORITY to stop the truck, but he obviously could not CONTROL the truck. The truck driver had the ability to disobey the authority, and he did. Now when he is brought to justice, he will pay a high price for his crime because the AUTHORITIES will apprehend him and sentence him. Even the real God did not CONTROL that truck and stop the terrorist act. [God is not in control of the earth](#) – man is.

The authorities had a rule, but they did not control whether people broke it. Think about it for a minute – if everyone were FORCED to do the right things, there would be no need for rules or authorities!

Jesus has authority over everything, but people can choose not to submit to His authority. They too will be sentenced and pay a high price for choosing not to submit to His authority.

Now you might wonder, “If people can willfully choose not to obey authority, can’t Satan and his demons refuse to honor Jesus’ name (representing His authority) and not leave when ordered to do so?” The answer is no. A man invoking Jesus’ authority has the right to run them off. They have no ABILITY to stay because Jesus backs His name when believers use it. These beings are no match for the Lord Jesus Christ. What I want you to see here is that YOU have to do the apprehending – that is not God’s job under the New Covenant. He already put Satan under your feet, but you have to enforce that in your own life. WE are the “authorities” under the New Covenant. [We have the keys](#) to the kingdom. If we don’t use them, God will not use them for us.

Satan is still allowed to be on the earth during this period of time. However, everything he does is contrary to Jesus' authority and is therefore illegal. God does not CONTROL Satan because Satan can still roam around seeking whom he may devour. However, a believer can "apprehend" him in the name of Jesus and force him to cease and desist his ILLEGAL activity in his own life. A believer who knows his rights in Christ is one of those whom Satan may NOT devour.

YOU are responsible for resisting the devil ([James 4:7](#), [1 Peter 5:8](#)) in your own life. YOU need to force him to bow his knee at the name of Jesus. It is at Jesus' NAME that every knee must bow – they bow to His NAME, not to Jesus in person ([Philippians 2:9-11](#)). You run him off in the name of Jesus. God will not do that for you. Satan has no LEGAL RIGHT to afflict you, but he will try to do it anyway. YOU must make him stop using your authority in Christ. Satan cannot buck that authority when you use it.

Jesus clearly came to DESTROY the devil's works ([1 John 3:8](#)), not to give "steal, kill and destroy permits" to the devil so that he can afflict people. You can be CERTAIN that any sickness that comes your way is ILLEGAL and does NOT have Jesus' permission to be in your body. ANY attack of Satan against you is UNAUTHORIZED and is therefore subject to "arrest" in the name of Jesus – but you have to make the arrest. Jesus doesn't do it for you. If anything is from the devil (in other words, it steals, kills and destroys), you know that Jesus did NOT authorize Satan to do it. However, Jesus does not exercise authority over the devil on the earth – He delegated that task to believers, so YOU must do it.

That is why so few Christians are successful in running the devil off – they keep praying for GOD to do something about the devil, which He already did. They don't realize that Jesus put the devil under their feet and that they can trample him themselves.

Even we do not CONTROL the devil on the earth in general. If someone wants to serve the devil, we can't force him to stop doing it, and we can't force the devil to stop letting that person serve him. The CONTROL we have is in our own lives because we are redeemed. To see Satan's control ended in someone else's life, that person must submit his life to Jesus and thus be taken out of the kingdom of darkness himself. We can grant some relief by taking authority over sicknesses in other people's bodies, but only if we get their permission first. We still can't bring someone completely out of the kingdom of darkness – only Jesus does that when someone receives Him.

Jesus' ministry shows what HE thinks of the works of the devil – His only interest is in getting rid of those works, not "authorizing" them so that men can be miserable.

See also:

[Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You](#)

Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You

To hear some talk, they think that there is a new spiritual company, GodSatanCo, and that God and Satan have now become partners to bring about personal growth in your life. To put it bluntly, this objection could be stated simply as “God Uses Satan.”

According to this line of thinking, Satan is only allowed to do the things to you that God decides to let him do, but he is barred from doing anything more drastic. In others words, your Heavenly Father sets the suffering level that is just right for you so that you grow the most.

This is just another religious hogwash argument that deceives people into accepting the works of Satan in their lives, because they think that whatever Satan is doing, he’s on God’s leash and so God “let” him do it.

Will you tell the relatives of someone who was cut down in the prime of life by cancer or one of Satan’s other inventions that God explicitly gave Satan permission to kill that loved one? This “leash” thinking would indicate that if God “allowed” Satan to do it, it was OK with Him for some unknown reason. So what exactly would be the limit on what God allows Satan to do? Satan gets wars going so that sometimes millions of people die. How long do you think that leash is?

The real God has never partnered with Satan since he fell. Satan is the “enemy” and the “adversary,” not God’s “partner” or “instrument.” Satan is here because Adam admitted him to the planet. He has had the right to be here ever since. It is NOT because God approves of what Satan does or that He wants to “use” what Satan does. God gave the earth to man. When man allowed Satan in, God had to honor that choice.

The real Jesus has no use for Satan and his works. He went around doing good, healing those whom Satan oppressed ([Acts 10:38](#)). He was manifested to destroy the works of the devil ([1 John 3:8](#)). Rather than accepting the works of the devil as something that God was OK with because Satan was on a leash, Jesus went around undoing what Satan had done. He said that a certain child of Abraham “ought to be” loosed from the bondage that a Satan-sent “spirit of infirmity” had caused ([Luke 13:11-16](#)). You are a child of Abraham too ([Galatians 3:7](#), [Galatians 3:29](#)), so you “ought to be” loosed from Satan’s bondage too! How can God and Satan be working together when everything Jesus did was about releasing people from Satan’s dominion and his evil works?

What about Job? Can you point to ANYTHING good that resulted in Job’s life from what Satan did to him? Was all of that torment designed to build Job up and make him mighty in God? It certainly didn’t have that effect. The longer Job suffered, the farther he got off the mark, railing at God for things that God didn’t do. And the longer people today are sick, the crankier and more miserable they tend to get. There is no benefit.

Besides, Satan has already proved his track record of DISOBEYING the will of God. Why would God entrust ANY part of His work in His Church to an unreliable renegade? Scripture warns us about depending upon unreliable people (Proverbs 25:19: "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."). God would be ignoring His own counsel if he partnered with an unreliable fallen angel.

If God were using Satan to build you up, He would owe Satan a reward throughout eternity, not punishment. The fact that the devil will be tormented day and night in the lake of fire shows that God will punish him for what he did to us. This proves that Satan did nothing but sin against God rather than partner with Him. All his deeds are acts of rebellion against God's divine purpose, not cooperation with God's divine purpose.

"Yes," someone might say, "but if God didn't have Satan on a leash, he could just do anything he wanted. He could rob, destroy and kill everyone. So OBVIOUSLY there has to be a divine leash." But this is not a leash that varies from person to person at God's supposed whim. God Himself is on a leash the way Satan is because God gave MAN control of the earth. Neither God nor Satan has the right to just barge into the earth and do things without man's permission. So did YOU give Satan permission to move on the earth by giving you a sickness? If not, his actions are ILLEGAL and you can stop him in his tracks. YOU are the one who is supposed to put him on a leash, not God! On this fallen earth, "the god of this world" has the right to TRY to tempt you to sin and TRY to make you sick. And YOU have the right to stop him!

So now you might wonder, if man had this authority all along, why couldn't Old Testament people, particularly Job, just run him off and stop his works? Man did not have a covenant with God that allowed him to do that. We do have such a covenant. Actually, Adam had the ability to run the devil off before he fell, but he failed to use his authority. After he fell, he was in the same fallen "sin condition" as Satan. Man lost his ability to engage Satan and win until our new and better covenant was inaugurated by Jesus' blood.

Satan is the one who wants to keep YOU on a leash, but you can break all his leashes through your authority in Christ! Rather than having to obey him, he now has to obey YOU! The introduction of the New Covenant changed everything.

Objection: Jesus Redeemed Us from Disease, But the Fulfillment of That Won't Come until We Get Glorified Bodies

An alternate wording of this objection is, "Healing Is Provided in the Atonement but Guaranteed Only in the Resurrection." This has become a cliché in some circles. Actually, it's a backpedaling statement made by churches whose founders believed that healing is provided in the atonement, but whose current leaders aren't so sure. Wording it this way lets them continue to stick with the LETTER of the church's original statement of faith while actually turning it into a statement of unbelief.

At least the objector admits that Jesus did redeem us from disease, which is clear to everyone who checks out the Hebrew in [Isaiah 53:4](#). What should also be clear to anyone who reads [Isaiah 53](#) is that Jesus bore our diseases in our place as our Substitute. Surely He has borne our sicknesses and carried our pains. You won't be able to have sicknesses or pains in your glorified body. There will be no diseases that He could take away from you then. The only time you can experience "your sicknesses" and "your pains" is in this present life! These, then, are the very sicknesses and pains that Jesus bore in our place as our Substitute. Redemption from sickness will be unnecessary in heaven because no one in heaven ever gets sick! There are no sicknesses or pains there. It is only in THIS LIFE that we need this redemption.

It is clear from [Matthew 8:16-17](#) that the present-day healing of the sick is what fulfills Isaiah's prophecy of healing, not our future healing. If this redemption were only for the future, there would be no way the multitudes could have received healing from Jesus Christ in their lifetimes. It is obvious that multitudes were healed during their own earthly life-spans.

The fact that healing is a present-day ordinance in [James 5:14-16](#) should serve as proof that healing is for this life, not just the next one. Actually, there are many, many other promises cited in this book that are meaningless if healing is relegated to heaven.

We are redeemed from sin and the punishment for it in this life, so there is no reason to think that God would require us to bear any part of the punishment for sin, including sickness. You cannot separate healing and forgiveness, as is made clear [elsewhere](#) in this book.

Walking in divine health is like living victoriously over the flesh. Your FINAL victory over the flesh will coincide with your FINAL victory over sickness – when you get a new, immortal body. In this life, I don't know anyone who always walks in victory over the flesh, but that doesn't mean that Paul lied when he wrote to the Romans that we are not debtors to the flesh to do after the flesh ([Romans 8:12](#)). We don't have to ever do a single work of the flesh for the rest of our lives. We have the victory NOW. "Sin shall have no dominion over you" ([Romans 6:14](#)) is a promise for now, not later. (There will be no sin that could have dominion over you in heaven!) We can always overcome sin. Likewise, we can always overcome sickness because we are healed by the stripes of Jesus ([1 Peter 2:24](#)). Many people will not enjoy the victory in this life even though it was provided in Christ. It may be that all of us fall short of what we could have in both the areas of sin and sickness. But this does not prove that we cannot walk in the Spirit and walk in health now. God says that we can do both.

See also:

[Objection: Our Bodies Are Not Yet Redeemed, So We Are Still Subject to Sickness](#)

[Objection: God's Kingdom Is "Already But Not Now" – What We Will Be Has Not Appeared \(1 John 3:2\) and Our Lowly Bodies Have Not Been Transformed \(Philippians 3:20-21\)](#)

Objection: Our Bodies are Not Yet Redeemed, So We Are Still Subject to Sickness

We are still “subject” to sin only in the sense that it is possible for us to sin. We are still “subject” to sickness only in the sense that it is possible for us to get sick. Neither will be possible when we receive our glorified bodies, but neither has to be the case today, either. Sin is not to rule us, and sickness, which is also a work of the devil, has no right to be in us.

Paul said that Jesus purchased your body in [1 Corinthians 6:19-20](#). He said that your body was a member of Christ in [1 Corinthians 6:15](#). Your body is still mortal (subject to death), and it is subject to sickness in the sense that you can get sick, but you don't have to stay sick. You are redeemed from the curse of the law ([Galatians 3:13](#)), which includes every sickness and every disease ([Deuteronomy 28:61](#)).

But doesn't [Romans 8:23](#) say that we are waiting for the redemption of our bodies? (This is a favorite verse for the anti-healing crowd.) Not when you read it in context! The context is that the creation will be delivered from the bondage of corruption into the glorious liberty of the children of God. This is not a current event, but a future one, where our bodies will be changed from mortal to immortal. This “redemption” of the body is a completely separate event from the purchase of your existing mortal body by the blood of Jesus, as proved by [1 Corinthians 6:19-20](#). The Holy Spirit will quicken (give life to) your mortal body throughout this life ([Romans 8:11](#)). You will get an immortal body after that in the time spoken of by this passage in Romans.

In case there are any doubts in your mind about [Romans 8:23](#), let's dissect the verse itself.

Romans 8:23:

“And not only they [the whole creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves...”

Are we groaning because we need the latest 12-hour relief pills? No, read this in context with [Romans 8:26](#), where the Spirit intercedes for us with groanings that cannot be uttered. This is referring to praying in the Spirit, not to being sick. Groaning is also referred to as something all creation does in [verse 22](#), and all creation is certainly not sick! The Holy Spirit helps your infirmities; He doesn't give you infirmities! We groan because we want to have our bodies changed into immortal ones so that we can get on with our eternal lives with our new bodies. This is our hope that we wait for with patience ([verses 24-25](#)).

Here is the entire passage:

Romans 8:22-26:

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet

hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [Himself] maketh intercession for us with groanings which cannot be uttered.

[Romans 8:23](#) actually states a plain case for physical healing. Paul said that we have the “firstfruits” of the Spirit. We don’t have everything we’ll have in heaven, but we have the firstfruits, a down payment, of what we will have. “Firstfruits” in Scripture are the beginning of a larger collection, and are made up of the same substance as the larger collection. (For example, we are told to honor God with the firstfruits of our substance. That is part of our money, which is a subset of all our money.) So Paul says clearly that while we don’t have everything we’re going to have later, we have a sample now of what we’re going to have later, through the Spirit.

When we receive new bodies, healing will be unnecessary because we will never be sick. We will be in eternal good health. However, we can enjoy the “firstfruits” of our salvation on this earth and receive healing when we are sick. The Spirit Himself is the down payment of what we will have eternally, even though our mortal bodies will never be like the glorified ones we will get in the future.

There is a future redemption not only for our bodies, but for all of creation in the context of this verse. If you look back in verse 18, Paul says, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” The glory will not be revealed in us at the present time – that will be in the future. In verse 21, we read, “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Creation will have a new glory then, too.

You current flesh-and-blood mortal body would not be able to handle eternity in heaven. But your body will be changed: “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” (That’s 1 Corinthians 15:52-53.) Paul taught that the day is coming when we will get new immortal, spiritual bodies to replace our current fleshly unrighteous bodies. Your spirit is born again, but your body is not. It is the same as it was before, though fortunately God has promised to impart His life (*zoe*) into your mortal body – so you can still be healed now – a glorious fact Paul brought up only 12 verses earlier ([Romans 8:11](#))!. Paul taught that as we bear the image of the man of dust (Adam), we SHALL bear the image of the heavenly Man ([1 Corinthians 15:49](#)). THAT is what Paul means when he refers to the redemption of our bodies in the future. He did not teach that you just have to suffer everything out until Jesus returns. If he believed and taught that, he would not have gotten EVERYONE who was sick on an island in [Acts 28:8-9](#) healed! (See the [Paul’s Thorn](#) objection reply for other healings that Paul did.)

After Jesus rose from the dead, He could teleport Himself at will while still being able to eat in front of people. When you think about it, the angel did not have to roll the stone away to let Jesus out of the tomb – He could have gotten out of there with the sealed stone still intact, and He probably did. The stone was rolled away to reveal to MAN that the tomb was empty. We do not have bodies like that yet, because they are not “redeemed” – but the day will come when we have a body like the one Jesus has and we can do the kinds of things we saw on I Dream of Jeannie and Star Trek in real life. When our bodies are redeemed, we will no longer have unspiritual, unrighteous bodies that operate solely according to sense knowledge. We will never have to “put the flesh under” again because we won’t have “flesh” (an unrighteous body) anymore!

The fact that your body has been BOUGHT shows that it HAS been redeemed in one sense already, as Jesus has paid a price for the privilege of owning your body, of which you are now the steward but not the owner. But the full redemption, when you get a glorified body, will not happen until Jesus returns.

The fact that we now have the “firstfruits” of our eternal reward points toward, not away from, the fact that we can have physical healing now.

“Waiting for the adoption, to wit, the redemption of our body.”

Here, the adoption is equivalent to the redemption of our body. If you follow the objector’s logic, you might conclude that we do not have the Spirit of adoption yet, but we have to wait for it. Of course, verse 15 of the same chapter just said that we had received the Spirit of adoption. (“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”) The fact that there is a certain adoption we are waiting for does not mean that we are not adopted as God’s children now. The fact that there is a redemption for which we wait does not mean that we are not redeemed from sickness now.

[Romans 8:23](#) clearly refers to the change of our bodies from mortality to immortality, so it cannot be used to disprove our redemption from sickness. This verse does not mention sickness. You will have a body that cannot get sick in the future, but that does not prove that the body that you have now needs to be sick – [Romans 8:11](#) refers to this lifetime!

You will have to wait for the “redemption” of your body referred to in [Romans 8:23](#). You do not have to wait at all to receive the healing of your mortal body. The fact that you have to live in a mortal body for now does not mean that you have to live in a sick one! Jesus destroyed sickness, a work of the devil, in people’s mortal bodies, and He continues to do so today. Jesus’ ministry made it abundantly clear that we do NOT have to wait for the ultimate redemption of creation to receive healing – the people He healed didn’t have to wait, did they? If He didn’t make them wait, then Jesus, who never changes, will not make you wait either.

See also:

[Objection: Jesus Redeemed Us from Disease, But the Fulfillment of That Won’t Come until We Get Glorified Bodies](#)

Objection: God's Kingdom Is "Already But Not Now" – What We Will Be Has Not Appeared (1 John 3:2) and Our Lowly Bodies Have Not Been Transformed (Philippians 3:20-21)

Objection: God's Kingdom Is "Already but Not Now" – What We Will Be Has Not Appeared (1 John 3:2) and Our Lowly Bodies Have Not Been Transformed (Philippians 3:20-21)

Denominational preachers seem to love to harp on this thing about the Kingdom being "already but not now." However, this saying isn't true. The Kingdom is ALREADY! [The Kingdom of God is Here NOW](#).

There are some future events for which we must wait, such as receiving new immortal bodies. I'm not questioning that. I look forward to the day when we will never deal with Satan, sin, the flesh or the ungodly world system again. But Jesus told His followers to go out and preach that the kingdom was visiting them THEN, not at some distant point in the future that they had to wait for. We should be proclaiming the same thing.

Jesus said that there were some standing there hearing Him who would not die before they saw the kingdom come in power ([Mark 9:1](#)). Since they are all gone now, what did they see? I believe they saw the Holy Spirit come and inaugurate the Church Age, infusing the Church with power in Acts 2. I realize that respected Bible commentators have instead tied Jesus' prophecy with the transfiguration on the mount that followed soon after He said this. (This is consistent in Matthew's version and Luke's version.) If you believe that, you're welcome to do so, as that doesn't detract one iota from my response to this objection. The transfiguration already happened, which would ALSO mean that the Kingdom of God has already come! I just consider it a little dubious that Jesus would say that "some" there would see the Kingdom come if "some" meant only 3 people. I also consider it dubious that what happened on the mount of transfiguration one day represented the promised coming of the kingdom with power. I don't notice any "power shift" in the scheme of things after that particular event. I suppose that we're all entitled to our opinions on the nonessentials.

OK, but what about the objector's verses?

1 John 3:2:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Philippians 3:20-21:

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

These speak of a COMING day when we will get new bodies that are like Jesus' resurrected bodies. However, Jesus did NOT teach that this was a prerequisite for what He considered the coming of the kingdom. There are many other future events to come prophesied by Daniel, Ezekiel, John and others. But they don't all have to be fulfilled for what Jesus said in [Mark 9:1](#) to be true. If it were a matter of theological opinions between believers, we could have long arguments, but I don't think I'd want to be the one to stand up and call Jesus a liar or claim that His prophecy about the kingdom coming then was false.

The curse that Christ redeemed us from was "temporal" – different kinds of woes that pertain to this life. Such challenges will never even exist in heaven or on the new earth in which righteousness dwells. We won't need healing after we're with the Lord! Our redemption from sickness, poverty, mental anguish and everything else in the law's curse applies to THIS life. We can stand on God's Word on the matter and refuse to allow the devil to visit upon us anything that is inconsistent with our redemption.

While it would be nice to have immortal bodies that can't get sick, we can't enjoy that privilege yet, but we CAN enjoy the firstfruits of that day by receiving healing for our MORTAL bodies today. Contrary to what the objector said, we DON'T have to wait for the Kingdom to come – it's here. Jesus announced His kingdom and healing followed His announcement. Because the same Kingdom Jesus operated in is here now, we should expect healing to continue until we decide to go home or get new bodies that don't need healing.

Objection: If We Are Subject to Death, We Are Subject to Sickness

This argument is usually stated something like this: “Death comes by sickness; therefore, since you are subject to death, you have to be subject to sickness. Otherwise you would never die. You die from sickness. If you’re subject to dying of a sickness, you must be subject to sickness in general. Physical death came into the world by sin. Therefore, sin has made your body subject to sickness.”

Jesus did not prevent anyone from having to die eventually. He did remove sickness from people. Because He has not changed, we should expect today that He will not prevent anyone from having to die eventually, but He will remove sickness from people. In other words, you are subject to death, but you do NOT have to be subject to sickness. In fact, Jesus said quite the opposite in [Luke 10:19](#), where He said that He gives you power over all the power of the enemy, which includes sickness. We know that sickness is part of the power of the devil, because Jesus went around healing all those who were oppressed by the devil ([Acts 10:38](#)).

The false notion that you must die from an illness is covered in [another objection answer](#). This objection goes a different direction. Sin is linked to death. This seems obvious because Romans 5:12 plainly states it: “Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned.” The problem occurs if you stop reading right there and miss the conclusion that Paul makes. Romans 5 goes on to talk about Christ giving us a free gift that is superior to this law that is in the earth. Romans 5:17: “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” Romans 5:21: “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

Paul’s point is not that we are subject to sickness because of death passing upon sinners. Actually, Paul said the opposite – that Christ has set us free from sickness, as you could hardly “reign in life” in a sickbed. No one else would think that you were reigning in life while you’re in a sickbed.

Paul goes on to say that sin shall have no dominion over us ([Romans 6:14](#)). There is such a thing as the law of sin and death at work in the earth today, but we are free from it. Romans 8:2: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Also, notice the work of the Holy Spirit in our mortal bodies: “But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal [subject to death] bodies by his Spirit that dwelleth in you” (Romans 8:11).

So although we are subject to death, we are promised the Holy Spirit’s quickening power in our bodies as long as we are on this earth. Christ set us free from “the law of sin and death” that would otherwise make us subject to sickness of every kind.

We all have to die so that the mortal can put on immortality. You would not want to live forever on this earth in its current condition, anyway. There is an inward groaning in the believer, a desire to put on the new spiritual body that will not be subject to death. We are not redeemed from dying. But nowhere does God say that we must die from an illness. Go ahead and look for a Scripture that says that we must get sick before we die. There isn't any. That is just natural human reasoning apart from the Word of God. Jesus healed every manner of disease among the people, which by necessity must include "terminal" ones that would otherwise have caused death. It is possible to "give up the ghost" when you are ready, as some people in the Bible did. I suppose that there will always be some "medical" reason why you die, even if you do just decide to go home to be with the Lord. Your heart will obviously stop beating, and that may be ruled the "cause of death." There is probably no box on any form for the person who just decided to go home to be with Jesus and had nothing medically wrong with his body.

There is no age limitation on the health wish in [3 John 2](#). Peter did not say that you "were healed" until you got to a certain age, after which that doesn't apply to you anymore. Jesus carried OUR sicknesses and OUR diseases, and OUR diseases means YOUR diseases as long as you live on this earth. God is still "The Lord who Heals You" ([Exodus 15:26](#)) and the One who "forgives all your sins and heals all your diseases" ([Psalm 103:3](#)) and stops any plague from coming nigh your dwelling ([Psalm 91:10](#)). God's Word has no expiration date!

Another argument is the practical one, "We all do get sick, you know!" Well, we all sin, too, even though sin should have no dominion over us ([Romans 6:14](#)). So no one has proved anything with that argument. For an exception to both cases, consider Jesus Christ. He was made fully human. He could have chosen to sin, but He didn't. (There would be no point in the devil tempting Him to sin if He could not have done so.) Jesus lived His entire life as a human being without sinning. Therefore, it is possible for a human being to not sin, especially when the One who never sinned once in His life lives inside us. Jesus also lived His entire life without being physically sick (except when He carried OUR diseases at the end). Therefore, it is possible for a human being to live sickness-free in this life, especially when the One who was never sick lives inside us.

Jesus never sinned, so He lived above "the law of sin and death" until He took our sins upon Himself. He then ransomed us from that principle. Sickness and sin go together. When sin is forgiven, healing is the natural result. Our sins are forgiven, so we should walk in health.

See also:

[Forgiven People Can Be Healed](#)

Objection: Because We Are Still Capable of Sinning, We Must Be Subject to Sickness, an Effect of Sin

This argument can be extended as follows: “Because we are still capable of sinning, we must be subject to going to hell, an effect of sin.” As you can see, this objection misses the whole point of redemption! Jesus redeemed us from the punishment for our sins! While it is possible to get sick, we are redeemed from sickness and we can run it off in the name of Jesus.

Sin definitely DOES lead to sickness, so repentance is in order if you are engaged in sin. However, Jesus did not demand that people repent of every sin they could think of before He healed them. His mercy spares us what we deserve if we turn to Him.

However, unrepentant sin can just lead to more sickness from which you’ll need to be healed. For example, homosexuals reap in their body the due punishment for their error ([Romans 1:26-27](#)). So if you receive healing but don’t repent for practicing homosexual perversion, you will just end up needing healing again. Jesus warned the man whom He healed at the Pool of Bethesda to sin no more, lest a worse thing come upon him ([John 5:14](#))! Paul warned the Corinthians to quit sinning against each other at the communion table lest they get sick and die prematurely ([1 Corinthians 11:27-32](#)). Getting healed would be of little use to someone there who was going to just keep on defrauding his brothers in Christ – the person would just get sick again and possibly just drop dead.

So we can see from the examples above that sin certainly CAN lead to more sickness! However, sin does not have to dominate a Christian ([Romans 6:14](#)). Sin still carries a price tag, but we can rule over sin and stop practicing it, and meanwhile, receive healing from Jesus for whatever mess our sin got us into.

Objection: Pain Will Not Be Done Away with until Heaven (Revelation 21:4)

This is another case of a correct statement coupled with a wrong conclusion.

It is certainly true that there will never be a time in this earthly life when there will be no pain. There is no statement in Scripture that pain will stop until [Revelation 21:4](#).

However, that is not proof that WE have to have pain until we go to heaven! Jesus BORE our pains ([Isaiah 53:4](#)) as our substitute to relieve us of having to bear them in this life. Did you notice that this bold declaration is the only one in [Isaiah 53](#) preceded by the word “surely?” Now the whole Word is surely true, but it as if God were making a special point of singling out the fact that Jesus bore our sicknesses and carried our pains. Maybe He knew how few people would actually believe it. (Isaiah also wondered who believed the report about Him! I hope that YOU are one of the ones who do.)

Jesus certainly didn't agree with the objector that pain relief had to wait for heaven, because He healed all kinds of painful ailments rather than telling people they'd have to wait until they get to heaven. We don't have to wait until we all get to heaven to sing and shout the victory – I'm going to do it in this life, even if others never know the victory that they could be enjoying in Christ.

The premise that WE have to be stuck in our pains because pain is only gone forever in heaven does not make sense when you think about it, because based on that same logic, I could “prove” to you that you have to be a slave of sin until Jesus returns:

“SIN will not be done away with until we get to heaven and then go to a new earth in which righteousness dwells. There will never be a time in this earthly life when there will be no sin. There is no statement that sin will stop until the end of the book of Revelation. Therefore, YOU have to be stuck being a slave of sin until then!”

Let's be consistent. If you admit that the logic is fallacious when it comes to sin, you should admit that it is equally fallacious when it comes to sickness.

Although OTHERS may be slaves of sin, Paul made it clear that the believer is not – even though there will be others who are until Jesus returns. Although OTHERS may be stuck with pain, Paul made it clear that the believer is not – you are redeemed from the law's curse and every sickness known to mankind. The fact that SOME will be somehow burdened does not prove that the redeemed, victorious Church must be burdened along with the unbelievers.

Objection: Ecclesiastes 12:1 Proves that You Should Expect to Get Sicker as You Age

Ecclesiastes 12:1:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

The famous objector believed that this verse proves that you should deteriorate as you age (as he did). But are the “evil days” that you “have no pleasure in” old age that includes sickness? A quick check of the context shows otherwise. Here are the next verses:

Ecclesiastes 12:2-7:

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Is there ANYTHING in the obvious context of this passage that indicates that it refers to being sick in old age? NO! That is not at all what Solomon talked about in this passage.

Besides, if this verse meant that you have to be decrepit in old age, it would contradict [Psalm 92:13-14](#).

See Also:

[Don't Get Sick When You Get Old](#)

Objection: Bodily Suffering Helps You Avoid Sin (1 Peter 4:1)

1 Peter 4:1-2:

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

(The verse the objector cited reads substantially the same in all translations, so there is no language misunderstanding issue here.)

The point made in this verse does not negate divine healing. Peter, whose shadow fell on people and healed them in Jerusalem ([Acts 5:12-16](#)), who said himself that by Jesus' stripes you WERE healed earlier in this same letter ([1 Peter 2:24](#)), certainly did not negate the doctrine of divine healing by saying that you should be sick because it's good for you because it'll help you not sin. Trivially that's true; if you're laid up in bed with a 103-degree fever, it will be harder for you to visit the bar, the brothel, the "mature" video store (which actually caters solely to the immature) or even the chain carnality café that tempts carnal men to stare at the girls' figures rather than the food (or their wives, which is where their eyes belong).

No, you should go through the entire book of First Peter and notice that the theme throughout the book is suffering for the sake of the gospel, not suffering because you got some "bug" that used to be in a bird or a pig somewhere. There is no reason to believe that Peter has changed gears here. Thus, the suffering in the flesh that he is describing must be persecution-related, not illness-related.

I have not been beaten at this writing for preaching the gospel; I've only been threatened. (Talk is cheap and the devil knows it. If he can run you off the street with mere words; he's won.) But it stands to reason that if you ARE beaten up for the gospel, your flesh has endured pain for Jesus' sake, and you have proven your choice to deny what makes the flesh comfortable for Jesus' sake. Sin needs your flesh's cooperation because it will NEVER get your born again spirit's cooperation. If your flesh is "under," you won't sin. I believe that Peter was making that point.

So the objection at the head of this discussion is completely true; it is the implication made by the objector that is false, namely that sickness is somehow good for you because it helps you sin less.

Are we not all called to walk as the Bible says, with our flesh crucified ([Galatians 5:24](#))? If that is our goal, and the objector is correct that sickness is the secret to being done with sin, we should all find the sickest person we know, ask him to cough and sneeze all over our hands, and then put our hands in our mouths and lick them profusely. After all, don't we want to get sick because it's such a great shortcut to mortifying the flesh? Why don't the objectors do that if that's really what they believe? (Maybe you can ask them if they come to you with this objection.)

If you'd like to do something that really DOES help mortify the flesh, try fasting. That is a kind of "suffering in the flesh" that DOES help you stay out of sin by helping keep your flesh under. I neither recommend nor do long fasts, but I've found it doesn't take too long before my flesh quiets down.

Fortunately, Peter never mentioned sickness in conjunction with bodily suffering in this context. Instead, he told us to be minded as Jesus was. Did Jesus get sick all the time? No, He got sick ONCE when he atoned for our sins to spare us having to be sick. He was willing to suffer physically if that was what it took to fulfill God's will. We also need to be willing to suffer physical pain, if need be, to fulfill God's will. The reason that the devil couldn't stop me on the street is that I had already made up my mind that I was dead with Christ and that my life wasn't my own. If I had to join Paul and the apostles in being physically assaulted for the gospel's sake, I would sooner endure that than back away from preaching to people who were headed for ETERNAL physical agony in hell. I had a street evangelist friend who actually was beaten repeatedly and lost most of his teeth and CONTINUED going out on the street to reach "the worst of the worst" – drug dealers, prostitutes, gang members, and so on. I used to go out with him in my earliest days as a Christian. A fellow preacher and I were robbed at knifepoint on an overseas trip once, but I wasn't hurt, and the thief unknowingly got a camera that didn't work right and was probably going to have to be thrown out anyway. But showing people the way out of eternal suffering is worth some physical peril.

And in agreement with Peter's words, my friend who got beaten didn't seem to have much time for the works of the flesh! But that had nothing to do with sickness.

Objection: If You Suffer More in This Life, You Get a Greater Reward in Heaven

This statement is true, but not the way that the objector thinks.

When Suffering DOES Bring a Greater Reward

The only sense in which you get a greater reward for suffering more in this life is when you suffer persecution for the sake of righteousness:

[Matthew 5:11-12](#)

If you stand up for the gospel instead of chickening out when public pressure stands against you, you'll get a reward in heaven. Cowards who back off, thinking, "I can't afford to offend Muslims or LGBTQ people or people who advocate for a woman's 'right' to kill her unborn baby; it could hurt my career or my public image," will not get the same reward as those who stand with the Word when it's unpopular and causes some people to hate you and say bad things about you falsely (e.g., you hate homosexuals, you hate women, you're a bigot, and so on) – or even truthfully (you're intolerant [of sin], you're exclusive [because you think only Christians are saved]). I've made plenty of "gay" people furious with VERY public statements I made in front of thousands of people in one case and on TV soon afterward, but my stand is still unapologetically "LGBT" –Let God Be True! Could this even result in this book being banned in some places? Absolutely! And that's not all bad – if you want to make SURE that people will check something out, make it forbidden! I've seen that on the street when a camp counselor who took a bunch of teens to a public place FORBADE them to take my tracts and tried to "forbid" me to give them to "his" teens (I just ignored him, to his irritation). They snapped them up when the counselor wasn't looking!

I've known cowardly preachers who would not stand up against the "gay rights" / "trans rights" crowd for fear of what would happen to them or their churches or ministries. A couple ministers even said that they wouldn't stand up because they saw what happened to me and my public image as a result. The owner of two local newspapers urged people to flee from my church in an editorial, printed two weeks in a row of scathing and untrue statements about me and refused to print my responses. The preachers who would not stand up against him and his "power of the press" will not get the same rewards that I will. The fear of man (let's call it for what it is) brings a snare. (Proverbs 29:25: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.") By the way, no one left my church because of him and I got free publicity besides. As for the other preachers, saying that you don't want to be controversial or make waves or rock the boat are lame excuses – some boats need to be SUNK!

But aside from suffering PERSECUTION in this life, there is absolutely NOWHERE in Scripture where there is even a hint that you will get bigger heavenly rewards because you suffered more in this life. To be sure of that before I wrote it here, I checked every Bible verse that had anything to do with rewards, and you can feel free to do the same. NOT ONCE was the reward linked to how much sickness or poverty or misfortune you endured in this life! The objector does not have any Scripture to back his claim. This objection is false comfort to the sick. Saints have to suffer persecution, but they don't have to suffer from rheumatoid arthritis or chronic sleep disorders.

The only "try" that comes to mind is the account of the rich man and Lazarus and Abraham's statement, "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke 16:25). But you have to remember that the rich man was not in hell because he had riches – he was in hell because he was wicked. Having money in and of itself is not evil – if it were, Paul's instructions to the rich in [1 Timothy 6:17](#) would have to be altered to say, "Exhort the rich to repent – if they don't repent for being rich, they'll go to hell for having too many good things here on earth! Their excessive earthly comfort will have to be countered with eternal discomfort – they didn't have their fair share of suffering when they were here!" The rich man suffered not because of his riches but because of his attitude, which was evident given that he never did anything to relieve Lazarus's misery. Lazarus did not receive good things to make up for his poverty on earth; he received them for being right before God. How ridiculous to conclude that your earthly bank account would consign you to heaven or hell forever! That is never taught in either Testament. No one lives on the new earth forever because he lacked money here, and no one is consigned to the lake of fire because he never lacked money here. The Biblical [plan of salvation](#) makes that clear. It is trusting in the living God that saves a rich person, not parting with all his riches. (See [1 Timothy 6:17](#) again.)

Does Suffering from SICKNESS Bring a Greater Reward in This Life?

This is what the objector had in mind. This is similar to the rancid [God's special favor](#) objection. If this is true, you can crank up your reward level in heaven by being sicker here. Sickness is now turned into a special trial for special people that will give them higher heavenly status. So now rather than just being physical miserable, you can get into spiritual pride at the same time, convinced that you are better than the rest of us who aren't as sick as you are. If you really believe this, you should earnestly desire that God "bless" you with the most painful afflictions imaginable, like maybe pancreatic cancer and kidney stones at the same time, so that your patient endurance will make you a really big celebrity in the hereafter.

NOTHING in the Bible substantiates the idea of greater rewards for those who suffer more here for reasons OTHER THAN persecution.

The only “try” to justify this objection (other than in the case of persecution) would be citing the case of the beggar at the rich man’s gate, which might make it seem like those who have easier lives here get worse eternities and those who have lousier lives here get especially blessed in heaven. The rich man had good things and suffered; the poor man had a crummy life and was comforted. So should we agree with the objector after all that the more junk you deal with here, the better your eternal reward will be?

No, you can’t conclude that, because the rich man went to HELL! He was not handed a horrible hereafter because he was rich and he didn’t suffer as much as the beggar did. Apparently he had no concern for the beggar although the beggar was there all the time. In other words, he was stingy with the poor, which Jesus never considered a virtue. The rich man didn’t suffer just because he hadn’t suffered his “fair share” in this life! So neither can we conclude that the beggar had done more suffering and was thus entitled to more eternal bliss. Nothing in the Law, which was still the covenant in effect at the time, made a virtue of poverty or sores, both of which the beggar had, and both of which were considered curses ([Deuteronomy 28:15-68](#)). Nothing would indicate that a person is rewarded for having a miserable life. In fact, all of Jesus’ followers would be doomed to few rewards if that were the case, as He came to give life and life more abundantly ([John 10:10](#))! Surely walking in more abundance and fewer curses does not ruin our heavenly reward.

If you can really qualify for heaven by being poor as opposed to being born again, we should all give up everything so that we can beg on street corners to be more like the Biblical beggar and be assured of great honor in heaven for all eternity.

The beggar was not rewarded anyway – he was comforted. So again, there is no reward for suffering sickness (sores) and poverty (being a beggar) in this earth.

Without faith it is impossible to please God ([Hebrews 11:6](#)), so God is surely more pleased with someone who rises up in faith, believing God’s promises, than someone who just sits there in passive resignation, never attempting to exercise one bit of faith.

Finally, if suffering sickness entitles us to better rewards, Jesus definitely did some of the crowds a major disservice by healing them ALL! He emphasized laying up treasures in heaven that can never pass away. If sickness lays up treasure for you, He contradicted His own teaching! That shows that this objection is nothing but false comfort for sufferers, not Bible teaching.

Don’t you think that God wants all of us to get a maximum reward in heaven? Jesus certainly exhorted us toward actions that reap eternal rewards that can never rust, be moth-eaten or be stolen. So if the objector is right, then instead of HEALING people and thus STOPPING suffering, Jesus should have REFUSED TO HEAL PEOPLE and DISHED OUT suffering to maximize people’s rewards, and we would read passages like this:

Mark 18:2-4:

A leper worshiped Jesus, saying, 'If you are willing, You can heal me.'

And Jesus saith unto him, "Why in the world would you want Me to do that? Your reward in heaven will be greater if you suffer more because you're not healed. Keep your leprosy and die from it in ever-increasing pain, and your great reward in heaven shall increase daily."

Then Jesus socked the leper in the face to further increase his suffering, and thus his heavenly reward.

Objection: Many Who Are “in Faith” for Their Healing Die Anyway

Trivially, all of those who are in faith for their healing die anyway – sooner or later! You just don’t have to be sick before you die.

A corrected restatement of this objection is, “Many who say they are in faith for their healing die anyway.” The sad fact is that most people have no idea what being in faith really means. They may live more sanctified lives than a faith-filled person with no love walk, but if they do not understand faith, they cannot get “in faith.” It is presumptuous to say that you know that someone else was in faith. Are you telling God and the rest of us that faith doesn’t work? That would be news to God and to Jesus. Do you know claim to know everything about other people’s hearts? Well, some people do, and you get stories like this:

THE AUNTIE FAITH STORY

by Fay Thayter

If anyone ever knew how to believe God, it was Auntie Faith. No finer saint ever walked this sod. She was as pure as the driven snow and she had a heart of gold. She was a mighty woman of prayer who could pray for hours at a time. She was trusting God to heal her of cancer, but she got worse and worse. But even at the hospice house, she maintained her fine Christian character and sense of humor until the morphine made her incoherent. Don’t you tell me that Auntie Faith didn’t know how to believe God – she saw many prayers for other people answered over the years. The only reason she didn’t get healed must be that God had a reason for allowing her to stay sick and die. After all, He could have stopped it from happening because He’s all-powerful, but He chose not to. So are you telling me that she had a lack of faith, so it was HER FAULT that she died? Huh? HUH???

Are you going to tell me to my face that she did something wrong in her believing? Don’t insult me with such horrible accusations about my Auntie Faith. She was the most consecrated Christian in town. Her tragic death is just something we’ll never understand. Every time you preach that faith stuff around me, you’re insulting Auntie Faith and making her look like she’s guilty of unbelief or something. Stay away from me with that finger-pointing, nasty teaching that people who died of sickness didn’t have enough faith!

Perhaps a summary of this story is, “Auntie Faith died and her niece is MAD AT GOD for not stopping it from happening!” Many Christians are exactly where Auntie Faith’s niece stands. They’re MAD AT GOD because He “allowed” a fine person to die while He “allowed” far crummier persons to live on. If you haven’t met such a person yet, you probably will. Especially if you preach divine healing!

However, God is never the guilty party. If you are MAD AT GOD, you are ALWAYS in the wrong because God is good. There is never a legitimate reason to be mad at Him. If you’re mad, you don’t understand how things really work.

Faith works. If you are in faith, you get healed. If you were to die from a sickness, either you were not in faith or you have let some other hindrance in (for example, doubt, unbelief or unforgiveness) on top of your faith. That's blunt, that's direct, that offends a lot of people, and it will probably get you on some cult-watch lists if you become better known. It's still the truth. We sometimes compromise the gospel just to soothe people who have suffered a loss. We assure them that the baby dying was somehow God's mysterious will. We assure them that the young father who died, leaving his widow to care for four small children, was supposed to die because it was just his time to go. When we do this, we are no better than the scoundrel who preaches at a funeral that the sinner with the good works is surely in glory now. (This won't offend the unsaved relatives.) I'm no diplomat (I'm sure you've noticed), but if you don't come up with something else to say, you are guilty of denying the gospel. That would probably send dozens more people to hell when they believe that they can be religious but unsaved like Uncle Henry and still go to heaven based on good works! I wouldn't want that blood on my hands! Likewise, you are setting the stage for unbelief and sooner funerals for more people by preaching at a funeral that an untimely death was the will of God. I can't necessarily tell you what to say, but I can definitely tell you what NOT to say! You can't deny the gospel to spare people's feelings! You just have to pray for nice, wise, diplomatic words that don't contradict what your Lord taught.

I witnessed to a relative on many occasions, and as far as I know, he died and went to hell. Should I then stop preaching the good news that people can be saved from an eternity in the lake of fire because "it didn't work for him" even though he was generally someone you'd consider to be a morally upstanding person?

People get scared by people who have stories about those who "tried it and failed." If only the church world would be so quick to broadcast successes in divine healing as it is to broadcast failures! I have talked to people who have "tried" to get baptized with the Holy Spirit and failed. Do we stop believing in the Spirit baptism because they failed? No! Once these people are instructed from the Scriptures, they can get baptized with the Holy Spirit, too.

Are there people who say that they have "tried it and failed" for one reason or another? Yes. Are there people who insisted that they were in faith for their healing who died anyway? Yes. Some people "tried" to stay out of adultery and failed. Some people "tried" to walk in love and failed. That doesn't make it impossible for you to avoid adultery and avoid walking out of love.

The closing argument in the above article about teaching that a person who dies didn't have enough faith is somewhat of a "straw man" argument – many faith teachers would NOT say that she didn't have enough faith, so the article is attacking a position that many of us would not really take to begin with. Auntie Faith, like everyone else, DID have the measure of faith ([Romans 12:3](#)) and Jesus was the Author and Finisher of it ([Hebrews 12:2](#)). So blaming her death on a "lack of faith" is at best technically inaccurate. Evidently she did not USE her faith, and if she were like most Christians, she would not have known enough to point her faith in the right direction based on the Word.

People all over the world can testify that faith for healing works. You can find people who say it doesn't, and I can find people who know it does and are living proofs of it. You cannot base your doctrine on anyone's success or failure. You can base it only on the Word of God. Does God say it's so, or doesn't He? You have to be convinced for yourself. Once you are, it won't move you if "a thousand fall at your side, ten thousand at your right hand." You will know that you can walk in health.

See also:

[Objection: I Tried that Faith Stuff and It Didn't Work](#)

Objection: I Tried That Faith Stuff, and It Didn't Work

Other people have tried that faith stuff, and it did work. They are up from their deathbeds, out of their wheelchairs, healed of their allergies, and free from their tumors. Their blind eyes now see and their deaf ears now hear. Their incurable and terminal illnesses have vanished without a trace. It's too late to convince them that faith doesn't work. It's too late to convince me, since I'm an eyewitness to people in all these categories successfully receiving healing.

No one with any sense should take this objection seriously. Mature Christians know that you only prove doctrine through the Bible, not through people's experiences. For every sad-sack sickness saga you spout, I could recite a glorious healing testimony. We could go back and forth for a month and still be no closer to proving anything. After all, there are healing testimonies in some cults, too. Can you see the futility of determining doctrine from experience?

I once had a person tell me, "Tithing doesn't work." Her "proof" that it didn't work? She tithed for three weeks and didn't see a change! She missed the fact that tithing is a lifestyle, not something that you try. Faith is also a lifestyle, not something that you try. The minute someone says, "I tried that faith stuff," you should see the problem immediately. They "tried" it. You don't "try" faith to see whether or not it works. If you're trying something to see whether or not it works, you are by definition not in faith to begin with! If you're really in faith, you must already know for sure on the basis of God's Word that it works!

If you want to convince us that faith doesn't work, you must prove it from the Bible. You must find a way to explain away all the healing miracles in the New Testament, especially the ones that Jesus attributed to people's faith. You must prove that Jesus was wrong when He said that "whosoever" can speak to physical things and receive by faith ([Mark 11:23-24](#)). You must prove that there is some reason why your faith cannot make you whole today, when the faith of many in the Gospels made them whole back then. You will have to explain away all of Jesus' teachings on faith.

Should we accept Jesus' word that if you have faith as a mustard seed, nothing shall be impossible to you ([Matthew 17:20](#)), or your word that even if you have great faith, healing can be impossible to you? Should we accept Jesus' word that anyone can move mountains with his faith ([Matthew 17:20](#)), or your word that this faith stuff doesn't work for everyone? Should we take Jesus' word that all things are possible to him who believes ([Mark 9:23](#)), or your word that some things are impossible to him who believes? Should we take Jesus' word that with God, all things are possible ([Mark 10:27](#)), or your word that with God, not all things are possible?

If you really tried that faith stuff, that means that you knew from Scripture that God wants you to be in health. If you were really in faith, you must have had Scripture to back you up. Real faith can only come from hearing God's Word on a subject ([Romans 10:17](#)). So now, if you claim that faith doesn't work, you must somehow prove that those Scriptures don't really promise you what you were sure that they promised you. Otherwise, we'll have to conclude that faith does work, but you weren't really in faith.

Or perhaps you knew some things about faith, but you were in unforgiveness, or you allowed some other hindrance to creep in.

If you are willing to admit that faith does work, you can read this book and hear the Word about healing. Then you can really be in faith and receive your healing. If you claim to have a Scriptural reason why healing is not for all, you can go back to the [objections list](#) and click your pet reason why healing is not for all today. Then you can see why your pet reason is wrong. If you are willing to admit that you are wrong, God is ready to heal you. Then you can testify to others, "I tried that faith stuff, and it works! Let me tell you how you can do it, too!"

See also:

[Objection: Many Who Are in Faith for Their Healing Die Anyway](#)

Objection: TEMPORARY Relief in Healing Crusades is Often Caused by a Release of Endorphins, Serotonin and Adrenaline

I might shock you with this, but I agree! What I do NOT agree with is that ALL healing that goes on in healing crusades falls into this temporary category or that healing ministers deliberately choose to see people receive temporary healing in these ways by getting people worked up emotionally.

Much has been written about the “placebo effect” actually working, despite the fact that there is no apparent medical reason that it should work. There is such a thing as people “psyching” themselves into feeling temporarily better. However, a healing crusade should not be a “psych rally” or a “mass hypnosis meeting” as they are sometimes accused of being. I want people to believe that they receive and leave the meeting in faith believing that they received what they needed. If they truly did, their healing won’t be temporary!

Someone’s excitement when being ministered to COULD produce a temporary fleeting good feeling. I’ve had times myself when I felt better after hands were laid on me, only to end up feeling as bad as before afterward because I really was not in faith when hands were laid on me. I think that most Spirit-filled Christians have had similar experiences as they were learning faith.

Sometimes it was almost a blessing NOT to feel anything, as it kept my focus on the Word and not on my sudden improvement. I’ve sometimes felt WORSE after hands were laid on me, but gotten healed anyway! In one case, I was the only person in the prayer line who did not fall over. (I went up expecting to receive my healing, not expecting to fall over. I think a lot of people were expecting to fall over.) Yet as far as I know, I’m the only person in that line who actually received my healing and had my body verify it. It was NOT a temporary improvement caused by a chemical rush in the exciting atmosphere!

Jesus expects us to minister believing His words, not using earthly persuasion. When He said that we would lay hands on the sick and they would recover, He didn’t mean temporarily!

People can experience temporary relief for another reason that is more important than endorphins and adrenaline! What people experience is the anointing. The anointing is the best pain-killer I’ve ever encountered. You can’t be allergic to it, it has no life-threatening side effects, and you don’t even have to ask your doctor if the anointing is right for you. (It is.) It is not unusual to feel really good when you are in a service where the anointing is flowing tangibly. I’ve occasionally been on the ministry end of things and felt rotten before the service, but then felt absolutely fine after the anointing started flowing! Sometimes I felt awful afterward. I’m not saying that’s how it SHOULD be; I’m just being frank with you. Thank God, we can grow in these areas.

When Jesus ministered, people got more than temporary relief, and He said that we would do the works that He did and greater. That means that we will lay hands on the sick, and they will recover, not just get temporary relief!

Objection: So-and-So Was “Healed of Cancer” But Now Has Cancer Again

The premise of this objection is that someone must not REALLY have been healed of cancer (it must just have been “in remission” at best) because someone who had previously been diagnosed with cancer, then was diagnosed as being cancer-free, now has been diagnosed as having cancer again.

Can this happen? Absolutely! I have had cases where I laid hands on people or spoke to the cancer in their bodies with their permission and they got a clean bill of health from the doctor – only to get another grim diagnosis later.

Some people start slacking off with the things of God after they are healed. In fact, I know of several cases where in a way their healing was the worst thing that happened to them. They were faithful to be at services when they were learning how to receive healing, but after they received it, they disappeared in a puff of smoke, never to be seen again at church. Then they got another scary diagnosis and were in no position to handle it. And I’m sure that the devil was right there to lie to them and say that they were never really healed in the first place.

But a subsequent grim diagnosis does NOT prove that the person was not healed in the first place! If this objection’s logic is valid, if you have a cold this year, you were never really healed of the cold you had last year. It was only “in remission” but you had it all along. You were “healed of a cold” but now you have a cold again so your healing must not have been real last year. Do you see how ridiculous this is?

Jesus acknowledged that you can get sick again after He heals you, especially if you “go back into the world” after you’re healed. He warned the man at the Pool of Bethesda to sin no more, lest a worse thing come upon him ([John 5:14](#)). Notice that Jesus told him that he was healed before He warned the man. So Jesus has no problem with the idea that you can be “made whole” now but end up getting sick again later. It doesn’t invalidate your original healing.

Although this has been some additional material to cover a specific objection, more general related information can be found in the response to the objection, [“Some Who Get Healed at Healing Crusades Don’t Keep Their Healings.”](#)

Objection: People at Faith Churches Are Just as Sick as Everyone Else

Many anti-healing writers like to cite congregations where “healing in the atonement” is taught and it seems that everyone is just as sick as anywhere else. When this year’s latest “bug” goes around, they miss work like their worldly counterparts. When cancer rears its ugly head, their best “testimony” is that the Lord helped someone stay peaceful through chemo treatment. And let’s be clear – getting healed through chemo treatment definitely beats dying, although it’s not a divine healing testimony. (If it’s a method that a SINNER could use to get healed, you won’t impress anyone with a testimony about it, as many bar-hopping, income-tax-cheating sinners get healed the same way.) In some cases, the anti-healing writer attended such a church and became disillusioned.

I have been to some of those places too. Unlike James, you almost have to ask, “Is any among you NOT sick?”

But this generalization does not apply to all faith churches! We had some wonderful miracles at our church that rattled doctors. Almost every person who came to our church got healed of something through faith in the name of Jesus! I don’t claim to have a perfect track record, but I’ve had a lot less sickness than most people! I’ve “run off” plenty of those kinds of things that those obnoxious “It’s flu season!” TV commercials show (where someone has a Mount Everest of tissues next to his bed while he hacks and coughs and can’t sleep and makes his wife miserable in the process). So the claim that preaching “healing in the atonement” produces no tangible results is bogus. The objectors just aren’t going to the right places! There are plenty of witnesses to real miracles all over the world. I have spoken in other churches where miracles are downright normal! The objectors just don’t believe that or want you to believe that.

As I mention elsewhere, the problem that some of these “same as the world” churches have is not allowing the Holy Spirit enough leeway in the services. Some people will be healed through the proper teaching of the Word, but we will see more miracles when the Holy Spirit is truly allowed to be Lord over all aspects of the service. That means that His lordship supersedes (gasp) the pre-selected song set and even (multiple gasps) the meticulously prepared message that matches the Scriptures that are queued up on the “media machine.” Otherwise, you can have doctrinally correct but dry-as-burnt-toast services.

But let the Holy Spirit move, teach the Word, and you’ll see plenty of healing testimonies where THAT becomes the norm rather than suffering through the junk that the sinners put up with. This can become a good snowball, because the more miracle testimonies there are, the more other people will be stirred to believe as the testifiers did.

As far as the objection goes, it's another let-people's-experience-determine-your-doctrine objection, which is always flawed for that reason. You get your doctrine from the Word even if NO ONE else seems to be walking in it. Jeremiah kept speaking for the Lord despite the fact that it seemed that NO ONE wanted to listen to him. These very objectors would cite Jeremiah's unpopularity as proof that he was missing God. That doesn't mean that what he preached was wrong. You can't judge a preacher's doctrine by the hearers' actions or by the size of his crowd.

Objection: Our Bodies Wear Out. Even Some Healing Ministers Wear Glasses!

I wore glasses from the time when I was in Kindergarten until about a decade and a half before I wrote this expanded edition of this book. I will admit to using “readers” at this present writing. Someone asked me if I got contacts, and I replied, “No, I made contact!” Even back when I needed to wear glasses all the time, I did not go out and get contact lenses just to make myself look more like a faith man! I stopped wearing glasses because I can do fine without them, and actually, they’re still somewhere in Colorado! I had started to just put them in my pocket after noticing one day that I could actually see better without them than with them. They must have fallen out somewhere, but it doesn’t matter.

It really doesn’t matter if the healing minister wears glasses or not; many do. The only thing that matters when you are determining doctrine is the Word, not anyone’s experience – even the experience of the people who are preaching to you!

Our bodies do wear out. God does renew your youth like the eagle’s ([Psalm 103:5](#)), but clearly, your mortal body will not last forever. That does not mean that you have to be sick, though.

Have I just admitted that sickness is for all, then? No. God still “heals all your diseases” ([Psalm 103:3](#)) throughout your life on earth. You can’t stay here forever, but while you’re here, God wants you to prosper and be in health even as your soul prospers ([3 John 2](#)).

I know for a fact that God heals bad eyesight. It often comes down to a question of desire. If your eyesight gets bad enough, you will definitely want to be healed. If it’s a minor nuisance that glasses can fix, it will probably not be high on your “faith agenda.” That’s how it was for me. I was losing my sight in my left eye to the point where I could hardly work anymore, so I was very highly motivated to believe God! I believed and acted on the Word and received my healing. However, doing away with glasses happened much later, as I could still function with glasses. (Technically, my sight in that eye had become 20/20 without the glasses and 20/15 with them. That changed later and I was better off without the glasses.)

But if our bodies will eventually break down, is it not inevitable that some body parts will fail, thus bringing on some kind of “sickness?” Let’s consider that Jesus healed every sickness and every disease among the people. This would include any “disease” caused by the failure of a body part (such as diabetes). Among the multitudes that were healed, there were surely some in this category. If you sampled thousands of sick people today, you would find at least some who have such a condition.

Even if something like that happens to you, you have a right to be healed. If Jesus healed every disease, which would include old-age-related diseases, He surely does the same today. To say otherwise is to put an age limit on God’s promises to heal all your diseases and take sickness away from you. There is no age limit on this in the Bible, so why add one yourself?

Every disease is part of the “curse of the law” found in the Law of Moses. Paul said that we are redeemed from that curse. Because we are redeemed from every disease, we are redeemed from “old-age” diseases. As a lawyer would say, these diseases are “including, but not limited to” Alzheimer’s, senility and dementia in general, kidney failure, incontinence, feebleness, osteoporosis and arthritis. If it’s an illness of any kind, you are legally redeemed from it, no matter how old you are.

Consider the two million or so Jews who went out into the desert with “none feeble among their tribes.” Can you imagine two million people in one geographical area where no one was feeble or crippled because of old age? It happened under a worse covenant that was based upon worse promises than your covenant. You should expect better under our better covenant today. It is a tradition of man that makes void the Word of God that you have to be decrepit and senile for a season before you die. Tell that to Moses when you see him; he was fine at the age of 120. No one had to carry him around in a sedan chair! Tell that to Caleb when you see him. He was 80 or so when he wanted to go conquer more giants! This was under the Old Covenant! Don’t let modern tradition and man’s thoughts talk you out of God’s best.

Mortality is part of the curse on the earth in Genesis 3, and we are not redeemed from that curse yet. So we will all die eventually, but we don’t have to be sick before we die!

Sickness is part of the curse of the law according to [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#). We are redeemed from the curse of the law according to [Galatians 3:13](#).

Therefore, we are not redeemed from death (mortality), but we are redeemed from sickness. You have to die, but you don’t have to be sick before you die. See the answer to the objection about [never dying if we’re always healed](#) for more insight on this subject.

Objection: There is No Office of “HEALING Evangelist” in the Bible

Biblically speaking, Healing Evangelist is a redundant term, as Jesus never commissioned any preacher to be a NON-HEALING evangelist! In fact, the same disciples who were told to go into the entire world were also told to wait in Jerusalem until they were clothed with power from on high before going out and evangelizing the world ([Luke 24:49](#)).

Philip is the only person explicitly called an evangelist in Scripture. There is no question that Philip had a signs-and-wonders ministry in Samaria. Thus, there is no case where God sent someone out and called the person an evangelist who did NOT have signs and wonders following him, but there is a case where God sent someone out as an evangelist who DID have signs and wonders following him.

This objection is wrong for another reason, as well: There ARE ministry positions described as “miracles” and “gifts of healings” in [1 Corinthians 12:28](#). These would seem to be expressions of the evangelist’s office, which is not mentioned otherwise in that passage. So there are some evangelists with an anointing for miracles and others with an anointing for different types of healing. Thus, such a position actually IS in Scripture. What ISN’T in Scripture is someone just going and sharing the plan of salvation as his primary activity in life with no signs and wonders (miracles or healings) following.

Objection: A Famous Faith Preacher Struggled with Kidney Stones

Perhaps you've heard the story of a British preacher who saw amazing miracles, but still suffered a lot of agony himself from kidney stones for a time. It's often told as if to prove that God withholds healing for mysterious reasons. After all, if such a great man of faith didn't get healed, how can we ever be sure we can be healed? The issue is sometimes erroneously referred to as his "[thorn in the flesh](#)."

However, this preacher DID get healed. Different biographies set the time of his suffering anywhere from a few months to a few years, but I haven't seen any that said that he had that problem the rest of his life. I imagine that some people have assumed that in error. One faith-critical website says that his condition was gallstones and that it lasted 3 years. But even they have to admit that he did not keep the problem for the rest of his life.

Also, this particular man made a choice that no doctor or knife would ever touch his body. While that faith stand is admirable, one could suggest that if he'd been a little more lenient and been willing to take something or get other help for the issue, he might not have suffered as much or as long.

However, his story doesn't prove anything. Experience never proves doctrine. Only the Word proves doctrine! If you get your doctrine from people's experiences, you will fall short many times.

You can focus on this man's testimony, but you can also focus on mine. Kidney stones run in my family, and I got one when I was thirty or so. I was in horrible shape, but I believed that I received my healing – and then went to the emergency room. That's not a contradiction. I took my Bible and F. F. Bosworth's book "Christ the Healer" with me, and I read them most of the time when I was awake. They thought that I was weird. I think that people who DON'T do things like that are weird. I had better things to do than to sit in an expensive hospital room watching non-faith-building TV shows. I guess it's up to you if you want to just lie there and watch couples on TV pretend to agonize over which of EXACTLY three houses they want to buy when their real decision was made before they (or in at least one case, their more photogenic stand-ins) recorded the made-for-TV scenes. (Would YOU and your spouse make the actual life-changing decision with cameras recording that conversation?) I was there for only about a day and a half, at which point they said there wasn't much they could do for me other than give me painkillers (which never took all the pain away anyway because the pain was just too intense) and that I would probably suffer a lot for a few weeks based on the X-rays. I told them that I could hurt at home a lot less expensively, and if they couldn't do anything for me, I should go home. So they sent me home. That night, in awful pain, I was claiming God's promises of being able to sleep, which I couldn't do with that pain. All of a sudden a sheet of power hit me and all pain left instantly. I fell asleep almost immediately. The next morning, when the stone came out, I didn't even know it was coming out until I heard a "clunk." That was the end of it. The doctors told me I'd have to avoid chocolate, broccoli, dairy products and most other things that I like for the rest of my life. I decided that I would not be bound by such a regimen. I claimed my healing and I've eaten whatever I wanted since then.

I've had only one incident a quarter of a century later, but I'd had more time to build my faith and this time I didn't go to the hospital. I did scream (literally) in the car when coming back from preaching a healing service (of all things!), "I'm HEALED! I'm HEALED! I'm HEALED!" (My wife was driving and she had to put up with that. It was no fun for either of us.) Probably most people would have checked into the emergency room, but I remember how little they had helped last time and I didn't want to go through that time and expense again. Also, though I was in pain, I wasn't in as bad shape as the first time. The problem stopped, and interestingly, I don't even recall sensing anything leave my body. Whether something did leave or whether it disappeared in my body, I don't know, but I DO know that the Word works mightily in me. Both cases were very short and I never suffered for years as the British preacher did. I don't know why it took years for him, though apparently he himself explained that his faith just needed to be developed more.

Rather than emphasizing the experience of someone who didn't get healed (for a while, at least), why not take encouragement from the testimony of someone who DID get healed?

A friend of mine and I went into a hospital room to pray for someone else who had a kidney stone and they discharged him a couple hours later, completely healed. We are just as redeemed from kidney stones as we are from all other ailments.

Objection: Groaning As Our Outward Man Perishes Is Part of This Life (2 Corinthians 4:16-5:4)

2 Corinthians 4:16-5:4:

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

First, the context of this passage involves Paul's suffering for the gospel, which consisted of persecutions, beatings, and so on, but not persistent sickness. (Paul's body was afflicted by the physical abuse, but there is no record of Paul having a virus, cancer, or any such thing.) This is clear from the verses immediately preceding the passage above:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken, cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. [Far from implying that physical sickness is normal, Paul is testifying that every time his body was abused for the gospel's sake, the life of Jesus made itself manifest and healed him.]

For we which live are always delivered unto death for Jesus' sake [this must mean persecution again; having AIDS or cancer is not dying for Jesus' sake!], that the life also of Jesus might be manifest in our mortal flesh. [Again, this is a testimony to God's healing power, not His supposed ability to make you sick.]

So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you.

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

[Then follows the original passage shown above.]

Paul's talk about his outward man perishing is tied to his "light affliction," which did not consist of contracting viruses. Getting a cold does not "work for you a far more exceeding and eternal weight of glory" – it is just a nuisance. Paul is not talking about illness here.

We are not redeemed from aging. You could make an argument that the outward man perishing is speaks of the natural (under Adam's curse) aging process, although that would be difficult to prove in the context. Even then, the fact that you age does not mean that you have to get sick; this is covered in other discussions and objection replies. If God heals all your diseases, that includes diseases caused by breakdowns in body parts. God wants your body to work properly until you go home to heaven. You will age, but you don't have to be sick as you age.

The groaning here has nothing to do with groaning in pain because you have appendicitis or something! Paul did not have any regular diseases as far as we know, and he groaned. The groaning here is due to the desire for something better, for eternal bodies in our eternal home. The same idea is expressed in [Romans 8:23](#), where we groan within ourselves, waiting for the redemption of our body. (This speaks of full redemption in the sense of having a new body. This does not prove that our current body is not redeemed from illness any more than Paul's later statement in [Romans 13:11](#) that salvation is nearer now than when we first believed proves that salvation is not for this present life. There are current and future aspects to redemption and salvation in Scripture.)

The groaning of our spirits has more to do with the fact that we are stuck with unregenerate flesh for the rest of our earth walk. Our flesh is not born again. It will constantly lead us into trouble unless we make a point of walking in the Spirit so that we do not fulfill the lusts of the flesh ([Galatians 5:16](#)). You will fight this battle every day. Can you see why the real you – your spirit – wants to be free from this?

You might make an argument that the passage in question has to do with aging, but you cannot prove that the passage has anything to do with getting sick. Sickness is never mentioned either in the passage or in its context. Therefore, you cannot use this passage to prove that you should have to groan with sickness as your outer man perishes!

Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies

In the days of the Wright brothers, people said that if God wanted man to fly, He would have given him wings. That is similar to what the wrong brothers who object to divine healing say with this objection.

By this objector's reasoning, if God wanted us to live sin-free lives now, He would have already given us immortal bodies so that the flesh would never be a hindrance again. Therefore, it must be God's will for you to be a slave to SOME sins in this lifetime. Do you see how silly this argument is?

In this life, the just live by FAITH ([Habakkuk 2:4](#) and elsewhere). When you get your immortal body, you will cease to live by faith in the area of healing because you will never need healing. For now, you must believe in and receive the inheritance that God's grace has provided. You will have to put your flesh under until Jesus returns. That is how God has structured things, and you will have to forward complaints to Him (not that you should) if you don't like His arrangement.

This objection sounds cute, but there is a sinister undertone that God does NOT want us to enjoy perfect health NOW. In other words, He does NOT will that we prosper and be in health even as our souls prosper ([3 John 2](#)) and He will NOT heal all our diseases ([Psalm 103:3](#)) or be The Lord Who Heals You ([Exodus 15:26](#)) because the fact that your body is mortal "proves" that He didn't mean everything else that He said about healing.

Why did Jesus go about healing all who were under the devil's cruel oppression ([Acts 10:38](#)) if God did NOT want everyone to enjoy perfect health now? Why did He move through Peter to heal the crippled beggar and allow Peter to proclaim that the faith which is by Him gave the man perfect soundness ([Acts 3:1-16](#))? Why did God heal ALL the sick in the streets of Jerusalem ([Acts 5:12-16](#)) and ALL the sick on the island of Melita ([Acts 28:8-9](#)) if He did NOT want people to be healthy? If He wanted people to be healthy THEN and not NOW, that is tantamount to saying that He has changed, which would negate [Malachi 3:6](#) and [James 1:17](#).

God does want us to enjoy perfect health now, and that's why He has already given us JESUS! It would be senseless for Jesus to bear OUR sicknesses and OUR pains ([Isaiah 53:4](#)) only to have God tell us that if He really wanted us healed, He would have given us immortal bodies.

Objection: David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us

This line of “reasoning” goes something like this:

IT IS GOOD FOR YOU TO GET SICK

by Dolores N. Ferma

David said, “It is good for me that I have been afflicted; that I might learn thy statutes” (Psalm 119:71). He said, “Before I was afflicted I went astray; but now I have kept thy word” (Psalm 119:67). Where did these afflictions come from? God sent them in His love. “I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me” (Psalm 119:75). David spent much of Psalm 38 enumerating his physical distresses, which he attributed to God (“thine arrows” in Psalm 38:2) and his sin (Psalm 38:3). David learned the valuable lesson that it is a good thing to endure afflictions from God so that you stop sinning. Surely, the stopping of sin will be far more beneficial than the temporary “loathsome disease” and “lack of soundness in your flesh” (Psalm 38:7). Therefore, when sickness comes, you should seek to find what lesson God is teaching you, and what sin He is revealing to you. Then thank Him that He did something good for you when He lovingly, in faithfulness, sent sickness your way. You will grow far more than a person who complains that healing is his “covenant right” and protests the very thing (affliction) that David said was good.

The problem with this objection is that there is enough truth in it to make it attractive as an anti-healing argument. David did say these things, after all, and they are just as much part of the Scriptures as [John 3:16](#). Unquestionably, it was good that David was afflicted. Through physical suffering, David faced his sin and repented of it. He was better off because of it. That does not mean that you have to learn your lessons the way that he did, though. It is far better to stay out of sin and not have to learn things the hard way. The Bible was given to us so that we can learn in the School of the Holy Spirit rather than in the School of Hard Knocks.

What about Psalm 38, where it appears that God sent the sickness to David because of his sin? The idea that only the devil makes people sick conflicts with some Scripture passages where illness is God’s judgment for sin. You can’t read [Deuteronomy 28:15-68](#) without seeing that clearly! God often speaks of sending pestilence to judge sin in the Old Testament. (See [Sickness as Chastening and Judgment in the Old Testament](#).)

The afflictions and sicknesses David endured were clearly the result of sin. He says so himself. It should be obvious that sickness as a judgment is a minority condition under our covenant because most (but not all) people healed in Jesus' ministry did not need to be spoken to about sin in their lives. (Jesus did tell the man in [John 5:2-19](#) to sin no more lest a worse thing come upon him.) See [Sickness as Chastening and Judgment in the New Testament](#) for more New Testament examples of extreme cases.

Sickness can indeed serve as a wake-up call, and it is better to receive this kind of wake-up call than to stay on the road to forsaking the faith. This is really the mercy of God in action. In fact, that seems to be the idea in [1 Corinthians 11:27-32](#), where judgment falls before people end up condemned with the world.

The problem is the unwarranted conclusion reached at the end. This conclusion is that sickness is God's way of pointing out sin in your life. That is simply not true. [Acts 10:38](#) could never have been written the way it was if all sickness were God's wake-up calls. There would surely have been some in the crowds who hadn't heeded the wake-up call yet, but they were all healed anyway.

Under the New Covenant there is still a judgment for sin for the stubbornly unrepentant (see [Revelation 2:20-23](#) for a graphic example.) However, the fact that this does happen does not mean that all sickness is God's way of pointing out your sins. God gave you a conscience that can point out your sins without any sickness involved. If you are born again and there is sin in your life, you know it. Sin just has an "icky" feeling to a believer because his born-again spirit will always side against sin. You don't need to wait for a sickness to find out about your sins so that you can repent. And if you do get sick, you should take authority over the sickness and command it to leave your body in the name of Jesus! Don't go on a "witch hunt" for some awful secret sin if you don't know of any. That's the devil's game to get you to accept sickness. God gave you His Word and His Spirit to teach you; He does not need to use the devil's crud.

In no case in the gospel did Jesus refuse to heal someone because God "faithfully afflicted that person for his own good." In fact, Jesus didn't even decide who could be healed. ANYONE who touched Him could be healed in certain cases. He didn't pre-screen people to see how bad their sin was before He let them touch Him. Although some were probably sick as a result of sin in their lives, Jesus offered forgiveness and healing as a package. You never see Him say, "God did that to you for your own good to afflict you so that you won't want to sin. Therefore, it wouldn't be good for Me to heal you at this time. It is GOOD that you are afflicted." Since He hasn't changed, why would you expect Him to deal with any New Testament believer that way? You have to remember that you live under a much better covenant than David ever had. David was not born again. He did not have a new spirit made after God's image in righteousness and true holiness that would never side in with sin. He never had the victory over sin that you have in Christ. He did not have the Holy Spirit living in him as his Teacher. You do! God can teach you from the inside without having to resort to external, fleshly affliction. Unless you're trying to destroy the church or actively hinder the gospel, you need not worry about the judgment that fell on some people in the New Testament.

Also, affliction itself is not good, and David never said it was! He said that the result of his affliction was good, but he never once said that affliction itself was good. You would have to be an idiot or a modern theologian (which are not necessarily mutually exclusive categories) to reach that conclusion. Read those verses carefully!

If you're sure that sickness has been sent in faithfulness to point out your sin, just try to figure out what sin you're being reprov'd for the next time you come down with the flu. I doubt that you will come across any connection. Also, you might want to note the coincidence that during "flu season," God "reproves" so many people, sinners and saints alike, at the same time. Then maybe you'll realize the foolishness of this objection. Maybe you'll even question some other traditions, start receiving the truth, and then NOT have the latest flu bug that is making the rounds.

Resist sickness rather than embracing it and seeing what you can "learn" from it. You are not in David's position, and NO good would come out of your affliction unless you're in such rebellion that your soul is in danger.

Let me give you one more illustration. Sid the Seminarian sends texts to his friends (while driving) about Dolores N. Ferma's latest bestseller, "God Loved Me Enough to Give Me Lyme Disease." He misses the fact that a large branch was blowing into the road and he gets into a car wreck. He goes to get X-rays to see if he's OK. While the car wreck did nothing permanent to him, the X-rays point out a tumor in his abdomen that he didn't know about. The doctors remove the tumor, which otherwise would have grown quickly and become inoperable. Sid then writes an article entitled "It Was GOOD that I Got into a Car Wreck" in which he shares how the car wreck saved his life. He exhorts the rest of us to realize that car wrecks are GOOD, so we should be glad when they happen because God uses car wrecks to point out other problems in our lives. (A Christian magazine turns him down and prints a Dolores N. Ferma article instead because it makes more business sense to promote her to increase sales of her Lyme Disease book, which it so happened that the magazine's publisher also published.) Would you believe that car wrecks are good because of what happened to Sid? If not, you should not believe that being afflicted with sickness is GOOD because of what happened to David.

See also:

[Objection: We Should Be Grateful for Sickness that Throws Us into the Arms of Jesus](#)

Objection: We Should Be Grateful for Illness that Throws Us into the Arms of Jesus

This is a variant of the "[David Said that It Was GOOD that He Was Afflicted...](#)" objection, but it comes from this slightly different angle:

ILLNESS, MY BLESSED GUIDE INTO THE ARMS OF JESUS

by Noah Menz

I struggle constantly with my condition. But far from being my enemy, I have found that my condition is my friend because it always drives me closer to Jesus. My condition is so bad and so overwhelming, my only option is to run into the arms of my Savior for help. But we should all trust Him for help at all times, so my condition is actually a blessing. So I've decided that it's all right if I'm never well again. I know I wouldn't cling to my Savior so closely if I didn't have my condition. I'm in the arms of Jesus because my condition drove me there! I have stopped seeing my condition as a problem to be solved and have started being grateful for it, because if it weren't for my condition, I would not have to run to Jesus so much and I would not walk as closely with Him. I would never know as I do now what it is like to be held in His loving arms. I bless my illness because it has made my walk with God so much better.

Grateful? So to whom are you going to express your appreciation?

To Satan? Are you seriously going to have a talk with Satan and tell him, "Thank you for sending me my condition. I am so grateful that you did your work of stealing my health and destroying my body to drive me into the arms of my Savior?" Do you seriously think that Satan will EVER do anything to you that is intended to improve your walk with Jesus?

"Yes," someone will say, "Satan MEANT it for evil, but it actually boomeranged on him, because it drove me closer to Jesus, so he actually helped me even though Satan had other plans!" Still, are you going to thank the devil for his efforts to steal from, kill and destroy you? Did anyone in the Bible ever thank the devil for making him sick? If not, why should you be the first to do something so ridiculous?

Or will you thank God – for something He didn't even do? He isn't the one who wants to destroy you, and He isn't the one who brought you "your condition." (Of course, anyone reading this book should know better than to claim a condition by calling it "my condition" – that phrase, especially when repeated incessantly, is like nails on a chalkboard to someone who knows the Bible.)

“OK, you may say, “I know GOD didn’t put this on me, but He ALLOWED it in His loving providence, and for that I am grateful.” God ALLOWS a lot of things that kill people, but that is not because He and Satan are now partners. God ALLOWS people to be sick who don’t know what His Word says. He ALLOWS people to be UNSAVED who don’t know what His Word says, too. He ALLOWS wars and terrorist attacks. He ALLOWS gay pride parades. The fact that God ALLOWS something by no means indicates His approval or complicity in what is happening.

I “get” the fact that good fellowship with Jesus is desirable, and that whoever objects this way is grateful for having that fellowship. I am grateful for His fellowship too, but He does not have to “allow” some horrible affliction for me to enjoy it. If you go along with the argument in question, that “your condition” is your friend that brings you closer to Jesus, you will embrace “your condition” and never want to get rid of it. That is tragic, because Jesus paid a painful price for you to be rid of it when it became “His condition” when He suffered it in your place for your sins. Worse, you’ll encourage others not to receive His freely-offered healing.

While essays like the one above might seem very humble, they actually don’t reflect too well on the author. Another way to word his argument would be, “I’m such a spiritual lug that the only way I will walk with the Lord the way I should is if a condition drives me there in desperation! Even though I know how wonderful it is to fellowship with Jesus, I won’t do it unless I HAVE to because of my condition.” If you already know how wonderful it is to walk with Him and you already realize how beneficial and peaceful it is, why do you still need “your condition” to drive you there if you have any spiritual sense at all? Why not desire to be rid of it and keep your closer walk with the Lord?

This kind of thing is really a false comfort to others dealing with “his condition.” It tries to tell them that “their condition” is really a blessing that brings them closer to Jesus, so why would they want to be healed of such a blessing-in-disguise? (This book deals with the whole “blessing-in-disguise” lie in other places. I don’t need to repeat those comments here.)

But let’s get real. If the “condition” is such a blessing, are they doing anything to get relief from the problems arising from that condition? Most likely, yes! But it is logically inconsistent to seek any kind of relief for a condition that you think is beneficial to your spiritual walk. If pain and overwhelming negative emotions are REALLY your friends, you would not do anything to relieve them such as taking medicine, seeing a doctor or going to a hospital. If your problems are so beneficial, why not abandon all medicine and medical help so that you can be EVEN MORE miserable to be driven EVEN MORE QUICKLY into the arms of Jesus?

And once you’re in the arms of Jesus, why on earth do you need your condition to continue, as it no longer needs to throw you into the arms of Jesus?

If illness literally drove you into the arms of the REAL Jesus when He walked the earth, the anointing on Him would have driven out that illness! Is He less anointed or less compassionate today? If not, we should conclude that you can run to Jesus and GET RID OF your illness.

Objection: So-and-so Had a Vision Where Jesus Said that a Relative Who Died in the Prime of Life Was Called Home by God and Had Finished His Course

So? Sun Myung Moon and Joseph Smith claim that they had visions from God, too. It surely wasn't God talking to them because their "revelations" contradict the Bible. Are you going to believe someone because he said he had a vision? That's how the Moonies and Mormons got deceived, and you'll get deceived too if you believe everyone's vision stories.

I've heard this objection (in person by a speaker), and you might have heard some variation of it. Let me state this as plainly as I can – that vision was not from God and that person did not see and hear the Lord Jesus Christ. Jesus did not tell that person that the prematurely dead relative had finished his course. The person may have been under a lot of psychological pressure and the vision was a fabrication of his mind, not a real vision given by the Holy Spirit. Or it could have been a vision sent from Satan, who likes to masquerade as an angel of light ([2 Corinthians 11:14](#)). Satan can give people visions. The fact that you are a Christian and you have a spiritual vision does not mean that you heard from God. New Agers and other cultists have visions. If you smoke or snort certain things, you'll have plenty of visions, too, and they won't be from God. I have never had a vision of the Lord at this writing, though I know quite a few people who have had one. Even if I had one, I would not attempt to convince you that anything I said was true on that basis. The only basis I can legitimately use is Scripture. Otherwise, I could see one thing and someone else could see another thing, and you'd be confused.

Anyone who dies in the prime of life (other than a martyr; this is covered elsewhere) was not called home by God and did not finish the course that God intended for him. Period. If you want to compromise your faith for healing because of someone's alleged vision, that is your loss. It was God's will for the person to live a long, satisfied life ([Psalm 91:16](#)) and to be healed and prosperous ([3 John 2](#)). God wanted to heal all that person's diseases ([Psalm 103:3](#)). Jesus purchased healing for that person so that he would not have to die in the prime of life. For one reason or another, most likely lack of instruction on healing, the person did not receive it.

If you want to fight to defend someone's nice "comforting" vision, that is your privilege. It will also be your privilege to be sick yourself and encourage others to accept a premature and unnecessary death when you believe that such nonsense is really from God. You must draw the line with Scripture and reject anything that is inconsistent with the healing Scriptures quoted throughout these discussions. Don't be moved by anyone's vision, no matter who's it is. Only the Word should move you when it comes to doctrinal matters.

Objection: Saying, “I Am Healed” When You Are Actually Sick Is Lying, and Therefore Sin

What comes to mind with this objection is a person hoarsely croaking to his colleagues at work between coughs and wheezes, “I am healed. Kachhh. I am not sick anymore. Achooo. I do not have a cold.” Because people are trained (at good churches anyway) to speak God’s Word, the objection is that such people are being trained to lie and look ridiculous in front of the world. The world surely does not understand the spiritual principle of speaking truth that is not yet outwardly apparent. Yes, if you are not careful, you will look silly and the world will laugh at you.

First, it is never a lie to speak God’s Word. God cannot lie, so nothing in His Word is ever a lie if you affirm it. God does declare that you were healed (past tense), so if you were healed, you are healed by Jesus’ stripes. You are simply agreeing with God. That is completely proper. Jesus gave Peter his name when he was still flaky; he was hardly a rock at the time. God called Gideon a mighty man of valor when he was still hiding in fear. God told Joshua that He HAD given him Jericho before Jericho was conquered. God called Abram “Abraham” (meaning “father of a multitude”) when he was only the father of one child (Ishmael) who was not even the child of promise. This should all be no surprise, because [Romans 4:17](#) says that God calls those things which be not as though they were. If God can call those things which be not as though they were, so can His children, who are being changed into His image from glory to glory ([2 Corinthians 3:18](#)) and are supposed to imitate Him ([Ephesians 5:1](#)).

You can be between the point that you believed that you received your healing and the point that it has manifested itself in your body. In other words, you are in the condition the fig tree was in between the time that Jesus cursed it and it began to wither away from the roots and the time that the disciples could see outwardly that the tree was dead.

However, it actually is lying to say, “I am fine. Nothing is wrong with me. I am not coughing or acchhh-chhh-chhh stuffed up.” It is not a lie to say that you are healed by the stripes of Jesus or that you have received your healing from the Lord. It is a lie to say that you don’t have symptoms left in your body when in fact you do.

Given that you are healed by the stripes of Jesus, but unbelievers don’t understand how faith works, what DO you say? How can you avoid looking silly without denying with your mouth that God’s healing power is already at work in your body, which would short-circuit that power and allow the devil to put it back on you?

You are not denying the reality of the symptoms. What you are denying is their right to continue in your body. There is no point in trying to make distinctions between having an illness and having the symptoms of an illness. As far as your body is concerned, you have the illness. However, you recognize that the illness is subject to the Word of God and the name of Jesus. It must leave.

You certainly don't want to confess that the sickness is still yours. It would be counterproductive to your health to say to your co-workers: "I have this miserable cold. Kaccch. I am really sick. At whom will I sneeze next? Achoo!" Satan would love for you to sign for his sickness package by declaring to others that you "have" it. But how can you avoid saying that you have it without looking foolish? You CAN say that you believe that you have received your healing, despite the fact that it has not manifested yet. Unbelievers may well think you're foolish, but they're the foolish ones when they claim that the cold is "their cold," which gives Satan the right to continue the affliction. If you're afraid of people's reaction, you need to pray for more boldness, which is perfectly okay to do.

Your alternative is to "throw in the towel" and accept the sickness, in which case you can say, "I have this miserable cold" and you will indeed have it like everyone else. If you say and do what everyone else says and does, you will get the same result that everyone else gets. You may not risk ridicule if you do this – but you do end up keeping the miserable cold as the others do!

It is always true that you are legally healed by Jesus' sacrifice. To say this is to agree with God. You can receive your healing by faith, and you would not be lying to say that you have received your healing.

I generally wouldn't get involved in deep theological conversations with unbelievers over this. You have no obligation to tell all your co-workers that you are healed by the stripes of Jesus while you are still coughing. Wait until the healing manifests, and then you can tell them how you got it. Saying, "I am healed" is true theologically, but unless you are prepared to share your theology with others, you would indeed look like you are just denying your sickness if all you say is, "I am healed. I do not 'have' this cold anymore." You could say instead, "I am standing on God's Word in regard to this. I will not keep this thing." As I say elsewhere in this book, if you don't believe that you have received your healing so deeply that you're willing to tell others about what you've done, you really haven't received anything. Your mouth speaks out of the abundance of your heart ([Matthew 12:34](#)). Then again, you have no real obligation to say anything at all unless you're asked. Even then, you could say, "I don't want to talk about it!" without lying. But the bolder you are, the better.

One day a long time ago when I worked for a certain corporation, some kind of awful thing came on me and I went in the bathroom and threw up. I walked into my boss' office afterward, and he said, "What's going on? You're white as a sheet! You look sick. You should just go home." I felt as bad as I looked at the time, but I told him, "I am going to go home and pray and come back here healed!" He said, "You've never taken a sick day [which was true for all the years I worked there]; just take the rest of the day off!" I said, "No, healthy people should be working. I am going to go home and pray and get healed and come back and work as usual." He still tried to dissuade me, but I went home and I believed that I received my healing. I went back a couple hours later and walked into my boss's office. He asked, "What happened? You look like a completely different person!" I said, "I feel like a completely different person! I told you that I was going to go home and pray and come back healed, and here I am. I'm ready to work!" He was so impressed by this visible manifestation of healing that he insisted that I tell him more about Jesus at some length, which I was happy to do.

That took boldness. You may not feel like you can do that right now, but you can keep building your faith until you get to the point where you can. Satan will try to discourage you by saying, “What if you DON’T get healed? You will look really stupid in front of your boss!” But your Word-filled heart will think instead, “When I DO get healed, it will be a tremendous testimony and witnessing opportunity, and I will be a living, walking witness of Jesus’ resurrection and the reality of His power!”

One more thing: Don’t just say something because it is the “faith” thing to say. If you aren’t in faith and you go around telling people that you’ve received your healing by faith and then you stay sick, you will only sour the people on the idea of receiving by faith. If you’re not sure whether you’re in faith or not, read the [article](#) about that subject elsewhere in this book.

When you’re by yourself, remember that God cannot lie ([Numbers 23:19](#)), so when you speak what His Word says about yourself, you are NEVER lying!

See also:

[Objection: David Was Honest Enough to Sing to God about His Sicknesses; We Should Pray “Honest” Prayers Like His Rather than Saying We’re Healed when Our Bodies Say Otherwise](#)

Objection: David Was Honest Enough to Sing to God about His Sicknesses; We Should Pray “Honest” Prayers Like His Rather Than Saying We’re Healed When Our Bodies Say Otherwise

Part of this is a point worth taking for Christians; we SHOULD be honest with God, realizing that God wants to hear from the YOU who exists NOW, not a future, more perfected, more spiritual version of YOU. YOU are accepted in the Beloved the way YOU are right now ([Ephesians 1:6](#)); God is not waiting for a better version of YOU before He wants to talk with YOU! So be honest with Him and talk with Him today. His ears are always open to the prayers of the righteous ([Psalm 34:15](#), [1 Peter 3:12](#)), and you’re the righteous because you’re in Christ. The Psalmist’s instruction to “pour out your heart before Him” is valid today. (Psalm 62:8: “Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.”) However, you should realize that if your “honest prayer” consists of complaining, then like Asaph, you’ll just end up with an overwhelmed heart and you’ll be worse off ([Psalm 77:3](#)).

However, you COULD “admit that you’re sick” without it being a complaint. Why should you then say that you are healed if you’re honest?

God is ALWAYS honest. He says in [1 Peter 2:24](#) that you were physically healed by what Jesus did. (There is abundant proof elsewhere in this book that the healing discussed is physical, [not spiritual](#).) So you’re not being dishonest when you agree with God!

If you just say what you see, you are no better off than the rest of carnal humanity. You may think you’re being honest by “telling it like it is,” but telling it like it is will not get you set free. For example, to go around saying that you are an alcoholic, even a recovering alcoholic, is counterproductive, as you are simply affirming something you don’t want (I hope). Agreeing with God that you are set free by the Son ([John 8:36](#)) and taken completely out of Satan’s power ([Colossians 1:13](#)) WILL help you. Saying that you are sick will not get you healed! According to [Romans 10:10](#), confession is made unto *salvation* (that word includes physical healing and well-being, not just escaping from hell), so it is your mouth that needs to confess (literally “say the same thing [as]”) what God says. This means affirming that Christ has healed you.

Well, why didn’t David do that instead? David did indeed sing about some horrible physical conditions he had. (The Psalms were lyric sheets for songs; they were the precursor to words shown on an overhead screen so that you would know what to sing – though some modern songs have such convoluted melodies, words, accents, beats and crazy vocal ranges, they’re hard to sing anyway even when you see the words, but I digress.) I hope the answer is obvious. David WASN’T healed by the stripes of Jesus because Jesus hadn’t taken his sicknesses as punishment for his sins. He did not have the better covenant that you have.

For those who really get upset at the teaching of “confession” of God’s Word, let me ask you a question. Would you ever get set free from your sins and born into the kingdom of God by praying the following “honest” prayer? “Lord, you know that I’m in sin. Sin has a stranglehold on me. That’s the truth, God; I’m just being honest and pouring out my heart before you. I am wicked. I am unworthy. I deserve to go to hell.”

That “honest” prayer would still leave you sin-strangled, wicked, unworthy and on your way to hell! On the other hand, the confession of Jesus as Lord would get you saved.

Likewise, an “honest” prayer about feeling miserable will still leave you feeling miserable. On the other hand, the confession of Jesus as Healer would get you healed.

If God can call those things that be not as though they were, and you’re supposed to be an imitator of God ([Ephesians 5:1](#)), you can also call those things that be not as though they were. (The Greek word *mimetes* in [Ephesians 5:1](#) translated *follower* in the King James Version means to be a follower in the sense of being an imitator, and it is used that way elsewhere. Almost all other translations, including the NKJV and Young’s Literal Translation, use the word *imitator* in [Ephesians 5:1](#).) Your father in the faith (Abraham) did this when he called himself “Father of a Multitude” (which is what Abraham means) when he had not yet had Isaac. He was still “Honest Abe” because he agreed with God. God called Gideon a mighty man of valor when he was still a total wimp from all appearances. God said that He had given Jericho to Joshua while the walls were still standing. Those statements did not reflect physical reality, yet they were all true statements – not dishonest ones.

If you want to see positive change in your life, tell it like THE BIBLE says it is, not like YOUR SENSES say it is! You will have a much better life.

Objection: Laying Hands on the Sick is Not Part of the Great Commission

There are different versions of the Great Commission in different gospels, but a quick reading of Mark's version immediately does away with this objection. [Mark 16:15-18](#) was one continuous discourse by Jesus. "Go ye into all the world..." was part of the same speech as, "They shall lay hands on the sick and they shall recover." Also, the reason to go and teach all nations was that Jesus has been given all power in heaven and in earth ([Matthew 28:18](#)). Anyone who says you can divide Mark's record of the Great Commission down the middle must be making some other erroneous assumption, such as healing [not being for this current dispensation](#) or [Mark 16:9-20 not being in some early manuscripts](#). These objections are covered adequately elsewhere in this book.

The apostles certainly thought that laying hands on the sick was part of the Great Commission. They went out and did it, to which many New Testament Scriptures cited in this book attest. In fact, it was so important to go out with this power that Jesus said not to go out until they got it ([Luke 24:49](#))! We have no Biblical basis for reversing this today and thinking that Jesus now wants us to go out with no power.

[James 5:14-16](#) is binding on the church today. We are still to minister in faith to the sick. It is part of New Testament doctrine. The book of James did not pass away with the last apostle! If any church obeys James 5, the sick will be prayed over in faith and they will recover. James 5 is part of the same New Testament as Mark 16 and Matthew 28, and it will be in effect just as long!

Objection: God Does Great Miracles Only During Crucial Times in History

Those promoting this idea point to the fact that there were a lot of miracles when Israel came out of Egypt. There were a lot of miracles at the time of Elijah and Elisha. There were miracles during the Babylonian captivity. There were a lot of miracles surrounding the ministry of Jesus, including the ones done by the apostles. The conclusion is that miracles in history are “clustered” around crucial moments and do not happen continually. Therefore, you are not supposed to believe that God would do miracles today. It is sometimes added that we do not need miracles today.

Even if you agree with this position, that would be a case for, not against, miracles in our day. Since Jesus is to return soon (the Scriptural signs of the “last days” are all around us), is this not a crucial period of history as well? Is this any less notable than the other times mentioned above? If this objection is true, that is precisely why we should be seeing a profusion of miracles in our day.

But of course the proponents of this “cluster” theory declare that there are no real miracles going on today or in any recent time. I don’t know where these people have been hiding, as I see no shortage of them.

It is true that the Middle Ages seemed to lack miracles, but being born again was at an all-time low then, too. Was this because God’s saving power is reserved for specific “crucial” periods of history? No, it has always been available. The problem was that knowledge of the Scriptures that are “able to make you wise unto salvation” was at a low, and that is why more people were not saved.

The fact that miracles did not occur then does not mean that they could not have occurred. There was little knowledge about God’s miracle-working power. It was a matter of human ignorance, not the will of God.

The argument itself is rather thin because it is difficult to define why God specifically chose the time of Elijah and Elisha. What great event was going on then? Why then and not during the reign of earlier or later kings? The reason given by one proponent of this theory is that Israel and Judah were at a critical stage in their relationship with God. But this was surely true in many earlier and later instances.

Besides, there were other miracles throughout the Bible. The miraculous victories in Canaan took place a generation after the miracles in Exodus. Gideon and Samson did miracles in their own generations. What about Sarah being able to conceive? What about Jehoshaphat’s miraculous victory? What about Hezekiah’s sundial that went backwards? What about David stealing Saul’s sword while the army was miraculously put into a deep sleep? What about the mighty outpouring in Solomon’s temple? What about the fact that miracles happened from the time Jesus entered the ministry through the last chapter of Acts?

It is demonstrable that there are indeed “clusters” of miracles at certain times, although miracles have always been part of human history. This is largely because when Israel strayed from the Lord, miracles were at a premium, and Israel did a lot of straying! The miracles were done by those who clung to the Lord, not by the apostates.

It astounds me that anyone can read today’s news and say that we don’t need miracles today. Don’t the people everywhere dying with AIDS need miracles? Don’t those with birth defects need miracles? Don’t the insane in our asylums need miracles?

It is a senseless retort that we don’t need miracles today because we don’t need proof of Christ’s divinity now that we have the Bible. Don’t sinners today need every bit as much tangible proof of the resurrection as sinners in the days of the apostles? Overall, people in the world are not very convinced! Did God, who is “no respecter of persons,” give men of old a better chance to see His power than He is willing to give us?

Because many of the miracles were done on the medically hopeless, does it make sense to you that God would heal the incurable in past times, but would not heal the incurable, or even the curable, today? Did He do it just to make a point about Jesus? Should the terminally ill person wish that he were born in the first century so that we would have had a chance to be healed miraculously? I would rather that this thought perish than that the sick perish!

Fortunately, the gift of “working of miracles” is still for today. (The argument that the perfect has come [supposedly meaning the Bible] and that spiritual gifts [ended with the last apostle](#) is proved untrue elsewhere in this book.) And as long as the gift of “working of miracles” is in operation, there will be miracles in operation! In fact, even without a spiritual gift in operation, your faith can receive a miracle for yourself. Read [Galatians 3:5-6](#).

The kingdom of God is not in word, but in power ([1 Corinthians 4:20](#)). To say that we have the Word without the power today is to say that the kingdom of God is not for today.

God and Jesus have not changed ([Malachi 3:6](#), [James 1:17](#), [Hebrews 13:8](#)). If we are not seeing miracles, it is because we have changed, and not for the better. If we have changed, let us change back and conform to the Bible standard rather than explaining it away with weak arguments.

Objection: The Lord Did Not Say that These Signs Would Follow Those Who Believe ALWAYS, So They Were Just to Get the Church Started

Based on this thin argument, we could reach all kinds of other incorrect conclusions:

“We don’t need to evangelize today because the statement three verses before [Mark 16:18](#) did not tell us to go out into all the world and preach the gospel to everyone ALWAYS. That was just to kick-start the church.”

“God doesn’t supply all YOUR needs today because He didn’t say that He would supply your needs according to His riches in Christ Jesus ALWAYS. That must just have been when the church was starting.”

“The Lord will not deliver YOU from every evil work, and preserve YOU unto His heavenly kingdom because He did not add ALWAYS after that statement.”

“You cannot do all things through Christ who strengthens you TODAY because God did not add ALWAYS to the end of that promise. He favored the Early Church when it came to that.”

In fact, if you really look at everything God says about [who you are and what you have](#), you’ll see that hardly any of those great statements about the New Testament Christian contain the word ALWAYS. So perhaps the whole bunch of statements was only for the Early Church by the objector’s logic. If the objector were to counter that those “who you are and what you have” words DO apply to all of us because the Word is profitable for doctrine, you could point out that based on his reasoning, God’s statement that His Word is profitable for doctrine isn’t necessarily true today either because that statement doesn’t have the word ALWAYS in it, either!

At this point, I’d hope the objector would have to admit that ALL Scripture is God-breathed whether a particular verse has the word ALWAYS in it or not. That would include [Mark 16:18](#).

In fact, the only time you are justified NOT seeing an implicit ALWAYS in Scripture is when Scripture itself indicates that something is not ALWAYS to be. For example, Jesus told His disciples that the way they would pray would change after His departure. He had given His disciples the so-called Lord’s Prayer, which does not ask for anything in the name of Jesus, but He said that the day was coming when you would ask the Father for things in His name. In the Old Covenant, there are references to a New Covenant that would replace the Old Covenant. So there are times that things are not ALWAYS going to continue as they are, but they are explicitly noted.

Besides, it would not be true if Jesus said that those who believe would lay hands on the sick and see them recover ALWAYS – meaning FOREVER – because they will not do so on the new earth in which righteousness dwells and in which sickness never dwells. There will be no need for this promise when sickness is not present in anyone’s body!

We know that healing won't be done away with until the "perfect" has come, at which point we will know everything fully. That time has NOT come, so that which is in part – the manifestations of the Holy Spirit, including gifts of healings, WILL continue – ALWAYS – until then.

Isn't it interesting that world evangelism would be OK with the objector despite the fact that ALWAYS isn't part of that verse, and yet the healing of the sick would not be OK because the word ALWAYS isn't part of that verse? Yet both are part of the same Great Commission. So if "go" is ALWAYS, "these signs shall follow" is also ALWAYS.

Objection: Not All of “Those Who Believe” Will Pick Up Snakes, So Not All of “Those Who Believe” Are Supposed to Lay Hands on the Sick and Have Them Recover (Mark 16:17-18)

On the surface, this seems to be a reasonable argument. You could substitute the phrase about drinking any deadly thing and having it not harm you, because a minority of Christians will ever have that experience, and make the same argument.

However, it makes sense to let Scripture explain itself. Deliberate snake handling is nowhere encouraged by Scripture and was not practiced in the book of Acts. However, Paul had a snake bite him in [Acts 28:3-6](#). He suffered no harm even though the natives of the island were waiting for him to drop dead. The apostles and others in the book of Acts Jesus most definitely laid hands on the sick and healed them. Jesus said that we would do the works that He did and greater ([John 14:12](#)). He did not pick up snakes on purpose. He left an example for us to follow, so we should lay hands on the sick in the His name and see them recover, but not pick up snakes on purpose.

Also, there is an *if* before the deadly thing statement, so Jesus did not mean that ALL believers will drink deadly things and be unharmed. Because this immediately follows the snake statement, the clear implication is Christ’s followers will be supernaturally protected from accidental snakebites and poisonings if they should happen. This does not give anyone the right to deliberately drink battery acid while cuddling a rattlesnake. Most Christians will never need to claim these promises, but thank God, the promise of protection is there in case they need it. But there is no *if* before the statement about laying hands on sick people. It is God’s will for all believers to enjoy the glorious privilege of laying hands on the sick in the name of Jesus and seeing them recover.

See also:

[Objection: Mark 16:17-18 Can’t Mean that All Believers Will Lay Hands on the Sick because Not All Believers Did So in the Bible](#)

[Objection: Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of Healings Can Heal the Sick by Laying on of Hands](#)

Objection: Mark 16:17-18 Can't Mean that All Believers Can Lay Hands on the Sick because Not All Believers Did So in the Bible

This is a half-truth. It is certainly true that not all believers today lay hands on the sick, and it is not recorded that all believers did so in the days of the early church either. Not only that, but Jesus did not even say that ALL believers would cast out demons, speak in tongues or lay hands on the sick. That would not have been a true statement, as plenty of Christians today have never cast out a demon, spoken in tongues or laid hands on a sick person in the name of Jesus. However, there certainly would be those who would. The question is, is this by God's choice or by man's choice?

The problem is with the implication that some believers CANNOT lay hands on the sick and see them recover, which would make this a privilege available to some believers but not others. Jesus said that if you believe on Him, you will do the works that He did and greater ([John 14:12](#)). He laid hands on the sick and they recovered, so this privilege must be available to anyone who believes. The fact that some do not do this does not prove that it was God's will for them not to do it.

I've met Christians whose love walk was a train wreck. These Christians did have the love of God shed abroad in their hearts by the Holy Spirit, and they did have new spirits created in God's image, and God is love. Therefore, they were able to walk in love because they were Christians. The fact that not all Christians actually walk in love does not "prove" that "not all believers can walk in love." So it is silly to take that same logic and apply it to laying hands on the sick.

There is a difference between "All believers CAN lay hands on the sick" and "All believers DO lay hands on the sick." The first statement is true while the second statement is false.

Let's consider a parallel situation. Based on the same passage in question, all believers CAN speak in tongues (after receiving the Holy Spirit). However, not all believers DO speak in tongues. The fact that not all believers DO speak in tongues does not negate the fact that speaking in tongues is AVAILABLE to all believers ([Acts 2:39](#)). It is explicitly God's will that we ALL speak in tongues ([1 Corinthians 14:5](#)) even if not all believers actually DO it.

See also:

[Objection: Not All of "Those Who Believe" Will Pick Up Snakes, So Not All of "Those Who Believe" Are Supposed to Lay Hands on the Sick and Have Them Recover \(Mark 16:17-18\)](#)

[Objection: Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of Healings Can Heal the Sick by Laying on of Hands](#)

Objection: Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of Healings Can Heal the Sick by Laying on of Hands

The qualifications for elders in 1 Timothy 3 and Titus 1, together with the command for elders to minister to the sick in [James 5:14-16](#) together disprove this. Nowhere in the Bible is it a necessary qualification to be a church elder to flow in gifts of healings. You must be able to pray the prayer of faith as in the passage in James, but you are not required to have special manifestations of healings in your ministry. If this were required, Paul would have included that on the list of requirements for elders.

So even those WITHOUT gifts of healings should lay hands on the sick with the expectation that they will recover.

So that's one way to disprove this objection. Another is the more brute-force method of finding other verses with the phrase "them that believe" and seeing if ANY of them could refer to a SUBSET of believers as opposed to ALL believers:

John 1:12:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Romans 3:22:

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 4:11:

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

1 Corinthians 1:21:

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Corinthians 10:27:

If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

[This is one case where you can argue for a subset, but only because of the use the phrase "ANY OF them that believe" as opposed to just "them that believe."]

1 Corinthians 14:22:

Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

Galatians 3:22:

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

2 Thessalonians 1:10:

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Hebrews 10:39:

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

To be fair, we should also consider the phrase those who believe, which only appears once:

1 Timothy 4:10:

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

We're in trouble if He is the Saviour of only a subset of those who believe!

It's clear enough to me that when God talks about people who believe, He means all the believing ones, not just some of the believing ones. So this objection cannot be true.

Objection: Acts 8 Proves that the Apostles Had Unique Powers

The gist of this objection is that Philip, who was not an apostle, did not get the Samaritans filled with the Holy Spirit. This only happened after Peter and John (who were apostles) came down from Jerusalem and laid hands on the Samaritans who were already believers. Therefore (supposedly) only the apostles had the authority to impart the Holy Spirit to people through the laying on of hands. We know that Paul, who was also an apostle, also imparted the Holy Spirit through the laying on of hands at Ephesus ([Acts 19:1-6](#)).

However, this objection is disproved by [Acts 9:17](#), where Ananias, who was NOT an apostle, laid hands on Saul of Tarsus to be filled in the Holy Spirit. We know that this was successful because Paul told the Corinthians that he spoke in tongues more than any of them ([1 Corinthians 14:18](#)).

This objection is also disproved by the fact that someone who was NEVER commissioned by Jesus as an apostle was going around doing Jesus' works in His name anyway ([Mark 9:38-39](#))!

Stephen's "wonders and miracles" ministry in Jerusalem ([Acts 6:8](#)) shows that signs and wonders weren't limited to the apostles because Stephen wasn't an apostle.

Philip's successful healing ministry in Samaria ([Acts 8:5-8](#)) also shows that dramatic, city-changing healings weren't limited to the apostles, because Philip wasn't an apostle either.

Of course, Jesus' statement that believers would lay hands on the sick and they would recover ([Mark 16:18](#)) also demonstrates that miracles can be done by regular believers. Paul spoke of miracles in Galatia being done "by the hearing of faith" ([Galatians 3:5-6](#)), not by special apostolic power.

Objection: No One Today Has Apostolic Power because a Prerequisite for Being an Apostle is Having Walked with Jesus in Person (Acts 1:20-22)

Acts 1:20-22:

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

The Bible does distinguish the Twelve Apostles of the Lamb from apostles in general:

Revelation 21:14:

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

If these apostles have a chat page in heaven, it's a closed group! There will never be a 13th or 14th out of the 12 apostles of the Lamb. So they are in a special class that no person today could be in. Not even Paul was part of this select group.

But the objector misses the glaringly obvious truth that Paul called himself an apostle, and he refers to others as apostles who were not mentioned in the four gospels. Paul did not walk with Jesus in person before His death and resurrection! So the whole basis for the objection has fallen apart. Paul certainly walked in apostolic power even though he was never one of the original twelve Apostles of the Lamb.

Paul introduced himself as an apostle in his letters, stating that Jesus had made him one, not man:

Romans 1:1:

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

1 Corinthians 1:1:

Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Corinthians 1:1:

Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Galatians 1:1:

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Ephesians 1:1:

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

Colossians 1:1:

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

1 Timothy 1:1:

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Timothy 1:1:

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Titus 1:1:

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Moreover, he referred to other apostles who were not Apostles of the Lamb either:

Romans 16:7:

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

Even if you wanted to argue that Andronicus and Junia were “of note” when the apostles talked to each other rather than being apostles themselves, you cannot escape Paul’s teaching that there will continue to be apostles until the Body of Christ is completely mature, which won’t happen in this lifetime:

Ephesians 4:11:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

How long were they given?

Ephesians 4:13:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That hasn’t happened yet!

So there are STILL apostles today who are not numbered among the Twelve Apostles of the Lamb. Therefore, we should continue to expect “the signs of an apostle” that Paul did ([2 Corinthians 12:12](#)) to be among us today as well.

Objection: Jesus Did No More Healing Miracles after He Rose from the Dead

The objector is trying to build a case that Jesus' healing ministry was a unique event, limited to His earthly ministry before He died, and that the "fact" that it did not continue after His resurrection proves it. This supposedly means that we should not have healing events today.

Based on that illogic, we should not preach the gospel to the unsaved, either. Jesus appeared to those who believed in Him, but we don't see Him preaching to unbelievers after He rose. So based on this objector's argument, there should be no more evangelistic meetings today because Jesus was done reaching unbelievers during His earthly ministry! But we can see that this falls apart because Jesus told us to go preach the gospel to everyone, promising that He would be with us even until the end of the age. Thus, the gospel should be preached until He returns, so evangelistic meetings are appropriate until He returns. Of course, if we're going to preach, we should preach the full gospel as they did in the Bible, not just the get-out-of-hell part of it.

Biblically, the argument is incorrect at face value anyway. Luke opens the book of Acts stating that his former treatise (the gospel of Luke) was about all that Jesus began to do and teach until the day when He was taken up ([Acts 1:1-2](#))! So Jesus was not done doing and teaching just because He ascended to heaven! He was only beginning something at that time, not ending it! Jesus is still doing miracles and teaching today through His Body, the Church. He isn't doing it physically in person as He did when He walked the earth, but we who are now walking the earth are His vessels through whom He can CONTINUE to do and teach things.

Also, this objection can't be right because the BIBLE is right in the case of Peter and Aeneas. In [Acts 9:34](#), Peter said to Aeneas, "Jesus Christ makes you whole." So Jesus was STILL making people whole after He rose to heaven – through His Church. So the assertion that Jesus did not more miracles after He rose from the dead has been disproven, and this objection is toast.

Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings

First, I wouldn't expect Jesus to appear in the Epistles and command the sick to be healed because He had already ascended to His Father. So of course He does not command healing of the sick in person in the epistles.

Second, the objection is an inaccurate statement because AFTER the cross, Jesus told His followers that they would receive power after the Holy Spirit came on them ([Acts 1:8](#)). This is the same power (and the same Greek word for it) that Jesus had in His earthly ministry in the four gospels. What do you suppose this power was for? We'd have to check the Book of Acts to see what kind of power was in manifestation. How about healing of ALL sick people in Jerusalem in [Acts 5:12-16](#) and the healing of ALL sick people on the island of Melita in [Acts 28:8-9](#)? What about Philip's miracles ([Acts 8:6](#)), Stephen's wonders and miracles ([Acts 6:8](#)), and the "acts of an apostle" (signs, wonders and mighty deeds) that Paul did at Corinth ([2 Corinthians 12:12](#))? We must conclude that Jesus' reference to Holy Spirit power ([Luke 24:49](#), [Acts 1:8](#)) – which He made AFTER the cross – involved the healing of the sick.

Third, Jesus said that the person who believes on him would do the works that He did and greater because He went to His Father ([John 14:12](#)). Thus, believers doing His works and greater works was explicitly to be done AFTER the cross, as the cross was obviously before Jesus went to His Father.

Fourth, Paul prayed for regular believers, not fellow apostles, that they would fulfill the good pleasure of God's goodness and the work of faith with power ([2 Thessalonians 1:11](#)). Paul's prayer was after the cross.

Fifth, it was AFTER the cross that Jesus commissioned His disciples to preach to everyone, adding that the ones who heard them and believed would lay hands on the sick and they would recover ([Mark 16:18](#)). So it is CLEARLY Jesus' intent that healing the sick would continue after the cross.

Sixth, the last verse in Mark's gospel testifies that the LORD worked with the believers as they went and preached everywhere, confirming the Word with the accompanying SIGNS ([Mark 16:20](#)). So Jesus definitely isn't done doing healing miracles and other signs and wonders! He is working through "those who believe" to continue those works today!

Objection: The Greater Works Jesus Talked about Were Spiritual – Raising the Spiritually Dead to Life

I agree! Jesus never got anyone born again or baptized with the Holy Spirit while He walked the earth, but it is our privilege to do these “greater” spiritual works today. So while He might have meant greater quantity as well, this interpretation of “greater quality” works is OK with me, though I wouldn’t preclude it to mean greater healing miracles as well. But for the sake of discussion of this objection, it’s OK if we assume that He meant getting people saved.

If that’s what He meant, this STILL doesn’t work as an objection to doing the works of Jesus! Just read the whole verse (as the objector should have done)! “The works that I do he shall do also, and greater works that these shall he do.” (This is also part of [John 14:12](#).) Jesus said that we would do the works that He did – NOT referring to getting anyone born again – along with the greater works. He preached, taught, healed the sick, cast out demons and did other miracles. Therefore, we should expect to do the same. Case closed.

Objection: Jesus Only Said that He Was Sent to Heal the Brokenhearted, Not the Sick

Luke 4:18-19:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
To preach the acceptable year of the Lord.

This claim, based on the verses above, is dubious to begin with, because Scripture refers to sickness as captivity ([Job 42:10](#)) and being under the devil's harsh control (see [Notes on Acts 10:38](#)). Recovering of sight to the blind could certainly include physical healing. (It certainly does NOT refer to people who were blind to New Testament truths, as it would be impossible for people to "recover" something they never had in the first place.) They that are "bruised" could be figurative or literal as well (unfortunately, the Greek word used for *bruised* is not found anywhere else in the New Testament so we have no other usage of it to compare).

Jesus obviously WAS sent to heal the physically sick, because He healed multitudes of sick people and stated that He only did that which pleased the Father ([John 8:29](#)). Jesus came from heaven to do the will of Him who sent Him ([John 6:38](#)). He said that He did His works in His Father's name ([John 10:25](#)) and that He did the works of His Father ([John 10:37-38](#)).

Thus, it was God's will to heal the sick, and He sent Jesus to do it. His statements above furnish ample proof of this.

This objection shows the danger of pulling one Scripture out of the context of the rest of the Bible to make a point.

Objection: Jesus Withdrew Himself from Multitudes Who Wanted His Healing (Luke 5:15-16)

Luke 5:15-16:

But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

And he withdrew himself into the wilderness, and prayed.

The objector is trying to make a case that Jesus was not willing to heal everyone. However, this passage certainly doesn't show that.

First, Luke does NOT state that Jesus denied healing to the multitudes who came to hear and be healed. If anything, it appears that He did preach to these multitudes and heal them, after which He withdrew Himself into the wilderness. If Jesus had not been physically present, there would not have been great multitudes gathered to listen to Him and to receive healing! Crowds didn't just gather hoping that Jesus would show up where they were!

Second, His withdrawal into the wilderness was to have some all-important prayer time. It had nothing to do with a lack of willingness to heal the sick. Actually, if He wanted to continue to heal the sick, He needed time to hear from God. Ministers who just "minister" all the time and get "too busy to pray" will eventually burn out. Jesus knew better than to let this happen.

Objection: Jesus Was MADE SIN for Us. He Was Not MADE SICKNESS for Us.

The objection at face value is true, but the intended implication, that sickness isn't in the atonement, is false.

Jesus wasn't "made bruising" or "made affliction" or "made smiting" or "made stripes" or "made wounds" for us, either. His bruising, affliction, smiting, stripes and wounds were punishment for our sins, which He bore when He "became sin" in our place. He was MADE SIN, but He was not MADE PUNISHMENT FOR SIN. Instead, He bore the punishment for sin.

But while He was not MADE SICKNESS, He was definitely MADE SICK. [Isaiah 53:10](#) literally says that God "made Him sick" (the literal Hebrew translation of where the King James Version says that God "put him to grief"). [Isaiah 53:4](#) shows us that it was OUR sicknesses – the ones we deserved – that He was bearing. Jesus was MADE SICK so that we don't have to bear that part of the punishment for our sins.

See [Isaiah's Prophecy of Redemption](#) for more on this subject.

Objection: Healing Will Not Be Available UNIVERSALLY until the Millennium

To say that healing is not available universally today is to contradict the Scriptures that state that God is “no respecter of persons,” in other words, that He does not play favorites. God would be playing favorites if He would grant healing to some but not others who were in the same circumstances and walking in the same light. Of course, the man with no faith in the healing Scriptures will not be healed while a man who believes them will be healed. This has no more to do with playing favorites than the fact that many men will burn forever in the lake of fire while others go to heaven. Heaven is available to all, but not everyone will go there because not all men believe the gospel and receive Christ. The man who believes is saved, while the man who does not believe is damned.

During the Millennium, things will be much better than they are now. They will be even better in heaven and on the new earth in which righteousness dwells. The fact that everyone will be healed on the new earth does not mean that this blessing isn’t available now. In heaven, God’s will is done. God’s will is healing. Today, God’s will is not always done because man and sin have messed things up. (If God’s will were always done on the earth, no one would die unsaved.) But all who believe today can have healing. The fact that we will have it better and easier later is no reason not to believe for all our covenant blessings now.

Healing was available universally during Christ’s ministry. Not all the sick people on earth at the time were healed, but healing was certainly available. Even some outsiders to Judaism came and were healed, although they had no technical right to do so because they were outside of God’s covenant at the time. Those who heard that Jesus of Nazareth was the Anointed One came and were healed, and Jesus never made an exception. There were surely those like the ones at the Pool of Bethesda who did not know who Jesus was and were not healed by Him. Probably some of the crowd around the woman with the issue of blood needed healing. All we know for sure is that woman believed based on the reports of others and that her faith made her whole. When people were enlightened about Jesus’ ministry, they came and were healed. It is the same today.

Because Jesus Christ is the same yesterday, today and forever ([Hebrews 13:8](#)), it is illogical that He would grant healing to whoever came for it then but refuse to do so now, but then be willing to do it again during the Millennium. Healing will be the norm in the Millennium because Satan will be bound during that time. Men will be able to know the truth without his hindrance. Part of this truth is that Jesus bore our sicknesses and carried our pains, and with His stripes, we are healed ([Isaiah 53:4-5](#)).

Peter was not in the Millennium when all the sick who came for healing were healed in Jerusalem ([Acts 5:12-16](#)). Paul was not in the Millennium when all the sick people on the island of Melita came and were healed ([Acts 28:8-9](#)). The Holy Spirit did not make any exceptions for these people.

Because Jesus purchased healing for everyone by His stripes, healing **MUST** be available UNIVERSALLY today, just as the new birth is available UNIVERSALLY today because Jesus purchased it for everyone by His blood.

Objection: If Hebrews 13:8 Really Means what Faith Healers Say It Does, Jesus Will Be Healing Us Forever in Heaven as He Did on the Earth

The objector doesn't doubt that Jesus Christ is the same Person forever, but he thinks that Jesus will act differently today from how He acted in the four gospels. He assumes that the fact that Jesus will not heal anymore in heaven while He did heal on the earth in the past proves that He CAN act differently today as well as in the future – by NOT healing people.

One could add correctly that He will act differently during the Tribulation than He will act during the Church Age, despite the fact that He does not change.

So it seems that there can be a proper distinction between “Jesus Christ is the same” and “Jesus Christ acts the same.” (In the Greek, there is neither a word *is* or *acts*; it's just “Jesus Christ the same” – as the King James Version renders it.) Can this distinction be used to prove that Jesus Christ does not ACT the same today as He did during His earthly ministry?

In some ways, He can't act the same. He ministered as a man on the earth empowered by the Holy Spirit. He cannot do that today. He has to use His Body, the Church. He has empowered His Body by sending the same Holy Spirit who empowered Him. That is why we can do the same works that He did – we do them as men on the earth empowered by the Holy Spirit. He didn't have to do the miracles in anyone's name other than the Father's. We do works today in His name, as is evident both by His teaching and by the book of Acts, where mighty miracles were wrought in the name of Jesus.

What does it mean to do works in His name? Does it just mean that we add the tag line “in the name of Jesus” to whatever we're praying and that it's some kind of incantation that will guarantee results? No, when you do something in the name of Jesus it means that you do it by His authority. You are taking authority that Jesus gave you. He said that if you ask anything in His name, HE will do it ([John 14:13-14](#)). So He still has an active role on the earth today, but He needs our cooperation. Our part is to ask in the name of Jesus. His part is to DO it. We have the easier of the two parts.

He is the vine and we are the branches ([John 15:5](#)). Our life comes from the vine. We do things as His personal ambassadors on the earth. He works through us.

Because Jesus IS the same, His WILL must be the same even if His actions are done through different means. Given that it always WAS Jesus' will to heal during His earthly ministry, and given that He IS the same yesterday, today and forever, His will must be to heal TODAY just as much as it was YESTERDAY.

The objector would probably like to jump into this book at this point and scream, “No, it WON’T be His will to heal TOMORROW in heaven because there will be no sickness. So His will CAN change, as I said in my objection!” Very well, let’s just rephrase this. It was Jesus’ will for EVERYONE to be in health yesterday, Jesus’ will for EVERYONE to be in health today, and Jesus’ will for EVERYONE to be in health forever. There is no change at all in His will. The only difference is that in heaven, where only God’s will is ever done, there will be no opposition to everyone prospering and being in health even as their souls prosper ([3 John 2](#)), and hence there will be no new sicknesses to heal.

So Jesus will not be healing us forever, and thus His actions will be different from His actions today, when there is still a need to heal the sick. But because He IS the same, His WILL concerning our health cannot change. He wants the sick healed today just as much as He ever did.

Objection: God Meets Your Spiritual Needs, Not Your Physical Needs

How different “religious” teaching is from the Bible! No one who spends a serious amount of time in the Word of God could ever make such a silly statement. It amazes me how many people will believe something like this just because someone says it.

Consider [Philippians 4:19](#), where Paul told a giving church that God would supply all their needs according to His riches in glory by Christ Jesus. He was clearly talking about physical needs – money in particular. He devoted much of 2 Corinthians 8 and 9 to God’s meeting of your financial needs. In [3 John 2](#), we see that God wants us to prosper (physically) and to be in health (physically) even as our souls prosper.

Jesus said that God would meet your physical needs in [Matthew 6:25-34](#). There is no way to spiritualize food and clothing.

The Old Testament blessings for keeping the Law and the curses for not keeping the Law (see [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#)) are almost all physical in nature. Yes, you will suffer spiritually by being out of the will of God, but you will also suffer physically. Likewise, you will be blessed spiritually for walking with God, and blessed physically as well. These chapters mean nothing if not that.

The multitudes healed in Jesus’ ministry were taken care of physically! Jesus always did what pleased God, so it pleases God to heal you and to meet your physical needs. Jesus also met physical needs when He turned water into wine ([John 2:1-11](#)), multiplied bread and fishes ([Matthew 14:17-21](#), [Mark 6:41-44](#), [Luke 9:16-17](#), [John 6:5-13](#), [Matthew 15:34-38](#), [Mark 8:1-9](#)), provided supernatural fish catches ([Luke 5:4-7](#), [John 21:5-6](#)), stopped a storm ([Mark 4:35-40](#), [Luke 8:23-25](#)), and told Peter to get money from a fish ([Matthew 17:24-27](#)). In fact, because of His compassion, we see that Jesus went everywhere meeting people’s physical needs, most notably, needs for healing. Since He has not changed and the will of God (which Jesus always did) has not changed, it is still the will of God to care for all of your physical needs.

It is religious slander of God’s character to say that God is only interested in your spiritual needs. Aren’t you interested in the physical needs as well as the spiritual needs of your children? Your heavenly Father is even more interested in your physical needs!

Objection: Sickness Can Be Proof of God's Special Favor

I really wish that Christians would stop buying books written by famous people who make such inane statements. There never seems to be a shortage of such books in the Christian bookstores (and elsewhere, wherever crummier Christian books are sold). Why people buy books that help them be sick is beyond me. Why people write such books is even farther beyond me, unless they misunderstand what the demonized boy's father meant when he said, "Help my unbelief!"

The premise behind this objection is that God has a special purpose for sickness and suffering, and that maybe you have your condition because God knows that you are now so spiritually advanced that you are ready for this great challenge. This goes right along with the asinine statement, "God gives special children (referring to those with severe birth defects) to special parents." The truth is, there are plenty of wretched sinners out there with the same condition you have and whose kids have the same conditions yours have, and they've never so much as lifted a finger to please God. Not only won't they learn a thing from it, they'll just be ornery and mean and mad at God for "letting" it happen. Ask the parents of a child with severe problems whether they think that they're "special" to God because they have such a child. The world knows better; it's only gullible Christians who buy into such rubbish.

On the other hand, the old Jewish idea that having a special-needs child is a result of sin in your life is not any more comforting or true. (Recall that in [John 9:1-7](#), they wanted to know if a blind-from-birth man's parents had sinned. Jesus said no.) This idea is unfair to the parents, who are probably not worse people than anyone else.

The righteous should increase in favor with God and man, as Jesus did ([Luke 2:52](#)). Given this, Jesus did the parents of the man born blind a great disservice by healing their "special" child if you accept this silly "God's special favor" argument. Imagine the heartbreak for the parents to find out that aren't so "special" anymore and that now they have less special favor from God. Would you be disappointed if your "special" child who participates in the "Special" Olympics got miraculously healed and neither the child nor you were "special" or had "special favor" anymore? Hah! You'd be dancing in the street, and you know it!

If you really believe that sickness is proof of God's special favor, you should get sick and cough on all your family and friends so that they can enjoy this special favor, too. Of course, you should not take medicine, since that might relieve your suffering and lessen your favor. And I assume that you would never go to the doctor or the hospital to try to escape this "special favor." Indeed, if you believe that sickness is the work of God, then you, your doctor, your pharmacy, the hospital, your insurance company, etc., are sinning because you are all conspiring together to undo the work of God in your life and reduce His special favor.

If sickness is from God, and God made all things good, you should pray to be sick when you are well. Can you see how ridiculous this reasoning gets?

If God gives His children sickness as a token of His love, surely you should find at least one place where Jesus, moved with love and compassion, made multitudes sick. Then more multitudes should have come forward to receive such wonderful gifts, and we should have passages like this in our Bibles:

Hezekiah 15:7-12:

And multitudes came from every quarter to be made sick by the Lord. They laid the well at His feet, and as many as touched Him had to be carried away in beds and stretchers. And the Pharisees as well as the disciples wondered, saying, "We sure never saw it like this before!"

And Jesus found a man with 20/20 vision in both of his eyes, who had never been blind since his birth. He said, "Be blind!" Immediately, the man was unable to see, and he glorified the God of Israel for counting him worthy and mature enough to endure this proof of God's special favor.

And a man who could walk approached Jesus in the crowd and touched His robe. Immediately he became "differently abled," and he rejoiced in the favor he had been given.

And a man in perfect health worshipped, and said, "Lord, if you are willing, you can make me sick!" And Jesus said, "I will. Receive leprosy now because you're really special. Glorify God with your mature response to this special test for which only special people qualify! Receive AIDS also, O greatly favored one!"

And Jesus commissioned the disciples, saying, "These signs shall follow you. You shall lay hands on the well in my name and they shall become sick as a sign of God's special favor."

But among the Gentiles, no one got saved, because verily, no one wanted anything to do with a God or the disciples of a God who makes people sick and declares it to be a special blessing.

But we know that Jesus is the same yesterday, today and forever ([Hebrews 13:8](#)). If He did not make anyone sick to help him grow during His earthly ministry, He is not doing it today. If His only action regarding sickness was healing then, that is His only action now when people come to Him for healing.

If sickness is the work of God, Jesus was a big-time sinner, because He went everywhere un-doing the works of God. Surely, if there were a special category of those whom God wants sick, Jesus would have encountered at least one such person in his travels. I won't hold my breath while you try in vain to find such a person in the Gospels.

No, Jesus declared that He only did His Father's works. His Father's works did not consist of sickening the well. Therefore, the works of God today are not sickening the well, either. You are mistaken if you think that God wants you to be sick for some special reason. Jesus never told anyone who came to Him for healing, "Stay sick. You have special favor." Jesus has not changed. The Church has changed, and not for the better. I hope that this book can help undo that change and get Christians back on track with God's healing plan. Maybe while I'm at it I can decrease the public's seemingly insatiable appetite for pseudo-Christian foolishness in book form.

Objection: God Could Give Disease as a Prophetic Sign

As “out-there” as this sounds, a famous person suggested that her cancer could be a prophetic sign that paralleled developments in Israel. Supposedly, she was being used like Old Testament prophets to have her very life be a sign of prophetic events soon to unfold.

Well, we aren’t under the Old Testament anymore, and we don’t read of a single case in the New Testament where anyone went through something awful as a prophetic sign to the church.

This objection has to assume that the person is standing in the office of an Old Testament prophet. There are no Old Testament prophets in the New Testament! Agabus, a true New Testament prophet, foretold two events (that we know of), but he never told anyone what to do. An Old Testament prophet could tell you what to do, and if you disobeyed, you could become part of the food chain when a bear showed up! But there are NO cases in the New Testament of any prophet acting like an Old Testament prophet. The Old Testament prophet actually had more authority than a New Testament prophet.

We don’t see prophets today showing signs that affect nations the way that Ezekiel and Hosea did.

Nor is there a single case where Jesus told someone to keep his sickness because it was divinely given as a prophetic sign of what was going on in Israel or anywhere else.

This just gets added to the list of “why God didn’t heal me” excuses, but it’s always sad when people “bite” on the devil’s deceptions that are designed to get people to accept and even welcome their sicknesses when they should be taking authority over them in the name of Jesus. This thinking promotes a kind of pride that you are such a big deal that God would use you as an international sign. Satan is the one who wants you to be in that kind of pride, being quite a pride expert himself. It is far better to humble yourself and accept the healing that Jesus has provided. Please be assured that the Lord Jesus would NEVER go along with afflicting anyone as a prophetic sign.

Objection: Pain is God's Megaphone to Raise a Deaf World

The fact that a famous and beloved Christian author said this does not mean it's true. Does God use what the Bible attributes to Satan to get people's attention? Is GOD now the source of our pains because He wants to get our attention?

That would be unlike God. His usual way of dealing with humanity is to give His word and expect you to heed it. If you don't heed it, you suffer the consequences, but God doesn't send pain to get in your way of making wrong choices.

If this absurd statement were true, everyone who is in pain right now should be paying close attention to God's words because God got his attention through His megaphone. You know full well that's not so. If anything, sinners in pain are more likely to curse God for "allowing" the pain to happen to them.

If this absurd statement were true, a Christian who loves God and tries to serve Him wholeheartedly would never experience pain because He would not need God's megaphone to raise him out of his deafness. Were Paul's pains God's attempt to get his attention because he wasn't walking closely enough to get any revelations? No, Paul's pains were the results of persecution, and God did not send those pains – man inflicted them.

Perhaps some, like David, got afflicted and wised up, realizing that following God's ways were better after all. But to say that pain is His attention-getting method contradicts what Jesus said. Jesus said that when the Holy Spirit came (which He did), He would "reprove the world of sin, and of righteousness, and of judgment," in particular the sin of not knowing Jesus ([John 16:8-9](#)). So God does not send PAIN to get people's attention in the Church Age; He sent the Holy Spirit. Those with ears to hear Him will hear Him, and the others will just "remain ignorant still" ([1 Corinthians 14:38](#)).

Objection: Sickness is One “Cross” We Must Bear

I felt led to minister on this topic in a certain country, and proceeded to have one of the most productive healing lines I’ve ever had. I found out later that this “sickness is a cross” doctrine had been running rampant around that country. Once people found out the truth as I outline it below, the truth set them free and they got healed, many of them instantly.

Whoever says that sickness is one cross we must bear has never taken the time, as the Bereans did ([Acts 17:11](#)), to look into the Word “to see if these things be so.” Even a cursory reading of the passages where Jesus said to take up your cross will reveal that He could not possibly have been talking about sickness. For the sake of completeness, all “cross-references” where Jesus talked about a cross in the life of a believer are listed below.

Luke 14:25-33:

And there went great multitudes with him: and he turned, and said unto them,
If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Matthew 16:24-25:

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Mark 8:34-35:

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.

Matthew 10:37-39:

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Mark 10:21:

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Luke 9:23-24:

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

From these passages, a few things should be obvious.

First, Jesus never used cross in the plural. You are to take up your cross (singular). Therefore, sickness cannot be “one cross you must bear.” Either sickness is the only cross you must bear, or it is not the cross you must bear.

Second, Jesus said to take up your cross. It is a voluntary act on your part. Jesus never said that He or God would lay a cross on you. In every case above, you choose to pick it up. A cross therefore cannot be something that falls on you by accident or without your consent, as sickness would. It certainly cannot be something that God lays on you to bear. If sickness is your cross, Jesus was saying, “Make yourself sick!” This would be a strange statement indeed coming from the Person who often healed every sick person in large crowds.

Third, Jesus said that you must take up your cross daily ([Luke 9:23](#) above). If your cross is sickness, then Jesus said, “Make yourself sick daily!” Even the most hardened skeptic must admit that He did not mean that.

Fourth, Jesus said to follow Him after taking up your cross. Sickness cannot be a cross, because it prevents you from following Him, at least from being “fruitful in every good work” ([Colossians 1:10](#)). How can you do the works of Christ when you are in bed needing someone else to do the works of Christ to you so that you can be productive again?

Fifth, there is no mention either here or anywhere else in the Bible that sickness can be a cross. Religionists who nullify the Word of God with their “traditions of men” came up with this idea of sickness as a cross out of their heads, with no Biblical support at all.

Sixth, it is obvious in every passage what the cross you take up is. It is preferring God's will for your life to your own will. It is enduring hardship and persecution for the sake of the gospel. It is following Christ when it is not convenient or pleasant to do so, in spite of what your family or others say about you. It is denying yourself to follow your Lord.

Therefore, sickness cannot possibly be a "cross" that you must bear! I think I've gotten my point across.

Objection: Sickness, While Unpleasant, Is Used by God to Build Character

What kind of character could God be building through sickness? Patience? Humility? Longsuffering? Consecration? Love? Let's look at some of these and see if it is Biblical for God to use sickness to produce these traits in your life. Then we'll consider God's plan for growth in the life of a Christian and see if sickness qualifies as part of that plan.

Patience?

Patience does not consist of just accepting whatever happens, throwing up your hands, and saying, "Oh well, the will of the Lord be done." That is resignation, not patience. Patience is an active force, which along with faith, will cause you to inherit the promises of God. Patience consists of refusing to back down until you get your answer.

[Hebrews 10:35-36](#) says that you need patience so that after you have done the will of God, you may receive the promise. [Hebrews 6:12](#) tells us that through faith and patience we inherit the promises. Once you have received something by faith, it is time for patience to work.

Stop and think about this for a minute. Patience cannot be the grace to resign yourself to pain and suffering. If it were, it would not be a tool by which you could receive the promises of God. Instead, it would be a tool used while NOT receiving the promises of God!

You only use patience when you are in faith. If you are not in faith, you are not in real patience. You are in resignation – to defeat.

Humility?

Do not confuse humility with humiliation. Being unable to care for yourself or work productively during the day because of illness is humiliating, not humbling. It does nothing to make you more humble.

It is not humble to accept illness, which Jesus Christ has redeemed you from. It is humble to accept His sacrifice for your healing, without leaning on any of your own merits. You didn't deserve it, but He gave it to you in His mercy. If you are truly humble, you will accept His healing on His terms – grace!

It is not God's job to make you humble. It is your job. You are commanded to humble yourself in the sight of the Lord ([James 4:10](#)) and to humble yourself under the mighty hand of God ([1 Peter 5:6](#)). Jesus said that he that shall humble himself shall be exalted ([Matthew 23:12](#)), [Luke 14:11](#), [Luke 18:14](#)). You are nowhere commanded to ask God to humble you. God does not make you humble any more than He makes you walk in love. It is your job to choose to walk in love, and it is your job to choose to be humble.

Therefore, God could not possibly use sickness to “make you humble.” The devil will use sickness to try to humiliate you.

Longsuffering?

Longsuffering does not refer to suffering a long time from a disease. God is longsuffering toward us ([2 Peter 3:9](#)). If longsuffering refers to suffering from an illness, God could not be longsuffering or even shortsuffering. God is not suffering at all and He is not sick, either.

Longsuffering is listed as a fruit of the Spirit, not a fruit of sickness, in [Galatians 5:22-23](#). God is able to develop this in you by His Spirit without the use of bodily affliction. As you can see elsewhere in this book, sickness is not the work of God anyway – it is the work of Satan.

God wants you to develop this fruit. But you are mistaken to think that He will develop it through something that is the work of the devil.

Consecration?

The idea is to be consecrated before you get sick. If you fail to live a consecrated life, you may open the door to the devil to make you sick. This is true even under the New Covenant. You may “learn” consecration in this way by suffering the penalty of being unconsecrated. But it is never the will of God for you to learn consecration that way. His way is for you to voluntarily present your body as a living sacrifice ([Romans 12:1](#)). You choose to be consecrated. Although you can learn the valuable lesson that serving God pays better than not serving God, having the devil beat you up is never the will of God for your life.

The idea that you should “humbly” submit to the will of God (meaning sickness) because you are consecrated shows only ignorance of God’s healing covenant. If you are truly consecrated to God, you should desire good health at all times, as God desires for you ([3 John 2](#)), so that you can serve Him to the fullest.

Love?

It is important to maintain your love walk even when your body is in pain, and it is surely more difficult to do so then. But this does not mean that God wants you sick to give you “love practice,” any more than it is His will for others to rail on you just so that you can develop your love walk. Love is a fruit of the Spirit ([Galatians 5:22-23](#)), not a fruit of sickness. You develop your love walk by believing what the Bible says about the love of God within you. If you don’t develop your love walk the Bible way, it will probably deteriorate when you get sick, to the regret of everyone around you.

God's Plan for your Growth

What about other areas? What is God's plan for your growth? Let's see.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). It is God's Word, not a trial, that produces growth. A trial simply shows you how much you have (or have not) grown! You are responsible for your growth as a Christian, not God. You are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" ([2 Peter 3:18](#)). This is a command, so it's up to you to do it, not up to God. God will help you grow, but you must submit to Him and let Him correct you ([Hebrews 12:5-13](#)).

[Mark 4:2-25](#) makes clear that a harvest in your life is the result of planting the seed of God's Word and making sure that you are good ground for it. It is the Word, not your flesh or personality, that will produce the 30-, 60- or 100-fold return in your life.

According to [Ephesians 4:11-16](#), apostles, prophets, evangelists, pastors and teachers are given so that, speaking the truth in love, we may grow up into Christ in all things. So another vehicle God uses for your growth is ministry gifts in the Body of Christ. That is why people who refuse to be pastored remain babies. They are refusing one of the means God uses to produce growth in our lives. And I am talking about having a REAL pastor who knows you personally, not a "TV pastor" who can't counsel you in person or hold you accountable.

Here's a Scripture that some might think applies to God taking things away from you, but it really means the opposite. John 15:2-3: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." The word purgeth and the word clean in these verses come from the same Greek root word. You can verify this with a concordance. In other words, every branch that bears fruit, He cleans so that it can bear more fruit. (I first noticed this reading my RVR 1960 Spanish Bible, where the Spanish words for *He will clean* and *clean* are used in these verses.) How does God clean you? Through His Word! Therefore, this passage represents additional proof that God uses His Word, not sickness or troubles, to cause you to produce more fruit (love, patience, longsuffering, and so on).

In no Scripture does God ever say that He produces growth in the life of a believer through sickness. It is true that you will grow by learning to resist sickness and take authority over it, but the sickness is still the work of the devil, never God's will.

What Does Sickness Really Teach You?

The only thing sickness will teach you is that it is a drag to be sick and better to be well. Be honest enough to admit that the last time you got sick and spent half the night throwing up in the toilet, you did not learn one single lesson about Christian character or anything else. You were inconvenienced and annoyed and maybe embarrassed, and you just wanted to be well. You learned nothing spiritual at all. You know that full well, so don't try to tell us that God uses sickness to teach you lessons unless you can cite the lessons God supposedly taught you through your experience. You simply found out what God says – sickness is a curse!

One Final Thought about God Developing Character with Sickness

How many precious saints have been killed in the prime of life by disease? How many have died long before they were satisfied with long life? If their sickness was supposed to have the result of improved character, what opportunity was there for improved character on the earth after they died? Can you see how ridiculous it is to think that God gave you a disease that killed you so that you would have better character?

Objection: God Uses Sickness to Draw Us Closer to Himself

No way. There is not one single place in the Bible where God ever used sickness to draw someone who was walking in the light closer to Himself. If you believe this objection, look in the Bible for proof of it. You won't find it. God uses sickness for chastisement and judgment in some extreme cases, as pointed out in some of the discussions in this book. He does not use it on His obedient children. He cannot possibly use sickness to draw you closer to Himself, as I will prove below in all kinds of different ways. This religious-sounding junk about God using sickness is just another dead tradition of men that robs people of their enjoyment of their rightful inheritance in Christ. It sounds reasonable only until you find out what the Bible really says.

How You Draw Near to God

"Draw nigh to God, and he will draw nigh to you." – James 4:8

"For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." – Hebrews 7:19.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." – Hebrews 4:16.

"For through him we both [Jews and Gentiles] have access by one Spirit unto the Father." – Ephesians 2:18.

"In whom we have boldness and access with confidence by the faith of him." – Ephesians 3:12.

It is up to you to seek God. It is up to you to draw near to God. God does not do anything to force you to draw near to Him. He didn't force you to do it when you were unsaved, and He won't do so now. God did not put the sickness on you to draw you near. He never forces you or anyone else to draw near to Him. He has provided the means for you to draw near and He leaves it up to you to do it. Jesus has already provided the way for you to go to God's throne. He doesn't need to make a new way through sickness.

This should be clear from the verses above. James did not say, "Let God draw you nigh to Himself." The author of Hebrews did not say, "Let God draw you boldly to His throne of grace." YOU choose to draw near to God or you choose not to. Heaven's door is always open to you whether you feel like it is or not. We walk by faith, not by feelings. Even if you feel like God took off on you, the truth is that He never fails you nor forsakes you. He certainly doesn't panic and run away because you sin. If you're struggling with sin, you need to run TO God, not AWAY FROM God! He doesn't give you the "silent treatment" to punish sins that He already punished when Jesus took them onto Himself.

How God Draws People

The goodness of God leads men to repentance ([Romans 2:4](#)). God does not use calamity to draw men to himself; He uses good things. Think of all the people in Acts who were brought to Jesus by seeing the goodness of God through healing. It was not God making people sick that drew the masses! They were drawn when God healed people!

Jesus, the Healer, is drawing men to Himself today. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." – John 12:32-33. We use this passage to describe men being drawn to Jesus if we "lift Him up" and "exalt" Him in praise and worship, but that isn't what He said! He spoke of His coming death and exaltation to the right hand of God. Therefore, Jesus does not just draw men to Himself if we praise and worship Him. He was lifted up from the earth on the cross, so now He is in the continuous process of drawing all men unto Himself, worship or no worship! (There is a principle that God inhabits the praises of His people and will move in an atmosphere of corporate worship, but [John 12:32](#) is not the verse to use to prove it.) So Jesus, not sickness, draws men to God today.

Think how ridiculous it would be that God would heal a sinner to draw the sinner to Himself, but after the sinner became a saint, God would turn around and use sickness as the method for drawing the saint unto Himself. Is God more gracious to His own children than to those who hate Him and disobey Him? No!

Sickness Is an Ineffective Method of Drawing People to God

Consider [Revelation 9:20](#) and [Revelation 16:10-11](#), where God sends sickness and pain and the people DO NOT repent. Then consider that whole cities turned to the Lord when they saw His goodness through a miracle ([Acts 9:32-35](#), [Acts 9:36-42](#)). Obviously a miracle would get more people to turn to the Lord than a catastrophe.

God is the Healer, not the Sickener

Another problem with this objection is that it assumes that God is putting sickness on people. But if you've seen Jesus, you've seen the Father ([John 14:9](#)). Jesus went around healing those who were oppressed of the devil ([Acts 10:38](#)). God is our Physician ([Exodus 15:25-26](#)), not our Sickener. You know God's will in the matter from these and other verses. If Jesus never put sickness on people to draw them closer to God, God will never do it either. Jesus never changes ([Hebrews 13:8](#)), so He won't do it today either. Have you ever been to an earthly physician who deliberately made you sick? How much less will the Great Physician do that to you! If God sometimes healed you and sometimes made you sick, He would at best be the Not-So-Great Physician.

When You've Already Been Drawn

One of the amazing things about this objection is that is used by people who experienced a physical calamity and then turned to God – but they still have their physical problem! How ridiculous is that? If the sole purpose of that physical catastrophe was to draw the person to God, and now that person has already been drawn to God, why should that condition linger in their bodies? What purpose does it serve NOW? You would have to ask the objector that question, because I can't make any sense of it. Can you?

See also:

[Objection: The Lord Puts Us on Our Backs that He May Teach Us to Look Up](#)

[Objection: God Could Use So-and-So Powerfully because She Was Paralyzed when She Was Young](#)

Objection: The Lord Puts Us on Our Backs that He May Teach Us to Look Up

No, God gives us His WORD and His SPIRIT that He may teach us to look up! That is painless, unlike being bedridden. If you are on your back, you should look up what the Bible says about healing!

Jesus made it clear that the Father would send the Holy Spirit, not a spirit of infirmity, to teach us ALL THINGS ([John 14:26](#)). So there is NO “thing” left for sickness or accidents to teach us, including teaching us to look up.

[Colossians 3:1](#) tells us to seek the things that are above, not the things that are on the earth. [Hebrews 12:2](#) exhorts us to look to Jesus, the Author and Finisher of our faith (who is already “up” in heaven as well as in believers). Jesus, our Example, didn’t have to be sick to look up to heaven before telling a deaf person’s ears to be opened in [Mark 7:32-37](#). He didn’t have to be flat on His back to look up to heaven before He multiplied the loaves and fishes in [Mark 6:41](#) and [Luke 9:16](#). Jesus had a man with eye trouble look up while he was getting healed, not while he was getting sick, in [Mark 8:22-25](#). The disciples did not have to have broken backs when they looked up after Jesus had ascended in [Acts 1:10](#). Stephen was not sick with a disease when he looked up and saw Jesus standing at God’s right hand in [Acts 7:55-56](#).

So clearly, when you look up what Scripture says, the idea that God has to put you on your back to get you to look up gets no traction.

See also:

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

Objection: Our Sickness, Disease and Illnesses Keep Us Dependent upon God

Dependent upon God for what, exactly? For providing some small amount of relief for a horribly painful condition? For just being able to make it through another day of agony? For providing extra money because you spent everything on doctors but were nothing better but rather worse? The objector is certainly not depending upon God for healing because that would take away the very things that are supposedly beneficial, being like a “refiner’s fire” in the objector’s own words.

Like many other objections, this one paints disease in a “good” light by claiming that it is actually beneficial to us. Why then, did Jesus minister in such a way that ALL who wanted healing were healed? If sickness were beneficial, He would have been robbing them of a chance to be “kept dependent upon God.” Surely there would be at least one case like the following:

Mark 17:1-2:

And behold, a severe asthmatic came to Jesus looking to be healed.

And Jesus turned around and said unto him, “Your sickness is a good thing for you because it keeps you dependent upon God. It benefits you to have to believe God just to be able to take your next breath. You wouldn’t be nearly as dependent upon God without asthma. Therefore, keep it and appreciate the benefits that every labored wheeze confers.”

So this objection fails [the SAME test](#). If Jesus never turned away a sick person and said that the illness was actually God’s way to make him depend on God, He would never do so today. He most certainly would not have redeemed us from the curse of the Law ([Galatians 3:13](#)), which included every sickness ([Deuteronomy 28:61](#)) if it were God’s perfect will for even ONE person to suffer from sickness to get some kind of spiritual benefit.

Plenty of sinners are horribly sick, yet somehow their maladies do not force them to suddenly become “dependent upon God.” If this benefit fails to work for them, how could we think that it would work for believers? From what I’ve seen, sickness only makes sinners more bitter at God, often pointing an angry finger at Him for His supposed unwillingness to heal them or His supposed “will” of “letting” a loved one die a miserable, excruciating death from sickness.

Sickness CAN make you dependent upon medicine, doctors and hospitals, all of which are costly in many countries. It CAN make you more dependent upon relatives or convalescent homes to take care of you. But nothing about it makes you more dependent upon God. In fact, if you really “depend on God,” that means that you act on His Word that declares you legally healed, and you receive the healing that He has already paid for you to have.

Objection: God Is Far More Interested in Your Character than in Your Comfort

The faulty conclusion is that God will let you be uncomfortable through sickness so that you can reach a “higher” goal – the development of your character. Or, restated, that God uses the devil’s oppression to perfect you. This is a variation of the “God builds character through sickness” [objection](#) handled elsewhere, but with a slight twist that we’ll deal with here.

When Jesus walked the earth, it was very clear that He had mercy on those who were in “dis-ease” (discomfort) because His will was for those who were in discomfort to be physically comfortable. To make people’s comfort seem relatively unimportant is to deny God’s mercy on mankind. God is interested in both your character and your comfort! It makes little sense to try to “rank” things that are God’s will. Someone could come out with a statement that God is far more interested in having you walk in love than He is in you reading your Bible, but again, it is senseless to “rank” things that are BOTH the explicit will of God for you, as if one really isn’t as important to Him.

Your comfort is important enough to God that He sent Jesus to bear your diseases so that you would not have to do so. If you take the objection at face value, it leaves you with the impression that God really doesn’t care about your comfort; it’s somehow of secondary importance to Him as long as you’re a godly person. This is not what Scripture teaches. He wants you to enjoy abundant life, walking in both character and comfort. Neither is unimportant and neither should be minimized. God does not have a “suck it up, buttercup” attitude toward sickness and pain, which Jesus made clear when He went around healing those whom the devil had oppressed ([Acts 10:38](#)).

The other problem is that this objection makes the false assumption that the development of your character depends on you being uncomfortable! Why not read the Word and believe what it says about the fruit of the Spirit and act out what the Bible portrays as love? That does NOT have to involve discomfort on your part. The Word will build you up and cause you to be a person of better character without the devil having to get involved.

Besides, if you’ve spent any time around sick people, have you found that they get sweeter and sweeter as the days go by and full of better character as their pain level increases? That hasn’t been my experience. Usually sick people are more irritable due to their discomfort. Consider the last time you got sick – did you find that your joy level increased and your character blossomed as a result? I doubt it.

So when you really consider what this objection says, you have to conclude that it doesn’t make sense as an argument against divine healing, and it makes God look a lot less merciful than He really is.

Objection: God Gets Glory from Our Patient Endurance of Sickness

I partially agree with this statement! God does get some glory from the fact that you don't turn into a mean old crab when you're not feeling well. Your ability to continue to walk in love and kindness while sick can have a positive influence on unbelievers and be a witness to them of the grace of God. I think we come down too hard on sick people who don't believe in healing when we say that God gets no glory from your patience while sick. It is possible that an unbeliever can see the difference between the way you handle illness and how an unbeliever handles illness and be positively influenced for Christ. God can get a limited amount of glory from that.

However, God would get far more glory if you were healed! Then the unbelievers could really see the all-sufficient grace of God at work in your life. That is God's perfect plan. He only shows us His best plan (healing) in Scripture, not a second-best plan (bearing fruit while sick).

There is no virtue in patiently enduring something from which Jesus redeemed you. It is never the will of God for you to demonstrate your patience to the lost while sick instead of getting healed. It beats being impatient, but it's not all that Jesus paid for you to have. If you are not in a position yet to receive your healing through divine means, be the best witness you can while sick. But don't ever tell anyone that God wanted you to be sick to display you as an example of patience to unbelievers. That's never His best for you, and you'll just turn people away from God because they might not be interested in a God who just leaves people sick.

The Bible cites examples of whole cities being turned to the Lord because people got healed of diseases so that they didn't have to patiently endure them. The Bible cites no cases of cities or even one single individual won to the Lord by watching someone else's patient endurance of sickness. Getting healed influences far more people for Christ than patiently staying sick.

Notice what [Matthew 15:30-31](#) does NOT say: "And great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others. They cast them down at Jesus' feet, and Jesus did nothing about their conditions. But when people saw the mute still patient while mute, the maimed still patient while maimed, the lame still patient while lame, and the blind still patient while blind, they glorified the God of Israel." No, God was glorified when the sick were HEALED. When the paralytic literally went "through the roof" and got healed, the multitudes glorified God "who had given such power unto men."

Being nice is a good witness. Being nice and being healed is an even better witness that glorifies God far more!

The main reason that people “patiently endure” sickness is that they haven’t heard and believed that God’s plan for them is better than that. If all you eat is Ramen noodles, you might not ever hunger for a steak when you don’t even know what a steak tastes like. But once you’ve had steak, you probably don’t see it as being an equal alternative to Ramen noodles! Once you know the truth about divine healing, you won’t be satisfied living on a lower level, “enduring” sickness patiently. You can endure persecution and certain things that could happen to you because you’re a Christian, but you never have to endure things from which Christ redeemed you, including sickness!

Objection: God Sometimes Has an Older Person Get Sick to Make That Person Want to Come Home to Heaven

The only reason that old wives' tales like this manage to circulate is that people don't read their Bibles. Actually, an old wife who didn't read the Bible was the first to tell me this one! This is right up there with "God wanted another little angel in His choir" in the ludicrous false comfort department.

Aside from being completely ignorant, this also slanders God's character. The real God is not so cruel that He would say, "I'll make you really suffer so that you just can't take it anymore and you'll finally 'cry Uncle' and decide that going to heaven is better than enduring the awful ailment I inflicted on you."

Like most objections, this fails the "[where do you see Jesus do it](#)" test. Jesus is the same yesterday, today and forever ([Hebrews 13:8](#)), so if this horrible objection is true, there should be many cases where Jesus says to someone, "I won't heal you – this particular illness was sent from God to make you so miserable that you want to commit Satan-assisted suicide by just letting yourself die from it." But you will never find anything like that in Scripture. Jesus went about healing all who oppressed by the DEVIL ([Acts 10:38](#)), not oppressed by GOD. ANYONE who wanted to be healed could be healed. That would include older people. Jesus never hinted that someone was "supposed to die" from an illness and could not be healed. If He did not do that in the four gospels, He will never do it today.

Jesus bore OUR sicknesses and OUR pains. That includes whatever you have. That means that you are legally redeemed from them and you need not suffer them so that you want to bail out of your earthly body early.

Jesus came to give us all "abundant life" ([John 10:10](#)). That includes older people. A life that you want to escape because you're so miserable cannot qualify as abundant life, and Jesus and His Father are never the source of something that tears down your life and makes you miserable. Jesus came so that you could have life more abundantly. Be very sure that Jesus and His Father would never afflict you to make you want to leave the planet.

SATAN is the one who wants you to be so miserable that you want to leave the earth. The sooner you leave, the sooner you can't be a problem for him anymore.

Objection: God Could Use So-and-So Powerfully because She was Paralyzed When She Was Young

God does not use someone because that person is paralyzed. God uses anyone who is available, whether paralyzed or not. But that doesn't prove that He wants the person to stay in that condition.

God can use people who don't believe that He wants to heal them. Such people may have many good things to say about other topics, and you could miss out on a blessing by avoiding their writings completely because of their opinions about healing. Of course, it is unlikely that God would be able to use them to help others to receive healing.

You will have to give a person like this credit for not going through life angry with God because of what happened. Such a person can testify of the grace of God. However, the person could be a more dramatic example of the grace of God out of the wheelchair! Think of the impact the healing of such a person would have!

You must reject anyone's claim that God "sent an accident" that resulted in paralysis, particularly if the accident was simply her fault because she dove into water that was too shallow. God does not cause accidents. If you are away from God, out from under His covenant of protection, you are in a place where you have no guarantee of safety. The devil has a certain right to harm you if you're operating in his kingdom. You may look back at your accident and say that you got blessed because of it, but God would rather than you had heeded His words instead of getting hurt and then turning to Him in desperation.

Suppose for a minute that God "used" the accident and paralysis to "chastise" this person or to draw her closer to Himself. Indeed, she did get saved after her accident. However, she would have a right to expect to be healed after repenting. Do you keep spanking your children when they're not doing anything wrong at the moment because they did something that deserved a spanking in the past? God would not continue to "chastise" someone who had already learned the lesson. Even in the extreme case where someone is "handed over to Satan for the destruction of the flesh," once the person repents, Satan can't continue beating up his flesh.

People who raise this objection usually dare me, "Go tell So-and-So that she could be healed!" If you're So-and-So, this book is designed to show you that you can be healed, and you can take it as my message to you. However, the objectors' idea is really, "Go to her in a nasty, argumentative way and tell her that her own lack of faith is keeping her paralyzed." That is just as stupid as saying, "Go tell a sinner in a nasty, argumentative way that his lack of faith in Christ is keeping him from eternal life." Would you share Christ that way? I hope not. You would present the gospel as good news. You would present the solution rather than just stating the problem. The good news for the sinner is that he can be delivered from sin and have eternal life. The good news for the sick person is that he can be healed through faith in Jesus Christ. Who says that you have to be nasty about it? Some sinners don't want to hear the truth. What do you do? You back down and just love them. Likewise, if someone does not want to hear about divine healing, you have to back down and just love him, too. Getting in strife with people over divine healing is unlikely to get them healed. Some people have made up their minds. Unless they become open to healing, the power of God will never heal them. That does not make them bad people. They may have a positive influence in the Body of Christ in another area about which they know more. Believe it or not, I have been on very good terms with multiple pastors who do not believe that our healing was already purchased. We can present truth to those who are interested, but we shouldn't go around bludgeoning people with it.

There is a danger in testimonies that God broke someone's neck or burned someone's body or did some other cruel and hideous thing. Such testimonies misrepresent God's character. God does not do these things. If you preach that He does, you risk driving people away from Him instead of toward Him. Would you be interested in a God who might want to do things like that to you to "help" you? If you were a sinner, you might figure you would be more comfortable staying away from a God like that. Perhaps you'd be more interested in Allah, Buddha, Krishna, or other false gods who at least aren't presented as putting horrible things on you out of "concern" for your well-being.

I have nothing personal against So-and-So or anyone else with an opinion quoted or paraphrased in this book. However, when someone is brought up frequently by those who don't believe in divine healing, we need to respond. We need to be just as bold as the critics are, without resorting to the tactics that some of them use. For example, we should not ridicule other preachers by name, quote passages of their books and CD's out of context, continue to quote old statements that they have publicly recanted, and bring up details of their personal lives that are nobody's business, as some authors today have done. I could say that the sources of the objections in this book are unnamed, but that's not technically true because they DO have names; I just don't tell you what they are. (The articles and authors' names quoted at the head of some objections in this book are fake, and rather obviously so if you look at their names, though they do have strong similarities to what certain real authors have written. They are generally shortened composites of different articles with the same objection. In some cases you might figure out or already know who made the objection, but I'm not going to give any hints if you don't already know.)

So here is the correct answer to those who ask, “Do you say that SO-AND-SO could be healed if she believed God wanted to heal her?” YES, she could be healed if she would believe the Bible on the subject of healing. God wants to heal her. He provided her healing at Calvary. She could read God’s healing covenant and receive faith to be healed. She could get out of her wheelchair and join many others who were confined to wheelchairs before being healed by the power of God. One of the most famous faith teachers who ever lived was also paralyzed when he was young, but he believed God and received his healing. Today his teachings are helping many others receive their healings. God does not love that man any more than he loves the woman in question.

It is ludicrous to think that such a person is “proof” that believing and receiving by faith does not work. You can’t work a principle that you don’t believe in. I would not be proof that a diet aid doesn’t work if I never used that diet aid according to the instructions because I didn’t believe that it would work for me.

I have no intention of calling up anyone and arguing about divine healing. I imagine that anyone who claims that God caused a disaster for a higher purpose would probably agree with me on more things than we would disagree on. It is possible to keep the unity of the Spirit in the bond of peace without agreeing on every doctrinal issue, including divine healing.

It is superficially true that God uses the woman in question because she was paralyzed when she was young. She did not turn to God until she was paralyzed, and the fact that she turned to God has enabled her to be used today. Perhaps she would not have turned to God if she did not have her accident. Still, that does not prove that God wanted the accident to happen. Many have turned to God without suffering terrible accidents first. God does not send terrible accidents to draw men to repentance. His goodness draws men to repentance ([Romans 2:4](#)). In fact, God has already told us in the book of Revelation that when he does send terrible tragedies upon the earth, many men will still not repent. Why would He use tragedies, which do NOT reliably get people to repent, instead of healing, which often results in many people turning to the Lord? Look at what will happen in the future when God DOES send plagues and calamities during the Tribulation period, and see if you think that tragedies are a reliable cause of repentance:

Revelation 9:20:

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 16:11:

And [they] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

I suppose that if you thought that God wanted to paralyze you, you would be a hypocrite if you asked God to undo what you think is His work in your body. However, it would be better to learn the truth and let the anointing destroy that yoke of bondage in your life!

One could also say, “Isn’t this woman an example of [Romans 8:28](#)?” The answer is a resounding NO. That verse doesn’t even apply to her conversion. Read it! Romans 8:28 only applies to people who love God, and she did not love God when she had her accident. Therefore, God was not working anything through it. She just “hit bottom” and cried out to God in desperation.

See also:

[Objection: God Works All Things Together for Good \(Romans 8:28\)](#)

Objection: God Only Heals Some at Healing Crusades, Thus Proving It Is Not His Will to Heal All

It is undeniable that at most healing services, some sick people are healed while others are not. However, this does not prove anything about the will of God. If we take this argument to its logical conclusion, we must conclude that it is not God's will to save all, because God "saves" only some people at evangelistic meetings, while others leave the service unsaved. I hope that you understand that God already provided salvation for the masses in Christ. He does not do a new work to "save" them in the service. Nor does He have to do a new work to "heal" the people in the service.

At either kind of service, some people will respond in faith and others will not. Healing and salvation are available to everyone in the service. They are available to everyone outside the service, too. Their availability is based on what Jesus did, not based on the fact that a special service is going on. At evangelistic services, the people are simply told what is already available to them. At healing services, the people are also told what is already available to them. The service is not the issue; it is just a place where the good news can be proclaimed and people can receive something that Jesus has already provided for them.

The one point where the parallel between evangelistic meetings and healing meetings breaks down is that some people get healed by the gifts of the Spirit without any faith, while no one gets saved without any faith. Thus, some people may leave healed who were not expecting anything. However, certain signs and wonders may be done that result in people getting saved! A sinner might even have a vision of Jesus in the service and decide to follow Him. I know of cases where that has happened and Muslims immediately decided to forsake Islam and follow Jesus.

God is still in the signs-and-wonders business. He does miracles as a sign to unbelievers. He expects more of believers. That is why you may notice more anointing when you lay hands on an unbeliever than when you lay hands on a believer! God doesn't expect much from the unbeliever, but the believers are supposed to grow and believe His Word.

Healings that take place without the recipient's faith are signs. Perhaps the most important sign is to the person himself, who can "taste and see that the Lord is good" ([Psalm 34:8](#)). Healing is proof of God's mercy and compassion.

How absurd, though, to think that God would be less willing to heal His own child than a sinner! It is not that God won't heal His child; He just uses different means. His primary means is to have faith rise in the heart of the believer when he finds out that healing belongs to him as part of his covenant with God. God is not obligated to perform the healing in a miraculous or spectacular way.

You are on very thin ice when you attempt to prove doctrine from experience. You never look at the results of any meeting to determine God's will in a matter. Your only reliable source of information concerning God's will is the Bible. Nothing else ever "proves" anything!

Objection: Jesus Did Only What He Saw the Father Do. He Only Saw the Father Heal ONE Person at the Pool of Bethesda.

Jesus ministered as a man anointed by the Holy Spirit. He was God, but He stripped Himself of His divine privileges and lived under the same limitations that we have. He healed many people through special manifestations of the Holy Spirit, whereas many others were healed through their faith when they came to Jesus. This latter part is undeniable given the times that Jesus told people that [their faith](#) had healed them. (If many modern preachers were around back then, they would have boycotted Jesus' meetings and encouraged others to do the same. They would have considered it an invitation to spiritual pride to tell someone that [his faith](#), rather than Jesus Himself, did something. But reading the Bible, it is unquestionable that the individuals' faith in Jesus, the Anointed One, was responsible for many healings.)

The man at the Pool of Bethesda was obviously not in faith. He was healed through a manifestation of the Holy Spirit, just as unbelievers today are sometimes healed in services with no faith of their own in operation. We cannot control the manifestations of the Spirit in individual cases, and neither could Jesus. If He could have done so, He would have had an unfair advantage over the rest of us, and it would no longer be true that we would do the works that He did and greater.

The Holy Spirit only manifested Himself in this particular way for this one person. It is common today for one or two people to be healed supernaturally in a service with no faith in operation. I have heard people say that they were healed even though they were not expecting anything to happen. This is how the Holy Spirit often operates when it comes to so-called gifts of the Spirit. But what people miss is that anyone can get healed through faith in God's Word without ANY special manifestation of the Spirit. If the others at the pool were in the same faith that the multitudes elsewhere had, they could have been healed as well.

The objector who brought this up continued that once the others at the pool saw this divine healing, they surely would have asked Jesus to heal them, and so He surely turned them down. There is NO evidence for this; that's pure speculation. I can prove to you from the Bible that just because one person gets healed does not mean that anyone else will want or get anything. In the famous incident where a paralytic was let down into a room through the roof, only that one man got healed. Yet Luke records that the power of the Lord was present to heal [them](#) –the religious leaders who were present ([Luke 5:17-26](#)). The power was present, but only one person got healed. Every sick religious leader could have been healed, but not a single one of them got anything, even after they all saw a miracle happen right in front of their religion-blinded eyes. No one else [asked](#) for healing, let alone came for healing in faith. The others who could have been healed but weren't healed simply thought that they had seen something strange. That proves that when one man received healing from Jesus Christ, other sick people who saw it would not necessarily ask to be healed. Also, remember that Jesus healed this man when he saw [their faith](#) (the faith of the man and his friends), and this kind of faith was obviously lacking in the religious leaders.

The others at the pool may have thought that they had seen something strange, but they did not approach Jesus. Like the man, they were probably still trusting in their healing shrine to do the work, not Jesus. It was hard enough for Jesus to get that man's focus off the pool let alone get the others to change what they were trusting.

As far as Jesus seeing the Father heal only one person, clearly Jesus offered healing to all who would believe, and that is what He saw the Father doing. It was not His Father's fault (or His) when people did not receive healing from Him. Did Jesus see the Father only healing the paralytic? Because Jesus was the Anointed One, the anointing was available to heal the others. They just didn't receive it. Jesus was anointed, but the people at the pool did not recognize this. The woman with the issue of blood believed that Jesus was the Anointed One, and she came and received healing even when Jesus was just going about His business traveling from one place to another.

Jesus did not turn down those who came to Him for healing, but He did not necessarily go around healing people who did not ask to be healed. There are exceptional cases such as this incident where He did. The rule was for people to come to Him to be healed. He never told anyone who came, "Sorry, but I just don't see the Father healing you." Jesus never made anyone sick for some spiritual reason, as the religionists of our day maintain that God does now. This objection should be neatly turned on its head. The mass healings that Jesus did were what He saw the Father doing. Going around healing those who were oppressed of the devil was an expression of what Jesus saw the Father doing. If Jesus always did what the Father wanted, and He healed people in His earthly ministry, never making anyone sick, what can we conclude about what He saw the Father doing? The opposite of what this objection says!

Objection: Jesus Told a Greek Woman NO When She Came for Deliverance for Her Daughter

[Matthew 15:22-28](#)

[Mark 7:25-30](#)

Someone dragged this story up in a discussion when I was making the point that Jesus never turned away anyone who wanted healing. What about this woman? Didn't Jesus and the disciples try to turn her away? They did at first, but she was not denied by the end of the story.

It is curious that anyone would use this as an anti-healing argument, because the lady in fact did get what she wanted, which Jesus attributed to her great faith. However, examine the basis on which Jesus denied her attention. The woman was not an Israelite, and Jesus was sent by God to preach to the Israelites. Jesus did not want to operate outside His calling. He was not called to go to Gentile lands with the gospel. (If you're called of God and you have any smarts, you won't try to go do something outside your calling, either.)

Jesus was not rude to her. He did NOT call her a dog in a derogatory way. He did not say, "Hit the road, Fido! You ain't nothin' but a hound dog!" He was simply making an allegory about the "children" of Israel who had a right to bread and the "dogs" who were outside of Israel's covenant. The woman was outside the Old Covenant, being a Greek. The promise of healing was not made to her; it was made to the Jews. (Before you make another objection out of that fact, please realize that we are the true Jews now according to Paul, and we do get the blessings they had. This woman came to Jesus before the Church Age. Being a Gentile, she did not have a covenant right to healing.) Yet Jesus spoke in faith and the woman obviously believed that she received her answer at that moment, and her daughter was set free.

There is no reason why anyone under the New Covenant could be told NO for the same reason this woman was told NO, because we are all able to partake of the New Covenant. It is not just for the Jews. Jesus' ministry is now just as much for the Gentiles as it is for the Jews, which is different from how things were when He walked the earth. Therefore, it is senseless to use this passage to say that Jesus could turn someone away or say NO to someone who wants healing today. Even back then, there was an open door – a Gentile could become a Jew and then be included in God's promises to the Jews.

Far from being an anti-healing passage (there aren't any), this passage teaches a valuable lesson. Healing is called "the children's bread." It is something that they have a right to. Now that you are a child of God, healing is your bread, too. Jesus told the Greek woman that healing was something that the Israelites had a right to. Surely, a blood-bought believer under our new and better covenant, established upon better promises, has a right to the same! You are not a Gentile outside the covenant as this woman was. You are a covenant child of God. Healing is part of what your Father gives you because you are in His family.

Objection: Jesus Himself Pointed Out that There Were Many Lepers in Israel in Elijah's Day, Yet Only Naaman the Syrian Was Cleansed (Luke 4:27)

The objector has pulled [Luke 4:27](#) completely out of context in an effort to prove that it isn't God's will to heal everyone. The objector tries to make Jesus' comment indicate that God didn't want to heal the many lepers in Israel at the time – only Naaman the Syrian.

But that is NOT why only Naaman was healed. The Jews in Israel at the time weren't heeding God's prophet, and at least Naaman showed up where the prophet was. Here's the real context of the verse:

Luke 4:24-27:

And he said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

So the problem in Israel was not God's will to heal. It was Israel's lack of recognition of God's prophet – the same problem Jesus went on to encounter at Nazareth, where He COULD NOT do mighty works because of their unbelief ([Mark 6:1-6](#)).

Objection: God Sometimes Heals You Only after He Has Let You Suffer a While (1 Peter 5:10)

It is amazing that anyone would quote this as a proof text that God is unwilling to heal you right away in all cases. As with many objections, a look at the context quickly unravels this argument and a quick trip to a concordance runs what is left through the shredder.

1 Peter 5:8-10:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

To What Afflictions Does Peter Refer?

The “afflictions” you suffer here are from Satan, who is out to destroy you. The suffering is from temptations and persecutions, not sicknesses. The afflictions accomplished in your brethren around the world must be from Satan, because we are told to resist him (personally) steadfast in the faith. Note that our faith is what gives us the victory over him. However, Satan won’t just give up the first time you resist him; he’ll be back. You will suffer temptations, as even Christ Himself had to do, and you will have to actively resist Satan.

The word Greek word translated “afflictions” is elsewhere translated as shown below in the New Testament:

“But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” – Hebrews 10:32-33. Does sickness fit here? Nope. If they were sick, they would not have been referred to as “them that were so used.”

“Persecutions, afflictions, which came to me at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me” – 2 Timothy 3:11. Again, this is clearly persecution and not sickness. (Paul did have some physical trouble because of his stoning at Lystra, as mentioned elsewhere, but this proves nothing because the Lord healed him.)

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” – Romans 8:18

“For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted [this is a different word that means to crowd, literally or figuratively – it is translated afflict, narrow, throng, suffer tribulation and trouble, never sickness or anything of the sort], it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.” – 2 Corinthians 1:5-7.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” – Philippians 3:10. Do you suppose that Paul was expressing his prayer that he would get sick? No, that would not be one of Christ’s sufferings that he could partake of because Christ was only sick during His atonement. No man can add to the finished work that He did at Calvary. After all, Paul wanted to know the power of His resurrection, and that resurrection power healed Christ’s body and raised it from the dead!

“Who now rejoice in my sufferings for you, and fill up that which is left behind of the afflictions of Christ in my flesh for his body’s sake, which is the church” – Colossians 1:24. This Scripture has been used as the basis for a different healing objection that is covered [elsewhere](#). But just look at this verse – would you rejoice in someone’s sickness? No. Could your sickness be suffering for you or for His Body’s sake, which is the church? Does the Church benefit from your asthma? No. Could you have arthritis for Christ’s Body’s sake? No. So forget that idea.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings.” – Hebrews 2:10.

No sensible person would say that Jesus was made perfect through sickness. Sickness never perfects anyone – it loads the person up with imperfections!

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” – 1 Peter 1:11.

“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.” – 1 Peter 4:13-14.

You cannot possibly partake of Christ’s substitutionary sufferings for mankind. There would be no need for that anyway, as Jesus finished the needed substitutionary work for all mankind. So these sufferings must be what Jesus suffered BEFORE He was punished for our sins. Those sufferings NEVER included sickness, so sickness CANNOT BE “Christ’s sufferings” of which you partake in the passages above.

“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” – Romans 7:5.

“And they that are Christ’s have crucified the flesh with the affections and lusts.” – Galatians 5:24.

“The elders which are among you I exhort, who am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:” – 1 Peter 5:1. [We’ll come back to this verse below.]

Conclusion: The afflictions Peter talks about are persecutions, not sicknesses.

When Does God Strengthen You?

It is also a very questionable reading of this verse to say that God will perfect, stablish, strengthen and settle you after you have suffered a while. That is how most people read it, but it could equally be taken to say (in English or Greek): “God, who has called you unto His eternal glory after you have suffered a while, will Himself perfect, stablish, strengthen and settle you.” In context, this would almost have to be what Peter meant. In other words, the “after you have suffered a while” clause belongs with “has called you into His eternal glory” as opposed to the part about God perfecting and establishing you.

See [1 Peter 5:1](#) cited above. Peter speaks of the glory that shall be revealed. Then in verse 4, “And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” Then in [verse 10](#) he tells us that he has called us into His eternal glory after we have suffered a while. The suffering in this context refers to our entire life on earth, not temporary suffering from some illness.

It does violence to dozens of Scriptures to claim that God will let you suffer a while and only then will He get around to strengthening you. He declares repeatedly that He IS your strength and that he will strengthen you. The Bible is full of promises about God’s strength being imparted to you. For a long list of them, see the article, [Condition: Weakness](#). It would be totally inconsistent with God’s nature to refuse to strengthen you even for a minute. God strengthened Paul in his weaknesses and declared that His grace was sufficient for him. So His grace is not going to be insufficient for you!

Study that [Weakness](#) article and you will have to conclude that God does not want you to be weak. He wants you to be strong, not in yourself, but in Him. To keep these promises, God could not delay strengthening you for some arbitrary amount of time just to make you suffer.

Quit Suffering from Illness Thinking That It’s God’s Will!

God wants to strengthen and establish you, not leave you sick. If you’ve been taught to patiently suffer sickness until God gets around to strengthening you, you now know better. It should now be clear to you that Peter was talking about Satan and persecution, not sickness.

See also:

[Suffering](#)

Objection: Suffering Glorifies God (Romans 8:17)

[Romans 8:17](#)

The objector says that because [Romans 8:17](#) says “if we suffer together, THAT we may be glorified together,” our suffering is necessary to bring glory to God.

First, [Romans 8:17](#) doesn't even say that suffering glorifies God; it talks about US being glorified, so the objection at face value just doesn't make any sense.

Second, [Romans 8:17](#) says, “if we suffer WITH HIM,” which obviously means Christ, who is mentioned explicitly before that phrase appears. Jesus is currently in heaven, where there is no sickness, so I can confidently assert that the Lord Jesus Christ is not currently suffering from diabetes or any other illness. So any present-day “suffering WITH Christ” cannot refer to suffering from any illness.

Third, when Jesus walked the earth, He NEVER suffered from any illness until He “took our infirmities.” So you are not suffering “with Him” in YOUR earth walk if your suffering is from an illness. However, He DID suffer reproach, so that has to be the kind of suffering that Paul had in mind. You CAN suffer reproach just as He did. But when that happens for His name's sake, great is your reward in heaven ([Matthew 5:11-12](#)), so you will be glorified with Him for bearing the reproaches of men without caving in.

Fourth, Jesus has never changed ([Hebrews 13:8](#)), so if suffering glorifies God, surely there would have been an instance where Jesus refused to heal someone so that the person could continue glorifying God. But there is no verse that says, “But to the woman with the issue of blood, Jesus spake these words: ‘Suffering glorifies God, and your particular case is so bad that you are just CONSTANTLY glorifying God with your constant discomfort. Keep suffering because you're REALLY going to be glorified someday yourself because of it!’”

Fifth, if suffering from disease glorifies God, Jesus was an anti-God thief because He healed diseases that were supposedly making people suffer and glorify God! He never turned anyone down, so ANYONE who was “glorifying God” through suffering could immediately stop “glorifying God.” Seeing as Jesus explicitly sought the glory of the One who sent Him ([John 7:18](#)), His healing actions could not possibly have stolen glory from God. Because healing did not take away any of God's glory, sickness could not possibly have contributed to God's glory.

Objection: You Are Called to Suffer (Philippians 1:29)

Let's read Philippians 1:29 in its context:

Philippians 1:28-30:

And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me.

The suffering Paul talks about is "for His sake" as [verse 29](#) explicitly states! Getting asthma or a kidney stone is not suffering for the sake of Christ or the kingdom. Paul was talking in the context of a "conflict" ([verse 30](#)) with "adversaries" ([verse 28](#)). So this can only mean suffering as a Christian at the hands of enemies of the gospel. It has nothing to do with suffering from a cold or any other disease.

As far as persecution goes, you ARE called to suffer in that manner ([2 Timothy 3:12](#)) and there is no way to "believe away" or "pray away" that kind of suffering. Just don't confuse that with needless suffering from bodily affliction that does nothing "for Christ's sake" to advance His kingdom and actually hinders you from doing so.

Objection: Jesus Suffered and That Is the Example for You to Follow (1 Peter 2:21)

[1 Peter 2:21](#) does not simply say, “Jesus suffered.” This objection sets the same trap as Satan’s misquotation of [Psalm 91:11-12](#) in [Luke 4:10-11](#) where he left out the key phrase “in all your ways” to make it sound like angels would catch Jesus if He jumped off a high building. [1 Peter 2:21](#) says that Christ “suffered for us.” When you read the whole verse, it ruins the objection. The objection only “works” if you take out the two words “for us” because then you would get a statement that Christ suffered, leaving us an example that we should follow in His steps. However, no one needs to engage in [redemptive suffering](#) for others. So the suffering Peter talks about cannot mean suffering for others the way that Christ suffered for us. So His suffering was NOT the example for you to follow.

All you have to do is read the context of [1 Peter 2:21](#) to discover what His example really was. Peter is talking about doing good things and yet suffering as a result at the hands of others. Jesus did nothing wrong and yet suffered at the hands of sinners, but He didn’t hurl their abuse back at them. Instead, He trusted God to sort things out. Here’s the general context:

1 Peter 2:20-23:

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

Once you read this, you see clearly that His example was the patient suffering of persecution. He left us an example of how to do it. You are not redeemed from suffering persecution, so you need to know what to do when you encounter it. Paul even promised that you would suffer persecution if you’re trying to live a godly life ([2 Timothy 3:12](#)). However, suffering from persecution is completely different from suffering the devil’s sicknesses, pains and torments! Jesus’ example when encountering THAT kind of suffering was to heal those who were oppressed by the devil ([Acts 10:38](#))!

Objection: Long Life is Not a New Testament Blessing

[Ephesians 6:1-3](#) is in the New Testament! Although it refers to an Old Testament blessing, it is explicitly carried over into the New Covenant. Therefore, long life is a New Testament blessing, and this objection is wrong.

Also, bear in mind that you have not been redeemed from the blessings of the Old Testament; you have been redeemed from the curses! The curses do not apply because they belonged to the wicked, and you have been made holy by the blood of Jesus. The blessings belonged to the righteous who kept all the words of the Law. Jesus has made you righteous just as if you had kept all the words of the Law as He did.

Furthermore, long life ([Psalm 91:16](#)) was available under a worse covenant based upon worse promises, so surely it is available under a better covenant based on better promises ([Hebrews 8:6](#)).

See also:

[Objection: James Said to Say, "If the Lord Will, We Shall Live." This Proves that We Cannot Claim Long Life.](#)

Objection: James Said to Say, “If the Lord Will, We Shall Live.” This Proves that We Cannot Claim Long Life.

James also told some people that they should weep and howl. When I read objections like this, I don't know whether to weep or to howl!

Read this in context:

James 4:13-16:

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will, we shall live, and do this, or that.

But now, ye rejoyce in your boastings: all such boasting is evil.

If you are self-willed and conceited, this passage applies to you. If you aren't, it does not tell you what to do because it is not addressed to you.

Two verses later James says to howl and weep for the miseries that are coming upon you. (See [James 5:1-6](#) for the whole context.) Is that proper conduct for all Christians? No, it only applies to the rich oppressors described in the context. God does not want His children howling and weeping for the miseries that are coming upon them! Likewise, it is the evil boasters ([verse 13](#), [verse 16](#)) to whom the verses in between ([verse 14](#) and [verse 15](#)) apply. James gave commands to two groups of people who are out of God's will. If you don't think that you should howl and weep with the rich oppressors, why classify yourself with the self-willed people who have no guarantee of long life in their present condition? (God's promises of long life are always tied to serving Him, and self-willed people do not qualify.)

You don't have to wonder if the Lord is willing to give you a long life if you are serving Him; there are many promises covered in this book elsewhere that make this clear. In fact, to serve God fervently but then say, “I don't know if God wants me to continue living until I've had a long life or not” would accuse God of being able to break His promises.

In the larger context, James said in the next chapter that the prayer of faith shall save the sick, and that being transparent with each other – confessing our shortcomings to each other and praying for one another – would result in healing ([James 5:14-16](#)). So we KNOW that it is the Lord's will for you to be healed – not to die of an illness – based on that next chapter. James definitely does not counsel the Christian to question the will of God for his healing. The only IF is that IF a SINNER calls for the elders, IF he has committed sins, he will be forgiven when the elders come and anoint him and pray the prayer of faith over him. No IF is involved with the healing. Therefore, you cannot make [James 4:14-15](#) say that you should die of an illness and not have long life.

You must remember that James is addressing a “mixed bag” of sinners and saints. Some of the people whom he addresses KILL ([James 4:2](#), [James 5:6](#)), and no murderer has eternal life ([1 John 3:15](#)). So some of these people are not partakers yet of New Covenant blessings.

The other ways out of here would be an accident, murder, suicide or martyrdom. Anti-faith teachers love to harp on martyrs as proof that we can't be assured of long lives. (See the objection about [Stephen](#) for an exposition on this.) So what about accidents? Jesus talked about some accidents. He talked about accidental poisoning and snakebites. You are guaranteed preservation in such cases in Jesus' name. He also said that we would tread on snakes and scorpions and over ALL the power of the enemy, and NOTHING should be any means hurt us ([Luke 10:19](#)). [Psalm 91](#) covers accidents when it says that no evil shall befall the man who abides in God and that God will satisfy that man with long life. That takes care of accidents and getting murdered (as opposed to martyred). As far as suicide goes, just don't kill yourself and you won't leave that way, either.

It is true that your life appears “for a little time” in the overall scheme of time, but even 120 years would be a little time by God's standards. Given that a thousand years is as a day to Him, 120 years would be as 2 hours, 52 minutes and 48 seconds using the same standard, which would seem to God like a little time. Okay, I'm being a little overmathematical, but you get the point. (I like math, and I cringe when Christians make mathematically incorrect statements. For example, some preachers say that there are over 30,000 promises in the Bible. There are actually only 31,101 verses in the entire Bible, and they are certainly not all promises. The New Testament has only 7,957 verses. Also, some preachers say that Paul wrote half [some even say two-thirds] of the New Testament. Paul actually wrote only 24.04% of the 180,551 words and 25.55% of the 7,957 verses in the King James New Testament. [I pulled those totals out of a popular Pentecostal reference Bible. The total from the individual books' word counts was 180,551 words, but the total for the New Testament was stated as 180,552 words. I did not feel like counting the words in the New Testament myself to see which was right.] Of course, these numbers are slightly misleading because Paul did not write in King James English, and this count includes little italicized words that were added for clarity to the English translation. If you think that he wrote Hebrews (which is not explicitly stated, but probable in my opinion), the numbers jump to 27.90% of the words and 29.36% of the verses, which is still less than a third of the New Testament. I'll only go along with you if you say that Paul wrote half of the books in the New Testament [13, or 14 including Hebrews, out of 27]. End of mathematical digression.)

James's point is that life is a gift from God. The boasters should recognize that God gives them their very lives so that they don't boast in themselves. It is not a blanket statement of unbelief telling all Christians that they should ask God every year if it is His will for them to live another year! It is only the people who turn away from God who are in danger of not living another year except for God's mercy. If you aren't one of these proud boasters, you don't have to pray every New Year's Eve to see if God wants you to live another year or not.

See also:

[Objection: Long Life Is Not a New Testament Blessing](#)

Objection: We Are Not Promised Tomorrow

If you and your friends are not saved, you're right, so please read [How to Be Saved from Your Sins](#). When you're not in covenant with God, you have no guarantee of your next breath. That's why it's urgent that you get right with God by surrendering your life to the lordship of Jesus Christ immediately. I wonder how many people realize a second too late that their chance to receive eternal life ended when they stepped into an eternal hell. How many people in hell really intended to do something about their lost, unforgiven condition someday but never had the chance for "someday" to come?

But if you are a saint and have not reached a ripe old age, you most certainly ARE promised tomorrow, and the day after tomorrow, and a lot of tomorrows after that! [Psalm 91:16](#) tells you that God satisfies the person in His secret place with long life. If you haven't lived a long life yet, I can't think of a better DEFINITE promise of tomorrow.

This is a weaker cousin of the "[If the Lord wills, we shall live](#)" objection; this one just doesn't even pretend to have any Scripture backing it. (You can see that other objection for some further comments on this matter.)

Objection: Psalm 41:3 Proves that God Permits Sickness but Gives You Grace to Bear It

The idea is that rather than healing your sickness if you help the poor, God will just “turn your bed,” which the objector is convinced means that He promises to comfort you, not heal you, if you get sick. Does He really mean that He will just give you grace to bear sickness as you resign yourself to it? As in many cases, this argument dissolves when you consider the context. Let’s see this objection fits the context when we look back a couple verses:

Psalm 41:1-3:

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

So, speaking of the giver, God says that He will (1) deliver him, (2) preserve him, (3) keep him alive, (4) bless him (5) not deliver him to his enemies’ will (6) strengthen him when he is sick and (7) “make his bed” (literally “turn his bed”) in time of sickness. So right away we know that He is not saying, as some think, that you must waste away, resignedly singing your sweet songs in the night as God kills you with sickness. The Lord will preserve you and keep you alive and deliver you and strengthen you. Already we can see in the context that God does NOT let you die from the illness, refusing to heal you but just giving you grace while you die a miserable death! That conclusion definitely does not fit what God says when you consider the preceding two verses, or even the rest of verse 3 itself.

The phrase “turn his bed” does not appear anywhere else, so we have nothing in the Bible to compare that to, which makes this a little difficult. If you look through modern translations of the Bible, many of them just come out and say that the Lord heals the person in his sickness, which would refute the objection immediately. So it is far from universally accepted that [Psalm 41:3](#) speaks merely of comfort. However, it is not universally accepted that [Psalm 41:3](#) speaks of complete healing rather than comfort, either, so assume for this discussion that He says He will comfort you, as the objector insists. What you have to see here is that even if “make his bed” does mean that God will comfort the person, that is not ALL that He does! He also strengthens him (in the same sentence), which is probably why many translators concluded that the person would get out of his bed rather than just stay there comforted.

In my opinion, the strongest proof is in [verse 2](#) that God does indeed heal rather than merely comfort, though I don't argue that "the God of all comfort" ([2 Corinthians 1:3-4](#)) would comfort you too. David says, "He shall be blessed upon the earth." It doesn't say that he will LEAVE the earth because of his sickness, so obviously he gets healed and stays on the earth. To assign a status of "blessed upon the earth" assumes that the sick person is no longer languishing in a sickbed. When is that last time you looked at a sufferer in a "care center" and declared, "Wow, that person is blessed upon the earth!" Never, and no one else in his right mind would think that a person confined to a bed with a chronic unhealed illness is "blessed upon the earth" either. So in my mind, the man in this passage MUST be healed and delivered from his sickbed so that he can be "blessed upon the earth."

Another strong argument that the Psalmist did not think that the person must just stay sick and be comforted is the fact that Psalm 41 is a Psalm of David, the same David who wrote [Psalm 103:3](#), in which he declares without question that God "heals all your diseases."

In case you're now wondering how someone would ever die if God really promised to heal all his diseases, check out the answer to the related [objection](#).

Objection: It Is Presumption to Think that Life and Death Are in Your Power

Actually, it is presumption NOT to think so when God's Word clearly states that they are!

Proverbs 18:21:

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

The words you say can bring healing or kill you!

Proverbs has numerous passages telling you things that will lengthen your lifespan and things that will cut short your lifespan. (See [Is There an Appointed Time for Each Person to Die?](#)) These things are up to YOU, not up to God. It is up to you whether you speak in agreement with the Word (whether regarding healing or anything else) or whether you speak contrary to it.

It should not come as any shock to you that physical life and death are literally in the power of your tongue, because SPIRITUAL life and death are in the power of your tongue, too! It is not up to God whether or not you are born again! With the mouth confession is made unto salvation ([Romans 10:10](#))! If you don't say WORDS with your mouth, you will not be saved. By your WORDS you shall be justified, and by your WORDS you shall be condemned ([Matthew 12:37](#)).

What you say about Jesus (Lord or not Lord) determines your final destiny! How powerful is the tongue! James also talked about the power of the tongue in [James 3-2:6](#), saying that if you can control your tongue, you can bridle your whole body. Jesus said that you will have whatever you say with your mouth and believe in your heart ([Mark 11:23](#)), and He did not restrict that to only good things or only bad things. If you believe Jesus' words, and you should, you see that YOUR TONGUE determines what you will get.

The vast majority of Christians have no understanding or appreciation of the power of their words, and that is why so many of them live defeated lives. They fail to realize how often they "shoot themselves in the foot" with their own words.

Objection: Jesus, Not the Devil, Now Has the Keys of Death, So HE Is the One Who Makes People Die Today

I get a chuckle out of some of things people write today, and I definitely got a rise out of this one. But I can see how someone would reach this “logical” conclusion, and the answer isn’t obvious. The book of Revelation does reveal that Jesus has the keys of death and hell. This means that the devil does not have those keys. So this COULD lead you to believe that Jesus has the power of death, so if someone dies, it must be His doing! Besides, doesn’t [Hebrews 2:14](#) teach that Jesus must have the power of death now because the devil doesn’t?

Hebrews 2:14:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Actually, it’s this verse that is the key to undoing this objection. The King James Version uses the word HAD above, but it’s a mistranslation. (Okay, I’ve probably lost the entire King-James-Version-Is-The-Only-Word-of-God crowd, but I might have already lost them when I’ve pointed out a few other mistranslations such as [Isaiah 53:4](#)’s use of *griefs* and *sorrows* for sicknesses and pains.) The word *echo* used for “had” is a Greek present active participle. Thus, a correct translation from the Greek says that the devil HAS the power of death. That might upset you if you’ve used this as a “proof text” to prove otherwise, but you can check it out for yourself. Many other translations get it right.

So how can Jesus have the keys to death if Satan still has the power of death? I believe that the “death” reference in Revelation properly refers to the “second death” which is the lake of fire. In other words, Jesus has the keys to hell and the lake of fire.

The last enemy to be destroyed will be death ([1 Corinthians 15:26](#)), but that has not happened yet.

Unfortunately, death is still part of life – it hasn’t been destroyed yet, though its sting has been removed for the Christian. For us, death is just a change of address to a better location.

However, Satan still HOLDS the power of death. That is enough to disprove the objection that it must be Jesus at work when someone dies because Satan doesn’t have the keys to death anymore. So no, death does not occur when JESUS goes around killing everyone. Death came into the world by sin, not by Jesus. We will have to deal with it until Jesus returns, but Jesus has no darkness and no death in Him.

But Satan’s power of death does NOT give him the right to kill Christians at will. Christians have been delivered out of his kingdom and control ([Colossians 1:13](#)). We should “go home” when we’re ready, not because Satan evicts us from our bodies prematurely.

Objection: Healing Is a Side Issue that Does Not Deserve to Be Emphasized So Much

Every time Jesus Christ commissioned anyone to preach the gospel, He also told that person to heal the sick. Gospel preaching is to have signs and wonders following. The last verse in Mark ([Mark 16:20](#)) tells us that. The word *Amen* means *so be it*. They preached everywhere, and the Lord worked with them, confirming the Word with signs following. So be it! That is how it is supposed to be!

In [Acts 14:7-10](#), Paul preached “the gospel” (what God calls the gospel, not what most men today call the gospel, which covers only the new birth) to a man and that man received faith to be healed. He had never walked a step in his life, but by listening to the gospel, faith to be healed came. Healing was obviously part of the gospel that Paul preached. Paul, as you probably know, did mighty signs and wonders of healing. Paul himself had to be healed on numerous occasions just to be able to continue ministering after being physically mistreated in various cities.

Laying hands on the sick should be taught to everyone! You probably think I’m off the deep end for saying that, but actually, you are off the deep end if you don’t say it, because you are out of agreement with what God says the basics are:

[Hebrews 6:1-2](#)

The doctrine of laying on of hands is one of the six fundamental doctrines of Christ! It’s right in there with faith and eternal judgment. I would not dare call anything that is a fundamental doctrine of Christ a side issue! Receiving healing from the laying on of hands is an easy way to get healed that should be taught to new believers. As they grow in faith, they can learn to receive healing without the laying on of hands, but they have to start somewhere. They should also be taught that THEY can be the one DOING the laying on of hands.

Miraculous healings have resulted in entire cities turning to God. It wasn’t a side issue to the people in those cities. Read about the crowds that came to Jesus, Peter and Paul because of the healings that occurred. No evangelist should be without this alleged “side-issue” working in his ministry. It will multiply his effectiveness.

The only people who think healing should be a side issue are people who don’t really think that healing should be discussed at all, or at least not preached as a covenant right. I would hate to see one of the foundations of Jesus Christ’s ministry (preaching, teaching, healing, delivering) be yanked out of our gospel preaching as a “side issue.”

The fact that so many Christians get just as sick as the heathen in the world is proof to me that we need to preach healing a lot more, not less!

Objection: We Need to Fulfill What Is Left of Christ's Sufferings in the Earth (Colossians 1:24)

It stretches my imagination that anyone could really think that you need to be sick to finish the sufferings of Christ on the earth. Ironically, this objection came from a very popular book that was generally written in favor of healing! It was a pitiful attempt to explain why some people remain sick. I suppose some anti-healing people might use this excuse too, but if all healing books were full of statements like this, we would not need anti-healing books.

The objection comes from mangling the meaning of Colossians 1:24:

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.”

Paul was referring to the repeated beatings he received for preaching the gospel. He could not possibly have been referring to normal sicknesses. See the reply to the objection about [Paul's Thorn in the Flesh](#) if you are not convinced.

Christ Was Only Sick When He Took Our Sins and No Man Can Share in His Atoning Sufferings

Jesus was never sick during His preaching ministry. So being sick could not be one of Christ's sufferings in the ministry.

Jesus was “made sick” (see [Isaiah's Prophecy of Redemption](#) for notes) for us. That was the only time when He was sick, and He did not bear His own sicknesses anyway – He bore our sicknesses! No other man can take the sicknesses of another in an atoning way. No other man needs to. Since Jesus already bore your sicknesses, there is no need for you to bear them, and there was no need for the apostle Paul to bear them, either. There is no evidence that Paul was ever infirm except as a result of his beatings. Neither Paul nor you could join in Christ's finished atoning sufferings. That would make you a coredeemer/coredemptrix with Jesus, and NO ONE will ever fill that category, not even Mary, despite the erroneous claims that some are making today.

Paul's Physical Sufferings Were from Beatings, Not Sickness

Paul first preached in Galatia because of a physical “infirmity.” Lystra (part of Galatia) was where Paul was stoned and left for dead. The believers (who obviously believed in divine healing), prayed and raised Paul up.

This “infirmity” was not caused by catching some illness. Paul lists his many sufferings for Christ in [2 Corinthians 11:23-27](#), where illness is noticeably absent.

An Illness Could Not Benefit the Body of Christ, Yet Paul's Sufferings Did

Have you ever heard of an illness that helped the Body of Christ? When one member suffers, all suffer ([1 Corinthians 12:26](#)). This verse does not say, "When one suffers, all are built up. When one gets a stomach virus, everyone benefits."

Paul said that he suffered for the sake of Christ's Body, the Church. Therefore, his suffering had to benefit others. That is because his suffering came from being beaten for preaching the gospel, not the current year's flu strain. Paul was willing to get beaten up all the time because it advanced the Church. Simply getting sick does not advance the Church at all. It is a drag on the Body because it forces you and often others to give up otherwise productive time to care for your illness.

Paul said that his sufferings were for you (the Church). Just getting sick with some disease would have hurt the Church, not helped it, because it would have hindered Paul from getting the gospel out.

Do You Rejoice at Someone's Sickness?

Paul also said that they rejoiced in his suffering for them. Is anyone rejoicing because you are sick? No, other than Satan, his demons and maybe a few modern Pharisees who don't want you to get healed if you preach divine healing. However, Jesus said to rejoice when men revile you and persecute you and say all manner of evil against you falsely for His sake ([Matthew 5:11-12](#)), so there is Scripture for rejoicing in persecution. Recall how Peter and John rejoiced that they were worthy to suffer shame for Jesus' name ([Acts 5:41](#)). Jesus never said to rejoice because you're sick; He removed sicknesses rather than rejoicing in His spirit in front of the sick because they were sick. The Church rejoiced in Paul's sufferings, so that COULD NOT refer to disease of any kind!

Is It Finished or Not?

Jesus said, "It is finished." This meant that He had fulfilled everything He was supposed to do on the earth, which included doing all the suffering on the earth at the end of His life that was necessary for the plan of redemption. He didn't say, "It is MOSTLY finished, but some other people will have to finish My redemptive work that I started while on the earth."

Whose Sickness Are YOU Bearing?

Jesus redeemed us from sicknesses by bearing our sicknesses in our place. Isaiah said that He bore OUR sicknesses ([Isaiah 53:4](#)). The mangled reading of the verse in question would require you to bear SOMEONE ELSE'S sickness to redeem that person whom Christ somehow did not redeem. So do you really believe that you are literally bearing a sickness that is not your own, but one that belongs to someone else? Do you really believe that your sickness will prevent the other person from having to be sick? (Assuming, of course, that the other person in turn is not bearing yet ANOTHER sickness for ANOTHER person whom Christ somehow failed to redeem during His life.) Do you see how ridiculous this gets? It is clear from Scripture that Jesus bore EVERYONE'S sins and sicknesses; He did not leave any part of the job for someone else to finish.

See also:

[Suffering](#)

Objection: Vine's Expository Dictionary Says that AFFLICTIONS in Colossians 1:24 Are "Afflictions of Christ from Which His Followers Must Not Shrink, Whether Sufferings of BODY or Mind"

When we try to untangle Vine's on this, we could still be left with a description of suffering while being persecuted for the sake of Christ, and these persecutions certainly could afflict your body and your mind. Paul suffered plenty of afflictions for his preaching of the gospel. We are not redeemed from persecution; we are guaranteed it if we want to live godly in Christ Jesus ([2 Timothy 3:12](#)).

I've read Mr. Vine's entire entry on this word myself (always do your own research!), and Vine correctly points out that the word means a pressing or pressure – "anything that burdens the spirit" (he didn't say body in that sentence). He mentions calamities of war, distress, anguish and several other meanings that would not be interpreted as physical illness. When he does get to the part quoted by the objector, the previous meaning he mentioned was persecution, for which he cited 10 passages! So implying that Vine meant a cold or cancer could fit the bill is reading something into Vine's that isn't really there as well as reading something into Scripture that really isn't there.

If the objector thinks that getting a cold or cancer is part of the afflictions of Christ, he should read the [related response involving Colossians 1:24](#).

See also:

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

Objection: We Should Expect, as Paul Did, to Always Bear Jesus' Dying in Our Own Bodies (2 Corinthians 4:10)

2 Corinthians 4:10:

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

I am amazed at how many Scriptures can be used when preaching divine healing and answering objections to it. I am also amazed at how many Scriptures are quoted out of context like this one to give the impression that healing is not always God's will for all. It actually gets worse, as the objector proceeds to also misappropriate [1 Corinthians 4:16](#) ("Wherefore I beseech you, be ye followers of me") and/or [1 Corinthians 11:1](#) ("Be ye followers of me, even as I also am of Christ") by saying that Paul urged people to imitate him so that they also should bear this "dying" in their own bodies!

If you get a flu bug from that person who coughed and sneezed and blew his nose the whole flight in the airline seat next to you, you can't convince me that it has anything to do with the "dying of the Lord Jesus." It certainly had nothing to do with what Paul was discussing, as we'll see. But even within this verse, notice that it ends saying that the life also of Jesus might be manifest in our own bodies. So that alone proves that getting sick does not equate to Jesus' dying, unless you are prepared to claim as well that your sickness causes the life of Jesus to manifest in your body! And if the life of Jesus, the Healer, manifests in your body, you'll be healed, not sick! So this makes a decent healing verse but a horrible stay-sick verse.

But the argument gets even weaker when you consider the context of [2 Corinthians 4:10](#). Let's take it along with the 2 verses before it and the 2 verses after it, and we will see how downright un scholarly it is to use the verse as a healing objection.

2 Corinthians 4:8-12:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you.

Now we see that Paul is talking about his persecutions and physical abuse for the sake of the gospel. Just as Jesus was physically abused by his persecutors, so was Paul. That's why he called it "the dying of the Lord Jesus." But even then he said that the life of Jesus would be made manifest in his body, so that instead of actually dying from the physical torture, as Jesus did, he would still be kept alive and healed from whatever was inflicted that would have caused death.

[The verse following verse 10](#) proves again that this “dying” was persecution-related. Paul was delivered unto death for Jesus’ sake. Being diagnosed with type 2 diabetes or rheumatoid arthritis has absolutely nothing to do with Jesus’ interests. Not only does it not further the gospel, but it hinders it inasmuch as you end up unable to spread it. But again Paul says that the life of Jesus would be manifest in his mortal flesh. In other words, the more he was tortured, the more Jesus would manifest His life in Paul’s body to supernaturally strengthen him, heal him and keep him going.

The clincher is the final verse above where Paul says that death worked in him, but life worked in the Corinthians. So the Corinthians were not experiencing the horrible physical torture that tried to work death in Paul. So having “the dying of the Lord Jesus” only applies if you are being physically tortured for your faith in Jesus. Yet there is one more gem here related to healing. Paul said that life was working in the Corinthians. So even though they were NOT being tortured practically to death and needing that life to work in them to stay alive, that life was still working in them anyway without death working in them! This is similar to what Paul told the Romans – that the same Spirit who raised Christ from the dead would impart life to their mortal bodies ([Romans 8:11](#)). That cannot refer to the resurrection because they would not have mortal bodies after the resurrection! That applies to this life.

So far from being a “stay-sick passage,” this passage can and should be used as a healing passage! When you really study the passage in question, the entire objection gets turned on its head and backfires on the objector!

Objection: Disease Viruses are Part of God's Creation and Are Therefore Good, Even Though We Often Don't Think So When We Catch Them

Disease viruses are not part of God's original creation that He declared to be good. You will not find viruses in Genesis 1 and 2. You will not read, "Sometime between the sixth and seventh days, God said, 'Let there be viruses to make My creation miserable for a season.' And it was so. And God looked on the various flu strains and called them good." Diseases are mentioned only after Adam fell. Death, and with it, sickness, came into the world through sin ([Romans 5:12](#)).

Further proof that disease is not part of God's original good creation is that fact that there will be no more pain in the renewed earth that we will inhabit forever ([Revelation 21:4](#)). (Yes, technically, you don't live in heaven eternally, you live on the new earth in which righteousness dwells. This isn't worth splitting hairs over with people who talk about heaven in a generic sense.) The former things will have passed away! If sickness were good, it would be in heaven forever and continue to cause pain. But sickness will be absent from heaven and the "new earth" will not be fallen; it will be in the same good condition that our current earth was in before sin corrupted it.

God declared everything that He made good or very good. You don't have to go through mental gymnastics trying to convince yourself that disease germs are somehow "good." They aren't. They're bad. Any right-thinking person can attest to that. However, someone actually tried to get me to believe this ludicrous theory about viruses in creation. It was too corny to forget! However, you may feel free to forget it.

Seeing that death came by sin ([Romans 5:12](#)), fatal diseases could not have been around before Adam fell, because Adam could not have died physically before he sinned! Disease came only because Adam allowed Satan, the author of disease, into the earth. Jesus did good and healed all those who were oppressed by the devil ([Acts 10:38](#))! Peter called the healing of the crippled man in [Acts 3:1-16](#) a "good deed" in [Acts 4:9](#). If the REMOVAL of sickness is GOOD, sickness itself CANNOT be good! That settles the matter.

Objection: As Many Doctors Can Tell You, Many People Make Themselves Sick – It Has Nothing to Do with the Devil

This is true, but it does not negate the fact that the devil is still the ultimate author of sickness. I knew a Christian smoker who died of cancer. If you violate certain natural laws, you will make yourself sick and have yourself to thank for your condition. If you do not keep your flesh under (i.e., you let your temple of the Holy Ghost turn into a cathedral of the Holy Ghost), you can suffer natural consequences from being obese. You can make yourself sick. Many Christians do unhealthy things. But this does not negate the fact that healing is available to everyone. In some cases, there may be physical things you need to change (such as your diet) to stop the problems from recurring. You are warned in Proverbs not to eat too many sweets so that you don't make yourself sick ([Proverbs 25:16](#)). Believing in healing can coexist with believing in common sense. You don't leave your brains at the altar when you get saved! But there is mercy for everyone in God's kingdom. You can bet that Jesus laid hands on more than a few obese people in the crowds and healed them even if their illnesses were self-inflicted ([Psalm 107:17-20](#)).

Other sicknesses are caused by sins that are not explicitly physical, like worrying. Yes, worry is a sin because God says not to do it. This is true even though worry is a socially acceptable sin. Preachers who commit adultery make the tabloids, but preachers who worry don't. (When was the last time you saw a headline, "Famous Evangelist's Dirty Secret Out: He Worries about His Finances?") Yet worry is just as much a sin as adultery is, and you can get sick from either one!

It is not the devil's fault if you make yourself sick by worrying or harboring bitterness or jealousy. It is your fault. Sin is always your fault because it is your choice. The Bible does teach that you can make yourself sick. For example, jealousy causes rottenness of the bones ([Proverbs 14:30](#)).

On the other hand, plenty of sicknesses are not caused by poor stewardship of your body or moral failure. Colds do not indicate moral weaknesses! Job was righteous, but the devil made him sick. Jesus said that a woman whom Satan had bound for 18 years ought to be healed ([Luke 13:16](#)). Jesus healed all who were oppressed by the devil ([Acts 10:38](#)). Because the New Testament describes sickness as bondage to the devil and oppression of the devil (literally, being under the power of the devil – see [Notes on Acts 10:38](#)), we should agree with that.

If I were to put a rock on the accelerator of my car and let it crash into your house, I'll bet you wouldn't say this: "I'm not mad at Steve for ruining my house, because it was the car that did it. I'm mad at the car, not Steve." Yet that is exactly what you are doing when you say, "I don't blame the devil for my sickness. It's just a virus that's going around." Yes, the virus may be the immediate cause, but that virus was invented by the devil to make people sick. It was not part of God's original creation, which he declared good. (There's another [objection reply](#) devoted to that topic, in case you have any doubts about that.)

Power over sickness and disease in the New Testament has always gone along with power over the devil. We shall cast out demons and lay hands on the sick. Jesus gave His disciples power over all sickness and over all demons ([Matthew 10:1](#), [Mark 3:14-15](#), [Luke 9:1-2](#), [Luke 10:19](#)). This power is over two different aspects of the work of the same devil, who is out to steal, kill and destroy.

In conclusion, the New Testament is quite clear that sickness is the work of the devil. To say otherwise, you would have to question the authority of Scripture, which is beyond this book's scope. (I am happy to answer any objections on Scriptural grounds, but you will have to argue with someone else if you do not believe that the Bible is true.)

Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God's Sovereignty. Therefore, the Only Reason He Could Not Would Be that People Did Not Bring the Sick.

Boy, do people ever get mad when you preach that the Son of God COULD NOT do miracles at Nazareth. "He's God! He can do anything! He's sovereign! You have just denied the deity of Jesus Christ!" You will be called an unbeliever and a heretic for teaching this. (I have been, actually.) This is strange because God Himself teaches this, and He is not an unbeliever, and He believes in the deity of Jesus Christ.

Of course, [Mark 6:1-6](#) plainly states that Jesus could do no mighty work there. [Matthew 13:54-58](#) states that He did not many mighty works there because of their unbelief. We'll let Matthew and Mark fight over exactly what constitutes a mighty work, but it's plain that mighty works could not be done at Nazareth because of the people's unbelief.

That would seem to be plain enough, but someone took me to task on this and said that these passages do not prove that unbelief can stop God from doing miracles. The objector said that because they did not recognize Jesus as the Messiah, they did not bring the sick. Therefore, the reason that Jesus did not heal the sick at Nazareth is that they were never brought to Him in the first place. If they had been brought to Him, He would have healed them. In other words, there were no sick people present whom Jesus did not heal.

But we know that there WERE some sick people there, because Jesus laid hands on a few sick people and healed them even though no "mighty miracle" happened there. (See [Mark 6:1-6](#) again.)

Of course, unbelief could have stopped them from bringing the sick to Jesus, and this would be at least a partial explanation. However, the assertion that there could not be a sick person present whom Jesus could not heal is not true, since there is other Scripture to support that this situation could happen. [Luke 5:17-26](#) records that the power of the Lord was present to heal them – the religious leaders – and yet they did not get healed. As far as we know, only the paralytic got healed. The Pharisees were too busy complaining and getting offended to get healed. They figuratively "went through the roof" but only the man who literally "went through the roof" was healed. So we have just proved that the sick could be in Jesus' presence and not be healed because they did not believe.

(Some people like to argue that Jesus did not heal them all if this were true, but it is definitely true that Jesus healed everyone who came to Him for healing. He never turned down anyone. He healed all who came to Him, though others stayed sick, like many at the Pool of Bethesda, because they did not seek healing from Him.)

When the father of the demonized boy asked Jesus to help him, Jesus told the man that all things are possible to him who believes – putting the responsibility for believing on the man, not on Himself. (See [Mark 9:17-29](#).) This shows that the man could have continued to doubt and that the boy could consequently have stayed demonized.

Only one man at the Pool of Bethesda was healed in [John 5:2-19](#). In other places, where all believed, all came and all were healed. In this case, the others did not believe. They stayed sick, even though Jesus Christ Himself was present in their midst. If they would have believed, they could have been healed, too. Instead, they stayed sick, apparently not knowing who Jesus was or what He was anointed to do for them.

Repeatedly in Scripture, we see that God Himself is limited by what we can believe He will do. Can man limit a sovereign God? YES – because He has limited Himself to operating according to His Word, and He has given authority over the earth to mankind ([Psalm 115:16](#)). God was just as sovereign when Peter walked on water and when he started to sink. It had nothing to do with God and everything to do with Peter's faith and doubt. It was God's will for Peter to walk all the way to Jesus, and Jesus actually rebuked him for doubting. God's power let Peter override gravity, but it only operated when there was faith. It stopped operating when there was doubt. In this sense, God's power that allowed Peter to walk on water was definitely limited by Peter's faith and doubt.

Another Scripture that comes to mind is "They turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:41), but the Hebrew word for *limited* used here is indistinguishable from the Hebrew word for *grieved*, so I would not offer this as a conclusive proof-text.

God will save anyone who will confess Jesus as his Lord. But His power to save is limited to those who believe His promises and His statements about His Son. God is still sovereign, but His saving power cannot operate in a man who will not believe. Why should it be any different for physical healing, which is the physical side of salvation? Where there is faith, there will be the power of God. Where there is unbelief, as at Nazareth, the power of God is stopped in its tracks. God has chosen to operate by making promises and then fulfilling them when we believe, thus loosing His power on the earth in response to man's faith.

There is no power shortage on this earth, nor is there a deity shortage or sovereignty shortage on God's part. The reason we do not see more healings is that there is a faith shortage!

When Jesus ministered, He did so as a Man. He stripped Himself of any advantage He could have had by invoking His power as deity ([Philippians 2:5-8](#)). Because He had to "play by the same rules" that we do, He COULD NOT heal people as deity.

Finally, the clincher is that people didn't HAVE TO bring the sick – Jesus preached in the SYNAGOGUE ([Matthew 13:54](#))! There were surely sick people there already, including the ones that He laid hands on who WERE healed.

For more information on this topic, see [Objection: We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#) and [Objection: Jesus Healed and Did Miracles to Prove His Deity](#).

Objection: The Only Reason Jesus COULD NOT Do Miracles at Nazareth Is that They Drove Him Away before He Could Do Anything

First, the objector is reading something into the passage that isn't there. A reading of [Mark 6:1-6](#) shows that on this occasion, the people did NOT drive Jesus out of town. Did Mark miss something that Matthew picked up on? Nope. In Matthew's version ([Matthew 13:54-58](#)), there is also no indication that Jesus was driven out of town.

Second, Mark records that Jesus laid hands on a few sick people and healed them. So Jesus was obviously not driven out of town before He could lay hands on anyone.

Third, Mark and Matthew both point out the REAL reason Jesus could not do anything there – they both cited the people's unbelief!

Fourth, Matthew is clear that Jesus preached in the synagogue, so the idea that no one showed up can't be taken seriously. People DID attend the synagogue, after all.

People are looking for excuses to back up the idea that as deity, Jesus could do anything, so there must be some other reason He "could not" do miracles at Nazareth. But Jesus ministered as a Man anointed by the Holy Spirit. Remember, He couldn't do any miracles ANYWHERE until the Holy Spirit came upon Him. So He could not have ministered as deity (even though He undeniably WAS deity). If He had ministered as deity, He would have performed miracles even as a child,, which He did NOT do, despite "lost books of the Bible" claims to the contrary. The REAL Bible says that his first miracle was in Cana of Galilee AFTER He was anointed by the Holy Spirit ([John 2:11](#)), so any claim that He did a miracle before - then is contrary to REAL Scripture!

See also:

[Objection: We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#)

[Objection: Jesus Healed and Did Miracles to Prove His Deity](#)

Objection: Mark 16:9-20 Was Not in Some Early Manuscripts

Occasionally, those prone to discrediting the ministry of laying on of hands fuss over this point. However, the removal of Mark 16:9-20 from the Bible would not change the New Testament's teaching on any of its contents. Thus, this is somewhat of a useless argument against healing ministry.

It should be noted that the vast majority of old texts DO include these verses. The retort to this from the objector is that the "most reliable" manuscripts do not. An argument over this is well beyond the scope of this book, but suffice it to say that most scholars through the ages have seen no need to cut Mark 16:9-20 out of their Bibles.

But suppose that Mark 16 ended at verse 8. So what?

Matthew and Luke both record the commissioning of believers to preach everywhere.

Admonitions that only believers make heaven are throughout the New Testament.

There are many accounts of believers speaking in new tongues as Jesus said they would. (See [Acts 2:4](#), [Acts 10:46](#), [Acts 19:6](#) and 1 Corinthians chapter 14, for starters.) Paul expressed his wish (and God's) that all would speak in tongues ([1 Corinthians 14:5](#)). So the fact that believers would speak in tongues can be proved apart from Mark 16.

Paul's experience with the snake in [Acts 28:3-6](#) confirms Jesus' words concerning snakes. Besides, God already healed people of deadly snakebites in the Old Testament – see [Numbers 21:5-9](#).

[James 5:14-15](#) COMMANDS sick people to call for the church elders, with the promise that the prayer of faith will save the sick person and the Lord will raise him up.

There are plenty of passages in Acts where the gospel was preached with signs following.

God's promises of divine protection and long life in [Psalm 91](#) would cover poisoning as well as fatal snakebites, which if successful, would lead to short life. This would constitute evil befalling the one who abides in the secret place of the Most High, which God promised would not happen in [Psalm 91:10](#).

Jesus commissioned His disciples to preach and heal the sick during His earthly ministry. Laying hands on the sick was not new in Mark 16; the disciples already had experience doing that! See [Matthew 10:1](#), [Mark 3:14-15](#), [Luke 9:1-2](#) and [Luke 10:19](#) for proof of this. Note especially that the power was given when they were sent out to preach. [Romans 8:29](#) tells us that our destiny is to be in the image of Christ. Preaching with power was so important that Jesus said not to leave Jerusalem without it ([Luke 24:49](#)).

Jesus said that those who believe in Him will do the works that He did, and greater ([John 14:12](#)). Therefore, even if we rip out "they shall lay hands on the sick and they shall recover," we could still figure that out from what Jesus said in John's gospel, as He successfully ministered to the sick over and over. Thus, we should do the same.

Luke records the Ascension twice – once in his gospel ([Luke 24:51](#)) and once in [Acts 1:9](#).

[Acts 1:8](#) summarizes what Jesus said would happen. His followers would share His gospel all over the world in the power of the Spirit. The rest of the book of Acts demonstrates believers going into the world, preaching the gospel, and having it confirmed with signs following. You don't need [Mark 16:20](#) to verify that this happened.

God's principle is that by two or three witnesses every word should be established ([2 Corinthians 13:1](#)), so yanking out only one section of Scripture (Mark 16:9-20) cannot invalidate any principle. Everything in Mark 16:9-20 is taught elsewhere.

Rather than fussing about some verses that weren't in a couple of early manuscripts, why not weigh the entire Bible's teaching on the subject of healing? There is no shortage of teaching on it, as the list of Scriptures in this book should demonstrate.

Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews

This argument falls apart for several reasons.

God Declared Who He IS, Not Just What He Would Do

Anyone who has read [Malachi 3:6](#) or [James 1:17](#) knows that God does not change. Therefore, whatever He was, He still is. He is the great I AM, not the great I WAS or the great I WILL BE SOMEDAY.

God did not just promise to take sickness away, although He did that on several occasions. He declared in [Exodus 15:25-26](#) that He is the Lord your Physician (The Lord That Healeth Thee). This goes beyond a promise to do something and declares something about the nature of God Himself. God cannot change, so if He was The Lord Your Physician, He still is The Lord Your Physician today.

It is strange that everyone agrees that God's other Old Testament covenant names still apply today. I have yet to see anything in print disputing that God is still all of the following today, even though these were all Old Covenant titles for God. The fact that He still is all of these things today is borne out by New Testament Scriptures. Here are some, but certainly not all, of them:

The Lord our Banner of Victory ([2 Corinthians 2:14](#))

The Lord our Righteousness ([1 Corinthians 1:30](#))

The Lord our Peace ([John 14:27](#))

The Lord our Shepherd ([John 10:11](#))

The Lord whose Provision Shall Be Seen ([Philippians 4:19](#))

The Lord is Present ([Matthew 28:20](#))

Because God still IS all these things, it is inconsistent and illogical to single out the one title "The Lord That Healeth Thee" and say that it was only for Jews and that it does not apply today.

God's Old Covenant Promises Are Yes and Amen in Christ

2 Corinthians 1:20:

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

Matthew 5:17:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Jesus did not destroy the wonderful promises that God made under the Old Covenant. He fulfilled the sacrifices for sin so that we do not need to sacrifice animals today ([Hebrews 10:11-14](#) and elsewhere). He redeemed us ([Galatians 3:13](#)) from the curse for not keeping all the Law, found in [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#). He made it unnecessary to observe the Jewish rituals and ordinances found in the Law ([Colossians 2:14-17](#)). But nowhere is it stated that Jesus abolished the promises of God. On the contrary, the New Testament says that God's promises are yes and Amen in Christ, not done away with in Christ.

No serious student of Scripture can dispute that a Gentile convert under the New Covenant can still receive Old Covenant blessings. Galatians 3 settles this issue:

“So then they which be of faith are blessed with faithful Abraham” – Galatians 3:9.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith.” – Galatians 3:13-14. (Note that “the promise of the Spirit” refers to the promises the Holy Spirit made, not to the baptism with the Spirit, which Abraham did not have. Of course, the baptism with the Holy Spirit is also available because Jesus is “He who baptizes with the Holy Spirit,” but [Galatians 3:14](#) isn't the verse to use to prove it.

“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” – Galatians 3:29.

Much of Galatians 3 covers the subtle point that Christ is the real recipient of the blessings of Abraham, and they are yours because you are “in Christ.” This is why you can't “break” the New Covenant; you can only step out from under its blessings. It wasn't made with you; it was made with Jesus, who you can be sure will never break it. That makes it an everlasting covenant.

[Ephesians 2:12-13](#) makes it clear that you are a partaker of the promises to the Jews, saying that you were (not are) a stranger to the covenants of promise! “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

The blood of Christ has made you a partaker of the wonderful promises made to the Jews. You are not a stranger to them.

The New Covenant is Better than the Old Covenant

[Hebrews 7:22](#)

[Hebrews 8:6](#)

How could anyone believe the two verses above and then say that God's healing covenant was only for the Jews? That would mean that under a better covenant, established upon better promises, God is not as willing to heal today as He was under the Law.

Hebrews 11 lists the greats of faith in the Old Covenant and ends with the words, "God having provided something better for us, that they without us should not be made perfect."

If Jesus brought us out of the Old Covenant where any sick person could be healed, and into a New Covenant where some people just have to stay sick, a sick person would be better off (as far as his health is concerned) if Jesus Christ had not come yet! The coming of Christ would rob some sick people of their healing!

How ironic it would be if Jesus Christ, who went everywhere doing good and healing all that were oppressed by the devil ([Acts 10:38](#)), made this universal healing unavailable to us by His final sacrifice. This would mean that it was inexpedient that He went away, because you could be healed if He were still around physically. Of course, Jesus said that it was expedient that He would go away ([John 16:7](#)), so what is available now cannot be worse than what was available during His earthly ministry. The same Holy Spirit who empowered Jesus now empowers believers to do the same works in Jesus' name.

The Old Covenant's Blessings Are Still Yours

Further proof that Old Covenant blessings are available to Christians today is found in [Ephesians 6:1-3](#), where the Old Covenant blessing of long life is still made available to us today.

The New Testament Is Also a Healing Covenant

Even if we threw out our Old Testaments, you could find plenty of covenant promises to heal the sick in the New Testament. Jesus said that we would lay hands on the sick in His name and they would recover (see [Mark 16:15-18](#)). There are clear instructions that if (!) there are "any sick" among you, they are to be prayed over in faith so that they will be healed ([James 5:14-15](#)). Peter declares that we were healed by the stripes of Jesus ([1 Peter 2:24](#)). Paul declares that our bodies are the property of God, bought with a price ([1 Corinthians 6:19-20](#)). God imparts His power to your mortal body ([Romans 8:11](#)). God wants you to prosper and be in health ([3 John 2](#)).

Even if the Old Covenant promises of healing were only for the Jews, there are plenty of New Covenant promises of healing. So there is no way that you can say that healing was only for the Jews, unless you're willfully ignorant or you want to make a lot of money selling this year's "Why God Won't Heal You" book in Christian bookstores.

Objection: The New Testament Emphasizes Spiritual Blessings, Not Material Blessings

I will grant the objector's point that many of the blessings in the Old Testament were related to this life – blessed animals, crops, physical health, and so on. Under the Law, you could not have the vast spiritual blessings available to the born-again believer.

That is why the New Covenant is a better covenant established upon better promises ([Hebrews 8:6](#)). You can enjoy spiritual blessings, especially true sonship, that even the Old Testament heroes of faith never enjoyed. In fact, the difference is so drastic that Jesus said that the least person in the Kingdom of God is greater than the greatest prophet who ever served under the Old Covenant ([Matthew 11:11](#), [Luke 7:28](#))!

I agree with the objector that the New Covenant emphasizes spiritual blessings. But if our covenant is truly better than the old one, especially by the drastic degree spoken of by Jesus, how could the Old Covenant physical blessings have been revoked today? The Old Covenant said that God satisfies us with long life ([Psalm 91:16](#)), takes all sickness away from our midst ([Deuteronomy 7:15](#)), heals all our diseases ([Psalm 103:3](#)), and so on. Have we been “ripped off” to the extent that these blessings no longer apply to us, and all we get today is “spiritual” blessings? That doesn't make one bit of sense. If the physical blessings aren't for us, we were robbed of them when Jesus inaugurated the New Covenant.

Abraham walked in a number of physical blessings, but we can tell for sure that they haven't been done away with because [Galatians 3:14](#) says that the blessing of Abraham has come upon the Gentiles through Jesus Christ. So physical blessings continue today along with the spiritual ones.

Now the physical blessings are ours to an even greater degree, because Jesus was made sick in our place so that we don't have to be sick ([Isaiah 53:4-5](#)), and He was made poor so that we through His poverty might become rich ([2 Corinthians 8:9](#)). Our blessings under the New Covenant are all the more sure because they are granted on a basis of 100% grace + 0% our personal merit.

Thank God, we have BOTH material and spiritual blessings under the New Covenant!

Objection: Exodus 15:26 Only Applies to You if You Keep the Whole Law of Moses

[Exodus 15:26](#) opens with the condition, “If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes...”. Thus, the statement that God would put none of the diseases of Egypt on them depended on their meeting this condition. So with apparent logical consistency, the objector asserts that if you don’t keep the whole Law of Moses, you don’t qualify for exemption from sickness or enjoyment of the statement, “I am the Lord who Heals You.”

God undoubtedly DID heal the Israelites on many occasions, but it is noteworthy that they never reached the point where they kept the whole Law of Moses! Consider the people in Hezekiah’s day – they definitely (through ignorance) did NOT keep the letter of the law regarding the Passover (a symbol of Christ who was to come), but God healed the people anyway. So somehow you CAN enjoy healing from the Lord Who Heals You without actually keeping the entire Law. Otherwise, no one in the Old Testament would EVER have been healed of ANYTHING based on this verse, because aside from Jesus, NO ONE ever kept the WHOLE Law of Moses! Also, God knew that “all have sinned” and that NO ONE other than Jesus would ever keep the whole Law of Moses. So what good would this promise have been if there had been no way for imperfect people to receive it?

The key is to understand something about both covenants. Under both covenants, God provided FORGIVENESS through the shedding of innocent blood. In the New Testament, your sins are washed away so that God can treat you as if you had never sinned. Under the Old Testament, a blood sacrifice could be made that would COVER (but not wash away) your sins so that God could treat you as if you had never sinned. Under the Old Covenant, you retained your sinful nature, but you could still receive forgiveness on the basis of shed blood and enjoy the blessings, including [Exodus 15:26](#), that would have applied to you if you had never sinned.

Sometimes we forget that even the Law provided a means of forgiveness, thinking that everything back then was received on the basis of human effort. But if human effort to keep the Law would have worked, the mandated sacrifices for sin, and in particular, the Day of Atonement, would have been unnecessary. It was those blood sacrifices that enabled people to regain God’s favor as if their sins hadn’t been committed.

Today, it is Jesus’ blood sacrifice that has WASHED AWAY, not just COVERED, our sins. Because of that blood, we are entitled to receive any promise God ever made to people if they never sinned at all. That includes [Exodus 15:26](#) and many other Scriptures.

Finally, [Exodus 15:26](#) contains a declaration of who our unchanging God IS. He isn’t just the God who has made a promise to heal you; healing is His very nature. He IS the Lord Your Physician. That is true for us today as forgiven Christians who walk in right standing with God as if we HAD kept the whole Law of Moses.

Objection: Galatians 3:13 Means that Christ Redeemed Us from the Law, Which Was a Curse, Not the “Curse” in Deuteronomy 28

According to this objection, “Christ hath redeemed us from the curse of the law” means that He redeemed us from the Law itself, which was (supposedly) a curse, as opposed to the curse contained IN the Law that would come on those who broke it.

God Says that His Law is Good, Not a Curse

God certainly does not share the objector’s dim view of His Old Testament law, and neither should you:

Romans 7:12:

Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:16:

If then I do that which I would not, I consent unto the law that it is good.

Psalms 119:72:

The law of thy mouth is better unto me than thousands of gold and silver.

God never refers to His Law as a curse. If it’s good, it can’t be a curse! To say that the Law was a curse is to say that part of the Word of God is a curse! How can God’s holy, pure word be a curse? That doesn’t make sense.

No, the Old Testament Law was good; we just have something better. [Galatians 3:13](#) cannot possibly say that we today were redeemed from the “cursed” Law itself because neither the Galatians or any other Gentiles were ever under the Law of Moses to begin with! However, Jews and Gentiles alike are redeemed from the specific curses for disobedience mentioned in the Law.

The Context of Galatians 3:13 Proves that It Does Not Refer to the Law Itself

Now let's consider the immediate context of [Galatians 3:13](#). This passage starts out with the following statement in [verse 10](#): "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Observe carefully what Paul did and did not say here. He definitely did not say, "The law is a curse; it's a curse to be under it" as the objector might think. No, his point is that if you are "of the works of the law" – seeking to be justified only by your own good works – you put yourself under the curse because you did not "continue to do all things that are written in it." You have broken the Law and so has everyone else, so you need to be redeemed. Only shed innocent blood atones for sin – never good works. If you don't accept redemption, you are still under a curse for sinning. It took Jesus' innocent blood to pay for our sins forever so that the curse would not have to come upon us. As Paul explains, Jesus was punished in our place to serve our just punishment for falling short of God's standard. He was cursed for us! He was "made sick" ([Isaiah 53:10](#)) – sickness was part of that curse. He had to take the parts of the curse that He could in our place to legally redeem us from those. He redeemed us from the rest of the curse by being cursed in general. Now that our sin has been punished with the Law-threatened curses, that sin doesn't have to be punished a second time when we believe in the One who "became sin" and was punished accordingly. So you don't need to be punished with the curse of sickness and pain for your sin, because Jesus already was cursed with sickness and pain for your sin when He was wounded for your transgressions and bruised for your iniquities ([Isaiah 53:4](#)).

The other giveaway of Paul's meaning is his use of the closing verse of Deuteronomy 27 – the verse immediately before the blessing and curses of Deuteronomy 28. Deuteronomy 27:26 says, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." In [verse 10](#), Paul deliberately echoes that statement that was made immediately before the blessings and curses: "...as it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them." So this is also definite proof that Paul referred to the curse contained in the law that was the punishment for not doing the whole law. The same Paul who told the Romans that the law was holy and just and good did not contradict himself by telling the Galatians that the law was a curse. If he had, he would have introduced an internal contradiction into God's Word and spoiled it!

Objection: The Curse of the Law Was Given to Israel, Not to Us. We Cannot Be Redeemed from It Because We Were Never under It.

It is true that the Gentiles were never under the Law of Moses, so they never had the curse directly addressed to them.

However, we (Jews and Gentiles alike) are redeemed from everything in that curse. The book of Galatians was clearly addressed to the churches of Galatia, who would have been Gentile believers. Paul said that Christ has redeemed us – not just the Jews – from the curse of the Law, not that He has redeemed “them,” or just the Jews. Therefore, although the curse never applied to us directly, the redemption from the curse and all it contains does apply to us. [Galatians 3:14](#) continues the thought: “That the blessing of Abraham might come on the Gentiles through Jesus Christ....” We were not under the Abrahamic covenant until we were in Christ, where the promise made to Abraham’s seed now applies to us because we are in Christ. The blessing of Abraham that wasn’t ours became ours in Christ. The redemption from the curse’s contents was not ours until we were joined to Christ. Even though we were never Jews under the Old Covenant, the blessings and deliverance promised to the Jews have become ours because we are in Christ.

The Old Covenant blessings on the righteous are not NEGATED in Christ; they are YES and AMEN in Christ ([2 Corinthians 1:20](#)).

The point Paul was making was to “foolish” people in Galatia who were trying to live under the Law of Moses even after becoming Christians. Paul’s point was that if you live under the Law, the curse of the Law applies to you if you don’t keep the whole Law. Who would want that? Paul was warning that if you want to go back under the Law, you’re also going back under the curse. However, there is no need to go back under the Law and its curse because Christ redeemed us from that curse when He was cursed for our sins. So it is better to live under grace, being redeemed from that curse, than to try to live under the Old Covenant, under which you would have been subject to that curse. No New Testament believer is subject to that curse, which includes every kind of sickness there is as well as poverty, defeat and other things.

Objection: Galatians 3:13's "Curse" Speaks of Spiritual Death, Not Sickness or Poverty

Someone once objected that I should read [Galatians 3:13](#) in context to see that it really talks about spiritual death, not temporal troubles. So I read it in context and learned exactly the opposite.

[Galatians 3:10](#) says that as many as are of the works of the law are under the curse. What curse? "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Paul quotes [Deuteronomy 27:26](#), the last verse in Chapter 27. This is the verse right before Deuteronomy 28, which expounds on the blessings for obedience and the curses for failure to do everything in the Law! Thus, the "curse" referred to in [Galatians 3:10](#), in context, must refer to the "curse" of [Deuteronomy 28:15-68](#), which lists many ailments and covers "every sickness and every plague that is not written in the book of this law" ([Deuteronomy 28:61](#)), which definitely covers anything that may be wrong with you right now.

It is scarcely conceivable that Paul could be talking about one curse in [verse 10](#) and be talking about another curse in [verse 13](#). If you don't think he's talking about the same curse when he says that Christ has redeemed us from the curse of the Law, you are the one who is not reading [Galatians 3:13](#) in context!

While it is definite that Christ redeemed us from poverty, sickness and spiritual death, as stated by the title of a classic faith book, it is NOT true that the curse of the Law was poverty, sickness and spiritual death. The curse of the Law included poverty and included sickness, but there is no reference at all to spiritual death in it, nor could there be, because that law was written to people who were already spiritually dead! No one could be "made alive" spiritually until Christ rose from the dead. In fact, all those rules and regulations in the Law were given BECAUSE people were spiritually dead. They needed a spiritual law to follow because they themselves were unspiritual. They couldn't have the Holy Spirit living in them to guide them, and they couldn't be made new creations in righteousness and true holiness ([Ephesians 4:24](#)). The law was their schoolmaster until the time when Christ came to introduce something far better ([Galatians 3:24](#)).

So it is ironic that the objector has this backwards. The curse referred to in [Galatians 3:13](#) had plenty to say about poverty and sickness (read it – that will dispel any doubts about what is in there), but spiritual death is actually what is absent from the curse!

Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have “Borne” Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse

The objector is sure that Jesus did NOT bear the sickness and disease in the Deuteronomy curse (“the curse of the Law”) because there are so many things in that curse that it would have been impossible for Him to bear literally. And when you consider what the objector is saying, there certainly ARE a lot of aspects to the curse that He could not have borne in a personal sense during His atonement. This certainly is food for thought, isn’t it? The objector also claims that the Bible does not really say that He bore that curse for us.

He could not have borne the curse on his livestock because He didn’t own any livestock. (The sheep who heard His voice weren’t the kind that they sheared for wool.) He could not have crop failures because He didn’t run any farms. His carcass was NOT “meat unto all the fowls of the air” when He died. He did not get married (no matter what some silly fictional bestseller might tell you) and have another man lie with His wife. He did not have an ox that was slain before His eyes.

He did not plant a vineyard and have someone else eat its grapes. He did not have sons or daughters who could have been “given to another people.” He was not led forth into other nations. He did not borrow money from the heathen. And the Lord did not bring him into Egypt again with ships.

So it appears that the objector is right that Jesus could not have personally borne everything in the curse of the law on our behalf.

And the objector is right!

However, his conclusion isn’t. He makes three false assumptions: (1) If Christ could not bear the ENTIRE curse, He could not have borne ANY of it, (2) It is necessary to believe that Christ bore the whole curse as our substitute to believe that healing is in His atonement, and (3) The Bible never says that He bore the curse, therefore He didn’t redeem us from disease.

Regarding the first point, Isaiah specified that Jesus surely bore our sicknesses and carried our pains. Matthew agreed with this understanding of it ([Matthew 8:17](#)), and so did Peter ([1 Peter 2:24](#)). Paul later wrote that Jesus was made poor so that we through His poverty might become rich ([2 Corinthians 8:9](#)). (He lost everything He had before He died; the Romans even split up His clothing rather than giving it to His family.) So we see substitution in the areas of disease and poverty. So He did bear the sickness and poverty parts of the curse even though He did not personally experience all of it.

We can look at the second and third points together. The objector is actually correct again that the Bible never claims that Jesus bore the entire curse of the law in our place! Now before you start gasping too much, you should read [Galatians 3:13](#) carefully. It does NOT say that Christ bore the curse of the law. Isaiah and Peter agree that He bore our SINS, but He did not actually bear the CURSE in its entirety, though it appears that the parts He could bear, He did.

What Paul ACTUALLY said was something far more drastic – Jesus BECAME a curse for us! The Law’s curse didn’t say that God would go off and leave you, but that’s what happened when Jesus cried out, “My God, My God, why have You forsaken me?” ([Matthew 27:46](#), [Mark 15:34](#)). It’s bad enough to sin, worse to carry sin, but He “became sin” ([2 Corinthians 5:21](#)). He was cursed on that cross, as it is written, “Cursed is everyone who hangs on a tree.” So Jesus definitely was CURSED so that we don’t have to be cursed. While He didn’t literally bear every part of the curse such as having someone take His (nonexistent) wife, obviously God deems the way that He was cursed on the cross as a complete payment to redeem us all from “the curse of the Law.” So He DID redeem us from everything in [Leviticus 26:14-39](#) and [Deuteronomy 28:15-68](#)! That means that He DID redeem us from EVERY sickness and EVERY plague!

The fact that we ARE redeemed from every sickness does not depend on His literally bearing every detail of that curse Himself, which we all have to admit would have been impossible. It was His BECOMING a curse, not BEARING the curse, that redeemed us from the curse. But either way, we’re still redeemed from it! He surely did bear our sicknesses and carry our pains ([Isaiah 53:4](#)), and the only way that makes sense is that He did it as our Substitute. Jesus paid our ransom, made the gift of righteousness available, and freed mankind from having to suffer ANY part of the curse in the Law, including “every sickness and every plague.” Now as righteous new creations, God can bless us as if we’d never sinned and not judge us for failing to follow the Law.

Here are the main things you need to know:

1. Jesus literally DID bear the sickness and pain part of the curse as our substitute because Isaiah, Matthew and Peter agree that His punishment provided healing for us.
2. He did not literally bear all the rest of the curse, but He “became a curse” – “became sin” – and by doing so, He DID redeem us from the entire curse, including “every sickness and every plague” and even the parts that He could not have literally borne personally. He did not have to literally bear them all Himself to redeem you from them at Calvary, and neither I nor the Bible claim that He did.

Objection: The Only Sense in which Jesus Was Cursed Was that He Died a Cursed Death by Being Hung on a Cross

[Galatians 3:13](#) does NOT merely say that Jesus died a cursed death. It says that He became a curse for us. The objector tries to tie the phrase “bring made a curse for us” to “cursed is everyone who hangs on a tree” in such a way that Jesus’ manner of death was what counted. This is understandable given that it’s hard to comprehend what “becoming a curse” would be mean, yet the Bible also says that He “became sin,” which is probably just as hard to comprehend. But you don’t have to comprehend the gospel to believe it. (Do you comprehend the Trinity? I hope that you believe that God is Three in One anyway!)

If you back up 3 verses, [Galatians 3:10](#) tells us that as many as are under the works of the law are under the curse because cursed is everyone who does not keep the whole Law. When Jesus took your sins upon Himself, He was counted before God as if He had NOT kept the whole Law, but was a lawbreaker as you were. Thus, He was counted as cursed, not just because He was nailed to a tree, but because He was counted as unrighteous. Your sins brought that unrighteousness on Him. Because anyone who sinned merited the curse, He had to be cursed.

Parts of the Deuteronomy curse would not be able to be applied to a single person, such as having your city besieged and having nationwide crop failures and foreign exile. So Jesus did not bear the entire “curse of the Law” but rather the parts of it that were possible for one person to carry. His body was made a shambles before He even went to the cross. If merely dying on a tree were enough to be cursed in our place, God could have been much more humane to His Son and let Him stay in perfect health until the nails went through Him. The bodily punishment Jesus took was not a waste of time! His body was broken and His blood was shed. His body was broken for our healing and His blood was shed for our redemption from sin. He did not merely shed His blood, but He bore OUR diseases (see [Isaiah’s Prophecy of Redemption](#)) – the ones that we deserved as lawbreakers according to the Law.

I believe that this bearing of things the Bible calls a curse is what Paul referred to when He said that Jesus BECAME a curse, as opposed to just BEING cursed because He hung on a cross.

There is more to say here, but I’d be repeating the same things I said in the discussion [Why Jesus Was Beaten](#), so I encourage you to read that.

See also:

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It

Many parts of the curse in [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#) only make sense when applied to Israel as a whole as opposed to individuals. No sensible person would think that the “good” people would stay in Israel while only the “bad” ones would hauled off to foreign lands. Likewise, having cities besieged cannot be a personal thing; either your city is besieged with everyone in it, good and bad, or your city is not besieged. You can’t have just some people in the same city besieged because they broke the Law while others who keep the Law are not besieged.

So objectors could use this as another argument that “the curse of the Law” must refer to the Law itself and not to the curses contained within it when Paul says that Christ redeemed us from the “curse of the Law.” This particular interpretation is refuted [elsewhere](#), so we don’t need to deal with it here. We know that Paul was not talking about the Law itself as being a curse – it was just, holy and good. So what DID he mean then? If we were not redeemed from the Law itself, the only other reasonable explanation left is that Christ redeemed us from the curse contained within the Law, as [Galatians 3:10](#) makes clear anyway.

So now we have to wrestle with the issue that parts of that curse that Christ redeemed us from were corporate. How could we personally be redeemed from foreign invaders taking our children, sieges on our cities, famine in the land, being exiled, and so on? We know (and have discussed [elsewhere](#)) that Christ could not have personally taken the entire curse on Himself, though the Bible affirms that what He did redeemed us from the curse of the Law.

However, the context of the curse in [Deuteronomy 28:15-68](#) is that an individual would be cursed for not keeping the entire Law. It would not just be a situation where a few kids in study hall blew spitballs around the room and the entire class got a “class detention.” [Galatians 3:10](#), quoting [the last verse in Deuteronomy 27](#), makes it clear that cursed is everyone who does not keep the whole Law. (This refers to Old Covenant people before Christ’s redemption was wrought for us.) That means plainly that an individual would be under the curse for not keeping the Law, not just the entire nation.

[Galatians 3:10-13](#) makes it quite simple – you as an individual are cursed if you are relying on keeping the whole Law, but Christ became a curse for you and redeemed you from the curse for not keeping the whole Law. Regardless of what the curse is, you’re redeemed from it.

I went through the curse verses and found that we can classify the curse components into the following general categories:

- Sicknesses and plagues
- Misery and mental torment
- Premature physical death
- Crop failures and famine
- Losing your property and animals

- Hunger, thirst, nakedness, lack
- Military defeat and enslavement to enemies
- Losing your wife and children to enemies
- Curse on your children
- Curse on your animals
- Being cursed in general (unspecified)

The first three can be categorized as a whole as:

- Sickness

The next three can be categorized as a whole as:

- Poverty

The others, except for being cursed in general, could not have applied personally to Jesus, who had no wife, children or animals.

What we see from Scripture is that Jesus took the parts of the curse that it would be possible for a single person to take – sickness and poverty. He was made sick and weak, and He lost everything He had. He didn't get to leave His clothing to the person of His choosing – the Romans took it away and kept it themselves, leaving Him with literally nothing.

I believe this is why Scripture is specific about two aspects of His substitution being cursed for us – He was made sick ([Isaiah 53:10](#)), and by His stripes we are healed ([1 Peter 2:24](#)), and He was made poor so that we through His poverty might become rich ([2 Corinthians 8:9](#)). Substitution is the only sense in which anyone's poverty could enrich anyone else. A man living under a bridge near you could not possibly make you rich; he doesn't have the means to do it "through his poverty." But Jesus bore the curse of poverty so that you don't have to be poor.

Looking at the Passover, which symbolized Christ who was to come, we see that before they ate the body of a spotless lamb and shed its blood, they were slaves. But immediately after the Passover, the biggest mass healing in history took place and "there was none feeble among their tribes" ([Psalm 105:37](#)), and they "plundered the Egyptians" and instantly became rich! If people could be healed and prosperous after partaking of the mere symbol of Christ, how much more should they be healed and prosperous after knowing Christ Himself?

We see throughout Scripture that sickness and poverty are associated with sin, while health and prosperity are associated with righteousness. Jesus took what was associated with unrighteousness so that we could have what is associated with righteousness.

Obviously God credited Jesus with redeeming us from the curse when He was cursed for us, despite the fact that there were parts of the curse He could not have borne personally. Similarly, one could nitpick that He could not have borne [ovarian cancer](#) in His own body, and thus did not bear every possible illness, but as the response to the objection along those lines says, bearing [cancer](#) would be enough, regardless of where it might manifest in male or female bodies.

Similarly, while someone could nitpick that He did not bear every aspect of the curse, He bore the parts that He could, and that was enough to satisfy God as payment for us so that we would not have to pay for our sins by being cursed.

He bore personally the parts of the curse that it is possible to bear personally so that you do not have to bear any part of the curse that you could bear personally.

It was obviously enough to satisfy God, so it's enough to satisfy me.

See also:

[Objection: The Law's Curse Referred Only to Israel's Corporate Exile](#)

Objection: The Law's Curse Referred Only to Israel's Corporate Exile

Israel had already gone into exile long before Paul ever wrote to the Galatians. Paul told the Galatians that Christ redeemed them ("us") from the curse of the Law, having been made a curse for us. It would be senseless to say that we were redeemed from something that had already happened to other people and thus had been completed in the past.

But that's okay, because the fact of the matter is that there is plenty else in the Law's curse other than corporate exile! Poverty and sickness are included as well. These are things that could happen to us, so it makes sense that they are things from which Christ redeemed us.

Simply read [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#) for yourself, and you can verify that there is plenty in there other than just being exiled out of your country.

The objector goes on to say that the Old Testament emphasis was on "the land" and what would happen to it, while we don't see that carried forward into the New Testament. But there is a good reason that we don't see curses on the land in the Church Age. We live in a different period where God's wrath has been poured out upon Jesus for our sins, and the good news is that God purchased everyone's reconciliation. People don't have to earn it; they just have to receive it. God is not interested in cursing land because Jesus was already cursed so that we don't have to be cursed. By redeeming us from the curse – the whole thing, not just part of it – Christ redeemed us from having to have horrible judgments on the land. These will not resume until the book of Revelation's events come to pass, where God's wrath will be poured out on those who shunned His free offer of eternal life and redemption from sin. But that is why we don't have Old Testament-style doom-and-gloom prophets during the Church Age. We live in the age of grace.

See also:

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

Objection: It Makes No Sense to Say that Jesus Bore Our Sins but Only ONE of Their Consequences (Sickness)

As demonstrated [elsewhere](#), Jesus actually bore both sickness and poverty for us in our place, so sickness is not the only consequence of sin that He bore.

He bore the parts of the curse that it was possible for Him to bear, given that He had no wife, children or animals who could have partaken of other parts of the curse.

Sin and sickness are always closely intertwined in Scripture. Jesus made it clear that [forgiven people can be healed](#) when He forgave and healed the paralytic who was let down through the roof ([Luke 5:17-26](#)). David urged himself to bless the Lord who “forgives all your sins and heals all your diseases” ([Psalm 103:3](#)). When atonement was made for sins, healing followed. (See [Healing and Atonement](#) for a thorough discussion of that.) How much more should healing follow Christ’s atonement for sins!

Some curses would only come upon Israel if it sinned as a nation, but sickness is an individual curse (like poverty) that can befall an individual regardless of what happens to other people around him.

To some extent, saying that it makes no sense that Jesus bore sickness is the clay telling the potter that he made a mistake. [Isaiah](#) makes it clear that He “bore our sicknesses and carried our pains” ([Isaiah 53:4](#)) when He was “a man of pains and acquainted with sickness” ([Isaiah 53:3](#)) when God “made Him sick” ([Isaiah 53:10](#)) in our place. He certainly bore our sicknesses, which no reader of the literal Hebrew in [Isaiah 53](#) should be able to deny. The punishment that brought us *shalom* (well-being, including prosperity) was upon Him ([Isaiah 53:5](#)).

My question back at the objector would be, “Given that Jesus bore disease and poverty in our place as a curse for sin, what else exactly would you expect Him to bear when He was our substitute?” It seems to me that sickness and poverty were the two expressions of the “curse of the Law” that He could take upon Himself. The sickness part would include all mental illness, anguish, torment and confusion, which were spelled out as part of the curse. After that, what else is there that He could have borne as an individual other than the general cursedness of sin? He certainly bore that, too, as He was “made a curse” ([Galatians 3:13](#)) for us when He “became sin” ([2 Corinthians 5:21](#)).

Regardless of how you feel about how God actually did it, the fact remains the “Christ has redeemed us from the curse of the law, being made a curse for us” ([Galatians 3:13](#)). What Jesus bore was obviously sufficient payment in God’s eyes to redeem us from the curse, and if it’s good enough for God, it’s good enough for me.

Objection: Lawbreakers Are under “A” Curse (Damnation), not “THE” Curse in Deuteronomy 28

The issue is the understanding of the whole passage [Galatians 3:10-13](#), which the objector says is “clear” that those who sin are under “a” curse, which he holds to mean damnation, as opposed to being under “the” curse for breaking the Law specified in Deuteronomy 28. After all, the law was never given to the Gentiles anyway, so “the” curse supposedly could not refer to a curse that never belonged to the Gentiles. (This last point is dealt with separately [elsewhere](#).)

Let’s look at the passage in question.

Galatians 3:10-13:

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And the law is not of faith: but, The man that doeth them shall live in them.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

First, this is a phantom objection because the Greek only says “under curse” (*hypo katara*) without an article at all! So some translations say “the” curse (including the King James Version and NKJV) and more say “a” curse. There is certainly no special grammatical point being made in the original Greek about “a” curse or “the” curse.

Second, the curse in Deuteronomy 28 has nothing to do with anyone’s eternal destiny. Read [Deuteronomy 28:15-68](#) for yourself and see! The curses listed are ALL temporal curses having to do with this lifetime. It is notable that absolutely NOTHING is said about the transgressors’ eternal destiny! The Law threatened sickness and poverty, but not spiritual death, and with good reason – the hearers were already spiritually dead and nothing in the Law could remedy that. So the idea that this curse could have anything to do with eternal damnation is laughable.

Third, the curse that those “under the Law” are under must be the one in [Deuteronomy 28:15-68](#), which the text makes absolutely clear, as it says that those under the Law are under the curse FOR (because) the Law says cursed are those who don’t continue in it – Paul quotes [the verse immediately before Deuteronomy 28](#)! So this whole passage must refer to the same curse.

Fourth, the context contrasts those who walk by faith (as believers should do) and those who, like the Galatians, were trying to justify themselves under the law. Let's look at the verse BEFORE this passage. Galatians 3:9 says, "So then they which be of faith are blessed with faithful Abraham." THEN Paul talks about those who are of the works of the law in [verse 10](#). Now let's look at the verse AFTER this passage. [Galatians 3:14](#) says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." So the passage in question is sandwiched between statements that the believer is blessed with Abraham. Was the blessing of Abraham eternal life? NO, that was not available back then! The blessing of Abraham was all about temporal things in this lifetime! So this whole section is talking about temporal blessings and curses that we have in this lifetime, not eternal salvation or damnation!

Thank God, Jesus redeemed us from the curse by being cursed in our place for our sins. Therefore, we are redeemed for everything included in this curse in this lifetime, which includes "every sickness and every plague" ([Deuteronomy 28:61](#))!

Objection: The Curse of the Law Was Not Curses (Plural) – It Was Simply that No One Could Keep the Whole Law

The objector takes issue with the idea that we are redeemed from everything contained in “the curse of the Law” (including sickness, poverty and mental torment). So he tries to redefine the curse in his own terms – not being able to keep the whole Law.

But this objection falls apart at once when you consider that the very verse the objector has in mind ([Galatians 3:13](#)) tells us that Christ has redeemed us from the curse of the Law, having been made a curse for us. If Christ redeemed us from the curse of the Law, and the curse of the Law was inability to keep the whole Law, then Christ redeemed us from inability to keep the whole Law, which means that we can now keep the entire Law of Moses today. I don't think that we can accept that interpretation, especially because Gentiles were never commanded to keep the Law of Moses in the first place, so what good would that do? We can't be justified by keeping the whole Law anyway; we have a much better means of justification by faith in the Lord Jesus Christ.

Objection: God Called Deuteronomy 28:15-68 CURSES in the Plural, So Galatians 3:13, Which Says that Christ Redeemed Us from THE Curse, Can't Refer to Those

This objection splits hairs more finely than the Bible itself does. Paul says in [Galatians 3:10](#) that those who are under the works of the law are under “the” curse because it is written, “Cursed is everyone who doesn’t continue in all the things in the book of the Law to do them.” That quotes the last verse of Deuteronomy 27 ([Deuteronomy 27:26](#)) – the verse right before the list of blessings and curses in Deuteronomy 28. So Paul makes it clear that failure to keep the law brings “the curse,” which is the collection of individual curses in [Deuteronomy 28:15-68](#). Three verses later he declares that Christ HAS redeemed us from “the” curse of the Law – the curse for not continuing in all the things in the book of the Law to do them that Paul had just mentioned. Once you read [Galatians 3:13](#) in the context of [Galatians 3:10](#), this is a very clear statement; it is not a contradiction at all.

Objection: There Was Only One Curse (Singular) in Galatians 3:13, So Not Every Sickness Could Be a Curse

At least the objector realizes that Christ has redeemed us from the curse in [Galatians 3:13](#), which is more than a lot of people know.

Paul quotes the end of Deuteronomy 27 ([Deuteronomy 27:26](#)) in [Galatians 3:10](#), so we know that he refers to the “curse” in Deuteronomy 28 in this passage. The one “curse” in [Deuteronomy 28:15-68](#) contains a number of distinct curses, but this is not a contradiction at all. These curses enumerate various sicknesses, and [verse 61](#) of that passage states that any other sickness NOT specifically mentioned is also part of the curse for breaking the law. On the strength of [verse 61](#), we can state confidently that EVERY sickness is a curse, because it is in a long list of things that the Lord refers to as curses in that chapter.

These were all things that would happen to you if you broke the Law, which is why Jesus had to be “made sick” ([Isaiah 53:10](#)) so that He could bear the parts of the curse that were possibly to bear personally. As is pointed out in this book, there is no question that Isaiah, Matthew and Peter agree that Jesus took our sicknesses (part of the punishment for sin) in His own body to free us from having to bear them. That is what Paul means when he said that Jesus redeemed us from the curse, having been made a curse for us.

Even a quick reading of Deuteronomy 28 should make plain to you that the MANY curses in this chapter collectively fall under “the curse” for not keeping the law. (If you haven’t kept the whole Law, join the club! That’s why Jesus had to be cursed in your place for YOUR breaking of the law – to legally pay off your “curse debt” for sinning.)

Objection: Jesus Could Not Literally BECOME SIN because Sin Is a Thing, Not a Person

[2 Corinthians 5:21](#) says that Jesus BECAME SIN. So this is a head-on argument against Scripture itself in almost any translation you can find! You can look, and just about all of them say that Jesus BECAME sin. The fact that a Scripture is difficult does not mean that it is, well, unscriptural!

The symbol of Christ on the cross was a snake ([Numbers 21:5-9](#)). Thus, God was showing the Israelites that One would come who would BECOME sin and not just take sin upon Himself. I realize that many battles are fought in theological circles about the implications of Jesus becoming sin, but you can't deny what God says about it. (See the extensive [discussion](#) elsewhere in this book about Jesus dying spiritually.)

If we follow this objector's logic, once we cut [2 Corinthians 5:21](#) out of our Bibles, the next verse bound for the dumpster will have to be [1 John 4:8](#). To be consistent, the objector would have to say that God is love, and love is a thing, not a person, so God cannot be love.

If we can accept that God can be love, we should be able to accept that Jesus became sin, even though such concepts stretch our human minds.

Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atone for Them

There is actually a fairly popular body of Christian doctrine out there that teaches that Jesus' atonement did not involve God punishing Him. The main ideas backing this seem to be (1) Jesus was innocent, and therefore God could not justly punish Him, so He had to just shed blood to make atonement for us, and (2) The punishment for a sinner is eternal, so to truly be punished in our place, Jesus would have to have to suffer in hell eternally without ever rising from the dead.

One particular non-punishment theory, known as the "satisfaction theory," holds that Jesus honored God on the cross in a way that we did not honor Him, and that God was satisfied with that, so no punishment for Him or for us was then necessary because God was satisfied with what He did.

On the other hand, the doctrine of "penal substitution" – that Jesus was punished in our place for our sins, dates back even past its famous promoters John Calvin and John Wesley. In fact, someone had already put it into print a long time before Calvin ever did. In fact, He lived a long time before JESUS! His name was Isaiah. Here's what he said (Isaiah 53:4-6):

"Surely he hath borne our griefs [literally sicknesses], and carried our sorrows [literally pains]: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

This perhaps isn't as clear-cut as we'd like it to be at first, because the Hebrew word for *chastisement* (*muwcar*) is actually translated *instruction* a lot more often than *discipline*, *correction* or *chastisement* in the Old Testament. The other meanings don't fit the context as well as *chastisement*, but it still makes it hard to convince someone making an argument based on this word alone. If it always meant *punishment*, this would be a slam-dunk. One phrase, the "punishment of their iniquity" ([Leviticus 26:41](#)) is particularly problematic because the word found [Isaiah 53:5](#) for *chastisement* is the word for *iniquity* in that verse and not the word for *punishment*. So if we want to make an airtight case, we should look elsewhere.

Fortunately (for us), the punishment theme continues. [Isaiah 53:8](#): "...for the transgression of my people was he stricken." [Isaiah 53:11](#): "...for he shall bear their iniquities." [Isaiah 53:12](#): "...and he bare the sin of many..." I think these are quite clear. He bore, and was punished for, our sins.

It was clear that the onlookers would deem Jesus to be punished by God – "we did esteem him stricken, smitten of God and afflicted" ([Isaiah 53:4](#)). They just wouldn't realize that He was being punished for OUR sins, not His own, because He had never sinned.

Isaiah makes it clear that Jesus was vicariously bearing things that we deserved on our behalf. He did not just make an atonement that relieved us from having to bear sicknesses and pains. He did not just honor God so that sicknesses and pains could be relieved. He actually BORE them Himself. This only fits the “penal substitution” theory. ([Isaiah’s Prophecy of Redemption](#) expounds on this idea.)

How did Jesus atone for our sins? He was wounded. He was bruised. He was smitten. He was afflicted. He bore our sins in His own BODY ([1 Peter 2:24](#)). We are healed because He was made sick. Why did all these things have to happen to Him? If God still saw Him as sinless, He could not have punished sin that He didn’t see. Yet He did see sin when He saw Jesus. He saw OUR sin. God literally laid on Jesus the sins of us all, as Isaiah said that He would do.

This explains how God COULD justly punish Jesus even though He had no sins of His own. He “took away the sins of the world” ([John 1:29](#)) by taking them upon Himself. It was OUR sins that God punished Jesus for. So it WAS a just thing to punish Jesus. In fact, He would have been unjust NOT to punish the sins that were on Him. Jesus bore OUR sicknesses and pains, not His own. In other words, He took the physical abuse that WE had coming for OUR sins.

The idea of Jesus just making an atonement without being “made sin” turns an Old Testament symbol of Jesus into a lie. That was the serpent that Moses raised on a pole ([Numbers 21:5-9](#)). Jesus made an explicit tie between that serpent and Himself ([John 3:14](#)). If Jesus had still been in sinless perfection on the cross, a spotless lamb on a pole would symbolize Him. A serpent symbolized sin. The Passover DID symbolize Him as a spotless lamb, which emphasizes His spotless blood that was shed for us. (I believe that the point at which He BECAME sin was when He cried out to God about being forsaken when He was about to die. Until then, He BORE our sins and was punished as if He had committed them Himself. However, God was punishing Him, which means that God had not yet forsaken Him.)

Of course, if Jesus had still been in His sinless perfection on the cross until He died, [2 Corinthians 5:21](#)’s bold statement that He was made sin would be meaningless. He couldn’t be made sin and keep His legal sinless perfection at the same time.

This takes care of the first argument in the first paragraph of this response. Now what about the second argument that Jesus would have had to suffer eternally in hell, never to rise from the dead, if He truly took the FULL punishment for our sins? We know that eternal punishment is ahead for the unrepentant sinner. Modern “annihilationists” who teach that God in His love just burns the wicked up so that they cease to exist or suffer are just plain wrong. There will be everlasting destruction ([2 Thessalonians 1:8-9](#)) and everlasting punishment for the wicked ([Matthew 25:46](#)) where the fire never goes out and the worm never dies ([Mark 9:44](#) and elsewhere). So how could He get out of everlasting destruction that if He had to be FULLY punished for our sins?

First, God HAD to raise Jesus from the dead because without the resurrection, we would still be in our sins ([1 Corinthians 15:17](#)). So the plan of salvation obviously could not end with Jesus being in hell forever. But that still leaves us with the question: How could God LEGALLY get Jesus out of hell when He was there paying for our sins?

The first answer is that Jesus was done paying the legal PRICE for our sins before He said, “It is finished” ([John 19:30](#)) just before He died. The Bible never says that Jesus PAID for our sins in hell. However, He had to go there because He was spiritually dead when He died on the cross. He died a sinner’s death to identify with our spiritual death so that He could be raised and we could identify with His spiritual resurrection. (We were not PHYSICALLY resurrected with immortal bodies the way Jesus was; our immortal bodies will not be ours to enjoy in this lifetime.) This whole theme is covered in much more detail [elsewhere](#).

The second answer is that while Jesus was in hell, the Spirit of God raised Him from being [spiritually dead](#). He was no longer sin. He was righteousness again, so He did not belong in hell anymore. Our sins were no longer upon Him. Our sins would have to have been upon Him when He died spiritually, then physically and He went to hell. Without OUR sins still on Him, He could not have died spiritually because He had no sins of His own.

So what happened to our sins, then? The Bible never directly addresses this, but it seems to me that legally, they had to stay in hell. They couldn’t have left hell with Jesus because Jesus didn’t have our sin on Him anymore when He was raised. Our sins stayed in the place of punishment where they rightfully belonged. Thus, they were buried in the ground and had no further claims on Jesus. And because we are “in Christ,” they have no further claims on us, either! Baptism is a symbol where WE rise but our SINS stay in the water and don’t come out of the water with us.

When we are born again, we are identified with Christ. Our sins are buried and we have been raised to life without the claims of sin on us. This is why Paul could say that we were buried with Christ and raised with Christ. We share in what happened to Him – we are legally considered to be buried with Him and then raised with Him:

Romans 6:4:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

This “newness of life” must refer to [spiritual](#) life, as your body is still spiritually “dead.” It has not yet received eternal life. For more on this issue, see the answer to the related [objection about Jesus dying spiritually](#).

So I hope that you can see from all this that Jesus was indeed PUNISHED for our sins. He did NOT merely shed blood for them.

Objection: Christ Gave Himself for Our Sins, Not Our Sicknesses (Galatians 1:4)

[Galatians 1:4](#)

Jesus did not have to “give Himself” for our sicknesses, as they were the punishment that went along with the sins that He gave Himself for.

When He gave Himself for our sins, He submitted Himself to the punishment for our sins, which included sickness.

We are not morally accountable for getting some sickness that happens to be on the earth. Thus, Jesus did not “atone” for our sicknesses. However, when He atoned for our SINS, He redeemed us from the curse of the Law ([Galatians 3:13](#)), which includes ALL sicknesses ([Deuteronomy 28:61](#)).

Objection: Greats of Faith Were Stoned, Sawn Asunder, Slain, Destitute, Afflicted and Tormented. Therefore, We Can Be Too, Even if We Have Great Faith Like Theirs.

This objection is based on Hebrews 11:35-38, which in context appears below with my notes in brackets (as usual) in the passage Hebrews 11:32-40:

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

[Okay, stop here. Tradition seizes upon the people who were killed and ignores the people who did something with their faith. However, note that these people did not accept deliverance. It seems that deliverance as in the first part of this passage was available to them and they knew it, but they chose to die, anticipating a better resurrection. This is another case of people choosing to die.]

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

[Consider Paul, who had all of the above. We are redeemed from sickness but not from persecution for the gospel's sake. Of course, the writer of Hebrews spoke of Old Testament people, not Paul.]

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

This set of verses has also been used to preach that poverty is godly. But consider why they were poor. They were refugees, persecuted for the sake of the Word of God. This has absolutely nothing to do with a believer in a civilized country where the gospel can be preached publicly. It cannot be used as an excuse for a believer not currently undergoing persecution and exile to be poor and sick.

By the way, please notice that sickness is not mentioned once in this list of sufferings for the sake of the Word of God. Healing is mentioned here, though – the dead who were raised to life again had to be healed or they would have dropped dead again immediately.

Therefore, you simply can't use this passage to claim that faith for healing doesn't work. Well, a couple of people have tried to use it for that, but they're wrong. One person wrote that the fact that they were "afflicted" proves that they were sick. But the Greek word translated *afflicted* means to *crowd* (literally or figuratively), and it is translated *afflict, narrow, throng, suffer tribulation* and *trouble*. It has nothing to do with sickness. (It amazes me that people make statements like this without even bothering to look up the word in a concordance or a lexicon. That's part of the problem right there.)

You CAN have great faith and be persecuted and even martyred, as were all the original 12 Apostles of the Lamb except John according to church history. But that doesn't stop you from receiving healing, which is an entirely different matter.

The people who had "great faith" in the New Testament were those who believed that Jesus would heal the sick. He expressed exasperation when His disciples did not exercise faith in their authority over sickness and Satan. He told people that [their faith](#) had made them well. If you can have great faith and still stay oppressed, Jesus surely didn't know that! Where people stayed sick (Nazareth), Jesus marveled at their unbelief, not their faith!

Jesus in His teaching clearly puts the responsibility on us to receive what God has promised. It is already provided. It is up to us to believe that we receive it when we pray.

See also:

[Objection: Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises](#)

Objection: Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises

Hebrews 11:39:

And these all, having obtained a good report through faith, received not the promise:

Also, [Hebrews 11:13](#) could also be quoted as part of this objection: “These all died in faith, not having received the promises....”

These verses talk about the greats of faith not being able to partake of the New Covenant. They have nothing to do with having faith for something that God had promised. Also, the greats of faith did receive promises – just not the promises in the New Covenant, which was impossible in their day because Jesus had not yet risen from the dead. After reading [Hebrews 11:39](#), check out verses [40](#) and [33](#)!

Hebrews 11:40:

God having provided some better thing for us, that they without us should not be made perfect.

Hebrews 11:33:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

“The promise” in [verse 39](#) is clearly our New Covenant, because it involves US ([verse 40](#)). The greats of faith obtained the promises through faith that were theirs to obtain under the Old Covenant. They could not partake of the promise of a covenant that had not yet been ratified by blood!

The promise they did not receive in [Hebrews 11:13](#) had to do with their eternal dwelling place. We too will die without having yet lived in this promise. This is borne out by the text which follows the part quoted: “But having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” The context is clearly not earthly promises of the kind we can receive here in this life by faith. We cannot receive our heavenly dwelling place in this life. So there are promises that even we see afar off but cannot obtain in this lifetime. But healing isn’t one of them!

By the way, the objection as it stands is actually a true statement. You can be in faith and not receive the promises. The writer of Hebrews stated that we inherit the promises through faith and patience ([Hebrews 6:12](#)). He surely did not contradict himself in Chapter 11. You can also be in faith but walk in unforgiveness or strife with your spouse and not have your prayers answered. The Bible teaches that there are hindrances to faith and that faith is supposed to work by love ([Galatians 5:6](#)). You can have faith, but if you don't walk in love, you'll have trouble eventually and wonder why things aren't working well for you. You do reap what you sow, whether you sow good things or bad things.

Also, Scripture supports the idea that you can believe something in your heart and not receive it. You must not only believe it but also say it! If you're unwilling to tell someone else what you've received from the Lord by faith, you really don't have anything – you're just kidding yourself. Faith without corresponding action is dead ([James 2:14-26](#)). The main corresponding action of faith is words that agree with what you believe in your heart. Jesus said that the mountain or the tree would move when you speak to it, not when you simply believe that it will move. The crippled man whom Paul commanded to stand upright on his feet had faith to be healed but he was not healed until he did the corresponding action of standing up ([Acts 14:7-10](#)).

So yes, you can have faith (“dead” faith without works) and not receive the promises! But that's not the intended main point of the objection. The idea of the objection is that you can have faith and still be unable to receive the promises, and that is ridiculous and not at all what the context of the passage is about. To say that you can have faith that cannot work is the opposite of what Jesus taught. When people failed to receive something, He attributed it to unbelief. If He did, why can't we? Sure, it might make some people mad, but Jesus wasn't afraid to make people mad when He preached the truth. Better to admit that we need to grow in faith than to water down the Bible to match our substandard experience.

Objection: Faith Does Not Always Overcome – God Can Give Both OVERCOMING and ENDURING Faith

The objector is convinced that SOMETIMES God gives you faith to overcome a trial, but at other times He gives you faith to ENDURE a trial. He uses [Hebrews 11:32-37](#) as his proof text; you can click on that passage to see some comments related to a similar [objection](#).

Before we come down too hard on this objector, we do have to admit that he is right to a degree based on Scripture – the issues are the proper application of the passage and his understanding of faith being “given.”

Some greats of faith wrought mighty victories and performed miracles through faith. However, Paul’s thorn in the flesh, which was NOT a sickness but rather persecution by mean religious people who seemed to be always out to do him bodily harm, was a case where God did NOT deliver Paul from the situation but granted him “grace sufficient for him” to endure it ([2 Corinthians 12:7-10](#)).

So this proves that the objector’s argument at face value is not too bad, though the idea that there are two kinds of faith itself (overcoming and enduring) is not something I can see spelled out in Scripture. If you’ll notice carefully, God did NOT give Paul faith to endure persecutions and beatings for the sake of the gospel. He gave Paul GRACE, not FAITH, which is actually a different matter. Faith overcomes things that you can change, but grace lets you endure things that you can’t change. You have authority over sickness in Jesus’ name, so you can change it. You do not have the authority to stop being persecuted for the sake of the gospel. If you did, and you used it, we’d all be seriously worried about you, because EVERYONE who wants to live godly in Christ Jesus WILL suffer persecution ([2 Timothy 3:12](#)) – so what would that say about you?

Our faith is the victory that overcomes the world ([1 John 5:4](#)), not something that lets us stay in defeat and put up with the problems that we face in this world. For problems that you can’t avoid, God gives grace. For anything the devil tries to do that is inconsistent with your covenant (such as making you sick), the shield of FAITH quenches all the fiery darts of the wicked one ([Ephesians 6:16](#)). The shield of faith does not give you “faith” to endure being struck with fiery darts!

The main problem here is that the objector is attempting to use this statement, even if you substitute grace for faith in the second part, as a rationale that when you get SICK, sometimes God gives you the faith to overcome the sickness and sometimes He gives you the faith (or grace) to endure it. But this flunks [the SAVED test](#) – does God give some people the new birth and victory over sin, the flesh, the world and the devil, but give other people the grace to deal with being lost and hell-bound? NO! It also flunks [the SAME test](#) – did Jesus EVER tell anyone, “In YOUR case, I will only give you faith to ENDURE your illness – I won’t heal you?” NO!

So we cannot believe that TODAY Jesus would ever leave anyone stuck with a disease but with the “enduring faith” to keep suffering from it. So you can file this objection in the “Religious Hogwash” folder along with many other similar objections!

See also:

[Objection: God Manifests Himself as Healer to Some and as Comforter to Others](#)

Objection: God Manifests Himself as Healer to Some and as Comforter to Others

The premise is that God has a “higher purpose” for letting some people stay sick, so He just “comforts” them as one of the devil’s diseases makes them miserable and kills them. But for His own sovereign reasons, He supposedly is willing to heal others. This is typical of something you might read in a book on the “Inspirational” book rack at a big-box store where you can often find “God Isn’t Always Willing to Heal” books. (That’s actually where I read this one!)

This objection flunks [The SAVED Test](#). What would you think if I wrote a book claiming that Jesus manifests Himself as Savior to some and frees them from their sins, but He manifests Himself as Comforter to others, making them feel better emotionally while they’re still on their way to an eternity of agony? The idea that God or Jesus would [play favorites](#) like that is completely the opposite of what Scripture teaches.

This objection also flunks [The SAME Test](#). To justify this objection, you need to find cases where Jesus comforted the sick rather than healing them in the Bible (as opposed to those aforementioned “Pop Christianity” books). For example, you would expect to see these verses:

Luke 26:23-26:

And Jesus said, “The thief comes to steal, to kill, and to destroy, but I have come to comfort you while he does it.”

And behold, a leper interrupted Him and said, “Please, Lord, I want to be made clean!” And Jesus answered, “I won’t do it. Sometimes God manifests Himself as Healer and sometimes He manifests Himself as Comforter.” And the leper pleaded, “But you healed another leper who came to You just as I did, and the priests testified that You just healed ten other guys of leprosy not long ago!” And Jesus said unto him, “It was My will to manifest Myself as Healer to them, but I’m only willing to manifest Myself as Comforter to you. Stay unclean and be comforted.”

And He turned to His disciples and said, “Behold, I give you power to tread on SOME snakes and SOME scorpions and over SOME of the power of the enemy, when it’s My will. The rest of the time I’ll just comfort the devil’s victims. For this purpose the Son of God was manifested, that He might destroy SOME of the works of the devil – when He chooses to manifest Himself as Healer rather than Comforter.”

And truly there were many other cases where Jesus was Comforter instead of Healer, and if we were to compile them all into books, I suppose that all the Pop Christianity bookshelves in all the big-box stores in the world would be unable to contain them all.

Given that NO ONE can produce verses like the above, and that Jesus is the same yesterday, today and forever ([Hebrews 13:8](#)), we cannot believe this objection. Thus, the big-box store shopper should find a better book to read, such as the Bible.

See also:

[Objection: Faith Does Not Always Overcome – God Can Give Both OVERCOMING and ENDURING Faith](#)

Objection: We Know that God Did Not Heal Paul, Because He Said that He Bore Marks in His Body (Galatians 6:17)

The idea here is that God had completely healed Paul, he would no longer be bearing marks in his body. After all, if he were completely healed, the marks would be gone, and his skin would be like that of the models on the lotion ads on TV, right?

Galatians 6:17:

From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Where did Paul get his marks? Plenty of them probably came from Galatia itself, where he was stoned and left for dead. Paul wrote to believers in this same general area. This adds additional insight into the infirmities of the flesh that he discussed earlier in Galatians ([Galatians 4:13](#)). They were inflicted by men who persecuted him for preaching the gospel. Even then, God kept healing Paul so that he could preach in other places.

So why didn't God heal Paul and give him perfect skin with no marks left in it? I don't know; ask God when you get to heaven if you want. Whatever these marks were, they surely didn't stop Paul from preaching the gospel as a serious illness would have done. Of course, you can't even tie this in to colds and flus because these marks were from persecution, not from diseases. Chicken pox scars are definitely NOT the marks of the Lord Jesus. Cold sores are NOT the marks of the Lord Jesus. Acne pimples are NOT the marks of the Lord Jesus.

If it weren't for God's healing power working in Paul's life, he wouldn't have had marks at all – he would have been dead at Galatia and that would have been it. Paul may have had some scars left, but nothing serious enough to stop his preaching. I personally have a scar from an operation in the third grade, and I don't plan to pray that God will remove it – I have better things to do (like writing this). Paul's physical infirmity at Galatia was stated to be "at the first," implying that it did not continue. He spoke of a trial that was in his flesh, not one that he still had when he wrote Galatians. Paul's healing says a lot more about what is available to us than the scars that may have been left by his beatings and stonings. Besides, there is reason to think that Paul considered bearing these external marks to be an honor, just as the other apostles considered it an honor to be beaten and mistreated for the sake of the Lord Jesus. Because Jesus and Paul were both flogged, Paul may have considered it an honor to bear marks like those of his Lord.

We should consider one other fact. Galatians is by far the earliest letter that Paul wrote in the Bible according to church historians. So even if he had the marks of the Lord Jesus then, Paul never indicated in any of his later letters that he still had those marks, so it's a little presumptuous to assert that God never healed him when the rest of the Bible is silent on the matter.

Objection: God Heals in His Own Way in His Own Time

I can tell you EXACTLY when God's perfect time is for your healing! It is NOW. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). This age is the "day that the LORD has made," as found in Psalm 118:22-24: "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it." This does not refer to this chronological 24-hour day, although that is the traditional misinterpretation of this verse. (A similar often-misinterpreted verse concerns God being worthy to be praised from the rising of the sun to the going down of the same. This is an idiom for "from the east to the west," so this verse is not a statement that God's worthiness to be praised decreases at night.) No, THIS is the day – the day of the New Covenant, the day of salvation, which includes salvation from sickness.

Since this entire age is the "day" of salvation, you can receive salvation at any time during this "day." Anyone who wants to be born again can be saved right now because of the finished work of Jesus. There is no need to wait for a special "day" because this entire age is that special day. Likewise, anyone who wants healing can have it at any time, precisely because now is the day of salvation. (The Greek words for *salvation* and *saved* as used in the New Testament encompass deliverance, health, help, safety, rescue, victory, and other things, and they are so translated in various places. See the discussion, [Saved!](#))

There are many ways to receive healing (as documented [elsewhere](#) in this book), but it is not true that sometimes God's way has to be a doctor. It may work out that way in practice because we are not at a point of being able to believe for a complete recovery on our own. That does not mean that such a method is unavailable to us. "It was God's will that he be healed by medicine" is at best a half-truth. God's preferred way of healing is clear throughout the Bible. You don't once see Jesus saying, "I won't heal you because I want you to use man's medicine. Go to a certain village where you will meet a doctor named Luke who will write you a prescription." If He didn't say that then, He'll never say it today. If you need a doctor, by all means go, but don't insist that the rest of us receive healing the same way that you did.

Objection: Jesus Literally Said to “Keep On Asking.” Therefore, We Should Bug God Like the Widow in Jesus’ Parable.

This is based on a misunderstanding of passages in [Matthew 7:7-11](#) and [Luke 11:9-13](#). It is usually based upon a study of the Greek verb tenses used. The conclusion is that Jesus said to “Keep on asking,” “Keep on seeking,” and “Keep on knocking.” Actually, I’ve looked into this and I have no problem with the statement that these verbs can denote ongoing action. However, Jesus contradicted Himself in the same sermon if He meant that you should keep asking for the SAME THING over and over! Earlier in His discourse, Jesus had already told His disciples not to use vain repetitions as the heathen do ([Matthew 6:7](#))! (He then offered an example of an unpretentious prayer without vain repetitions, so what do religious people do with that prayer today? They repeat it over and over verbatim! Obviously people are missing His point.)

So although Jesus said to keep on asking, He did not say to keep on asking about the same thing over and over! He said not to do that. You should keep asking for different things and keep receiving different things. You should seek more things and knock on more doors so that they will be opened to you. After all, Jesus said that it would be given to you when you asked. If you have to pray again for the same thing, Jesus lied. You would only have to pray again for the same thing if God were not willing to give you what you asked for the first time. Jesus said that God is willing to give you good things (in [Matthew 7:11](#)) and the Holy Spirit (in [Luke 11:13](#)). That was the point. Just as you wouldn’t give your children something bad when they ask for something good, your heavenly Father gives you something good when you ask for something good. Ask and you shall receive. Then ask for something else. Don’t treat God as if He’s deaf – His ears are OPEN to the cries of the righteous ([Psalm 34:15](#), [1 Peter 3:12](#)).

In [Luke 11:9-13](#), the statements about asking, seeking and knocking are preceded by an example of a friend going to another at midnight brashly and getting what he wants. This is about boldness in prayer, not about God withholding anything from you. God doesn’t spend any “down time” in bed anyway, so you can’t relate the friend in the house to God. The point is that you should be bold when you ask God for things. We are to come boldly to His throne of grace to receive help when we need it ([Hebrews 4:16](#)).

Now let’s talk about that parable of the widow in [Luke 18:1-8](#). A widow goes to an unjust judge who fears not God nor regards man. He is called unjust a second time. Why is he unjust? He won’t do what he should for the widow. That is not a picture of God, who is never unjust. You cannot say that God is the unjust judge in this parable. The unjust judge had to be badgered into doing something and he moved slowly. Jesus said that God would avenge His elect speedily. So, this says that God is speedy, not slow, when it comes to answering prayers. He doesn’t have to be nagged into things as an unjust judge might.

Furthermore, this is not talking about the prayer of faith to receive something that meets a personal need. There are many different kinds of prayer in the Bible, and the prayer of faith is only one of them. That isn't the subject here. In the cases of the widow and the believers who are praying here, they are not out to receive something already offered by God. They are looking for justice against an adversary. You shouldn't take things into your own hands against an adversary – "Vengeance is mine," saith the Lord ([Romans 12:19](#)). If you take vengeance, you're stealing something that is God's! That is a completely different situation than someone looking to receive something from God. God is not giving anything to the believers here. He is avenging them. This is most likely a reference to the prayers of persecuted believers. You cannot just "believe-and-receive away" persecution or bad government. That is why Paul could not pray away his "thorn in the flesh," which was a demonic entity that kept stirring people to beat him up.

Paul said that anyone who wants to live godly in Christ Jesus will suffer persecution. If you are not being persecuted, you are not living godly in Christ Jesus, because all that will live godly in Christ Jesus shall suffer persecution ([2 Timothy 3:12](#)). That's sobering! Maybe you need to be bolder about your faith if this is the case. A persecuted believer may pray for justice from God. No doubt, this was happening in many countries that used to outlaw Christianity but now embrace it more than many "Christian" countries do. Prayer does make a difference, and that's why God commands us to pray for those in authority ([1 Timothy 2:1-2](#)). The point, according to Luke, is that men should always pray and not lose heart. However, Jesus did NOT teach that you should "always pray" about the same thing over and over in the same way.

Don't stop praying because of persecution, and don't stop praying that your country will see change for the better. Expect God to avenge His elect speedily. Prayer for your country is ongoing, but you still should not use vain repetitions. When it comes to the prayer of faith, that's only prayed once for a given matter. That's different from praying for the leaders of your nation. With the "prayer of faith," you believe that you receive when you pray. Every prayer after that is a prayer of praise and thanksgiving. You KNOW that you have the petition that you desired because you prayed according to God's will as revealed in His Word ([1 John 5:14-15](#)).

If you slug a ball out of the premises by fifty feet, are you a great athlete? It depends. I've done it many times myself – playing GOLF. There is a penalty for doing that at golf. But if I were on a baseball field, I could be a hero if I hit the ball out of the park. The rules are different for different sports; it's not "one size fits all." The rules are different for different kinds of prayer, too. The type of prayer that's a "winner" in one situation can be a "loser" in another. Trying to believe that you receive turnaround ONCE for your country "in faith" is like playing golf by baseball rules. So is petitioning God on and on about the same healing need in your body. We need to understand the right way to pray in these different situations rather than thinking that one kind of prayer fits every situation.

See also:

[Objection: Sometimes God Bears Long Before He Answers His People's Prayers, Though They Cry Day and Night \(Luke 18:7\)](#)

Objection: Sometimes God Bears Long before He Answers His People's Prayers, Though They Cry Day and Night (Luke 18:7)

Let's look at this entire passage to see the context of Luke 18:7:

Luke 18:1-8:

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Some points should stick out.

The first is that in the very next verse after the one referred to in the objection, God said that He would avenge His elect speedily. So using the preceding verse to claim that God will NOT take action on your behalf speedily falls apart speedily.

The second is that the judge who wanted to get the woman out of his "input queue" was an unjust judge. He cannot represent God, because God is a just judge. The unjust judge might push her away for a while but then finally cave in just to get rid of her, but God is not like that! In fact, the contrast is that God, a just judge, will act speedily, and not push people away and base things on his own selfish convenience the way that an unjust judge would.

The third is that this is not a case of someone coming to receive healing or any other pre-purchased benefit. She was seeking just action against her adversary. Many Christians today are crying out day and night for justice in countries where justice for Christians is not to be found. God promises that He will avenge His elect speedily. A prayer to be avenged (and change the societal situation) is not a one-and-done believe-and-receive matter like receiving your healing when you pray.

God (and Jesus) never acted like the unjust judge when it came to sick people. We see that a blind man cried out for a short while, that Jesus stood still, summoned him and healed him. We do NOT read that the blind man cried out to Jesus for mercy day and night, but Jesus “bore long” with him and did not grant his petition until a later time. You cannot find a single New Testament example of God dragging out a healing like that, forcing the sufferer to keep begging and begging. So you can be sure that He will never do it in your case, either. Besides, healing is already yours as far as God is concerned. You can just receive it. You do not have to change God’s mind about your healing the way you might have to plead with and convince an earthly judge. God has already pronounced His judgment in the case of disease in your body – it is legally healed because of the physical affliction Jesus bore for your sins.

See also:

[Objection: Jesus Literally Said to “Keep On Asking.” Therefore, We Should Bug God Like the Widow in Jesus’ Parable](#)

Objection: Paul Said that the Entire Creation (Which Includes YOU) Groans and Travails in PAIN (Romans 8:22)

Romans 8:22:

For we know that the whole creation groaneth and travaileth in pain together until now.

So based on this, do WE have to groan in pain until Jesus returns?

NO! For starters, [Romans 8:22](#) does NOT refer to believers because the very next verse says, “And not only they, but ourselves also...”:

[Romans 8:23](#)

Some people like to cite this verse to claim that healing is in the future because we are still waiting for the redemption of our bodies. However, that isn't what Paul taught, as he also told the Corinthians that our bodies as well as our spirits have been bought at a price and belong to God ([1 Corinthians 6:19-20](#)). We see Paul talk about the same thing in 2 Corinthians 5:2 and 2 Corinthians 5:4: “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven...For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” This groaning is a desire for something better, but it is not talking about groaning with pancreatic cancer or ulcerative colitis or any other painful disease.

We already saw that “travailing in pain” does NOT refer to us. We can see that Paul does not refer to groaning as meaning agonizing in pain in the context 4 verses after the subject verse above:

Romans 8:26:

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

This kind of groaning denotes intensity in intercession, but you would be hard-pressed to make a case that the Holy Spirit is groaning in actual physical pain within us!

So we must conclude that [Romans 8:22](#) has been misapplied by the objector.

Objection: The Context of I SHALL NOT DIE, BUT LIVE (Psalm 118:17) Is Military Protection, Not Healing of Disease

Some of the verses a few verses before Psalm 118:17 do indeed speak of a military enemy arrayed against David. However, in the verse AFTER the verse in question, David writes:

Psalm 118:18:

The LORD hath chastened me sore: but he hath not given me over unto death.

We don't know for sure what this "chastening" was for, but we have precedent to believe that David believed that he had health issues that were the chastening of the Lord:

Psalm 39:11:

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

This does not sound militarily-related.

Besides, if you just don't like using [Psalm 118:17](#) as a healing vs. death Scripture, you can select from many others. God says that He satisfies you with long life ([Psalm 91:16](#)). There are many Scriptures in Proverbs about things you can do that will lengthen your life. See the answer to the question, [Is There an Appointed Time for Each Person to Die?](#) for these verses.

Objection: We Cannot Say that We Can Do the Acts that the Apostles Did, Because We Cannot Write Scripture, and They Did

Some apostles in the Bible did indeed do certain things that we cannot do today. We should not even try to do them. There are no more apostles who lay the foundation of Christian doctrine through their writings. No apostle today can add or subtract from the words written in the Bible. There has been no opening in the ranks of the Twelve Apostles of the Lamb since Matthias was chosen to replace Judas.

Let's examine this objection in detail. Only a few of the apostles wrote Scripture. Most did not. (There are people called apostles in Scripture who were not among the twelve original Apostles of the Lamb. Even Paul is not one of the Twelve Apostles of the Lamb. Paul mentions Andronicus and Junia [who was most likely female, by the way] as being noteworthy apostles in [Romans 16:7](#), and Scripture never tells us what they did. There are no "epistles of Andronicus" or "letters of Junia" in Scripture.) Mark and Luke did not call themselves apostles and they did write Scripture. No one claims that we should write Scripture today. We claim only that we can do the works that Jesus did in healing the sick. When we talk about the acts of the apostles, we do not refer to writing Scripture, because not all of them wrote Scripture!

So this objection is partially true because there are no apostles today in these categories: (1) Apostles of the Lamb (2) Scripture-writing apostles. However, there certainly ARE apostles in the category of Andronicus and Junia, who were neither in the Twelve Apostles of the Lamb group or the Scripture-writing apostles group, yet were still apostles according to Scripture.

[Ephesians 4:11-16](#) makes it clear that there will still be apostles until "we come to a perfect man," which will not happen until Jesus returns. While being with Jesus on earth and writing Scripture are not prerequisites for being an apostle, there are "signs of an apostle:"

2 Corinthians 12:12:

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

Anyone who claims to be an apostle but does NOT have "signs, wonders and mighty deeds" in his ministry is a fake apostle who should be avoided! Simply handing out business cards that say that you are an apostle does not make you an apostle any more than handing out business cards that say that you are a nuclear physicist makes you a nuclear physicist.

So now we can see that (1) there are still apostles today and (2) there are signs of an apostle. Put together, this proves that there will still be apostles today who flow in signs, wonders and mighty deeds.

Will everyone flow in the signs of an apostle? Of course not. Only real apostles will. In fact, if everyone flowed in the signs of an apostle, they would cease by definition to be the signs of an apostle! So we have to be careful how we parse this objection. If you don't stand in the office of apostle, you won't do what apostles do. However, we can see that ANY believer can do plenty of things without being an apostle.

Jesus said that we (not just apostles) would do the works He that did ([John 14:12](#)). His works were primarily preaching, teaching and healing. Jesus did not say that those who believed in Him would write Scripture, but He did say that those who believed would lay hands on the sick and they would recover. He did not say that only apostles would do that. Philip was not an apostle but got many paralyzed people healed in Samaria. Stephen was not an apostle but did great signs and wonders among the people and saw an open vision of heaven. Ananias was not an apostle but he laid hands on Paul and spoke prophetically to him. You don't have to be an apostle to do these works.

We have the same Holy Spirit that Philip, Stephen and Ananias had. We have the same Holy Spirit that Paul, Peter, James and John had. We have the same Holy Spirit that Jesus of Nazareth had! We can do the works that they did because we have the same Spirit they had. The Holy Spirit has not changed or lost His power. We don't have some wimpy, weak, watered-down version of the Holy Spirit! We don't have "Holy Spirit Trial Version" or "Holy Spirit Lite!" We have the same Spirit by whom Jesus and His followers did all their mighty works. So let's start expecting to do what they did!

Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.

Proverbs 32:1-6:

For God worketh in mysterious ways, his wonders to perform, and surely cleanliness is next to godliness. God sometimes saith Yea, sometimes Nay, and sometimes, Wait. Verily, thou never knowest what God will do.

For into every life a little rain must fall, but this too shall pass.

Truly the dark is darkest before the dawn.

Our God is never late, but He is seldom early.

But verily, God helpeth those who help themselves.

A quick look at your Bible will confirm that these verses are all fabricated. There is no Proverbs 32 and these verses are not in the Bible anywhere. Yet people quote these phrases as if they were Bible verses because they haven't actually bothered to read the Bible and see what it really says.

God's ways are not mysterious. If He wanted them to be mysterious, He wouldn't have given you 66 books in the Bible to explain them to us! His ways are higher than our ways, but He tells us what they are!

If you have been exposed to this religious "mysterious ways" junk, you will have to renew your mind with God's thoughts on the matter. Otherwise, you will not be able to pray in faith for your healing, because you'll still be thinking how Aunt Sally told you that God works in mysterious ways, and that you can never figure Him out.

God is not mysterious, and His ways are no secret. Anyone can find out what they are through the Word and cooperate with them. God's way of healing is to give you His Word on the matter and for you to believe it. The fact that God wants His people healthy is one of the most clearly documented facts in the Bible for those who take the time to study it.

In [Psalm 103:1-5](#), one of God's benefits is that he heals all your diseases. How hard is that to understand? In [Exodus 15:26](#), he says that he is the Lord who heals you (or The Lord Your Physician). How mysterious is that? James made it clear that "any sick" among us is supposed to be healed ([James 5:14-16](#)). You don't have to be a nuclear physicist to understand that, do you? Jesus said that we could lay hands on the sick and that they would recover ([Mark 16:18](#)). You would have to try hard to misinterpret that statement.

It is not God, but religious men, who make the will of God difficult to understand. Some men have taken the simple gospel and made it seem like you need as many degrees as they have to completely understand it. How did the common people in the New Testament get healed without any such education? Nothing is wrong with education – get all you want! Just don't "educate" yourself with doctrines of men that contradict the Bible.

God explains for you why some people stay sick. Some are under judgment because they do not judge themselves ([1 Corinthians 11:27-32](#)). (There is a whole discussion of judgment in this book.) Some are in unbelief. The people at Nazareth did not receive miracles because of their unbelief. The disciples failed to deliver a demon-possessed boy because of their unbelief. Other [hindrances](#), such as unforgiveness, are discussed both in the Bible and in this book. Most people don't know that healing is their covenant right, so they can't act on God's Word in faith.

You should not be quick to try to judge why someone else stays sick. Only God really knows the person's heart. You can deal with the hindrances in your own life. The reasons that people stay sick are not mysteries, but the reason that a certain person stays sick can be a mystery to you. You can't be sure which reason applies. Therefore, it is true that we'll never know why some people stay sick. However, it is definitely not because God is "letting" them stay sick for no reason, and it is definitely not because God is just being mysterious.

Saying that God "lets" people stay sick is no more intelligent than saying that God "lets" people stay unsaved in His mysterious ways. God "lets" you stay certain ways because He will not violate your will. The fact that God allows you to be sick (or unsaved for that matter) does not make it part of His mysterious will for your life. God "lets" a lot of things happen in this world that are contrary to His will (wars, abortions, terrorist attacks, anti-healing books, etc.). You cannot assume that just because something happens, it is the will of God.

People do not stay sick because God "lets" them stay sick. People stay sick because they do not receive the healing that God has already provided for them in Christ.

Jesus never told anyone to stay sick because it was part of God's mysterious will for his life. If He never told anyone that he had to stay sick then, He will never tell anyone that he has to stay sick now. Jesus did not "let" anyone stay sick who came to Him in faith.

Read through the list of Scriptures in both Testaments in this book. You will discover that God's will for your healing is no mystery at all. He wants you to be in health!

Objection: You Never Know What God Will Do

This is a pseudoscripture that gets quoted as if it were in the real Bible. See [Proverbs 32:1-6](#) for some other such pseudoscriptures.

Maybe you don't know what God will do, but I do! He will keep His Word. He has exalted His Word above His name ([Psalm 138:2](#)). It is forever settled in heaven ([Psalm 119:89](#)). God cannot lie ([Numbers 23:19](#)), so whatever He said He will do is what He will do!

You'd better know what God will do, because if you don't, you can't possibly pray the prayer of faith! How can you have the assurance of anything if you never know what God will do? Faith takes God at His Word, knowing that He will perform what He promised.

I know that God will back His Word with signs and wonders when I preach it. It's not just because I've seen Him do it, it's because that's the Bible pattern in [Mark 16:20](#). I rely on Scripture, not experience, whether it's my experience or anyone else's, to know what God will do.

What good would it be for God to make ANY of the precious promises in the Bible if He could sovereignly violate even one of them? Either His Word is good or it isn't. If you can't be sure of a particular Scripture, you can't be sure of [John 3:16](#) either.

God gave us 66 books so that we CAN know what He will do! His ways may be mysterious to the world, but they shouldn't be mysterious to Christians. If YOU want to know what God will do, read what He said He will do.

Objection: Everything Happens for a Reason

God isn't the only one who has reasons for doing things. The devil has reasons for doing things, too – his objective is to steal, kill and destroy ([John 10:10](#)). That is the REASON why he invented diseases. He wants to kill you. If he can't do that, he at least wants to make you miserable by stealing your health. So just because there is a reason behind something doesn't mean that GOD is behind that reason!

I'm sure that there are "reasons" why suicide bombings, mass shootings and such occur, but none of them have anything to do with God. God is never the one who is out to steal, kill and destroy. The fact that something happened does NOT prove that God had some "reason" for "allowing" it to happen. God gave the earth to MAN ([Psalm 115:16](#)). MAN has the ability to mess things up, and God will "allow" man to do it. He HAS to, because He has never taken the earth back from man's control.

If you get duped into believing the silly idea that sickness happened to you for a REASON, you will probably waste all kinds of time trying to figure out God's reason for it. You'll never get an answer because God didn't have any reason for it. He didn't give the sickness to you! Nor did he "allow" it for some reason involving your personal growth, either! He allowed it because Satan has the legal right to be on the earth and to roam around trying to devour people. However, God provided authority for us in Christ so that we can get rid of the diseases that the devil invented. God didn't leave us defenseless! We tread on snakes and scorpions and over all the power of the enemy, and nothing shall by any means hurt us ([Luke 10:19](#)). In case you're wondering why God hasn't "done something" about your disease, the truth is that He already HAS done something about it. He already paid for your healing by sending Jesus to take stripes on His back in your place. He has given YOU the authority to get rid of it. Now it is up to YOU, not GOD, whether you will stay sick, just as it is up to YOU, not GOD, whether you will live on the new earth forever or suffer in the lake of fire forever. God did what He needed to do about both sickness and sin when He sent Jesus.

Another spin on this "reason" thing is that people go on needless witch hunts for "secret sins" in their lives, assuming that the sickness came for a REASON that involved their sin. In other words, they see sickness as the just punishment for their sins. And they're RIGHT! But they forget that Jesus bore your sicknesses – the just punishment for your sins – in your place so that you don't have to bear that punishment in your own body! That's the REASON that Jesus had to be made sick – so that you could be healed!

Objection: Many Are the Afflictions of the Righteous

Psalm 34:19:

Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

This verse says the exact opposite of what some people use it to say – as long as you finish it! This is even clearer when you read the surrounding verses: [Psalm 34:17-20](#). To use this as an argument to stay sick proves only that you like to yank phrases out of their context.

This is actually a healing Scripture, not a sickening Scripture. God promises to deliver the righteous out of all their troubles. He did not add a little footnote to indicate that all somehow excludes physical diseases. (He has another Psalm that proves that *all* does include diseases – see [Psalm 103:1-5](#).)

Because sickness is a trouble, and God has promised to deliver you from all your troubles, you may thank whoever quotes this for pointing you to another proof that God wants you to be healed!

See also

[Objection: We Are Promised Tribulation in This World](#)

Objection: Just As We Will Never Have Victory over Sin in This Life, We Will Never Have Victory over Sickness

We will not have final victory over sin in the sense that we will never sin in this life. We will not have final victory over sickness in the sense that we cannot get sick in this life. However, we can enjoy victory over both sin and sickness in this life. It is up to us. If your definition of victory is the impossibility of sinning or getting sick, then no, you will not have that kind of “victory” in this life. However, Paul thanked God who gives us the victory through our Lord Jesus Christ ([1 Corinthians 15:57](#)), and Paul was talking about this life, not the hereafter. So Biblically, we can walk victoriously over sin as well as sickness.

Victory over sin is totally available to you now. If you don't walk in it, it's not God's fault. God says that you are freed from sin. If you want to see quite a few references to this, look in [Who You Are and What You Have](#) for some Scriptures that prove beyond a doubt that you have victory over sin now. Sin is to have no dominion over you ([Romans 6:14](#))!

Therefore, this objection has a flawed premise, namely, that it is impossible to have victory over sin on an everyday basis in this life. God's Word disagrees.

There is a good parallel between sins and sicknesses. God always makes sure there is a way of escape so that you don't have to sin ([1 Corinthians 10:13](#)). Likewise, God has provided healing for your body. Both freedom from sin and freedom from sickness are absolute in God's eyes. The problem is that we do not appropriate these benefits as fully as we should. [1 Peter 2:24](#) says that you are both DEAD TO SINS and HEALED. Does the fact that you still sin mean that you are not legally dead to sins? NO! You still are, as far as God is concerned. Does the fact that you still get sick prove that you are not legally healed? NO! You still are, as far as God is concerned. God has already given you His victory over sickness, and you have the privilege of appropriating it.

Final victory over both sin and sickness, meaning that neither will be possible for you, is not yours in this life. However, victory is available to you now over both, despite the fact that sin and sickness are both rampant in this world.

Objection: We Are Promised Tribulation in This World

John 16:33:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

If we are going to throw around verse fragments to fight the message of healing, we should at least be scholarly enough to (1) finish the verse and (2) look up the word on which we build a castle in a concordance.

A partial answer to this objection is found by simply completing the verse. Jesus has overcome the tribulation that you will face in this world.

So are you supposed to lie in your sickbed, rejoicing that Jesus has overcome the world, while having to suffer your tribulation of sickness?

No! The tribulation Jesus spoke of refers to persecution for the gospel's sake, not sickness. The Greek word used here for tribulation is translated *tribulation* or *tribulations* in 20 other verses, and in none of these is the context physical sickness. Jesus' prophecy concerning tribulations in the form of persecution was obviously fulfilled. The word used refers to literal and figurative *pressure*, not *sickness*.

The word is also translated *anguish* in one verse ([John 16:21](#)) describing a woman giving birth. This still does not refer to sickness. Pregnancy and childbirth are not illnesses, despite the way your medical insurance company might treat them!

It is translated *burdened* in 2 Corinthians 8:13: "For I mean not that other men be eased, and ye burdened." This is obviously not speaking of disease.

It is translated *persecution* in Acts 11:19: "Now they which were scattered abroad upon the persecution that arose about Stephen..." Be assured that no plague broke out because of Stephen.

It is translated *trouble* in 1 Corinthians 7:28 (married couples will have trouble in the flesh), 2 Corinthians 1:4 ("Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble...") and 2 Corinthians 1:8 ("For we would not, brethren, have you ignorant of our trouble which came to us in Asia..."). In none of these cases does this word refer to disease.

Jesus promised you persecution. He promised it in other verses, too, and so did other New Testament writers. But neither Jesus nor any other New Testament writer ever promised that you would have sickness in this world.

James gives instructions on what to do IF (not when) any among you is sick. James gives instructions so that the sick will be healed. See [James 5:14-16](#).

See also:

[Objection: Many Are the Afflictions of the Righteous](#)

Objection: It Is Unbalanced to Teach that Life's Problems Are Due to a Lack of Faith

This is mostly an objection to some phantom teaching that if you ever have a problem, it's because of your lack of faith. I don't know of anyone who actually teaches that you are promised a problem-free life. I don't teach that. Jesus certainly didn't teach that ([John 16:33](#)). Paul didn't teach that, and he would be an abject failure if having problems meant there was something wrong with his faith. Paul went through all kinds of trials and he exhorted the disciples that we must through many tribulations enter the kingdom of God ([Acts 14:22](#)). So if the idea is teaching that having problems come on you is due to a lack of faith, I'm as against that as the objector is.

However, the objector would probably disagree with my next statement, which is that STAYING in many of life's problems often IS due to a lack of faith on our part! You can't stop Satan from shooting fiery darts at you, but you can quench them with the shield of faith. The "good news" is NOT teaching that God loves you during your trials and says, "Dude, I feel for you. I know it's tough." He has more than sympathy for you; He has compassion. Sympathy is a feeling. Compassion involves action. Compassion moves you. Compassion MOVED Jesus to heal the sick. He did not just sympathize with the sick; He healed them. He hasn't changed. He is just as compassionate today. He is not withholding healing from anyone, including you.

Some problems CAN be overcome through faith. Lack and sickness are two such cases. Having a close relative give you a hard time about serving Jesus is NOT something that you can overcome through faith because someone else's will is involved. The person MAY see the light and apologize, or the person may keep ridiculing you until his dying day. Paul could not stop people from persecuting him by using his faith; that was the context in which God said that His grace was sufficient for him ([2 Corinthians 12:7-10](#)).

The folks in Capernaum came to Jesus in faith and got healed. The folks in Nazareth did not come to Jesus in faith and they did not get healed. Was it a matter of Jesus being willing to heal the people in Capernaum but not the people in Nazareth? Of course not; He was always willing to heal everyone and He still is to this day. He was the same Anointed One in both cities. The ONLY difference was the faith (or unbelief) in the different places. So I repeat my point that SOME of life's problems CAN be overcome by faith, or they can just continue if you don't exercise any faith. Keeping these problems IS due to either ignorance (you don't know what God really says) or unbelief (you know what God really says but you won't act accordingly). If God says you're healed and you won't agree with Him and instead you go around saying, "Man, I'm sick as a dog!" you are perpetuating your problem rather than solving it.

If the people in the Bible could be healed as a result of their faith or stay sick because of their unbelief, the same options are available to us today. This is the victory that overcomes the world – our faith ([1 John 5:4](#))!

Objection: We Are Supposed to Glory in Tribulations and Count Them All Joy (Romans 5:3, James 1:2-4)

“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.” – Romans 5:3-4.

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” – James 1:2-4.

First, tribulation refers to persecution, not sickness. See the reply to [We Are Promised Tribulation in this World](#) for proof.

This objection reflects a fundamental misunderstanding of the place that trials play in the life of the believer. God does not send trials to us. Living in the world with a bunch of sinners and the devil guarantees us trials. These trials are temporary. They will not exist in heaven, where only the will of God is done. Therefore, they are not from God.

Be careful how you read these verses. Paul did not say that we glory because of our tribulations. He said that we glory in them. You can be in a test and still give glory to God. In fact, you should give glory to God in a test because He is the one who will bring you out of it!

Notice that James calls trials “the trying of your faith.” It is your faith that is on trial. Your faith is the victory that overcomes the world ([1 John 5:4](#)). You win, as long as you persevere. Notice that the perfect work of patience is that you become perfect and entire, wanting (lacking) nothing. In other words, if you stay in faith, you will lack nothing. This is a far cry from the idea that you should be robbed by the devil and take it “patiently,” since then you would end up imperfect and un-entire, wanting something, namely, your healing!

Besides, James could not have been talking about being sick here. James made his position clear on what people should do if they are sick ([James 5:14-16](#)). He was surely not contradicting himself in the same book!

Being in a trial does not produce joy. James did not tell you to be joyful because you’re in a trial. You won’t have joy unless you know something. That something to know is that you are developing patience, which along with faith lets you inherit the promises of God ([Hebrews 6:12](#)). You can rejoice because you will inherit the promises of God! You don’t rejoice because the devil is stealing from you and you aren’t receiving the promises. Patience is a tool used to receive the promises, not a tool used to endure never receiving the promises!

The reason Paul why could glory in his tribulations was that he knew that God would deliver him out of all of them. He was trusting in God, not in himself. Paul was delivered from everything that happened to him. He was not saying that you should rejoice simply because you're having tribulations. You rejoice because you know that God is getting you out of them! You develop experience watching God deliver you. Then, if you encounter a similar test in the future, you have a prior experience under your belt of being in the same mess and having God deliver you. That gives you hope.

Objection: My Trials Only Come to Make Me Strong

Trials are designed by the devil to steal from you, kill you and destroy you, not strengthen you. God's role in your life is to give you life more abundantly ([John 10:10](#)). The devil is the one who wants to ruin you. Some Christians have times when they don't know right from wrong, so they blame God for sending trials that the devil actually sends. They think God explicitly sends trials (or at least "allows" them) to serve a higher purpose in their lives, so they "thank God for the valleys" and go "through it all" when they should be taking authority over sicknesses, pains and financial lack in the name of Jesus.

Jesus said that in this world we will have tribulation ([John 16:33](#)), but many people stop there instead of finishing the verse, where Jesus says He has overcome the world. And you've overcome the world, too ([1 John 5:4-5](#)). So regardless of the tribulation that comes, Jesus has given you the power to be an overcomer. That's doesn't mean that life will always be easy, and it doesn't mean that you will cruise through life unopposed by the devil and his children. In fact, some trials are specific to Christians because people who aren't in "the faith" are not persecuted for their faith!

There are trials that you cannot "believe away." If your trial involves other people, you have no authority over other people's wills. We are not redeemed from persecution; instead we are promised that all those who want to live godly will suffer persecution ([2 Timothy 3:12](#)). So if everyone thinks you're wonderful, you should be very concerned about your level of boldness in the things of God! However, we are redeemed from sickness, so if you're dealing with sicknesses and pains, you need to make them stop in the name of Jesus rather than thanking God for them when He didn't send them in the first place.

Do trials come to make you strong? Satan is the author of your trials, and he has no desire to make you strong. God does not "send" Satan to you to strengthen you. God wants you to be strengthened with might by the Holy Spirit's power ([Ephesians 3:16](#), [Colossians 1:11](#)), not by the devil's trials.

Satan successfully tempted Judas Iscariot to betray Jesus. Did this trial come to make Judas strong? Was the result a stronger Judas? NO! The result was a RUINED Judas who ended up taking his own life.

How often does someone die prematurely from some horrible disease? Did the "trial" of that disease make the person "strong" and serve some higher purpose? NO! The trial only came to make the person WEAK and ultimately DEAD. That is never God's good plan, especially since one of His names is The Lord Who Heals You ([Exodus 15:26](#)).

Did God deliberately put certain apostles in jail because it would be good for them? How good was it that most of them ended up martyred, at which point their ministries were over? Whose agenda was that? Jesus cleared up that matter for you in [Revelation 2:10](#) – it was the DEVIL who was going to put some of them into prison. In other words, the devil whipped up that trial. We see no cases where God went around locking up His saints, but we do see cases where God supernaturally got His saints OUT of jail ([Acts 5:18-20](#), [Acts 12:3-10](#))!

Get out your Bible –you’ll never see a case where Jesus indicated that a sickness had come to strengthen its victim. Read all the passages where Jesus healed them ALL. If trials such as cancer, back pain and arthritis were good for those people and made them strong, why did Jesus take away their opportunity to be made stronger by the trial that God so lovingly “allowed?” If God had any stake in any of those diseases, then instead of coming to DO the will of His Father, Jesus came to UNDO the will of His Father.

Because Jesus was willing to heal everyone, and He only did the will of His Father, it must be God’s desire for everyone to be healthy. It would make no sense for God to want everyone to be healthy and then send or “allow” a sickness that robs someone of his health.

Learning to overcome trials will work patience, endurance and other positive character traits in you. However, simply enduring them doesn’t do anything for you except make you miserable. If you think that God is behind a trial so that you will be stronger, you won’t face the issue and you won’t use your faith to run it off. Why would you want to fight God if He “allowed” the trial to strengthen you? If that were the case, you would want to stay in the trial as long as possible to get as strong as possible!

If trials are such a great strengthening tool, why won’t there be trials in heaven? Simple – the devil and his minions won’t be there to create trials.

Jesus gave you authority over ALL the power of the enemy so that nothing (including the devil’s sicknesses) should hurt you ([Luke 10:17-20](#)). If your trial is a sickness, take authority over it in the name of Jesus! The devil sent it, and Jesus came to DESTROY the works of the devil ([1 John 3:8](#)), not USE the works of the devil to make you strong!

Objection: The Crosses in Life Must Precede the Crowns

Instead of getting discouraged when the pressures of life start weighing us down, we should rise up in faith and quench every fiery dart of the wicked one. We don't have to accept living defeated lives for a single second. Prior defeat is not a prerequisite for walking in victory.

There is biblically no such thing as "the crosses in life" anyway! There is only ONE cross you must take up. (An entire objection reply is devoted to this; [click here](#) for the cross-reference.) Jesus never referred to crosses in the plural. And as you can see in the aforementioned objection reply, your "cross" is NEVER sickness. (I don't think that the lyrics of the song with the objection phrase in it even meant it that way, but a certain anti-faith website decided to pick up on the crosses-before-crowns idea and run with it. This is yet one more example of the danger of getting your theology from popular Christian songs rather than from the Bible.)

You do not have to suffer before you can enjoy victory. God GIVES you the victory; you don't qualify for it by suffering first. You reign in life through the Lord Jesus Christ, not by "earning your stripes" by suffering. You WILL face trials, but you overcome them by faith rather than by staying in them and thinking that somehow if you suffer enough, you'll see victory later when God decides that your suffering should end and now you can have a crown. That is a horrible misrepresentation of how our loving Heavenly Father operates.

Jesus never told people to stay sick until they had enough "crosses in life" to precede crowns. He healed people right away!

While we all will have to bear the cross of persecution for Jesus' sake, we do NOT have to bear sicknesses, which are a completely different matter. You have not been redeemed from persecution, but you HAVE been redeemed from sickness!

If sickness is some kind of cross that you must bear before you get a crown, what about all the people who just DIE from their illnesses? They never get a "crown" in this life in the form of victory. Sickness is NOT a setup for a later crown; it is a tool of the devil to steal from you, kill you and destroy you. You should resist it just as aggressively as you would resist sin, which is another of the devil's works.

Objection: If God ALLOWS Sickness, He Must Have a Purpose for It

God ALLOWS people to go to hell. Does that mean that it must be for those people's good, because He ALLOWED it?

God ALLOWS people to commit murder. Does that mean that He has some purpose in these murders because He ALLOWED them?

God ALLOWS wars. Does that mean that wars are part of His loving plan for humanity because He ALLOWS them?

God ALLOWS people to walk out of love. Does that mean that God has a hidden purpose behind their unloving actions because He ALLOWED them?

God ALLOWS you to sin. Does that mean that God has a higher purpose for your sin because He ALLOWED you to do it?

If God has a purpose for murder, wars, walking out of love and sin in general, why won't there be any of those in heaven where His will is always done?

If God ALLOWS sicknesses for a purpose, why didn't Jesus turn at least some of the people away who wanted healing and tell them that God ALLOWED their sicknesses for a higher purpose? He rarely even asked anyone a question. Anyone who wanted to touch Him and be healed could do so. Jesus never taught this nonsense that "God ALLOWS things for a reason."

I hope you can see how ridiculous it is to think that if God ALLOWS something, that means He has a purpose for it. If something steals, kills and destroys, the devil has a purpose for it. If it gives life more abundantly, God has a purpose for it. Jesus was quite plain about that in [John 10:10](#).

Objection: God ALLOWS Sickness, But Never More than He Gives You Grace to Endure

This objection can vary slightly, but it all comes down to the idea that God allows sickness to come your way, but He lovingly gives you grace to endure it. People try to cheer up the sick, in person and through ignorant literature, by assuring them, “God never gives (or allows) more than He knows you can handle with His help.”

One would think from this argument that God is a master torturer who will take you to the limit of your ability to endure things without killing you. That is certainly NOT the character of God revealed in the Bible. It is not a picture of Jesus, who said that if you’ve seen Him, you’ve seen the Father ([John 14:9](#)). Jesus emphatically did NOT visit multitudes of sick people and bless them with the “grace to endure” their afflictions. He REMOVED their afflictions! If God was lovingly “allowing” these sicknesses and granting the grace to deal with them, Jesus should have said, “If you have seen Me, you have seen someone nicer than the Father. The Father was willing to ALLOW you to suffer this illness, but I’m not.” How crazy is that?

Abundant life does not consist of God seeing how much misery you can take. The devil, not God, is the one out to make people miserable. It is hard to see how any sane person could describe wasting away in a hospice facility, in unspeakable distress, as abundant life.

What about the millions of people who have died HORRIBLE, PAINFUL deaths from illnesses? Where was the “grace” to deal with them? Have you ever ministered in a nursing home where there are seriously ill people? I have. You will encounter various previously normal, nice people who SCREAM all the time. They’re MISERABLE. Where is the “grace” to endure their conditions?

The “grace” in Scripture is the free offer of healing for their conditions, not the ability to endure horrific conditions. Unfortunately, those who agree with this objection buy into a lie that saps their faith for real relief. Rather than look to the Lord for healing, they look to Him for grace to endure their illness, because that is what this teaching trained them to do. If that’s the extent of your faith, you’ll never enjoy the blessing of divine healing that Jesus paid for. I, for one, would NEVER allow someone to “minister” to me in a hospital by praying for me to tap into the “grace” to endure an ailment. If you’re wise, you won’t allow it either. You’ll obey [James 5:14-15](#) instead! The elders will pray the prayer of faith to RAISE YOU UP, not give you GRACE TO ENDURE the condition and leave you sick!

“Yes, but Paul wanted to be free from discomfort, and God told him that His grace was sufficient for him. So God’s answer to us sometimes is that His grace is sufficient for us rather than that He will heal us.” This variant of the objection in this topic is covered in the section about [Paul’s Thorn](#), where it is proven beyond a shadow of a doubt that Paul did NOT have a sickness that God wouldn’t heal (but supposedly told him instead that His grace was sufficient to endure the sickness).

Objection: God Gives Us More than We Can Handle to Make Us, like Paul, Rely on Him, Not on Ourselves (2 Corinthians 1:8-10)

This exhibit from the Museum of Misapplied Scripture supposes that God gives us diseases that are more than we can handle so that we have to rely on Him, supposing that the following passage proves that He does such things:

2 Corinthians 1:8-10:

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

So Paul did indeed get “in over his head” in the natural even though he was in God’s will. This, however, referred to persecutions and apparent death threats, NOT to illness. If we look at Paul’s own list of sufferings, which would surely include what happened to him in Asia, sickness is notably absent! (See the response to the [Paul’s Thorn](#) objection for more specifics about this.) So there is NO indication from this passage that God ever dished out SICKNESS to overwhelm someone to make that person rely on Him.

The fact is, in the ministry as well as Spirit-led business, you will often be led to things that are beyond your natural ability to handle and that will be God’s will. You will have to learn to trust Him. In my programming business (my version of tent-making), I’ve had cases where potential clients had “impossible” programming requests that no one could solve. I didn’t know how to solve them either, but the Lord told me to tell them that I would do it and guarantee that if I didn’t get their project done, they would owe me nothing. So I signed up to do such projects without knowing how to do them myself! Then in the car on the way home I had to ask God how to pull off these “impossible” requests. And He showed me! I built a successful business doing that. Also, I was “over my head” because I’ve never had much of an idea how to market myself. But for well over 3 decades, I have never advertised that business, and the phone has kept ringing with work when I want it. But traveling in the ministry, especially out-of-country mission trips, posed a special problem. I couldn’t do the assignments when on mission trips. But when I was supposed to be preaching overseas, there was no work. No one had anything that went undone because I was gone. But as soon as I got back, the work would start up again until the next time I hopped on a plane and left the country. You just can’t do this stuff in the natural, but I DID do it because of God’s supernatural leading and provision. I started the business with NO WORK lined up at God’s instruction, but I went and gave 2 weeks’ notice at my job in obedience to Him. THAT AFTERNOON I got a call asking for programming work, and I went from there and made a lot of money. If it weren’t for God, I would never have even started the business. I had to trust Him the whole way. That is typical when you live by faith!

It's often said – and true, I believe – that if the vision “God gives you” is something that you could accomplish without His help, the vision really isn't from God in the first place.

But that is entirely different from turning God into a physical torturer who deliberately inflicts intolerable pain to get you to trust Him! If a human being made it his custom to torture people beyond their physical endurance limits, he would be tried and convicted for war crimes or crimes against humanity. How dare we assign a character trait to God that makes Him worse than the most despicable kind of human being!

Besides, many people who get to the point of “intolerable” sickness end up in hospice care doped up with morphine and die shortly thereafter. Where was the great spiritual fruit? How could God be working in you to get you to trust Him more when you're gone from the planet and no longer even need to walk by faith instead of by sight? That is completely senseless, and even a rank sinner should be able to see through such religious nonsense!

Objection: God Gives and Takes Away

The words of Job are truly recorded, but they are not true:

Job 1:21:

And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

It is clear from the book of Job that Satan, not God, was responsible for taking away what Job had ([Job 2:4-7](#)). For a lengthy discussion of many things pertaining to Job, see [Objection: Job Was a Godly Man, But God Let Him Get Sick](#); I won't repeat that whole write-up here.

The fact that words are recorded in the Bible does not make them the truth. I suppose you could write a song with a nice rocking beat about how David's flesh would be fed to the birds and beasts, because Goliath did speak those words, so they are in Scripture. However, those words are not the truth even though they were truly recorded in Scripture, as Goliath is the one who died in that encounter, not David. Peter said that Jesus would not die and be raised again the third day, and those words are truly recorded, but they were not the truth either. I doubt that a song based on Peter's words would be popular no matter how catchy the tune; don't look for "This Shall Not Be Done" on a list of Christian top 40 singles anytime soon. Israel's enemies talked about how they would demolish Jerusalem, but those words were also proved false. One said that if even a fox went up on the wall that Nehemiah's people were building, the wall would break, but there was never such a fox news event, so no one should want to write a Christian tune "No More Bricks in the Wall" about Israel's enemies who wanted to tear down the wall. If we wouldn't do that in these other cases, we shouldn't do it in Job's case either. The Bible does truly record some untrue words that were uttered by men, but that doesn't mean we should repeat or sing those untrue words as if they were so.

Job walked uprightly, but his knowledge of spiritual matters was next to nothing. Then again, he lived before the Old Covenant let alone the New Covenant, so it would be unfair to expect him to be the Wizard of Oz in spiritual matters. God did not charge him with sin at that time, because he had not (yet) started railing on God. Later, he "multiplied words without knowledge" and God had to set him straight. If his other statements were "words without knowledge," why would we think that this particular statement was correct? Obviously it wasn't, because at no time did Job return naked to his mother's womb.

Some argue, "The fact that God ALLOWED Satan to take things away makes God complicit in what happened. Therefore, the LORD took away what Job had." (This whole "God allowed it" argument is handled under [Objection: If God ALLOWS Sickness, He Must Have a Purpose for It.](#)) If that is true, God is complicit in EVERYTHING that the devil does on the earth today – because He ALLOWS the devil to do it. He ALLOWS the devil to steal, kill and destroy. So based on the "God gives and takes away" logic, God is going around stealing, killing and destroying everywhere today using the devil as His intermediary.

Fortunately, God made a way out for us through Jesus so that we can be turned from the power of Satan to God ([Acts 26:18](#)). We can dominate the works of the devil in our lives ([Luke 10:17-20](#)) rather than putting up with them. We have a much better covenant than anyone in the Old Testament ever had!

Scripture is clear that every good and perfect gift, not calamity, comes from God ([James 1:17](#)) to His children. God's plans are for your good, not for evil ([Jeremiah 29:11](#)). God's reason for "allowing" the devil to do things is NOT because He wants those things done in your life. He allows the devil to do things for legal reasons. God gave Adam dominion over the earth, and man is still in charge of the earth, not God ([Psalm 115:16](#)). Man gave Satan an "in" to the earth in the Garden of Eden, and God has had to legally permit Satan access to the earth ever since then. Satan is allowed to go around seeking whom he may devour ([1 Peter 5:8-9](#)). As a Christian, you have the privilege of learning your rights in Christ so that you will be one of the ones whom Satan can't devour. And finally, thank God, there is coming a new earth in which righteousness dwells ([2 Peter 3:13](#)) to which Satan will have no access because he will be occupied with being tormented day and night in the lake of fire forever.

Objection: Sometimes God Wants You to Be Afflicted so that You Can Empathize, Not Just Sympathize, with Others Who Are Afflicted

Jesus, who is the same yesterday, today and forever, never refused to heal anyone. He never told anyone that God wanted him to be afflicted so that he could empathize with other afflicted people. If He would not do it then, He would not do it today. So this objection flunks [The SAME Test](#).

If you have overcome an affliction, God can use you to encourage others who have that same affliction that there is hope and healing in the Lord. This is an example of a bad situation being used for good, sort of like [witnessing to someone else at the hospital](#) if you're a patient. God can bring good out of the situation, but when He does, that is certainly not proof that He authored the situation. Good gifts come from God, while afflictions, which steal, kill and destroy, come from Satan.

You can allow the Lord to move you with compassion, and you can minister successfully to people afflicted by illness even if you've never been sick a day in your life and you have no experience of what it even feels like to be sick! There is absolutely no need for empathy when it comes to ministering to the sick! I can prove that easily. JESUS was never sick a day in His life until He had our sicknesses laid on Him when He was cursed for our sins. Until He atoned for our sins, He had no experience of what it even felt like to be sick. Yet He was moved with compassion and He ministered successfully to sick people without any empathy whatsoever.

Do you have to be an alcoholic before you can minister life to an alcoholic? Of course not. If you used to be an alcoholic, sharing your testimony can be helpful. Does that mean that it was the will of God for you to be an alcoholic for a season so that you could relate to other alcoholics? Impossible – God's will never is and never was for you to be "drunk with wine" because He commands you not to be ([Ephesians 5:18](#))! Do you have to be a prostitute before you can witness to a prostitute so that you can "empathize" with her? NO! Do you have to be a wife-beater before you can witness to a wife-beater so that you can "empathize" with him? NO! You do not need to be afflicted to share the good news with the afflicted, either.

The most important thing for a sick person is not that you "know how he feels;" it's that Jesus bore that person's sicknesses as punishment for his sin so that he could receive healing.

Objection: You Should Not Try to Hurry out of Trials (Like Sickness), Because They Are More Precious than Gold (1 Peter 1:7)

[1 Peter 1:7](#) does not say that trials are more precious than gold, despite old traditions arising from a less-than-careful reading of the verse. Let's consider that verse along with the one right before it:

1 Peter 1:6-7:

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

It is your FAITH, not the TRIAL, that is more precious than gold! The verse talks about the trying of your faith that is much more precious than gold.

There is no way that this verse can possibly state that a TRIAL is more precious than gold! If so, this verse says that a trial can be tried with fire! "That the trial of your faith...though it be tried with fire..." That makes no sense. It's your faith that is on trial.

It should also be clear that "being much more precious than gold" cannot refer to the trial because the use of the phrase "though it be tried" would make no sense if the trial is the subject. How can a trial be tried?

Neither is gold "tried" by fire – gold is purified by fire but not tested by it, and the verse just said that gold perishes. If the gold perishes, it isn't tried by fire – it's wiped out. That won't happen until the elements melt with fervent heat before the new earth arrives. And we know that heaven's streets are gold. No one will be praising or honoring gold! So again, it's not the gold being found unto praise and honor and glory. It is your faith that you exercised during the trial that brings the honor.

Therefore, the only proper understanding of [1 Peter 1:7](#) is:

"That the trial of your faith, your faith being more precious than gold that perishes, though your faith be tried with fire, will be found unto praise and honor and glory at the appearing of Jesus Christ because you exercised faith and overcame the trial."

Thus, Peter said that your faith is more precious than perishing gold and that your faith will be tried with fire. The only sense that the trial will be found to praise and honor is that you overcame it with your faith! It is your faith that will be honored, not the trial. Why would God ever honor something the devil did? Besides, you'll still have your faith at that point, but the trial will be long over with.

If anything, this exhortation should encourage you to use your faith to get out of the trial, not sit there passively thinking that your trial is more precious than gold, hoping that the trial will go away on its own soon or that God will sovereignly remove it without your involvement.

People have been wrongly taught that God sends trials to teach them something. But God does not use bad things to try your faith. First, He already knows where your faith stands. Second, the way He proves your faith is through your obedience to Him. Abraham proved his faith when he obeyed God and offered Isaac. It is the devil who tries your faith with bad things. You are not a threat to Satan apart from your faith in God's Word. He wants you to stop trusting God's Word so that you fail.

Trials are a good chance for you to locate your faith. But they don't come from God! Want proof? There won't be any trials in heaven where God is and the devil isn't! That should show you where your many trials come from in this life. If trials were more precious than gold, heaven would have more trials than streets!

Objection: God Sometimes Withholds Healing to Test Your Faith

This is one of a slew of objections that fails the “show me where Jesus did it” test. (See [The SAME Test.](#))

Jesus only did the will of God. If God sometimes withholds healing to test your faith, you should find at least one passage where it says, “Jesus healed them all except for Billy Bob. He let Billy Bob stay sick, because verily, instead of manifesting His compassion to Billy Bob, He wanted Billy Bob to be miserable for a while just to see if Billy Bob would stay in faith.” You’ll find nothing like that in the Bible.

This objection also fails the “does it apply to salvation” test. (See [The SAVED Test.](#)) If God really acts this way, then we should find evidence that He saves SOME of those who call on the name of the Lord, but others He refuses to save from their sins for the time being – just to see if these sinners are really sincere and tenacious enough to keep believing for salvation even when God doesn’t save.

Given that salvation and healing are both [part of the same package](#), it is ridiculous to think that God would withhold healing when healing is already offered on a [100% grace basis](#) to EVERYONE just as the new birth is. Healing, the new birth, the Holy Spirit baptism, and every other spiritual blessing have already been given ([Ephesians 1:3](#)). It is not a question of whether God’s grace has provided it; it depends upon man’s faith to receive it ([Romans 5:2](#)).

God NEVER withholds healing from anyone just as He never withholds the new birth from anyone. However, we can get in our own way in various ways and fail to receive what He offers.

God would be completely unjust to withhold healing from you for a single nanosecond when Jesus has already paid for you to have it. How ridiculous that God would pay for you to have something and then withhold it from you. It would be like a man buying a new luxury car and registering it in your name, then telling you, “Oh, but you can’t have it now.” It just doesn’t make sense. It would be like a credit card company telling you, “A rich benefactor already paid off your full balance, but we are going to keep charging you our horrifically high interest rates just to test you and see whether you believe it or not.”

If you really think that God withholds things from you, you need to let the Holy Spirit teach you a thing or two! God sent the Holy Spirit to let you know about the things that have already been freely given to you by God ([1 Corinthians 2:12](#))! If God didn’t spare His own Son, how could you think that He wouldn’t freely give you everything else ([Romans 8:32](#))? The Bible teaches that God is not holding back anything from you. It is healing objectors who teach that, not Scriptures. Jesus already purchased your healing and it is already legally yours. It is TOO LATE for God to decide to yank back that pre-paid blessing and tell you that you can’t have it.

Objection: It Rains on the Just as Well as the Unjust (Matthew 5:45)

If bad Scripture interpretation is a crime, this objection should be a felony. The idea is that rain falls on the just and the unjust, therefore everyone has to suffer. I suppose this gives rise to the popular, but unscriptural, saying, "Into every life a little rain must fall." This completely ignores the context of [Matthew 5:44-45](#) and makes it say the opposite of what it actually says.

To farmers back then, rain was a blessing. They were more concerned about their crops than whether they would get drenched and have to dry off.

Jesus spoke of God's goodness: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:44-45).

You can't possibly read this whole passage and think that it means that God sends you sickness even though you are just. The sun rising on the evil and the good is a poetic parallel to the rain falling on the just and on the unjust. It shows God's goodness to men whether they are good or not. When you read about God's goodness, you should realize all the more that He does not want you to suffer with sickness. Jesus did not say that rain must fall into your life; He said that God sends rain to you, and if God sends something, it is good, not evil.

As with many objections, this one is a subtle misquotation of Scripture, although it's a popular saying among Christians. Some have even extended the saying to: "It rains on the just and the unjust, but the just have an umbrella," which does just as much violence to the verse as using it as a healing objection. The verse does not tell you that it rains but that God sends rain, which is completely different! When God sends you something, you won't want an umbrella to avoid it.

Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed (1 Corinthians 12:3)

1 Corinthians 12:3 says “Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

Believe it or not, this verse has been used to “prove” that Jesus was not cursed (literally made a curse) in our place, and that anyone teaching so is not speaking by the Holy Spirit. It should be obvious to the reader that the person “not speaking by the Holy Spirit” in this verse is calling Jesus accursed NOW, not saying that He was cursed in the past.

The Bible is emphatic that Jesus WAS made a curse for us in [Galatians 3:13](#). Jesus did hang on a tree, and this verse quotes [Deuteronomy 21:23](#) (part of the Law of Moses under which Jesus lived) as saying that anyone hung on a tree is cursed. When the symbol of Christ was raised in [Numbers 21:5-9](#), it was a serpent (the symbol of Satan!) on the pole. That is because when Jesus died on the cross, He wasn't spotless. He was carrying our sins and He had “become sin” Himself ([2 Corinthians 5:21](#)). The Law specified a curse on everyone who broke it ([Deuteronomy 28:15-68](#)). When Jesus carried our sins, He therefore had to be cursed because that is what our sins deserved. If He were not cursed Himself, He would not have paid the penalty for our sins and settled our accounts with God. If He had not taken ALL sicknesses on Himself, He would not have legally redeemed us from ALL sicknesses. Thank God, the Bible is clear that He did that for us ([Isaiah 53:4-5](#)).

The Bible cannot contradict itself. Therefore [1 Corinthians 12:3](#)'s true meaning cannot contradict these other Scriptures. Jesus bore the curse we deserved for our sins, so [1 Corinthians 12:3](#) must refer to a present-day cursing of Jesus that would of course be out of order because He rose from the dead without that curse and He lives forever without it today.

Objection: God Creates Dumb, Deaf and Blind People (Exodus 4:11)

Exodus 4:10-12:

And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or seeing, or the blind? have not I the LORD?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

This verse is taken by some to mean that God intentionally creates some people dumb, deaf or blind, in an argument similar to the one raised about the man blind from birth in [John 9:1-7](#). It is curious that if this conclusion is true, Jesus undid the works of God by healing the dumb, deaf and the blind throughout His ministry. If God created these people that way on purpose, Jesus was undoing, not doing, the works of God. Therefore, these things cannot possibly be the works of God.

Examine the verse in its context and you'll find that God was saying that he would help Moses overcome his slowness of tongue. He did not just say, "That's right, Moses, I created you to be a lousy speaker on purpose, but I still called you to deliver Israel. Ha ha. Deal with it."

God said the opposite of what most people think He said in this passage. He did NOT say, "Some people just have certain problems, and they'll just have to live with them because that's how I made them." Moses complained about being a poor speaker. God did NOT say, "Well, Moses, I just made you that way because it was just My will for you to have problems with public speaking. So you're right, you're just the wrong guy for the job. What was I thinking? Duh!" Instead, He encouraged Moses that he could GO anyway and God would help him by teaching him what to say. He did NOT have to continue to be constrained by an ongoing problem that he was living with.

So if you're dumb, deaf or blind, take heart! You don't have to stay that way either, any more than the man born blind in [John 9:1-7](#) had to stay blind once Jesus appeared on the scene.

Yes, but doesn't it explicitly say that God makes people dumb, deaf and blind? No, it doesn't. This verse does not say that God creates some people with birth defects on purpose! There are two plausible takes on what He is actually saying.

First take: God simply said that He was everyone's Creator, including the dumb, deaf, blind, and those with any birth defects. All such conditions are possible because sin and Satan are on the earth, but God is still the Creator of everyone, including those who are disfigured or disabled. God's point was that with Him, all things are possible. Since He is the Creator of man's mouth, he can make the poor speaker eloquent.

Second take: Because God said that He HAS made man's mouth, and that He MAKES people blind, deaf, dumb, etc., the point at which He makes people blind, deaf or dumb does not have to be birth! He smote the Sodomites with blindness ([Genesis 19:10-11](#)). He smote people who came after Elisha with blindness ([2 Kings 6:18-20](#)). He smote Zechariah, father of John the Baptist, with dumbness for a season – God hit his “mute” button ([Acts 1:18-20](#))! Paul went blind for three days after he met Jesus ([Acts 9:8-9](#)). Bar-Jesus the sorcerer was struck blind for a season ([Acts 13:6-12](#)). So this verse is not necessarily talking about birth defects. I would be more likely to side with this second take because the context shows that whatever condition you might have is subject to change, which is the very point of the passage anyway!

I admit that this is a difficult passage for some people, but it surely does not set aside the healing covenant that God made later with Moses. The people as of the time of Exodus 4 did not yet have a healing covenant with God. The dumb, deaf and blind had no guarantee of healing from God yet. This did not come until [Exodus 15:25-26](#). God at that point made clear to Moses how he would deal with the dumb, deaf and blind if they would keep His covenant – He would heal them! God is definitely the healer of the [dumb](#), [deaf](#) and [blind](#) today. Jesus healed all those conditions and He is the same today as He was then ([Hebrews 13:8](#)).

Objection: The LORD Stopped Sarah from Having Children (Genesis 16:2)

This “unbearable” objection (actually quoted to me by an anti-healing person) blames God for leaving Sarah (named Sarai at the time) childless. Consider the situation and the immediate context:

Genesis 15:4:

And behold, the word of the LORD came to him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Genesis 16:2: (This is the verse in question)

And Sarai [later renamed Sarah] said unto Abram [later renamed Abraham], Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarai.

I don't know how anyone could take Sarai's advice as proof that God keeps people childless on purpose. There is no indication that this is even a true statement. Yes, it is true that Sarai said it, but what Sarai said was not true, although it is truly quoted in the Bible! Listen to the rest of her advice – it ran totally counter to the promise of God, and it created problems that last to this day! Abram and Sarai were in unbelief at the time. Abram had believed God, but then he and Sarah conspired to help God fulfill His plan because of impatience and doubt. Sarai joins Eve and Job's wife among the list of wives in the Bible who gave their husbands bad advice.

The only sense in which Sarai could claim that “the Lord had restrained her” was that He had not yet performed the miracle that would enable her to conceive. However, that did not prove that it was God's will for her to remain childless – His will was exactly the opposite!

Sarai should have understood what is obvious to any reader of Genesis. The Lord was not her problem; He was her solution. The Lord made her able to have a child in her old age. Sarai just didn't believe it yet. Taking her unbelief as doctrine is a mistake similar to the one made by taking certain of Job's statements as doctrine, an issue that is covered [elsewhere](#).

Objection: God Afflicted Jacob with a Hip Problem (Genesis 32:25, 31)

Genesis 32:24-31:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let you go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

And as he passed over Penuel the sun rose upon him, and he halted [limped] upon his thigh.

Unless you have had an experience of wrestling with God as Jacob did, you can't blame your hip problem on God. There is no indication that this was a permanent condition that afflicted Jacob (Israel) for the rest of his life. He was only limping that morning as far as we know. He was able to go to Egypt much later in his life, so he was not a permanent invalid.

This situation was a special test for Jacob. Jacob proved that he was determined to have the blessing of God on his life at any cost. This was a special case and not one that you can use to prove that God sends hip problems to people today. If you think that you're another Jacob, please describe exactly what blessings you have wrestled God for. Then cringe at how silly you seem given that under the New Covenant, all blessings have already been given to you ([Ephesians 1:3](#)), so there is no need to wrestle God for ANY blessing. Then get hip to the fact that God didn't cause your problem.

This is similar to the testing of Abraham, Jacob's grandfather. God told Abraham to sacrifice His son Isaac on an altar. Does this mean that you should attempt to slay your child unless an angel stops you? I hope that you don't think so. Jacob's hip situation was a special, one-time case. Jesus' healings were ongoing events throughout His earthly ministry. Do you want to extrapolate your theology from a one-time case or from the norm?

Jesus healed EVERY form of sickness, which must include hip trouble. You can expect Him to do the same today.

So don't blame osteoporosis on God! If you haven't been wrestling with God lately, you may safely assume that your hip problem is just another physical problem that Jesus bore for you as your substitute.

Objection: You Can't Say that God Never Puts Sickness on the Righteous. He Killed David's Child.

David's child was conceived out of wedlock in an unrighteous manner. The child was in no position to do anything righteous or unrighteous. The blessing or curse on younger children depends on the parents. Sin WAS the issue, as is made clear in the passage ([2 Samuel 12:13-18](#)). (See [Notes on 2 Samuel 12:13-18](#) for some additional thoughts.) Therefore, this passage cannot be used to prove that sickness comes on the righteous for some unrelated, "sovereign" reason.

For proof that YOUR righteousness blesses your children, see [God's Blessing on your Kids](#).

The fact that an infant died because of his father's unrighteousness does not constitute proof that God will afflict a righteous person with sickness. David partook of the law of sowing and reaping. He sowed death when he ordered Uriah the Hittite to be set up to be killed in battle. He then reaped death in his own family more than once (consider Absalom later on).

Even in the New Testament, Jesus threatened to kill the children of a woman who was messing with His church. Whether or not you think this is fair, obviously God does. However, if you aren't going around seducing the local church members, you have no reason to fear such things happening to your family.

Objection: Rather Than Claiming Healing, We Should Just Have “the Faith of Shadrach, Meshach and Abed-nego”

This line of reasoning has been published by at least one well-known minister and it is widely quoted. This stems from a misreading of the text in Daniel 3, as we will see shortly. The argument goes like this: “The three Hebrew boys did not know whether or not God would deliver them. They were just consecrated to God whether He delivered them or not. They didn’t care if they got delivered; they just wanted to please God. Therefore, we should have the faith of Shadrach, Meshach and Abed-nego for our healing. If God delivers us, fine. If not, we’ll just accept it.”

This religious foolishness is ironic because in the story in question, God miraculously delivered the boys! He did not leave them to die. But that’s not the main problem. The boys never did question God’s ability or willingness to deliver them! In fact, they explicitly said that He would! Read the passage more carefully than most people do:

Daniel 3:14-18:

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so [Stop right here – this is where people misinterpret it. If what be so? Religious tradition says that this means, “If it be so that God shall deliver us out of your hands.” But that is not what they meant. They meant if it be so that they were going to be thrown into the fiery furnace. That is obvious from the rest of the sentence.], our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. [There you have the real faith of Shadrach, Meshach and Abed-nego. They said that God would deliver them, and He did.]

But if not [This goes along with “If it be so” above and still refers to whether or not the king would really throw them into the fiery furnace. They did not allow for the possibility that God would not deliver them. They just said that He is able and He will. They were definite about that.], be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

So let’s summarize what they said. They said, “If you throw us into the furnace, God will deliver us. If you don’t, we still won’t serve your gods.” They got thrown into the furnace, and what happened was exactly what they said would happen. God delivered them. Their faith got them through it. Therefore, I agree that we should have the faith of Shadrach, Meshach and Abed-nego! We should believe for our deliverance, we should be willing to say so before men, and we should act on our faith without wavering.

I imagine that those who promote this objection would be mad that I said that their faith did it as opposed to the sovereignty of God. Well, this will probably make them madder, but in Hebrews 11 – in the “hall of faith”—we see those who “through faith...quenched the violence of fire” among the greats of faith ([Hebrews 11:32-40](#)). This could refer to Shadrach, Meshach and Abed-nego, and if so, it is another proof that they were in faith. The feat right before it was “stopping the mouths of lions,” which was also in the book of Daniel. I am aware that Moses also quenched the violence of fire in [Numbers 11:1-2](#). However, Moses was mentioned separately among the greats of faith, and this feat was not mentioned in the part specifically pertaining to Moses. It would seem most likely, although I would not die at the stake to defend this, that Hebrews is referring to the three Hebrew boys. They obviously were in faith (you can tell by their words!) and did a great thing, and it would be no surprise to have them mentioned in Hebrews 11.

Objection: We Should, Like Paul, Learn to Be Content in Every Situation

Agreed. You can be content while sick, knowing that you believe that you have received your healing. Then you have no reason to worry, because you know that you will not stay sick.

However, this is usually meant by objectors to mean, “We should just lie down and accept whatever comes and be content with whatever happens to us.” If that is your idea of contentment, you and the apostle Paul have some very different idea of what contentment is. If Paul wanted Timothy to be content with his frequent illnesses, he would not have given him advice to try to prevent them. If Paul were content to just stay in jail, he would not have implored believers to pray for this release so that he could preach the gospel again ([Colossians 4:3](#)). He could be content while in jail, but not content with the idea of staying in jail. There is a difference.

Paul went around healing people and doing signs and wonders. He did not tell the sick to be content in their situation; he healed them! If there was anyone whom God wanted to stay contentedly sick on the island of Melita, Paul got him out of the will of God by healing him! Paul did not tell the crippled man in [Acts 14:7-10](#) to be content with his lameness; he told him to get up! Why, when no one in the New Testament was ever told to be content with sickness, do we preach this to people today? (If you think that Paul was sick, read the objection about his “[thorn in the flesh](#)” and learn the truth.)

How ridiculous it is, with the Great Commission still in force, to think that God wants us out of commission and that we should be content with that! How can you be content being sick, knowing the work that needs to be done on the earth today? We are needed on this earth to preach the gospel to the lost. We must be against anything that could hinder us from this divine mandate. Sickness interferes with our ability to fulfill the Great Commission, so we must not be content to stay sick. If you’re content to be sick and unable to share the gospel, you’re either a selfish pig or deceived by bad teaching. (Maybe both.) People who are headed for hell need you. You can be content as far as having the peace of God goes while you’re sick, but you must not be content to stay in that condition indefinitely.

Do not think for a moment that your endurance of sickness pleases God. Faith pleases God – if you don’t have faith, you aren’t pleasing God ([Hebrews 11:6](#)). This doesn’t mean that you’re good for nothing if you’re sick; it just means that you would please God more by exercising faith to be healed. And make no mistake – the faith talked about in Hebrews 11 is faith that changed things and moved people to action, not just some vague worship of God.

You can have joy and peace while sick, because these things come out of your spirit, not your body. Your spirit is not sick. Only your body gets diseases. However, to sit and assume that sickness is the will of God is to ignore practically the entire ministry of Jesus Christ. Jesus told no one, “Be content with your sickness.” He is surely not saying that today. It would help the sick immensely if others would not say things like that to them to rob them of whatever faith they may have had for their healing.

Objection: We Are Supposed to Thank God for Everything, Which Would Include Sickness (1 Thessalonians 5:18)

“In everything give thanks: for this is the will of God in Christ Jesus concerning you.” – 1 Thessalonians 5:18.

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;” – Ephesians 5:20

You cannot thank God for everything because not everything comes from God! Sickness comes from the devil. You can't thank God for something that comes from the devil! But you can thank God in everything. Why can you thank God in sickness? Because you know that by Jesus' stripes, you were healed ([1 Peter 2:24](#))! You know that God is your Physician ([Exodus 15:25-26](#)). You know that Jesus came to destroy the works of the devil ([1 John 3:8](#)). You know that you always have the victory in Christ ([1 Corinthians 15:57](#), [2 Corinthians 2:14](#)). So thank God for these things!

God didn't just say to give thanks for all things – He said to give thanks to the Father in the name of our Lord Jesus Christ. It should be obvious from that statement that “all things” means “all things that your Father gave you.” If your brother gives you a present for Christmas, do you thank your uncle for giving it to you? It is just as illogical to thank God for giving you something that the devil gave you.

Books have been written suggesting that you thank God for everything, but they are out of balance. Thank God for the victory, not for something that He didn't send your way in the first place. Don't even thank God for the “privilege” of enduring sickness! Thank God that you don't have to endure it. Rather than asking for grace to live with it, thank God that you can live without it because of the grace that He has already given you! Thank God that you always have the victory in Christ! Keep thanking God for all that He gives you, but never thank God for something that comes from the devil. That is just bad manners. Would you like it if someone thanked you for giving him a cold when you didn't give him the cold? Why should God like that any better than you would?

You never see a verse where Jesus told a sick person to THANK GOD for the oppression of the devil that was going on in that person's body. Jesus thanked God for His food, but He never thanked God that the devil had made someone sick. Everything the devil does is anti-God, so it makes NO SENSE to thank God for the actions of someone who does nothing but oppose God.

God will not be THANKING the devil for sending sickness on anyone – He will be PUNISHING the devil for doing it. If God isn't grateful for sickness, you shouldn't be grateful for it either. Instead, be grateful that Jesus has provided healing for it!

Objection: Lazarus Was Sick for the Glory of God (John 11:4)

In John 11:4, Jesus said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” You should be able to stop reading right there and figure out what Jesus meant when He said this. Did anyone at Bethany look at Lazarus’ sick condition and start glorifying God before Jesus showed up? No! Did God get any glory out of Lazarus being sick? No! Actually, if you read this carefully, Lazarus had already been dead two days when Jesus made this statement. Jesus stayed where he was two days before going to Bethany, where Lazarus had been dead four days when he got there. So when Jesus made this statement about Lazarus’ sickness, he wasn’t even sick anymore – he was dead! So Jesus never said that anyone’s current illness was “for the glory of God.”

Are we to assume that God made Lazarus sick just so that Jesus could put on a circus sideshow and raise him up to prove something? We can’t assume that, because Jesus was manifested to destroy the works of the devil ([1 John 3:8](#)), not the works of God! If God makes you sick so that He can show off your healing, he is truly a zero-sum God, because He has only left you back where He found you. You are no better off than where you started. This is a horrible and unbiblical picture of your heavenly Father!

When was the glory of God manifested? When Jesus raised Lazarus from the dead! Jesus told Martha that if she would believe, she would see the glory of God. So watching Lazarus be sick and die, she could not have been seeing the glory of God, because she hadn’t seen His glory yet! Therefore, his sick condition and death did not bring God any glory at all. Then Jesus raised Lazarus and God was glorified!

The only sickness that was “for the glory of God” was completely healed. Lazarus lived quite a while after he was raised from the dead. You are not sick for the glory of God and neither is anyone else. God did not make you sick to show off your healing later. God gets no glory from your sickness; He gets glory from your healing. Why not cooperate with Him for your healing and bring Him some glory right now?

Objection: Lazarus's Faith Could Not Have Raised Him from the Dead

This is obvious, and anyone would have to agree with the statement in and of itself.

The issue is where the objector is trying to go with this argument. This is used as "proof" that it was Jesus' faith, not the people's faith, that mattered when people were getting healed. There usually follows some worn-out statement about everything being based on God's sovereignty.

When certain manifestations of the spirit occur, especially the "gift of faith," the faith of the person isn't the issue. A person who is not in faith (including a dead person) can receive through such a manifestation. This also can be said of "gifts of healings" and "working of miracles." I have seen people healed who I knew weren't in faith, but a special move of the Holy Spirit got them healed anyway. This is not the norm, but God does move this way sometimes.

So as far as Lazarus goes, it was definitely Jesus' faith, not Lazarus's faith, in play here.

The problem is when people try to extrapolate such cases to ALL healings and miracles. The Word is very clear that our faith (which is itself, of course, a gift from God – [Ephesians 2:8](#)) can heal us; Jesus told many people, [According to YOUR Faith Be It Done unto You](#) (see that article for proof). It was not a matter of God's will in these cases (healing is always His will); it depended on the belief of the person who wanted healing. So although there are some special manifestations that bypass individual faith, the norm is for people to use their own faith to believe that they receive when they pray. You may not be healed every time if you just go to a healing service where the Holy Spirit is manifesting Himself, but you can be healed every time if you believe that you receive the healing that Jesus paid for when you pray.

Objection: God Does Not Heal All Because He Didn't Heal Isaac or Jacob of Bad Eyesight

This objects to a statement that no one with a brain should make anyway: "God heals all." God doesn't heal all, and He doesn't save all, either, if you go by the results of some people's failure to receive what grace has provided. Those who come to Him in faith to receive forgiveness of sins get saved. Those who come to Him in faith to receive healing get healed. Others stay unsaved and unhealed.

Isaac and Jacob did not ask God to heal their eyesight, nor would they have had a real basis for faith. God's covenant of healing was not explicitly stated until [Exodus 15:25-26](#), where God made His covenant through Moses, a man who kept good eyesight throughout his life ([Deuteronomy 34:7](#))! Why not major on Moses's eyesight instead of Isaac's or Jacob's? Isaac and Jacob had no promise of healing, but Moses did. Why not major on someone who lived AFTER God made His first healing covenant than on two people who lived BEFORE God made His first healing covenant?

Isaac's eyes and Jacob's eyes do not contradict the statement that God will heal ALL those who come to Him in faith for healing. No one, including you, can produce a statement from the Bible where Jesus turned away a blind person, or even a person with bad eyesight, who came to Him in faith for healing.

You could name some other people in Scripture who were not healed, too, but you cannot prove in any of these cases that it was the will of God for them to stay sick. Would you base your conduct on that of Ananias, Sapphira, Judas or Jezebel? Their conduct is written in the Bible, but that doesn't mean that their conduct was God's will. You cannot make doctrine out of verses that simply state historical facts. You make doctrine out of verses that are intended as doctrine, such as the verses in Exodus cited above. From that verse, God's intention regarding healing is clear. Anyone's failure to appropriate it does not change the will of God in the matter.

Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal

This objection makes me wonder what new version of the Bible the objector is using, as the ones I have clearly show the opposite! I know that some paraphrases can get really “out there,” but they rarely contradict the original Scriptures.

Consider the case of the brass serpent that symbolized the crucified Jesus in [Numbers 21:5-9](#). Anyone who looked intently at the serpent lived instead of dying of a fatal snakebite. Who decided who got healed? Not God, because ANYONE could look at the serpent and live. Conversely, anyone could choose not to gaze at the snake and die. God didn't decide which fate befell each individual, man did.

When the multitudes came to Jesus and ALL were healed, Jesus did not make any case-by-case decisions about who would get healed. The PEOPLE decided. If they came to Jesus, or allowed someone to carry them to Jesus, they got healed. If they didn't, they stayed sick. Jesus didn't choose who got healed – man did. Jesus was willing to heal them all.

On the streets of Jerusalem, they brought the sick to see if they could at least get Peter's shadow to fall on them – and everyone who came got healed ([Acts 5:12-16](#)). God didn't choose between individuals. If you went there, you got healed, and if you didn't, you missed out. It was man's choice, not God's, as God was perfectly willing to heal everyone.

There is no record of God “choosing” the woman with the issue of blood. Jesus certainly did not make a specific determination in her case because He didn't even know who had touched Him! The woman obviously believed that He was the Messiah (the Christ, the Anointed One) and she acted accordingly. Meanwhile, others who were around Jesus and brushed up against Him did not receive healing. This was not by Jesus' choice.

All the sick people on the island of Melita who were brought to Paul were healed ([Acts 28:8-9](#)). God did not make any case-by-case choices – anyone who came got healed. It was up to man to show up or not show up – God made His healing power available. (In this case, they all showed up.)

The book of James shows the right of “any” person who is seriously ill to call for the elders ([James 5:14-15](#)). The prayer of faith WILL heal such a person and an unbeliever will even be forgiven for any sins that might have been an issue. (A believer's sins are already forgiven.) GOD does not decide who calls on the elders – man does. You can follow Scripture if you get seriously ill and be healed, or you can ignore Scripture and miss out. The choice is yours, not God's.

Even in the unusual case of the Pool of Bethesda, God did not run a lottery and heal one person arbitrarily. Whoever got to the pool first after the angel troubled the water was healed. Man made that choice, not God.

Jesus said to believe that you receive (take) when you pray ([Mark 11:24](#)). If God were not offering His benefits freely to every person, no one could be sure that he would be one of those who could take His benefits when they pray.

It is no more sensible to say that God heals those whom He chooses than to say that He saves those whom He chooses. (I realize that the Calvinists out there believe that second part, too.) You did not receive salvation until YOU chose to receive Jesus. The work was already done but you had to receive what God already offered you. You made a choice that only YOU could make. God did not violate your free will and FORCE you to be saved. God wants everyone to be saved and to come to a knowledge of the truth ([1 Timothy 2:3-4](#)), including the fact that healing belongs to them thanks to Jesus' stripes.

In fact, the thing conspicuously ABSENT from Scripture is God making person-by-person choices regarding whom He is willing to heal. If we don't see Jesus picking only favored people from a crowd, we should not expect Him to operate like that today. He is the same yesterday, today and forever ([Hebrews 13:8](#)). If He did not choose who could be healed on a case-by-case basis back then, He surely does not do it today.

The main fact about healing is that Jesus paid for it on behalf of everyone who will ever live, is alive, or ever will live. WHOSOEVER wants to receive it, can.

Objection: God Has Mercy upon Whom HE Wills (Romans 9:15)

Romans 9:15:

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

While this is a statement from God Himself, and thus obviously true, it misses the point that God now offers His healing mercy to EVERYONE. EVERYONE is now whom He wills to receive it! He has chosen to have compassion on EVERYONE under the New Covenant!

On whom did Jesus have compassion in the New Testament? The multitudes, not just specific people within the multitudes. He didn't refuse healing to anyone who approached Him. He didn't multiply food for some of them and send the others away hungry.

This is a very similar objection to [Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#), so you should review that response; this avoids having to re-state those arguments under this objection.

However, some things need to be said that fall under this particular objection. A study of Romans 9 through Romans 11 (the context of the verse at the head of this topic) shows that Paul's main topic is Jews and Gentiles and the temporary blindness of the Jews and availability of all blessings to the Gentiles as well as Jews. We see that Israel is temporarily blinded, but the day will come when all Israel will be saved. (They will call on Jesus of course, as there is no other way to be saved.) This master plan is God's design, and Paul addresses people who think that God is unfair.

It is critical that you realize that there is not one single verse in the whole stretch from Romans 9 through Romans 11 in which Paul talks about God being willing to have compassion and mercy on one particular Gentile but not another particular Gentile, or on one particular Jew but not another particular Jew. (Yes, particular people are mentioned in Romans 9 who did not receive mercy – Pharaoh and Esau – but they were not Jews under the Law.) The objector is not trying to make a case between Jews and Gentiles in different time periods anyway – his ill-conceived point is that God will choose to have mercy (including healing) on one particular Jew or Gentile but not another particular Jew or Gentile because that's just what He feels like doing, and that is not Paul's point at all.

As far as the rest of the matter goes, the answer to the [similar objection](#) mentioned above should settle things for you.

Objection: God Creates Both the Day of Prosperity and the Day of Adversity (Ecclesiastes 7:14)

Ecclesiastes 7:14:

In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Consider the context of the book of Ecclesiastes before using this verse as a proof-text that God gave you lung cancer. The entire book's theme is the vanity of life apart from God. Time and chance happen to everyone; good and bad things happen to everyone. God allows things to happen without intervening when someone is not walking in covenant with Him. God has no obligation to send only days of prosperity to those who do not walk with Him. God leaves you on your own in life if that's what you choose.

This does not invalidate Deuteronomy 28, which promises prosperity to those who serve God and poverty to those who don't serve God. God did not promise days of prosperity and days of adversity to good and bad alike in that chapter.

Under the Old Covenant, God sent days of prosperity to His obedient people and He sent days of adversity to His enemies and even to His people when they were in mass disobedience. It appears that Solomon recognized that people who read his book would live to see both kinds of days.

Besides, this verse isn't even talking about sickness. It could be used as an objection to prosperity teaching (and be refuted), but it is definitely off the subject of healing.

Objection: Jesus Bore Our Sorrows and Grievs, Not Our Sicknesses and Pains, on the Cross

Good grief! Someone hasn't spent any time with a concordance.

Many Bibles published today have a margin note that the literal translations of the Hebrew words used for *sorrows* and *grievs* in [Isaiah 53:4](#) are *sicknesses* and *pains*. Therefore, the correct literal translation of that verse is, "Surely he hath borne our sicknesses, and carried our pains."

This is an obvious conclusion to anyone who takes the time to study it out. It is not a way of trying to make this verse say something it does not say or rewrite the Bible.

You don't even need a concordance to figure out that [Isaiah 53:4](#) should be translated as shown above. Simply read [Matthew 8:16-17](#)! Do you suppose the Holy Spirit could interpret His own prophecy correctly? Matthew plainly says that [Isaiah said that Jesus](#) "took our infirmities and bare our sicknesses." The fulfillment of this prophecy is cited at an event where Jesus healed all that were sick! So there is absolutely no question that Isaiah was talking about illnesses here. "Healing" people of sorrows and grievv as we normally define them would not have been fulfilled by the healing of the sick.

In the case of grievs, it is utterly ridiculous to maintain that Jesus redeemed us from all forms of grief, because the Holy Spirit Himself can be grieved, as shown by Ephesians 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Peter tells us that we will have to endure grief, even after Jesus' atonement, in 1 Peter 2:19: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." Peter says a few verses later that you were healed, but he makes it clear that Jesus did not relieve you of all grievs in this life! Therefore, the word grievs in [Isaiah 53:4](#) cannot refer to this kind of grief.

If you're convinced already that this objection is corny, you can stop reading here. If you think you need more proof, here are some facts to save you some study time:

Grievs Defined

Let's look at the other places where the same Hebrew word translated grievs in [Isaiah 53:4](#) is used in the Old Testament (the underlying word in each case in the same Hebrew word):

"And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." – Deuteronomy 7:15.

"Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed." – Deuteronomy 28:61.

"The son of the woman, the mistress of the house fell sick; and his sickness was so sore, that there was no breath left in him." – 1 Kings 17:17.

“And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover from this disease.” – 2 Kings 1:2.

“Shall I recover of this disease?” – 2 Kings 8:8.

“Shall I recover of this disease?” – 2 Kings 8:9.

“Now Elisha was fallen sick of the sickness whereof he died...” – 2 Kings 13:14.

“And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.” – 2 Chronicles 16:12.

“And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day...the LORD smote him with an incurable disease...his bowels fell out by reason of his sickness” – 2 Chronicles 21:15, 18, 19.

“By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.” – Job 30:18.

“For my loins are filled with a loathsome disease: and there is no soundness in my flesh.” – Psalm 38:7.

“The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.” – Psalm 41:3.

“All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.” – Ecclesiastes 5:17.

“And it is an evil disease” – Ecclesiastes 6:2.

“Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.” – Isaiah 1:5-6.

“The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.” – Isaiah 38:9.

“He will cut me off with pining sickness” – Isaiah 38:12.

“When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.” – Hosea 5:13.

Want more? Good! The Hebrew word translated griefs in [Isaiah 53:4](#) is derived from another Hebrew word that is translated sick in 34 verses in the Old Testament! Feel free to buy a concordance or go online and look up these verses for yourself, as I think I have listed enough verses here to rest my case.

This is no attempt to rewrite the Bible, but simply an attempt to point out where the King James translators should have used clearer words to express what the Hebrew words were saying. My Reina-Valera Spanish Bible (RVR 1960, a standard among Spanish-speakers), which was translated directly from the Hebrew and the Greek, states explicitly in [Isaiah 53:4](#) that he bore our sicknesses (enfermedades) and pains (dolores). This underscores the point that no one is attempting to rewrite the original Hebrew.

Based on the other places in the Old Testament that the word is used, it is indisputable that Jesus bore our sicknesses at Calvary.

Many different words are translated grief outside of [Isaiah 53](#). The word grief appears 22 times in the Old Testament outside of [Isaiah 53](#). In only two of these cases is the same Hebrew word that Isaiah used in [Isaiah 53:4](#) used to express the word *grief*:

“As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is in her; before me continually is grief and wounds.” – Jeremiah 6:7

“Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.” – Jeremiah 10:13

Even in these cases, a physical hurt seems to be indicated.

Other Hebrew words are used to express emotional grief. The one in [Isaiah 53:4](#) is the one used above to describe physical grief. It is never used to describe purely emotional grief.

Sorrows Defined

Now let's look at the other word, the one used for sorrows in [Isaiah 53:4](#). This is the same word that is also used in the verses below. In the interest of fairness, I have listed it everywhere I could find it, not just the places that might seem to help my case:

“If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief...”—2 Chronicles 6:28-29.

“He is chastened also with pain upon his bed, and the multitude of his bones with strong pain” – Job 33:19. (The second "pain" is actually implicit from the first and was added by the translators.)

“For I am ready to halt, and my sorrow is continually before me” – Psalm 38:17.

“For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded” – Psalm 69:26.

“For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow” – Ecclesiastes 1:18.

“All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity...” – Jeremiah 30:14-15.

“Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.” – Jeremiah 45:3.

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.” – Jeremiah 51:8.

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger” – Lamentations 1:12.

“The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity” – Lamentations 1:18.

Like the English word pain, this particular Hebrew word appears to be used to refer to both physical and emotional pain, as is clear from both uses in the verses shown above. This word is not as clear-cut as the word for *griefs*, which always means physical sickness in Scripture. I am not saying that the word used for *sorrows* always means physical pain; I am simply proving that the word is in fact used to describe physical pain in some places and emotional pain in others. But that’s a GOOD thing, because otherwise only PHYSICAL issues would be healed based on what Jesus did. This shows us that EMOTIONAL problems as well as PHYSICAL problems are covered by His atonement.

[Matthew 8:17](#) shows us that the Holy Spirit (through Isaiah) meant that SICKNESSES (which could be physical or emotional) were healed because Jesus took them. This covers more than just the boo-hoo-hoo kind of “sorrows.”

See the discussion [Isaiah’s Prophecy of Redemption](#) for even more discussion of this topic.

Objection: The Healing Part of Isaiah 53 Does Not Refer to the Atonement

One objector wrote that only the part of [Isaiah 53](#) dealing with salvation from sin refers to the Atonement. In his opinion, the healing part of [Isaiah 53](#) does not refer to the Atonement. His alleged proofs were that the prophecy about healing was fulfilled in Jesus' ministry, not His atonement, and that we still experience sorrow today. Therefore (supposedly), because we experience sorrows, we have not yet entered into the full redemption that Isaiah promised us.

Even a casual reading of the complete chapter ([Isaiah 53](#)) should prove to you that the subject of the entire chapter is what the Messiah would do for us when He atoned for our sins. I don't know any scholar who would deny that there are multiple references throughout the chapter that refer to how the Messiah would die and what that would accomplish. It is bad Bible scholarship to cut out the phrase about healing and claim that it must be talking about something completely different from what the rest of [Isaiah 53](#) discusses.

There is a separate reply to the [objection](#) about Isaiah's prophecy of healing being fulfilled in Jesus' ministry before His crucifixion. There is a related [objection](#) about Jesus bearing our sorrows instead of our sicknesses. The reply to that objection conclusively proves that Isaiah was talking about sicknesses, not only emotional sorrows as we think of them. Yes, we experience sorrow, but that wasn't what Isaiah was talking about, as Matthew proves by his quote of the verse in question. (Those who like to delve into the Hebrew will find even more conclusive proof in the aforementioned objection reply.)

Once you see this, there is another point that disproves this particular objection. The Hebrew word for *borne* in [Isaiah 53:4](#), referring to what Jesus did with sickness, is the same Hebrew word *nasa* used for *bare* in [Isaiah 53:12](#). An easy way to remember this word is that NASA in the U.S. sends up rockets that take things away from the earth. That is not how this Hebrew word was derived, of course, but there is a similarity in meaning. In both cases, Jesus Christ bore something to take it away from us. In [Isaiah 53:4](#), He has surely borne our sicknesses. In [Isaiah 53:12](#), he bare the sin of many. It's the same Hebrew word. How can anyone claim that it means one thing in [verse 4](#) and another thing in [verse 12](#)? Did Jesus bare our sins to redeem us from them? Yes! Did he bare our sicknesses to redeem us from them? Yes! We cannot make the same word mean one thing in [verse 4](#) and another thing in [verse 12](#) just because we don't want to believe that healing was provided in the Atonement.

It is through His "bearing of the sin of many" that we are made righteous and holy before God. (We are not sinners saved by grace. We are righteous and holy new creations in Christ. The old sin nature has passed away completely. You have only your unregenerate flesh to deal with, not a dead spirit.) It is through His stripes that we are healed. Note that *stripes* refers to the physical damage done to Christ's body, NOT to the actual whipping itself. We are not healed by His whipping any more than we are saved by the wood on the cross where He hung. We are saved by His bearing of our sins in His own body on the tree, and healed by His bearing of our physical torments. Both of these blessed thoughts are conveyed in [1 Peter 2:24](#). By His stripes (bruising), you were healed.

It makes no sense to try to compartmentalize the great Atonement chapter of the Bible and say that only part of it applies to us. The very people who fuss about us taking things supposedly out of context are the very ones ripping apart this chapter into at least two pieces. The wounds and the sin-bearing are tied together. Surely He has borne our sicknesses, and carried our pains, yet we esteemed Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the punishment that brought us peace was on Him, and with His stripes, we are healed. It pleased the Lord to bruise Him.

Note the use of the word *yet*, which ties together [Isaiah 53:4](#). He bore our sicknesses and carried our pains, yet we considered Him smitten of God. In other words, we saw His physical suffering, but He was bearing *our* sicknesses and pains – the ones that we deserved to endure as part of the penalty for our sins.

So, we see that Jesus was bruised for our iniquities, and by His bruise we are healed. If that doesn't prove that healing was part of the atonement that Jesus made for our iniquities, I don't know what does. (In an effort to continue to be scholarly, let me point out that the two Hebrew words for *bruised* and *bruise* are not the same word; one refers to the breaking or bruising; the other to the physical bruise mark. The word used for bruised implies more than the simple giving of a black-and-blue, but a more general breaking of something that causes it to crumble. This is consistent with Jesus' statement that His body was broken for you.) Either you can believe both or you can believe neither, but I can't see how any unbiased person could conclude that the bruise for our iniquities is distinct from the bruise that healed us.

Objection: If Healing Is in Christ's Atonement, Sick People Must Be Unsaved

The argument here is that if healing and forgiveness were really purchased together at Calvary as one package, you would have to be healed the moment you are born again. Therefore, supposedly, anyone who is sick must be unsaved, because he has not received God's package deal of salvation.

This ignores the fact that Paul said in [Philippians 2:12](#) to "work out your own salvation with fear and trembling." This does not mean that you are saved by works or that you work for salvation. It is a gift. Paul did not say to "work for" your salvation; he said to "work out" your salvation! However, if you instantly walked in the reality of all of it, Paul would not have told you to "work out" your salvation. Everything you need is provided, but you have to work it out. The blessings of God do not manifest automatically just because you are born again. You will have to put some work into studying the Bible and discovering what is yours in Christ. If you want a quick overview, check out the discussion about [Who You Are and What You Have](#) in this book.

The punishment that purchased your peace was laid upon Jesus. Isaiah mentions this fact just before he says that we are healed by Jesus' stripes. You have a right to constant peace because of what Jesus did on the cross for you. Do you conclude that if anyone isn't at peace, he must be unsaved? Of course not. Yet that is the same argument made by this objection concerning healing. By this logic, you would have to walk in constant peace if peace and forgiveness are part of the same package.

Peace and healing were both purchased for you by the same atonement that bought your forgiveness. As you grow in God, you should walk in more and more peace and healing.

You also had the love of God shed abroad in your heart by the Holy Spirit when you were born again, but it does not manifest itself automatically. You have to renew your mind to what you have inside you before you will act on it consistently. If you make a mean comment about your boss, does that mean you are unsaved? No, it just means that you did not take advantage of your covenant right to walk in God's kind of love.

Jesus Christ has already provided everything you need in this life through His sacrifice for you. Throughout your life, you will learn to walk in more and more of His provision. It is a process, not an instant thing that happens the minute you are born again. The more you renew your mind to what you have in Christ, the more of your inheritance you will walk in. You get it all instantly the moment you receive Jesus, but you'll spend your lifetime finding out what you got and walking it out.

Objection: We Don't Have to Keep Getting Saved the Way We Have to Keep Getting Healed, So Healing Can't Be in the Atonement

There are two problems with this objection. The first is that you can lose your salvation, though you would have to knowingly reject Jesus to do it. If you can't, James 5:19-20 means nothing: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (This would be the case with someone who has not walked in the deeper things of God; [Hebrews 6:4-6](#) speaks of people who have "tasted" the powers of the world to come and says that they cannot be renewed to repentance again.) Also, 1 Timothy 4:1 says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils...." You can't depart from something that you have never been in. I cannot depart from a city until I am first IN that city before I depart. Paul talked about young widows who would "[have] damnation, because they have cast off their first faith" ([1 Timothy 5:12](#)) and exhorted the Corinthians to "examine themselves" to see if they be in the faith ([2 Corinthians 13:5](#))! I could quote many other passages here, particularly [2 Timothy 2:12](#), [Hebrews 10:29](#), [Hebrews 2:1-3](#), [Hebrews 3:12-14](#) and [2 Peter 2:20-21](#), which you should read if you're still not convinced. Because it is possible to lose your salvation, this entire argument is based on a faulty foundation, and it is therefore invalid. (Please note that you cannot "lose" your salvation by accident the way you might "lose" your cell phone. In that sense of the word "lose", you cannot lose your salvation. You would have to exercise the free will you still have and knowingly and deliberately reject Jesus. As long as you don't do that, your salvation is secure and unrelated to your works or how much you sin or don't sin.) If you want a lot MORE proof that salvation CAN be lost, see [Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost](#).

The second problem is that while the new birth happens in an instant, appropriating the benefits that became legally yours through the new birth will take you a lifetime. Just because you are born again does mean that you walk in constant peace all day. But why shouldn't you? That's just as much part of the Atonement as forgiveness and healing, because the chastisement of your peace was laid upon Jesus Christ. Can any serious Bible student argue that peace was not provided in the Atonement because we do not always walk in it? If we cannot use this logic with peace, we cannot use it with healing, either. The fact that you don't walk in health all the time doesn't mean that it wasn't provided for you in the Atonement.

In one sense, salvation is instant, but in another sense, you must "work out your own salvation with fear and trembling" ([Philippians 2:12](#)).

Objection: Old Testament Animal Sacrifices Were Never Made Sick

This is true, which is why no one in the Old Testament had the right to receive healing on the basis of any Old Testament sacrifice. Jesus' sacrifice, which ratified the New Covenant, was far greater than any Old Testament sacrifice. Under the Old Covenant, you could be healed, but you had to keep the Law, and if you didn't, a sacrifice had to be made for you to be forgiven. Under the New Testament, the sacrifice that bought us forgiveness has already been made and no new sacrifice will ever be necessary. Thus, healing is available to everyone at all times, though not everyone receives it. Jesus, our New Testament sacrifice, clearly WAS made sick (see [Isaiah 53:4](#), [Isaiah 53:10](#) and the discussion [Isaiah's Prophecy of Redemption](#)). The purpose of this was clear, to "bear away" our sicknesses to redeem us from having to suffer from them.

Old Testament sacrifices were never flogged, either, but the New Testament is absolutely clear that Jesus was flogged, resulting in massive bruising on His back and a loss of good health to the point where He could not carry His own cross. The fact that Old Testament sacrifices did not have a particular thing done to them does not prove that Jesus didn't have it done to Him. What Jesus did is infinitely better than any Old Testament animal sacrifice.

Objection: ALL Who Come to Christ for the New Birth Receive It, but Not All Who Come for Healing Receive It

I would turn this around and say that ALL who come to Christ in faith for the new birth receive it, and all who come to Christ in faith for healing receive it.

We should be glad that in our day, the doctrine of the new birth is preached far and wide. It has become normal and accepted teaching. We are used to the idea that you can answer an altar call, or even call on Jesus in your bathroom, and be saved on the spot. We recognize that you don't have to beg for God to save you when you call on Jesus. On the other hand, our right to divine healing is seldom preached anywhere. Many churches that "believe in divine healing" or state that "divine healing is active today" do not really preach a message that anyone could act on and be healed. Most of the time, the matter is left up to the "sovereignty of God" and when it is, nothing happens. (God, in His sovereignty, has provided healing for everyone but requires that those who come for it must do so in unwavering faith.) I am convinced that if we presented divine healing as well as we present the new birth, people would receive healing as a matter of course as they did in Jesus' day. It would be as easy for people to receive healing as it would be for them to receive the new birth.

We've done a little better with the baptism with the Holy Spirit. All four gospels affirm that Jesus baptizes with the Holy Spirit. More people today are coming to realize that receiving the Holy Spirit is a faith transaction that is no more complicated than the new birth and that they can receive this invaluable gift instantly when they come in faith. But it wasn't always that way. Many churches taught that you had to "tarry" for the Holy Spirit as they did in Acts. (If so, follow the whole instruction and do it in Jerusalem!) Once He was given, there was no longer a need to tarry. Some still teach "tarrying." But the truth is that the Holy Spirit was GIVEN in Acts 2 and now He only has to be RECEIVED. You don't need to tarry in Jerusalem or tarry in Tarrytown or anywhere else. When people understand this, it's easy for them to be baptized with the Holy Spirit. But if you're convinced that you're going to have to wait and beg and struggle and twist God's arm or get your life to some man-determined holiness standard before you can receive, it's going to be very hard for you. What I want you to see is that GOD did not make it hard – MAN and his traditions have made it hard. Likewise, GOD did not make receiving healing hard – MAN and his traditions have made it hard.

In Jesus' earthly ministry, it was IMPOSSIBLE to receive the new birth or the Holy Spirit yet, but the multitudes received healing without a big struggle. The irony today is that healing objectors complain about how much harder it is to receive healing than the new birth, yet it is their very objections that poison people's minds and make it almost impossible for many of them to receive healing by faith. If there were so many objections to the new birth, I wonder how many people would come to Jesus in faith to be saved.

Not ALL who appeal to Jesus for relief from bad habits get free. Does that mean that Jesus has NOT redeemed us out of Satan's kingdom and that He did NOT come to destroy the devil's works? Not ALL who appeal to Jesus for financial relief receive it. Does that mean that we cannot receive our needs met based on God's riches in glory by Christ Jesus? Not all are enlightened to what the Word says about these matters. There can be no faith without this enlightenment.

It is not that healing isn't AVAILABLE – it is. But you must come in faith to receive it. You will not receive healing if you pray in unbelief any more than you would receive the new birth if you were not really convinced that God raised Jesus from the dead. I am doing what I can to help people realize that it actually IS easy to receive healing when you know what God says about it.

Objection: Healing Is a Secondary Benefit of the Atonement, Not a Primary One

Would you tell your employer that you don't want the less important fringe benefits at your job because you only want the main ones? I doubt it. Why be silly with God's benefits when you would never think of doing that with man's benefits?

This primary/secondary distinction is modern theological language that is absent from the Bible. It's also an absurd objection, because even if healing is only a secondary benefit, why not take advantage of the secondary benefit as well as the primary one? Why not obey Psalm 103:2-3 and "Forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases?" The only way a "secondary" benefit could not be for you would be if it were not for everyone.

No class of benefit from an atonement in Scripture was limited to only certain people under the covenant. The Passover, which symbolized Christ, produced universal healing in Israel so that there was not one feeble person among their tribes ([Psalm 105:37](#)). Anyone could look at the bronze serpent, which symbolized Christ, and be forgiven and healed ([Numbers 21:5-9](#)). On many occasions in the Old Testament, the people sinned and a plague broke out, but when atonement was made, the plague was stopped. Everyone was then free from getting it, not just some of the people. When Hezekiah kept the Passover (the symbol of Christ), God healed the people, not just "some of" the people ([2 Chronicles 30:18-20](#)).

[Matthew 8:16-17](#) makes it clear that Jesus healed all the sick people because of His coming atonement, which was for all. (This is borne out [elsewhere](#) in this book.) Therefore, He could not leave anyone out of a blessing that He was about to secure for all mankind.

This objection is either a dismissal of healing as not important or a lame way to say that healing is not really for everyone.

If you were sick from some painful, incurable illness, you would definitely think that healing was important! It was important enough to Jesus so that He took stripes on His back to relieve you of having to suffer physical pain. If it was important to Him, it should not be of "secondary" importance to you.

If healing isn't for everyone, it can't be part of Christ's atonement at all because what Christ secured was for all. It was either in His atonement or it wasn't, but it couldn't "sort of" be in His atonement and "sort of" not be in His atonement. If it were "sort of" in His atonement, no one would have a basis for faith because no one would know if he could get this "secondary" benefit or not. If you want to be healed, you must realize that healing was purchased for you by the same atonement that made the new birth available to you.

EVERY benefit provided at the cross cost Jesus something and matters to Him. Therefore, it should matter to you as well. God does not belittle any of His blessings by labeling them secondary or unimportant. Neither should you. Whether you think that healing is a PRIMARY or a SECONDARY benefit of the atonement, either way you agree that it IS in the atonement, so why not take advantage of it?

If Jesus didn't want you to have this benefit, He wouldn't have paid for you to have it! It's false humility to say that you don't want ANY particular benefit that Christ provided, whether "primary" or "secondary."

Objection: Atonement Means Cancellation of Guilt, So by Definition Healing Cannot Be “in” the Atonement

By this logic, because atonement means cancellation of guilt, going to heaven cannot be “in” the atonement. Because atonement means cancellation of guilt, the new birth cannot be “in” the atonement.

I suppose by some narrow definition of the atonement, someone could nit-pick and say that healing, going to heaven and the new birth are technically not “in” the atonement, but they certainly are the RESULTS of the atonement, which is what just about everyone other than extreme theological nitpickers would consider being “in” the atonement. They were PROVIDED BY the atonement.

The atonement forced Jesus to bear the punishment for sin in His BODY. He had to be sick and hurt so that we would not have to be sick and hurt as punishment for our sins. The atonement had as its most conspicuous feature the physical abuse that Jesus bore on our behalf. He was wounded, bruised, cursed, smitten of God, afflicted, sick and in pain. He HAD to do this to pay the penalty for our sins so that we would not need to be wounded, bruised, cursed, smitten of God, afflicted, sick and in pain. The punishment that brought us shalom (total well-being) was upon Him. Whether you want to say that all this was “in” the atonement or the results of the atonement, we have all this because of Jesus’ atonement.

Objection: Christ's Sin-Bearing Is Repeated throughout the New Testament, But Healing Is Almost Never Mentioned with It. If Healing Were in the Atonement, It Would Be Mentioned Consistently.

Take a look at all the passages in the New Testament where people were healed! You can go to the [New Testament Scriptures about Healing](#) section and see a rather extensive list, actually. If you go through it, you will see that the New Testament has a LOT to say about the healing that is ours because of Jesus! The only reason healing is available to all and so many could receive it was because of Christ's sin-bearing. Some people before Calvary got healed on credit just as people in [Numbers 21:5-9](#) were healed on credit when they looked at the symbol of Christ dying on the cross (the serpent that Moses lifted up). Then Christ's disciples went all over the place doing the works of Jesus, seeing healings and miracles, signs and wonders. A LOT of space in the New Testament is devoted to miracles. Actually, you can verify for yourself (if you wish) that the number of New Testament passages about healings and miracles FAR EXCEEDS the number of passages about Jesus paying for our sins!

Some aspects of heaven are mentioned only ONCE in the New Testament at the very end. They are just as much part of the Word as Jesus' bearing of our sins, which is mentioned far more. Something doesn't have to be mentioned more than ONCE to be true, and if you get two or three Bible witnesses to something, that should really settle things for you. There are a lot more than two or three New Testament passages about healing! How often do you think something must be mentioned in the Bible before you believe that it's true?

Some "healing" verses are statements of our redemption from Satan's power. It is clear that Satan is the sickener and that Jesus came to undo Satan's works and bring people out of Satan's power into the kingdom of God's dear Son. Because Satan is under our feet, so are his works, which notably include disease as well as temptations to sin.

The fact is, there are A LOT MORE verses in the New Testament that testify of healing miracles that changed people's bodies than there are verses that describe the just-as-miraculous changes in people's hearts after they were born again. But don't worry; I won't come up with an objection that the new birth must not be in the atonement because personal testimonies of moral improvement in the Bible are so much rarer than testimonies of healings that are ours courtesy of Christ's atonement.

Objection: If Healing Were in the Atonement, Anyone Who Got Saved Would Be Healed Instantly

I understand where the objector is coming from, but I wonder what awful conclusions we would reach if we applied his logic to any other area.

Rather than expecting people to learn their dominion over sin so that they would stop being alcoholics, we would state, "If deliverance from the power of sin were in the atonement, anyone who got saved would instantly cease being an alcoholic." Does anyone expect that to happen, even though freedom from sin WAS purchased for that person? (It can happen that way, but it doesn't always happen that way.) In fact, why stop with the sin of alcoholism? Why not go the whole way? "If power over sin were in the atonement, anyone who got saved would never sin again."

It is a correct statement that a born-again believer was created in God's image, and God is love. So we could now object: "If having a reborn love nature were provided by the atonement, anyone who got saved would always walk in love from that moment on."

Then we could continue: "If this supposedly great inheritance in Christ were provided by the atonement, then the instant anyone gets saved, he will instantly walk in the full manifestation of every aspect of that inheritance."

In fact, if you just instantly walked in your inheritance, Paul wasted his time when he told us to renew our minds so that we would not be conformed to this world. Paul did not believe that the instant we are saved, we are instantly not conformed to this world. That's why he had to tell us the necessity of renewing our minds so that we would not walk as the world does.

If you just instantly walk in everything that Christ's atonement bought you, why would Paul have to pray for the Ephesians to have revelation so that they would understand the riches of the glory of their inheritance that they already received? They would just instantly walk in it all if this objector's logic is true.

No reasonable person expects that a newborn Christian will instantly walk in everything that the atonement provided, so it is unfair to single out healing and claim that if healing were in the atonement, everyone would instantly walk in it, with no need to renew his mind or get revelation of what Christ gave him for an inheritance.

Objection: Healing Is in the Atonement, But It Is up to God How to Dispense It

The objector has at least realized the plain fact that Isaiah DID refer to physical healing, but he is trying to reconcile that with the fact the not all receive healing in this life. So he has invented a cute saying that makes everything up to God's case-by-case sovereign will. Such a statement is a convenient cop-out for churches whose written doctrine is that healing is in the atonement but whose leaders want to backpedal on that without seeming to deny it. This gives them a way to not offend people who would be very upset if they were told that healing depended on their faith because God made it available to everyone through Christ's atonement. However, being saved from hell is available to people based on their faith because God made it available to everyone through Christ's atonement, and no one seems to be upset that God put that on a faith basis.

If you just think about this for a few seconds, the idea that God controls on a case-by-case basis what Jesus died to give humanity is ridiculous. Salvation was definitely paid for in the atonement. So shall we conclude that when people want to be saved from hellfire, they must appeal to God, who will then decide to whom He is actually willing to dispense what Jesus provided? If something is in the atonement, it is available to all!

This very point is underscored by Matthew when he spoke of Jesus healing the sick. Jesus healed ALL who came to him in [Matthew 8:16-17](#) based on His future atonement. (This point is adequately proved [elsewhere](#) in this book.) If Jesus healed ALL then based on His atonement, it would be senseless to assume that today, His atonement has NOT made healing available to all. Either it has or it hasn't!

How did JESUS decide how to dispense healing when He walked the earth? ANYONE could get it. He did not make case-by-case decisions about who would be able to get it and who wouldn't. Because He is the same, yesterday, today and forever ([Hebrews 13:8](#)), we must conclude that He is not restricting healing to certain individuals today either.

I think we've dispensed with this objection.

Objection: Faith Teachers Teach a Potential Atonement, Not One Christians Already Enjoy

There is nothing “potential” about the atonement; it’s all past tense. The blessings purchased by Jesus’ atonement are potentially ours and will be ours in practice when we receive them by faith. They are all legally yours right now, but they won’t be yours in experience until you believe and act on what Jesus did for you.

By the objector’s logic, we could just as much say that salvation from hell is a potential atonement, not one sinners already enjoy. The atonement is forever finished, but the sinner will never enjoy the benefit of it until he calls upon Jesus to be his Lord. The sinner’s faith is involved. Likewise, healing belongs to the Christian, but he must receive that healing before he can enjoy it.

Everything to do with the atonement must be received by faith. Take, for example, joy unspeakable and full of glory. I am startled by how many Christians are on antidepressants. So is “joy” a potential atonement? No, joy is a fruit of the spirit and is part of our New Covenant. It is part of the wonderful inheritance that Christ paid for. However, many Christians aren’t aware of how to receive what Christ has paid for (by faith), so they resort to natural means for help. There’s no condemnation if you’re one of those people, but God has much better for you. Christ has redeemed us from depression and all other mental (and physical) illness.

I don’t question that many Christians aren’t enjoying some of their covenant privileges, and I daresay that NO Christians are enjoying ALL their covenant privileges 100% of the time. But they are there for the taking anyway.

Objection: Jeremiah 17:9 Literally Means That the Heart Is SICK, So Jesus Came to Heal the Sickness in Our Hearts, Not in Our Bodies

Frankly, I think that this objection is completely ridiculous, but it's out there so I covered it.

The Hebrew word translated *wicked* in Jeremiah 17:9 (*anash*) does indeed mean sick, very sick or incurable.

Jeremiah 17:9:

The heart is deceitful above all things, and desperately wicked: who can know it?

Thank God that Jesus came so that our hearts would not have to be sick, very sick or incurable! But our hearts today as Christians did not get to the "well" condition they're in by being healed. Jesus did not HEAL your SICK heart; He REPLACED your DEAD heart with a LIVE one! You didn't get a spirit fix-up job; you got a spirit transplant! The old "you" is gone and the new "you" has replaced the old "you." So this objection, which caters to the same people who like to claim erroneously by Jesus' stripes we were [spiritually healed](#), refers to something that Jesus did not actually come to do at all!

Anyone who has read even one of the gospels should be impressed by the physical healing miracles that Jesus did. In fact, you don't even read explicitly about one single case where Jesus healed a person's heart or emotions when the crowds pressed on Him to touch His garment to be healed. Because Jesus was anointed to heal the brokenhearted, you know that people with broken hearts may well have been healed; the Bible does NOT list all the miracles Jesus did ([John 21:25](#)). The ones that were selected were the notable ones to build faith in the reader that Jesus is indeed the Messiah, the Christ (literally the Anointed [One]). These types of miracles were physically verifiable, unlike having a broken heart mended.

When Jesus commissioned His disciples, He didn't say that they would lay hands on the brokenhearted and they would be soothed; He said that they would lay hands on the sick and they would recover, which they went on to prove. We DO have His anointing to minister to the downcast, but that is certainly not the whole story or even the main story in the New Testament.

If it were not His will to heal the sick, we should expect heaven to be full of sickness. But it isn't; there's no sorrow or pain there. The very numerous bodily healing testimonies in the New Testament should settle forever His will to heal sick bodies! Because He came to destroy the works of the devil ([1 John 3:8](#)), and the devil is the source of things that steal, kill and destroy ([John 10:10](#)), including sickness, we know that Jesus came to destroy sickness, not just deal with "heart" issues.

Objection: Jesus Could Not Have Borne Both Hypoglycemia and Hyperglycemia on the Cross

Since these are two mutually exclusive physical conditions, the idea of this smart-aleck objection is that Jesus could not have borne both at the same time. (You can have too little blood sugar or too much blood sugar at any given moment, but not both conditions at once.) Therefore (supposedly) Jesus could not have borne all of “our” diseases on the cross. This is somewhere up there with debating how many angels can dance on the head of a pin, because He could have experienced both conditions at different times while on the cross.

This objection is no more intelligent than stating, “Jesus could not have borne both fever and chills while bearing a flu-like illness for you, because being too hot and being too cold are mutually exclusive conditions.” Most of us know that you can experience opposite conditions not far apart from each other, though not simultaneously, due to a single illness. If your temperature can spike around, your blood sugar can, too. I wouldn’t be surprised to find people whose blood sugar levels also spike around due to a disease.

If you’re going to make objections like this, why stop there? Ask yourself how Jesus could have borne the sins and sicknesses of all the billions of people in the world at the same time. I can’t reason out how He carried all our sins and all our sicknesses even before we were born, but God that says He did. Fortunately, He does not ask you to understand it; He simply asks you to believe it.

Yes, your head may give you fits when you start trying to “understand” the Trinity, the new birth, Christ’s substitution, and other matters that we accept as articles of faith. The important thing is that God has made declarations about these matters, and we should believe Him.

To say that you do not really believe that Jesus bore our sicknesses is to say that you do not believe the literal translation of [Isaiah 53:4](#) (discussed elsewhere).

If you have hypoglycemia, Jesus bore it for you. If you have hyperglycemia, Jesus bore it for you. You don’t have to understand how this could be possible to be healed. All you have to do is believe it. Surely He bore YOUR diseases and carried YOUR pains. That would include your hypoglycemia or hyperglycemia if you have either. You can believe that because God says so.

Objection: Jesus Could Not Have Borne Female-Specific Illnesses in His Own Body on the Cross

Jesus may not have literally borne cancer of the ovaries, but that is nit-picking. He most certainly bore cancer, and His bearing of cancer redeems you from it wherever it might manifest in your body, including your female-specific parts if you're a woman. Cancer is still cancer regardless of where in your body it manifests itself. If it spreads, it just gets named something else (lung cancer, throat cancer, and so on). If there is cancer anywhere in your body, Jesus bore that cancer in your place.

This is an objection to the idea that Jesus carried our diseases. How could He have carried a woman's diseases? Well, for that matter, how could He have borne your illnesses when you weren't even born yet? You don't have to understand how He did it; you just have to believe that He did it. He was made sick in your place, as your substitute, so that you do not have to be sick today. You could raise a similar objection that the Trinity is logically impossible, yet it is still real despite any logical objection.

This kind of objection would never be raised by a woman needing healing, anyway. It's only a tool for smart-alecks who ask questions like, "If God can do anything, can He make a stone so big that He can't move it?" (No, He can't do anything that negates the fact that He is God Almighty and thus omnipotent.)

You may be thinking, "Okay, but what about monthly female-related problems? Jesus could not have had that specific issue in His male body!" But Scripture states that Christ has redeemed us from the "curse of the law" ([Galatians 3:10-14](#)). The "curse of the law" includes female-specific illnesses. (According to [Deuteronomy 28:61](#), all illnesses, which would include female problems, were part of the curse for breaking the Law.) So Jesus REDEEMED you from ALL female-specific problems because the Bible says that He did!

Scripture is clear that Jesus' physical suffering was intended to relieve our physical suffering. If you have a female-specific problem, be assured that Jesus has provided healing for you because He is just as willing for you to be healed as he was willing to heal the woman with the issue of blood in [Mark 5:22-43](#). Because His healing (as well as forgiveness) was based on His future atonement, His healing of that woman must have been based on His future atonement as well, proving that His atonement DID cover female-specific illnesses as far as God is concerned! I rest my case.

Objection: Jesus Could Not Have Borne All Birth Defects; His Body Would Have Lost Limbs and He Would Have Fallen off the Cross

Well for starters, if you want to get technical, we were healed by Jesus' stripes, referring to the whipping post, not by His blood that was shed on the cross. That is why the Lord's Supper celebrates His body that was broken for you as well as His blood that was shed for you. But there is certainly no evidence that Jesus lost limbs at the whipping post and got them back in time to die on the cross. So what of this? Did Jesus bear every malady except those associated with birth defects? After all, He could not go back and be born with a birth defect, so how could He truly bear birth defects anyway? Gee, maybe what first appeared to be a really smart-alecky objection carries some weight after all and we'd better dig into this a bit.

We know that some people are born with damaged chromosomes that cause a variety of appearance and functional issues, including being born without certain body parts and being born with abnormal body parts. I would maintain that Jesus could have briefly borne chromosomal abnormalities in some of His cells without having the full results of them manifest. If that seems far-fetched, well, how do you explain that He bore what were probably trillions of sins, past, present and future the day He was whipped? A lot of what He did is just as hard to comprehend mentally as the Trinity, yet we aren't commanded to repent and intellectually understand the gospel! Fortunately, we're only commanded to repent and believe it! If the Bible, which has the last word in all matters of doctrine and conduct, says that Jesus bore our sicknesses and carried our pains ([Isaiah 53:4](#)), we are duty-bound to believe it, no matter how hard that may seem or what mental difficulties that might impose. There is absolutely no evidence that Jesus left birth defects or chromosomal irregularities out of His atonement, while there is ample evidence that He didn't leave them out, given that people with bad conditions from birth were healed in the New Testament, and given that people today have testimonies of being healed of them and seeing others healed of them.

Your mind might fight you as far as believing for healing from a birth defect – “Do you realize that all the strands of DNA in 37 TRILLION CELLS would all have to be repaired supernaturally?” I don't see how that is a problem for the same God who created billions of galaxies with billions of stars each in a single day. Cannot the Creator of your body be its Repairer as well? The question is not what God Almighty can do; the only question is what we can believe ([Mark 9:23](#)) – ALL things are possible to him who believes. With God, ALL things are possible ([Matthew 19:26](#)), including the healing of genetic diseases. We are redeemed from EVERY sickness and EVERY plague, no matter what its medical name, because Jesus was cursed in our place.

Objection: Jesus Could Not Have Borne Broken Bones on the Cross because Not One of His Bones Was Broken (John 19:36)

It is certain that none of Jesus' bones was broken. This was necessary to fulfill this prophecy:

Psalm 34:20:

He keepeth all his bones: not one of them is broken.

Here we see the fulfillment:

John 19:36:

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

So has this objector actually uncovered an obscure case that will blow up the whole idea that Jesus bore our sicknesses and pains?

No. First, it is nowhere stated that Jesus bore OUR disfigurements and injuries in a literal sense, so this argument is attacking a nonexistent target. Injuries from accidents (including broken bones) were never mentioned in the "curse of the Law" as punishments for sin, so it was unnecessary for Him to bear them. Every SICKNESS was part of the curse, but not every INJURY. Read [Deuteronomy 28:15-68](#) and see for yourself that broken bones (and other injuries besides being "smitten" in a general sense) were not a required punishment for sin.

However, Jesus did bear our PAINS. Broken bones are painful! Even if He didn't have a broken bone, if you have one, He still had to carry PAIN in your place.

Jesus certainly WAS disfigured – "marred more than any man" ([Isaiah 52:14](#)) as part of the punishment for our sins even if He did not display every individual disfigurement that has ever happened.

You still have the right to receive healing from Jesus for any injuries because Jesus is the same today as He was in the Bible, and He [healed injuries](#) then. So you know that He is equally willing to heal your injuries now. God has declared Himself to be your Physician ([Exodus 15:26](#)). Treating broken bones is part of a physician's job. Besides, as a righteous person, [Psalm 34:20](#) applies to you and you can claim it as a promise.

Objection: Old Testament Sacrifices Were Not Made Sick Before They Died, but They Still Covered Sins

Jesus' permanent sacrifice was far better than any temporary Old Testament sacrifice for a number of reasons. One reason is that He took our sicknesses in His own body. He allowed God to "make him sick" (see [Isaiah 53](#)) so that we would be judicially free from the punishment of sickness. This put healing on a grace basis rather than on the basis of, "If you keep my commandments, I'll heal you." We don't have to be "good enough" to get healed today; we just have to place our faith in Jesus, who was "good enough" and handed us His righteousness. He was made sick with the sicknesses that we deserved so that we could receive healing.

No Old Testament sacrifices did that. The shedding of innocent blood covered sins (as opposed to washing them away, which is what the blood of Jesus did), but it did not result in healing being available.

So this objection is a true statement – the Old Testament sacrifices were not made sick, and they covered sins. It is the implication that is wrong – namely that Jesus had to be an example of an Old Testament sacrifice, so therefore He needed to shed blood but not be made sick. Jesus' sacrifice was FAR superior to any Old Testament animal sacrifice. The blood of bulls and goats could not take away sin and the perpetual shame in one's conscience for having committed it, but Jesus' blood DID take away our sin and provide for the cleansing of our guilty consciences ([Hebrews 10:22](#)).

If we took this objection to its logical conclusion, we would next say, "Old Testament sacrifices never made you a new person or gave you power over sin, therefore we should not believe that Jesus' sacrifice would do these things." Do you see the problem now? Jesus' sacrifice was in a totally different class from the Old Testament animal sacrifices. Though some Old Testament sacrifices symbolized Jesus, His actual sacrifice bought us far more than animal sacrifices ever could. To see how much more, see [Who You Are and What You Have!](#)

Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God

This objection assumes that Jesus healed people because He was God. That is utterly false. Jesus was, is, and always will be God, but He was required to walk the earth as a man anointed by the Holy Spirit, subject to every human limitation. I will prove this to you from Scripture.

Jesus did no miracle before the Holy Spirit came upon Him in the river Jordan. He was just as much God for the first three decades of His life, when he surely encountered a variety of human needs. Yet he never did any miracle or healed anyone during that time. His first miracle was at Cana of Galilee after he was anointed in the Jordan River ([John 2:11](#)).

Was it that He had no compassion until He was thirty years old? No! He was not able to do miracles until He was anointed with the Holy Spirit.

If Jesus healed as God, He could have healed anyone at any time. But He could not heal the sick at Nazareth. The Bible does not say that He would not, meaning that He chose not to. It says that he could not, meaning that He was not able to! Jesus was unable to heal more than a few sick folks at Nazareth. Read [Matthew 13:54-58](#), and [Mark 6:1-6](#). Unbelief and hostility toward His ministry were so rampant at Nazareth that the crowd tried to kill Him the first time He preached there!

It was not a power issue; it was a congregation issue. In [Luke 5:17-26](#), the power of the Lord was present to heal the religious leaders who were there. Yet only a man let down through the roof received healing, even though the power was there to heal them all. If Jesus ministered as God, He could have waved a wand (figuratively speaking) and made them get healed. But He was limited to the same limitations that the rest of us have. If the people reject the gospel message, they reject the power that goes with it. People who could have been healed can miss out, and there is nothing we can do. The servant is not above his master. If Jesus couldn't do anything about it, neither can we.

If Jesus healed as God, there were certain works He did during His ministry that no one else could ever do. Yet He said plainly that we would do the same works He did ([John 14:12-14](#)), and even greater works! Since we are not God, you must not have to be a member of the Trinity to do those works! Therefore, Jesus did not have to do them as deity.

[Ephesians 1:23](#) states that the Church is Jesus' body, "the fulness of him that filleth all in all." If we cannot do the works that Jesus did in person, we are not His fullness. We can only function in the fullness of Christ if we can do what He did. Remember that Christ's works on earth were only the beginning of "all that Jesus began both to do and teach" ([Acts 1:1](#)). He continues to do and teach through His Church today, and we should be doing and teaching what He did and taught. If we cannot heal the sick, we are the partiality of Him that filleth all in all, not the fulness.

Many who were healed in Jesus' ministry were healed by [their faith](#). Given that faith has not passed away (you would not be born again without it), people can be healed today. It is not an issue of who is doing the preaching. God's Word works the same no matter who preaches it.

Bear in mind that although Jesus walked on water, so did Peter, and Peter was not the Son of God! He simply believed the words of the Son of God, as you can.

Proof that Jesus Ministered as a Man, not as God

Jesus became strong in spirit ([Luke 2:40](#)). Jesus grew in wisdom ([Luke 2:52](#)). If He walked the earth as God, He would have been omniscient, and it would have been impossible for Him to "grow in wisdom," and He would not have "become" strong in spirit. God is already sufficiently strong in spirit.

This is consistent with Isaiah 7:14-16, where Immanuel, born of a virgin, would learn to refuse the evil and choose the good. ("Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.") This would be impossible if He had been born omniscient. He would not have needed the Spirit's anointing if He ministered as an omnipotent God. Yet in [Luke 4:18-19](#), quoting [Isaiah 61:1-2](#), Jesus said that the Spirit anointed Him. This fulfilled Isaiah's statement in Isaiah 11:2: "And the spirit of the LORD shall rest upon him [the Branch], the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD."

We know that Jesus was not omniscient as a man because He had to ask who touched His clothes in [Mark 5:30](#) and He did not know when He was coming back in [Mark 13:32](#).

Jesus was able to be tempted just as we are. The devil tempted Him in the wilderness for forty days (see [Matthew 4:1-11](#) and [Luke 4:3-12](#)). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). That Scripture should be a tremendous encouragement to you if you are struggling with an area of sin in your life! Jesus, who now lives inside you, faced that temptation and overcame it. He obviously knows how to overcome it, and He will help you overcome it.

Hebrews 2:16-17:

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

If Jesus ministered in ways that you never could, He was not made like unto His brethren in all things, but only in some things.

If Jesus ministered as God, there would have been no need for Him to pray! Why pray to seek God's will if you already know everything? He would not have found a solitary place to pray ([Mark 1:35](#)), stayed up all night praying before choosing His disciples ([Luke 6:12](#)), or prayed in the garden of Gethsemane ([Luke 22:41](#), [Luke 22:44](#)). In particular, he would not have had to deal with His body that did not want to be tortured and crucified.

[Philippians 2:7](#) says that Jesus "emptied Himself" (this is the basic meaning of the Greek word that is translated "made himself of no reputation" in the King James Version; most other translations, including Young's Literal Translation, actually use the words "emptied Himself") and took upon him the form of a servant, and was made in the likeness of men. He emptied Himself of any advantage He had as God. He was still God when He walked the earth, but He was not allowed to take advantage of that fact during His walk here. He had to be under our limitations.

Jesus said that the Son could do nothing of Himself, but what he saw the Father do ([John 5:19](#)). That could not have been true if He ministered as the omnipotent God.

God had to anoint Jesus with the Holy Spirit and with power ([Acts 10:38](#)). If He ministered as God, this would have been unnecessary. He could have just done whatever He wanted anyway with His infinite power.

If He Did It, You Can Do It

Now that we have established that Jesus ministered as a man anointed by the Holy Spirit, we should consider that the same Holy Spirit who anointed Jesus is now in us. That is why we can do the works of Jesus.

His Disciples Healed, but They Were Not the Son of God

The Twelve were not the Son of God, but they healed the sick everywhere. Peter was not the Son of God, but people got healed when his very shadow passed over them ([Acts 5:12-16](#)). Paul was not the Son of God, but when even handkerchiefs and aprons were taken from his body to the sick, they were healed ([Acts 19:11-12](#)). Every sick person on the island of Melita was healed through Paul ([Acts 28:8-9](#)). Philip was not the Son of God, but he got many lame people healed in Samaria ([Acts 8:5-8](#)). Stephen was not the Son of God, but he did great wonders and miracles among the people ([Acts 6:8](#)). The disciples whom Christ commissioned healed in His name, but they were not the Son of God themselves. Therefore, it is not necessary to be the Son of God to perform healing miracles. Therefore Christ's miracles did not have to be done on the basis of His being the Son of God. He did what He did through the "finger of God" – the Holy Spirit, who is the same Holy Spirit who indwells believers today.

You Have the Same Faith that Jesus Had

God gives to every man the measure (a fixed portion) of faith ([Romans 12:3](#)). Jesus had to play by our rules when He became a Man. If God gave Jesus more faith than He gave the rest of us, God cheated and Jesus was not truly Man, so we could never hope to do what He did. But the FACT that you have the SAME measure of faith that He had is yet another reason that you can do what He did. Jesus may have USED His faith more than you have so far, but that doesn't mean that you can't start using it more now!

You Are A Son of God

You are not THE Son of God, but you are A son of God if you're a believer! God is your Father too! That is why Jesus can call you His brother ([Hebrews 2:11](#)) and why God can call Him the firstborn of many brethren ([Romans 8:29](#))! Jesus showed what was possible for a child of God to do, and now that you're a child of God, you can do the works that He did!

He Said to Do It!

Jesus' clear command was that we were to lay hands on the sick as He did. Signs and wonders are to follow the preaching of the gospel. The preaching of the gospel is still for today, so signs to confirm the gospel are still for today as well.

This is why Jesus said that it was expedient that He go away so that the Holy Spirit would come ([John 16:7](#)). Now we can be everywhere doing the works that He did through the same Spirit. If this were not so, it would not have been expedient for Him to go away, and the sick would have been better off if He were still on the earth!

Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure

In the verse that the objector used to “prove” this, the King James translators added a couple of words that are not in the original Greek. The verse taken as-is without the embellishment actually tells us the opposite of what most people think it says:

John 3:34:

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

The original Greek says simply that God does not give the Spirit by measure. “*Unto him*” was an idea that the translators added and so admitted by italicizing the words. Most translations other than the King James Version (including the NKJV) correctly omit the words *unto him*. So the verse actually says the OPPOSITE of what the King James Version says when it comes to having a measure of the Holy Spirit.

Since when is the Holy Spirit divisible? You either have the Holy Spirit or you don’t. The fact is that the same Holy Spirit who worked through Jesus works through you if you are born again and baptized with the Holy Spirit. You do not have some watered-down Holy Spirit Lite. You don’t have a 2.86% measure or a 53.17% measure or any other partial measure of the Miracle-Working Holy Spirit! You have the same Spirit who did miracles through Jesus Christ and raised Him from the dead! God wants you to walk full of the Spirit, not half-full or full only to a measure.

The conclusion you would reach from the misinterpretation of this verse is that we could perhaps collectively do the works of Jesus as a body, but not individually. Yet Jesus definitely applied this individually in [John 14:12-14](#). He said, “He that believeth on me, the works that I do shall he [not ye collectively!] do also.” This does mean that you will do them all day long, but it definitely means that you can do the works that He did.

Another wrong conclusion would be that Jesus healed all because he flowed in the gifts of healings without measure, but no individual minister today can expect to see all healed. That flies in the face of the Bible records of Peter getting all healed in Jerusalem ([Acts 5:12-16](#)) and Paul getting all healed on the island of Melita ([Acts 28:8-9](#)). These men, supposedly (per the objection), had the Spirit only by measure, yet they got “all” the people healed just as Jesus got “all” the people healed in some places where He ministered. When you see what [John 3:34](#) really says, it makes sense. They had the Spirit given to them just as Jesus had the Spirit given to Him, so they had the same results.

When Jesus sent His disciples out to preach, He gave them authority over all diseases. He did not delegate authority over certain diseases to certain disciples. They all had authority over all of them.

Jesus did not promise that everyone would be called to a healing ministry like His, but He did promise that a sign that follows them that believe is that they will lay hands on the sick and they shall recover ([Mark 16:18](#)). God uses certain people to minister healing a lot because He called them to that ministry. However, God can still work healings and miracles through you. Stephen was a deacon whose job involved only natural responsibilities. Yet He did great wonders and miracles ([Acts 6:8](#)) without an ordination because he was full of faith, power, and the Holy Spirit.

Not all will flow in the gifts of healings or working of miracles, but all who believe have the right to lay hands on the sick and expect them to recover. Not all will be called to have a ministry majoring on healing, but all have the right to do the works of Jesus, including healing the sick. You can see some marvelous results simply by laying hands on the sick in faith, without any special manifestation of the gifts of the Spirit.

Objection: 1 Corinthians 12:10 Says that Today Only SOME Receive *Dunamis* (Power)

The objector knows enough Greek to get himself into trouble but not back out again. The “rational” reasoning could be, “Because the word *dunamis* is translated *power*, and [1 Corinthians 12:10](#) says that to ANOTHER is given *dunamis*, it must be mean that only some, not all, receive *dunamis* as the Spirit wills.”

The weak Greek argument comes from not actually checking out the usage of the word *dunamis* in the New Testament. It CAN be translated as *power*, and it is so translated about 2/3 of the times when it appears. But it is also translated “mighty deeds” or something similar quite a bit also. [1 Corinthians 12:10](#) does not say that to another is given *dunamis* (power). It says that to another is given the working of miracles, where the *dunamis* is the word translated *miracles*. The word translated *working of* (*energema*) means “operation” – it is the same word used in [1 Corinthians 12:6](#) that is translated *operations*. So [1 Corinthians 12:10](#) does not mean that only some people receive *dunamis* – it means that some people have a special grace given as a gift, operated as the Spirit wills, to perform special miracles – to “operate” miracles.

However, Jesus made it clear in [Acts 1:8](#), where the word *dunamis* is translated *power*, that any believer who receives the baptism with the Holy Spirit receives power (*dunamis*). This is available not just for some, but for all – “even as many as the Lord our God shall call” ([Acts 2:39](#)). While there will be some operations distinctive to certain individuals, ANYONE can receive *dunamis*.

It is true that only SOME receive it, but not for the reason the objector claims. It is just that many Christians never receive the baptism with the Holy Spirit, so they live powerless lives when they could be walking in the same power that flowed through Jesus during His earthly ministry.

At least this objection is an improvement over many objections that claim that NO ONE has *dunamis* (power) anymore!

Objection: Teaching that YOU Can Heal Is Heresy that Deifies You – Only GOD Can Heal

Anyone who believes this belies his own objection when he goes to the doctor! If only GOD can heal, going to a doctor is useless – you would have to go only to God, who alone can heal. Yet some of these objectors claim that divine healing has passed away and that today, God only uses doctors. How pitifully inconsistent!

I can hear them now, “All healing comes ultimately from God, so if a doctor cures you, God still gets the glory because He used that doctor.” Well, why not be consistent for a change and allow that we could say, “All healing comes ultimately from God, so if a Christian cures you, God still gets the glory because He used that Christian.”

If only God can heal, teaching doctors to heal people for years in universities is heresy that deifies them. We can throw this same argument back at the objector. The doctor does not have to be God to give you natural medicine to heal you. The Christian does not have to be God to minister supernatural healing in the name of Jesus. We certainly make no claim to deity – the three positions of the Trinity are filled and there will never be any openings there.

I think what irks those with this objection is the idea that WE heal people in the name of Jesus. Yet that is exactly what Scripture teaches. It does not say that GOD heals when we ask Him to heal. Asking Him to heal is [inconsistent with Scripture](#) anyway. Scripture says that WE heal the sick. I know that this is a hard statement for people from traditional backgrounds to follow, but I can absolutely back it up with a lot of Scripture. And I did so in my article [YOU Can Do Miracles](#), so rather than duplicate the proofs cited there, I'll refer you to that article for the sake of space.

Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles

Jesus said that if we believe on Him, we will do the works that He did and greater ([John 14:12](#)). If we are not doing His works, the problem is not with Jesus or God; it is with us. Our collective failure to do the works of Christ is not God's fault. This objection must have been written by someone who has not been to any overseas healing crusades in places where they don't listen to ignorant radio programs that attack healing ministers. Go to some third-world countries and preach healing and you'll see plenty of instantaneous miracles. I've gone and I've seen them. So have some of my friends. Perhaps if we are not seeing signs and wonders confirm the gospel, either we are not going anywhere or what we are preaching is not really the whole gospel and God cannot confirm it.

The people who raise objections like this probably never see instantaneous miracles at their own churches. If their teaching consists of objections like this, it is not hard to understand why.

Of course, the works of Jesus were not simply miracles. They also included preaching and teaching. Jesus taught at Nazareth even though He could do no mighty work there ([Matthew 13:54-58](#)). Many of us today have to teach at modern-day Nazareths until people drop their traditions of men and believe the truth about healing. A servant is not above his master. You are not going to get Capernaum results in a place where the people have Nazareth faith.

Another problem with this objection is that the New Testament teaches that something you receive by faith now may manifest later. It is not always instant. If it were, there would be no need for patience; faith alone would inherit the promises rather than faith and patience ([Hebrews 6:12](#)).

Jesus Himself did not guarantee the instant manifestation of what you receive by faith. In fact, he taught the opposite. [Mark 11:23-24](#) makes it plain that first you believe that you receive and then later you see it. Remember the context of these verses. Jesus cursed a fig tree. It began to wither from the roots immediately, but there was no outward manifestation right away. By the yardstick used in this objection, Jesus Himself was a failure because what He spoke in faith did not fully manifest for a full day. I do not believe that Jesus was a failure because of that.

Do not get all worked up over not seeing an instant healing. There were cases in Jesus' ministry where the healing was not immediate:

In [Mark 8:22-25](#), a blind man received a partial healing and had to be ministered to again before he received a total healing.

In [Luke 17:12-19](#), ten lepers were healed not instantly but "as they went" in faith to show themselves to the priests so that their healings could be confirmed.

In [John 4:46-53](#), the boy “began to amend” (as opposed to receiving an instantaneous miracle) when Jesus spoke in faith.

In [John 9:1-7](#), the blind man was not healed instantly when Jesus ministered to him, but was healed as he obeyed Jesus’ instructions to go and wash in the pool of Sent (Siloam).

At least this objection admits that some healing miracles do occur. (Unless you live in a cave, you have heard about such miracles, too.) The gripe is that there are not more instant miracles. I submit to you that unbelief has polluted much of the land the way it did at Nazareth. With all the books and broadcasts produced against receiving healing by faith, which teach traditions of men instead of the gospel concerning healing, it is amazing that anyone gets healed in some places! Where there was such unbelief, not even Jesus Himself could do miracles. A servant is not greater than his master. If Jesus could not do miracles in the face of unbelief, we cannot do them either. You can counteract ignorance with teaching, but unbelief is a matter of the heart.

Let’s thank God for the instantaneous and more gradual healings that take place, and let’s work to bring our experience up to the Bible standard, rather than excusing ourselves by lowering the Bible standard. We should be seeing more instant miracles today. If I can have anything to do with it, I would like as many people as possible to find out the truth about divine healing so that they will cease to act like the folks in Nazareth and start acting like the ones in Capernaum.

Objection: John 14:12 Does Not Mean that We Can Heal as Jesus Did because NO ONE Has Ever Duplicated His Ministry

By this logic, no one can ever have the dramatic healing ministry that Jesus did, because NO ONE has ever duplicated it so far. So we should throw up our hands and say that healing as Jesus did is unattainable.

By this same logic, we can't expect to be as loving and compassionate as Jesus is, because NO ONE has ever shown as much love and compassion as He did so far. So shall we throw up our hands and say that having the mind of Christ is unattainable because no one has followed in His steps perfectly in the areas of love and compassion? Based on this objector's logic, yes!

By the same logic, we can't expect to walk in total victory over sin, because NO ONE has ever duplicated Jesus' sinless earth walk so far. So shall we throw up our hands and say that the promise of sin having no dominion over us is not really for church people today because no one has followed in His steps perfectly when it comes to resisting sin? Based on this objector's logic, yes!

Even though NO ONE so far has ever measured up fully to Jesus' example, His example should still be our goal. We are supposed to be [conformed to Christ's image \(Romans 8:29\)](#). He left us an example, that we should follow in His steps ([1 Peter 20-23](#)). We have the same Holy Spirit who did miracles through Jesus. Why would we not expect Him to do them through us?

The fatal weakness of this objection, shared by many other objections, is that it is experience-based. Rather than seeking to elevate our experience to the standard of God's Word, we lower the standard of God's Word to match our experience. If the people in the days of Azusa Street reasoned that no one around was speaking in tongues, so therefore it must not be possible today, there would have been no great revival of the Holy Spirit back then. If Martin Luther reasoned that no one around was getting born again, so therefore that promise was unattainable, there would have been no Protestant Reformation, and the standard today would still be buying indulgences to try to ransom deceased loved ones out of a nonexistent place called Purgatory.

If the reformers of old didn't take the status quo and decide that Scripture was good with it, why should we? It doesn't matter if we've EVER seen a church person heal ANYONE in our day – it would still be right to lay hands on the sick in faith because Jesus said we can do it. His word has to be more convincing to us than human experience so far.

Ministering like Jesus may seem to be a tall order. God doesn't expect someone called to the business world to go around in full-time ministry like Jesus. That individual may not reflect the full ministry of Christ, but corporately, we are to fully represent Christ and all that He did. Not everyone will be called to be a Biblical evangelist and travel around healing the sick as a primary profession. But Christ's Body on the earth is the "fullness (not the partiality) of Him who fills all in all ([Ephesians 1:23](#))! Collectively we should present nothing short of what Jesus presented to the world. We should proclaim that the kingdom is here now and demonstrate it.

I would rather aim for the stars and at least get to the moon than aim for nothing and successfully get there.

While no single person has yet demonstrated the ministry Jesus had, I daresay that His Body on the earth today is collectively getting more sick people healed every day than He did when He walked the shores of Galilee.

Another thing you have to realize is that in Jesus' day, the rule was that "the common people heard him gladly" ([Mark 12:37](#)). The best meetings I've ever done are in places that were not part of American mainstream culture where the people heard me gladly. When people hear the Word gladly, there can be all kinds of miracles. But at places like Nazareth, there will be NO miracles, no matter how good or anointed you are. If Jesus COULD NOT do miracles in a place like Nazareth, neither can you, but that does not negate Jesus' promise. Many places today have become such modern-day Nazareths that Jesus Himself would not get any miracles accomplished there. Sometimes it amazes me that ANYONE gets healed given how much unbelief walks around the church world today (at least in some countries) when it comes to healing. Healing is easier in countries and cultures where people are more receptive.

NEVER get your doctrine from other people's experience, even collective experience that is so below the Bible that it seems ridiculous that it could ever change to match Scripture. Scripture, not experience, should give us the sole target to aim at. You may find that God raises up modern-day Luthers to "raise the bar" of Christian experience – in this case, in the area of healing. Better still, perhaps you will be one of those people He raises up!

Objection: John 14:12 in the Greek Is Collective – We Collectively Do Jesus' Works but No One Person Will Do Them

The objector gets an "A" when it comes to realizing that Jesus' works are to be done today by believers. This puts him far ahead of most other objectors. Unfortunately, he gets an "F" in Greek.

I am unaware of even ONE translation (at this writing) that supports this "collective" idea by translating the passage as "they who believe" as opposed to "he who believes." Young's Literal Translation, a good first check for Greek claims, says "he who is believing in me."

But it's not my style to just take Young's word for it. So I checked the Greek word in [John 14:12](#) and the word in [John 7:39](#) translated "they that believe" and found that they are indeed different Greek words. The root word is the same but the ending is different. Greek is a precise language, so if Jesus meant "they that believe" instead of "he that believes," we would expect to see the same word there, and we don't.

We can cite another example without even leaving [John 14:12](#)! This verse contains the phrase "shall he do" which is a translation of a certain Greek word with a future active indicative tense. If we look at 1 Corinthians 15:29, John 15:21 and John 16:3 in a Greek New Testament, we find "shall they do" in the first case and "will they do" in the last two. The word once again has a different ending from the word translated "shall he do" in [John 14:12](#) despite the fact that these other 3 words also have a future active indicative tense. So without leaving [John 14:12](#) we can prove not just once but twice that the objector is simply wrong about the Greek – it is NOT collective but refers to any single person.

Also, exactly the same Greek word translated "he that believeth" in [John 14:12](#) is also translated "he that believeth" in John 3:18, John 3:36, John 7:38, 1 Peter 2:6, 1 John 5:5 and 1 John 5:10. (These verses are shown below.) Go check it out for yourself in a Greek New Testament if you don't believe it! I don't know anyone who would claim that any of those verses are "collective" either, but maybe someone who really wants to believe that [John 14:12](#) is collective will try to convince us in the future (in vain) that these other verses are collective too:

John 3:18:

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:36:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 7:38:

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

1 Peter 2:6:

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1 John 5:5:

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 John 5:10:

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

I don't see anything collective here. Do you?

This is really just another experience-based objection hiding behind a flawed statement about the Greek. Jesus meant "he who believes." If our experience does not match what He said, we need to upgrade our experience to match what He said, not water down what He said to match our experience.

Jesus didn't imply that all of us will quit our jobs and go out and have full-time healing ministries, doing nothing other than preaching to the sick and healing them in His name. But He surely indicated that everyone who believes in Him should expect to do the same works He did and greater, even if not in the same quantity that He did them as a full-time preacher.

Objection: Christ's Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.

This objection's foundation is faulty. If you read the New Testament carefully, you'll see that Jesus did not say that His disciples could heal EVERYONE. That would not make sense because a servant is not greater than his master, and Jesus could not do miracles at Nazareth. Jesus taught that His disciples would have similar experiences. Let's look at this passage carefully:

Luke 10:8-11:

And into whatsoever city ye enter, and they receive you, [Now here follow the instructions on what to do in cities that receive you] eat such things as are set before you:

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, [Here follow the instructions on what to do in cities that don't receive you] go your ways out into the streets of the same, and say,

Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Jesus told the disciples that they could heal in the cities that received them. In the cities that did not receive them, Jesus did not tell them to heal anybody. He commanded them to wipe the dust of those cities off their feet and go elsewhere! If people in the cities wanted healing from Jesus Christ, they needed to receive Jesus Christ. When you reject the messenger sent to preach Jesus Christ to you, you are rejecting Jesus Christ Himself, because the gospel is about Him. When you reject Jesus Christ, you reject His benefits, including healing.

Jesus did not say that His disciples could heal everyone, everywhere. Those who were open to Jesus Himself could be healed; those who were closed could not be healed. They disciples had the same authority Jesus had over all sicknesses, but it would only work where they were received.

Jesus said that we would lay hands on the sick and they would recover ([Mark 16:18](#)). This is a sign to follow the preaching of the gospel. If no one stays around and wants to listen to you preach the gospel, there is nothing for God to confirm. Things really haven't changed.

Furthermore, Stephen was not an apostle and he was not with Jesus, but he did great signs and wonders among the people ([Acts 6:8](#)). Philip was not an apostle and he was not with Jesus, but he went to Samaria and got many people healed ([Acts 8:5-8](#)). (There was an apostle named Philip, but the apostles asked to have deacons appointed to free them up to pray and study. The Philip who went to Samaria was one of these deacons.) Paul was not one of the ones commissioned in the verses in Luke above, yet he had wonderful healings in his ministry. Even when Paul preached, some believed and some disbelieved ([Acts 28:24](#) says this explicitly and we can see it elsewhere).

In light of the Great Commission, if we do not see the same results today, the fault is ours, not God's. It is just like when the disciples could not cast out a demon out of a boy after Jesus authorized them to do it. The problem was not what Jesus said they could do. The problem was the disciples' unbelief. If we do not see results today as we should, we are the ones who must change. God is fine the way He is; He does not need to change.

However, you can hear many testimonies of men who have gone to the far corners of the world and conducted marvelous healing campaigns that were no doubt similar to the ones put on by the original apostles. It is too late to tell these men that they can't do it today – they've already done it. Just because you haven't done it doesn't mean that it can't be done.

Objection: THIS MOUNTAIN in Mark 11:23 Refers to the Temple Mountain and Symbolically the Jewish Worship System

JESUS already did away with the old Jewish worship system, under which no one but the high priest could ever enter God's presence, when He established the New Covenant in His blood. There is no need for "whosoever" to do it. "Whosoever" can't accomplish that any more than "whosoever" could pay for all of mankind's sins. Furthermore, the idea of saying that ending the Jewish worship system would be based on some believer speaking to it to be gone and not doubting in his heart that it would happen is rather ludicrous. This objection is another "grasp at straws" attempt to explain away the plain words of Jesus. His words make a lot more sense as they stand than twisted to mean something "spiritual."

Besides, the Temple Mountain is NOT the only mountain that can be removed according to Scripture itself! Paul put mountains in the plural in 1 Corinthians 13:2: "...and though I have all faith, so that I could remove mountains...". If you could remove more than one mountain, Jesus could not possibly have referred to the one and only Temple Mountain. That alone is enough to shut down this objection.

Objection: If We Really Had Authority over Sickness, We Would Not Need GIFTS OF HEALING

At first this seems like a logical argument – if ANY believer can take authority over ANY disease, why would the Holy Spirit need to use some believers in a special way to heal the sick? In other words, why would there be a special “grace gift” to do what all believers can do anyway?

The problem here is a misunderstanding of what happens when “gifts of healings” are operating.

It is a true statement that all believers have authority over all diseases. We tread on snakes and scorpions and over ALL the power of the enemy, including sickness ([Luke 10:19](#)). However, the people who need healing still have a part to play in this. They need to believe in this authority too. Otherwise, the fact that you are anointed to heal the sick will not help them.

A servant is not above his master. Jesus COULD NOT do any mighty miracle in a place where everyone was in unbelief, so you won't be able to do any mighty miracle under those circumstances either. Is there any question that Jesus had authority over all sickness when He went to Nazareth? After all, when He went to places that believed that He is the Anointed One, people were ALL healed. The difference was not in Jesus' anointing; it was in the people. They were “bad ground” at Nazareth and they rejected Him. In other places, people received Him and received from Him and He declared that [their faith](#) had made them well. So faith or unbelief in a person is what makes the difference. Jesus was, is, and always will be the Anointed One. And so it is today – it is up to people whether they will receive or reject what God offers.

However, there will be cases where someone will get a “freebie” from the Lord without exercising faith. These are the circumstances related to gifts of healings. For example, the man at the Pool of Bethesda did not seem to be exercising one bit of faith, but he was healed anyway. Sometimes God will make an exception and heal a person irrespective of his faith (or lack thereof). I have seen God heal people in cases where I know they were not believing much of anything. When “gifts of healings” are in operation, the Holy Spirit will sometimes use a believer to bring about a cure in someone's body whether the sick person is in faith or not.

This is a different situation from taking authority over sickness in someone's body. I do not just run around finding sick people and randomly command sickness to leave their bodies. You need the consent of the sick person first. While we have authority over sickness, we do not have authority over someone else's free will. Some people want to stay sick to get attention, get government assistance, or even because they actually want to die. We cannot heal such people; God honors their choice.

Please understand that if someone is sick, it does not mean that he has a sinister reason for wanting to be sick! Most sick people want to be well. The exorbitance of the time and money they spend trying to get well attests to that. However, it is important to preach the Word to the sick so that they have a basis for faith so that they don't just expect you to do everything. In the case of a nonbeliever or a new believer, if you can just get the person into "neutral" to allow you to exercise your God-given authority over sickness, you can see results. However, God expects that believers will grow in their faith. If you have a young child, you do not have an issue with tying his shoelaces for him. However, if Junior is now 34 years old, it would be unreasonable to tie his shoelaces for him. That does not mean that you love Junior any less! You just have different expectations. You don't expect Junior to have other people do what should be his work for him for the rest of his life.

This is why "gifts of healings" seem to be directed mostly toward unbelievers and new believers. Some believers get upset when a healing minister "calls out healings" for people who are known sinners while the more mature Christians don't get called out. God doesn't love mature believers less than other people, but He has higher expectations for them.

Even people who have been believers for a long time but are weak in faith will find that God doesn't offer "gifts of healings" freebies much. Ignorance is not bliss. You can't just leave your Bible on the bookshelf collecting dust and then think that God must heal you through a special manifestation of "gifts of healings" because you don't know the Word well. You would be accountable for not taking the OPPORTUNITY to spend time in the Word and learn what it says. That is different from someone who isn't a Christian or just became one and hasn't had time to read his Bible much yet.

Ideally, EVERY believer would take authority over EVERY condition in his own body, as he has the right to do. (He could speak to the sickness, or He could lay hands on himself if he is "the sick" and believe Jesus' promise that he will recover, or he could believe that he receives the healing that Christ already provided for that sickness when he prays.) But not everyone is ready to operate at that level. So thank God, He made provision to minister healing in some cases by the Holy Spirit when people are not at that level.

The Holy Spirit can and does use some people along these lines more than others. We ALL can share the Word, walk in faith and command sickness to leave people with their consent in the name of Jesus, but that doesn't detract from the idea that the Holy Spirit will use some people more than others to bring healing in cases where the person's faith isn't always involved. Taking authority over sickness and ministering through "gifts of healings" are two separate things that don't contradict each other. We all as Christians DO have authority over ALL diseases, but only some Christians are specially used to minister healing even when the recipient isn't really aware of how healing is supposed to work. God has the right, but not the obligation, to heal some people just as a sign and a wonder even if they were not believing for much of anything.

As believers, we do not need gifts of healings to get healed. We can believe for and receive our healings by faith. If we are having trouble, the gifts of healings may then get involved so that we can get healed anyway even if we are not in faith. But the fact that there are gifts of healings in no way denies our authority over sickness. These gifts simply provide an alternate means of getting healed when faith is not present to do the job.

However, you can NEVER be sure that healing will be ministered to you through the gifts of healings, even if you go to a service where someone who flows that way is preaching. You can ALWAYS be sure that healing can be received by FAITH. Thus, receiving by faith is far superior to expecting to receive through "gifts of healings."

Objection: Only Some Receive GIFTS OF HEALING; This Proves that Healing Is a Gift Bestowed as God Wills

This objection is based on a misunderstanding of [1 Corinthians 12:8-11](#) and [1 Corinthians 12:28-30](#). The objector reasons that gifts of healing are healings that are bestowed on individuals as gifts. That is not true, as is clear from the context. These passages talk about spiritual gifts that are used for the benefit of others in the body, not for one's own benefit. In other words, gifts of healings are graces to be used in ministering healing to others. They have nothing to do with receiving a healing for yourself. The healings may be gifts to the people who receive them, but they are not gifts to the person operating in the gifts of healings.

Consider especially [1 Corinthians 12:28-30](#). God has set in the church apostles, prophets, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues. These all speak of people flowing in ministry gifts and not of things you receive from God during a service. Just as God has anointed some to be teachers, God has anointed some to flow in miracles and gifts of healings.

Now consider [1 Corinthians 12:8-11](#), especially the part about “to another the gifts of healing [literally *healings*].” If the gifts of healings were healings that take place during a service, they would be given to *others* (plural), not *another* (singular). This passage speaks of a person being used to minister healings (in the plural) to others in the service.

[1 Corinthians 14:12](#) tells us that the gifts are for the edifying of the church. They are to bless others. They are NOT blessings that you receive for yourself. “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.”

Some people are spontaneously healed in services. I have seen people all over the room healed without the laying on of hands. However, “gifts of healings” would not refer to healings that are received in such a way, although perhaps you could say that the minister flowed in them.

Objection: Only Those with Gifts of Healings Receive the TEMPORARY Right to Speak Directly to an Illness

We ALL have the power of death in our tongues. While [Proverbs 18:21](#) is often used to exhort people not to make bad confessions that lead to death (and that's a legitimate use of the verse), another good use of it is to show that we have the power of death in our tongues so that we can speak death to cancer and other illnesses, and they must die! This right comes not by having "gifts of healings" but rather by having a tongue.

[Mark 11:23](#) says that whosoever speaks to a mountain to be cast into the sea, and believes in his heart that it will happen, he will have whatever he says. He did not say that "some" could do it when it was God's will in a special case. In this context, it was about having faith in God. ALL of us, not just people with healing ministries, should exercise faith in God. (If your faith isn't in God, you'll think that "your" power has to move the mountain rather than trusting God's power to back your words. In other words, you'll think that you have to move it all by yourself. That won't work.)

Likewise, when He talked about commanding a tree to be uprooted and cast into the sea, there was no hint that you had to pray about the matter first or that only people who would get baptized with the Holy Spirit and flow in gifts of healings could actually act on His statement. It was another statement for "whosoever" without restriction.

There is such a thing as the gift of faith coming on you and you suddenly curse the illness and command it to leave even when you weren't planning on doing things that way. Perhaps the objector has seen this kind of manifestation in action and thinks that this is the ONLY time when you can speak to an illness. However, I have spoken to illnesses and they've left WITHOUT any prior direct word from the Lord to do so. I acted in faith on the GENERAL Word that God has already given.

James makes it clear that ANYONE can set the course of nature on fire with his tongue, but he can also use his tongue to bridle his own body ([James 3:2-6](#)). That certainly was not restricted to those with gifts of healings either.

Take a look at how Jesus commanded His disciples to go out and preach. You'll see that He gave them power over ALL sicknesses and over ALL demons (for example, [Matthew 10:1](#)). They did not have to wait to see if "gifts of healings" manifested as a "temporary" right – they had the ongoing right to command ALL sicknesses to leave. That is still true today.

Objection: Healing is a GIFT (1 Corinthians 12:28), Proving that It Is Not Earned by Our Works or Our Faith, Which Would Be Pelagianism

Ah, there's nothing like a nice scary theological term that few people outside of seminary would have heard to add credibility to an argument. Pelagianism! Eek, that sounds awful; better stay away from divine healing, then! Now what is it, anyway?

A man named Pelagian (you probably guessed that) who lived a long time ago is blamed for spreading the heretical idea that you earn your salvation through good works. It is unclear whether he really preached all the bad stuff that he got blamed for or if people just kind of "hung it on him." But anyway, Pelagianism is a Galatian-style heresy that would send people to hell who believe it, as they will see no need to trust Jesus' work to save them when they can supposedly save themselves.

Is believing in divine healing really in that category? We'll see.

First, the objector would have been better served by studying the Word more and studying the history of little-known heretics less. If he had, he would know that the "gifts of healings" in [1 Corinthians 12:28](#) refer to a ministry office (the office of evangelist would equate to this) along with that of apostle, prophet, teacher, etc., and not to people receiving healing as a "gift" – even though it is a gift of God's grace. So right off, the very first premise of this argument involves a completely misapplied Scripture. For more on this, see the [related objection](#).

The objector only gets half of the rest of it right. If we earn salvation – any aspect of it – with our works, that is indeed Pelagianist thinking. But the difficulty comes in the objector's self-contradictory assertion about "earning" something by faith. Faith by definition doesn't earn anything; it receives what God's grace has already provided.

Let's apply [The SAVED Test](#) to this and see what happens:

"Salvation is a GIFT! Earning your deliverance from hell by grace and faith is heretical Pelagianism!"

This helps you see the problem with this objector's logic. To believe the quoted statement above, you'd have to think that God just flows in "gifts of salvations" and just drops salvation on you irrespective of your faith. But the Bible does not teach that God just zaps people with salvation. We are saved by grace through faith. A person must exercise faith in what God's grace has provided before he can enjoy it.

So why is it unreasonable that healing would be any different, especially when the same word *sozo* (see the article [Saved!](#)) is used for both physical healing and spiritual salvation? God does not drop healing on you irrespective of your faith. The Bible does not teach that God just zaps people with healing. We are healed by grace through faith. A person must exercise faith in what God's grace has provided before he can enjoy it. If you are OK with the paragraph above, why would you not be OK with this one?

Faith is not “works” in the Bible sense, but some people think that anything involving the slightest effort is “works.” Well, James would have no problem with the idea that faith INVOLVES works because he said that faith without works is dead ([James 2:14-26](#)). The works don’t earn you anything (sorry, Pelagian) but real faith is always expressed in works. But seeing faith as “works” is a common theme among healing objectors. If you have to apply any effort, supposedly it isn’t grace anymore.

Let me ask you something, then – does it take any WORK to put the flesh under and run the race in such a way as to win it, pressing forward toward the high calling of God? No one ever said that being a Christian would not involve any work! (No one with any sense, at least.) You hear of people in the New Testament who “labored” in prayer. Prayer can be work, even though it is a delight to fellowship with God. Your flesh will fight you, and it takes effort on your part to put your flesh under. Now there is the “effortless” aspect to changing – AFTER you do some real WORK getting into the Word, you’ll find yourself changing seemingly automatically because that Word becomes such a part of you. But even then it takes EFFORT to study the Word. God never told Christians that everything would just be dropped on them without their faith or involvement. Although healing is actually very easy to receive, we have an enemy who runs around trying to trick people out of their inheritance in Christ. It involves effort to resist his thoughts and replace them with Bible thoughts.

So if you can labor in “works” in these other areas, why isn’t it reasonable to assume that you have to do something to receive healing rather than have it dropped on you? It’s still a gift provided by Christ, but you may need to make some effort to learn the Word on the subject before you act in faith – just as you might have to learn the Word on other subjects (marriage, money, etc.) before you can act in faith.

Let’s be clear that the objection is misleading – faith by its very definition does not earn anything. It receives something that is given for free. But you still have to exercise your faith, just as you had to exercise faith in Christ’s atonement to be born again. That isn’t Pelagianism, that’s Christianity!

Objection: Gifts of Healings Can Refer to Extraordinary Medical Skill

This is no better than the parallel argument I've also heard that tongues are extraordinary abilities to learn languages. Extraordinary indeed; the night before I wrote this section, I spoke some words in a Native American language that I've never learned, and one of the few hundred people on earth who still speak that language was present and understood what I said. (On another occasion, someone else who didn't know that man's language prayed in his language, and he started believing in tongues that day!) While someone may indeed have a natural endowment to learn languages, the gift of tongues allows the speaker to supernaturally speak in a language he never learned!

We can see from various instructions in 1 Corinthians 14 that when you speak in tongues, your mind does not understand what you're saying. Thus it is absolutely certain that "tongues" refer to supernatural utterance and not languages people learned, in which case their understandings "would be fruitful" as far as what they were saying. This thought will come into play in an important way below as we discuss gifts of healings.

[1 Corinthians 12:7](#) says that the manifestation of the Spirit is given to each person for the profit of all just before "gifts of healings" are listed in [1 Corinthians 12:9](#). So like tongues, this is a spiritual endowment for believers, not a natural gifting. An unbeliever might have unusual medical skill. This could be a God-given talent, but that is different from a spiritual gift. A doctor can use his gift at will, but spiritual gifts only function as the Spirit wills ([1 Corinthians 12:11](#)).

[1 Corinthians 12:28-30](#) lists job functions that God has set in the church, among them "miracles" and "gifts of healings." This is very obviously talking about something unique to the church, while extraordinary medical skill exists both in and outside the Body of Christ. An unbeliever can become a doctor without God "setting" him into that position within the Body of Christ.

While doctors are good and we are certainly not against them as believers, they usually practice medicine in offices and hospitals, not in church in the middle of services! We see instructions given at length in 1 Corinthians 14 about the proper use of tongues, interpretation and prophecy in church services (and by implication other "revelation gifts," as Paul talks about what to do if something is revealed to a prophet during a service in [1 Corinthians 14:30](#)). Gifts of healings are in the same list as tongues, interpretation and prophecy, so they are clearly related to a function of Christ's Church (whether inside or outside of a formal church building), not some secular ability.

Since we have already demonstrated that tongues are supernatural above, and tongues are in the same list of manifestations of the Spirit as gifts of healings, it would be unscholarly and unreasonable to insist that "gifts of healings" are something natural when the other things in the list are clearly supernatural.

So Paul could not have referred to extraordinary medical skill in this chapter.

Objection: Getting “Healed by Faith” Is Too Difficult

It wasn't too difficult for the people who were healed in Jesus's ministry. It wasn't too difficult for the multitudes who were healed in Jerusalem in Peter's ministry. It wasn't too difficult for the people on the island of Melita who were healed in Paul's ministry. The truth is that it is not “difficult” to believe that you receive something that is freely offered. Receiving healing is just as easy as receiving the new birth – once you see that you can. The biggest challenge we face today is renewing our minds to the Word so that we can see what has already been freely granted to us. The truth is that WE are the ones who make it difficult to get healed by faith with our wrong thinking.

In fact, part of this wrong thinking is the very objection itself that it is difficult to receive healing by faith! If you're convinced that it is difficult, you will probably struggle and strive and get frustrated. If you are convinced that only those who reach some lofty pinnacle of faith can ever be healed, you will assume that healing takes more faith than you will ever muster and you'll probably not even try to get healed God's way. Or else you will put unreasonable demands on yourself, thinking that only extreme efforts to read the Word and pray will produce results, and even then maybe it would take years. However, the people in the Bible did not have years to “build their faith.” A man crippled from birth in Lystra listened to Paul preach and he got “faith to be healed” right away ([Acts 14:7-10](#)). So we must be missing something here. It can't be that hard!

One wrong thought that can hinder you is, “Healing was easier back in Bible days. God just doesn't make it that easy today.” If you believe that lie, you will think healing is hard today, and you will act on what you believe – and struggle! GOD certainly never said that healing would be harder in the day when people could be born again and baptized with the Holy Spirit than it was in the day when neither was possible!

How Serious Are You?

Most people will put forth far more time and effort to be healed through natural means than through divine means. If a doctor says that someone needs to take a certain pill six times a day, the person makes sure that he keeps doing it – even if he doesn't see any instant results. He understands that man's medicine can take time to work. Yet if he doesn't see immediate results after praying, he's willing to scrap the whole idea of being healed by faith. God's Word is the ultimate medicine – it is health to ALL your flesh ([Proverbs 4:20-22](#)). But like natural medicine, it's no good to you on the shelf! You have to get it inside you before you get any results. You must take it diligently, not just “try” it once or twice. Imagine how the doctor would glare at you if you told him that you “tried” the pills he prescribed once or twice and then quit because they didn't seem to be helping. Faith is a lifestyle, not a Band-Aid.

Under the Old Covenant, God told Joshua to meditate (think on and speak to himself) the Word day and night ([Joshua 1:7-8](#)). People were commanded to write the Word in places around their houses where they would see it ([Deuteronomy 6:9](#)). God made it clear that the blessings only came when people ACTED on the Word.

For some reason, some Christians think that they can just coast along, skip church, ignore their Bibles, not pray, and then claim healing for anything when the need arises. It doesn't work that way, folks, even under the New Covenant! If you are unwilling to take the time to read the Word and think about it and say it out of your mouth, your faith will be too weak to accomplish much. Under what conditions did Jesus say that you would ask what you will and it would be done for you? There were conditions, you know. He said it would happen if you abide in Him and His words abide in you ([John 15:7](#)). You have to abide in Christ and give His Word a prominent place in your life to satisfy this condition. Otherwise, you don't qualify to ask what you will and have it be done for you!

So you may think some of us are nuts when we spend a lot of time in the Bible when we could be watching send-someone-home-this-week reality TV shows and talent competitions. You may think we're nuts when we pray or listen to Scripture in the car instead of just vegging out or listening to worldly music every time we get behind the wheel. But when it comes time to get healed, guess what? You will be the one with the two-bit virus that everyone else is getting and we will be the ones who rebuke it and get rid of it. We have a saying in the computer business: "Garbage In, Garbage Out." If all you listen to is daytime TV self-help doctors, all you'll have to fall back on in a pinch is their worldly self-help, which has no spiritual clout. Fortunately, it works just as well the other way – Word In, Word Out. Put the Word in and it will come out when the pressure is on. When Satan squeezes you, all that comes out of you will be a barrage of Scripture, and he will take off running because he has no defense against God's Word.

Someone objected to me that I was preaching works by talking this way. Yes, you must do certain works to build yourself up in the Lord. You can't do God's part and God won't do your part. He has given you His Word, but it's up to you to do something with it. The person was upset because it sounded like you could take credit for your healing. Well, Jesus gave credit to people! He said that [their faith](#) had made them whole. If their faith could make them whole, my faith can make me whole. I'm not boasting in myself. It was God's idea. He put the laws into motion. But I have to do something myself. If I sit around watching TV and neglecting prayer and the Word, I will have myself to thank when I get sick and stay sick because I'm firing blanks at the devil and he knows it. If I regularly take in the Word that is health to all my flesh, I will have greater health in my body because of what I did. I didn't bear my illnesses on the cross; Jesus did that. But my decisions do affect my health, and so do yours. You can't just say that it's all up to God.

How much do you want to be healed? Demonstrate it by pursuing the Word and prayer with that amount of dedication, and you will conclude that healing is not quite so hard after all!

Walking in Love Can Be Difficult, Too – But It’s Still God’s Will

Here is an elaboration of the objection we are dealing with as it is usually presented:

“Do you know anyone who walks in health 100% of the time? No, you don’t, and neither do I. See, that proves that walking in health is just too difficult and God can’t really expect that of us. To preach walking in health all the time sets the standard too high. No one ever does it all the time, so walking in health must not be the will of God in every case.”

Let’s extend this bad argument to the area of walking in love:

“Do you know anyone who walks in love 100% of the time? No, you don’t, and neither do I. See, that proves that walking in love is just too difficult and God can’t really expect that of us. To preach walking in love all the time sets the standard too high. No one ever does it all the time, so walking in love must not be the will of God in every case.”

Get the idea? God never said that everything in your Christian walk would come easily, whether health or walking in love. Yet, substitute the word *health* for the word *love* in the paragraph above, which applies exactly the same illogic, and most people swallow it. You would be laughed out of any Christian event for preaching the paragraph on love, but they might give you your own “Mr. Expose-It-All” radio show if you preached the paragraph with *health* substituted for *love*.

The Bible is full of sayings that are not easy for your flesh to accept. Denying yourself and taking up your cross daily are God’s commands even if they challenge you every day of your life. These things must all be possible, seeing as Jesus never said, “TRY to deny yourself and TRY to take up your cross daily.”

You have the love of God shed abroad in your heart even if you never walk in the fullness of it. You were healed by the stripes of Jesus and possess healing as part of your inheritance in Christ whether or not you ever walk in the fullness of it.

Is God Unfair?

God has a right to expect faith from believers. Is it too much to believe that God can and will heal your sick body based on the finished provision of Christ? Even under a worse covenant based upon worse promises, look at the faith that God demanded from men who weren’t even born again! He expected that the Israelites would believe that they could go possess Canaan and kill off the giants in the land. Two of the spies believed it and the other ten let the natural impossibilities mean more to them than what God said. God was furious with the ten and they died of sickness as punishment for their unbelief. Was God being unfair? If you want to be the clay telling the potter that He’s unfair, that’s your privilege – and risk. God is just. He has a right to demand that people believe His words.

God expected Joshua to believe that He would deliver the fortress of Jericho to Israel. That's a more impossible mission than you'd even make a movie about! God expected the singers to go ahead of Jehoshaphat's army into a battlefield! What would you have done under those circumstances? Protest that God was expecting too much of you? Is God unfair? No. God has a right to expect that you will believe and act on His words, no matter how much they may contradict natural circumstances. That is not asking too much. Is your sickness as difficult or as hopeless as the situations just mentioned? I doubt it. God has a right to expect you to believe that He is who He says He is – The Lord Who Heals You ([Exodus 15:26](#)), who doesn't change ([Malachi 3:6](#)). God still places a high premium on faith. If you don't walk in faith, you can't please God. It doesn't matter how "good" you are if you don't exercise faith. [Hebrews 11:6](#) tells us something that really is impossible – pleasing God without faith! If you want to please God more, walk in faith more!

You can either be like the Israelites in the wilderness, complaining that God has asked something too hard from you, or you can be like Joshua and Caleb, believe God's words, and possess what God has promised you.

Objection: Mark 16:18 Does Not Say, “They Shall Recover IF They Have Enough Faith,” Yet Faith Healers Blame the Sick for Not Believing

First, this paints an unfair picture of healing ministers as being uncompassionate, finger-pointing faith judges. While there may be a few like that, that image doesn't apply across the board. A good minister of healing will encourage people to believe, not beat them up for not believing. Would the objector go around “blaming” a sinner for not believing instead of preaching the good news about the new birth? Well, neither would a good healing minister go around “blaming” a sick person for not believing instead of preaching the good news of divine healing.

Two people's faith gets involved when we lay hands on the sick – the person laying hands and the person having hands laid on him. God's kingdom works by faith, and the more faith there is between the two participants, the better the results will be. Jesus made it clear that people were healed by [their faith](#) in many cases, so the recipient's faith certainly does matter. When the disciples failed to get a demonized boy set free, Jesus did not blame the boy or the boy's father in that case; He laid the blame squarely at the feet of the disciples. So the minister's faith matters too. However, He did tell the father of the boy that all things are possible to him who believes, so He wanted the father to be in faith too ([Mark 9:23](#)).

Too often, people just want God to do something irrespective of their faith or knowledge of the Word. That isn't how things work. Paul said that God did miracles among the Galatians by the hearing of faith ([Galatians 3:5-6](#)). He also taught that grace provides and faith receives – to use his words, we have access by faith into this grace ([Romans 5:2](#)). God will never force His precious gifts on anyone, not even the new birth and healing. The person must decide to receive what He offers. So Paul was clear that the faith of the recipient DOES matter.

The fact that God promised something does not mean that it happens automatically, much as we'd like it to be so. God told the Israelites to go possess the Promised Land, but that word did them no good, “not being mixed with faith in them that heard it” ([Hebrews 4:2](#)). God's promises are Yes and Amen in Christ by us ([2 Corinthians 1:20](#)) – our faith is involved.

So faith is required to receive from God. John 1:29 says, “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” But that does not mean that everyone goes to heaven. We are saved by grace through faith ([Ephesians 2:8](#)). If faith is lacking, the person involved goes without receiving the grace that he could receive. [1 John 2:2](#) declares that Jesus is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. But Jesus said that few would find life ([Matthew 7:14](#)), so not everyone is saved even though Jesus paid the price for everyone to be saved. Those who receive the gift of eternal life by faith are those who spend eternity with God.

The MANY promises that God made in the Bible are not given with the footnote, “If you have enough faith.” Do you honestly think that the faith that God gave you ([Romans 12:3](#), [Ephesians 2:8-9](#)) is NOT enough to get the job done? The issue is USING the faith that you already have.

So while we're not going around "blaming the sick," the fact is that the promises of God depend on the faith of the receiver. In the case of laying on of hands, the minister's faith is involved as well. If you want to call that blaming the sick, then the Bible "blames" the sick and the unsaved. However, our message is not how we can blame you, but rather how we can encourage your faith so that you receive what God has provided for you in Christ.

Objection: Mental Illness is Treatable but Not Curable

This LIE has kept countless people bound by mental illnesses while slashing their bank accounts to pay for seemingly unending prescription drugs that only claim at best to “treat” but not “cure” mental illnesses. The companies that make the pills want you to believe this lie because you will keep thinking that you need their drugs for the rest of your life to avoid the symptoms of mental illness. It’s faster and easier for a doctor to prescribe pills than to get to the real cause of someone’s problems and fix them, and many doctors would never even consider the spiritual side of things.

The drug industry has gone to great lengths to indoctrinate TV viewers with the idea that depression is caused by chemical imbalances in people’s brains. That’s so nice to hear – depression isn’t your fault and it has nothing to do with your wrong thinking and dwelling on things that are the opposite of what the Bible tells to you dwell on. That would involve your responsibility and then your effort to reach a cure by changing what you think about. No, you poor innocent thing, it’s just a chemical imbalance in your brain – a physical condition over which you had no control. Maybe your brain just doesn’t make enough serotonin. You’re physically sick, so you need a physical way to treat your symptoms – ask your doctor if Happiex is right for you, but don’t take Happiex if you’re allergic to Happiex.

But the Bible NEVER makes any kind of statement to the effect that a chemical imbalance causes depression, but it DOES appear to say that anxiety produces depression:

Proverbs 12:25:

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

The Hebrew word translated *heaviness* above is also translated *fear, sorrow, care or carefulness*. *Stoop* means to bow or crouch down. The NKJV renders this verse, “Anxiety in the heart of man causes depression....”

So the Bible indicates that having a bowed-down heart (which probably does mean depression) comes from other mental issues. There is no mention of any physical chemical imbalance being the cause of depression. (We could debate whether being depressed will CAUSE a chemical imbalance, which is a different matter altogether.)

However, if anxiety has led to depression, does it makes sense that the BEST course of action is to take well-advertised pills with cute but weird names to manage “YOUR” depression? Wouldn’t it make more sense to learn not to be anxious, and thus depressed, in the first place by casting your cares on the Lord? Doesn’t it make more sense to look for a CURE for a mental illness rather than just treating its symptoms?

Today it seems like antidepressants are being given out like candy – to Christians as well as unbelievers. Have you ever seen so many ads for them? Yet it's known that it can be dangerous to just stop taking them cold turkey once you're on them. Why would that be? My guess would be because these drugs actually do alter the chemical balance in your brain. Once you get on them, you may indeed have a chemical imbalance. Why should your brain work to produce things that are now supplied in pill form without having to be manufactured internally?

I'm not purporting to be a doctor, but I challenge you to find in current medical literature anything that convincingly proves that the CAUSE of depression is a chemical imbalance. It will open your eyes if you start searching on this topic! What is being advertised and what is accepted as medical truth are very different. You'll probably find what you could have figured out anyway – depression tends to be linked to having “depressing” things happen to you without knowing how to deal with them according to the Word. You would be hard-pressed to find someone living a wonderful life who just suddenly needs psych drugs because he suddenly developed a “chemical imbalance.”

You may occasionally hear a famous person share an “encouraging” word that goes like this: “Are you depressed? Well, that's okay, because I suffer from depression, too.” I was once present at a concert where the artist shared this, and frankly it was a rather depressing concert! No one got healed or even saved that night. My primary emotion was wanting to leave, but I kept hanging around in the vain hope that things would get better toward the end, which they didn't. I concluded that my free admission was overpriced, though I didn't allow myself to get depressed over it.

So many Christians have fallen for the world's low standard! They sound like those TV ads about how people manage “their” depression. (The first step to beating depression should be to quit claiming ownership of it every time you talk about by calling it “your” depression. Healing is YOURS in Christ; the cause of depression is not.) They have come to believe that because they have a chemical imbalance or even a neurological defect that they were born with (which wasn't their fault in that case), they will have to allow that awful condition to be their “constant companion” and just “manage” it or “cope with” it.

The WORLD tells you that mental illness is treatable but not curable. Actually, you could go to a Christian website and hear that, too. But the WORD tells you that with God, all things are possible ([Matthew 19:26](#), [Mark 10:27](#)) and that with God, nothing shall be impossible ([Luke 1:37](#)). Many more Bible statements to the same effect may be found in the [FIRST BASE](#) section of [The Baseball Diamond of Healing](#), so I don't need to repeat them all here.

The Word further tells you that Jesus healed ALL manner of sickness and ALL manner of disease, which would include ALL manner of neurological issues, mental issues, chromosomal issues and any other kinds of issues! The Word tells you that God and Jesus have never changed and never will change ([Malachi 3:6](#), [Hebrews 13:8](#)). So what was God's will and Jesus' will then still is Their will today – the complete healing of EVERY condition.

Some forms of depression even find their way into [Deuteronomy 28:15-68](#), a passage that lists the horrible things we deserve if we do not keep the Law. Thank God, it is ALSO a list of things from which Christ redeemed us ([Galatians 3:13](#))! Because depression is in there (wishing it were morning in the evening, wishing it were evening in the morning, having your life hang in doubt before you, being driven insane by what you see, etc.), it means that Christ HAS redeemed you from depression. Therefore, you have the right to receive YOUR healing for SATAN'S depression. (Satan is experienced in handing out depression – he has plenty of it to give. How depressed would YOU be if you knew that you would be tormented day and night in the lake of fire and that there was NOTHING you could ever do about it because Jesus only redeemed mankind, not fallen angels? Satan knows a thing or two about depression.)

The statement at the top of this section may be true from a NATURAL perspective. I do not question the premise that aside from supernatural help, certain conditions can only be treated but not cured. But you aren't without supernatural help! I have known quite a few people whose NATURAL prognosis was a painful death from cancer or other fatal conditions, but whom Jesus healed! Jesus is not bound by doctors' reports, and you should not be bound by them, either.

It is not helpful when well-meaning but immature Christians think that EVERY mental illness is caused by a demon that needs to be cast out. While mental institutions have plenty of demonized people, not everyone who has seizures or uncontrollable twitching needs to be delivered from a demon! It probably makes things a lot worse for such people when the "Christian" response is to cast a demon out that isn't there. When I pastored, I had to stop people from casting out spirits that weren't there, as leaving the situation alone could have really hurt the person who was being "ministered" to. We saw a man who was catatonic set free and able to function in society – without ever casting a demon out of him. So be careful about that if you're ministering to the mentally ill. On the other hand, when I visited a psych ward once it was kind of a giveaway when a woman suddenly said in a low voice, "You can't cast me out! You don't have enough experience!" I was somewhere else where in the same room as the person we were ministering to, there was a woman in another bed who didn't seem to be able to talk at all, but when we started praying in the Holy Spirit, she suddenly started yelling at those of us who came, "Take your religion and get out of here!" You may have such experiences too – don't "freak out" if they happen. Jesus did not "freak out" when demons manifested – He knew His authority and kept His cool, and so should you. The demonized boy was foaming, and Jesus was just having a nice calm conversation with the father, asking him "How long has he been this way?"

And you should not insult the mentally ill with the attitude or overt words, "What's wrong with you? You should be in faith for healing!" Unless, of course, you'd like it if other people say that to you the next time one of the devil's cheap colds gets on you. People need to be encouraged, not torn down.

Now there ARE mentally ill people who play the victim card and say, “It’s my chemical imbalance and it has nothing to do with anything I do” when all they’ve done is listen to depressing things all day. I majored in TV and radio broadcasting in college and we were taught the maxim, “If it bleeds, it leads.” In other words, the most horrific story should go on first to get the maximum ratings for the newscast. I don’t think things have changed since then. But if all you dwell on is negativity, you’re doing to become negative and then possibly depressed.

That’s one reason why the Bible admonishes us to think on GOOD things, not BAD things ([Philippians 4:8](#)).

It shocks me how many Christians today are on antidepressants, but it probably should not shock me given the depressing version of the gospel most of them are hearing – how they are undeserving, unworthy little worms, that God is mad at them for their sin, that they’d better “fess up” or they won’t be forgiven, and so on. They aren’t hearing anything that will do something for them that the best medical professionals can’t do for them. Most of them are never told from the pulpit that God wants to heal them and that He sent His Son to pay the price so that they can receive their healing right now.

If you already deal with a mental illness, the important thing is to look to your Solution. There were plenty of people in the Bible, including some heroes of faith, who battled despondency and despair at one time or another. David did (his soul was “cast down” – [Psalm 42:5-6](#), [Psalm 42:11](#), [Psalm 43:5](#)). Elijah did (he got so “down” soon after a great victory that he wanted to just die – [1 Kings 19:4](#)). Even the great apostle Paul said that in Asia he was pressed out of measure, above strength, and he despaired even of life ([2 Corinthians 1:8-10](#)). But those Bible heroes didn’t STAY cast down, and you don’t have to, either. They looked to God, and that is what you must do. He was THEIR Healer and He wants to manifest Himself as YOUR Healer, too. In David and Paul’s case, the CURE was pointed to – hope and trust in God. Also, these Bible heroes did not go on and on suffering from depression as people think of it today. They were just really “down” at certain points, but it never turned into a depressed lifestyle.

You may think, “Well, those were some tough circumstances, but ‘my’ depression is due to a chemical imbalance so it’s worse than what they dealt with.” Even if that’s true (and I’m NOT agreeing with you that it is), the same God who lifted them out of despondency is the same God who is willing and able to do it for you. If it were really were a physical issue, you would have the right to receive the paid-for healing for that physical issue anyway.

Meanwhile, there is no condemnation for you from God (and there should be no condemnation from fellow Christians) if you take antidepressants for now. There are plenty of Christians who use cough drops if they have a cough. If they can get natural medical help, so can you. But there is healing available for the depressed as well as those who have colds and flus. At this point, natural medical help doesn’t cure any of those conditions; it just alleviates symptoms. You should continue with any prescribed medication until your doctor certifies your healing, but don’t “turn off the switch of faith” just because you are still taking medicine.

When I saw a certain pastor post on Facebook, "Remember, mental illness is real," I commented, "Remember, Jesus' ability to HEAL mental illness is real." We can get way too caught up in the world's attitude toward mental illness and forget that Jesus is the HEALER of mental illness! That healing is part of the New Covenant and it belongs to you.

The key point is that you must look to what the Bible says, not what the clinical "experts" say. You can get so caught up in the mechanics of how a certain illness works that you forget that God can overrule ALL those mechanics. For example, you could think, "This is a chromosomal issue; God would have to change zillions of DNA strands in my body to cure me." SO? Is God unable to do that? The Scriptures referenced above prove that He is well able to do that and more. Rather than dwell on medical textbooks that will keep concluding, "Nothing can be done. Learn to cope with it and treat the condition with prescription drugs," dwell on the Word that tells you that Jesus is the same today as He was when He healed ALL conditions that He encountered, which would include chromosomal issues, neurological issues, chemical imbalances (if they were ever actually the problem) and everything else!

Objection: Preaching Divine Healing Shipwrecks the Faith of Many

This objection usually goes something like this:

THE DOCTRINE OF "FAITH HEALING" SHIPWRECKS YOUR FAITH

by Lorelei Felsen

John and Mary were good Christians who believed their pastor's teaching on "receiving healing by faith." When Mary got sick with cancer, the church encouraged her to believe that she was healed by Jesus' stripes. She did all the right things and got medical help, but the doctors couldn't treat her. She died. John was devastated. He reasoned that since the faith he was taught for healing didn't work, the faith he was taught for anything else didn't really work either. He reasoned that he must not really be saved, and he couldn't believe the Bible or trust preachers anymore. He went back into the world. He and his drinking buddies ended up starting a strip club with their meth revenue. John was just one of many whose faith was shipwrecked by the doctrine of faith healing.

Peter's son was paralyzed in a car accident. The heartless faith people tried to tell him that it was his fault for not believing Psalm 91. Then they condemned them both for not believing in healing. There was no compassion, only judgment. Some members of the church started avoiding Peter because they were embarrassed to be around "faith that wasn't working." Noting their obvious lack of love, Peter and his son left the church. For a while, they avoided church altogether. Then they went back to the same non-Bible-believing fake "church" they went to as children where they aren't even told that new birth is a necessity for salvation and their slogan "Come as you are, stay as you are" is painted over a rainbow. Peter and his son are still not serving God in any meaningful capacity today. The doctrine of faith healing shipwrecked their faith.

Get away from the doctrine of faith healing before it sinks your boat, too.

It is ironic that people say that teaching faith shipwrecks faith when the only reference to "faith" in conjunction with "shipwrecks" is in 1 Timothy 1:19: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." In other words, they did not hold to their faith and they decided to just live any old way, and they shipwrecked their faith. This would indicate to me that you want to hold to faith, not run away from faith teaching!

But regardless of the words used, there are people out there writing books and articles like the one above. It usually boils down to two cases, both of which are included above. The first is the man who "tries" faith healing and is disillusioned with Christianity in general when it "doesn't work," and the second is the man who is mistreated at a "faith church" and stops believing in faith and church altogether.

The first-case scenarios always try to impress you that the people did everything “by the book” and still got nothing. I don’t know why the person died and neither do you. The writer wants you to assume that the only possible explanation is that the doctrine of faith healing is flawed and that the person did everything right. (I heard of a book that insists that a couple did everything exactly as they were told by a certain named faith teacher, but they lost their child by refusing medical help. That’s silly, because the faith teacher in question does not teach avoiding medical help. If they didn’t listen closely when it came to that, they probably weren’t listening too well to the rest of what he said.) It’s presumptuous to think that you know everything that’s in everyone’s heart. God isn’t going to reveal everything to you, either, He said Himself that the secret things belong to Him, but that which is revealed belongs to us ([Deuteronomy 29:29](#)).

However, AS ALWAYS, an argument from experience is useless when you’re discussing doctrine. I could tell you how God healed me supernaturally of an untreatable condition in my left eye that was ruining my eyesight. I simply believed I that received when I prayed, and then I held fast to my confession for almost two weeks until my healing suddenly manifested. My testimony could be used to “prove” that the doctrine of faith healing works. Testimonies of all kinds can be used to make opposing points. Why did it work for me and not for your cousin Mary? I don’t know, but I’m not going to stop believing that I receive when I pray just because your cousin Mary didn’t receive anything. Why should I stop doing something that’s working? If you want to discuss doctrine, discuss Scripture, not experience.

There are true stories like the one above. Plenty of people have left churches over this very thing. I can understand why this happens, but what are we supposed to do – undermine everyone else’s faith by preaching that healing is not for all today? This would lead to a lot more unnecessary premature deaths. Dare we take sides against Jesus when He said we could believe we receive when we pray and have what we asked for? The case of the disciples who could not cast the demon out of a boy does not prove that they could not have done so or that anything was wrong with the doctrine of casting out demons in the name of Jesus. Jesus said they could have done it and then He did it Himself. The failure of His “top guys” to believe in their authority did not negate the fact that they had that authority. Yet the “experience” objectors would cite this as proof that healing was not intended for that boy and that the disciples really didn’t have the ability to do anything. They would conclude in error that Jesus should not have taught them that impossible faith stuff.

Always remember: Experience never proves or disproves doctrine!

Now on to the second-case scenario. There are bad apples in some bushels, and I’m sure that there are “faith churches from hell” that point fingers and condemn people. As long as there are immature believers, such things will happen, and there will always be immature believers as long as people continue to get saved! Some pastors are immature, too. Not all churches get started with a divine mandate from God! Some churches start because someone in another church got offended, split the church, and dragged some of the members out to start his own new church. You’ll certainly find immature pastors at those places! Some ministers out there don’t have any compassion. I’ve met some! It is always sad to hear the outcomes of people’s experiences with such churches and people.

No sensible person is going to go up to someone with an injured child and say, “This wouldn’t have happened if you just believed [Psalm 91](#), you know. Why don’t you just believe God for his healing – don’t you have any faith?” The good “faith churches” (and there are plenty of them, regardless of the picture that the opposers paint) do demonstrate compassion for the sick and injured. They not only provide spiritual support and encourage these people in faith, but they also provide natural assistance as well. The people who are embarrassed to be with anyone who stays sick more than a day after praying are those who are themselves insecure in what they believe.

If you have any acquaintances who relate stories to you like the ones above, I would not rush to any conclusions unless you check the church out personally. For some reason, people like to rush to the side of a person with a sad story of emotional abuse by a church. There is often another side to the story, and you won’t get it from them! We live in a victim-oriented society where most people just automatically take sides with an individual against an organization. Sometimes the church did abuse people emotionally, and sometimes the person who left just had an attitude problem! From what I have seen, a lot more people leave churches for the second reason than for the first.

The fact that there are sad stories like these should warn those of us who do believe in divine healing to make sure that our faith is working by love ([Galatians 5:6](#)). We do need to guard against being so lopsided on faith that we neglect love and compassion and mercy and become like the Pharisees whom Jesus rebuked! It is your responsibility to make sure that you stay balanced instead of spiritually one-sided. Your pastor is responsible for feeding you a balanced diet, too, but the buck stops with you. Don’t just listen to one preacher’s tapes or read one author’s books. Read the Bible – all of it, not just the parts that a certain faith teacher quotes a lot.

In closing, let me say that there have been plenty of “faith churches” that have been ruined, not by any problem with the teaching, but by sin! (This is true of other types of churches, too. It is not exclusive to “faith churches.”) They taught faith for healing, but they did not live their faith as far as their dominion over sin was concerned. Remember – a man’s moral failure does not invalidate his teaching. You get doctrine from Scripture, not from the moral track records of people espousing different doctrines. (Jesus said to obey the Pharisees’ teaching but not to imitate their conduct. Some of their teaching was correct, and that fact wasn’t invalidated by the fact that they sorely lacked mercy and failed to “walk the walk.”) You cannot reach a conclusion about a church’s doctrine just because of the way some of its people act.

Objection: Jesus Turned Down Requests to Stay and Heal More

An objector wrote that Jesus refused to heal more people in a certain city on one occasion. There is no such statement in the Bible. When I asked the gentleman for proof, he cited Luke 4:42-43: “And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.”

There is no mention of anyone needing healing who was turned down. Besides, if other people wanted to be healed, they could just follow Him to wherever else he was going, as happened on several occasions. Jesus was simply saying that he needed to preach in other cities. Wouldn't you want such an anointed preacher to stay in town? Of course!

The person said that because healing was a trademark of Jesus' ministry (at least he admitted that much), it must be implicit that they wanted Him to heal more people in that city. That makes no sense in light of the many passages where people brought the sick out into the desert where Jesus was. If there had been more sick people in the city, the people could have simply brought the sick with them into the desert where He was in these verses and they would have been healed!

The one place in the Bible where Jesus did (initially) turn someone down who wanted a healing (for her daughter) is discussed in [Objection: Jesus Told a Greek Woman NO When She Came for Deliverance for Her Daughter](#). Note that in that case, the person still got her miracle, so it makes a very weak objection. In fact, it is no objection at all when you understand the context.

Objection: It's Not Always God's Will to Heal – He Didn't Heal Many at Nazareth

Every now and then, someone embarrasses himself with an objection like this one. Saying this proves only failure to read [Matthew 13:54-58](#). [Mark 6:1-6](#) tells the story without explicitly citing the reason, though Mark notes that Jesus marveled at their unbelief, but it's silly to use a story as an objection until you've read all the accounts of it. Matthew is clear: "And he did not many mighty works there because of their unbelief." That settles it right there. Matthew declared that the people's unbelief, not God's unwillingness to heal, stopped the miracles from happening at Nazareth. (If you think that it was God's will for the people at Nazareth to be full of unbelief, you should probably switch to a different religion, like Christianity.)

Objection: Some “Faith Healers” Have Been Exposed As Greedy Charlatans

So what? That doesn't prove that “faith healing” doesn't work. It only proves that there is sin on the earth today. Yes, I heard the story about the guy with the little speaker in his ear and the person in the back room who read him information. Yes, I heard the one about the guy who read people's names from their Bibles before services and then “supernaturally” announced them in the service. Yes, I heard the one about the lady who used sleight-of-hand to make miracles seem to happen. I'm not an eyewitness to any of these so I can't vouch for the stories. I really don't care if they find out that there are 2,000 fake healing ministers and their names and faces all appear on your favorite tabloid TV show. That still does not prove that there are not real ones out there, any more than the fact that there are fake home alarm companies out there proves that there are no real home alarm companies.

How many fake \$30 bills have you come across? None! No one is going to counterfeit something that doesn't actually exist and have real value. Satan counterfeits healing ministry, but that is only because healing ministry does exist and it has real value.

I suppose that some people have attended healing services only to find out that the minister was exposed as a fake. I can understand their disappointment. If this is you, please do not abandon the idea of divine healing over it. I heard of a singer who used to travel around the country giving altar calls at his concerts. He went out in his bus and smoked marijuana after his services were over. He was not even saved until the Lord dealt with him and he actually responded to his own altar call and got saved one night! People responded and got saved because he preached the Word, even when he was a sinner. Likewise, people can get genuinely healed by the power of God even at meetings run by pious frauds, especially if they preach the true gospel, which can be true in some cases.

There have been preachers whose personal lifestyles left much to be desired whom God has used mightily in healing services, at least for a while. It is the message, not the messenger, that sets people free! The Word is still the Word even if it is preached in pretense, which Paul said that it sometimes is ([Philippians 1:18](#)). (There is nothing new under the sun!) Paul rejoiced in this, no doubt because he knew that the Word would bear fruit regardless of who preaches it. God confirms His Word; He doesn't confirm the preacher. God's gospel is still His power unto salvation, no matter who is sharing it. Corn doesn't care who plants it – it grows anyway, even if the planter runs a protection racket and has an illegal back-room casino going on the side.

I knew a suicidal man who went to a drinking party. He got so drunk that he couldn't walk straight, but he had heard the gospel and he shared it with his drunken buddies at the party. He could articulate it as well as I could, but they listened to him whereas they might not have listened to me. They asked him if he had followed the instructions himself, and he said no, but he was going to. He decided not to kill himself and instead he followed his own instructions and got saved. The Word is anointed, no matter who preaches it, even if it's a sinner doing it!

The very fact that fakes can preach the Bible and get results is a testimony to the power of God's Word. It proves that the power is in the Word and not in the preacher. God's Word will work for you if you believe it and act on it, no matter where you hear it. Don't let stories sour you on ministers. Plenty of preachers don't get in the scandal sheets – because they don't do anything wrong! They are not all money-grubbing charlatans. I'm not making any money off you through this book, am I? It's my gift to you to read for free. So you can't say that all preachers are just after your money.

Objection: Faith Preachers Are Extravagant-Living Money-Grubbers

This objection makes three key blunders. The first is overgeneralization. You hear a report that some preacher is doing something that you consider outlandish and wasteful with his money, and you assume that ALL faith preachers are like that. That isn't fair. I could probably point to someone within the objector's denomination who did something awful, but that doesn't mean that everyone in the denomination is like that.

I am a faith preacher, but I'm sure that quite a few people who read this live in fancier houses and drive fancier cars than I do. I'm a lot more interested in getting the gospel out than in trying to impress you with my possessions. So I could "live it up" more than I do. In Christ, I'm delivered from what you or anyone else thinks and judges me for, to echo Paul's sentiment on the matter. Thus, I don't feel the need to wear the latest tie, watch, shoes, suit jacket or whatever just to let the rest of the world know that I've "arrived" as a faith preacher. (In some circles, there are "faith preacher" status symbols like expensive watches, suits, and alligator shoes; a private jet would prove that you are truly an A-list preacher. More recently, expensive sneakers have become the hot thing. It will probably be something else soon.) On the other hand, I believe that I'm redeemed from the curse of poverty; I'm debt-free and I'm definitely doing all right.

The second blunder is that "extravagant" living is somehow sinful. Making money and prosperity my primary goal would qualify me as an idolater and Scripture warns me that I could pierce myself through with many sorrows if I became a lover of money ([1 Timothy 6:10](#)). Becoming a lover of money would Biblically disqualify me for any ministry position ([1 Timothy 3:8](#), [Titus 1:7](#)). However, as I've sought the kingdom first, I've prospered, and I'll never apologize for it to try to convince you that I'm "humble." The precise definition of "extravagant" varies, but it always refers to someone who has more than you do, but not to you yourself! Go to some of the third-world countries I've visited and you'll realize in a hurry that a normal person (possibly you) in a first-world country lives "extravagantly" by third-world standards, even if you're on public assistance! That doesn't mean that you're in sin.

The Lord is magnified by our prosperity as long as we don't make it our god. (Interestingly, the *shalom* that Jesus' punishment bought us in [Isaiah 53:5](#) is the same word used for *prosperity* in Psalm 35:27: "Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the *prosperity* of his servant.") Prosperity honors God as long as your heart is right. It is never right to take jealous pot-shots at preachers who live better than you do. Before you even say it, let me point out that it's unfair to assume that their opulence is because of what they're doing with the offerings that you send them! I've made some good money outside of the ministry, and I have some nice things that I bought with the money I made, not the money that came from offerings and partner donations. Therefore, I should have the right to enjoy that money any way I want to without criticism, just as any doctor, lawyer, judge or plumber can. If you didn't pay for something, you don't have the right to complain about it! Besides, some fancy things you see some preachers with were given to them as gifts. What do you want them to do, turn down the gifts just to please you? Given that the main thrust of this objection involves ministers who you think did things with people's offerings, I'd caution you to not reach conclusions when you know nothing about the matter. Leave that between the preacher and God; it's none of your business. If someone's lifestyle just really annoys you, you can give to a different ministry without getting judgmental (possibly unfairly) about it.

The third blunder is the personal insult part of this objection, namely that there is a character flaw in any minister who lives very well. You can live very well without being a money grubber. I've spent some time with a Christian who through the Lord's help became a billionaire, but he is definitely not a money grubber – he gives a lot more to the gospel than he keeps for himself, while deliberately maintaining a low public profile. He's a big giver and a big receiver. So if you see someone with a lot of fancy toys living well, it's unfair to impugn that person's motives when you know nothing about that person's giving. If someone gives money by the hundreds of millions, I won't get upset if he reaps billions, and neither should you.

Do you think that a certain preacher is excessive? It's better to leave that matter between him and God and mind your own business. There are much bigger concerns you could have, such as the people around you who are on their way to hell without Jesus. No one appointed you to be a Prosperity Policeman who gets to judge what's OK and what's not.

One objection I hear is that faith preachers promise you a 100-fold return in order to get your money, and then you don't get your 100-fold return after all but they're not going to refund your money. I do know preachers (not including me) who preach that any offering you give should get a 100-fold return. (They usually don't mention the persecution that goes with that, and the verse in question is about leaving everything for the sake of the gospel, which few people would even qualify for.) If I could really get a 100-fold return, I'd cycle that through about once a year and I would end up owning the entire planet. I did the math once. Ironically, a very famous faith preacher did the math too (though I was saying it long before he said it), and he concluded that the 100-fold return was beyond Scripture, only to have some of his own former students want to lynch him for it (and some did, verbally and publicly). So let's be clear that I don't promise my partners a 100-fold return, DESPITE the fact that I've had a couple times in my life where I actually DID get a 100-fold return on my giving almost right away. I won't preach it just because I did it a couple times – it hasn't been ALL the time, and besides, I want to be the first to say that I won't base my preaching on experience – even mine! If I can't be sure that I can back something with the Word, I won't preach it.

One final thought while I'm at it – if you're always criticizing people who have a lot of money, you can forget about ever being a person with a lot of money, as you'll never become what you say you hate. Usually this kind of "discernment" would more accurately be described as "jealousy."

Objection: We Should Avoid Faith Teachers Who Live in Mansions Who Suppose that Godliness Is a Means of Gain

Determining whether or not to listen to a certain faith teacher should be based on what he's teaching and not based on whether or not he lives in a mansion. (Not all faith preachers live in mansions, you know.)

Watch out! You can start slandering God's anointed if you're not careful! This objection makes an unfair supposition – that any faith teacher who lives in a mansion MUST just be in it for the money. Furthermore, another supposition is that he got the money for that mansion from his supporters through their offerings for his ministry, and thus he spends too much ministry money on himself instead of on ministry.

How do you know?

He could have inherited the money that got him that mansion, or inherited the mansion itself.

An even richer person might have given him that place because he liked the preacher's ministry so much.

He could have had a business on the side that provided the money to buy that place.

You don't know that it came from the offerings taken up in meetings or mailed in by partners.

Besides, a preacher has the right to live from the gospel ([1 Corinthians 9:14](#)), so some of the supporters' money had BETTER be going to him personally to provide for his finances!

My wife and I don't live in a palatial estate, but we have a nice house in a very desirable and sought-after neighborhood. We also have a nice summer place on the ocean. I'll never apologize for them. If I live somewhere nice, does that mean that I just suppose that godliness is a way to make money? I don't know how you're going to accuse me of that when this book is yours to have for free! I wrote it to bless you, not to get your money. The fact is that I've also made millions of dollars apart from ministry and THAT is why I can have nice places to live, while sometimes doing meetings absolutely free without even taking offerings! (Some people have thought I was weird doing some meetings without taking offerings when actually behind-the-scenes partners took care of everything. But if you think that's weird, you must think Jesus is weird, too, because that seemed to be the ONLY way He operated. So it can't be THAT weird.)

And be careful of criticizing ministers who have airplanes – for the same reasons above! Or nice watches, which might have been gifts from grateful listeners. (Don't send me one – I don't like to wear a watch while I'm playing the piano, so I don't wear watches when I minister.) Besides, if your living depended upon doing a lot of literal sprinting through airports to barely catch connections (or barely miss them), that might get old after a while and you might want to see what other options you had.

God doesn't enjoy having His people set themselves up as judges who take personal pot-shots at others, sometimes in the name of having a "discernment ministry." If someone is REALLY a dangerous heretic, then by all means follow Paul's example and expose him publicly by name. But you'd better be sure that they're preaching doctrine that's sending people to hell and that you aren't just jealous of their lifestyle or their large following. Otherwise, go ahead and confront whatever doctrinal issues you disagree with on the basis of Scripture, but don't make it personal.

Everyone will have to answer to God for his own actions, and we should be too busy doing what we're supposed to do to get involved in taking swipes at people just because they're living well and they're in the ministry. I'd also add – it's idiotic to complain about what someone has when you don't know his giving history, which he probably won't broadcast. The biggest givers are the biggest receivers. Because I've been involved in the financial world, I had a business client ask me what the best investment was that I'd ever made. I didn't even have to stop and think. I said that giving to the gospel is the best-returning investment I've ever made. He said, "No, I'm talking about how to GET money, not how to SPEND money." I said, "So am I." You can't outgive God, and you don't want to criticize people just because they are now receiving with the same large measure they've been giving with!

Objection: Some “Faith Healers” Have Gone to Doctors and Demanded Secrecy, then Denounced Doctors while Preaching

The objector may or may not have any proof that these events actually happened, but let’s assume for the sake of discussion that they did. I don’t know any healing preachers myself who have ever demanded secrecy at a hospital or denounced doctors while preaching. I know one healing preacher who was made an OFFER of secrecy at an Emergency Room, but he said that it was unnecessary. Perhaps that was because other preachers who were there before him wanted some kind of “Hospital-Gate” cover-up.

I for one would not hide it if I went to a doctor, and I never denounce doctors while preaching (or while not preaching, for that matter). If it weren’t for doctors, I would have died in the third grade of a serious lung problem, long before I ever knew about Jesus and the New Covenant’s inclusion of healing. I am glad that doctors are available. MANY other Christians are still alive today because of them.

The objector is taking some true events (we assume) and attempting to “project” them onto all divine healing preachers as if we all have things to hide and hate doctors. That isn’t fair. It would be like me stating that ALL people who write books against divine healing personally attack healing preachers by name in a rather nasty manner. While that actually is the case (in my opinion) with this particular gentleman’s book, that does not mean that anyone who is against divine healing is nasty and attacks and defames people personally in an effort to stop their particular ministries.

The presence of one bad apple in a bushel doesn’t mean that all the rest of them are rotten too.

I don’t approve of the behavior above and I don’t engage in it. So I, at least, am exempt from this objection, and so is this book, which is not against doctors either.

Objection: Some Healing Ministers and Their Families Have Gotten Sick

Let's get it straight. Some healing ministers have gotten more than sick; they have dropped dead of illness. I can think of at least one internationally known healing minister who died because of illness, and our friends who object to healing can probably cite some more.

You cannot base doctrine on a man's experience. You base it solely on the Word of God. Any other basis is insufficient. Your favorite preachers still preach holiness in conduct even though they sin sometimes, don't they? Are we going to throw out the whole idea of holy living because of their mistakes?

When it comes to family members, everyone is responsible for believing for his own healing. Just because someone's wife gets sick does not mean that the preacher is preaching untruth or is not in faith. You can believe and receive for yourself. Whether or not your relatives do so is between them and God. It is not a reflection on you.

Some people raise a specific objection that a famous faith preacher's daughter was deaf and he "could not heal her." Well, there have been some preachers' children who have ended up being hooligans, at least for a while, and that is not a reflection on the preachers' faith. Would the objector say that they "could not save them?" Everyone has a free will; you cannot blame one person's actions on another.

One objector wrote that healing ministers are modern-day Pharisees, heaping a yoke upon us which even they themselves cannot lift. I would beware of such generalizations, because there are healing ministers out there who don't get sick. The healing objectors only make a big deal out of the ones who DO. Most healing ministers out there can give you their personal testimony of healings in their own bodies through faith in the very gospel they are preaching. They can tell you first-hand that it works.

Rather than making a big deal out of healing ministers who get sick, why not make a bigger deal of the ones who receive divine healing through faith? Why broadcast the failures instead of the successes? If you kept pointing sinners to preachers who fail morally, they would be led away from developing faith to be saved. If you keep pointing the sick to preachers who fail to receive their healing, they will be led away from developing faith to be healed. That would be a shame.

If you are going to throw out doctrine because of the personal failings of the man preaching it, do not ever read the book of Psalms again, because much of it was written by a known adulterer and murderer. And rip the book of Proverbs out of your Bible while you're at it, because the man who wrote most of it didn't follow his own advice and ended up turning from God and building heathen temples for his ridiculous number of wives! Then there's Moses, who was a murderer. I guess we should throw out the first five books of the Bible, too, because Moses wrote them.

Then get rid of First and Second Peter, because Peter sided with the Judaizers and Paul had to set him straight. Besides, Peter seemed to blow it every time he turned around in Jesus' ministry anyway, to say nothing of the fact that he denied the Lord three times. And forget the gospel of John, his three epistles and Revelation, because he forsook the Lord along with the rest of them when Jesus was led away to be crucified. Matthew's gospel must go for the same reason. And because we assume that Mark's gospel was written by the noted ministerial deserter John Mark, we'll have to pitch Mark's gospel too.

By now, you should get the point. If we aren't going to throw out the doctrine that God spoke through men in the Bible due to their personal failings, why should we throw out God's doctrine when it comes through other fallible men? The only question is, is it in the Bible or isn't it? The fact that some people get sick has nothing to do with it. You don't know anyone who doesn't sin. You still believe in victory over sin anyway, don't you? The fact that people sin does not prove that we don't have victory over sin.

If you have an issue with doctrine, you have to disprove it with Scripture, not experiences! Experiences neither confirm nor disprove doctrine.

Objection: I've Seen "Healing Ministers" Push People Down and It Was No More God than It Was Santa Claus

Guess what? I've seen this too. And frankly, it stinks. There is no record that Jesus ever pushed anyone over. Jesus said that his disciples would "lay hands on the sick," not "shove the sick over like tenpins."

However, I've seen plenty of cases where people fell over when the minister did not even touch them with enough force to make them unsteady. The rest was the work of the Holy Spirit. It is Biblical for people to fall over when the anointing hits them. It is not Biblical for a minister to make it look like it's the anointing when he's just shoving people down. I can tell you from personal experience that some ministers are good at subtly throwing people off-balance to get them to fall. I've been shoved plenty of times myself. But that doesn't mean that the real thing doesn't happen.

In some of these cases, people have complained about how hard the minister "shoved So-and-So down," when anyone near the scene at the time could tell that this was not the case. Beware of being too quick to criticize God's servants. I have NEVER shoved anyone down or even "helped them fall over" in multiple decades of ministry, but I have been accused of doing so – even when I never even touched the person in question. Because the anointing was so strong, the person just "fell out" before I could even touch him. (God THREW one woman about eight to ten feet before I could even touch her. I couldn't have thrown her like that if my life depended on it!)

I don't stop using my driver's license because some people make fake ones. The fact that there are frauds in healing ministry should not stop you from attending healing services. (You might want to check out the speaker before you go, of course.) If there were no REAL healing services, the frauds would never make it, because all such meetings would be frauds and people would figure that out quickly.

I've also seen preachers lean on people for money in inappropriate ways. This does not make taking up offerings a sin! It just means that some preachers are greedy or use no wisdom when taking up offerings or when trying to set realistic budgets for the locale where they're preaching.

Any REAL objection to healing ministry must be founded on Scripture. You cannot derive doctrine from people's actions. Either something is Biblical or it's not. Inappropriate behavior by a minister does not invalidate God's promises of healing and His use of gifts of the Spirit.

Finally, some truly anointed ministers just like to push people. They have valid ministries and miracles follow them. They're just pushy in the prayer line. I don't condone this, but the person is not necessarily a false minister just because he pushes people when he lays hands on them.

Objection: People Falling Down in Meetings is a Clear Sign of DEMON POWER at Work

Do you believe that demons were responsible when the Roman soldiers fell backward to the ground when Jesus announced “I AM?”

Do you believe that demon power was at work when the disciples fell on their faces on the Mount of Transfiguration?

Was it the work of demons that caused the guards at Jesus’ tomb to fall over and be like dead men?

Did demons make Paul fall to the earth when he had a personal encounter with the resurrected Jesus on the road to Damascus?

Did evil spirits cause John to fall before Jesus in the book of Revelation?

Was it the work of evil spirits when Ezekiel and Daniel fell over?

If you would say “no” (and I hope you would) to every question above, you cannot maintain that falling over is a “clear” sign of demon power. The fact that people might fall over at demonic rituals does not mean that demons are the ones knocking believers over in Christian gatherings. Warlocks and witches shop at grocery stores. Is it a clear sign of demon activity if a believer shops at a grocery store because that is what warlocks and witches do?

I think I’ve demonstrated amply from Scripture above that falling over is NOT necessarily demonic. But if that’s not enough to convince you, you can read [Why Do People Fall Over in Healing Lines?](#) for even more thoughts and examples along these lines, along with a lot of specific Scriptures.

Objection: If Faith Healers Were Real, They Would Heal People with Birth Defects. Instead, They Tell Such People Not to Come Up and Instruct the Cameramen Not To Show Sections with Such People.

I don't know what cave the objector lives in, but people with birth defects ARE being healed today! I've seen it myself, and so have some other healing evangelists whom I know personally. Crowds of people present at the time can vouch for it. That is to be expected, because Jesus said that we would do the works that He did and greater, and He healed people with [birth defects](#). He did not turn such people away or tell people not to pay attention to groups of people who had birth defects.

I saw a baby with no arches and feet at a 90-degree angle to where they should have been healed under a tent after I laid my hands on that baby. I laid hands on woman who was unable to hear properly in one ear because she was born without part of her eardrum, and she was completely healed and able to hear normally. I'd WANT to have some cameramen around to record things like that! Just because someone else doesn't want to minister to people with birth defects doesn't mean that nobody does. Too many people assume things about ALL healing ministers because of an issue they had with ONE healing minister.

I can't say for sure if any people with healing ministries actually tell cameramen to avoid sections with people who have birth defects. Maybe some do and maybe it's just a potshot at people with healing ministries. I think it's a dubious claim because I've never seen any instructions at any crusade that tell people with birth defects to all sit in the same "Birth Defects Section!" Just because someone might have instructed cameramen to aim away from sections that CONTAIN one or more such people doesn't mean that everyone does that or that there are no healing ministries seeing success with birth defects. For that matter, some healing ministries have exposed as total frauds, but that doesn't mean that there are no real ones. The anti-healing books always like to find one bad apple, but you can find bad apples in any class of people who don't represent that class's beliefs and practices accurately.

I personally know a woman who was born with noticeable defects and was in a service with a famous healing ministry. (Don't ask – I don't name names if I don't have something good to say. I'm not out to trash other ministers' reputations, whether I like how they do things or not.) People were being encouraged to believe God for healing for all kinds of conditions. So she started going up to have hands laid on her. But then the speaker stopped and said that the line was NOT for people who had birth defects, so if you were coming up for a healing of a birth defect, go back and sit down.

She was heartbroken. First, she was flabbergasted because this ministry was very well-known for healing miracles. Second, she was crushed that she was not allowed to go up in the healing line just because her condition was something she was born with. Besides, the whole affair was rather embarrassing for her! Perhaps that particular ministry has no success with birth defects, but you certainly won't have any successes if you don't allow such people to receive ministry!

The Lord has since changed her body and she has bones she never had before, but it wasn't because of the ministry in question!

So I'm not denying that there are true stories like that. What is not fair is when someone takes a true story and then tells the world that "all" healing ministries are like that when that simply isn't the case.

I will say as I do throughout this book – experience does not determine our doctrine. I've seen people "fake it" by shoving people down and I've been the shove-ee myself. But that doesn't stop me from believing what Jesus said. You can tell me true accounts of bad healing ministry, but I can tell you true Christ-exalting stories of good healing ministry – the kinds of stories you'll never read in the anti-healing books. I don't get my doctrine from people's stories; I get it from the Word that tells us that there are ministries of "gifts of healings" and "miracles," and that we will do the works that Jesus did and greater.

I preached at a church that was founded when a healing evangelist saw an instant healing of a serious birth defect in a meeting in the town's soccer stadium. People all over that town were eyewitnesses to what happened, and I enjoyed hearing people share what they saw that day.

I know a man who ministered to a grown woman who had the mind of a 2-year-old due to her particular defect. She was instantly healed in front of a crowd and she immediately started speaking TWO languages and using college-level words! That exalted Jesus and definitely multiplied the crowd size after that night.

I personally know people who have had children who were supposedly going to be unable to function in society due to their defects – who are now functioning in society even though it was "impossible" after their parents stood in faith for their children. It's way too late to tell me that God doesn't heal birth defects!

The nice thing about the healing of birth defects is that no one can deny that something happened. If people testify of being healed of migraines or back pain, that's wonderful, too, but you can't see migraines or back pain, but everyone can see deformities and everyone can see when they aren't there anymore!

Perhaps we should pray for more boldness when it comes to people with birth defects so that we won't shy away thinking that we'll just be embarrassed – after all, what if nothing happens? Well, "nothing" is what is SURE to happen if you don't lay hands on someone. What if something DOES happen?

Objection: Jesus Did Not Have Healings of Backaches and Headaches – Non-Organic Diseases that One Can't Verify Visually – But Claims of Such Are Common with Faith Healers Who Lack His Power

The statement about Jesus is, first of all, an attempted argument from silence, which is shaky ground to begin with, as the Bible itself claims that it did NOT document all of Jesus' works. The very last verse in John's gospel says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (John 21:25).

Worse yet for the objector, Scripture is plain from Matthew's gospel alone (we could go elsewhere) that Jesus healed "all manner of sickness and all manner of disease" ([Matthew 4:23-24](#)), "all that were sick" ([Matthew 8:16-17](#)), "every sickness and every disease" ([Matthew 9:35](#)), "their sick" ([Matthew 14:14](#)) and "all that were diseased...as many as touched Him" ([Matthew 14:35-36](#)).

Now you must either believe that headaches and backaches are diseases or that they are symptoms of some other diseases. In the first case, it is plain that Jesus healed those diseases as well as all others. In the second case, it is clear that Jesus healed whatever diseases could possibly cause headaches and backaches. In fact, even the maimed were healed in His ministry (see [Matthew 15:30-31](#)), so even headaches and backaches caused by accidents (as opposed to diseases) were also healed.

So I have to conclude that headaches and backaches, along with any root causes, were healed in Jesus' ministry.

Now to the issue of "non-verifiable" cures in healing crusades. First, it would be no small thing to me if I were the one with the headache or the backache, especially if the condition were chronic due to a migraine issue or a misaligned disc. I've seen people healed of such things, including a person who had a three-month headache from an injury to her head! She was VERY glad that Jesus still heals headaches today just as He used to.

But I understand that such things would not be visible to outsiders and that such healings could be "faked." But then again, there have been cases of sham healers who faked "organic" healings where people who were not in wheelchairs before the service got into them and then got out of them during the service. You could "fake" almost anything, but that doesn't mean that the real doesn't happen – Jesus didn't have to fake any healings!

So why are there so few verifiable, dramatic healings today compared to Jesus' ministry? I've put down some [thoughts](#) on that matter elsewhere in the form of what we could do so that we DO see more such healings. But as I say throughout this book, we must not drag the Word down to our experience level, but we should always strive to bring our experience level up to the Word.

“Yes,” someone will say, “but shouldn’t there at least be SOMEONE with Jesus’ level of consistent and notable miracles?” I would say in all fairness, NO ONE, not even JESUS, would see the miracles that He saw in some places in most places today, which resemble Nazareth as far as lack of faith goes. It’s unfair to blame the preacher in a town where everyone is convinced that Paul’s thorn in the flesh was a horrible case of ophthalmia that God wouldn’t heal, just as it would be unfair to blame Jesus when He visited His own hometown and was received quite badly, though not as badly as the first time when they tried to kill Him by throwing Him off a cliff!

In fact, to echo F. F. Bosworth, a famous healing minister during the first part of the 1900’s, the objectors to divine healing are largely responsible for creating the very atmosphere of unbelief that creates the lack of miracles to which they object!

Objection: Faith Healers Use Hypnosis and Psychological Techniques to Get People Healed

A famous objector claims that healings in healing services are the result of hypnosis and psychological manipulation that could be performed by unbelievers. He cites the case of the late Franz Mesmer, who would point at his followers and they would start to twitch. Mesmer, who was certainly not practicing Christian healing, even saw some physical ailments healed through “the power of suggestion.” The objector goes on to assert that no “organic” (physical) illnesses are healed in today’s healing meetings.

It is too bad that he apparently hangs out in circles that have never seen birth defects healed, limbs grow out, and so on. He wasn’t there when I saw God heal them. He wasn’t there when I watched a man with AIDS get out of a wheelchair and walk – and soon after that be declared HIV-negative. What kind of hypnosis technique can cure AIDS? If the objector wants to blame it on hypnosis, why doesn’t he go around getting people healed of AIDS that way? In fact, if “mesmerism” is so effective, why don’t divine healing critics take “hypnosis and psychological techniques” to the world and get people set free from all kinds of ailments?

I’m aware that people can shift their backs in a way that makes it look like their legs are different lengths or the same length, but someone I worked with who saw a LOT of miracles where legs grew out (I was right there in front of the people who got healed) always insisted that people sit straight back on a hard wooden chair so that everyone could see there was no “back shifting” going on. One case at our church involved a woman’s leg growing out INSTANTLY when we laid hands on her, which was rather startling for all of us. It was definitely not caused by back-moving shenanigans. No back shift would have caused the blink-of-an-eye results. And certainly no form of mental gymnastics could account for such a thing.

I’ve heard the complaint that people fall over in healing meetings due to the power of suggestion, and I’m not denying that it happens. In fact, I’m convinced that it DOES happen more often than we’d care to admit. The reason we have “catchers” is to catch such people. (When the Holy Spirit causes someone to fall over for real, He doesn’t hurt people. I went backwards onto a concrete floor in a meeting once without a catcher and wasn’t hurt, and I was definitely trying not to fall over because I knew there was a hard floor and no catcher.) If people think they’re going to fall over (or are supposed to), they usually do, whether the Holy Spirit is really doing anything or not. I actually wish such people would NOT go down, as it just makes running the service harder. We never tell people that they should fall over and we most definitely never push anyone, subtly or otherwise, which I know for a fact goes on in some meetings—I’ve been a “push-ee” plenty of times! The people who fall under “suggestion” are falling because of their OWN suggestion, not ours. However, there are cases where people [fall over](#) and it IS the action of the Holy Spirit.

Perhaps one reason why people blame psychology for things at healing meetings is the fact that we encourage people to believe that they will receive their healing when we lay hands on them. But this is not a psychological ploy; it is in attempt to get people to believe Jesus' words that "they shall lay hands on the sick and they shall recover!" Besides, what are we supposed to do, tell people, "Expect to stay sick! Don't expect anything to happen. That will prove that we are not trying to psych you into getting healed?"

I could go on and on about seeing stage 4 cancers healed, diabetes healed, heart issues healed, amputations canceled, gangrene disappearing, and many other things that are not possible through psychological techniques. But if an objector wants to stuff his head in the sand and never be around places where the works of Jesus are being done in public, I can't make him change. A teacher doing all his ministry around "denominational" people who don't believe that God heals today will probably miss out on a lot of opportunities to see the risen healing Jesus at work!

Objection: Faith Preachers Pronounce Mean Divine Judgments on Those Who Disagree

SOME faith preachers have done that, and it makes me cringe when I see it. I've been around a while and I've seen quite a few doom prophecies over the years made against critics of divine healing by preachers whom they attacked. In many cases, the attackers claimed that the faith preachers preached "a different gospel" and are therefore heretics. Claiming that their brothers in the Lord, who confess the risen Jesus as coming in the flesh as well as they do, are actually hell-bound certainly isn't very nice. But that never warrants retaliation in kind. Jesus taught us to love our enemies. Paul's hope was that the opposers would come to their senses, not that they would incur horrible judgment on themselves.

I've been called some things, too, but I've never pronounced any kind of supposedly divine judgment on my detractors. Instead, I've been nice to them and have spared them the public humiliation they tried to bring on me. I ended up getting along with a couple in my area (at the time) because they came to see after getting to know me better that I wasn't an apostate after all.

This objection makes the mistake of overgeneralization by implying that because some faith preachers heap woes upon their detractors, that ALL do it. I don't, and I'm a subset of ALL, so not all faith preachers do this – particularly not the wise ones!

If you as a faith person are attacked personally, respond in love. If the doctrine you preach is what is being attacked (that's different), you need to respond with correct doctrine, not with a personal attack, which would say to the world that you are ducking the issue because you know you don't have a good answer. (After reading this book, I'd hope that you WOULD have a good answer!)

Objection: Faith Healers Take Credit for Cures of Things that Would Have Gone Away on Their Own Anyway

I'm sure that people can find "testimonies" of healings that would have happened anyway through natural means, but I wouldn't consider those to be convincing testimonies either. Jesus said that SIGNS would follow us, and it isn't a SIGN if a condition is cured that would have gone away anyway even if the person were an unbeliever who never went to a healing service. This should be a warning to those in healing ministry to be careful about promoting such testimonies. Claiming that a "flu" was healed within 2 weeks after you laid hands on someone would be a laughable example.

However, when something would have gone away over time anyway, but it's INSTANTLY cured, that IS something worth reporting. For example, a woman with a sliced hand was INSTANTLY cured in one of our meetings so that you couldn't tell that anything had ever happened to it. The same result probably would have occurred over a period of weeks or months, but it would NEVER have occurred naturally in an instant.

I had my wisdom teeth out many years ago and I was in a LOT of pain afterward. The day after the extractions, I went to a famous healing evangelist's service. The pain left and never returned, and I was plenty hungry because I hadn't been able to eat for a day and a half, so I "pigged out" pain-free after the service. Now the problem WOULD have gone away naturally over time, but it wouldn't have been an instant thing.

You may wonder, "Well, if you're such a faith guy, why didn't you believe to save those teeth so that they didn't have to come out?" That's just not where I was at the time. Much later, I was able to believe God and keep a tooth that the dentist told me would have to come out within a week at an oral surgeon's office or I would be in excruciating pain begging to have it yanked. (That was years ago when I lived in Maine.) I wasn't just trying to save money because I was a Yankee – I was trying NOT to be a typical Yankee. (The oral surgeon would have been the Yanker and I would have been the Yankee.) The bigger issue was that I had lost other teeth and I was just tired of losing teeth! Sometimes when we get more desperate, we start seeing better results because we really mean business!

I agree with the objector that we should not attribute "cures" to miraculous power when they would have happened anyway in the same amount of time. But some "self-curing" conditions can be healed in a miraculously short period of time, and that is worth reporting.

As one final note, we should give JESUS the credit for any notably miraculous healings anyway. While we do have authority to heal the sick, and it is actually [perfectly biblical to say that you healed a sick person](#), we should emphasize that it is only through Jesus' power that we can do anything. After all, we preach Jesus, not ourselves, as Paul said:

2 Corinthians 4:5:

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Objection: “Faith Healers” Call Attention to Man and Thus Rob the Lord of Due Glory

This is like saying that every preacher who proclaims the new birth robs the Lord of due glory because people pay attention to him. Of course they pay attention to him! Paul said that they wouldn't hear without a preacher. Preaching of the Word has always been part of God's plan. It is the only way men get saved. Angels are not allowed to preach the gospel to the unsaved. The angel who visited Cornelius could not tell him how to be born again. He could only tell him to send for a human preacher who could explain the plan of salvation to him.

A reputable preacher of the healing portion of the gospel will always give out the Word of God so that people can believe on their own, rather than depending on him. He does not want people to feel that they must attend his next miracle rally the next time they get sick. He wants them to know how to appropriate healing for themselves without a healing service.

Despite this, there are always some wags out there who feel that it robs the Lord of glory when a man is used as the instrument for transmitting the healing anointing. I suppose that they must be especially mad at Jesus, then. By their standard, He robbed God of glory every chance He could get. He did not simply say, “Believe God!” (although He did teach that), but He also laid hands on the multitudes. At times, the multitudes were the ones laying hands on Him to receive from the anointing that was on Him ([Acts 10:38](#)). He definitely got a lot of attention, too.

It amazes me that otherwise sensible Christians are offended at “assembly line healings” at healing rallies and say, “The Lord should be allowed to do the healing.” Again, I suppose that the person who said this would have been very offended at Jesus' ministry, where it is obvious that rapid-fire healings were occurring. God's anointing had to be strong enough so that the needs of multitudes could be met in a single evening. Jesus did not just sit back and lead everyone in worship and say, “Well, let's allow the Lord to do the healing.” There are cases where this can work when the Holy Spirit directs it, but it is not the Biblical norm. Paul did not sit back on the island of Melita and wait for the Lord to do the healing.

Furthermore, Jesus told you to actively lay hands on the sick, not wait for the Lord to do the healing! It is tragic that those Christians who are not doing the works commanded by Jesus are the first to criticize those who actually do them!

Of course, the objectors are upset that many of those prayed over do not receive their healing. But surely, more people get healed through such ministers than through those who object to them. If we are still learning and we have not arrived, I would rather see 5% of the people get miraculously healed in one night while we do our best to obey God rather than see 0% of the people healed because we give up in frustration because of those who are not healed.

If you want to mock healing preachers today for their lack of results, trade places with them for a day or so and see how many people you get healed under the same circumstances. You would quickly stop saying, "If he were really anointed, they'd all get healed."

When it comes to the issue of Jesus getting glory, the objectors would surely say that it was different with Him because He is a member of the Trinity and He should get glory anyway. But Jesus did not minister and live as a member of the Trinity (although He was), He ministered solely according to human limitations. He also said that He did not seek His own glory ([John 8:50](#)).

In [Matthew 15:30-31](#), the multitude glorified the God of Israel, not the preacher (Jesus), for all the miracles that were done. People also glorified God in [Mark 2:2-12](#). The man who was healed when Jesus saw his faith and the faith of his friends glorified God, not himself or the preacher ([Luke 5:17-26](#)). In [Luke 13:11-16](#), the woman who had been sick for 18 years glorified God, not the preacher, when she got healed. In [Luke 17:12-19](#), a leper who was healed glorified God, not the preacher, with a loud voice. In [Luke 18:35-43](#), a blind man who was healed gave glory to God, not to the preacher, and all the people gave praise to God, not to the preacher.

Jesus' example therefore proves that it is possible to be used in big healing crusades without seeking your own glory, and thus robbing God of the glory due Him. Jesus did it. So can we.

If any healing minister out there does not run his ministry reputably, he may indeed attempt to steal God's glory. (That is a good way to die young. God will not give His glory to another.) I am not defending all healing ministers out there. Even if one of them blows it and calls excessive attention to himself instead of Jesus, that does not negate that it is possible to preach and minister healing without stealing any of God's glory, as in Jesus' example.

The truth of the matter is that God is glorified when either laymen or preachers minister healing. According to Jesus' words in [John 15:7-8](#), God is glorified when you ask what you will and have it done unto you. Far from robbing God of glory, healing gives God glory because it demonstrates both His power and His compassion on the earth today.

Besides, did you know that some of God's glory belongs to us now as the Church? Jesus said, "And the glory which thou gavest me I have given them" ([John 17:22](#)). Jesus washed us with water by the word so that He could present a glorious church to Himself ([Ephesians 5:25-27](#)). Whom He justified, He also glorified ([Romans 8:30](#)). "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). The apostles were referred to as "the glory of Christ" ([2 Corinthians 8:23](#)). God has called us to glory and virtue ([2 Peter 1:3](#)). I think you get the point. We are not unworthy little worms crawling on the earth. We are the glorious Church! There is a certain glory that we should walk in!

Healings and miracles done in the name of Jesus glorify God. To preach healing and lay hands on the sick does not rob God of glory; it gives Him additional glory in the earth. Let's give Him all the glory we can!

Objection: If Faith Healers Were Real, One Would Have Won a Million-Dollar Prize Offered by a Renowned Skeptic for Proof of Supernatural Ability

Someone reading this objection might conclude that a great miracle could take place in a healing service, such as some of the things I cite in this book as an eyewitness, and the healing minister could go to this skeptic with medical documentation and collect a million dollars. (The skeptic's offer is no longer valid at this writing.) That would certainly be nice!

I even thought that I might make a quick million by submitting my wife's testimony that lots of people in her home town could confirm. She needed a machine to keep her alive for years, was given up to die multiple times by doctors, had "the lungs of an 80-year-old woman" and struggled to breathe. Her doctor told her that the sooner she accepted that she was going to die, the better. A pharmacist in town was witness to the hundreds of dollars of medications she needed monthly. But Jesus healed her, and she has 100% normal, healthy lungs today. The people in her town were shocked. She had X-rays and everything. Time to start living the lifestyle of the rich and famous with that million bucks! Well, maybe not.

You see, "challenge" was never set up to allow such a thing to qualify in the first place. Not only would the healing would have to take place under the skeptic's conditions and controlled environment, but there were some other onerous prerequisites like getting a letter from a recognized academic institution to assert your credentials to even qualify to take the challenge. You also had to prove some degree of notoriety first, which would eliminate a lot of people from ever applying for the prize. And anything that happened in your meeting was off-limits because that was your environment, not his – no past miracle qualified, even if you did have ironclad documentation from doctors and experts that a miracle occurred. It had to be something done while the skeptic was watching – not exactly a good environment for the manifestations of the Holy Spirit to flow.

In an ironic twist, this very same skeptic who purported to expose "liars" posing as healing ministers boasted that he once tried to prove his point by lying himself! He went to a famous healing minister's meeting and went up with a bogus testimony that a nonexistent body part around his knee had just been healed. He even made up a fancy-sounding fake medical term, and got by a couple "screeners" with his phony. He didn't actually get the chance to share his phony (probably a good thing for him in light of [Acts 5:1-11](#)), but he had every intention of doing so in order to embarrass the preacher and "expose" him as a fraud. However, he would have been exposing HIMSELF as a fraud in the process! Can no one see the irony of alleging that someone is a liar when you are a liar yourself? Would you trust a known liar to willingly hand over a million dollars in response to his challenge? The fact that his "healing" was fake would not constitute proof that the other healings weren't real anyway! (I got healed for REAL in one of that same healing minister's meetings.)

As discussed [elsewhere](#), Jesus has never been in the business of “performing” miracles in front of skeptics to prove Himself. When He was asked to do so, He didn’t. We can’t go any farther than He did because we’d be going beyond the Word. So we have no right to go “perform” a miracle to prove something to a skeptic either. Besides, I’ve been down that road before, and the skeptic will just keep introducing more excuses to not believe that anything really happened (incompetent doctors making false diagnoses in the first place, swapped X-rays, and so on). When someone really doesn’t want to believe, you’re not going to convince him of anything. Jesus did not waste His time with such people. Neither should you.

Objection: Unlike Faith Healers, Jesus Took People Aside to Heal Them

While there are instances of people being led aside, the norm was for people in large crowds to be healed without being taken aside. There are so many Scriptural proofs of this, I won't even bother listing them all. You will encounter the following in the book of Matthew alone, which should be sufficient to disprove the statement from this objector (who just had something against "faith healers").

[Matthew 4:23-24](#)

[Matthew 8:16 -17](#)

[Matthew 9:35](#)

[Matthew 14:14](#)

[Matthew 14:35-36](#)

[Matthew 15:30-31](#)

[Matthew 19:2](#)

Objection: There Is No Evidence that the Churches to Which the Apostles Wrote Ever Had Healing Meetings

First, there were plenty of spectacular things going on outside of church, such as ALL being healed when they brought the sick to the streets in Jerusalem, and ALL the sick people on the island of Melita being healed. You can say correctly that such occurrences were outside of church (they didn't have church buildings anyway), but many healing meetings today are outside of church buildings, too.

Second, if we take this argument to its intended conclusion, we should not have evangelistic meetings either, because there is no evidence that the churches to which the apostles wrote ever conducted modern-style evangelistic crusades. In fact, we should not have altar calls either, because no modern-style altar calls ever appear in the Bible. There is no record of worship teams in church meetings, so maybe we should do away with them too. There weren't any church buildings, either, so maybe they should be next on the chopping block. There is no evidence that there was "Sunday school" for the kids, so that should stop next. The churches in Acts NEVER celebrated Christmas or Easter—they were pagan holidays that were "Christianized" much later, so I suppose any special Christmas cantatas and Easter sunrise services must also stop. Next we can get rid of bulletins, pulpits, altars, greeters, info centers, sound booths, visitor packets and many other modern fixtures that don't appear in Scripture. We might not have recognizable modern churches left if we got rid of everything we don't explicitly see in Scripture! Maybe that would be a good thing to shake the tradition out of everyone, but I still had a pulpit, bulletins, greeters, and so on when I pastored. There is certainly no PROHIBITION against such things in Scripture and I'm not against anything I listed in this paragraph. METHODS can change, and that's OK as long as the same PRINCIPLES in Scripture still apply.

Third, the churches to whom the apostles wrote certainly did practice divine healing even if it was not done in a modern crusade format. It doesn't have to be done that in that format today, either, though the Lord is not against anything that obeys the Great Commission by preaching to the lost and healing the sick. Paul told the Galatians that God did miracles among them. We know that the Corinthians "came behind in no gift," which would include gifts of healings and working of miracles, so they had healings and miracles, too. This book has numerous Scripture citations of other places where signs were being done.

Fourth, there will always be some people who have ministries flowing in “gifts of healings” and “working of miracles” as Paul made clear in [1 Corinthians 12:28](#). These gifts will not be done away with until the “perfect” has come when we will know everything instead of seeing everything “through a glass darkly.” Because that is their ministry, special meetings held by these ministers where the sick are healed should be held until the Lord returns. Even some “faith people” seem to think that the “day of the healing evangelists” was in the 1940’s and 1950’s when large tent crusades were done, and that their “day” is over now. In fact, I’ve heard people say that God is done with healing evangelists because the whole BODY is being raised up to minister healing. I agree that the whole BODY should minister healing, but given the fact that there will ALWAYS be some people with a special gifting for that (as we just saw), the “day of the healing evangelist” is EVERY day! The gift of evangelist, which biblically would always be healing evangelist because God doesn’t call non-healing evangelists, is to endure as long as pastors, teachers, prophets and apostles. We shortchange ourselves by looking back at the past and thinking how wonderful those days must have been, while thinking that today we’re just out of luck because we’ll never see anything like that – or better – again. God hasn’t taken these giftings out of the Church just because there is more widespread revelation of ALL Christians being able to do the works of Jesus. The fact that these giftings exist is enough proof to me that there WERE “healing meetings” of some variety in New Testament churches.

Finally, the Internet and modern books will never replace live meetings. I’d like to think that you can learn a lot from this book, but I’m not going to stop doing meetings just because I can spread information on the Internet. There will never be a substitute for live, Holy Spirit-led, anointed ministers who minister to the sick in person, if for no other reason than the fact that you need live services for the manifestations of the Holy Spirit to flow. You CAN get healed reading and acting upon the information in this book without going to any meeting, mine included. However, it’s EASIER for a lot of people to get healed when there are anointed meetings set aside for that purpose and the Holy Spirit can move on people in ways that He can’t over the Internet. I can teach you over the Internet but I can’t lay hands on you over the Internet.

Objection: The Day of the Healing Evangelist Is Over – ALL Christians Should Heal

What makes this “objection” unique is that it comes from “faith” circles as opposed to traditional churches (which don’t believe that ANYONE should heal anymore). Like most objections, it comes from looking at circumstances and creating doctrine from them.

Anyone who studies church history knows about the great healing crusades done in the 1940’s and 1950’s. God used certain men to heal large numbers of sick people. Because we don’t see such meetings today, we assume that God has a different way of doing things now. This is a half-truth. There was unmistakably a “wave” of healing that was followed by a “wave” of gifts of the Spirit in traditional churches, which was followed by a “wave” of teaching on faith, which was followed by a “wave” of teaching on grace. However, healing, gifts, faith and grace are not “movements” but rather fixtures in the lives of believers. The Holy Spirit emphasized different truths at different times but these truths did not BECOME true just because there was a special emphasis on them at a certain time. They didn’t CEASE being true after a particular “wave” was over.

We should be clear from the start that the term “healing evangelist” never appears in the Bible because it is a redundant term like “wet water.” God has never called anyone to be a non-healing evangelist. There have been many non-healing evangelists, some of whom have gotten large numbers of people saved. Thank God for that, but it was NEVER God’s will to send anyone out to preach the good news without signs and wonders following. Such men could have been far MORE effective if they had healings and miracles following their ministries. Philip is the only person in the Bible explicitly referred to as an evangelist. [Acts 8:6-7](#) shows that he was a signs-and-wonders guy.

So stating that the day of the healing evangelist is over is the same as saying that the day of the evangelist is over, which means that we have only apostles, prophets, pastors and teachers today but no evangelists. Yet all these offices were given until we come to perfection, and that certainly hasn’t happened yet. (See [Ephesians 4:11-16](#).) So the day of the healing evangelist cannot be over!

I agree that ALL members of the Body of Christ should offer healing to the world. Part of the purpose of this book is to facilitate that. However, that doesn’t mean that there are no people who flow in gifts of healings, working of miracles and special faith to a greater degree than others or that no one is specifically “set apart” for the work of Biblical evangelism with signs following.

Besides, some of the people who were called “evangelists” during the tent revival age were really prophets or even teachers. People in ALL ministry offices should expect signs to follow them, though the office of evangelist in particular should see a consistent flow of the “power gifts.”

You have to be very careful about making statements that a certain “age” is “over” because it splits the Church Age into different sub-ages. There is NEVER a valid reason to do that. It’s making the same mistake that our denominational friends make when they say that the “age of miracles” is “over.” It’s also the same mistake that “faith people” make when they say that there is coming a great revival when the rules will change and things will be like the early church! There are no rule changes in the Church Age, earlier, now or later. Period. The only difference is people’s knowledge (or lack thereof) of what they are supposed to do and their willingness to act on unchanging truth.

It is good to see an emphasis in this day that all believers have the right to lay hands on the sick and see them recover ([Mark 16:18](#)). However, that doesn’t mean that the Body of Christ has no further use for healing evangelists. Why would God have certain “gifts” to do miracles if He intended for everyone to just go out in faith without any demonstrations of gifts of the Spirit?

If you mean that “the day when the healing evangelist is the prominent office in the public eye is over,” that’s OK. I can agree that the “wave” of emphasis on tent healing crusades in the 1940’s and 1950’s is over. However, here’s the danger. Pastors could all start believing that the day of the “healing evangelist” is over. So what will they do? They will stop inviting evangelists to minister at their churches and just bring in teachers or other speaking gifts. However, no church will be properly balanced if evangelists never speak there, any more than a church would be properly balanced if it never invited in an apostle, a prophet or a teacher. Because ALL these ministry gifts were given to build up the body, continued failure to bring in people who stand in a particular office will make the congregation lopsided in the long run. If the Body of Christ in general shows no interest in evangelists, their gifts will go unused or underutilized and few people will ever WANT to become evangelists even if the Lord is calling them to that office. They could get “starved out” and turn back to secular work! The office of teacher is very much in vogue today in faith circles, but the need for real Biblical signs-and-wonders evangelists will never go away. Most teachers do not have the same passion for the lost that evangelists do because reaching the lost is not the primary area where God has gifted them. (Of course, we should ALL share the gospel regardless of what we are called to do.) If all we do is “teach, teach, teach,” we will end up with well-taught people who aren’t fervent about reaching the unsaved.

Here is a dangerous idea: “If we just get the right teachers in and get the right teachings, ALL of us will go out and heal and we will not need any healing evangelist to come in.” What that misses is that fact that evangelists have a special equipping from God to do what they do. You won’t duplicate that gift just by having great teaching. Not everyone is a signs-and-wonders evangelist even though [ALL can do miracles](#).

So let's not kick one of the five ministry offices to the curb just because teaching is more of an "in" thing. The day may come when there is another wave of evangelists. The public could get all excited that healing services are the "next big thing" and people could make the opposite mistake they make now by thinking, "Who needs teachers? We can all read our Bibles for ourselves and have the Holy Spirit teach us all things. What we really need is some EXCITEMENT that will grab the public's attention!" If you're reading this and such a day has come, please don't kick teachers to the curb. We will always need them to teach the body. We will always need all FIVE ministry offices throughout the Church Age! The "day" when we don't need them will come when we're taken to be with the Lord forever.

Objection: The Signs of an Apostle Do Not Refer To Signs, Wonders and Mighty Deeds, But Rather to Suffering or Perseverance

The interesting thing about this particular objection is that you can hear it from BOTH the denominational anti-healing crowd and from “word of faith” preachers who are what I call “business card apostles.” The latter are people who do NOT have prodigious signs, wonders and mighty deeds following them, but they hand out business cards stating that they are apostles. I suppose these cards are necessary because based on Biblical criteria, you’d never have guessed that these people were apostles! When I pastored, I even had someone in one of my services handing out cards (without my permission) declaring him to be an APE – Apostle/Prophet/Evangelist! He tried to prophesy to people without my permission, too, and I had to shut him down even though another prominent faith church in the area thought he was the real deal. After he proceeded to try to prophesy on the way to the parking lot (also without my permission), he continued to show his true colors. A TRUE apostle would know enough to submit to the authority of the local pastor. However, a business card apostle believes that only apostles should run churches and that you’re a “bastard church” if you’re not “properly submitted” to “apostolic authority.” (They’ve not realized that “governments” of churches and “apostles” are SEPARATE entries on Paul’s list in [1 Corinthians 12:28-30](#)!) Unlike Paul, who had only BAD things to say about “superapostles” who tried to take over a church that someone else planted, they think they have the right to take over other people’s churches in their “apostolic territory.” Beware of such scoundrels and never let them get their mitts on your church, or you’ll be sorry!

So what is the justification for signs, wonders and mighty deeds NOT being proof of apostleship? It has to do with the interpretation of the following verse:

2 Corinthians 12:12:

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

The objector’s take is that the signs of an apostle were patience – period. The objector believes that the signs, wonders and mighty deeds were peculiar to Paul here and not to all apostles. Thus, if you persevere, you have performed the sign of an apostle. Or course, just about anyone could be an apostle based on that criterion, as all of us will have reasons to have to persevere through trials.

The objector’s reasoning is fraught with other problems. For starters, the verse does not start, “Truly the signs of an apostle were wrought among you – patience” although that is how the objector is reading it. The signs were worked in all patience. This proves that patience itself wasn’t a sign.

Next, SIGNS could not be patience because SIGNS is plural and patience is singular. That wouldn’t even make grammatical sense.

Next, the word SIGNS is the Greek word *semeion* in both places where “signs” appears in the verse. It is usually used to portray an unusual, miraculous occurrence. For example, “These signs (*semeion*) will follow those believe...”. It is actually translated *miracle(s)* in Luke 23:8, John 2:11, John 2:23, John 3:2, John 4:54, John 6:2, John 6:14, John 6:26, John 7:31, John 9:16, John 10:41, John 11:47, John 12:18, John 12:37, Acts 4:16, Acts 6:8, Acts 8:6, Acts 15:12, Revelation 16:14 and Revelation 19:20. It is often used as part of the phrase “*signs and wonders.*” So these signs are not something that just everybody goes around doing. Perseverance is a good thing, but it’s not in the same class as a miracle.

Even if you wanted to argue that whatever the sign was, it wasn’t patience, but it was IN patience, you’d also have to admit that it was IN (the same Greek word *en is* used for *in* both times) signs, wonders and mighty deeds. For that to be true, you’d have to be performing signs, wonders and mighty deeds for whatever you claim are the signs of an apostle to be done “in.” Otherwise this verse could not apply to you.

Some could argue, “An apostle is just a missionary or church planter.” But someone CALLED to that office will have signs, wonders and mighty deeds in his ministry. Planting a church in and of itself does not make you an apostle. The landscape is littered with “church plants” that are nothing more than disgruntled people from First Denominational breaking off to form Second Denominational (though it is rare for the second church to use that as the title, as it calls too much attention to the fact that there is a First Denominational). Such “plants” are usually “weeds” in God’s book, though I’ll admit that there are some churches that anyone with half a brain would leave due to the spiritual abuse that goes on. (Spiritual abuse does NOT include disputes over the carpet color, which led to hundreds of people leaving a certain church en masse in a state where I used to live.)

We must conclude that any TRUE apostle performs signs, wonders and mighty deeds. Anyone claiming to be an apostle who does not perform signs, wonders and mighty deeds is a fake who should never be taken seriously.

Objection: The Bible Does Not Instruct Us to Hold Healing Crusades

Given that some people's ministry offices are "gifts of healings" and "miracles," where are they supposed to exercise those gifts? If the objectors had their way, it would be in private homes away from the public. But that didn't work for Jesus because the crowds were too big. The crowds were too big for Peter, too, when he ministered on the street in Jerusalem. Jesus ministered publicly. God wants us to declare His works to the heathen, and one way to do that is through healing rallies.

The Bible does not tell us to hold evangelistic crusades of any variety, but does that make them wrong? Is it a bad thing to try to reach as many sinners as possible in the shortest amount of time? If not, why is it wrong to want to reach the most sick people in the shortest amount of time?

The Bible never tells us to hand out printed tracts either. Am I in sin because I've handed out tens of thousands of them and led people to Jesus that way?

The Bible does not tell us to have missions conferences either. Is it a sin to have one?

What matters is that the Bible does instruct us to GO and tell EVERYONE the gospel. The means by which this must be done is not specified, and the best method may vary greatly from place to place. In countries where open evangelism is illegal and subject to capital punishment, different strategies have to be employed than might be used in free countries. Some places are quite welcoming to door-to-door evangelism, but I used to live somewhere where people hated you for interrupting their time at home and invading their privacy. So it pays to listen to the Holy Spirit and find out what His plan is.

You can read [The Light Is Green](#) for an elaboration on this, but when it comes to evangelism, the general rule of thumb should be that God has ALREADY told you to GO, so you GO unless He specifically stops you and redirects you elsewhere.

Objection: Healing and Miracle-Related Words Are Mostly in the Gospels and Acts, Not After Them

The objector is sure that we can gauge the relative importance of Bible topics in the Church Age by comparing the number of times words occur in the four gospels and Acts vs. later. Supposedly, a word that is not used very much by comparison after Acts has shrunk in importance after the book of Acts. Using this logic, the objector proceeds to demonstrate that signs, wonders and healings must not be nearly as important to the Church in our current day.

By HIS logic, heal/healed (*iaomai*) must not be important in the Church Age, as it appears 25 times in the gospels and Acts and only 3 times later. (I am including the objector's counts without bothering to verify them.) Also, "signs" are not important today (61 mentions in the gospels and Acts, 16 mentions later). Then the word *therapeuo*, also translated *heal*, appears 45 times vs. 3 times, 2 of which refer to the Antichrist, so that really must not be important today. Then *teras* (wonder) appears 16 times vs. 1 time, and that 1 time refers to the Antichrist. So wonders are COMPLETELY OUT during the Church Age. The objector concludes that FAITH (50 times vs. 204 times) is what is important now, not signs, wonders and healings.

I'm going to fight fire with fire by giving you some shocking new revelations about the Church Age, all based on the same logic used by the objector.

First, the cross isn't quite as important for us today, as the word "cross" gets 17 mentions in the gospels and Acts, but only 11 afterward.

Second, being SAVED is not as important in the Church Age, as proven by the fact that "saved" is found 81 times in the gospels and Acts but only 23 times after that.

Third, discipleship is COMPLETELY OUT during the Church Age. The words "disciple" and "disciples" get a whopping 273 mentions in the gospels and Acts, and NOT A SINGLE MENTION after the book of Acts.

Finally, JESUS isn't nearly as important as He used to be, seeing as He got 704 mentions in the four gospels and Acts and only 278 mentions later! (I admit that I did throw out the "later" verse about "Jesus who is called Justus," as that referred to someone else.)

We used the same logic, so if you agree with the objector's conclusions, you have to agree with my conclusions as well.

Does this objection still have any takers?

In case it does, let me point out another major flaw with this objection. The Book of Acts shows what we can have today, not just what the people in it had, because we are part of the same Church Age that everyone in the book of Acts was in. Scripture never divides an "Early Church Age" from a "Late Church Age." So all the references cited that were included in Acts should count for the Church Age also!

Objection: No Gospel of Healing Is Mentioned in the Bible, So It Isn't Emphasized

The objector's point is that the New Testament describes the gospel as the gospel of: The grace of God, Jesus Christ, the Kingdom, God, His Son, Peace and your salvation, but the phrase "the gospel of healing" never appears. Thus, there supposedly is no gospel of healing, and healing is not emphasized in the Church Age.

Based on this logic, I suggest that helping the poor is unimportant because there is no "gospel of helping the poor" in Scripture. Then I suggest that purity is not such a big deal in our time because there is no "gospel of purity" mentioned in the Bible. Love? Nah, there is no "gospel of love" either, so love is no big deal in the Church Age either.

You can see where this will lead.

It's hard to say that healing is not emphasized when you consider the sheer volume of passages dedicated to healing. (See [New Testament Scriptures about Healing](#).) Many more verses describe healings than describe walking in love, for example.

When Jesus' bearing of our sicknesses and pains is a key part of the great atonement chapter ([Isaiah 53](#)), I don't see how anyone can consider healing unimportant in Scripture.

Given that healing was the calling card of the apostles, it is obvious that GOD thought it was important.

Healing is an important part of the kingdom of God. Jesus said that when you go somewhere, heal the sick and announce that the kingdom of God has come near. These two were always intertwined. Jesus even said that if He with the finger of God cast out devils, the kingdom of God had come unto people ([Luke 11:20](#)). If He considered such signs to be an important part of His kingdom, so should we.

Objection: So-and-So Who Preaches Healing Got His Doctrine from So-and-So, Who Got His Doctrine from So-and-So, Who Was into Cult Theology

There is no shortage of books that personally attack certain ministers who preach faith and healing. A similar common flawed [objection](#) says that “word of faith” theology, including healing, has its roots in cult teachings, based on the fact that a person whose writings influenced later faith teachers attended a college where unbiblical mind science was popular.

First, some cults have a more accurate position on certain subjects than some mainline churches! I read a book from a cult once that demonstrated more knowledge of God’s will to heal and prosper his servants than most Christian denominations exhibit. Of course, you should not join a cult for that reason! They will still lead you straight to hell. They teach some truths that are found in the Bible, but not the ones that will save you.

Second, the only question you need to ask is whether someone’s theology lines up with the Bible as a whole. If it does, it is irrelevant which false cults might also correctly interpret the same Scriptures. The fact that some false cults believe in healing does not mean that we cannot believe in healing. (You will find that their application of healing is not actually Christian if you dig into it in detail.)

Third, it makes no difference from whom someone learns a doctrinal point. The only question is whether it is right or wrong. It does not matter who else teaches it. Any false cult teaches part of the truth along with its heresies. Otherwise, it would have no appeal to any rational person. I was acquainted with a teacher in the Unification “Church” (cult) a long time ago. He told me some truths on “spirit, soul and body” that were not only correct but also new to me at the time and would have been new to most Christians back then. I never joined his cult, but there was some meat there to put the poison on.

Fourth, it doesn’t matter if the majority of people at a college embraced unbiblical mind science. I used to live and preach somewhere where only 3% of the population was born again. Does that mean that there is a 97% chance that I am actually unsaved, so we should just assume that I am a false teacher?

You don’t trace someone’s past influences to see if things be so. You do what the Bereans did – search the Scriptures to see if what is being taught is so ([Acts 17:11](#))! They are either so or they aren’t. Find out from the Bible!

If you’re not already familiar with the names usually involved with this objection, I’m not going to dishonor those people by giving them out. However, even if someone USED TO be involved in cult theology, that person could have turned away from it and started preaching the truth. I used to be involved with the occult, but I would hate to have people reject the teaching of someone whom I instructed because he got his doctrine from me, and I used to be involved in occult teaching. It is unfair to hang someone’s past over him – find out what the person is teaching NOW (or taught at the end, not at the beginning, of his ministry). That can go both ways – a couple famous healing ministers started out teaching normal doctrines and got “off” in later years into some bizarre stuff.

In fact, there is an annoying tendency of some people who think that they run “discernment ministries” (which are usually better described as “Satan-fueled gossip, innuendo, faultfinding and mudslinging ministries”) to cite old doctrines of men who have since changed their doctrines and even repented publicly for inaccurate teaching they did, and to do so in a way that leaves the reader with the impression that the person is still teaching the inaccurate doctrine that he long abandoned. That is totally unfair. Beware, lest you get caught up with criticism of a ministry that no longer teaches what you object to! For example, if you find a site claiming that a popular healing minister believes that there are 9 parts to the Trinity, you have found such an unfair site – beware!

Also, note that Faultfinder is not a ministry along with Apostle, Prophet, Evangelist, Pastor and Teacher, and those who think they are called to Faultfinding Ministry while they run around trashing everyone else need to wake up and realize that they are actually tools of Satan being used to cause division. You can passionately disagree with doctrines people teach without tearing anyone down personally or giving their particular name a black eye and accusing them of being “of the devil” or heretics. This book, after all, contains quite a number of refutations to arguments of others against faith and healing, but you will notice that I do not use the names of those making the arguments, and I have no personal animosity toward any of them and would certainly not work to tear down their individual ministries or seminaries. I’d prefer that they read this book and get more enlightened in some areas!

There IS a spiritual gift “discerning of spirits” but depending on how you interpret this, this is either (a) seeing into the spirit realm and seeing angels, demons, Jesus, God’s glory, etc. or (b) knowing supernaturally the spirit (good or bad) behind something said or (c) distinguishing whether a doctrine is of God or not. Most “Word of Faith” teachers go with (a) while the “discernment ministries” go with (c). At the risk of disturbing well-regarded “Word of Faith” teaching that *discern* means “to perceive by seeing or hearing,” I don’t think that this proves itself in the Greek; I believe that (b) is actually the most logical, given the fact that “discernment” (Greek *diakrisis*) actually does seem to have the meaning of “distinguishing” as opposed to “seeing” based on the only other 2 places where it is used, where it is actually translated “disputations” in one case and “discern” (within the phrase “discern good and evil”) in the other. In fact, quite a few translations do use the term “distinguishing of spirits” or “distinguishing between spirits” for that reason. Interestingly, even the Amplified Bible (AMP), which is often quoted by faith preachers who go with Explanation (a), lends itself more to Explanation (b) with its rendering “discernment of spirits [the ability to distinguish sound, godly doctrine from the deceptive doctrine of man-made religions and cults]” although I don’t think the AMP’s explanation is proper – the Word itself should let you distinguish true doctrine from false doctrine, and the discernment is of *spirits*, not *doctrine*.

Regardless of your convictions on the first two explanations, Explanation (c) can be tossed out. The “gifts” mentioned in 1 Corinthians 12 are manifestations of the Holy Spirit during a corporate gathering and are clearly spiritual and supernatural in nature. What typical “discernment ministries” do is 100% intellectual and mental and has nothing to do with any supernatural revelation. They are not actually involved in “discerning” of spirits at all; they are strictly involved in “discerning” of doctrine. That can’t be what this gift is, because like the Bereans, we can study to see whether or not a doctrine is so. The actual gift must have something to do with distinguishing spirits, which would be a different matter.

There are just some things in Scripture that will never be as clear in this life as we would like them to be. We have had services where people have seen angels or even Jesus Himself. I have seen a “glory cloud” that was so real, I was certain that it was a thick physical fog in the room, but the fact that others did not see it showed me that it wasn’t physical. So certainly it is possible sometimes to see into the spirit realm. My namesake (Stephen) saw Jesus standing at God’s right hand. So these things DO happen; the only question is whether they are part of the “gift of discerning of spirits” or whether that gift would more properly be applied to a situation where someone comes to a service and prophecies and someone else immediately senses that the person is there with ill intentions despite having given a “nice” word. The latter could happen without a “gift” because the anointing that abides in us will also “rat out” the bad apples. But then again, any believer has a measure of faith, knowledge and wisdom; the “gifts” involved supernaturally enhanced faith, knowledge or wisdom. So at the end of the day, I don’t think anyone can conclusively “prove” exactly what “discerning of spirits” is, but I think we CAN demonstrate what it isn’t – the intellectual sifting of doctrine.

Please understand that I am not against sifting doctrine – as someone who loves to teach the Word, I get very fired up about sifting right and wrong doctrine, as you have probably figured out. We all SHOULD rightly divide the Word of God. (I was going to add “study to show ourselves approved” from the same verse [2 Timothy 2:15](#), but after “studying” that verse in the Greek, I found out that “study” does not mean “study” as we would understand it today! It really means *endeavor* or *be diligent*, as that same Greek word *spoudazo* is translated elsewhere in the King James Version. We have to be careful with the King James Version because it contains words that have different meanings in modern English. We would have a completely different understanding today of Elizabethan phrases like “gay apparel” or “loosing one’s ass from the stall” or “dumb,” and we might mistakenly conclude that the prophet John did no miracles because he was a Baptist.)

My point is that “discerning of spirits” refers to something other than what certain “discernment ministries” want us to think it is.

Objection: Divine Healing is Practiced by False Cults

Although some mind science cults profess belief in divine healing, real healing through the Word of God has nothing to do with their practices. Many sects today profess a belief in supernatural healing, including some satanic covens. However, the fact that there are false healing cults does not mean that the real thing doesn't exist, any more than the presence of counterfeit money means that real money doesn't exist.

Real healing through Jesus Christ is NOT mind over matter. It is using God's promises to change matter. Your trust and faith are in God's ability to perform what He has promised, as in Abraham's example:

Romans 4:20-21:

He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was also able to perform.

Mind science cults stress YOUR so-called ability to heal yourself with your own mind. While having a positive attitude is definitely helpful, faith is a lot more than a positive attitude. It trusts God to fulfill the promises He made concerning your health as a believer. It makes the impossible possible.

And no, the doctrine of divine healing is not equivalent to "Christian Science," which is neither Christian nor scientific. Although this cult believes in healing through non-medicinal means, what its practitioners believe has nothing to do with what informed Christians believe.

Just to disillusion anyone who thinks that Christian healing has anything to do with so-called Christian Science, here are some quotes from recognized standard Christian Science literature. Any true Christian can immediately recognize and reject these as non-Christian cult teaching:

"Jesus was the offspring of Mary's self-conscious communion with God."

"The dual personality (Christ Jesus) continued until the ascension, when Jesus disappeared, while Christ continues to exist in the eternal order of Divine Science taking away the sins of the world."

"His disciples believed Jesus to be dead, while he was in the sepulchre, whereas he was alive."

"Here also is found the cardinal point in Christian Science, that matter and evil (including all inharmony, sin, disease, and death) are UNREAL."

"Man is incapable of sin, sickness, and death."

"Sin, sickness, and death must be deemed as devoid of reality as they are of good."

"Evil is unreal."

"The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise."

“Death is an illusion, the lie of life in matter; the unreal and untrue.”

“The way to escape the misery of sin is to cease sinning. There is no other way.”

“Sin makes its own hell, and goodness its own heaven.”

As you can see, Christian Scientists, despite their apparent fondness for “supernatural healing,” deny the virgin birth, the death and resurrection of Christ, the reality of sin, sickness and death, eternal judgment and atonement for sins. Do yourself a favor and stay away from their Reading Rooms. Divine healing has nothing to do with so-called Christian Science, which will lead you directly to hell.

An Interesting Observation on [Mark 11:23-24](#)

Did you ever notice that [Mark 11:24](#) is for the believer, because prayer is involved, but [Mark 11:23](#) is for “whosoever?” In other words, anyone, even an unbeliever, can practice [Mark 11:23](#). The fact that you believe and practice the principle in [Mark 11:23](#) does not necessarily mean that you are a Christian! Jesus said that many would do wonderful works in His name and yet not be Christians! Think about it: The people who received healing from Jesus during his ministry were all unbelievers in the sense of not being born again!

Some cults have picked up on this truth and taught it, perhaps better than many Christian churches have. The fact is, [Mark 11:23](#) can work for “whosoever,” including people in false cults. (That is no excuse to join a cult.) In fact, people “have what they say” more than they realize, even if they do not identify with any religion! Just as gravity works for believer and unbeliever alike, there are spiritual principles that work for believer and unbeliever alike.

When I was a child, we would visit my grandfather in Florida, and while everyone else was down by the pool, I would sneak into his study and read a certain occult book that he had. It contained many testimonies of people who believed they would have what they spoke. This was better than anything I had seen at “church” (the place to which I was dragged was actually a club for religious sinners, not a real church, as the new birth was never taught there). Now I SHOULD have heard testimonies from Christians, but I wasn’t in a place where you could hear them. This powerlessness of “church” is what drives many to seek something “real” from the occult, and that was the case with me. Now the principles they acted on when it came to this were what Jesus taught, but they left Jesus out of it. (That’s a giveaway that something is of the devil – any attempt to access supernatural power without Jesus is of the devil. But I didn’t know that then, so I was deceived.) But Jesus was right when He said that “whosoever” could follow His instructions. The statement “Death and life are in the power of the tongue” ([Proverbs 18:21](#)) was written to sinners at the time, so obviously sinners could work that principle. But what good would all that be today if you ended up in hell without Jesus?

The mistake many anti-faith websites make is implying that if a false religion teaches something, Christians must not believe it because the opposite must be true. But wait a minute – Muslims believe in a literal hell. We would not stop believing in a literal hell for that reason. Mormons believe that the office of the prophet did not cease with the “early church.” We would not conclude that the office of the prophet has been done away with just because Mormons believe that. New Age and Eastern Religion teachers believe in supernatural healing, but that does not mean that we should not believe supernatural healing just because they believe in it. We just don’t follow the same practices and doctrines of New Age and Eastern Religion adherents, which is good because their brand of religion offers you a temporary healing (that isn’t from God) but still leads you straight to hell without Jesus!

Objection: The “Word of Faith” Movement Is a Cult

Those who enjoy tearing down other Christian ministries with statements like this should examine the Scriptural criteria for cult status. How do you know if a group is a cult – a group that is of the devil whose doctrine will send you to hell? The Biblical test for this is in [1 John 4:1-4](#).

According to this, anyone declaring that Jesus Christ “came in the flesh” is of God. In other words, they believe that Jesus Christ pre-existed with God and was made flesh. For this to be true, Jesus Christ must have been God in the flesh. Anyone who does not believe this, no matter how sincere, is not a real Christian. Therefore, anyone who teaches that Jesus is not divine is a cult teacher. Anyone who denies that Jesus came in the flesh – that He was fully human like us as well as being God and that He has always existed – is also a cult teacher. This would include anyone who denies the virgin birth and thus reduces Jesus to being just another man.

Some of the slicker cults are aware of this Scriptural test and have figured out a way to sidestep it. They will agree with you for purposes of argument that Jesus is God so that they can say they pass the test in [1 John 4:1-4](#). Their unspoken footnote (which they will have to admit if you press them) is that they believe that you are equally as much God, and that you can become just like God, and even that God was once like you. This is still cult teaching –if Jesus and God are not on a higher level than you are, the cultists fail the test.

I do not defend every practice done by every “Word of Faith” church. I know some “Word of Faith” churches that have gone off the deep end. But even then, most if not all the people involved were born again. Also, if we wanted to have an embarrassment match (which we should not), I’m sure that the “Word of Faith” people could point to humiliating episodes at churches in any other denomination. You can be born again and get into error. (The fact that there are countless healing critics out there attests to this.) You can have the right doctrine and fail morally, too, and this happens all too often. A church can become so wacky in a way that it could be injurious to attend it, but even that does not make it a cult.

I do not know of anyone currently self-identifying as a “Word of Faith” teacher who denies that Jesus is fully God and fully human, or denies that He pre-existed before His incarnation. If anyone ever did so, I would stop listening to him, because he would no longer be a true “Word of Faith” teacher. If someone strays from the truth and gets into the heresy of universalism (it’s happened), that does not mean that those still in the “Word of Faith” doctrine are “off.” There is a lot of “guilt by association” going on that isn’t fair to anybody.

One issue that gets thrown around a lot is the objection that Word of Faith teachers claim that Jesus died spiritually and no longer had God's nature, so at that point He "wasn't God," thus failing the test of belief in the Trinity. This objection (handled in much more detail [elsewhere](#) in this book) is used as a scare tactic to keep people away from teaching on divine healing. If people are convinced that a group is a cult, they will stay away. I have seen certain teachers' quotations snipped out of context and turned on their heads in books that promote unbelief. This is not fair, and "touching God's anointed" is dangerous. Of course, there are plenty of anointed people who do not associate themselves with "Word of Faith" churches; I am not saying that anyone has a monopoly on the anointing.

Not all "Word of Faith" churches teach that Jesus died spiritually, anyway. If that's not your cup of tea, you can get your tea served at a church that doesn't teach what you object to but still teaches that Jesus purchased healing for everyone. (However, you should still read my [article](#) on the subject – maybe you'll change your mind!)

The fact is that faith in God's Word (which calls itself the word of faith – [Romans 10:8!](#)) is essential for salvation, and has never been a "movement" per se. The "Word of Faith Movement" would better be described as a teaching revival of certain truths. Whether you agree with "Word of Faith" teaching or not, as long as the teacher believes that Jesus was fully God and fully Man, the teacher is not a cult leader. You cannot class "faith" people with Jehovah's Witnesses, Mormons, Moonies, Christian Scientists, Freemasons, and other groups that deny the eternal existence and deity of Christ.

Accusing someone of being in or leading a "cult" is a very serious charge. You'd best have your facts together before making such a claim, lest you end up causing damage to the Body of Christ by skewering a fellow believer just because you disagree with him on certain doctrinal points that are nonessential for salvation from hell.

Objection: The Health and Wealth Gospel is Unbiblical because It's All about YOU

I'll start by saying that what Jesus did on the cross WAS all about you! It certainly wasn't about Him! He wasn't in lack of anything and He wasn't sick, either, nor was He a lost sinner. So everything Jesus did in his atonement WAS all about YOU! He loves you that much!

The objector is probably upset about the way that some modern preaching makes little mention of repentance, hell, taking up your cross, mortifying the flesh and being absolutely sold out to the lordship of Jesus, preferring to focus exclusively on "happy," "positive" topics. I'm not a fan of Christian books that could be mistaken for worldly self-help guides either – you know, the ones that have more clever quotes from famous people than quotes from God's Word. Jesus is our Lord, not our Self-Help Guru. I'm sure that I would be a much richer author if I wrote books with titles like "Have a Great Life!" or "The 7 Steps to Effortless Overnight Success" or "How to Feel Good Every Day" or "213 Positive Affirmations that Will Make All Your Dreams Come True without Having to Pray in Tongues or Submit to God's Will." There is a danger that if you feast on the shallower books that you might think that every problem in your life can be confessed away instantly with the right affirmations. If that's possible, that is a greater revelation than the Apostle Paul ever had. He was never a "success in life" by modern standards given all that he went through! One gets the impression that his constant persecutions and trials for the sake of the gospel could have been avoided if he had just made the right daily confessions of favor over himself. But the Bible is clear that some people will hate your guts for identifying with Jesus. In fact, if no one is persecuting you, it doesn't mean that you're better than the rest of us at confessing divine favor; it means that you are not really trying to live godly in Christ Jesus ([2 Timothy 3:12](#))! (In other words, you're a Christian coward who avoids anything that could cause confrontation.) Jesus said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

If you want a good rule of thumb with Christian literature, ask yourself whether an unbeliever would be OK with all the advice in the book. If so, the author missed it somewhere because he wasn't pointing people to Jesus. People won't usually persecute you for preaching positive thinking, but they WILL persecute you for presenting the gospel as the ONLY way to heaven and the ONLY way to be forgiven of SIN.

I fully believe that God wants me to be in health and prosper, but I have inconvenienced myself a LOT by going where the sinners are to reach them with this news that is too good to keep to myself. Many times all I got for my effort was cursing, threats of illegal arrest, pleadings to leave town, and so on, but I kept at it anyway because it's not all about me. It's an unfair generalization to say that anyone who teaches healing and prosperity is a self-centered narcissist who teaches that the gospel is only valuable for what YOU can get out of it. I don't teach that, and neither do plenty of other people who believe that Jesus already purchased your healing. To live is Christ – when it comes down to it, it should all be about JESUS.

Objection: The Faith Confession Movement Tends Strongly to Emphasize God's Faithfulness at the Expense of God's Freedom

I know the point the objector is trying to make, but this saying just gets more laughable the more you think about it. The objector thinks that God needs the sovereignty to do whatever He wants regardless of His Word whereas the faith confession movement stresses that He will keep His Word. Is that too much to expect from a God who has exalted His Word above His name ([Psalm 138:2](#)) and settled it forever in heaven ([Psalm 119:89](#))?

Apparently, the objector thinks that God has the freedom to be unfaithful to His Word.

Why should we put less of an emphasis on God's faithfulness? If anything, we should put MORE emphasis on it, as many people do not appreciate that God MUST keep His covenant because He cannot lie.

The objector thinks, "If you make the rules, you can break the rules." But God isn't a rule-breaker. He is so consistent with His own rules that when Adam totally blew it, let death and corruption into the earth and promoted Satan to being the god of this world, God never rescinded His giving of the earth to men.

Dead religious thinking like this objector's logic is what keeps many people from ever getting healed. They simply have no ASSURANCE that God will perform what He promised. Because faith is the 100% assurance of something unseen, any consideration that God will make a sovereign exception to His Word is an instant faith-killer. If you think that God is The Lord Who Heals You, but then you think that He can decide not to be your Healer in your particular case for some sovereign reason, you will never receive anything. If you do not trust God to keep His Word, you do not trust God at all.

Does God have the "freedom" to turn away a sinner who wants eternal life through His Son? Of course not! So why think that He has the freedom to BREAK any other promise?

Suppose a judge who sentenced a man for drug dealing went out and made his own drug deals because he thought, "I AM the law, so I can BREAK the law at my pleasure?" You would have no respect for him and you would call him a hypocrite. If you think God has the freedom to be unfaithful, you will never respect God because to you He will be like that hypocritical judge who says one thing and does another.

Objection: The Words “Positive Confession” Are Never Found Together in the Bible

That is a true statement. However, the words “good confession” are found together:

1 Timothy 6:13:

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

So the idea that “confession” can refer to speaking things other than admissions of sin is plainly taught in Scripture. Jesus couldn’t have been confessing His sins to Pilate because He hadn’t committed any!

Meanwhile, we should be careful about making arguments from silence. Would you change your theology because of any of the facts below?

The words “new birth” are never found together in the Bible. Does this mean that being born again isn’t a Biblical concept? We know that it IS Biblical even if we don’t see the words “new birth” anywhere.

The words “prayer language” are never found together in the Bible. Does this mean that God doesn’t really let you pray with words the Holy Spirit gives? Of course not; Paul told us to pray with the Spirit and with the understanding ([1 Corinthians 14:15](#)).

The words “eternal reward” are never found together in the Bible. Is it wrong to say that someone went to his eternal reward? No, the Bible teaches that there are eternal rewards in heaven that moths, rust and crooks can’t touch.

The word “rapture” is never found in the Bible. Does that stop you from believing that you will be caught up with the Lord and meet Him in the air? It shouldn’t!

The word “trinity” is never found in the Bible. Does that mean that you will stop believing that God exists in three persons? It had better not! You can prove the “trinity” with various scriptures even though the word trinity is never used.

The principle of confession is definitely taught in Scripture. See [Say What](#) for more information about it.

Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came

The Old Testament people did not have authority to speak to sicknesses and sick bodies in the name of Jesus. We do.

But even before that authority was granted, WORDS could still be the source of hurt or health to others:

Proverbs 18:12:

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

If you doubt that your words could kill you or save your life in the Old Covenant, consider the ten spies who returned with an evil report of the Promised Land! They DIED within a week of their return because of what they SAID ([Numbers 14:36-37](#))! Meanwhile, Joshua and Caleb were allowed to enter the Promised Land because of what they SAID!

In the Old Testament, ANGELS listened to the voice of God's Word ([Psalm 103:20](#)). So you could still speak God's Word out of your mouth and put the angels to work even under that covenant.

Even under the Old Covenant, God's word was health to all your flesh ([Proverbs 4:20-22](#)), so it was wise to speak it.

It is too bad that modern believers aren't aware of the power of their words, given that even under the Old Covenant ([Proverbs 18:21](#), the verse in question), death and life were in the power of your tongue.

It IS a true statement that Old Testament believers could not speak directly to diseases. That authority was only given when Jesus came. This is a different way to apply [Proverbs 18:21](#) for us today. This new way is echoed by James, who said that our mouths can control our bodies but also set on fire the course of nature ([James 3:2-6](#)). Jesus also amplified [Proverbs 18:21](#) when He said that our words would either justify or condemn us ([Matthew 12:37](#)). So this verse does have a broader application today. However, the 12 spies could attest to the fact that death and life resulted from WORDS even under the Old Covenant.

Jesus showed a privilege that being in the Kingdom of God would provide when He spoke death to a fig tree ([Mark 11:13-14](#)).

Objection: Jesus and the Apostles Did Not Teach People to Deny Their Symptoms

No, they didn't and neither do I!

Denying that your symptoms exist is the trademark of the Christ-denying cult misleadingly called Christian Science. Faith preachers are mistakenly lumped with these cultists by some passionate but misleading authors.

We deny the right of symptoms to continue in our bodies, but we do not deny their existence.

We can, like God, call those things that be not as though they were, but we don't go around calling those things that are as though they were not.

Comments like this are often made by people who really don't understand what divine healing teachers are saying. They think that we teach people with symptoms to LIE by saying, "I am symptom-free!" But we don't endorse that.

Denial is downright dangerous. Denial can lead you to an early grave. Faith is not denial. Faith can look at the symptoms, acknowledge their existence, but declare, "I am healed because I believed that I received my healing when I prayed. That healing is now working itself out in my body and driving out the remaining symptoms." Of course, this assumes that you obeyed Jesus' instructions and DID believe that you received your healing when you prayed.

When Jesus cursed the fig tree, it began to dry up from the roots, but no one could see that happen. The next day the results were evident to everyone. Notice that after Jesus cursed the fig tree, He did not say, "I deny that this fig tree still has green leaves! I deny that this fig tree looks alive!" The fig tree no doubt had green leaves and looked alive, but Jesus saw past those "symptoms" of life and knew that the tree was as good as dead because He had spoken to it in faith.

Likewise, we do not deny the symptoms that we see and feel, but we see past those symptoms and we know that the underlying condition is as good as dead because we believed that we received healing for it when we prayed. (Or we did the equally good alternatives of commanding the underlying sickness to die in the name of Jesus or having hands laid on us for healing in the name of Jesus.)

Objection: This Teaching Encourages People to Have Faith in Their Faith Instead of Faith in God, and Is Therefore Cultish

Who exactly encourages you to have faith in your faith instead of faith in God? Oh, I know, it must be this teacher:

JUST HAVE FAITH IN YOUR FAITH

by Fibian Duhh

You don't need God! All you need is faith. Just have faith and then have faith in your faith. That's right, brother, just live any old way and use God to get what you want out of life. Rather than serving God, make God serve you by using faith. Now you run the show and you call the shots because you are sovereign and God reports to you. Use faith the way that the metaphysical cults do and get what's coming to you! Be your own god and forget about the will of God.

I have never heard any faith teacher say these things. I have never heard any faith teacher even remotely imply anything like this. I would agree that if someone is teaching you that your faith should be in yourself or in your faith, that is cultish teaching. This is another example of building and then knocking down a straw man instead of addressing a real issue. It is all too common for opponents of healing to set up an argument like the one above and then shoot holes in it. If you want to shoot holes in an argument like that, I'll join you! The trouble is that statements like the ones above misrepresent real faith teaching. Those statements would repulse anyone who loves God.

The faith teachers I listen to all stress consecration to the will of God and do not teach that you can live any old way and use faith to get what you want. They do not teach, nor do I, that your faith should rest in your ability to have faith! If I were you, I would not get the doctrines of famous faith teachers by reading the slander books that are written against them every year. Go read for yourself from their own books what they are saying – you will find that they teach nothing like the words in the article above.

Faith always rests on the Bible. It is not a free-floating attempt to convince yourself of something mentally. The metaphysical cults stress mind techniques, but Christianity does not. You renew your mind with God's Word and you believe in your heart, not your mind. You can believe and receive in your heart even if there is doubt in your mind as long as you act and speak based on your faith and not your doubts.

Like Abraham, you believe that God is faithful to perform what He promised. You are trusting God, not your faith, to make it happen. Your faith is the vehicle, but God is the one making it happen. Just because your car gets you to a service where God is moving does not mean that you worship the car. But the fact remains that without that car, you would not get to the service and experience the move of God. Your faith would be worthless if God did not honor his promises. God, not your faith, gets the glory for the results. However, without faith, you would get no results.

If you had no faith for salvation, you would not be saved. We don't glorify you for having faith or make a big deal out of your faith in this matter. Why should it be different with healing? If you are healed by faith, we won't make a big deal out of you and your faith. Just as with forgiveness, if God weren't offering something, you would have no basis for faith and no ability of your own to bring it to pass.

When you believe for healing, you do not believe in your own ability to have faith. You believe that God has paid the price to heal your body and that He is offering healing to you now. You then receive what He is offering to you by faith when you pray before you feel any differently. You are not receiving from your faith; you are receiving from God through faith in His Word.

There is a limited sense in which we could talk about having "faith in your faith," but it really boils down to having confidence that Jesus' instructions for receiving from God work. In other words, you have confidence that faith works. Your faith itself, however, is in God and in His Word. (Really, God and His Word are inseparable, so faith in God is by necessity faith in His Word and vice versa.) I've never really met anyone who teaches that you should have faith in your faith instead of having faith in God, so this objection is an objection to nothing.

Objection: The Presence of Prominent Female Leaders Has Always Identified Cultic Movements

I don't consider it a given that cults have more female leaders than male leaders, but the author's clear premise in the book where this is stated is that women are to be silent in the church and not teach men and that the presence of women leaders "who don't know their place" is a clear sign of apostasy.

To clear-up this little side-swipe against healing ministers, we need to understand that the passages that are usually used to claim that women should not be leaders have been misapplied.

The first one, in [1 Corinthians 14:34-35](#), says that women should be silent in church, and if they want to know anything, they should ask their husbands at home. This indicates that the issue was the noise they were making asking the husbands questions. Given that traditional synagogues separated the men from the women, a woman would not be able to whisper a question to her husband – she'd have to yell it across the room. Paul rightly considered that out of order and shameful.

However, the New Testament is clear that women were not to be literally silent in the church. Worshiping "with the Spirit" and "with the understanding" was not restricted to men, and Joel said that people's sons and daughters would prophesy. I don't believe that Joel's intent was that women must prophesy in sign language so that they can be silent. Even churches that claim that a woman must be silent don't believe it. They let women pray. They let women be greeters. They let women sing and even lead worship. They let women teach the children (male and female) in Sunday school. They can't do any of these things while remaining silent in the church! They don't really think that women should be silent! But if they don't, they lose the right to make their argument that women must literally be mute in church!

Paul had no problem commending Phebe, a deacon of a certain church ([Romans 16:1](#)). The King James Version translators wimped out and translated the word *diakonos* as *servant* when it applied to Phebe, but translated it *diakonos* as *deacon* in 1 Timothy 3.

This fact busts the next argument that leaders (including deacons, referred to by the word *diakonos* used to describe Phebe) must be "the husband of one wife" and thus male. Phebe WAS a deacon (with Paul's commendation). She could not have been the husband of one wife! "Husband of one wife" would refer to the sexual purity of the deacon, but it could not have been a literal restriction as some take it because Paul would then be disqualified to lead anything himself! He was not the husband of one wife – he was single! Based on some people's literal logic, no single person could ever be a leader!

The other alleged “anti-woman-leader” Scripture is [1 Timothy 2:12](#), where Paul says that he does not permit a woman to teach or to usurp authority over a man. This has NOTHING TO DO with church relationships. Paul was talking about a husband and a wife. This is proved by the context in the next 3 verses, ending with the woman (the wife) being saved through childbearing if “they” (the husband and the wife!) continue in faith and love and holiness with sobriety. The Greek words in [1 Timothy 2:12](#), while they CAN refer to men and women in general, are the words that would be used for a husband and a wife. Besides, the Greek is clear that the issue is usurping authority. Telling married women not to usurp authority over their husbands is completely different from saying that woman cannot HAVE positions of authority in the church or preach to men.

If the objector is correct, ISRAEL is a cult because Deborah led it at one point as its judge.

In [Psalm 68:11](#), the “host” that does the proclaiming of the word the Lord gave is held in many translations (but not the KJV) to be women because of the nuances of the Hebrew word used. For example, Young’s Literal Translation uses the phrase “female proclaimers.” Also, almost every Bible commentary I’ve seen on this declares the “host” here to be a group of women. But most of the commentaries I’ve read have disclaimers that surely this doesn’t allow women to preach today. They’re wrong that women can’t preach, but the word definitely enough refers to females so that even such commentators had to admit that the great company of proclaimers was female. Their usual comment is that women SANG to announce victories and so that’s what the verse means. But that isn’t what it SAYS (let alone MEANS) – it SAYS that the LORD gave the word and great was the company of females who proclaimed it! What’s IT? The Word of the Lord, not the announcement of a military conquest. Even if you take these commentators’ incorrect explanation that these women were just singing (which the verse does NOT state), I sometimes preach through song, too, and that is still preaching.

Paul also referred to an apostle named Junia. She is controversial because one Greek source states that Junia is definitely a female while another allows for either gender – but neither insists that this person had to be male. There seems to be some disagreement, so she is probably not an airtight case, but she certainly isn’t a case against female apostles. Paul referred to Euodias and Syntyche (both women) as women who “labored with him in the gospel” ([Philippians 4:2-3](#)). He had no problem with Priscilla, even though she taught a man (Apollos) in [Acts 18:26](#).

Anyone who believes that the Holy Spirit would never lead a woman to preach to men hasn’t read Acts 2 very carefully. We know that Mary was in the upper room ([Acts 1:14](#)), so she was one of those who proclaimed the wonderful works of God to people (including MEN) who spoke other languages! If the Holy Spirit could anoint a woman to preach supernaturally to men then, why not now?

Jesus had no issue with having the woman at the well go around town proclaiming to the MEN what He had done.

John 4:28-30:

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

Also, God had no problem instructing three women at Jesus' tomb to go proclaim the resurrection to the disciples (and Peter), who were all men!

Mark 16:7:

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Surely women should be able to preach the resurrection to men today also.

The objector, who was a big non-fan of women with prominent healing ministries and didn't mind bashing them by name, attempted to "prove" that such ministries were out of order because the women didn't know their "proper" place. But we've just proven that the Scriptures do not actually prohibit women from speaking in church, having authority or leading men. Therefore this objection has completely unraveled.

Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually

Before we get started on this issue, you should bear in mind that anyone who believes that God raised Jesus from the dead and confesses Him as Lord is not a heretic but a child of God, so people need to be careful about flinging the “heretic” label at people with whom they disagree on a doctrinal point. Plenty of sincere Christians take opposite views on this topic. Also, I’ve never heard anyone who preaches that Jesus died spiritually when He bore our sins deny that Jesus is the second Person of the Trinity or deny that He is God, or for that matter deny that God exists in three persons – Father, Son and Holy Spirit. The theological objection seems to be that a holy God could never die or take on a sinful nature. However, a holy God HAD to take on our sins to redeem us from them. They weren’t Jesus’ sins; they were ours.

So if you’re ready to hurl mud at anyone who would suggest that Jesus bore sickness, poverty and spiritual death in our place, you should first consider a lot of Scriptural statements concerning the matter. At the very least, you will discover that there is plenty of Scripture to support the doctrine that Jesus DID die spiritually and DID have to be born again, so even if you disagree, there should be enough evidence for you to put down your mud before you sling it at a fellow believer. This issue is not unlike the issue of the timing (or even existence) of the Rapture – Scriptural arguments are made by Christians with varied opinions on that issue. None of these opinions would make someone a heretic.

In order to examine this issue, we will have to look at some sub-issues that are also controversial. You’ve probably figured out that I don’t duck controversy. Someone needs to spell these things out for the Body of Christ because so much confusion exists on these topics.

Forsaken by God

When did Adam lose his sweet fellowship with God? When he sinned and fell – and died spiritually. Loss of fellowship with God is the trademark of spiritual death. On the cross, just before He died, Jesus cried out, “My God, My God, why have You forsaken Me?”

Matthew 27:46:

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mark 15:34:

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

His loss of the right to fellowship with God was indicative that He had taken on the First Adam's spiritual death – to redeem us from it so that we would NEVER have to lose fellowship with God! (For those still clinging to the erroneous teaching that sins still separate a Christian from God, please see [What 1 John 1:9 Really Means](#).) In other words, Jesus tasted SPIRITUAL death for us even before He suffered one of the inevitable consequences – physical death.

Where Did Jesus Go Between His Death and Resurrection?

A common quick answer many people give is that He went to “paradise” based on His statement in Luke 23:43: “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” That seems to settle the matter. Because “paradise” would never be used to describe a place of misery, this would indicate that Jesus spent the time between the cross and the resurrection in a wonderful place as opposed to hell and that one thief was with Him. This would seem to have to indicate that they were both in heaven.

However, other verses contradict this idea that Jesus went to paradise – so we might wonder at first if the Bible contradicts itself. We that know it can't, but how can the Bible say somewhere that He went to paradise and elsewhere that He went to hell? I am convinced that the King James translators (and others) misplaced the comma. The original Greek was unpunctuated, leaving to English translators to decide where the commas belong. This same issue has led to misunderstandings of [John 9:1-7](#), as explained elsewhere. (See [Objection: The Man in John 9 Was Born Blind, and That Was God's Will](#).)

In light of other verses that we will examine shortly, I believe that the correct punctuation should be, “Verily I say unto thee to day, thou shalt be with me in paradise.” In other words “to day” (today) belongs with the first phrase, not the second. He said the words that day, though He did not join the thief in paradise that day.

Of course, this is only a reasonable explanation if the Greek words were ordered the same as the English words so that the Greek word for “today” could go with either phrase. I checked that out, and it is the case.

Some people believe that Jesus was in heaven between the cross and the resurrection because of His words on the cross:

Luke 23:46:

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The word *commend* doesn't mean what it would mean today; the Greek word used there is translated *commit* or *entrust* in almost all other translations.

There is no doubt that He said it, but the traditional idea that Jesus was going to the Father immediately because He committed His Spirit to him doesn't match the rest of what the Bible says, as we will see below. The statement could also mean (and I believe it does) that Jesus was leaving the outcome of His spirit in God's hands, knowing that He would be going down to "the lower part of the earth" and trusting that God would raise Him up. Think about this for a minute – if Christ did NOT die spiritually, He would have just gone wherever He wanted after He died and He would not have had to trust His Father with the outcome! The very fact that He committed His spirit to God showed His own powerlessness at that moment. He knew that the outcome would have to be up to God because He would not be able to raise Himself out of hell.

Are there any other reasons why would we NOT believe that Jesus was in a state of bliss between the cross and the resurrection?

Well, for starters, when Peter preached Jesus, he quoted Psalm 16:10 as a prophecy that Jesus fulfilled:

Psalm 16:10:

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:27:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2:31:

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

So these Scriptures refer to Jesus' soul not being left in hell, indicating that He was in hell but that He did not stay there.

Some claim that because the word *hell* in the two Acts verses above was *hades*, not *gehenna*, it could not be taken to mean a place of punishment. The "Greek word" part of that argument is correct; the word is indeed *hades* and not *gehenna*. However, the English part of the argument is bogus. Biblical usage of the word *hades* proves that it is NOT a distinct and better place than *gehenna*. First, the Hebrew word used in [Psalm 16:10](#) is used to refer both to the grave and to a place of torment. Second, the same is true for the Greek word *hades*. *Hades* does NOT have to mean "a nicer part of the underworld," as proved by these other places where *hades* is also used. I'd hope that EVERYONE would agree that *hades* refers to a place of torture and punishment in these verses:

Luke 16:23:

And in hell [*hades*] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Revelation 20:14:

And death and hell [*hades*] were cast into the lake of fire. This is the second death.

Jesus referred to the “sign of Jonah” being given to this generation. He elaborated on that sufficiently that there is no doubt what He was talking about – He would spend 3 days and nights “in the belly of the earth” – a location that is NEVER referred to as the location of heaven, which is referred to as “above.” (For example, [Colossians 3:1](#) tells us that “above” is where Christ is seated at the right hand of God – so heaven is “above” and not “below.”) On the other hand, hell is repeatedly referred to as “below.” (For example, see Proverbs 15:24: “The way of life is above to the wise, that he may depart from hell beneath.” and Isaiah 14:9: “Hell from beneath is moved for thee to meet thee at thy coming...”) and Isaiah 5:14: “Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.”

Matthew 16:4:

A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Luke 11:29-30:

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Matthew 12:39-40:

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

So there is no question that Jesus’ time between the cross and the resurrection involved three days and nights in hell, not “paradise” or heaven. This is echoed by the following verse:

Ephesians 4:9:

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

I realize that some commentators claim that the earth itself is the “lower parts” to which Christ descended. But in light of Matthew’s account above, you can’t escape the conclusion that Jesus was under the earth that we walk on, not on top of it, after the cross. Besides, check out this other usage of the phrase “lower parts of the earth” and it becomes very clear that it speaks of a place of punishment:

Psalms 63:9:

But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

The other “try” is that Jesus’ grave was the “heart of the earth,” but I have never heard a grave referred to as such other than by Christians trying to explain away the obvious. Would anyone refer to a deceased relative’s body that is probably no more than six feet under the earth as “in the heart of the earth?” I doubt it.

Besides, it appears that Jesus' body was laid in a sideways tomb that one could walk into, not in a hole six feet under the ground. So His body did not "descend" at all to get into that tomb. The "descending" HAD to be talking about His spirit.

Arguments over whether Jesus went to hell are not new. They are as old as the Apostles' Creed, where to this day some churches use the phrase "He descended *into hell* (or *to Hades* or *to the dead*)" and others omit that phrase. However, the Scriptures seem clear that Jesus had to have descended into hell rather than having ascended to heaven from the cross.

In case you're still not convinced, consider Jesus' post-resurrection statement to Mary Magdalene:

John 20:17:

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Jesus Himself said that He had NOT yet ascended to the Father. If He had been hanging out with the Father for three days and nights, perhaps sipping tea on a veranda in heaven waiting for three days to go by, this statement would make no sense!

Also, while the passage below does not "prove" that Jesus was in the abyss, it could be considered to provide anecdotal evidence that the early church believed that He did go there:

Romans 10:6-7:

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

The word "deep" is the Greek word *abyssos*, which is the same Greek word used in the passage where demons begged Jesus not to be sent into the "deep:"

Luke 8:31:

And they besought him that he would not command them to go out into the deep.

Now think about this for a minute. If the "deep" where Jesus went was "Abraham's bosom" or "paradise," the demons would be BEGGING Jesus to SEND them there, not to hold back from sending them there! So obviously this denotes a place of suffering, not a place of bliss.

I realize that some people will argue, "This is part of what Paul said NOT to say," but the point Paul made is that the Word is near us, not in heaven and not in hell, so we don't need to bring Jesus down from heaven or up from hell because the Gospel by which we are saved is near us.

The Passover symbolized Christ. That point is not up for debate; Paul said that Christ our Passover is sacrificed for us ([1 Corinthians 5:7](#)). Jesus identified Himself as the real Passover Lamb when He said that the fruit of the vine and the bread during the Passover feast were His blood that was shed to ratify the New Covenant and His body that was broken for us. The Passover lamb symbolized Jesus, a lamb without blemish, who had to die to stop death from coming to us. But did you ever consider what had to happen to that Passover lamb after it was killed? It had to be roasted with fire:

Exodus 12:9:

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

You might not consider Passover proof that Jesus went to hell, but it's interesting to think about, isn't it? (I think it's a decent proof, but if you don't think so, there are other proofs that He went to hell in this discussion.)

Raised from the Dead

You may have overlooked your whole life that Scripture repeatedly affirms that Jesus rose from the dead. It does NOT say that Jesus rose from death. There is a big difference! "The dead" refers to dead people that He was among. This is one case where I enjoy preaching from a Spanish Bible (RVR 1960), which makes it clear that Jesus rose from "los muertos" (the dead ones) as opposed to "la muerte" (death). The distinction is glaring in the Greek. The word for "the dead" is *nekros*, while other words, mostly *thanatos*, are translated *death*. Jesus did not just rise from death; He rose from the dead ones. So He had to be with the dead ones before He rose! The dead ones weren't in heaven yet, so Jesus couldn't have been in heaven while He was dead!

Was the Cross Enough to Secure the Plan of Redemption?

People who don't believe that Jesus went to hell like to point to the cross and say that it was sufficient to complete the plan of redemption. Thus, Jesus would not have had to go to hell for any reason (to be punished or to triumph over it) after He died on the cross. In particular, they cite His statement "It is finished" to support the idea that the plan of redemption was finished at that point, not requiring any further action on His part.

As a very young believer, I was taught in a popular evangelism program that “It is finished” was a Greek word meaning “It is paid in full” or “The account is settled”. However, that conclusion can only come from sources outside the Bible, as this form of the Greek word *teleo* cannot be proved to mean “Paid in full” based on the use of the word *teleo* in the Bible. While it can mean *pay* (e.g., Matthew 17:24 and Romans 13:6, which both refer to *paying* tribute), there are many more places where the word is translated otherwise – *finished, performed, accomplished, fulfilled, filled up* and *expired*. If you go by the overwhelming usage of the word in Scripture, you cannot make a case that it must mean *paid* in [John 19:30](#).

The only other place in the Bible where the specific form of the verb *teleo* used in [John 19:30](#) appears is [John 19:28](#) – in both cases it is the specific word *tetelestai*. It is the word *accomplished* in John 19:28: “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.” One could say that this other verse also shows that all things were now “paid in full,” though one could also argue that if the word meant *accomplished* in [John 19:28](#), then *accomplished* would be a valid translation two verses later.

The only way I see *tetelestai* translated in [John 19:28](#) or [John 19:30](#) in any mainstream translation is *accomplished, finished* or *completed*. Young’s Literal Translation translates *tetelestai* in [John 19:30](#) as “It hath been finished.” NO mainstream translation at this writing renders it “It is paid” or “It is paid in full.” While the non-Biblical arguments for the word meaning “paid in full” are interesting, it is evident that no Bible translators considered that evidence to be sufficient to make their translations actually say “Paid in full.”

However, my conclusions remain the same even if the word DOES mean “Paid in full,” so if you want argue that merchants wrote *tetelestai* on bills to indicate “Paid in full,” it won’t change the fact that Jesus needed to die and rise spiritually. If He did not rise spiritually from the dead, we would not have been able to do so, either, as we’ll see.

If we assume (safely) that Jesus said “It is finished” meaning that “It is completed,” the “it” cannot be the entire plan of redemption. Rather, it would have to refer only to His earthly assignment. This can be proved by demonstrating that other verses prove that the plan of salvation was not finished when Jesus breathed His last. Jesus had to die as part of the penalty for our sins.

Romans 5:8:

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 Corinthians 15:3:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Romans 5:10:

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Hebrews 2:14:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

So according to Paul, simply shedding His blood for our sins was not enough – Christ had to DIE for our sins, which had to happen AFTER He spoke the words “It is finished.”

But 11 and 14 verses later, Paul makes it clear that even Christ dying for our sins was not enough to bring us out of our sins:

1 Corinthians 15:14:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

1 Corinthians 15:17:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Therefore, without the resurrection, your sins would still not be wiped away. So the plan of redemption was NOT finished on the cross or even when Jesus died. If Jesus could not be born again, no one else could be either, and we would be stuck in our sins.

Interestingly, Paul’s plan of salvation in [Romans 10:9-10](#) doesn’t make belief that Jesus died on a cross a prerequisite for salvation, but it DOES require that the person believe that God raised Him from the dead.

Peter also makes a similar statement showing that Christ’s RESURRECTION was necessary for us to be resurrected spiritually (born again):

1 Peter 1:3:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

It was His resurrection that opened the door to us being born again, not simply His bloodshed. I cannot find anywhere in the Bible where Jesus’ bloodshed allowed us to be born again, though many other benefits of His bloodshed are cited. The problem is that too many believers are clinging to the old rugged cross. At the cross, your sins were forgiven, but that would still leave you as nothing more than a forgiven sinner if it weren’t for Christ’s resurrection! It’s time that we stopped clinging to the old rugged cross and started embracing the full implication of the empty tomb! It was His resurrection that allows US to be born again!

I assume that there will still be readers who protest, “No, it’s nothing but the blood of Jesus! He shed it before He died!” (Actually, that isn’t true, because Jesus’ bloodshed for us was NOT finished when He cried out “It is finished” or even when He died! John 19:34 says, “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” But Jesus had already died (“given up the ghost”) in [verse 30](#)! However, as we’ll see below, the blood shed before He died accomplished our redemption from sin.)

God, a Fallen Nature, and Being Born Again

The biggest concern the objector typically has is the idea that Christ, being God, could temporarily have a fallen nature. How could a holy God have an unholy nature? Wouldn't that make Him something other than what He really is? But I think that line of reasoning would also prohibit Christ from being considered guilty for our sins and justly punished for them. How could a holy God be guilty for sins and be punished for them? How could God punish Himself? I think that this gets us to the same place either way. (Some theologians don't believe that Christ was punished for our sins, but that [He only shed His blood](#) to redeem us, a position that is totally inconstant with the forceful assertions in [Isaiah 53](#).)

Why would Jesus have to go to hell? Wasn't He as spotless as before once He shed His blood and cried out, "It is finished?" Actually, He couldn't have been. You see, Adam and Eve would have lived forever if they had not sinned. It would have been impossible for them to die because death came by sin ([Romans 5:12](#)). If Christ (known as the Second Adam and the Last Adam) were now in the same position as the First Adam before he fell, he could not have died either! Thus, He would never have known "the death of the cross" after all. He could have called on twelve legions of angels to take Him off the cross and continue on the earth as a Man incapable of death. Our sins still had to be "on" Him for Him to be capable of dying on the cross. Only someone with a fallen nature could experience death.

I would say that we HAVE to admit that Jesus didn't just carry our sins. He "became sin" because [2 Corinthians 5:21](#) says so. Any theology of "what happened from the cross to the resurrection" must take into account Jesus BECOMING sin and the fact that God forsook Him. (I can hear the howls, "How can God forsake Himself?" But that is what Jesus cried out. He had to endure separation from God as a Man to partake of the spiritual death that we as sinners partook of. His separation from God redeemed YOU from ever being separated from God.)

One side-issue is whether Satan tortured Him in hell. I don't know of any Scripture that states that Satan is in hell or ever has been there so far, seeing as it's a place of torment designed for him and his angels. Why would he want to be there? On the other hand, Jesus could "descend to the lowermost part of the earth" without the devil being there. So the commonly-preached notion that [Satan and his demons](#) tortured Jesus in hell has no Biblical basis. I'll return to this in even more detail in a while. You can draw your own conclusions, as long as your conclusion is that Jesus BECOME sin. I think we have to hold to the fact that Jesus never ceased being God, yet He DID become sin. But when He rose, He wasn't sin anymore. So at some point AFTER he was already physically dead, He had to "un-become" sin.

A Born-Again Jesus

This idea of Jesus "dying spiritually" and carrying a fallen nature to hell definitely gets people stirred up. WHAT? Jesus, a fallen Man? If that were true, He would have to be born again Himself! Yet that is exactly what Peter taught:

Acts 13:33:

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

“This day” is clearly the day when God raised up Jesus and NOT the day when He was conceived in Mary’s womb or the day when He was born in Bethlehem. Jesus was not, and could not have been, “raised up” until He first died! So God “begat” Jesus on THAT day. Jesus was “born” (again) when God raised Him.

Far from being some farfetched stretch of the Scriptures, the idea that Jesus was born again is found in multiple places in Scripture! Once you start looking at certain other Scriptures, you’ll wonder how you could have read your Bible all these years and missed something that was staring you in the face.

Colossians 1:18:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Here Paul declares that Jesus was “the firstborn from the dead.” A casual reading would leave you with the impression that Jesus was the first person that God raised from the dead, and that we would follow at some point. But Jesus was NOT the first person to be physically raised from the dead! Jesus raised the son of a widow from the dead ([Luke 7:12-16](#)), raised Lazarus from the dead ([John 11:1-44](#)) and raised a 12-year-old girl from the dead ([Matthew 9:18-25](#), [Mark 5:22-43](#), [Luke 8:41-56](#)) – all before He Himself rose from the dead. A man whose body was thrown on top of Elisha’s bones was raised from the dead ([2 Kings 13:20-21](#)). An unspecified number of Old Testament women received their dead raised back to life ([Hebrews 11:35](#)). Elijah and Elisha both raised someone from the dead ([1 Kings 17:17-24](#), [2 Kings 4:18-37](#)). Jesus was NOT the first person to be raised from the dead if all you consider is physical death. However, in the context of spiritual death, it makes sense. No one was spiritually born again before Jesus rose from the dead. He COULD be the firstborn from spiritual death.

It gets a lot more obvious.

Colossians 2:12-13:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quicken together with him, having forgiven you all trespasses;

The Bible is clear that we are raised together with Christ. Here is more proof of that:

Colossians 3:1:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Now let me ask you something. Do you have a glorified body like the one Christ has had since He rose from the dead? Can you just “be” somewhere without walking through the door to get there? Is your body now immortal as Christ’s is? Of course not; Paul says not to let sin reign in your mortal body ([Romans 6:12](#)). Therefore, you are not physically risen with Christ. You haven’t physically risen from the dead, have you? (At least most of you can answer, “No!”) However, you are spiritually risen. You are born again.

So these verses make no logical sense unless you believe that Jesus died spiritually and was reborn spiritually. Otherwise your conclusion is that Jesus died and rose physically but He never died and rose spiritually, while you died and rose spiritually but you never died and rose physically. So how then could you be raised with Christ? Your “raisings” would have nothing in common!

Next consider this verse:

Ephesians 2:5:

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

If there was never a point where Jesus was spiritually dead and then “made alive,” the verse above would make no sense, as our bodies have not partaken yet of the same resurrection to immortality that awaits us in the future. Besides, the context of the verse is quite obvious—it speaks of being *dead in sins* (spiritually dead) and then being made alive. To do that WITH CHRIST, it must be something that already happened to Christ.

Also consider Romans 6:4: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” We are to walk in the same newness of life – in this present life – as Jesus had when He was raised from the dead. But we do NOT have the same resurrected, immortal body that can never know death that Jesus had when He rose from the dead. We cannot walk in physical newness of life. The only “newness of life” we can experience is SPIRITUAL in this life, as our body is “dead” and unspiritual and will remain that way until we die or are raptured.

Now consider that Jesus was “justified in the Spirit:”

1 Timothy 3:16:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Justified refers to an unrighteous person being made righteous. No serious Bible scholar would dispute that WE are *justified*. Here are SOME verses (there are many more) on this topic:

Romans 3:24:

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 5:1:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 5:9:

Much more than, being now justified by his blood, we shall be saved from wrath through him.

1 Corinthians 6:11:

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

In all the cases above the Greek word *dikaioo* is the word translated *justified*. So you who were formally unrighteous have been *justified*, and now you are righteous. There should be little debate about what the word *dikaioo* means. Well, it's exactly the same word translated *justified* in [1 Timothy 3:16](#).

Therefore it must indicate that Jesus was accounted unrighteous (after He became sin) but then a work of the Holy Spirit made Him righteous. When did YOU become righteous? When you were born again. When did JESUS become righteous? When He was born again.

I realize that applying the term "born again" to Jesus goes against a lot of tradition. But my challenge to you would be to explain how JESUS could be *justified* any other way. He was made sin, but when He rose from the grave, He was no longer sin. Something HAD to have happened between the cross and the empty tomb that caused Jesus to go from "sin" to "righteousness" so that He was not still sin when His body was raised from the dead.

I know people will think, "It's impossible for GOD to be "sin" and be "born again" because He's holy! Yet the Bible is clear that Jesus was not holy when He died on the cross – He was sin because He had taken on our sins. You could just as well say that it is logically impossible for God to forsake Himself because He's one God. Yet that is clearly what happened on the cross when Jesus cried out, "My God, My God, why have You forsaken Me?" ([Matthew 27:46](#)). He was punished with a sinful man's punishment, and therefore He had to be separated from God the Father for a time. You could also say that it is logically impossible for a holy, righteous God to be cursed and even become a curse, but that is exactly what Jesus became on the cross, as [Galatians 3:13](#) states very plainly. If He could be punished and become a curse, I don't see how being spiritually dead is farfetched either. How could Jesus have been spiritually still alive and be "a curse" simultaneously? That seems difficult.

Objectors along this line usually accuse anyone who believes that Jesus had to be born again of heresy. "You're denying the second member of the Trinity by saying that Jesus wasn't God after He died and before He rose!" But I am doing no such thing. I do not believe that Jesus EVER ceased to be God at any time. However, I believe that though He was God, He was capable taking all our sins upon Himself, of becoming sin for us and suffering judgment accordingly as our Substitute.

A Little Lower than the Angels

Hebrews 2:9:

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

There has been plenty of confusion about this quotation of [Psalm 8:4-5](#) and its King James rendering: “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” That is because the word *angels* here was actually *elohim* in the Hebrew, which is also used of God Himself! Thus, one could claim (and many do) that the true intent of that Psalm must be that man was created a little lower than God. However, this misses the fact that the word *elohim* can also mean a ruler or powerful person or even a false god. Its use is definitely NOT limited to referring to God Himself. (This is discussed at more length in the objection reply about [faith preachers claiming to be little gods.](#)) Thus, one cannot accuse the writer of Hebrews of mistranslation when he uses the word “angels” – which was the traditional Jewish reading of the Psalm as well as the King James translation of it.

Adam and Eve, before they fell, never were underneath any angel. They were lower than God, but they did not report to any angel. However, after they fell, they were now underneath Satan’s control, and of course Satan is a fallen angel. So sinful man is below the angels, but righteous man is above the angels. Knowing this is necessary to see what [Hebrews 2:9](#) above really means. Jesus was not made a little lower than the angels in Bethlehem when He was born. The verse says explicitly that He was made a little lower than the angels for the suffering of death. In other words, when He suffered for our sins, He was put on the level of man after man sinned, not before man sinned. He shared the status of spiritually dead men.

A born-again (spiritually alive) man is NOT a little lower than the angels – he is HIGHER, and here is more proof:

1 Corinthians 6:3:

Know ye not that we shall judge angels? how much more things that pertain to this life?

The one judging must outrank the one being judged . Thus, we believers (spiritually alive men) outrank angels! We must be “above the angels,” not “a little below the angels.”

Hebrews 1:13-14:

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Believers are not called to serve angels. Angels are called to serve believers! Thus, we outrank angels; we are NOT “a little below them” in rank!

God gave the earth to MEN, not to angels. It is nowhere stated that ANGELS were made in God’s image, but MAN was. Thus, you should see by now that a spiritually alive man is a higher class of being than an angel.

Now if Jesus were spiritually alive His whole life until He breathed His last, He would have outranked angels the same way that we do at all times. At no point could He ever have been considered to have been lower than the angels. He was only lower than the angels “for the suffering of death” when He became sin for us. Jesus was not just “made lower than the angels – period.” He was “made lower than the angels for the suffering of death.” Do you see that? The Old Testament people, even the best of them, were still lower than the angels because of the spiritual death that had passed from Adam to all of them. But Jesus, living a perfect life and thus never dying spiritually, was never in their position where they were until He took on their position when He was punished. The only person who can be lower than the angels is a man without right standing with God! Jesus temporarily lost that right standing when He took on our wrong standing. He exchanged our unrighteousness for His righteousness. That is the heart of the gospel.

He Tasted Death for Every Man

That same verse ([Hebrews 2:9](#)) goes on to say that He tasted death for every man. In other words, He endured death as our substitute to spare us from death. So unless you believe the ridiculous doctrine that we can live forever in our current bodies (as a few people teach, and other now-deceased people have taught!), you cannot take the position that Jesus endured physical death to spare us from physical death. Even under the New Covenant, it is still appointed for a man once to die and after this the judgment ([Hebrews 9:27](#)). So Jesus did NOT taste physical death so that we would not have to taste physical death, because we still WILL experience physical death unless Jesus returns while we are still alive. The only remaining logical conclusion is that Jesus tasted spiritual death to spare us ever having to taste spiritual death.

John 8:51:

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Here we see that “death” can refer to spiritual death, as Jesus clearly could not mean that keeping His sayings would keep you from physical death, which would contradict [Hebrews 9:27](#) above.

Did the Devil Torment Jesus in Hell?

Some teaching builds upon the idea that Jesus went to hell by painting a picture of Satan and his cohorts mercilessly tormenting Jesus for our sins. I can't go along with that. First, the devil is not IN hell to begin with and never has been! Why would he be there when it's a place of punishment created for the devil and his angels ([Matthew 25:41](#))? If you had the right to be free to roam the earth for now, would you willingly enter a place of torture designed to make you miserable? Of course not, and neither would Satan. I can think of a video made for kids where Satan sits on a throne in hell and is revered as “Big D” by his imps, but Satan's throne is not in hell. Consider the following verse, which indicates that Satan had set up shop on the earth, NOT hell:

Revelation 2:13:

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

The word *seat* in the King James Version is the Greek word *thronos*, which (as you can probably guess) means *throne*. So Satan's throne isn't in hell! He doesn't hang around hell, either. For further proof of that, consider these verses:

Job 1:7:

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:2:

And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

So Satan is not in hell. And if Satan were in hell, his orders to his demons would fall upon deaf ears, because they aren't in hell either! They're in the heavens above the earth and going around the earth looking for people to yield to them.

Ephesians 2:2:

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Ephesians 6:12:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The devil doesn't have friends in low places – they're in "high places" above the earth – a term that would never be used to describe hell, which is always described as being under the earth.

So the idea that Satan and his demons tormented Jesus in hell doesn't make sense.

You may wonder, what about what Jude said about fallen angels being in everlasting chains, then?

Jude 6:

And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

The Bible does not contradict itself. Satan and his "principalities and powers and rulers of wickedness in the heavenly places" are not in everlasting chains at this time. So not all angels who sinned are in hell right now. Apparently some are. But these are the ones who "left their own abode." Based on the next verse ([Jude 7](#)), we might conclude that these would be the ones who had intercourse with humans and incurred judgment on the human race that only Noah and seven others escaped:

Jude 7:

Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

While the events in Sodom were well after the Flood, the words “even as” could be taken to mean that these angels had engaged in prohibited sexual acts just as the people in Sodom had done.

Genesis 6:2:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

These couldn't just be regular people, because regular people were commanded to multiply and fill the earth, which would involve taking wives! The verses that follow show that giants resulted from these illegal unions and judgment followed.

I realize that we are dealing with some of the most controversial verses in the Bible, but I am not content to just throw up my hands and say, “Oh well, we'll never understand that one.” The Bible itself admits that some of Paul's writings are hard to understand, but God didn't say that they were impossible to understand – why would they be in there if they would never do us any good, especially given that ALL Scripture was given to equip us?

I think it is clear in the light of the passages above that the angels in chains are the [Genesis 6:2](#) angels and not ALL fallen angels. Besides, the Bible doesn't really tell us [where demons came from](#) (which therefore is not essential for us to know), but they are definitely not the fallen angels of [Genesis 6:2](#), as these are no longer free to roam the earth.

So back to the question of whether Satan tormented Jesus in hell. It seems clear to me that God created hell to be a place of torment, and it was never Satan's role to torment people in hell, nor will it ever be. The same goes for the fallen angels. I believe that Jesus WAS tormented in hell because it was designed by God to be a place of torment. It just wasn't Satan doing the tormenting.

My conclusion that Jesus had to be tormented is bolstered by this verse:

Acts 2:24:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

When Jesus was raised to life spiritually (which preceded His physical resurrection), hell could not hold him anymore because it had no legal claims on him. (As people “in Christ,” hell has no legal claims on us, either!) Notice that God loosed “the pains of death.” That Greek word is used to describe labor pains in one other verse and sorrows in 2 other verses. This makes it clear to be that Jesus' time between the cross and the resurrection was not some wonderful time of intimacy where Jesus had a picnic with the Father awaiting His resurrection. It involved death and pain. This indicates torment and punishment.

Who Were the Spirits in Prison?

1 Peter 3:18-20:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

One commonly-taught explanation is that Jesus preached the Good News to those who were in “Abraham’s Bosom” – a place where the righteous dead resided that was separated by a great gulf from a place of punishment called Hades – and so those people were the spirits in prison. While that apparently happened – I’ll get to that shortly – it seems dubious to me that this passage refers to that, given that it would be hard to use the word “prison” to refer to “paradise” or any place where people who were exempt from punishment resided.

In the context above, it appears that the “spirits in prison” were “sometimes disobedient in the days of Noah.” Plenty of people went to Abraham’s Bosom in times other than the times of Noah – the beggar Lazarus did not live in Noah’s day and yet went to Abraham’s Bosom. So once again, it makes sense that these spirits in prison were the angels who had unlawful relations with men in [Genesis 6:2](#). His preaching then, would have been a declaration of victory over them, not an offer of salvation. The word *preached* that Peter used is NOT a Greek word that means *evangelize*, so we should NOT take that verse to mean that Jesus “evangelized” everyone in Abraham’s Bosom and got them saved.

In case you’re wondering, there IS another verse that does describe the Gospel being preached to the dead:

1 Peter 4:6:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

At some point the righteous dead who were with Abraham instead of the place of torment had to be taken to heaven. Then being absent from the body could mean being present with the Lord. Unfortunately, I don’t see any Scripture that reveals explicitly when this happened. If the exact timeline were necessary, God would have spelled it out for us. I could offer conjecture, but it’s safe to be silent when the Bible is silent. It’s like speculating on the timing of when Jesus offered His blood in the heavenly tabernacle. It COULD have been after He appeared to Mary Magdalene based on His statement to her cited above. I don’t know that the verse in question is enough to make a completely ironclad case for that, though I would tend to lean that way myself.

If you disagree with my conclusions, we can still fellowship and enjoy each other’s company – these are not life-and-death theological issues.

Quickened by the Spirit

If you read only verse 18 above, you'll conclude that it means that Jesus' body was put to death and that the Holy Spirit raised it. While that is true, that can't be what verse 18 is talking about. Verse 19 continues "by whom he went and preached unto the spirits in prison." I needed to lay the foundation in the foregoing section to show that this event happened BEFORE Jesus' body was raised up by the Holy Spirit. His being quickened by the Spirit was BEFORE He preached to the spirits in prison, which was BEFORE He rose bodily from the dead. So "quickened by the Spirit" CANNOT MEAN "bodily raised from the dead." The only remaining explanation is that it speaks of being raised from SPIRITUAL death.

Jesus' Triumph over Principalities and Powers

[Colossians 2:15](#) makes it clear that Jesus triumphed over all evil powers. When did He do this? It's actually stated in the verse: "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." What is *it*? It seems that the end of the previous verse answers that question – the cross. We can check the Greek here just to make sure that "it" is the cross, but we find a word that could refer to something or someone else, too. MOST translations (including Young's Literal Translation) stick with what seems to be the better choice "in it" – meaning the cross, though there are translations that say "in him" or "in Him" or "through Him." However, those translations are footnoted to show an alternate reading of "in it" as well. In the context, I think that "in it" (meaning the cross) makes more sense.

While there is a certain appeal to picturing Jesus bashing demons in hell over the head on His way out, or maybe having a Roman victory parade with tied-up, humiliated demons behind Him, we've already established that the principalities "of the air" as well as their head, Satan, did not (and do not) inhabit hell. [Colossians 2:15](#) makes it clear that the cross, not a visit to hell, was where the victory over principalities was won. How can this be, especially when I've asserted already that the cross did not complete the plan of redemption?

Our right to be born again – "risen with Christ" – did not occur until Jesus rose from the dead. However, it was at the CROSS that the great exchange took place – our sins for His righteousness. Our sins were laid on Jesus to be punished. At that point, they had already been "taken" from us. This taking of our sins is the very act that rendered Satan powerless over us. Suddenly, the entire universe could realize that Satan and his cohorts had no more legal grounds to condemn a man. Because his only leverage came from pointing out sins and nitpicking based on the Law, the cross was a giant GAME OVER sign for Satan.

Before the cross, Satan, “The Accuser of the Brethren,” could bring charges against us that could stick. We all broke the Law in some fashion, so he could point out our shortcomings. Even when our sins were covered (as opposed to washed away) by Old Testament blood sacrifices, a sinner would have new sins that hadn’t yet been covered. The strength of sin is the Law ([1 Corinthians 15:56](#)). Before Jesus nailed the Law to the cross ([Colossians 2:14](#)), it had unmet demands that hung over our heads. But after Jesus took our sins and bled on the cross, Satan had no basis for an accusation. We are counted righteous by our faith in Jesus, which means that Satan has NO means by which to rightfully inflict condemnation on a Christian ([Romans 8:1](#)). There’s nothing for him to grab onto. He might as well try to grip oil. He has no legal right to afflict us. Your name has been cleared. You do not DESERVE punishment anymore. Your sins deserved it, but Jesus served your sentence for you. Therefore, EVERY sickness Satan brings is ILLEGAL and subject to eviction in the name of Jesus.

That is why the cross was a triumph over Satan’s kingdom. His only form of leverage over humanity was legally abolished forever. He and his fallen cohorts were brought to nothing.

“Key” Points

The Bible nowhere states that Jesus snatched the keys of hell and death from the devil on His way out of hell, nor does it state that Jesus and Satan had the greatest battle of all eternity in hell and that He beat Satan there. In fact, the Bible says the opposite – that He triumphed on the CROSS. Because Satan and his principalities were already defeated at that point, there was no need to defeat any of them again in some kind of cage fight in hell.

Besides, I don’t see anywhere in the Bible where it says that Satan ever inhabited hell. So he couldn’t have been there so that Jesus could take the keys of hell away from him on His way out. Hell was designed to be a place of torture for the devil. If the devil were in hell and he had the keys, he would surely let himself out and spare himself some agony until later. Hell is NOT a place where the devil and his angels torment people; it is a place where the devil and his angels themselves will be tormented ([Matthew 25:41](#)) along with any people who failed to submit themselves to the lordship of Jesus Christ. So popular images of Satan bullying residents of hell saying, “Now I gotcha, sucker, ha ha ha ha!” accompanied by a chorus of gloating demons with a “Gnashville” sound are unbiblical. I’m aware of [Revelation 1:18](#) but in that verse Jesus simply states that He HAS the keys of hell and death. I think it makes more sense that God the Father gave Him those keys after He ascended to heaven and that God had the keys all along. After all, it was up to GOD, not SATAN, who was sent to the place of torment or to “Abraham’s bosom” – Satan has never had any rights in that matter, so he certainly has never had a key to let only selected people into hell.

It just makes no sense to me that the devil would ever have possessed the keys to hell. If you built a prison for fallen angels, would you give all the keys to the place to the head fallen angel? As [Jude 6](#) above pointed out, there are already fallen angels in everlasting chains in hell. If Satan had the keys, don’t you think that he would have freed his fallen followers from their fetters and let them out of hell long before Jesus showed up?

Some have even argued that “hell” will not exist until after the Great White Throne Judgment of all mankind, but this can’t be true. They might be confusing hell with the lake of fire. After the Great White Throne Judgment, hell (which obviously exists at the time) will be thrown into the lake of fire ([Revelation 20:14](#)). Now someone is sure to point out that the word for “hell” is *hades* and claim that it means the abode of the dead but not a place of punishment, but that is disproven by Jesus’ story of the rich man and Lazarus where the rich man was in **TORMENT** in the **FLAME** in *hades* (translated as hell; see [Luke 16:23-24](#)). *Hades* is the same place where Jesus was between the cross and the empty tomb – God “did not leave His soul there” ([Acts 2:27](#), quoting [Psalm 16:10](#)). If you weren’t judged with the wicked, you went to “Abraham’s bosom” as Lazarus did, not to *hades*.

The Parade That Wasn’t?

What about that great parade of captive demons? No translation that I’ve ever seen uses the word “parade” to describe what Jesus did. I’ve heard the explanation that [Colossians 2:15](#) expresses the same kind of military triumph in which the Roman army dragged the losers behind in a humiliation parade. There is no question that Jesus humiliated the devil and his followers, putting them to public shame by His victory on the cross. The devil had been trying to take Jesus out for a long time. He inspired armies to exterminate the Jews. He inspired Haman to make a plot to kill all Jews, which would have ended any chance for Jesus to come. He tried to get all babies in Bethlehem killed. He tried to tempt Jesus to sin, knowing that sin would ruin Him and make Him Satan’s slave along with the rest of mankind. He tried to inspire people to kill Jesus before He could finish His course. Nothing worked. Jesus’ crucifixion was proof that Satan and all his demons had failed to get any hold of Him. They lost; He won.

However, given that His triumph was on the cross, it makes it hard to picture Him leading an actual parade while He was still under condemnation for our sins and still nailed to the cross. Some teachers assume that this “parade” was on Jesus’ way out of hell after taking the devil’s keys of death and hell, but there is no possible way to interpret [Colossians 2:15](#) as talking about what Jesus did in hell or on His way out of hell. The timing is off. There was no parade of defeated demons on Jesus’ way out of hell.

Unfortunately, we can’t compare the Greek word for “made a shew of them” to anywhere else in the Bible, because [Colossians 2:15](#) is the only place where it is used.

I'm aware that Ephesians 4:8 says, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." However, note that this verse says that He led captivity (that which captivators impose) captive, not the captivators themselves. If Jesus had led a parade of captivators who had imposed their captivity on humanity when He ascended on high, at what point do you suppose that He let them go free again to still captivate sinners who are still in their kingdom? They aren't bound up now; they are free to roam the earth. Satan himself is allowed to go to and fro, seeking whom he may devour – he won't be "bound" until Christ's 1000-year reign. So why should we conclude that Jesus bound up all the bad spirits in a victory parade and then let them go back and do the kinds of things that they were doing before? I don't see where Satan and his cohorts do anything differently now than they ever did; the only difference is that a child of God has the authority to stop their harassment, which not even the greatest prophet in the Old Testament could do.

Jesus won a victory for all of us who would believe in the future. When we receive Jesus, we receive His victory over all antichrist spirits ([1 John 4:4](#)). We aren't going to overcome them – we HAVE overcome them by virtue of being in Christ.

None of this is a big deal that will hinder your healing no matter which way you believe on these issues. I'm quite aware that I'm contradicting popular preachers on this matter, but I don't just parrot popular preachers – I study the Bible for myself before I preach. If I'm going to believe something, I demand Bible proof! If you can find anywhere in the Bible (as opposed to popular music or books or videos based on some alleged revelation or vision) that Jesus snatched the keys of hell and death from Satan after beating him in an epic spiritual battle in hell, and that He then led a Roman-style humiliation parade of demons on His way out, go ahead and preach it. Otherwise, beware lest you propagate Christian "urban legends" and end up embarrassed when someone asks for chapters and verses to back up what you're preaching!

The Dual Imagery Dilemma

People who claim that Jesus did NOT die spiritually seem to ignore the serpent on the pole being an image of Jesus on the cross. However, people who claim that Jesus DID die spiritually seem to ignore that Jesus was not only pictured as a serpent on a pole but also as a Lamb without blemish. If He was a Lamb without blemish, He could not have literally "become sin" and died spiritually and maintained His unblemished state. Spiritual death would certainly have blemished Him! The dilemma is that Jesus was foreshadowed BOTH as a serpent on a pole AND as a spotless lamb whose innocent blood would be shed. We still have to find a way to stay consistent with the fact that He shed His blood while spotless:

Hebrews 9:14:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Further complicating the matter is the fact that if Jesus were spiritually dead when He shed His blood, His blood would have been just as tainted with sin as Adam's blood was after he fell! If Jesus shed the blood of a spiritually dead person, his blood was no better than that of the thieves next to him! Or, if only sinless blood could do the job, NO ONE could have done the job that day. This "paradox" has led many people to conclude that Jesus could NOT have died spiritually. But then, the raft of other Scriptures above would be contradicted if Jesus did NOT die spiritually. Yet the Bible can't contradict itself. Suddenly this "slam dunk" argument about Jesus dying spiritually seems like a real mess, doesn't it?

Peter also indicated that Jesus' precious blood had to be pure from sin:

1 Peter 1:18-19:

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Indeed, if Jesus' blood were tainted, what good would it do an already-tainted sinner to be "washed" in that tainted blood? For it to mean anything to be washed in His blood, His blood could not have been tainted with sin. You would not want to be "washed" in tainted blood that needed washing itself! Old Testament sin offerings were supposed to be spotless. The only way Jesus could have fulfilled the Old Testament image of a sin offering would be if He were spotless when He shed His blood.

Have we found an unsolvable "Bible contradiction?" Do we have to re-examine the idea that Jesus was spiritually dead on the cross? Actually, we DO need to re-examine that idea in light of the passage above.

As we already saw, Jesus cried out, "My God, My God, Why hast thou forsaken Me?" ([Matthew 27:46](#), [Mark 15:34](#)). Those were His last recorded actual words in Matthew's gospel; the only thing He "said" after that was that He "cried out again with a loud voice" and immediately died ([Matthew 27:50](#)).

Matthew doesn't record the words or even indicate that He used any actual words; we know only that He cried out with a loud voice. In Mark's gospel, we read basically the same thing ([Mark 15:37](#)).

However, when we read Luke's account ([Luke 23:46](#)), we see that Jesus did say something else after crying out with a loud voice, so it would make sense that this could be what He said in Matthew and Mark's accounts. He said, "Father, into Thy hands I commend My spirit."

Some see this as Jesus going back to the Father immediately, but that would invalidate the entire "sign of Jonah" that Jesus preached about repeatedly. I believe He meant at that point that He was spiritually dead and headed for hell, and He was trusting God to raise Him out of hell.

But wait a minute – if He shed innocent blood that could wash away all our sins, He couldn't have been spiritually dead when He did it!

I believe that the key to resolving this apparent paradox is to consider when Jesus cried out to God about having forsaken Him. He did it just before He died! Thus, I believe that the point at which God forsook Him and He died spiritually, being cut off from direct communion with His Father, was just before He died.

After all, if Jesus had died spiritually when He began His atonement at the whipping post, it would have made sense for Him to cry out THEN, “My God, My God, Why hast thou forsaken Me?” But He didn’t. If He died spiritually at the moment that He was nailed to the cross, it would have made sense for Him to cry out THEN, “My God, My God, Why hast thou forsaken Me?” But He didn’t. He did not cry this out until just before He died.

Thus, it is apparent to me that He was still spiritually alive and pure when He hung on the cross shedding His blood for us and even back at the whipping post where He also shed His blood for us. Thus, He WAS shedding innocent blood for us that could cleanse sin – and as the only human to never sin, He was uniquely qualified to be the one to shed His sinless blood to atone for sinners.

Our sins were laid UPON Him and He BORE them while on the cross, but He did not have to BECOME sin yet in order to do that. In fact, He couldn’t “become sin” yet and still shed sinless blood. He took our beating, our wounding, our sicknesses, our pains...the punishment for sin that we all deserved. But He still had to be alive to God when He did it. Otherwise, the other image of Him as a spotless Lamb would be invalid and only the serpent image would be valid. But if Jesus stayed spiritually alive, the Lamb image would be valid but the serpent image would be invalid. (I realize that some people would argue that the serpent only represented the sins that were ON Jesus at the time, but too many other Scriptures mentioned above indicate otherwise.)

We already proved that “It is finished” could not have referred to the entire plan of redemption. It is important to see why that is, because so many people believe and preach that “It is finished” referred to the entire plan of redemption despite the Scriptures above to the contrary.

If we froze time after Jesus announced, “It is finished,” the result would have been that mankind would have been forgiven for all sins – past, present and future – but a believer in Jesus would still just be a sinner saved by grace (as many actually believe in error that we are). No one would be born of the Spirit. No one would have new life on the inside. All that mankind would have would be forgiveness of sins.

Contrary to some faith teachers, I don't see that Jesus had to pay for our sins in hell. It seems to me that all our sins were paid for at the cross. So I have no gripe with anyone who wants to claim that *tetelestai* really means "paid in full" although I can't claim ironclad Biblical support for that. No Bible reference indicates that Jesus continued to "pay for" our sins in hell or that the place of Satan's defeat was hell. [Colossians 2:15](#) is clear that the place of victory over Satan was the cross, not hell. Why is that? Consider that all of Satan's ammunition that he had in his storage shed (metaphorically speaking) had to do with accusing us of breaking the Law. He could condemn us for our shortcomings. Satan probably thought that killing Jesus would rid him of any opposition. I can't imagine how horrible he felt when Jesus was taking His last breath and suddenly Satan looked and saw that his entire ammunition shed had been blown to smithereens by what Jesus had just done. No longer would he have the right to condemn a person for breaking the Law. The Law had been nailed to the cross and its demands for justice were forever satisfied by Jesus' blood. Satan had no more valid accusations against anyone. The strength of sin – the Law ([1 Corinthians 15:56](#)) – had been replaced by grace and truth ([John 1:17](#)).

I know that "It is finished" would seem to mean that there was no further work to do to get the New Covenant going, but consider that Jesus said in [John 17:4](#) that He had finished the work that God sent Him to do – and that was before He went to the cross. So we have to be careful about claiming that "It is finished" meant that EVERYTHING to do with the New Covenant was finished. [John 17:4](#) proves that "finished" can refer to the assignment that He had up until then as opposed to meaning that the New Covenant was completely finished. I think that "It is finished" can validly be taken to mean that the earthly part of His assignment had been completed, though not the entire plan of redemption.

But I have to go down a different road from faith teachers who state that the cross was insufficient for atonement for sin and that Jesus had to continue atoning for our sins for three days and nights in hell. The Bible states that without the shedding of blood, there is no remission of sin ([Hebrews 9:22](#)). Jesus' body was in a tomb at the time, so it was impossible for Jesus to shed any more blood in hell. Thus, He was unable to accomplish any more "remission of sin" in hell. But fortunately, He didn't have to – His blood shed while on the earth was sufficient to atone for ALL sins. So why did He have to be in hell if there was no longer "hell to pay" for our sins? Because only spiritually alive people are allowed in heaven. Jesus had not been raised from the dead spiritually yet. He HAD to be with "the dead" in hell.

If His sinless shed blood on the cross was enough to pay for all our sins, why couldn't Jesus just come home to heaven right away without dying spiritually and being raised to life spiritually? And the answer is, He couldn't have died physically! He could have hung on that cross for the next 2,000 years and still never died if He never ceased to be spiritually alive. The only reason Adam died physically is that he died spiritually first. Death only came by sin ([Romans 5:12](#)). Thus, Jesus could only die physically if He died spiritually first!

If Jesus had never died spiritually and He had never been raised from the dead spiritually, we would never be able to know what it would be to be “raised with Him” ([Colossians 3:1](#)). No one else could be born again until Jesus was born again. Without His spiritual death and resurrection, we would only be forgiven sinners, but we would not “BE righteousness” and be able to do the works of Jesus. I realize that many denominational people DO teach that we are merely forgiven sinners because they don’t realize the extent of what Jesus did for us. (By the way, Lutherans should believe that Jesus died as a sinner, because Martin Luther said so, and Martin Luther was a Lutheran. So the idea of Jesus dying spiritually is NOT some new teaching that just showed up recently in “faith” circles.)

Some of you may have made (or lost!) money trading financial markets, but the best TRADE of all time was when Jesus traded His spiritual LIFE for your spiritual DEATH. He BECAME SIN so that we could BECOME the righteousness of God in Christ. For that trade to happen, Jesus had to experience spiritual death to identify with us and then be raised back to spiritual life to become the “firstborn of many brethren.” Jesus was not the natural firstborn – Adam and a lot of other people were born on the earth before Jesus was born on the earth. However, He was the first to prove that a man could be raised from spiritual death to spiritual life by the Holy Spirit. Many more would follow, and they could call God their Father as much as Jesus could. Thus, He was the firstborn of many brethren.

That is why Jesus had to descend into hell after He died – hell is where spiritually dead people have to go. A spiritually dead man would be out of place in heaven just as a spiritually alive person would be out of place in hell. Which, by the way, is another argument that Jesus had to die spiritually – He would not “fit” in hell if He went there as a sinless, perfect person. He certainly didn’t “fit” there after He was “justified by the Spirit.” But we’ve already looked at Scriptures that proved that He went there.

Did you know that when you partake of the Lord’s Supper, you aren’t just commemorating His body being broken for our healing and His blood being shed for our forgiveness? You’re doing that, but you are also “commemorating the Lord’s death until He comes” ([1 Corinthians 11:26](#)). And by the way, His blood wasn’t just shed for your forgiveness; it was also shed to ratify the New Covenant ([1 Corinthians 11:25](#)). Now you might have a fleeting thought, “If the New Covenant was finished by His bloodshed, why would He have to die?” But we just saw that we had to commemorate the Lord’s death, not just His bloodshed. He had to die before He could rise. Scripture is clear that if Jesus did not rise from the dead, we are still in our sins ([1 Corinthians 15:17](#)).

Jesus made forgiveness available through His BLOOD that He shed on the cross, but Scripture doesn’t teach that His blood made the new birth available. You could only say that it did indirectly, as it cleared the way for us to receive the rest of the plan of salvation. It was only the fact that He “became sin” (He died spiritually) that allowed us to become “the righteousness of God in Him.” Only by becoming like us could He allow us to trade positions so that we could become like Him. Consider 2 Corinthians 5:21 carefully: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” It was making Jesus to be sin for us that opened the door to the new birth so that we could be righteous new creations.

Becoming Sin or Becoming an Offering for Sin?

Another “anti-Jesus-died-spiritually” argument is that Jesus did not literally BECOME sin but instead became a “sin offering.” The objectors are quick to point out that in the Old Testament Hebrew, the word for “sin” was interchangeable with “sin offering.” And the objectors are right about that. The Hebrew word *chatta’ah* is translated both “sin” and “offering for sin.” However, despite some objectors’ claims to the contrary, the Greek word for sin in the New Testament (*hamartia*) is not by itself translated “sin offering” anywhere. Where we see “sin offering,” it is a “*peri hamartia*” and not simply a “*hamartia*.” In other words, it is a “for sin” and not simply a “sin.” We see “*peri hamartia*” (*for sin*) in [Hebrews 10:6](#) and [Hebrews 10:8](#). (The words *sacrifices* and *offering* that precede *for sin* were added by the translators because they were implied but not explicitly stated in the Greek.) [2 Corinthians 5:21](#) tells us that Jesus became sin (*harmatia*), not an offering for sin (*peri harmatia*). Where a *sacrifice* for sin is mentioned, the explicit Greek word *thysia* can be used along with *hamartia*. We see this in [Hebrews 5:1](#), [Hebrews 9:26](#) and [Hebrews 10:26](#), but NOT in [2 Corinthians 5:21](#).

So we have to accept that the Bible means what it says in [2 Corinthians 5:21](#) – Jesus literally BECAME sin rather than becoming a mere sin offering or sacrifice for sin. To do that, He MUST have died spiritually. His spiritual death and resurrection made OUR spiritual resurrection from the dead available in the New Covenant.

Jesus’ Soul and Body Were Both Offerings

[Isaiah 53:10](#) shows us that God made Jesus’ SOUL an offering for sin – not just His body. We usually think only of His body as the offering, but that isn’t what God says. (Now, if you take the point that people who object to this teaching are correct in saying – that in Hebrew, *sin* and *sin offering* are the same word, you could actually justify translating [Isaiah 53:10](#) to say that God made Jesus’ soul *sin*! This would agree with [2 Corinthians 5:21](#)’s statement that He was MADE SIN.)

Our Inheritance

We could not receive an *inheritance* without the death of the testator ([Hebrews 9:16](#)). Therefore, Jesus had to die physically. In order for Him to die physically, He had to die spiritually. Thus, in order for God to give us an inheritance in Christ, He had to die spiritually.

God's Interaction with Jesus on the Cross

God was PUNISHING Jesus on the cross until just before He died, at which point Jesus could say that His earthly work was finished (or, if you prefer, that our sin debts were now "paid in full") and He could say that God had forsaken Him at that point. You cannot say that God "separated Himself" from Jesus while He was pouring out His wrath for our sins upon Him! Let me give you a natural illustration. A wife-beater punches his wife repeatedly and then leaves her for another woman. He "separated himself" from her – she was forsaken. But she was NOT forsaken while she was being beaten! That would not make any sense. Likewise, when Jesus was being punished for that wife-beater's sins, God could not have forsaken Jesus yet because God was still punishing Jesus! The devil isn't the one who punished Jesus for our sins! God's interaction with Jesus was not friendly, but He was still interacting with Him – He had not distanced Himself so that He had no interaction with Jesus at that point. That is perhaps the best evidence that Jesus' spiritual death came after God was done smiting Him for our sins. It was only then that He cried out about God forsaking Him.

What About The Broken Veil?

I think it's interesting that the temple veil that kept people separated from God was broken at the point when Jesus died, NOT at the point when He rose from the dead.

Matthew 27:51:

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Mark 15:38:

And the veil of the temple was rent in twain from the top to the bottom.

However, we saw proof above that the entire plan of redemption was still not complete until Jesus rose. So how could that veil have broken after Jesus died but had not yet risen from the dead?

I believe that the answer is that once our sins were PAID FOR, it eliminated the ability of sin to separate us from God ([Isaiah 59:2](#)). Thus, the path to God's presence was cleared. However, that was not the ENTIRE plan of salvation. Even one priest, once a year, could approach God in His Holy of Holies as long as his sins were atoned for. But He could not have God live IN him. At the point where the veil was torn, the approach to God was cleared, but the ability to be born again was not yet available. That required Jesus' death and resurrection. Otherwise we would simply be slaves of sin who would have to continue to commit pre-forgiven sins for the rest of our lives while at least having access to God. Thank God, we are NOT slaves of sin. Jesus' death and resurrection took care of that! We walk with Jesus in newness of life, free from spiritual death. Although we can know physical death, we will NEVER know spiritual death when we are in Christ. At physical death, we remain spiritually alive and just move to a better address without our spiritually and physically dead bodies. Spiritually speaking, we will NEVER experience death! The "real you" will never die.

Where Did Our Sins Go?

An interesting question is where are sins went after Jesus took them on Himself. We don't see any reference that indicates that He threw our sins off before He died after shedding blood on the cross. In fact, without sins still being on Him, it would have been unjust for God to let Him die spiritually, much less go to hell for three days and three nights. So I have to conclude that Jesus took our sins with Himself to hell. However, when He rose, our sins were not on Him anymore, so I think it's safe to say that He left our sins in hell where they belong. The believer will never see those sins again because the believer will never visit hell or the second death. However, the unbeliever will end up in hell with his sins, forever tormented by guilt for what he did.

A side question would be, "Jesus paid for the sins of the world, so wouldn't it make sense to say that the only sin punished in hell will be the sin of failure to receive Jesus as Lord?" The clear answer is no. Some people in hell will be beaten with more stripes than others and thus will be more miserable than others.

Luke 12:47-48:

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

If the only sin punished in hell were the sin of not receiving Jesus, everyone would be punished the same way (with the same number of "stripes"). So there must still be punishment for individual sins. The unending guilt will be one of the most horrible aspects of hell. The more sins you did on the earth, the more things you'd feel guilty about forever. It would be like being covered with raw sewage and knowing that there will NEVER be water where you can go wash yourself and be cleansed from the stinking filth.

Is there any other evidence that our sins were buried in the depths of hell as opposed to just being buried beneath the Pacific Ocean or something? Yes, there is very good evidence. Consider the Christian ordinance of baptism, which signifies you going down as a dead person, your sins being washed away and you rising as a new creation in Christ. If your sins are "washed away" in baptism, where do you sins stay? They stay BELOW – they don't rise with you when you come out of the water!

This seems to be clearly indicated in the verse below:

Acts 22:16:

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

If Our Sins Were Already Punished, Why Did Jesus Have to Go to Hell?

God punished sin in the Old Testament, but the people whose sins were punished did not get a free pass to heaven just because their sins were punished. Even the best of the Old Testament saints were unable to enter heaven as we know it today until Jesus came and led them out. They were surely forgiven, but they were not new creations. Only new creations can enter heaven. Jesus didn't get to skip hell just because our sins were paid for. He had to endure separation from God so that He could be the "firstborn of many brethren" (spiritually) as we saw earlier. That was God's plan all along. He was in a condition of spiritual death after God forsook Him, so He HAD to go to hell.

The alternative, even according to Jesus, would have been worse. If Jesus had never died spiritually, He would never have died physically, and He never would have been able to go to heaven and send the Holy Spirit to us, which was to our advantage ([John 16:7](#)). People who wanted Him to minister to them would have to go to wherever He was, whereas now, people can just find any Word-believing Christian anywhere on the planet to have the works of Jesus done to them.

Why Didn't the Universe Unravel?

Critics of the idea that Jesus died and rose spiritually as well as physically like to ask how the universe didn't unravel if Jesus went to hell. The argument is that Jesus upholds everything with the word of His power ([Hebrews 1:3](#)), so if He were ever lost in hell, the universe would no longer be upheld and it would all unravel. The obvious answer is that the universe didn't unravel the whole time that Jesus was on the earth subject to all of man's limitations. Man is certainly limited in that he cannot uphold the universe. If Jesus could live His entire life subject to man's limitations without having the universe fall apart, there is no reason to believe that the universe had to fall apart while He was completing the plan of redemption.

Denying the Blood?

One of the most pointed criticisms of the idea that Jesus died and rose spiritually as well as physically is that proponents of the idea deny Jesus' blood atonement by saying that Jesus had to make atonement in hell because His bloodshed wasn't enough to pay for our sins. This is cited as outright heresy, and those preachers and their followers are supposedly lost because they deny the blood of Jesus. However, I don't know a single one of those teachers who claims that Jesus' blood didn't have to be shed on the cross as part of the plan of redemption. Therefore, I don't see them as blood-denying heretics. In my case, I DO preach that Jesus' blood completely purchased our forgiveness before He went to hell, so you can't apply the "blood-denying heretic" label to me anyway. My point is that Jesus' spiritual death and resurrection is what enabled us to receive the new birth so that we could be righteous new creations instead of forgiven sinners. Even the most "orthodox" reader will have to admit that in addition to shedding blood, Christ had to DIE for our sins and then RISE again – because the Scriptures cited earlier in this topic explicitly say so! His spiritual death and resurrection was the only thing that could save us from continuing to be forgiven slaves of sin who keep sinning even though we're forgiven. His spiritual death and resurrection were required to finally fix the sin problem that Adam brought onto mankind.

Saving the Savior?

Another argument is that if Jesus really became sin and went to hell, He would need someone else to be His Savior, and of course there could never be another Savior. Or could there be? It is easy to overlook the fact that GOD is also called our Savior, so there is no contradiction in asserting that God Himself was Jesus' Savior from judgment as He is OUR Savior from judgment. God also identifies Himself as the Savior of His people throughout the Old Testament and even in the New Testament, as we will see below.

2 Samuel 22:3:

The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

Psalms 106:21:

They forgat God their saviour, which had done great things in Egypt;

Isaiah 43:3:

For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Isaiah 43:11:

I, even I, am the LORD; and beside me there is no saviour.

Isaiah 45:15:

Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Isaiah 45:21:

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Isaiah 49:26:

And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah 60:16:

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isaiah 63:8:

For he said, Surely they are my people, children that will not lie: so he was their Saviour.

Jeremiah 14:8:

O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

Hosea 13:4:

Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

Luke 1:47:

And my spirit hath rejoiced in God my Saviour.

1 Timothy 2:3:

For this is good and acceptable in the sight of God our Saviour;

1 Timothy 4:10:

For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Titus 1:3:

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Titus 3:4:

But after that the kindness and love of God our Saviour toward man appeared,

Jude 25:

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.
Amen.

Now there are plenty of other Scriptures asserting that JESUS is our Savior. So what do we make of that? Well, two things. God SENT Jesus, so He was our Savior in that sense. But also, God raised Jesus from the dead, which was an essential part of the plan of salvation as well. So Someone did save Jesus from hell – God the Father Himself!

If Jesus never died spiritually, He could have just raised HIMSELF from the dead! The fact that Jesus was raised from the dead by God the Father ([Galatians 1:1](#), [1 Corinthians 15:15](#), [Acts 4:10](#), [Ephesians 1:20](#)) and the Holy Spirit ([1 Peter 3:18](#)) shows that Jesus could NOT raise Himself from the dead. That is why He had to commit His spirit to His Father ([Luke 23:46](#)), as we saw earlier. He had identified with us in our spiritually dead state where we were also unable to raise ourselves from the dead.

This is further evidence of His spiritual death and resurrection.

Final Comments

Perhaps you will disagree with my conclusions, but I think you would be hard-pressed to find a better explanation for the Scriptures in question. At the very least, I hope that I have demonstrated to you that a theology of Jesus dying and rising spiritually as well as physically is not some farfetched cultic teaching, as there is plenty of Scripture to support it. And because it isn't cultic teaching, faith preachers should not be considered Trinity-denying heretics. I hope that I've also managed to show you that a theology where Jesus DIDN'T die and rise spiritually doesn't fit the rest of Scripture, though I won't accuse you of being an evil cultist if you don't believe that He died and rose spiritually as well as physically.

Objection: Faith Preachers Embrace Mormon-Like Teaching that We Can Become Gods, or are “Little Gods” Already, So They are Evil Cultists

First, Mormons (also known mistakenly as Latter Day Saints) are in an evil cult that teaches that God used to be a man like you and that someday you can be a God like Him and rule over your own planet. I know of NO faith teacher who has EVER even hinted that God was once a man; that’s ridiculous because God created man. I have heard one faith teacher who speculates that we can have our own planets to rule someday, but that is pure speculation, as there is nothing in Scripture to back that up. Even he never said that we would be like God is now. There is only one God who is like God is now and that is all there ever will be. To generalize that ALL faith teachers preach such a thing would be a huge exaggeration. Besides, I teach faith but I don’t teach speculations dogmatically, so I won’t be promising you your own planet to be a “god” over.

Now to the “little gods” thing. Some people are upset at anyone who preaches that you have a divine nature, but Scripture is quite clear that you are created “after God” (in His likeness, spiritually) in righteousness and true holiness ([Ephesians 4:24](#)). While you are decidedly not another being in God’s sovereign class, which He has all to Himself, your born-again spirit has the same basic nature as God even though you are not omnipotent, omniscient and omnipresent. You are “one spirit” with Him ([1 Corinthians 6:17](#)), which would be impossible if your spirit were some dead sinful spirit (as many still believe) and He is a living spirit. What is the whole point of being born again? A new spirit is born at that moment – born of God. Children resemble their parents. God would never “birth” a spirit that would be of inferior makeup to His. While He is not birthing other omniscient, omnipotent and omnipresent spirits, those who believe God’s Word and become Christians partake of the divine nature ([2 Peter 1:4](#)).

So I’m fine with the idea that Christians have spirits that are like God even though they don’t have all of God’s deity attributes (such as omniscience and omnipresence). So does that make us “little gods,” and what are “little gods” anyway?

BIBLICALLY, you CAN be a little god, but you’d better study out what that term means as it’s used in Scripture. Little gods are not additional God-class beings. That’s not the context in which the term is used! Little-g gods are actually people who have power due to their position on earth. The term does NOT refer to men getting the godlike status who can do everything God does like speak “let there be light” to a dark planet somewhere in a galaxy far, far away. That doesn’t even happen in the New Testament, and this is an Old Testament Scripture reference that is merely quoted by Jesus in the New Testament. Specifically, it’s this:

Psalm 82:6:

I have said, Ye are gods; and all of you are children of the most High.

Taken out of context, this could be interpreted to mean that God has made us “little-g gods” who can do what He can do because we’re His offspring. This gets even farther afield when it is extrapolated to mean that we are now the “gods” over the earth. Now the earth WAS given to man throughout the Bible and man has dominion over the earth already – that’s why both God and Satan work through human instruments to get things done here. The problem is that even now, sinners and saints are sharing the planet, and they either submit to “the god of this world” (meaning Satan) or to God the Father. The saints don’t have the place to themselves without the devil’s children, though they WILL have the new earth in which righteousness dwells to themselves. Right now, God is still the owner – Psalm 50:10 says, “For every beast of the forest is mine, and the cattle upon a thousand hills.” But man is the manager, and man has managed to mangle the place.

But doesn’t [Psalm 82:6](#), which is even quoted by Jesus, prove that we as saints, who ARE children of the most High, are now “gods” over this current earth, as this seems to be what the verse comes out and says? It even says that these men are *elohim* – a term used to refer to God Himself! Can we really be additional *elohim* like God?

NO! That verse refers to powerful PEOPLE who are FLAWED and do NOT possess God’s nature!

We can see a similar use of “gods” in the Law:

Exodus 22:28:

Thou shalt not revile the gods, nor curse the ruler of thy people.

God did not change his mind and decide that there are now many being like Himself! He was obviously talking about human rulers here, even though the word *elohim* is used for “gods” here as well. If this meant other divine beings, Elijah transgressed when he mocked Baal (1 Kings 18:27: “And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.”). By the way, this is the law that Paul transgressed when he called the high priest a whitewashed wall; he had to repent for that.

In fact, you would NOT want to be like one of the little-g gods in [Psalm 82:6](#) once you read the context!

Psalms 82:1-7 [with comments]:

God standeth in the congregation of the mighty; he judgeth among the gods.

[Scripture is clear that there is only one God, so these little-g gods cannot be God-class beings.]

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

[As we see, this was the little-g gods who were doing this! This was not God-like at all!]

Defend the poor and fatherless: do justice to the afflicted and needy.

[This and the next verse are good things that the little-g gods were NOT doing.]

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

[This is again what the little-g gods are up to – walking on in darkness!]

I have said, Ye are gods; and all of you are children of the most High.

[This is the subject verse in context.]

But ye shall die like men, and fall like one of the princes.

[This can't refer to godlike children of God!]

So I re-assert that Biblically, you CAN be one of the little-g gods in this passage. But I doubt that you would want to be one! I wouldn't!

Are there faith teachers out there who say that you can be a little-g god in the sense of having God's authority over this earth? Perhaps there are, but I don't see Scripture for that. The verse they quote is the one above, which clearly doesn't teach what they say it does in context. As for the *elohim* issue, the word IS used to refer to God, but ALSO to other gods [*elohim*], household gods [*elohim*], nonexistent gods [*elohim*] of Egypt, and so on. You can verify this readily with a concordance. The usage of *elohim* parallels how it's translated into English. It is not necessarily referring to deity when you see it. So its usage in [Psalm 82:6](#) does NOT prove that you are a divine God-class being or that you have God-class privileges.

Just a little food for thought along that line – I don't believe I've ever actually heard anyone violate the third commandment with regard to God's Old Testament name. His name is Yahweh (the Jews like to spell it YHWH, which is translated "the LORD"), not God (*elohim*). It is Yahweh who said that He won't leave unpunished the one who takes His name in vain. God is His title, not His name. I'm not advocating misusing the word "God" either, but there's probably less commandment-breaking going on than you think, though of course the Ten Commandments were never given to the New Testament Church anyway – it got the Four Commandments (Acts 15:29: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.") and the royal law of love (all over the New Testament).

So [Psalm 82:6](#), when it says that you are gods [*elohim*], is NOT saying that you are beings like God or “little-g god” beings with God-like powers. I do not teach that, so not ALL faith teachers do, and the fact that they might be wrong about interpreting certain Scriptures does not prove that they are misinterpreting all healing-related Scriptures. You have to take things on a case-by-case basis. Being wrong on one Scripture certainly doesn’t mean that you’re an evil cultist, unless your interpretation somehow denies Jesus’ resurrection or His deity or the new birth.

Objection: “Divine” Healings Today are the Prophesied Lying Signs and Wonders of the Antichrist

If you preach divine healing, consider it a given that some people will declare that what you do is “of the devil” and the fruit of an antichrist spirit. After all, Jesus said that men will do to you what they did to Him. Quite a few people attributed HIS signs and wonders to the devil. We had someone leave the church that we pastored and say that if you listened to us, you would go to hell!

This objection is offered by those who are sure that divine healing passed away a long time ago. Other people would at least acknowledge that Jesus is still healing sick people today. Because they believe that God does not heal anymore, they conclude that the devil must be doing the healings. This is a strange inversion of the truth – saying the SATAN wants you to BE HEALED but God wants you to STAY SICK. Have God and Satan switched places? Does God steal, kill and destroy while the devil does the works of Jesus today? What a weird idea! It would make people want to worship Satan instead of God because based on this weird idea, Satan is nicer to you than God today!

There are true Christians on either side of the divine healing question. I would not for a minute suggest that a Christian who does not believe in divine healing is hell-bound or “of the devil.” You are saved by receiving Jesus as Lord, believing that God raised Him from the dead. Your views on divine healing have nothing to do with your ultimate destination. If you are a Christian, I am just as saved as you are even if you disagree with what I say. Jesus is my Lord and I believe that God raised Him from the dead.

It is rather ridiculous to claim that a divine healing preacher is motivated by an antichrist spirit. An antichrist spirit would be anti-Christ! I am pro-Christ. I preach Christ crucified, dead, buried, raised, ascended and coming back. I preach the plan of salvation. You can be extremely sure that when the Antichrist appears, he will not explain the true plan of salvation to anyone! He will try to get the Christians to stop following Christ and he will do anything he can to impede others from serving the Lord Jesus. He won't urge anyone to make Jesus his Lord as true healing preachers do.

Furthermore, there is a biblical test to determine if someone is really backed by an antichrist spirit. An antichrist spirit does not confess that Jesus came in the flesh ([1 John 4:1-4](#)). I DO confess that Jesus came in the flesh. He pre-existed with God and was incarnated, not created, when He was conceived in Mary's virgin womb. He was a true Man as well as truly God. I cannot possibly proclaim that and be a mouthpiece for an antichrist spirit! If any preacher is able to confess that Jesus came in the flesh, he is not manifesting an antichrist spirit. He might be “missing it” in some area, but he is not a tool of the antichrist. There is a difference between unwittingly letting the devil use you to try to talk people out of healing and being aligned with the antichrist. The devil used Peter's mouth to try to talk Jesus out of paying for our sins, but the fact that the devil managed to engage Peter's mouth did not mean that Peter always operated with an antichrist spirit.

Labeling healing ministers as antichrist followers is hype gone crazy given what the Bible says about the antichrist and his lying doctrine that Jesus did not come in the flesh.

See also:

[Objection: The Only Signs and Wonders Predicted in These Last Days Are the Lying Signs and Miracles of the Antichrist](#)

Objection: Divine Healing Teaching is Gnosticism because It Presumes Special Secret Knowledge Is Needed to Be Healed

I confess that I have sinned – I am not sin-free. There, I have just proven to you that I am not a Gnostic, because Gnostics fit into the categories in [1 John 1:8](#) and [1 John 1:10](#), denying that they had any sin. I fit the category of [1 John 1:9](#) instead – I just confessed (Greek word *homologeō*, to say the same thing) the same thing that God says by telling you that I have sinned. So I am not one of those people with no truth in me like the Gnostics in 1 John 1 – I am one of those people who is cleansed from all unrighteousness by the blood of Jesus. So I'm not a cultist, and neither is anyone else who is washed in the blood of Jesus. Referring to divine healing teachers as cultists is an old and unfair scare tactic.

Some objectors will cede the point above and will not claim that people like me are the same as the Gnostics in John's day and the misnamed "Christian Scientists" of our day. Instead, they will just claim that we are "neo-Gnostics" because like the Gnostics, we have secrets without which you can't enjoy life as you should.

Well, if anything about divine healing is a secret, I am doing everything I possibly can to get that secret out to the entire world. That's the whole purpose of this book! I don't want divine healing to be a secret. It's a secret only in the sense that it isn't preached in many circles at all. When it is preached, it is usually preached incorrectly in one way or another. I am doing my part to fix that.

Another reason that this objection is silly is that it's like saying, "Teaching that you can put down fleshly habits by walking in the Spirit is neo-Gnosticism because it involves knowledge that many people don't have. It must be cultish because it's a secret – if it weren't, a lot more people would be living in victory over the flesh." In my experience, not many people have a revelation of [Galatians 5:16](#), which states the above concept for overcoming the flesh. But that doesn't make it cultish secret knowledge – it's just Bible knowledge with which few people have renewed their minds. The same could be set for a lot of other areas, if not most of them, given that so few people read their Bibles the way they should.

Objection: Word of Faith People Base Their Doctrines on Famous Preachers' Visions and "Revelations," Not on the Bible

Once again we have an overgeneralization, because not ALL Word of Faith people make this mistake. I would probably be considered a Word of Faith person by attack sites, but I don't base anything I believe on a vision or revelation, whether mine or someone else's. I'm like the Bereans – I do my own studying of the Bible and go with that. (That's why it would be hard to peg me as a follower of a particular faith teacher, because I've got things in here that disagree with just about every well-known faith teacher's material in one place or another!)

Having said that, the objector has noted something that is all too often true. I've observed that faith people can be some of the least scholarly people around. People are all too eager to accept something just because a famous person said it on TV. That TV preacher might not have even checked out what he taught with a concordance before preaching it. (Maybe he wouldn't have preached it if he had!) In some ways, modern faith people are little different from Dark Ages Catholics, who were supposed to believe everything because the priest said it. In fact, in some circles you could be branded as a troublemaker for disagreeing with a doctrine that the pastor preached. After all, aren't you just supposed to accept what the anointed man of God said? When I pastored, I URGED everyone to get into the Word and to NOT believe anything just because I said it. (I would say the same today!) I had no problem with any criticism of my preaching as long as it was sincere. (There were people who would deliberately find something to nitpick about every week. I'm not talking about their constant criticisms, which got old in a hurry.) If you disagree with something I say because you think that the Word proves me wrong, I'll respect you for that. At least you made the effort to look things up, even if there might be some other verses you haven't looked up yet that might change your mind. If more faith people would stay in the Word, there would be fewer extreme and silly teachings blowing through their churches. Some denominational churches might be boring, but they are seldom weird. But I've seen Spirit-filled nondenominational churches that were just plain weird. I'll say it again to you as the reader – if you can't confirm what I say in the Bible, don't believe me! The Bible is the final authority on all matters of doctrine. I'm not.

Don't believe anything that you can't see for yourself in Scripture!

I'm not going to go out of my way to call attention to it, but I actually have a section in here that totally contradicts something that a well-known faith preacher asserts that Jesus told him IN PERSON. So I am not moved by the fact that someone says that JESUS appeared and said something to him, and neither should you.

On the other hand, the fact that a preacher had a vision of Jesus does NOT mean that his vision contained anything unscriptural! The fact that someone claims something to be a “revelation” doesn’t mean that he’s wrong, as long as you can go to the Bible and confirm it. I have never at this writing had a personal visitation from Jesus. I won’t be unbiblical and ask for one (the people who had such experiences in the New Testament NEVER asked for such an experience), but I wouldn’t object to it. However, I would follow the lead of a famous faith teacher on that when He told Jesus that He would have to show him what He was saying in the Word or he would not believe it, despite the fact that Jesus was standing in front of him!

Objection: Most of the Highly-Regarded Word of Faith Teachers Have Not Been to a Legitimate Seminary

That's probably why they can operate in faith! Much of the material used in seminary classes today saps faith in the Word right out of people. I don't mind telling you that I haven't been to what the objector would consider a legitimate seminary, though my wife and I both graduated from "Bible training centers" that were not seminaries.

Some of the anti-faith-biased reference works described elsewhere in this book are handed to students, who then come out sure that "the Greek" proves that Paul had an eye disease, that we are only spiritually healed by Jesus' stripes, and other absurd notions that the Greek does NOT actually teach. Sadly, many of them will go on to teach students later, and the circle of ignorance will go unbroken.

Having said that, I am not against serious Bible study and getting into the nuances of the Greek and Hebrew. I enjoy it! I know that when you study the original languages, it confirms rather than denies that healing is for all, provided by Christ's atonement.

Some seminarians will not take you seriously if you never went to a seminary yourself. But that is hypocritical, because some (but not all!) seminaries read texts written by people who never studied formally in seminaries either – Peter, Matthew, John, Amos and David for starters! People back then snubbed Peter and John, assuming that "unlearned" fishermen couldn't know anything about spiritual matters. What mattered is that they had been with Jesus. That was more valuable than all the intellectual classes they could ever have taken. Even Paul, after all his highest-regarded formal training, was a staunch opponent of the gospel until HE had been with Jesus! Then he was willing to treat everything he had gained as excrement ([Philippians 3:8](#)) compared to what he gained in Christ.

I am not against places that really teach the Word. But when I pastored, I said that I would not even make going to a Bible school of any kind a requirement to be on staff. The people in the Bible did plenty of exploits without that kind of training. However, I wouldn't put someone on staff who didn't know the Bible! At least where I pastored, people were graduating from a certain seminary in that state without knowing the Bible, and what they did "know" was false knowledge ("The Bible condemns a gay person going straight as unnatural," "Paul was just biased against gay people" etc.). Classes in underwater basket weaving would have done them more good than their seminary classes – at least they might still have had some respect for Scripture when they were done. One FORMERLY good "divinity school" now teaches that Jesus never literally rose from the dead! One of their graduates preached a message that I had the misfortune to hear in person about why a loving God would never send anyone to hell. I'll take a passionate Spirit-filled from someone who really knows Jesus but didn't go to seminary over their messages any day!

Now there ARE some seminaries where at least the professors are born again (that helps), but even then, I know that some of those professors are the biggest objectors to divine healing anywhere. They would chalk that up to being more enlightened, while I would attribute it to being less enlightened.

These professors are the source of many of the objections that I answer in this book.

I actually wish that there were more good FAITH-oriented serious study programs out there. Maybe more will be raised up. Education is not evil. It's only when the educators go against the Bible that their institutions do the students more harm than good. "Seminary" in and of itself is not a dirty word. And as I point out [elsewhere](#), I wish that faith people would be much more serious students of the Word. When you start studying the Hebrew and the Greek texts, it REINFORCES what the Bible teaches about divine healing!

Objection: Some Faith Teachers Have Seen the Light and Have Backed Off from Faith Teaching

If we're going to use experience as our guide, we can also observe that some people who didn't use to teach faith went on to teach it boldly.

I know of certain former faith teachers who now claim that they were wrong, and sadly some of them USED to be right and they are wrong now! And before I say any more, it is not my intention to pick on anyone in particular (here or anywhere else in this book), as quite a few people come to mind who fit this category. What often happens is that people preach healing exuberantly, but then they get complaints "thrown in their faces" for years when people challenge them about specific individuals who did not receive their healings. They finally decide that something must be wrong with teaching "healing in the atonement" after all. They suffered from the big-ministry equivalent of [Perilous Pastoral Pushback](#).

But the real test of any teaching is the WORD – never experience! I have tried preaching the new birth to over a hundred thousand people (over time) in a tough part of the country, but a very small minority of them got saved. Should I "back off" from "new birth teaching" because so many stayed in their sins? Does my experience mean that something is wrong with the gospel, so I need to back off? NO! I need to preach the good news as much as ever to anyone who will listen. Lack of results does not mean that teaching is defective. If it did mean that, Jesus' teaching at Nazareth must have been defective! The issue wasn't His teaching but rather the unbelief in His hearers.

So my challenge to any former faith teacher is to produce Scripture to prove to the rest of us that healing is not actually for all today. I don't care what their experience is or even what mine is; that doesn't matter. Let the Word decide. If one such teacher thinks he's found a way to disprove divine healing, check out his disproof in the [Objections Overruled](#) section of this book and see whether you think it holds water.

It always saddens me when a teacher changes his doctrine due to experience rather than the Word. Experience is NEVER a good reason to do it. Experience would tell you that no one walks in love ALL the time. Should I back off of "love teaching" because experience shows that it's just too hard to follow?

In closing, I HAVE heard people who have taken things way too far and "gone off the deep end." For example, I know of at least two (living, at this writing) preachers who believe that our bodies should be immortal NOW. People who are into that kind of excess DO need to see the light and back off what they're teaching. But teaching that by FAITH you can receive the healing that Jesus paid for is part of the real gospel, not some excessive add-on to it, so no one should ever back off from it.

Objection: Word of Faith Teachers Don't Really Believe Psalm 91 – They Have Bodyguards

Yes, and they probably lock their cars and houses, too! Do you? Does it mean that YOU don't believe [Psalm 91](#) if you do? Some of these teachers have places in gated communities. I don't consider that unbelief, either. Unfortunately, some preachers get physically attacked by crazy people. Living in a gated community or at least a neighborhood where people watch out for each other helps provide a disincentive for crazy stuff.

I believe [Psalm 91](#), but I lock my cars and house, and I live in the kind of place where some people leave their keys in the ignition at the supermarket and even a police officer I talked to in the area sometimes leaves his doors open (not just unlocked) while he isn't home. Neighbors look out for each other here, which is better than just having security systems that summon people who might take quite a while to get to the incident site to apprehend the thief (if he hasn't been shot yet). But I'm not against security systems, either. They don't prove a disbelief in [Psalm 91](#). They can be another good disincentive for someone with bad intentions.

When I pastored, we had two ex-military people, one of whom was always "packing," and we had one prison guard with a martial arts black belt. They assured me that nothing would happen to me in our sanctuary! That does not mean that I didn't believe [Psalm 91](#). I do think that you can take steps to discourage trouble, though. The church where we are members now (over an hour away in a larger city) now actually has a police detail present at all services to make sure that no foul play goes on, and I have no problem with that. (Insurance companies sometimes INSIST on such arrangements for larger churches.)

Despite my security people's presence, we had an incident where someone was about to burn down our building with all of us in it! He snuck into an entrance while we were all in the sanctuary and tried to ignite a sign that we had inside on a wall. If it had caught, the whole building, which was made of wood and built in the early 1800's, could have gone up in flames very quickly. We were on the top floor. The fire department said that we'd all have died. But there was a problem – the sign just would not catch fire, even though the culprit kept trying and trying to light it until his plastic lighter actually melted! (He was caught, too, and his melted lighter fingered him when we reported it. We even had someone come to our "fireproof" church as a result of hearing how it just wouldn't burn.) So we DO believe [Psalm 91](#). On the other hand, we're not going to make things easy for those with foul plans or put temptation in someone's way.

Objection: Wesley Said, “Whatever Is True Is Not New, and Whatever Is New Is Not True.” Nobody Believed that Healing Was in the Atonement until Recently, So It Is Not True

While John wrote several New Testament books, the John who wrote them was not surnamed Wesley, so Wesley’s statements do not have the force of Scripture, though he was unquestionably a great man of God. In this case, Scripture would seem to contradict him.

Daniel said that in the last days, knowledge would be increased.

Daniel 12:4:

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The WORD itself will not be increased or added to (and woe to the man who tries to write additional Scripture), but we should expect that knowledge of it should increase. If knowledge could not increase, why did Paul pray for the Ephesians to have the spirit of wisdom and revelation in the knowledge of God and to be enlightened as to what they already had as an inheritance ([Ephesians 1:15-23](#))? Why would he pray that the Colossians would increase in the knowledge of God ([Colossians 1:10](#))?

Church history would NOT seem to indicate that no one ever believed that healing is in the atonement. For starters, Peter thought it was ([1 Peter 2:24](#)). The man who listened to Paul at Lystra received faith to be healed listening to Paul preach ([Acts 14:7-10](#)), so Paul must have been preaching divine healing. Both Peter and Paul successfully healed the sick.

There ARE writings throughout history of groups that have preached and practiced divine healing, even if it wasn’t “mainstream” at all times. (T. J. McCrossan’s book *Bodily Healing and the Atonement*, available free online as it is now in the public domain, cites them; you can look them up there. I’m not a historian and I can’t vouch for the accounts, so I’ll let Mr. McCrossan do the talking on that issue.) There was a time in the dark ages before Martin Luther that being born again wasn’t “mainstream” either! Would we assume that the new birth and justification by faith are not true because they were “new” when Martin Luther discovered them in the Word? No, they were nothing NEW – they had been in the Bible all along. These truths had just been lost to most people, including church people. Thank God, they were restored.

The baptism with the Holy Spirit was largely lost to the Church before 1900 or so, though there were people before that who believed in it. It certainly was not “mainstream” before then (except in the early days of the Church). It is nothing “new” but rather something that the Church had lost through tradition and ignorance. Thank God for its restoration!

Divine healing is not “new” either, but it was not “mainstream” before the mid-20th century and it either is or isn’t today depending on which country you inhabit. It’s not a “new” revelation, but rather one that has been in Scripture all along.

The fact is that there have been groups of people throughout Church history who have believed in and practiced divine healing, plenty of whom preceded Wesley. So we can affirm Wesley on this matter – the new birth, the baptism with the Holy Spirit, and healing in the atonement are not NEW, so Wesley would say that they are true because they aren't NEW doctrines but historically recognized Bible doctrines.

The church is growing in the knowledge of God, and this is TO BE EXPECTED based on Paul's statement of the purpose of the ministry offices (apostle, prophet, evangelist, pastor, teacher). Paul said that they were given so that we would come to the knowledge of the Son of God "unto a perfect man" so that we would not be tossed to and fro by every wind of doctrine (see [Ephesians 4:11-16](#)). As God builds us this way, we should expect knowledge to increase. The Word will never change, but knowledge of it will increase, and that is a good thing.

Therefore, we can't assume that just because something is a recent "revelation" that it can't be from God. God continues to answer prayer for increased revelation of His Word and the New Covenant's inheritance in Christ that we have received as believers. It would be a shame if no one ever learned any more insights into the Word until Jesus comes back!

The most important thing is that any new "revelation" have the Word to back it to prove that it is a revelation OF the Word, not a revelation BEYOND the Word. Avoid any revelation that is BEYOND the Word!

Objection: The Only Signs and Wonders Predicted in These Last Days Are the Lying Signs and Miracles of the Antichrist

(This is basically [Objection: “Divine” Healings Today are the Prophesied Lying Signs and Wonders of the Antichrist](#) with a slightly different spin stating that no other signs are predicted.)

In THESE last days, the Antichrist can't even reveal himself, along with his lying signs and wonders, because the Church is holding him back! (I understand that some people believe it's the Holy Spirit who is holding him back because of Paul's reference to "he that restrains," but I believe that "he" must be the Church, because if the Holy Spirit were "taken out of the way," no one could be "born of the Spirit" and thus no one could be saved once the Antichrist takes over. Yet there are obviously saints around during the Tribulation period, so people MUST still be able to get saved.)

If you believe that the Antichrist takes power after the rapture of the Church, we cannot be in the age right now where the Antichrist will do lying signs and wonders, so you don't have to worry at all that the things going on at the local healing crusade are Satan's attempt to deceive if possible the very elect! (Satan can do false miracles, and he is on the scene now, but this particular objection is about the Antichrist.)

If you believe that we will not be raptured first but will go through the Tribulation, which is the only time when the Antichrist appears, then if you believe that what is going on at the local healing crusade is the Antichrist's lying signs and wonders, you must believe that the Antichrist has finally been revealed to the world. That's great, who is he? Many Christians have been wondering for years, and they often have been sure that some particular world leader they don't like is the Antichrist.

So I have just proved that REGARDLESS of your stand on whether the church gets raptured before the Tribulation or goes through the Tribulation, saying that something going on today in healing crusades is the Antichrist's lying signs and wonders does not make any sense. It's nothing more than an anti-healing scare tactic to keep people away from meetings where Jesus is manifesting His healing power.

And there's another reason that argument falls apart, for you "post-trib" fans. It is the Antichrist (who has been revealed) who will do the signs and wonders, so unless the healing evangelist who is preaching the crusade is none other than the Antichrist himself, the idea that healing crusade miracles are "of the Antichrist" just doesn't make sense for that reason either.

In case this argument hasn't been beaten into the ground enough already, it isn't true that no REAL signs and wonders await us in the last days. Jesus put [no date restrictions](#) on the sick recovering or on doing the works that He did in His name. (I'd include Daniel's statement about those who know their God doing exploits if it weren't for the fact that the word *exploits* is not found in the original Hebrew; the most that the Hebrew will substantiate is that they will *act* or *do*.)

See also:

[Objection: Scripture Does Not Foretell a Revival of Sign Gifts in the Churches in the Last Days](#)

Objection: Scripture Does Not Foretell a Revival of Sign Gifts in the Churches in the Last Days

It doesn't have to!

There is a sneaky underlying assumption behind this objection. Its author is a cessationist, meaning that he believes that the gifts in [1 Corinthians 12:8-11](#) died out, so they are no longer in operation in the church. Thus, for these gifts to ever appear again, there must be a "revival" of these gifts. But Scripture does NOT teach that the manifestations of the Spirit in [1 Corinthians 12:8-11](#) will ever cease until "that which is perfect" has come ([1 Corinthians 13:10](#)), at which time we will know everything fully. Unless the objector wants to claim that he knows everything while the rest of us see through a mirror dimly, he has to admit that such a time has not come. Now the cessationist crowd believes that the "perfect" was the completion of the New Testament canon, but we still don't know everything today, so that can't be so. Thus, the "sign gifts" have been operating since the book of Acts, are still operating today, and will continue to operate until the end of the age. No "revival" of them is necessary – they are still for today! So we should definitely expect "sign gifts" to be in manifestation in the last days.

Another flaw of this objection is that the Bible writers considered themselves to be in the last days already – while the apostles were still doing miracles. If they saw miracles in the last days, we should see miracles in the last days. There is only one set of last days with the same rules – not some "early last days" and "late last days" with different rules.

We could also get into an interesting end-times discussion about Scriptures pointing to the [last days](#), but this particular objector only focused on sign gifts, so I'll leave it at that.

Objection: Jesus Said that Those Who Came after Him and Did Miracles Would Be Unsaved Deceivers (Matthew 7:22-23)

Jesus definitely said that there would be people in this category. However, that doesn't mean that everyone who does miracles in His name after His ascension to heaven is an unsaved deceiver. Positive proof of this is in [Mark 16:18](#), where He made it clear that believers (not unsaved deceivers) would lay hands on the sick and they would recover. Then, after the Lord has spoken to them and was received up into heaven, they went forth and preached everywhere, the Lord working with them and confirming the Word with the accompanying signs ([Mark 16:20](#)).

The Bible promises that false teachers will abound in the last days, too, telling people what their itching ears want to hear ([2 Timothy 4:3](#)). By the objector's logic, anyone who serves in the ministry office of teacher in this day must be a false one.

Stating that false people will be around isn't logically the same as saying that everyone around is false!

Here is the passage in question cited by the objector, with the two preceding verses that clarify the context:

Matthew 7:20-23:

Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

So the point is that there WILL be false prophets and miracle workers – and what, that they will be the only prophets or miracle workers? NO! Quite to the contrary! There will be real ones as well as false ones, and you shall know them by their fruits (not their deeds). You'll be able to tell by the way they live which ones are real and which ones are fake.

If ALL were fake, you would not need to distinguish them by their fruits as Jesus said – you could just distinguish them by the fact that they do miracles in His name (at least allegedly).

The fact that FAKE believers say “Lord, Lord” in this day does not negate the fact that there are REAL believers who call Him Lord, too!

Objection: Faith People Sometimes Say that They're Healed but Just Have Symptoms. What Good Is It to Be Healed If You Have Symptoms?

I would agree that it is useless to be “healed” if you’re going to keep the symptoms. But the objector errs in thinking that the symptoms have to stay. The fig tree that Jesus cursed had “symptoms” of life but it was as good as dead the moment Jesus spoke. It began to wither away, but from the roots, which no one could see. Jesus did not re-curse it when there was no immediate visible result. The next day, it was the disciples, not Jesus, who were surprised that the tree that Jesus had cursed had withered away.

When you believe that you receive your healing when you pray, you are healed as far as you are concerned and healed as far as God is concerned, even if symptoms remain for a while. What good is that? It’s very good when your healing fully manifests and your symptoms are gone, which would never happen if you do what too many Christians do – throw away your healing by going by what you see and assuming that because you still have symptoms, you didn’t really receive your healing.

The serious things I’ve been healed of all continued to manifest symptoms for a short while after I believed that I received my healing, and in a couple of those cases, my symptoms worsened after I prayed and believed that I received my healing. Having done all, I stood, and I’m glad that I did. The conditions left and there were no more symptoms.

The objector in this case generally mocks the idea that you could have symptoms without “having” the sickness and thinks that distinguishing symptoms from sickness is just faith mumbo-jumbo. But if you aren’t willing to “believe that you receive” and stand your ground while symptoms persist, you are in no better a position than the objector to actually receive divine healing.

Satan sometimes tries what I call his “one-two punch.” He’ll try to put an impure thought into your mind about someone of the opposite gender (or maybe even the same gender). If you dwell on it, he wins on the first punch. If you rebuke the thought, casting down his imagination with what is written (for example, “whoremongers and adulterers God will judge” ([Hebrews 13:4](#)), his second punch is, “You call yourself a Christian and you just had that thought about Betty Lou! You probably aren’t even saved! If you were saved, thoughts like that would not be coming into your head!” You need to be wise enough to realize that temptation isn’t sin, and having a symptom does not mean that you have “received” the illness from a spiritual perspective. An initial temptation is to sin what an initial symptom is to illness. You have a choice at that point. The devil will taunt you, “If you were really in good health right now, you would not have just noticed that symptom. You’re SICK! Admit it!” But if you rebuke the symptom and stand on God’s Word that you are healed, that illness won’t be able to take root in you, just as if you rebuke an impure thought, it won’t be able to take root in you. When the devil says, “You aren’t really saved – admit it,” I hope that you would let him know that it is written that if you believe that God raised Jesus from the dead and confess Him as Lord, you are saved. When he says, “You aren’t really healed – admit it,” I hope that you would let him know that you are healed by Jesus’ stripes, so sickness has no right to be in you.

I've met Christians who manifest the "symptoms" of being ornery old sinners. Does that mean that someone really is a sinner just because he "lost it" one day when someone whirled into a parking place in front of him that he clearly showed his intention to take by having his blinker on? No, he just had a "symptom" of being unsaved, but that is not the same thing as having "unsalvation" on the inside.

If you want to walk in divine health, you have to resolve to go by the Word and not by outward appearances. Sometimes you will have a symptom on the outside, but on the inside, you do not have "unhealing" just because you have a symptom. You "have" a diseases when you accept it and speak with your mouth that you have it.

The people Jesus ministered to ceased to have symptoms as well as sickness, and so it will be with you if you stick with the Word!

When it comes down to it, the objector assumes that you will not have any relief and that you are just engaged in "faith person doubletalk" by saying that you have symptoms but not sickness. But you can put the objector's criticism to rest by continuing to believe that you did receive your healing when you prayed. The symptoms will leave and there will be nothing left for the objector to mock!

See also:

[Is There a Difference between Having a Disease and "Just Having Its Symptoms?"](#)

Objection: Teaching Grace Gives People a License to Sin

You'll see a theme throughout this book that healing is a gift provided by the Lord on a [100% grace basis](#), not as a reward for good works. In other words, your healing is not predicated on how "good" or "bad" you are, or how much or how little you sin. That sounds like a sweet deal to me, and one worth proclaiming all over the world. However, if you start teaching about the grace of God, it won't be long before someone accuses you of giving people a license to sin.

I've preached for years and pastored for some of those years, and I've never carried licenses to sin in my pocket to hand out at church. People sin without anyone handing them official licenses. In fact, I've only been ASKED for a sin license twice at this writing. Those requests were from couples who wanted to have an "in God's eyes only" marriage ceremony where they would not be legally married. My response to such requests was that I do not hand out fornication licenses – if you want to get married, get REALLY married or forget it. It's two-faced to tell the government one thing and tell God and His Church the opposite. So I don't even give out that kind of license to sin.

The usual objection continues in this vein: "If you teach that people's sins don't affect their righteous standing with God because all their past, present and future sins are forgiven, that means that they can just go out and sin any old way and it doesn't matter. So you are encouraging people to bar-hop and abuse drugs at lewd parties, all the while thinking that they are Christians and that there is no problem with what they're doing because they're pre-forgiven!"

I have never encouraged anyone to sin, and despite the rumor-mongering that goes on, you would be hard-pressed to find a case where a "grace teacher" tells everyone that sin is OK. I've never heard ANY preacher say that sin is OK myself, though I've heard it from deceived Christians who apparently listened to some flakes out there who do teach that. But such people are not in the mainstream today, nor should they be. The devil loves to "stuff words in the mouths" of teachers and tell the world that they said ridiculous things that they never said.

Sin is NOT OK. Sin still sends an invoice for you to pay in this life. Even if God doesn't have a record of it in heaven for all people to know about for all eternity, sin still costs you something in this life. Consider fallen ministers whose ministries are a fraction of what they could be – or were years ago. Even if they've repented and their sins are not on record in heaven, the record of their sins on the earth has brought them a reproach that will never be wiped away in this life. Sin does matter, and you should repent of it and flee from it.

Any "grace teacher" who tells you that you don't need to repent has obviously not read [Revelation 3:19](#) where Jesus commanded born-again believers to repent under our New Covenant of grace. You don't repent to get forgiven (you already are); you repent to get sin out of your life so that it cannot destroy and degrade your life! Sin is no less serious than it ever was; the difference is that New Testament saints, who are under grace, have dominion over sin. Sin has no dominion over them ([Romans 6:14](#)).

Consider the modern “grace teaching” error that it is unnecessary to preach against specific sins from the pulpit, lest we make people sin-conscious and preach a mixture of law and grace. The following verse is offered as a proof-text:

Titus 2:11-12:

For the grace of God that bringeth salvation hath appeared to all men,
Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly,
in this present world;

The erroneous teaching takes this passage to mean that if we just preach grace, grace itself will teach people to deny ungodliness and worldly lusts and to live soberly, righteously and godly. Therefore (supposedly), we’ll never need to bring up the matter!

While grace certainly WILL teach these things, saying that we never need to preach denial of worldly lusts or preach godly living is at odds with a truckload of New Testament Scriptures. Paul named a LARGE number of SPECIFIC sins that believers are to avoid, and he was the foremost “grace teacher” ever other than Jesus! Evidently Paul did not think that grace alone would warn people away from these sins if he just taught grace. Paul preached specifically against the sins of lying ([Ephesians 4:25](#)), [Colossians 3:9](#), [1 Timothy 3:8](#), [Titus 2:3](#)), stealing ([Ephesians 4:28](#), [Titus 2:10](#)), using corrupt words ([Ephesians 4:29](#), [Colossians 3:8](#)), bitterness, wrath, anger, clamor and evil speaking ([Ephesians 4:31](#), [Colossians 3:8](#)), being menpleasers ([Colossians 3:22](#)), pride ([Romans 12:3](#), [Romans 12:16](#), [1 Timothy 6:17](#)), fornication and adultery ([Colossians 3:5](#), [1 Corinthians 6:15](#), [1 Corinthians 6:18](#), [1 Corinthians 10:8](#), [1 Thessalonians 4:6](#)), lasciviousness, uncleanness and greed ([Ephesians 4:19](#), [Colossians 3:5](#), [1 Timothy 3:3](#), [Titus 1:7](#)), loving money ([1 Timothy 6:10](#)), backbiting ([1 Corinthians 10:10](#), [Galatians 5:15](#)), covetousness ([Ephesians 5:3](#)), blasphemy ([Colossians 3:8](#)), envy ([Romans 13:13](#)), filthiness and foolish talking ([Ephesians 5:4](#), [Colossians 3:8](#)), getting drunk on alcohol ([Romans 13:13](#), [Ephesians 5:18](#), [1 Timothy 3:3](#), [1 Timothy 3:8](#), [Titus 1:7](#), [Titus 2:3](#)), provoking children to wrath ([Ephesians 6:4](#), [Colossians 3:21](#)), bitterness against your wife ([Colossians 3:19](#)), threatening underlings ([Ephesians 6:9](#)), worry ([Philippians 4:6](#)), laziness in business ([Romans 12:11](#), [2 Thessalonians 3:10](#)), argumentativeness ([Romans 13:13](#), [2 Timothy 2:24](#), [Titus 3:9](#)), resisting authorities ([Romans 13:1-2](#)), cursing others ([Romans 12:14](#)), causing others to stumble ([Romans 14:1](#), [1 Corinthians 8:9](#)) and too many other specific sins to warrant listing them all here. (I think I’ve listed enough to make my case emphatically!) If you want to accuse Paul of preaching a mixture of law and grace, you’ll do it without me. If you never preach any of these Scriptures about specific sins, you are not a “full gospel” church even if the sign out front says that you are. Obviously Paul did not simply expect grace alone to teach people right and wrong conduct. He preached explicitly what right and wrong conduct were. You would have to be ignorant of a large proportion of the New Testament to think otherwise.

I've heard the teaching that under grace, only our consciences convict us of specific sins; the Holy Spirit supposedly does not. But who do you think inspired Paul to write all these verses against specific sins? At least indirectly, the Holy Spirit convicts believers of sin as He illuminates to us the Word that He wrote that talks about specific sins! Also, it seems a bit silly to me to think that while God the Father would correct you for specific sins ([Hebrews 12:5-13](#)) and Jesus Christ would point out specific sins in the churches in Asia in the book of Revelation, that the "Spirit of Christ" would NOT point out specific sins.

Paul did not even allow grace to teach Timothy how to behave. He wrote to him about how to behave:

1 Timothy 3:14-15:

These things I write to you, though I hope to come to you shortly;
But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,
which is the church of the living God, the pillar and ground of the truth.

Paul exhorted Titus to affirm constantly to those who heard him to maintain good works:

Titus 3:8:

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good words. These things are good and profitable to men.

He certainly did NOT tell Titus, "Just preach grace, and let grace tell people that they should maintain good works."

Not only is my list of sins that Paul wrote about incomplete – I haven't even gotten into the specific sins mentioned by Peter, John, James and the writer of Hebrews!

So pastors who never teach Christian conduct (from both the "do" side and the "don't" side) from the New Testament are not preaching anything resembling the full gospel, to the detriment to the hearers. I think some preachers are afraid of being labeled legalists who preach "a mixture of law and grace," and they're afraid to "preach dos and don'ts" because the New Covenant is about a relationship with Jesus rather than ONLY a list of legal do's and don'ts. I don't advocate standing up and reading the Ten Commandments and the rest of the Law at Christians, but the New Testament has a LOT to say about what to do and what not to do. People need to hear these things! The New Testament speaks of the royal law of love rather than the Ten Commandments, so Christians need to hear what the New Testament has to say about our love walk! The difference from the Old Testament is that we want to please God and be good witnesses; we don't try to earn our salvation through works.

If Peter could exhort people to holy conduct, preachers today should too!

1 Peter 1:15:

But as he which hath called you is holy, so be ye holy in all manner of conversation;

If you engage in certain sins, the church is instructed to shun you, not encourage you – a point Paul had to make to the Corinthian church, which seemed to be proud that it was so “tolerant” ([1 Corinthians 6:11-13](#)).

Some people slanderously accused Paul of preaching that we should sin so that good would come. So accusing a grace preacher of promoting sin is nothing new. Paul taught grace, and yet he wrote in Romans 3:8: “And why not say, ‘Let us do evil that good may come’?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.” Beware lest you also be found to be falsely accusing a grace teacher. Not everyone who preaches grace preaches that sin is OK; I certainly don’t think it’s OK. I preach [Romans 6:1-2](#) and [Romans 6:15](#) on the subject and so should everyone else who takes the Bible seriously.

[Galatians 6:7-9](#) contains a warning to Christians about reaping corruption if they sow to the flesh!

John, who had just declared that the blood of Jesus cleanses us (believers) from all sins, went on to write in 1 John 2:1: “My little children, these things write I unto you, that ye sin not.” So John, who taught grace, did not condone sin either. The rest of 1 John makes that abundantly clear. John was just as against sin as Paul was.

So when you read in a book like this that healing is based on grace and has nothing to do with how much or how little you’ve been sinning, it’s easy for someone to conclude that I’m promoting sin by saying that it doesn’t matter. Actually, when it comes to your family relationship with God, sin doesn’t matter because Jesus took your sins out of the way. (See the discussion, [What If You Sin?](#) for more details.) However, that doesn’t mean that sin has no earthly consequences or that sin is now OK. You should want to please God and avoid doing things that displease Him. But you need to know that His love for you and His acceptance of you in the Beloved ([Ephesians 1:6](#)) do not depend on how much you’ve been sinning lately. You are not on a works basis with God! Healing is rightfully yours because you are the righteousness of God in Christ, not because you’ve earned it with good behavior.

Sadly, I have seen various people whom God has healed through us go right back into the same worldliness they were in before they showed up for healing. What is sad is that they sometimes get sick again and it is really hard to get them healed the second time around. They needed to go to a good church and get built up in the Word, but in many cases they just found other things to do that they loved more than Jesus and forsook church completely. Even then, God is merciful. I remember a woman who came and got healed of fibromyalgia. The service she got healed was the last service with us she ever went to. She went back to a no-healing church because that’s where her friends still were. Then she got sick and wanted us to come visit her in the hospital. Well, we did, and God healed her. Her operation scheduled for two days later was canceled. That’s God’s mercy! He was more merciful than I would have been, so I’m glad that He’s God and I’m not. On the other hand, some of these people died without setting foot in a church again, or without setting foot anywhere where divine healing was being taught. Too many people are like the nine lepers who never even came back to say thanks to Jesus.

If you think that healing being 100% grace-based gives you the ability to just go sin every which-way and still get healed every time, think again. You won't be built up in your faith at a bar. You won't even grow in grace and in the knowledge of our Lord Jesus Christ taking your bike or your boat out every weekend and skipping church. Healing will still be offered to you on a 100% grace basis – the issue is that you won't be in a position to receive it and hold onto it.

Even under the Law there was a difference between willful, deliberate, premeditated sin and accidental sin. If a foul word slips out of your mouth in traffic, chances are you didn't plan to do that ahead of time. But if you KNOW that God is against lasciviousness and you presumptuously CHOOSE to go to a strip club anyway (maybe thinking that grace will let you get away with that), it is a different story. How can you affirm God's will (healing) in one area of your life and refuse His will in another at the same time? That's going to be hard. So be it not said that the teaching of grace is the same thing as encouraging sin. NOTHING in this book encourages sin, as you may determine for yourself.

Objection: Faith is a Gift from God (Ephesians 2:8), So You Can't Believe unless God Gives You the Faith to Do It

As a general statement, this is true, but not on the individual basis intended by the objector. The objector is trying to prove that all healing is up to God because you can only receive if you're in faith, and faith only comes as a gift from God. According to this illogic, God makes a decision to either give you the faith or not give you the faith to believe for healing in your individual case, and only those to whom He grants that faith can be healed.

Faith IS a gift from God, but you already have it. God has given to every man the measure of faith ([Romans 12:3](#)), and that is His gift to us, not something we worked for. However, what you do with that faith is NOT up to God; it is completely up to you.

You already HAVE the measure of faith, so it is senseless to talk about God giving you faith on a request-by-request basis. Your faith is activated when you hear God's Word. It then has a target. Without knowing what God says, you don't know what to believe, which leaves your faith aimless and unproductive. When you hear the Word, you learn what Christ has already done for you (including paying for your sicknesses to be healed) and your faith can now latch onto that.

There is no Biblical basis for asking God for faith or waiting for God to give you faith for a particular situation! You HAVE faith already. Remember, when the disciples asked for more faith, Jesus didn't hand out more faith; He told them to use the faith that they already had ([Luke 17:5-6](#)). You do not need God to hand you more faith so that you can believe for a particular healing. You have the faith to believe for that healing. God gave you faith already, and if you've been feeding your faith on the Word, you know God's will on the specific matter of healing, so you can use your faith to receive your healing.

Now consider Jesus' attitude toward His disciples. He got exasperated with them when they didn't use their faith. He'd say things like, "How long do I have to put up with you?" when they didn't cast a demon out after being given the power to do it, or "Where is your faith?" when they feared that they were going to drown in a storm when Jesus had already said, "Let us go over to the other side of the lake," or "Why did you doubt?" when Peter started to sink after he had initially walked on water in faith. If they could only believe if God gave them case-by-case faith, His exasperation would have been unfair, as they would have no way to manufacture their own faith if God didn't give them that special case-by-case faith. So it is obvious that they had faith and that Jesus expected them to use the faith that they already had, not petition God for it or hope to receive a special delivery of faith from heaven for a particular situation. In Peter's case, he had started acting in faith, but then he got his eyes on the natural circumstances and he started to sink. It is obvious from Jesus' remark that Peter DID have the faith to continue his water walk. The issue was that Peter got focused on the wind and the waves (the external circumstances) more than on the word that the Lord gave him. It wasn't a faith shortage; it was a focus problem.

Objection: You Can't Build Up Faith Yourself because It Is a Gift from God

This is similar to the objection, [Faith is a Gift from God \(Ephesians 2:8\), So You Can't Believe unless God Gives You the Faith to Do It](#), so you should read the response to that objection along with this section. This section will just deal with the nuances of this particular objection.

This objection would sit well with lazy Christians who don't want to do anything because they want God to do everything. If this objection were true, you would have no responsibility to build your own faith because it would all be up to God. So I guess you could just go watch televised sports, play violent kill-everything-that-moves video games, or whatever other unspiritual activity you want because it wouldn't make any difference if you study the Word or pray. If God wanted you to have faith, you would.

But this objection can be reworded this way: "When God gives a gift, there's nothing you can do to enhance it because everything is up to God." But this is not borne out by Scripture.

Jesus told of giving different men different amounts of money. That money was given on a gift basis; the men had done nothing to earn it. But He then expected the men to do something with it. He called the servant wicked and lazy who just buried it in the ground and did nothing with it. Faith is a gift, but God expects you do something with it. Namely, use it! The more you use it, the easier it gets to use it in the future. Also, faith for specific things comes from hearing the Word of God, but it is up to YOU whether you attend to the Word or just do carnal stuff all the time.

Even in the natural, God gave me a musical gift. I started playing the piano when I was four, did my first appearance as a symphony orchestra soloist at the age of seven, was the featured soloist at a symphony orchestra concert at twelve, and did my own hour-long piano recitals at the age of sixteen. But I was not able to do those things by sitting on my gift thinking that everything would just happen automatically. I took 12 years of piano lessons during that time, practiced an hour a day, and went up to 3 or 4 hours a day before I did those recitals. The gift was from God, but I had to do a LOT of work to develop the gift that God had given me. It was not all automatic even though God was the source of the gift.

It is like the story of the farmer who had someone remark about what God had done giving him a big harvest in his field. He said, "You should have seen it when God had it all to Himself!" The farmer still had his part to play. God's Word is seed, but it is OUR responsibility to be good ground so that there can be an abundant harvest instead of a trampled, withered or weed-choked crop.

It must be possible to grow a lot in faith because the Thessalonians' faith grew exceedingly ([2 Thessalonians 1:3](#)). Paul did not say that of every church. Because God is no respecter of persons (that is, not a favorites-player), if the Thessalonians' faith grew exceedingly, that same "exceedingly growing faith gift" would have to have been given to everyone. Also, Paul didn't say that God just handed the Thessalonians that exceedingly growing faith. He urged Timothy to STUDY to show Himself approved. The Word is God's gift to us, but if you don't study it, you could be a disapproved minister because you'll preach garbage instead of the Word.

Objection: Faith is a Gift from God, Not Something You Work up Yourself

God has given everyone the “measure of faith,” but faith for a particular blessing is possible only when you hear what God’s Word says about that particular blessing. The “measure of faith” is the gift of God. But faith for healing (or any other particular blessing) only comes when you hear God’s Word on the matter. Otherwise your “measure of faith” has nothing to take hold of.

Faith is a gift from God, and Paul states so in [Romans 12:3](#) and [Ephesians 2:8-9](#). But God tells us how faith for something in particular comes in [Romans 10:17](#) – by hearing the Word of God. The faith that comes for a particular blessing could be seen as a gift from God, though it comes from His Word. If you won’t hear His Word, it isn’t God’s fault that you’re stuck in unbelief. It is up to you to hear God’s Word so that faith will come and grow in your life. Don’t just sit around thinking that God is going to drop faith for a certain blessing on you, because that isn’t how it works.

It is correct that you don’t “work up” faith yourself. It is a treadmill of frustration to try to “work up” faith instead of getting it the natural way by hearing what Scripture says. Find out what God says and act on it. If it’s a huge struggle, you’re probably trying to grasp something mentally when you really need a revelation in your spirit about it. Or you’re just not choosing to act on the Word that you already know. The devil wants you to try to “work it up yourself” and get frustrated in the process. On the other hand, he wouldn’t mind if you just sit there waiting for God to drop faith on you, which will leave you frustrated, too. Faith DOES come by hearing the Word, so if you hear the Word, faith WILL rise up in you without you having to “struggle to believe.”

Jesus told a parable about a sower. One lesson from it was that God’s Word is the same but it bears fruit differently according to the ground that it’s planted in. The idea is to be good ground in which the Word can grow and produce a harvest. Jesus warned that if you don’t have ears to hear His Word, even what you have (or think you have) will be taken from you ([Mark 4:23-25](#)).

Faith for a particular blessing is not a gift that lands on you out of the sky (even though “the measure of faith” was given to you) without regard to you knowing any Scripture. You didn’t get faith to be saved by having faith fall out of the sky, did you? No, you got faith to be saved when someone shared God’s Word with you concerning salvation. You follow the same pattern to receive healing and other gospel benefits.

So while faith is God’s gift, you do have a part to play in developing it. If you think that’s “working it up,” it IS “working it up” in the sense that you do have to do something. It is not up to God how much faith you walk in – it is up to YOU. If you heed and act on His Word, you will live better than someone else who could be doing the same thing but doesn’t do it.

Objection: To Demand that God Use Supernatural Instead of Natural Means to Heal You Is to Hold God Hostage

The idea here is that you hold God hostage when you refuse to take medicine in order to “force” God to heal you by supernatural means. Supposedly, God may want to use medicine to heal you.

It is a fact that medicine will be the means for most people's healing because they will never take the time to develop their faith in God's Word. That isn't His best, but it does beat staying sick. As pointed out elsewhere in this book, [it is not a sin to take medicine](#).

You can't actually hold God hostage by refusing to take medicine. Either you're in faith or you aren't. If you refuse to take medicine because you think that forces God to heal you supernaturally, you may get free from your disease...when you go home to be with the Lord! I would agree with this objection inasmuch as it is wrong to think that you can hold God hostage. If you aren't in faith, you won't receive healing from God, regardless of whether or not you take your medicine.

However, you are not holding God hostage when you receive your healing from him the Bible way. To hold God hostage would be to force God to do something for you. You do not need to force God to do anything for you as far as healing is concerned. In fact, God is not going to do anything for you as far as healing is concerned! God has already done all that He is going to do about healing your body. He had His Son's body torn up for you so that your body does not need to be torn up by sickness. That's not a promise; that's a fact that nothing can ever change or undo.

If a billionaire just gave you a check for seven million dollars as a gift, would it be necessary to kidnap him and hold him hostage to get that seven million dollars? No. You would just deposit your check. It is the same with healing. God has already given it to you. Just receive it. You don't need to hold God hostage.

From a Bible perspective, it is Satan who is holding people hostage with sickness! Jesus was anointed to heal all who were taken hostage by the devil, or literally under his harsh control (See [Notes on Acts 10:38](#)).

Objection: God Wants You to Bring SUPPLICATIONS and REQUESTS to HIM (Philippians 4:6), Not to “Take Authority” Yourself

We can't argue with Scripture, and [Philippians 4:6](#) does command the following:

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”

So does this mean that everything is a request that we let God adjudicate rather than something we receive by faith?

No, Scripture can't contradict itself. These instructions concern what you should do regarding OTHER people for whom you intercede. If it's YOUR need, Jesus didn't say to take it as a request or supplication to God. He said, “Whatever things you desire, when you pray, believe that you receive them and you shall have them” ([Mark 11:24](#)). You can receive anything that YOU need from God yourself. But you cannot receive on behalf of someone else (unless we're talking about a small child in your family; such matters are covered elsewhere). You can PRAY for others, but that is where supplications and requests come in.

If you look at other places where the Greek word translated supplication is used, it is either indefinite whose need is being specified or it is explicitly stated that SOMEONE ELSE's need is the subject of the request. For example:

Romans 10:1: “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

2 Corinthians 1:11: “Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.”

2 Corinthians 9:14: “And by their prayer for you, which long after you for the exceeding grace of God in you.”

Ephesians 6:18: “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;”

Philippians 1:4: “Always in every prayer of mine for you all making request with joy,”

Philippians 1:19: “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,”

1 Timothy 2:1: “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;”

2 Timothy 1:3: “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;”

James 5:16: “Confess your faults to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

I think you can see a pattern in these verses. The prayers are for other people. You cannot receive for them and you cannot control or override their free wills. You can make requests to God on their behalf, and that appears to be the gist of [Philippians 4:6](#).

The word for requests is only used two other places to mean required and petitions, so we don't have as much insight about that word's shades of meaning. In Luke 23:24, “And Pilate gave sentence that it should be as they required” doesn't sound much like a “humble” take-it-or-leave-it petition, and in 1 John 5:15, “And we know that if he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” refers to praying a prayer in definite faith, knowing God's will in advance, which is the opposite of what the objector is saying that we should do.

So if you study this out, you can see that the objection falls flat on its face. There are plenty of Scriptures about having and using authority, so there is no way that this particular verse could negate the “authority” verses and cause Scripture to contradict itself.

Objection: God Is Not a Vending Machine

Seriously now, when is the last time you actually read a statement by a faith teacher that said that God is a vending machine and that you should use Him as such? I have yet to see in print anything like the following: “God is a vending machine. Just put in your healing formulas and get healing out.” Of course God is not a vending machine. But He is bound by His covenant with you. If you believe that you receive your already-paid-for healing, God would have to break His covenant to not allow that healing to manifest in your body. That is because God bases His dealings with man on His covenant. It is not because He is a vending machine. A vending machine could break or just eat your money without giving you anything or keep spitting bills back out at you without accepting them, but God can NEVER fail, making Him far BETTER than a vending machine!

The only reason people why make this objection is that they do not understand that healing is a covenant right. They think that you are demanding something from God when you pray to receive healing. Nothing could be further from the truth. You are not demanding anything. You are receiving something. You demand something that is not yet offered to you. You receive something that is already offered to you. Jesus made healing available to you by bearing your sicknesses in His body. There is no need for you to bear something that He bore for you. He suffered sickness so that you do not have to suffer sickness.

Some object that a vending machine lets you live any old way, so we should not think that God will just “vend” what you want regardless of your walk with Him. But as you will see elsewhere in this book, unless you are in some kind of serious, willful, unrepentant disobedience, God will not bar you from accessing the blessings that He already granted you in Christ. These blessings are based on grace, not works, a fact understood by relatively few Christian churches at this writing. If God only gave us what our works strictly deserve, we’d all be in hell and there would be no such thing as grace.

God is far better than a vending machine for another reason. A vending machine does not care whether you get a candy bar or not. It just gives you one if you pay for it and hit the right button. God, on the other hand, wants to see you get your healing. He gave you His Spirit so that you could know the things that He freely gave you ([1 Corinthians 2:12](#)). God does not want you to be in the dark about any of your covenant rights. He is actively involved in trying to help you understand His way of receiving healing by faith. He wants you to prosper and be in health ([3 John 2](#)).

There is another important difference between God and a vending machine. With a vending machine, you have to put in some of the money you worked for before you get anything out. With God, you are receiving something for free that Jesus worked for so that you could have it. So the Bible example of a God-style vending machine would be one where the price of all items (to you, at least) is zero – just select what you want and get it! Your faith does not have to put any money in – faith just presses the buttons to get what God already offers for free.

See also:

[Objection: Faith Teaching Reduces a Personal God to a Set of Formulas](#)

Objection: Faith Teaching Reduces a Personal God to a Set of Formulas

Another way to word this would be, “Faith teaching purports that God has established certain spiritual laws and is obligated to abide by them.” Ironically, I would not be surprised to see some such objectors go out on the street and hand out salvation tracts that state that there are 4 spiritual laws, the following of which will get you to heaven! The Bible DOES lay out a number of spiritual laws such as the law of sowing and reaping, the law of sin and death, the law of the Spirit of life in Christ Jesus, and so on.

If governments make laws, have we reduced the people who made them to a set of laws? No, there are lawgivers and then there are the laws they give. We would all agree in the natural that even the lawgivers must abide by their own laws, although they are not the laws.

Likewise, God has established principles that work. Many healing objectors have the notion, “He makes them; He can break them!” With natural laws, this is true – miracles are by definition actions contrary to normal natural laws. However, when it comes to His Word, God has exalted His Word above His name ([Psalm 138:2](#)) and forever settled it in heaven ([Psalm 119:89](#)). God cannot break His own Word by acting contrary to it. The fact that He is sovereign does not mean that He is an outlaw.

Wouldn't it be awful if God decided that the law of lift will work on a case-by-case basis? If it did, some airplanes could fall out of the sky and others would make it to their destination. Who would want to fly if he wasn't SURE that the law of lift would apply 100% of the time? In the spirit realm, God has established laws that we can count on even more. A natural law can be superseded by a miracle, but a spiritual law is absolute. When God says something, we can take it to the bank (even if we have to fly there).

The supposition that God can break His own SPIRITUAL laws in His sovereignty is a horribly dangerous error made by healing objectors. If you follow that path, you won't be able to trust anything that God put in His Word – after all, He might sovereignly supersede it! So when He says that He “heals all your diseases” ([Psalm 103:3](#)), that's taken by the objector to mean, “unless He has a sovereign reason to do otherwise.” This reduces all of God's activity to His caprice, so there is no reason to believe that you will be saved just because you believe that God raised Jesus from the dead and you call Him Lord with your mouth. God might break His Word in His sovereignty and send you to hell anyway. No one will ever be able to pray the prayer of faith for anything because no one can know if God will keep His Word or make an exception to it. Sadly, there are churches that have believed for years that healing is in the atonement that have now officially started to backpedal on that issue – for the very reason that they were duped into thinking that God can make exceptions in His sovereignty!

Walking on God's Word is more sure than walking on granite. If God does not keep His Word at ALL times, He is a liar and He is just as unfit to rule the universe as Satan. The fact that God always keeps His Word does not reduce Him to a set of principles, but it means that the principles in His Word are inviolate and that you can act on them and get His promised results 100% of the time.

Faith preachers are often accused of being occultic and New Age-y because they supposedly just want to work formulas rather than relate to God personally. For example, if we command sickness to leave in the name of Jesus without praying about it, they think that we have just operated a formula and left God out of it, failing to realize that we believe that Jesus backs His name when we use it, as He said that He would. It is not the formula doing the healing but rather Jesus Himself. He goes to work after we do our part, which is to take authority in His name. So we're not leaving Him out of anything. If you take the equally valid route of believing that you receive your healing when you pray, you can't have left God out of it because you can't pray to a formula any more than you could pray to the law of gravity.

The truth is that God is a personal God who has established principles (you can even use the word formulas instead if you like). For example, you can think about the Word a lot and prosper in everything you do and have good success, or you can veg out in front of your television all evening and not prosper in anything you do. God established the principles, but a wise person will live on the good side of His principles.

I would sooner believe that God runs the universe by certain laws that He has shown us than to believe that He has no absolute laws and so that you can [never be sure of what He will do](#). When you realize that you can ALWAYS trust God to keep His Word, you gain MORE respect for Him, not less.

Objection: You Have No More Right to Demand Healing Now than to Demand Your Resurrection Body Now

It should be obvious that the final redemption of our bodies will not be ours until we get our new immortal bodies that cannot get sick or die. So we don't have the right to demand NOW something that God's Word makes clear is in the future.

The objector makes a false assumption that some of us "demand" healing from God. I don't demand healing from God. I receive healing from God because He has already provided it. The wording of the objection implies that healing is a demand that God do something, which in itself shows that the objector doesn't even understand what he is objecting to. God already DID something and we just take what He has already offered and say "Thank You, Father!" The objector obviously assumes that nothing in Jesus' atonement bought healing for us in this lifetime and that God would have to do something NEW to provide healing for you.

The day is coming when we will have immortal bodies, but God promises to infuse His life into our mortal bodies in this life ([Romans 8:11](#)). That is clearly a promise for this earthly life, not the one to come. In fact, all the healing Scriptures are for THIS life, because you won't need any healing Scriptures in heaven! The objector assumes that healing and your new body will be yours simultaneously, but this should make you wonder why God's many healing promises are in our Bibles. We won't need them later – they're all for now! God's declaration that He is The Lord Who Heals You (The Lord Your Physician) is meant for our current lives. We don't have to "demand" that God be to us who He already is – we just have to believe what He says about Himself.

If healing were not available in this lifetime, and healing isn't necessary in our eternal future, one would wonder why ANY healing Scriptures would be in our Bibles today, as none of them would be necessary.

Reading the rest of the articles in this book should convince you that you have every right to healing in this life.

Objection: You Lost All Your “Rights” the Day You Accepted Christ

The objector confuses the fact that your life is the rightful property of Jesus with the promises and statements that God has made to believers.

You do not have the right to run your own life.

You do have the right to walk in victory over sin.

You do not have the right to just go sin in any way that your flesh feels like doing.

You do have the right to go to heaven and receive a glorified immortal body in the future.

You do not have the right to decide whether or not you are called to the ministry.

You do have the right to tread on snakes, scorpions, and over all the power of the enemy.

You do not have the right to do whatever your feel like doing with your money and possessions.

You do have the right to lay hands on the sick and see them recover.

You do not have the right to disobey any of Jesus’ commands.

You do have the right to move mountains by speaking to them.

You definitely have the right to believe that every promise God has ever made is Yes and Amen in Christ by you. The fact that you cannot direct your own life anymore does not negate the fact that the New Covenant gives you a LOT of rights. See [Who You Are and What You Have](#) for a list of them!

Objection: Some People Have Been “Healed” in Crusades of Illnesses that Were Purely Psychosomatic Anyway

Agreed! So rejoice with the person who got healed instead of being a pickle-puss about it! Who cares what the cause is? If the person is healed through Jesus Christ, thank God for it. Jesus is the Healer of the total person, not just the body.

Of course, the point of this objection is that the people in question could have been healed without Jesus Christ if they simply made some mental adjustments. Therefore, they could have just as easily been healed through therapy. To some extent, this is correct, although that would not justify going to an antichrist group for healing. Some diseases are unmistakably linked to mental problems, and perhaps a psychologist would have helped them get rid of it. But in the service, it was Jesus, not a mental doctor, who set them free, so He should get the glory for it. Jesus and His anointing can do more for you in five seconds than a well-trained doctor might be able to do in five years, and Jesus won't charge you a huge fee for doing it!

Medical science seems to think that the link between the mind and the body is some great modern discovery. It's actually old news. The Bible contains many statements along these lines. (For example, the fact that a merry heart does good like a medicine, but a broken spirit dries up the bones – [Proverbs 17:22](#).) Some people literally get sick because of their bitterness and unforgiveness. Once they repent of these sins (yes, they're sins, regardless of what others did to poor little them), they can be healed.

The real bottom line of the objector is that the healings are not “real” and can be duplicated without Jesus Christ. This may or may not be true in some cases, but try explaining people getting raised from the dead. You aren't going to “psych” a dead person back to life, are you? Too many healings can be explained as nothing other than a miracle performed by the resurrected Christ through his Church. The cases recorded in Scripture are like that. Even if a doctor might have helped some of them, Jesus did not use psychology or natural medical knowledge to help people – He used the anointing that He had from God! How many psychologists are prepared to cast out a demon? Yet if they don't, they will never solve a demonized person's problem. The people in Jesus' day surely sought medical help, too. If they had been cured by other means, they would not have needed Jesus to heal them.

At any rate, we preachers do not use psychology to bring healing to people, even if their ailments may be caused or prolonged by mental issues such as a desire for sympathy or attention, which happens more than people might think. God did not send a psychologist to heal them – He sent His Word! Likewise, we preach the Word, not modern psychology.

By the way, I am not dismissing the fact that some people COULD benefit from psychological counseling or saying that all psychological counselors are of the devil. However, a lot of modern psychology IS godless – you even have godless “doctors” suggesting gender-change operations. I am just saying that people could benefit a lot MORE by having an encounter with the healing Jesus of the Bible. A nonbeliever could benefit health-wise by going to a secular smoking-cessation group. However, Jesus can and has set people free from tobacco habits instantly without the use of a secular group. Some people who practice the sin of alcoholism might benefit from an accountability group (as long as they don't believe [certain Alcoholics Anonymous lies](#)). But they could also get set free instantly by the Lord Jesus Christ, which is far better.

Objection: “Faith Healing” Is Simply Mind over Matter. Unbelievers Can and Do Get Healed Just by Having a Positive Mental Attitude, and It Has Nothing to Do with Jesus.

This is a half-truth. It is true that some unbelievers can and do get healed just by having a positive mental attitude, and it does in fact have nothing to do with Jesus. Given that having a negative mental attitude can make you sick (a fact attested to by Scripture), it should come as no surprise that a positive attitude can make you well – sometimes. However, the doctrine of divine healing has nothing to do with a mere positive attitude. You should have a positive attitude toward your healing, but there is more to it than that. Divine healing is not received with your mind or with your attitude. You receive it with your spirit. Recall that [1 Thessalonians 5:23](#) says that you consist of a spirit, a soul and a body. You can do mental things to promote healing in your body just as you can do physical things (changing your diet, for example). These things are good, but they are not what “faith healing,” if you want to use that term, is about.

People get the mistaken idea that you just have to believe hard enough that you are healed and you will be healed. Trying to believe something with no basis for it is frustrating. As a Christian, you are called to put your faith in God and in His Word. You count Him faithful, as Abraham did. You are not trying to “psych” yourself into thinking that you are healed when you are actually sick. You are putting a spiritual practice into operation that overrides natural conditions like sickness.

You are commanded to renew your mind with the Word ([Romans 12:2](#)). But this is not brainwashing, mind-control, or “mind over matter.” You are simply casting out thoughts that do not line up with the Bible and replacing them with ones that do. Then your mind will side with your born-again spirit instead of against your spirit when you pray in faith.

The fact that some unbeliever got healed using only mental methods does not mean that divine healing is mental. It is not. Furthermore, having a positive attitude will not necessarily stop you from dying of a fatal disease, but believing God will! If you’re so smart and you’ve got it figured out that this is mind over matter, let’s see you go get some cripples healed using mind over matter. We’ll use the gospel instead, and we’ll see who gets more people healed.

Objection: Medical Studies Have Proven that Faith Healing Works by the Placebo Effect

This objection, based on some actual studies, is interesting because the studies don't deny that faith healing works. In fact, they affirm that it DOES work, which at least is a nice change of pace! The problem is that they attribute the result to godless causes and take Jesus out of the picture.

I remember the first time when someone came to me with this "placebo" argument. My response was that if faith healing actually works, by WHATEVER method, why don't YOU get rich and popular by going around providing relief for sufferers around the world using the placebo effect? After all, some people who are healed by faith are healed of conditions that are not treatable by traditional medicine. What a revelation – go around and hand out placebos! They ought to be a lot cheaper than the real drugs being used to treat conditions. Or you could just make an even bigger markup than the pharmaceutical companies make by selling sugar pills at outrageous prices. You probably wouldn't even have to warn, "Don't take Placebex if you're allergic to Placebex" or hire a professional motor-mouth to rattle off potential dire side effects of Placebex in as few seconds as possible during your ads.

I am aware that there IS such a thing as the placebo effect, as documented in medical journals. Some people have recovered from conditions after being given sugar pills that they were told were a new treatment for their illness. However, that doesn't mean that what goes on in healing meetings works on the same principle.

I have seen deformed body parts suddenly become normal after ministry in the name of Jesus. No one has ever come up with a placebo that has that effect! If anyone did, he would doubtless win a Nobel Prize and be one of the richest men on the planet. Consider the types of conditions Jesus encountered – blindness, deafness, insanity, untreatable hemorrhaging, having a withered hand, and so on. Do you know of any placebo that can INSTANTLY fix these conditions? No! It's ridiculous to ascribe such miracles to the placebo effect. Besides, you couldn't give the dead people who were raised in the New Testament placebos to bring them back!

Beware of any "science" that thinks it disproves the Bible! That's not an original warning; Paul beat me to it ([1 Timothy 6:20-21](#)). Bad "science" that supposedly disproves Scripture is probably the major reason that more people turn from Christ in college than anywhere else. They are fed nonsense about "proof" that we evolved from apes, despite the fact that there isn't a shred of evidence that one species can ever evolve into another, to say nothing of how ludicrous it is to think that an ape without an eternal spirit can suddenly turn into a morally accountable man who will spend eternity on a new earth or in the lake of fire. So beware of any so-called expert who thinks that he can explain away the Bible. It's the FOOL who says in his heart that there is no God ([Psalm 14:1](#), [Psalm 53:1](#)).

Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself

The many people who object along this line would have us believe that faith is trusting and loving God and accepting whatever happens cheerfully. They tell us that you cannot use faith to change physical circumstances yourself and that you must simply trust God to change things for you. Then they tell us how egotistical it is to try to take control over things ourselves.

This sounds spiritual and even consecrated, but it's hogwash. Jesus plainly taught that your faith can change physical circumstances, and that it's up to you to use it, not God.

[Matthew 21:18-22](#), [Mark 11:23-24](#) and [Luke 17:5-6](#) are clear teachings that you can speak to a mountain or a tree (a physical thing) and it must obey you. Jesus did not teach that you should simply trust and love God and accept a mountain. He did not say that you must trust God to move a mountain for you. There is no mention here of God doing anything for you other than giving you the faith to move the mountain. You must speak to the mountain. You must speak to the tree. God does not do it for you. The mountain or the tree won't move until you move it with faith-filled words out of your mouth.

You can complain to God about the mountain and nothing will happen. You can accept the mountain's presence and think that you're being humble. You can love God with all your heart and mind and still stay defeated. You can ask God to do something about your circumstances, but He's already told you what to do about them. They will not change until you speak to them yourself. Scripture tells us that death and life are in the power of the tongue ([Proverbs 18:21](#)). We know that this is true, because with your mouth you make confession unto salvation ([Romans 10:9-10](#)). If you do not do this, you are damned. It is up to you, not God, to confess Jesus as Lord with your mouth and believe in your heart that God raised Him from the dead. Until you do this, you are not saved, no matter how good your works or intentions are. God does not save you apart from the confession of your mouth. He will not confess Jesus as your Lord for you. You must speak God's Word if you want something to change.

When Peter walked on water and then started to sink, the Lord talked about the smallness of his faith. Peter's faith allowed him to walk on water as Jesus did. Peter's faith (in Jesus' command to come) was responsible for this miracle, but Peter's doubt caused him to start sinking. If it had all been up to God, Peter would have walked the whole way to Jesus without sinking.

Jesus rebuked His disciples for their unbelief when they could not cast out a devil in [Matthew 17:14-21](#) and [Mark 9:17-29](#). Jesus had explicitly given them power and authority to cast out all devils (not just "little" ones) before this incident occurred. They had the power. They just didn't use it properly because of their unbelief. The Lord expected them to do it with their faith. He told them what they could do if they had faith the size of a mustard seed.

Note in particular that the father of the demonized boy asked Jesus to help if He could do anything. Jesus immediately put the responsibility on the man and said that all things were possible to him if he could believe ([Mark 9:23](#)). The same is true for you.

In multiple cases, Jesus told a sick person that his or her faith had made him well. (See [According to YOUR FAITH Be It Done unto You](#) for a complete list of such cases.) He did not attribute these healings to His own faith, but to the faith of the people who came. Thus, the responsibility for receiving the healing was on the person, not on Jesus Himself.

James stated very bluntly that if you waver and are double-minded, you must not think that you will receive anything from the Lord ([James 1:5-8](#)). He said that you must ask in faith. That is your responsibility. You have God's Word, by which faith comes, and it is your responsibility to read it, believe it, and act on it. There is a world of difference between acting in faith and just resigning yourself to whatever happens and believing that it's God will and "trusting" Him with the result. This is not real trust at all, as religious as this may sound, because if you trusted God, you would trust His words in the Scriptures listed above. If you don't trust Jesus' words, you do not really trust Jesus. If you do not trust God's words, you do not really trust God.

God has given you the privilege of speaking His Word to circumstances. In case it seems egotistical to think that you and not God are the one changing things, you should realize that there is a partnership involved. It's your mouth, but it's God's Word. There is nothing puffed up about using God's Word to move mountains. You have the easy part – speaking. God's Word has the inherent power to take care of the mountain for you once you speak it. When you bring God's Word onto the scene, you bring God Himself on the scene. To this extent, it is God doing the work, so God gets the glory, not you.

I once lifted hundreds of pounds of music equipment at once at a church's loading dock. It was easy. I pressed the UP button and the lift lifted it up. If I had not pressed the UP button, the equipment would have stayed where it was. I had to do something. But you are probably not glorifying me for my strength. I don't expect any offers to star in a constant-violence-and-gore movie because of this feat. The lift did the work; I just had to press the button. This is a good analogy of the partnership involved between you and God when you speak His Word. The Word does the work, but it can't do anything until it comes out of your mouth. No one should think that you're a big shot because you just had the good sense to put something to work that is far more powerful than you are by yourself. God gets the glory, but there's nothing to get glory over until you press the button by speaking God's Word to your situation.

Objection: Faith Must Be IN GOD (Mark 11:22), So It Is Not Something You Can Use Yourself to Change Things

Jesus taught that you can use faith by speaking to something without praying to God about it. If God already stated something in His Word, you can put your faith in that. You act on His general Word without needing a specific word. To act in faith in God's Word is to have faith in God. What would you put faith in if NOT His Word? Your faith is in Him that He cannot lie and that He did not lie when He stated something in the Bible. Therefore, you can act on it with the assurance that God will back His Word.

This does not mean that you have absolute "carte blanche" to speak to anything beyond or contrary to God's Word. For example, you cannot speak in faith that you will end up with your neighbor's wife or house or car. It has to be assumed that what you are believing and speaking is in line with God's covenant. Otherwise you have no business doing it and you are no different from occult practitioners who try to access the supernatural without God as He reveals Himself in the Bible.

Once you have established that what you are speaking is in line with your inheritance in Christ, you have every right to speak to anything contrary to that inheritance and "move" it out of the way without asking God for special permission to do it. You do not need special permission for anything where God has given you general permission. For example, you don't need to ask God if it's OK to speak to cancer in someone's body and command it to die in the name of Jesus. You already have that authority. You don't have to ask God if it's OK if you share the plan of salvation with a sinner. You already have the "green light" for that in the Great Commission.

When Jesus spoke about speaking to mountains and trees (see Speaking to Mountains, Trees and Diseases for a list of these Scriptures), in none of the five "mountain and tree" Scriptures did He say that you would pray to God about the mountain or the tree. Jesus did not say that God would use His authority over that mountain or tree in response to your prayer. You are the one who uses authority. (Man has been given authority on the earth – Psalms 115:16). In fact, nothing about God's involvement is mentioned other than your use of faith (the measure of God's faith that He gave you). There is nothing at all about prayer or asking God to do something in any of the "mountain" and "tree" verses! (In the case of Mark 11:24, a "prayer" verse follows, but that verse is not about speaking to things as Mark 11:23 was.)

It is critical to notice that Jesus did not say that the mountain or tree would obey God after you prayed. In these verses, you DIDN'T pray; you spoke to the mountain or tree and it obeyed YOU, not God!

I realize that a lot of people have a hard time with what Jesus taught repeatedly on this subject. But His words are in red and those people's words aren't! If Jesus said that you can speak directly to things and they will obey you, you should believe Him! If speaking was God's way of getting something done when it came to all creation ([Hebrews 11:3](#)), and we are His children who are supposed to imitate Him ([Ephesians 5:1](#)), we should be speaking, too! That doesn't mean that you'll create a new universe, but your words DO frame your personal world – what you believe and say that you will have is what you will have!

This is one demonstration of how man was created in the image of God. God speaks and things happen. You have the ability to speak and have things happen as well. No animal has this right. This right could not possibly have evolved. (Your spirit – the real you – could not have evolved from physical atoms anyway; that whole evolution theory is just an example of idle babblings that are falsely called knowledge in [1 Timothy 6:20-21](#).) God created you in a higher class than animals. Now, I realize that Rover might bark his head off and you might capitulate by pouring him a big bowl of dog food to get him to shut up, so maybe Rover can use his mouth to get something out of YOU. However, Rover cannot bark and cause food to “be.” You, on the other hand, could speak and cause healing (or sickness, depending on what you're speaking!) to “be.” We are the only living things on the earth who resemble God because we are the only ones with spirits who have authority to speak and have things happen.

Jesus and the apostles did not “pray for” the sick in the modern sense. They did not [petition God to heal the sick](#), as almost all Christians today seem to do, with the inevitable lack of results. Instead, they used their authority to heal the sick. This does not mean that God is not involved in the process. He is the one who gives that authority, and He is the one who hastens His Word to perform it ([Jeremiah 1:12](#)). However, when God gives you authority, it means that the responsibility is now on YOU to exercise that authority because God is not going to exercise your authority for you. If you don't use your authority in certain areas, nothing will change until you do.

This objection is mostly the same as “[Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#),” so there isn't a need to do a separate write-up for the same objection when it is worded that way. However, the direct invocation of [Mark 11:22](#) necessitates a specific reply. When you speak and command things to happen in accordance with your covenant, you ARE exercising faith in God. Also, objectors like to light into Spirit-filled people who claim that [Mark 11:22](#) really means “Have the God-kind of faith,” in some cases citing the Greek. While the Greek literally does say, “Have faith of God,” there are good grounds for the traditional “Have faith in God” interpretation. ([See What Mark 11:22 Really Means](#) for more on this sometimes controversial topic.) So the fact that I don't teach that [Mark 11:22](#) really means “Have God's faith” as English speakers would use the phrase means those objectors have nothing to complain about regarding what I'm teaching, at least. Other faith teachers will have to defend their own different interpretations.

Where people miss it is that they think that every move you make needs specific permission from God. God has given us very broad authority and latitude – a lot more than the vast majority of Christians realize. You don't have to ask God whether you should have peas or corn with supper tonight. (When I was a baby Christian, I actually did that, wanting Jesus to be Lord of EVERYTHING, but I had to learn that He gives us quite a bit of room to make our own decisions.) As I point out elsewhere in this book, He'll even let YOU decide whom you want to marry or even IF you want to get married! That's much bigger than a peas-or-corn decision!

Even when you move mountains (or cancer or other diseases), it is still God's power backing up your authority that God gave you. When you believe God's Word that He gave you that authority to act in the name of Jesus, you ARE exercising faith in God! To believe God's Word is to believe God. When Abraham believed God's words, Scripture says that He believed God:

Romans 4:3:

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

[Galatians 3:6](#)

[James 2:23](#)

When the people of Nineveh believed God's words that were spoken through the prophet Jonah, the Bible says that they believed God:

Jonah 3:5:

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

So faith in God's Word IS faith in God Himself! And when you speak in accordance with God's Word in faith, you WILL change things! His angels hearken unto the voice of His Word ([Psalm 103:20](#)).

Objection: Mark 11:23 Is Just an Expansion of Mark 11:22 and Trusting IN GOD

The objector is upset about “word of faith” teaching that we can “use our faith” as oppose to “trust in God,” so he explains that when Jesus talked of speaking to a mountain, it was not your “force of faith” that would move the mountain independently of God, but rather God who would move the mountain in response to your faith. Thus, you must have faith in God rather than faith in your faith.

And I actually agree completely with the above reasoning!

The objector does not agree with “word of faith” teaching that [Mark 11:22](#) actually means “Have the God-kind of faith,” which doesn’t really imply any faith “in God.” I discuss this issue extensively in the long article [What Mark 11:22 Really Means](#). My conclusion is that although the Greek literally says “Have faith of God,” the best translation still is the traditional “Have faith in God.” So I am actually on the objector’s side as opposed to what SOME (but definitely not ALL) “word of faith” preachers say about [Mark 11:22](#), and the main objection would really be directed at someone other than me.

In Scripture, blind men were not healed until they encountered Jesus, who told them that [their faith had made them well](#). But their faith in what? Just their faith that it would happen? If that were the case, they would already have been healed by their faith – they wouldn’t have needed Jesus! But the context is that Jesus asked, “Do you believe that I am able to do this?” Their faith was in Jesus’ ability, not in their ability to see themselves well independently of Jesus. So this still lines up with the “have faith IN GOD” reasoning – you are still trusting God, not your faith’s ability to make something happen. Rather, you believe that God keeps His Word and will do exactly what He said.

So a note to objectors to divine healing – the mere fact that a preacher may preach some doctrine that you identify as “word of faith” teaching does not necessarily mean that he preaches everything else you’ve heard a “word of faith” preacher say.

Objection: Faith Literally Means Belief or Trust; It Does Not “Do” Anything

Jesus is recorded as telling people that [their faith had made them whole](#). Making someone whole certainly sounds like “doing something” to me!

Certainly, it qualified as belief or trust in who Jesus was (the Anointed One), but the objection in question goes on to say that faith is “passive.” It didn’t seem passive when it made people whole! That sounds like the opposite of passivity to me! Faith does not wait passively for God to decide whether or not He will grant something. Faith TAKES what God offers. That isn’t passive. If you believe that you have to be passive about your healing, you believe that [it is all up to God](#) (also covered elsewhere) – and you won’t get healed!

The objector may be concerned that “doing things with faith” is cultic and cuts God out of things, and that matter is handled [elsewhere](#).

Objection: Occult Practitioners Attempt to Confess Things into Existence and Speak to Material Things to Make Them Change

Having been involved in the occult before becoming a Christian, I can vouch for this fact. One book I kept reading emphasized how “the power within” could accomplish these things, and it had “testimonies” from people who had done it. The sad part is that this takes part of what Jesus said and attempts to operate it without Jesus. If I still believed that occult book, I’d still be on my way to the lake of fire.

As a Christian, I do not trust “the power within” unless you’re referring to the Holy Spirit who lives in me! I definitely do not trust myself or the power of my own faith to get things done. I do what Jesus said to do right before He talked about speaking to a mountain – I have faith in God ([Mark 11:22](#))! I believe that God Himself will back my faith-filled words when I speak things according to His known will in His Word.

What occultists do is witchcraft, not Christianity. There is NO OVERLAP between Christian beliefs and occult beliefs. The demonic origin of occult literature became more apparent in retrospect when I reflected on the fact that ALL occult books I had read agreed that Jesus was not the Son of God. Well, what do you expect evil spirits to say when they CANNOT confess that Jesus Christ came in the flesh? They have to paint him as a mere “enlightened” man. The Ouija board told me that Jesus wasn’t real when I asked it. Of course, that’s what the demon moving that pointer wanted me to believe!

Apart from occult practices, some anti-Christian “new thought” and mind science cults sprang up that emphasized speaking to things to change them apart from God. As Christians, we must believe [Mark 11:23](#), but we understand that God is the One backing us, not our own inherent power or deity. We are Bible believers when we do this, not practicing occultists!

The Bible does preach confession (see [Say What](#)) and speaking to things to change them, but when we do it, we do it with faith in God, not with faith in our own innate ability. Do you realize that you would not even be a Christian if speaking couldn’t change things? It is with the mouth that confession is made unto salvation ([Romans 10:10](#))! You are justified or condemned by YOUR WORDS ([Matthew 12:37](#))! That’s how important words are. I think some Christians have backed off this essential truth out of fear of playing around with the occult, but the devil is the one who wants you to back off. He knows that you will have what you believe and say whether you think so or not, so he will always try to get you to believe and speak contrary to the Word, thus activating this proven principle against yourself so that you reap the rotten harvest that he wants you to have.

We see this same mistaken pattern in many objections: “If a wrong person does or says x, and x is known to be wrong, and he also does or says y, y must also be wrong.” But if this were true, we would never buy groceries or get our oil changed because occult practitioners buy groceries and get their oil changed too! We have to evaluate every action independently rather than lumping all actions of occultists or all preaching of “word of faith” and “grace” preachers together.

I have a separate write-up demonstrating that [Mark 11:23 DOES work for unbelievers](#), which you may read for further comment on this matter. The fact that it works for everyone is the very reason why you need to “have faith in God” ([Mark 11:22](#)) before you start speaking what you believe!

Objection: To Say that You Received Your Healing by Your Faith Glorifies You Instead of God

All right then, does the fact that you received salvation from hell by your faith mean that you get the glory for your salvation instead of God? Do people start shouting “Glory to you!” when you give your testimony? Of course not.

Jesus said that if you abide in Him and His words abide in you, you will ask what you will, and it shall be done unto you. Herein is your Father glorified, that you bear much fruit ([John 15:7-8](#)). Jesus called asking and receiving from God fruit-bearing. He said that this glorifies God. If you think that it glorifies you, you’re arguing with Jesus over this point – don’t expect to win that argument!

Then there’s John 14:13: “And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son.” When you ask for something to be done in the name of Jesus and He does it, the Father is glorified in the Son. You are not glorified. That is what Jesus said about the matter.

If you dig down, you’ll find out that anyone who makes an objection like this doesn’t really understand healing, or has had the unfortunate experience of meeting a Christian egomaniac. Sure, some people may set bad examples. Don’t let them determine your doctrine. A person making this objection probably believes that faith twists God’s arm to get Him to do something for you that He wasn’t willing to do anyway. That is not the case with healing. Healing has been purchased for you, and God has purchased your body. Your faith does not force God to do anything; your faith simply receives from God something that He already has His hands out offering you!

Jesus told some people that [their faith](#) had healed them. Jesus was surely not glorifying the individuals. No one started worshipping the woman who had the issue of blood just because HER FAITH had made her well.

If you receive a Christmas present from your sister, does everyone glorify you because you received it? No. If anything, they might “glorify” your sister for being so generous. No one would glorify you for simply receiving what she gave you. Therefore, there is no reason to think that glory should go to you just because you receive a gift from God. Instead, expect that people will give glory to God for His goodness toward you.

Objection: Saying that Faith Does Things Depersonalizes the Transaction by Leaving God Out

If this objection is true, there were plenty of “depersonalized” incidents in Jesus’ ministry because He said that people’s faith did things! See [According to YOUR Faith Be It Done unto You](#) for a list of such occurrences.

There is a legitimate extent to which a faith transaction is “depersonalized” because God does not make an individual ruling in your case to decide whether or not you should be healed. He already provided the healing for you. You can simply receive it. You don’t have to get His permission to receive it; you already have that because of Jesus’ finished work.

However, the healing still comes from Him. People who lay hands on you are only His conduits. We are not New Agers claiming that our innate ability somehow makes these wonderful healings happen. God still gets the credit and the glory because He is the Source of healing. This is true even when you receive the healing yourself without hands being laid on you.

Suppose that I let you stay at my house, and I tell you, “Just tell me what you want to eat and I’ll get it for you, whatever it is.” So you say that you want some cottage cheese, and you believe that I will give it to you because you think I’m honest. So I serve you some cottage cheese. I’m not making a fresh decision about whether or not you can have it when you ask for it; I already established that fact before you asked. There is no decision-making involved on my part when you ask for the cottage cheese. That’s an imperfect analogy, maybe even a cheesy one, but I hope that you see what I mean.

Believing that you receive when you pray in faith doesn’t leave God out at all because He is the one you’re receiving from! If you instead command a sickness to leave, you have to do so in the name of Jesus. When you use Jesus’ name, you certainly haven’t “depersonalized” the transaction by leaving Jesus out!

Objection: In the Lord's Prayer, We Are Supposed to ASK GOD to Deliver Us from Evil, Not "Claim" Deliverance from It

Ready for a shocker? The "Lord's Prayer" is NOT a model prayer for the Church Age!

Jesus' prayer was an example of praying a simple, unpretentious prayer rather than using vain repetitions as the heathen do. Ironically, today's heathen now make a "vain repetition" ritual out of this exact prayer, as well as another anti-biblical prayer that gets prayed much more often than the Lord's Prayer in a common "dead works" ritual.

The Lord's Prayer never includes asking anything from the Father in Jesus' name. That is a Church Age prayer that wasn't available under the Old Covenant. Everyone Jesus taught was still under the Law of Moses at the time. Yet Jesus said we would do that.

Paul has some wonderful prayers in his epistles that are worth praying for ourselves and others regularly, yet these are not included in any way in the Lord's Prayer, nor could they be. When Jesus taught on prayer, there was no inheritance purchased for everyone yet, so no one could pray to understand more fully the riches of the inheritance we have in Christ!

We are commanded to pray for all who are in authority ([1 Timothy 2:1-2](#)), but Jesus did not pray for Caesar or any other official in the Lord's Prayer.

We should be praying in tongues as well as with our understanding as New Covenant believers ([1 Corinthians 14:15](#)), but there are no tongues in the Lord's Prayer either!

Someday during the tribulation, people are to pray that their flight not be in winter ([Matthew 24:20](#)). That prayer won't be found in the Lord's Prayer either.

There was a fad back in the 1980's that all prayer must be based on the Lord's Prayer, but thankfully that fad blew over, as all of them do – at least for a generation or so until a new face will probably start promoting the same "new revelation" to a new generation as if no one had ever heard of it before.

The point is that there is a lot more to New Testament prayer than what is contained in the Lord's Prayer. If you restrict your praying to the Lord's Prayer, you won't pray the way that you should. Besides that, there were elements in the Lord's Prayer that were valid when Jesus demonstrated this prayer to His disciples that would not even be valid after Jesus went to the cross and rose again!

One case is "forgive us our trespasses." That is unnecessary for the believer, who is already forgiven for all his trespasses. (Several Scriptures that prove this that are listed elsewhere; [click here](#) for one such list of them.) If you want to apologize to God for something you did, I don't have any problem with that. I do it myself at times, but I don't do it to receive forgiveness, which is something I have already received as a believer.

Another case is “deliver us from evil” (or in some translations, “deliver us from the evil one”). As a New Testament believer, you are already delivered from the evil one and his evil kingdom ([Colossians 1:13](#)).

Also, His kingdom HAS come and your daily bread is part of the provision that Christ made for you once and for all. After the resurrection, there is no more sense that we are on the earth praying to a Father in heaven. We are seated in heaven praying to our Father in heaven, or we could also say that we are on the earth praying to our Father who lives in us.

Therefore, it is actually UNBIBLICAL to pray the entire Lord’s Prayer today! Why would you ask God for something that He says you already have under the New Covenant?

Jesus didn’t “miss it” when He prayed this prayer because at the time, no one was delivered from evil (or the Evil One) because Jesus hadn’t spoiled principalities yet and stripped them of their power over us ([Colossians 2:15](#)). His disciples had not yet been brought out of the kingdom of darkness into Jesus’ kingdom. That happened to them only after they were born again, which none of them was before Jesus rose from the dead. So this was a fine prayer for the disciples to pray. It just doesn’t reflect your position or your responsibility today. It is now up to YOU to resist the devil so that he will flee. It is not up to you to ask God to deliver you from the devil when YOU are the one who is supposed to run him off. So in light of what James and Peter said ([James 4:7](#), [1 Peter 5:8](#)), a believer today cannot expect to successfully ask God to deliver him from Satan. As far as God is concerned, you’re already delivered, and you now need to enforce your deliverance.

Objection: We Should Use Our Faith for Souls Rather than Selfishly Seeking Our Own Healing

In the general sense, why not do both? Why do one to the exclusion of the other? Wouldn't you be in a better position to evangelize lost souls if you're healed than if you're sick? Wouldn't the lost be more likely to want to know Jesus if they saw Him miraculously heal your body?

In a strictly technical sense, you can't use your faith for souls anyway, even though many people use that phrase. You can only use your faith to meet your own needs. That is why God gave it to you. You can apply [Mark 11:24](#) and believe that you receive your healing. But you cannot believe that you receive someone else's healing for him. You also cannot "believe someone into the kingdom." If we could do that, we would "believe" everyone in and there would be no more sinners. Then the outpouring of the God's wrath in the book of Revelation could not take place and Jesus' words that FEW would find the way of life ([Matthew 7:14](#)) would be invalidated.

The Bible pattern is to share the Word of God with others so that they can enjoy the benefits that you enjoy, rather than having you "believe" those benefits onto them.

Your faith cannot cross the line of someone else's free will. Everyone is free to choose life or choose death. God gave the Israelites that choice ([Deuteronomy 30:19-20](#)). God will honor your choice to go to hell if you don't want Jesus in your life. You cannot even "claim" a family member using [Acts 16:31](#). (Proof of this is contained in the answer to the question, [Can I Believe and Receive a Healing for Someone Else?](#))

You can believe that God will send laborers to a lost person. You can ask God to open his eyes to the truth. You can believe that the Holy Spirit will convict him that he is in sin because He has disobeyed God's command to receive Jesus, and that he would be eternally lost without Him. But you cannot "receive" the person's salvation by faith. Some people will get saved when laborers are sent and their eyes are opened to know the truth. Some will not. You can believe for things to happen but you cannot "believe and receive" another person's salvation the way you can believe and receive the answers to your own needs.

It isn't selfish to seek healing when God says it is already yours! (Satan uses objections like this to try to imply a sinister motive on the part of the person believing and receiving healing.) It will please God when by faith you receive the healing that Jesus paid for. And if you really understand what faith is, you know that you can't really use it for souls in the sense that you can use it for your own healing.

Besides, you will not "drain" your faith by using it to receive healing. Instead, you will build it and be in a better position to believe that God will send laborers to sinners and convict them.

Objection: You Imply that If Anyone is Sick, He Is in Sin

Sickness came as a result of sin, but the fact that you got the flu does not mean that sin in your life caused it. The fact is, those who teach divine healing responsibly do NOT go around accusing sick people of being in sin. You cannot conclude that just because someone is sick, he “deserves” it because of some sin in his life. Of course, technically he DOES deserve it and he deserves to go to hell, too, based on his own merits outside of Christ. But Jesus’ atonement changed everything. Now we don’t have to get what we deserve for sinning!

I would hope that you would not take anything in this book as proof that if you are sick, it is your fault because of sin in your life. I would further hope that you would not interpret me as saying, “It’s your fault because you lack faith!” Surely you would not tell an unbeliever, “It’s your own fault you’re unsaved! It’s because of sin, you know. It’s your fault for not having faith in Jesus Christ!” Salvation from sin is GOOD NEWS and so is healing. It should be presented that way. The apostles did not get multitudes healed by condemning them for their lack of faith. Instead, they cured the problem by preaching the Word of God by which faith comes, so that faith rose in the hearts of the hearers. That is still the way to do it today.

It is true that God punishes sin with sickness, but as a believer, you are redeemed from that punishment and you can walk free from sickness. Jesus took sin out of the equation for you when HE was punished with sickness for YOUR sins!

However, the devil is a liar who sinned from the beginning, so he does not play fair. He would like to put sickness on you even though it does not justly belong to you. He wants to condemn you and get you to accept sickness as “what you deserve” when the truth is that Jesus bore what you deserve so that you don’t have to bear it!

See the response to the question, [If You Are Sick, Does that Mean There is Sin in Your Life?](#) for further comments.

Objection: The Doctrine of Faith Healing Puts the Sick under Condemnation

The premise of this objection is that sick people who would otherwise be content are made to feel guilty about being sick because “if they just had enough faith they’d be healed.”

This would be a valid objection if the sick person could not get healed. Indeed, it would be a cruel insult to tell such a person that something is wrong with him because he is sick if he really can’t do anything about it.

However, God gave us His Word about healing so that the sick could be HEALED, not so that they could get under condemnation about being sick! It is NEVER the will of God for a sick person to feel under condemnation for being sick. It is the will of God for the sick person to be healed!

The gospel is GOOD NEWS. Good news to the sinner isn’t that he’s condemned to hell in his current state. It’s that Jesus has provided the way for him to go to heaven instead. Good news to the sick man isn’t that he is living below his covenant rights unnecessarily. It’s that Jesus has provided the way for him to be free of his sickness.

While Jesus did from time to time express exasperation about the lack of faith he found on the earth, we do not see him condemning sick people for being sick. Some Christians may do so, but they are walking out of love. If Jesus did not criticize the sick, we should not do so either. Jesus was moved with compassion, not condemnation, when He ministered to the sick. That is the model for us.

However, the fact that some Christians share the message in the wrong spirit does not negate the message. Some Christians attempt to “condemn” people into the kingdom, too. The new birth is not invalidated just because some people do not use any wisdom when sharing it. Even Paul said that many preached Christ from impure motives ([Philippians 1:15-18](#)), so this problem is not new.

Just as a younger believer might attempt to ARGUE people into the kingdom (I used to do that, without any success), immature believers may share the good news about healing in an argumentative or belligerent manner. The result of this may be that the sick person feels condemned, but that is not because the true “good news” message is flawed.

It should be noted that carnal believers who do not wish to build themselves up in faith always look for excuses for why they should remain in their current condition rather than change. It’s easier. There is no shortage of carnality in the church today. Surely there are many who would rather question God’s provision for healing than exercise faith and receive the promise, which involves effort on their part. Such people are often the ones screaming, “Condemnation!” If they would simply take the time to read the Bible for themselves on the subject of healing, they could get healed instead of angry.

Do you believe the Bible's teaching that sinners who do not receive Jesus go to hell? (You should!) If so, do you think that it would be right to approach a sinner this way: "You know, it's YOUR FAULT that you're on your way to hell! It's YOUR FAULT that you aren't exercising any faith in Jesus Christ to be saved. You should be exercising faith in Him. So if you end up in hell, BLAME YOURSELF, stupid!" Does this wrong approach prove that the underlying message is wrong? No, it just proves that an immature Christian with more zeal than wisdom is doing the "witnessing." It is similar if someone approaches a sick person this way: "You know, it's YOUR FAULT that you're sick! It's YOUR FAULT that you aren't exercising any faith in Jesus Christ to be healed. You should be exercising faith in Him. So if you stay sick, BLAME YOURSELF, stupid!" That is not the message of this book or the message of any reputable healing teacher I have ever seen or read after.

The doctrine of faith healing does not HAVE TO put the sick under condemnation any more than the doctrine of being saved from hell by receiving Jesus HAS TO put the unsaved under condemnation. In both cases, we can present the GOOD NEWS of the solution rather than condemning someone for having a problem. The fact that some might preach the "good news" in an annoying manner does not invalidate the good news itself.

The objector usually wants to hear, "There's nothing I can do – nothing is my fault because everything depends on God. The problem is not at my end." This supposedly eliminates any condemnation or bad feelings. The problem is, this also eliminates any possibility of "good feelings" by receiving healing God's way – by faith. It leaves the obvious conclusion, "The problem is at God's end!" But we cannot go along with that just to soothe someone's hurt feelings. If we do not receive – be it the new birth or divine healing – the issue is ALWAYS on our end, because God has done everything necessary on His end. Failure to see this will result in an unnecessary failure to receive divine healing.

See also:

[Objection: Faith Teaching Negates Compassion on the Sufferer; We're Taught Instead to Blame the Person for Not Having Enough Faith](#)

Objection: Faith Teaching Negates Compassion on the Sufferer; We're Taught Instead to Blame the Person for Not Having Enough Faith

I would really like for the objector to produce a book by even an obscure faith teacher that says, "If someone is sick, don't feel bad for him; just tell him that it's his fault because he doesn't have enough faith!" You won't find that advice in my book, any more than I would advise you to tell a sinner, "You're at fault for the fact that you're going to hell because you don't have enough faith!" I've done a lot of street evangelism with original tracts, and my tracts never told sinners that their problem is that they don't have enough faith to go to heaven. I don't tell sick people that they don't have enough faith to be healed, either. Actually, everyone DOES have faith ([Romans 12:3](#)); the issue is that some people don't use it. In the case of the tracts, I shared the Word about what Jesus did for everyone so that people could believe. As Paul asked, how can they believe in someone in whom they haven't heard? Many people know the name of Jesus more as a cuss word than anything else because they don't really know what Jesus did for them or even understand their need to be saved from their sins.

Jesus commended people who exercised their faith and were made whole, but He didn't approach people and say, "You'd be healed if you had enough faith!" He didn't condemn the leper for not exercising faith (although the leper wasn't initially in faith because he questioned Jesus' will in the matter); instead He BUILT the leper's faith by saying "I will." The leper then believed Jesus' words and received healing. I am interested in building people's faith, not in tearing people down or belittling them for not exercising faith. The objection makes an unfair leap of logic that if we believe that any failure is on MAN's end (which I do believe and teach in this book), that means that we have no compassion on anyone and have just become faith judges. It is also character defamation against healing evangelists to claim that they "negate" compassion. Many of us have endured significant personal inconvenience to reach lost and sick people who have no possible way of paying us back. It is proof of compassion when you extend yourself to reach the sick. I definitely have compassion for the sick, and that is a large part of why I wrote this book – so that they can learn the truth and be set free from their suffering, whether I ever get any earthly benefit out of it or not.

Jesus was a faith teacher if there ever was one, and He was moved with compassion. He was notable for not condemning people other than self-righteous religious people. We are to express His character to the world and be [conformed to His image](#), so that means that we should teach faith and have compassion on people ourselves.

There is a difference between finger-pointing (which the objector is assuming) and laying responsibility for failure to where it belongs – man. You can teach that compassionately! There have been times in meetings when I have cried profusely when I sensed the Lord's compassion for the sick person on whom I was laying hands. (I find in such cases, and this is just my experience, that the person in question always receives a manifestation of healing; there haven't been any exceptions at this writing. I'm not going to make a doctrine out of it, but that's how the Lord uses me at times.)

Another problem with the objector's logic is that it assumes that lack of faith is the only thing that can hinder healing. In faith circles, I think lack of ACTION on what someone believes is more the culprit as people can often quote healing verses out of their heads. In the case of the unbeliever, I would cite lack of KNOWLEDGE as the primary barrier, not lack of faith, which would come along with a better knowledge of the Word. Hosea said that God's people perish for lack of KNOWLEDGE, not merely for lack of FAITH (though in that case the ignorance was willful – [Hosea 4:6](#)).

You can have knowledge and not exercise faith, but you cannot possibly exercise faith in an area where you possess no knowledge. By far the biggest hindrance to seeing people healed in the world today is a lack of knowledge on the subject – that it is God's will to heal ALL and that healing has been provided already and is theirs for the taking.

At times, Jesus did get exasperated with His disciples for not exercising faith as they should have done. He would make statements such as "Where is your faith?" However, such statements were to those in His inner circle. He had higher expectations of them than of the crowds who had not been following Him closely everywhere He went. He did not just go up to blind people and say, "Where is your faith? If you'd used it, you wouldn't still be blind!"

There would be no reason to accuse the masses today of not having enough faith – how can they believe what they've never heard? If someone doesn't know the truth about divine healing, it doesn't make him a bad person or a rebel against the Word. I've found that many people will gladly act on the Word if you can show them clearly what the Word actually says on a subject. My hope is that you will act on the Word yourself when you see what it says.

Objection: The Doctrine of Faith Healing Is Cruel to Parents Who Have Lost Children to Illness

This is similar to saying that the doctrine of salvation from hell is cruel to parents whose children have died without Christ and gone to suffer eternal punishment. The truth is not always comforting, but it beats lies. It beats saying that God kills little children or that God lets sinners go scot-free if they're reasonably good, although either comment may temporarily soothe a grieving person. Ultimately, there is no soothing, because the person ends up with a compromised God whose word can no longer be trusted. Anyone who believes these disgusting falsehoods may open the door for Satan to do more damage. If you are going to cling to the idea that God took your child home for some sovereign reason, you might as well forget trying to believe for healing for the rest of your life. Your prayers will always be tainted with "ifs" because you will never know the will of God. You'll never know if He's going to make another "sovereign exception." Maybe He's going to "take" you or another relative next! Believing that God can fail to keep His Word and that He is to blame for your tragedies will strip you of your faith for anything. If you can't trust God, you can't pray and KNOW that you have received from Him.

Please hear the truth. God did not "take" that child. Sickness, which was NOT sent by God, did. God was not to blame.

Neither I nor any faith preacher I know advocates saying to grieving parents at a funeral, "This wouldn't have happened if you had had enough faith!" Do that and you will give divine healing a bad name. The Bible says to grieve with those who grieve, not preach at those who grieve and make them feel bad. However, it also does not say to water down the gospel to comfort those who grieve. Healing was available, and the child did not need to die.

Let me repeat that as boldly as I can: THE CHILD DID NOT NEED TO DIE. HE COULD HAVE BEEN HEALED. For those who have dared me to make that statement, I just made it! Don't go and preach it in people's faces at funerals, but it is still the truth and you cannot compromise it. See the discussion, [Descent into Stupidity](#) for what happens if you go the other way and compromise God's Word to soothe the grieving parents.

I should clarify that I refer to young children in this discussion. When children get older, they need to believe for their own healing, and you cannot believe and receive it for them. When they are young, your faith can receive for them. Jesus exhorted the father of the demonized boy in [Mark 9:17-29](#) to believe, not the boy himself.

You will have to decide for yourself what Jesus meant when He said that you can believe you receive what you ask for when you pray and get it. If this statement's obvious meaning is true, we should all be doing it. If you don't think that we can all do it, you will have to find an alternative explanation for [Mark 11:24](#). If you don't believe that Jesus meant that we could receive from God in faith when we pray, you must tell us what He really meant. The trouble is, I can't figure out what else His plain words could possibly mean. If you can't figure out another meaning, you must accept His words and reject any words that contradict them, including those of people who say that nothing could have been done about the child.

I am not saying that parents who lost a child were in a position where they could have prayed in faith to avoid the tragedy. The fact is, most people are nowhere near that point in their faith because they haven't developed their faith by spending time thinking about God's Word. They did not stubbornly refuse to do something that they know they should have done. It was a case of inability to do it. However, if they had developed their faith, they could have done something. If you preach anything else, you may soothe the parents but contradict the words of Jesus! The fact that the disciples could not deliver a demon-possessed boy did not mean that they could not have done it. Jesus said explicitly that they could have done it! Recall that in the case of [Mark 9:17-29](#), Jesus exhorted the father to believe! So it MUST have been possible, though it was evident that he was struggling with it at the time.

People will accuse you of "blaming" people for the death of children. Some people like to twist your words and accuse you of things. (They did it to Jesus, they did it to Paul, and they'll do it to you if you preach divine healing. Get used to it.) If we really want to put the blame where it belongs, we should blame the DEVIL. The parents weren't the ones who put the foul thing on the child that took his life.

If someone has had no time to study the Word and meditate upon its healing promises, how could he believe for something major like that? It would be like "blaming" a second grader for not being able to do calculus. It is not a moral issue. It is an issue of growing in the faith, and that takes time. You have to grow spiritually just as you have to grow naturally before you are ready to do some things. Few people operate can avoid getting into unbelief when it comes to saving a child from a serious illness. If you run to the medicine cabinet every time a headache starts coming on, don't be so sure that you would have believed for that child's healing yourself!

So in one sense, there may not have been anything they could have done. In a more general sense, however, if the parents had gotten saved sooner and learned the Word sooner, they could have developed their faith more and done something. If this is not true, we must conclude that God's promises are unreliable because there are unpredictable exceptions. I would never want to accuse God of being unreliable. I will never preach that not all things are possible to him who believes. I would rather upset a few people if necessary than upset the Holy Spirit by contradicting Jesus.

Opponents of divine healing will get in your face about how poor little Betsy Lou died. (I don't know any Betsy Lou's who have died, or any that haven't for that matter, so I'm not picking on anyone in particular.) They dare you to say that Betsy Lou could have been healed. You might as well tell them the truth – little Betsy Lou could have been healed! If they have the right to bring up a particular name to try to intimidate you, you have a right to bring up the name in response. They will call you heartless for doing it, of course, while saying nothing about their heartlessness in dragging Betsy Lou into what should be a doctrinal discussion anyway, not a statement of someone's experience. Experience never proves doctrine. If you want to talk experience, I know people who have raised their children from the dead! These people have never told me that the doctrine of divine healing is cruel to parents!

In fact, not preaching divine healing is cruel to parents with sick children! They need to hear the good news about healing!

I have received a number of angry letters from people asking me (tempting me is perhaps more accurate) to tell the grieving relatives that the problem was their lack of faith. Of course, I am not going to write such letters. What I and anyone else with any sense will do is continue to preach the "word of faith" by which faith for healing and other gospel benefits comes. (The issue is not technically a lack of faith in many cases, but rather unbelief or doubt – that dealt with elsewhere in this book.) Eventually, people who hear the good news about healing and believe it may realize that an earlier tragedy in their life was avoidable. I will most certainly not side in with Satan and accuse God of having anything to do with any tragedy. Satan is the author of tragedy. His horrific future of non-stop punishment and suffering will be the most tragic end that any being in the universe has ever experienced.

Now that I know Jesus, I realize that most of my teenage years were wasted. I did not know Christ. (No one told me how to be born again, even though I live in the supposedly gospel-saturated United States.) My teenage years could have been far better if I had known the truth then, but I can't have those years back. This is a similar experience to that of a bereaved parent hearing the gospel of healing and his authority in Christ and realizing that his child could have been healed. You can't do anything about the past, but you can do something about the future. I am not wasting any more years. You do not have to lose another child to sickness.

No one came up to me and said, "You could have avoided all those bad experiences if you had just had faith" – although that would have been a true statement! People preached the truth to me, I believed it, and I am now enjoying the benefits. Once I heard the truth, I figured the rest out on my own without anyone trying to make me feel bad about it. Yes, I could have had better. But the Bible says to forget those things that are behind and to reach forth to those things that are before – toward the mark for the prize of the high calling of God in Christ Jesus. (See Philippians 3:13-14.)

The Bible contains accounts of those who received healing from the Lord on behalf of their young children. (There is no record of anyone receiving anything for a grown-up child; it's up to adults to believe for themselves. In one exceptional case, someone got a healing for a household servant who was probably not a child.) In the one case where there was a failure to receive (the demonized boy that the disciples failed to help), Jesus said that unbelief was the problem. Then he healed the boy! This shows the danger of using experience to prove doctrine. Today's doubt-mongers would surely have publicized the disciples' failure to deliver the boy and cited it as proof that it is not God's will to heal or deliver all. Jesus settled the issue of God's will conclusively when He delivered the boy.

You gain nothing by condemning yourself or others for lack of faith. Such behavior only pleases Satan. However, preaching the GOOD NEWS that anyone can be healed through the name of Jesus Christ is not condemnation, even if it means that people realize that they could have lived better and that a child did not need to die. We're all growing. Ten years from now, you will recognize situations that you could have handled better today if only you were more grounded in the Word. That's part of life. It means you're growing, which is a good thing! Instead of condemning yourself for where you've been, rejoice in the fact that you can grow and live better in the future than you have been living so far.

Objection: We Had 24/7 Prayer Asking God to Heal So-and-So and He Chose Not To Do It

This very objection shows why the prayers were not answered. Everyone was praying 24/7 in unbelief. It doesn't matter if you pray a lot, and even have people pray 24/7. If you do it in unbelief, nothing will happen. James said that if you doubt, you must not think that you will receive anything from the Lord ([James 1:5-8](#)).

The very fact that everyone was asking God to heal So-and-So means that the people doing the praying didn't understand how divine healing works to begin with. You don't beg God to do something that He's already done! Yet that is what so many people do, and like the heathen, they think they will be heard for their much speaking. They reason that if they can get a big enough crowd doing the much speaking, maybe God will give in to the pressure or something. (It wouldn't be peer pressure, at least, because God has no peers.)

Their prayers are based on the [mistaken "courtroom" mindset](#) – they think when they pray, God reviews the case and decides to answer Yes, answer No, answer Wait, or just not answer at all. Thus, if there is no healing, it must be (according to this twisted logic) something other than a Yes decision from heaven's Prayer Resolution Panel. But that is a flawed mindset. If you pray according to God's will, He hears you, and you have the petition that you asked of Him ([1 John 5:14-15](#)). But first, you must know for sure what His will is. If you don't know His will about healing, it is impossible to pray in faith. Instead, you will be doubting when you pray, and you will receive nothing from the Lord as James said. You need to know His will before you pray. That does NOT mean that you ask God for a revelation of whether it is His will to heal a particular person. You learn His will from the many Scriptures cited in this book. Jesus would not have paid for everyone's sicknesses and pains to be healed if it were not God's will to heal everyone.

The sad part is that people publish sad stories to the masses about God "choosing" not to heal a loved one, but that makes no more sense than saying that God "chooses" not to save a loved one if there is 24/7 prayer for that person. God isn't the one who needs to make a choice; He's made His choice. It is up to man to believe and receive what God has already chosen to provide. These blame-God stories (which usually emphasize God's "sovereignty" in a wrong way) paint the wrong picture of God to the world – a God who holds back healing for mysterious reasons. Fortunately, the real God is much more compassionate than that.

The [greatest need that a sick person has](#) is knowledge of the Word for himself, not prayer! Yet almost everyone's knee-jerk reaction is "He needs prayer!" Yet hardly ever does someone go share the Word about healing with that person so that he can cooperate with God and receive what's his in Christ, which would be a far better approach. You can receive the healing that Jesus paid for even if NO ONE prays for you when you know what the Word says. I was born again in Room 419 in Bailey Hall at Michigan State University in East Lansing, Michigan on February 8, 1979 with no one else around at the time! I received the new birth from the Lord because someone (originally from the bush in Kenya, of all places) told me how to do it. Healing works the same way – when you know what to do, you can receive it yourself.

Objection: You Can Have Greater Peace by Accepting Your Illness than by Struggling to Get Healed

Not Biblically. By a worldly definition of peace, you can have greater “peace” by resigning yourself to your sickness. It’s less work. You don’t have to apply faith. In fact, you don’t have to do anything that any old sinner couldn’t do, because you’re going to stay sick just like any old sinner would.

If peace is defined as the absence of struggle, you can have greater peace by disobeying the Great Commission, too. No one will make fun of you for preaching the gospel. No one will argue with you about whether or not Jesus is really the only way to heaven. Ah, such peace. Really, this is just avoidance of conflict, not peace. It is taking the path of least resistance, not peace. It is being lulled to sleep. It is apathy. It is not Biblical peace at all.

Biblical peace (the kind Jesus died to give you) is denoted by the Hebrew word *shalom*, which indicates overall well-being. You can experience God’s peace while you are in the middle of a major trial. The more you walk in faith, the more you will walk in the real kind of peace, even though your earthly problems may multiply.

The Bible does not teach achieving peace by avoiding conflict. As a Christian, you are in conflict daily. Paul protested to the Corinthians who were taking it easy, “I die daily!” ([1 Corinthians 15:31](#)). He was talking about mortifying the flesh. This takes work and effort on your part. Peace is not the avoidance of work. Paul said, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.” (1 Corinthians 9:24). Paul knew peace, but Paul knew how to “press toward the mark for the prize of the high calling of God in Christ Jesus” (see [Philippians 3:13-14](#)). No one said it would be easy all the time. You have to apply effort to grow in God. It doesn’t just happen. Champions for God get that way because they resolve in their hearts to become champions for God. Just remember that your efforts consist of building yourself up in the Word and acting on it, not struggling in your own strength to do better. You’re called to be strong in the Lord and in the power of His might ([Ephesians 6:10](#)), not to be strong in yourself and your own willpower.

You can have fewer “struggles” by accepting your illness and just staying sick. In fact, anyone has the right to do so, and none of us who believes in healing can force you to do otherwise. You have the right not to believe God’s promises and the right not to receive healing. You don’t have to apply yourself in the Word of Truth and meditate on its promises. But the catch is, you don’t get healed. If that’s the outcome what you want, you might as well stop reading this book.

This being said, if believing God is a struggle for you, you need to hear more of his Word on a regular basis. You will find that faith comes automatically when you meditate on God’s Word a lot. At that point, faith ceases to be a struggle and it becomes natural. It takes effort to get to that place. But when you get there, you will find that you have peace while you are still believing for a healing that you have not seen yet. You won’t be struggling. The problem with the person making this objection is that he has obviously never been to this place in God and probably doesn’t realize that there is such a place.

Finally, having “greater peace” by accepting your illness could well be temporary. What if the sickness that you’ve accepted worsens and you find yourself taking painful gasps for every breath, or clutching your chest all the time as the pains get worse and worse? Ultimately you could find yourself with far LESS peace in the long run if things deteriorate. Struggling to just survive could be far less peaceful than “struggling” to get healed today.

Objection: God Told Hezekiah to Use Medicine (a Poultice of Figs)

If figs could have cured Hezekiah of his terminal illness, it figures that he would have tried using figs sooner. If figs could heal fatal diseases, there would be great worldwide demand for figs from hospitals, and fig-producing countries would have organized a cartel by now to boost fig prices on international fig futures exchanges. Stores would have popped up everywhere to sell Fig Oil at huge markups.

No one today puts lumps of figs on boils to cure fatal illnesses! If it were common knowledge that figs cure terminal illnesses, Hezekiah would not have been left to die in the first place. Someone in the palace would have applied the figs then, not after God decided to extend Hezekiah's life by 15 years. The figs were applied in obedience to the Lord only after He heard Hezekiah's prayer.

We can debate whether the figs may have helped the boil, but they surely did not save Hezekiah's life by medicinal means. Hezekiah himself said that the Lord was going to heal him ([2 Kings 20:8](#)), not the figs. That is plain enough; there is nothing figurative. Anything else is a figment of someone's imagination.

Objection: Elisha Did Miracles, Yet Died of an Illness

“Now Elisha was fallen sick of the sickness whereof he died...” – [2 Kings 13:14](#).

Let's do a little Bible arithmetic. (If you hate math, feel free to skip this paragraph.) Elisha was called during the reign of Ahab. Let's assume that he was 20 years old at the time; he was obviously grown up already. Ahab ruled for 22 years (1 Kings 16:19). We know that Elisha's call could not have been closer than 3 years to either end of his reign because of the drought before Elisha's call and the three waterless years after it. Assume for the sake of argument that Elisha was called in the 11th year of his reign (we'll split the difference). Ahab's son Ahaziah replaced him and reigned for 2 years (1 Kings 22:51). Jehoram succeeded Ahaziah and reigned for 12 years (2 Kings 3:1). His replacement, Jehu, reigned for 28 years (2 Kings 10:36). His replacement, Jehoahaz, reigned for 17 years (2 Kings 13:1). His replacement, Jehoash, reigned for 16 years. Elisha talked with Jehoash, so he was still alive then. If we split this down the middle and assume that this talk happened in the eighth year, we would estimate Elisha's age at his death as $20+11+2+12+28+17+8$ years. Just so that you don't have to activate your calculator app, that adds up to 98 years old, assuming that he died fairly soon after he got sick. For that time, that was a long life. Perhaps if you dig a little deeper than I did, you could narrow down Elisha's age a little bit more. Let's compute the bare minimum. Say that he was 15 years old when he was called, and that he was called 3 years from the end of Ahab's reign, and that he and Jehoash talked right after he became king. He age at death would still be $15+3+11+2+12+28+17+0$ years, or 88. That is the minimum.

So Elisha outlived his contemporaries and had to be 90-ish when he died. That's not bad!

It is unscholarly to claim that Elisha's illness proves that healing is not available to all. Elisha indeed died of an illness even though he was used to bring healing to others. What does this prove? If you look at Elisha's life, it proves that obedience will keep you alive a good long time!

At this point, Elisha may simply have wanted to go on to his reward rather than be healed. When you get to be that age, you don't have to stay here if you don't want to. You can believe for healing, but someone who is ready to die may not have much incentive to do so. Elisha was certainly old enough to have a right to do that without it being a blemish on healing ministry. If anything, we can prove that Elisha got to reap what he sowed in terms of health in his body.

There is no record that Elisha asked to be healed. Therefore, you cannot use Elisha to “prove” that God may refuse a request for healing! To prove that, you would have to come up with a couple of cases in the Bible where someone actually asked God for healing and was denied. You can't find any.

In fact, let's turn this objection on its head. Elisha lived with such an anointing in him that a man was raised from the dead when his body touched Elisha's bones after he died. This anointing was in him throughout his life after Elijah was taken up. This makes a good case for the statement that the anointing lengthens your life!

Some ministers who held healing crusades died of illnesses before their time. That was not God's will, but it has happened. This does not prove that the message they preach was untrue, any more than the gospel is untrue just because some famous preacher shacks up with his girlfriend, as has also happened. As repeatedly stated here, you get doctrine from the Word, not people's experiences!

See also:

[If the Anointing on Elisha's Bones Was Strong Enough To Raise a Dead Man, Why Wasn't It Strong Enough to Heal Him of His Own Fatal Illness?](#)

Objection: Epaphroditus Worked Closely with Paul, Yet Was Sick unto Death

[Philippians 2:25-30](#)

It is amusing that people would use the case of a man who was raised from his deathbed by the power of God as an objection to divine healing. The objection is that if people could just receive healing by faith, Epaphroditus should have just done it. It is also sometimes added that if Paul really had authority over sickness, he should have healed Epaphroditus right away.

Consider why Epaphroditus was sick. He was sick “for the work of Christ,” ministering to Paul’s needs, trying to supply the Philippians’ lack of service toward Paul. In other words, he was making the mistake of trying to do someone else’s job as well as his own because the other job wasn’t getting done. While that seems noble, it can also be the path to exhaustion in the ministry. Jesus’ yoke is easy and His burden is light ([Matthew 11:30](#)). He is not an Egyptian taskmaster who drives people to the point of despair. In ministry, you need to be led by the Spirit, not led by every need you see. You will always see more needs than you can possibly meet yourself. It’s not your job to try to solve every problem in the world.

Natural laws still apply to Christians. If you overwork yourself, even in the ministry, you will wear your body down and become susceptible to illness. Likewise, if every meal you eat is a hot fudge sundae, you will eventually get sick, and it would have nothing to do with any failure of God’s healing covenant. It is a natural law that you will have various problems in your body if you weigh so much that you practically need a fork-lift to get you out of bed.

Now consider Epaphroditus’s attitude toward his illness. Paul obviously didn’t teach him that it was something good. Epaphroditus was heavy in heart because he knew that word of his sickness had gotten back to Philippi. Paul was sending Epaphroditus back so that everyone could rejoice in his healing!

Although Epaphroditus may have overworked himself trying to help Paul, God was merciful to him and healed him. If you are seeking God’s kingdom first, God will overlook some of your faults and have mercy on you, as long as you don’t deliberately try to live on mercy.

The fact that his healing was attributed to God’s mercy proves that his healing was supernatural. So why didn’t Paul just “instantly” heal him? Jesus never promised that all sick people would recover instantly when we lay hands on them. He promised only that they would recover. Why didn’t Epaphroditus just pray and instantly receive his healing? There can be a time between the point that you “believe that you receive” and the point that your healing fully manifests in your body.

If it were God's will for Epaphroditus to be sick, He would not have healed him! If you are "sick unto death" as Epaphroditus was, you should take comfort from the fact that Jesus is your merciful High Priest. He can show you mercy just as He showed Epaphroditus mercy, even if you brought on your sickness yourself. Far from being a real objection, the story of Epaphroditus is one more proof that God wants His people to be healthy.

Objection: Stephen Was Full of Faith and Power, but Died Anyway

Could Stephen have used his faith to live a long life and not be martyred?

This can touch off a lively debate even among faith teachers!

Stephen, a deacon full of faith and power, was stoned to death for preaching the gospel in Acts 7. Unlike Paul, who was prayed back by his friends, Stephen died and was not raised up. Why didn't Stephen believe God's promises about being satisfied with long life and health instead of dying?

Stephen was not missing God; he was so "in the Spirit" that he saw Jesus in the opened heavens, standing at the right hand of God! Stephen was the first Christian martyr. He did not die of sickness; he was murdered. If being murdered for your faith is inconsistent with God's long-life promises, Jesus missed it as well, since he was also murdered for his faith in the prime of life! (We know that Jesus always did the will of God.)

Evidently God was pleased that Stephen would glorify him by dying for his faith. When attempts were made to kill Jesus before it was time for Him to die, He was protected. No one could kill Paul before he finished his course, either. Then he was apparently martyred as well. (This is according to church history, not the Bible, though Paul DID know that the time of his departure was coming soon in [2 Timothy 4:6](#)). This does not negate God's general promise of long life. God does ask people to give their lives for the gospel.

A Christian has not missed God because he dies as a martyr while preaching the gospel. Jesus said in Revelation 2:13: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Antipas was a faithful martyr, implying that he was in God's will when he died. Jesus spoke of the martyr's death by which Peter would glorify God in [John 21:18-19](#). If it were not the will of God for Peter to die that way, it would not have glorified God.

Jesus said in [Matthew 24:9](#) that men would "deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Here He makes it obvious that there will be martyrs as well as those who are tortured for their faith but not killed.

While getting into such situations could mean that you missed God, you could get into these situations while in the center of God's plan for your life. If having faith meant that you could believe away persecution, Paul didn't have much faith. He was getting beaten up all the time and thrown in icky dungeon cells all the time for preaching the gospel. Jesus had already told Paul that he would suffer for preaching ([Acts 9:16](#)), and Peter spoke at length in his letters on the subject of suffering obediently as a Christian. But the suffering talked about was not suffering from cancer or heart disease – it was strictly persecution for righteousness' sake.

Stephen was obviously content to go home and be with the Lord because he asked Jesus to receive his spirit. Paul did not do this when he was stoned, but the time came when he willingly gave up his life.

Stephen did not miss God, and the fact that God does call some to be martyrs in no way invalidates His promises and statements about healing. Even if you die for the faith, God wants you to be healthy until you do so!

Objection: Daniel Got a Vision from God and Immediately Fainted and Got Sick

[Daniel 8:27](#)

Given that so many other objections can be proved invalid, it is amusing (but not excessively so) to see the straws people will grasp at to try to disprove divine healing being for all. In this case, the objector reasons that even a great man of faith like Daniel, even just after getting a powerful vision, could fall victim to weakness and sickness.

Getting such a revelation from God can “shake you up” in a way that has nothing to do with the devil’s brand of sickness. Paul went blind and didn’t eat or drink for three days, but that wasn’t because the devil put sickness on him. You can read other accounts of people who were not sick but fell over because of the power of God in the discussion [Why Do People Fall Over in Healing Lines?](#)

What does the Hebrew word for *sick* mean here? It DOES mean *sick* in most cases, so we can’t answer the objection that way. However, if you read Daniel’s other encounters with God, you can see that a powerful manifestation of God’s presence was physically overwhelming for him. But that doesn’t mean that Daniel had the flu or something. If the flu tries to get on you, you would not shrug and say, “Oh well, Daniel got sick so I guess I have to be sick too.”

Jesus certainly did not go around telling people that they had to be sick like Daniel – He went around healing all who were oppressed by the devil ([Acts 10:38](#)). He is the same today. Daniel wasn’t oppressed by the devil.

If you were even to claim the verse in question as a reason for you to have to tolerate sickness, let me ask you a question – what great revelation did YOU just get from God? (The revelation that I pray that you will get is the revelation that Jesus paid for your healing!)

Objection: “The Acts of the Apostles” Does Not Show Rank-and-File People Doing Miracles

The name “Acts of the Apostles” was applied to the book after it was written. It was never called that by the author (Luke). Actually, it was originally part of the Gospel of Luke, which was later separated into two books (Luke and Acts). Luke was the author of both books. Also, it was referred to as the Acts of the Holy Spirit by some in the early church, which is really a better title, because it DOES tell acts that were done by people who were NOT apostles.

Stephen was not an apostle when he did great wonders and miracles among the people ([Acts 6:8](#)). He never became an apostle.

Philip was not an apostle when he did miracles in Samaria ([Acts 8:6](#)). He never became an apostle, either, though he was later referred to as an evangelist.

Ananias of Damascus ([Acts 9:10-19](#)) was not an apostle and never became one, yet he went and laid hands on Saul (who became Paul), who received his sight and was baptized with the Holy Spirit.

We see “the hand of the Lord” working with ordinary believers who went to various places preaching the gospel in [Acts 11:19-21](#).

So the statement that the book of Acts does not show “regular” people who aren’t apostles doing miracles is demonstrably false.

Objection: Jonah Was Brought to the Point of Death So that He Would Learn Obedience

You cannot use the story of a disobedient man's punishment to justify the idea that a righteous Christian should have to be brought to the point of death to learn obedience. It proves nothing. The Christian is to learn from the Scriptures, not from hard knocks in life.

Granted, you can learn some things the hard way or the easy way. You can learn not to use a lawn mower sideways to trim your hedge by chopping yourself up, or you can learn from the don't-sue-us-because-we-warned-you statement that comes with the lawn mower that you should not tip it sideways to trim your hedge. (If the warning weren't there, you could probably sue them for bazillions and go start your own hedge fund.) Do you intend to be such a knucklehead that you have to almost die to learn obedience? Why not just obey in the first place and skip the trouble?

Jonah was called to the ministry and he ran from his calling. He almost died as a result, but God in His mercy spared his life. Jonah did apparently learn something from the experience. It changed his attitude toward preaching at Nineveh at least somewhat!

One key lesson from the book of Jonah is that you cannot run anywhere on earth to escape the call of God on your life. You could pay for it with your life! The gifts and callings of God are without repentance. If you know that you are called to the ministry, "woe" is unto if you do not preach the gospel ([1 Corinthians 9:16](#))! You are entrusted with something sacred and you are accountable for that. If you walk in disobedience to that call, you have no right to claim divine healing, divine protection, or anything else. You will probably not be able to receive from God in one area while turning your back on Him in other areas. Once you repent and consecrate yourself to God, you are immediately a candidate for healing.

So, don't be in the position of having to learn obedience the hard way! It was not the will of God for Jonah to refuse God's calling any more than it was His will for Judas to betray Jesus. God foreknew the choices of both men, but they were still the wrong choices. When you take your life into your own hands, you take it out of God's hands. You then become responsible for your security and success. God's protection does not apply to you because you are not dwelling in the secret place of the Almighty. See [Psalm 91](#), which has wonderful but conditional promises for protection. Learn the conditions and don't claim the protection if you aren't meeting the conditions.

Objection: God May Want You to Get Sicker So That When You Get Healed, It Will Be a Major Miracle that Will Get Everyone's Attention

I know someone who fell for this one. She was utterly convinced that she was supposed to get sicker so that, in her words, when she got healed, it would be a miracle that would blow open the entire county to the gospel.

So she ALLOWED Satan to make her sicker and sicker with HIS cancer until she was almost dead.

Unfortunately, at that point, she was so weak and beaten up, she just wanted to die. And she did.

This objection clearly fails [The SAME Test](#). You cannot find a single instance in Scripture where Jesus told anyone, "God's will is for you to get sicker so that when you get healed, it will be a bigger miracle."

If He never said it then, He will never say it today. It is NEVER God's will for you to get sicker. He wants you to enjoy the HEALING that Jesus paid for you to have right now. This objection is just a "sick" variant of the objection that [God could tell you "Wait"](#) when you pray.

Anyone who agrees with this objection does not really know God. The person may be truly saved, but he does not know God as He really is. The REAL God abounds with mercy and compassion for sick people. He would NEVER put anyone through the devil's garbage just to further His own kingdom.

Objection: The Word YOU in 3 John 2 Is Singular, Proving That It Was Only for Gaius, Not the Whole Church

This is a real last-ditch effort to try to prove that God doesn't want ALL of us to be in health and prosper, even as our souls prosper. The only "prosperity" associated with this objection is that it succeeds in being ridiculous!

Jesus actually used the singular "you" multiple times in His "sermon on the mount." By the objector's logic, what Jesus said could not have been for everyone!

Also by the same logic, you could wipe out just about everything in 1 Timothy, 2 Timothy and Titus, as these letters were written to a specific individual just as 3 John was. Do we conclude that because "you" is singular throughout those books that the contents of these books are not for the whole church but only for Timothy and Titus?

This objection will take us down some very dark roads if we follow it to its natural conclusion! The books of the Bible are canonized because of their applicability to all of us. If they were just friendly little "wish you well" letters, there would be no point in including them in the New Testament!

Objection: Faith Teachers Tell Us to Heal the Sick, Not Pray for Them, but John Prayed that Gaius Would Be Healthy (3 John 2)

The objector obviously does not use the King James Version, which does not say that John prayed for Gaius, but rather that he wished that Gaius be in health. Young's Literal Translation uses the word *desire*, not *pray*, as do a couple others. However, many translations do use the word *pray* in this verse.

Who's right? If you go by Biblical usage, the Greek word *euchomai* is a toss-up between an obvious meaning of *wish* or *desire* and an obvious meaning of *pray*. It can be used in both cases and translated both ways. This leaves the translator with the job of trying to figure out from the context which meaning should apply in English.

Given that fact, there is no proof that John actually did *pray* for Gaius to be in health as opposed to simply stating his wish for Gaius to be healthy. If you think that the "wish" explanation leads to the conclusion that this verse is only a greeting with no doctrinal authority, please read the separate [objection reply](#) that deals with that issue.

Objection: Psalm 103:3 Is a Parallelism for Forgiven Sins and Does Not Mean that God Heals All Physical Diseases

A parallelism...wow, this sounds like an objection from a seminary professor. Which it was.

He wrote to me emphatically that Hebrew poetry is full of “parallelisms” where the last half of the verse echoes the first half rather than expressing an independent thought. (So far, so good, I would agree with that.) Therefore (he said), [Psalm 103:3](#)’s statement about healing of diseases does not mean physical diseases – it means spiritual diseases, because the author was just saying that God forgives your sins in two different ways.

The statement about Hebrew poetry is generally correct, but it most certainly does not apply in the context of [Psalm 103:3](#). Although the same objector also said that “Forget not all his benefits” was a parallelism for “Bless the Lord, O my soul” in verse 2, I don’t see it – do you? This is another aspect of Hebrew poetry that he didn’t mention. The second phrase can add to or build onto the first phrase rather than merely restating it in different words. Of course, Psalms abounds with stanzas that are not poetic in either sense.

You basically have to have a predisposition to explain away healing to avoid the immediate context of [Psalm 103:3](#): “Forget not all his benefits...Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” You really have to overspiritualize things to claim that the good things are spiritual and that your youth is spiritual. No, God’s benefits include physical ones – including all the ones listed in this Psalm. Your spirit is eternal and does not “age,” so your youth being renewed MUST be physical, not spiritual.

The word “diseases” unquestionably refers to real diseases in the Hebrew; the objection is that this is a metaphor in this verse. (The Hebrew word for diseases in [Psalm 103:3](#) is *tachaluw*, which is translated *sicknesses, diseases, sick* and in one case *grievous* referring to how someone would die [probably also a reference to sickness]). I find it interesting that the same people who argue that “thorn in the flesh” must be taken literally instead of as a figure of speech then turn around and say that anything that promises healing is only a metaphor (or a parallelism)! I guess that you can get so wrapped up in human traditions that your brain gets parallelized.

If you want to wipe this objection away in your mind, just click through all the Old Testament healing promises God made and figure out if you think that He meant “spiritual sicknesses” in them. What are spiritual sicknesses, anyway? Can anyone name one? Paul lists works of the flesh, but these are just that – works of the flesh, not sicknesses, regardless of what the 12-step people try to tell you. The Bible does not name any “spiritual diseases” anyway, which is why there is no such thing as “[spiritual healing](#),” as proven elsewhere in this book.

Perhaps the professor has been used to accepting [AA lies](#) about this. Sins and diseases are two separate issues. Sin leads to disease and disease is a known judgment for sin as part of the Law's curse, but to claim that sins and diseases are really the same thing in "parallel talk" goes farther than any rational reader can go. Lawbreakers under the Law of Moses could be punished for sin by being punished with disease. But they were never punished for disease the way you can punished for sin. Getting a cold is not a moral failure, but sin is. These terms are way too far apart to be parallelisms for each other!

See also:

[Objection: Psalm 103:3 Is Poetic Hyperbole](#)

Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL

The Hebrew word *rapha* is used in [Psalm 103:3](#). The objector claims that this means the healing of the soul, and he cites Jeremiah 3:22 (“I will heal your backslidings”), Psalm 41:4 (“heal my soul”) and Hosea 11:3 (“but they knew not that I healed them”) as “proof” because *rapha* is used in those verses as well. That doesn’t look like very convincing proof to me.

If you had a family squabble, and your family members reconciled, you could say that their relationships were healed. I would have no problem with that, but that doesn’t prove that the English word healed only applies to broken relationships. If it did, you would just say that everyone was healed; you wouldn’t specify that their relationships were healed.

Likewise, if the word *rapha* means “heal the soul” as claimed, then Psalm 41:4 is redundant (“soul-heal my soul”). The very fact that “heal my soul” had to be specified in fact demonstrates that the word heal (*rapha*) by itself does not mean to heal the soul!

Besides, [Psalm 103:3](#) explicitly states that God heals all your diseases! So it is way beyond proper Scripture interpretation to claim that He only “soul-heals” you, or “soul-heals” your diseases when He says plainly that He heals your diseases. That’s so obvious that it takes an intellectual to try to explain it away!

Besides this, there are plenty of other Scriptures containing the word *rapha* that DO pertain to physical healing. The objector claims that “most” of the *rapha* occurrences in the Bible refer to healing of the soul. Don’t let other people do your thinking for you. Look at these verses and see what YOU think:

Exodus 15:26: “...I will put none of the diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”

Genesis 20:7: “...God healed Abimelech, and his wife, and his maidservants, and they bare children.”

It’s also the word from which we get *physician* in the Hebrew, as in Genesis 50:2: “And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.” IS this talking about the soul-healers? I doubt it, seeing that soul-healers wouldn’t be of much value if you needed a physical body embalmed. You can’t make a reasonable case that the physicians embalmed Israel’s soul! Also 2 Chronicles 16:12: “And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.” While I assume that foot doctors might have been sole-healers, that’s not the same as soul-healers. Then there is Jeremiah 8:22: “Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?”

Exodus 21:19: “If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.”

Leviticus 13:18: “The flesh also, in which, even in the skin thereof, was a boil, and is healed”

Leviticus 13:37: "But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean."

Leviticus 14:3: "And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;"

Leviticus 14:48: "And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed."

Numbers 12:13: "And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee." (This refers to Miriam after she was struck with leprosy.)

Deuteronomy 28:27: "The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."

Deuteronomy 28:35: "The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head."

2 Kings 8:29: "And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick."

2 Kings 9:15: "But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria..."

2 Kings 20:5: "Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD."

2 Chronicles 30:20: "And the LORD hearkened to Hezekiah, and healed the people."

Psalms 6:2: "Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed."

Psalms 107:20: "He sent his word, and healed them, and delivered them from their destructions."

Isaiah 53:5: "...and with his stripes we are healed."

Jeremiah 15:18: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed?"

Jeremiah 30:17: "For I will restore health unto thee, and I will heal thee of thy wounds..."

Jeremiah 33:6: "Behold, I will bring it health and cure, and I will cure them..."

Jeremiah 51:8: "...take balm for her pain, if so be she may be healed."

Ezekiel 34:4: "The diseased have ye not strengthened, neither have ye healed that which was sick..."

Hosea 5:13: “When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.”

I hope that these verses are enough to convince you that *rapha* does NOT, as the objector asserts, refer primarily to healing of the soul. There are times “heal” could be taken metaphorically, but that does not change the actual meaning of the word itself, which should be quite clear to you from the verses above.

Objection: Psalm 103:3 Is Poetic Hyperbole

The objector obviously believes that God's promise in [Psalm 103:3](#) to heal all your diseases is too good to be true. Thus, it must be "hyperbole" and a mere poetic device. The Psalms, after all, were the words to songs sung in Israel. (The poetic argument is similar to another [objection](#) handled elsewhere.)

However, God made the same promise in [Exodus 15:26](#) to put "NONE of the diseases upon you" that He put upon the Egyptians. If you don't have to suffer ANY diseases, God must heal ALL your diseases. And the problem for the objector is that [Exodus 15:26](#) is NOT Hebrew poetry; it's prose! So it cannot be poetic hyperbole.

The MANY cases where Jesus "healed them all" is also related in prose in the gospels, so these cannot be poetic hyperbole either. Jesus said that He always did the will of the Father, so the healing of ALL was the will of the Father, consistent with Psalm 103:3, [Exodus 15:26](#) and other passages.

If you can dismiss [Psalm 103:3](#) as poetic hyperbole, will you next dismiss [Psalm 23](#) as poetic hyperbole and assert that the Lord does NOT cause you to not lack, does NOT lead you, does NOT restore your soul, and so on? Could we not use this same "poetic hyperbole" objection to invalidate anything we don't feel like believing in Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon?

[Psalm 103:3](#) at face value is entirely consistent with Scripture; it does not need to be explained away.

Objection: David Didn't Have His Youth Renewed – He Had to Have Abishag Keep Him Warm

David wrote that God renews your youth like the eagles' ([Psalm 103:5](#)), yet when he was old, he had such difficulty staying warm that he had a woman constantly “minister to” him in his old age. Does this mean that David did not believe his own writings and that you shouldn't either?

David's writing in [Psalm 103:1-5](#) would have to be considered a doctrinal statement. If not, how could you take ANY of his Psalms, including [Psalm 23](#), seriously? His experience may not have matched what he wrote, but no doctrine is presented by the fact that he had difficulties in his old age. David did quite a few other things unworthy of emulation, too – adultery, a cover-up, murder, and an unauthorized census. Does the fact that he was a flawed man (as all men are) mean that his writings have to be rejected as Scripture? No, of course not.

Likewise, we need to consider Solomon's writings in the Bible divinely inspired, yet this man who had more wisdom than any of his predecessors proceeded to do some of the stupidest things imaginable, led astray by his outlandish collection of wives, some of whom were idol worshippers. Imagine – a man who wrote Scripture and had more wisdom than anyone before him started building idol temples just to please his ever-increasing roster of wives. His experience does not negate his doctrinal writings in Scripture. Neither does David's experience.

The statement that God renews your youth like the eagles' should provoke us to trust God to keep us fit even in old age ([Psalm 92:13-14](#)). An eagle does a good job keeping its youth renewed. After it is 5 years old, you can't determine its age by looking at it, though it will often live to be 20 to 30! If a 30-year-old eagle can look identical to a 5-year-old eagle, we should ramp up our expectations of how God can renew our youth.

Use doctrinal statements, not historical experience, to prove doctrine. Otherwise, you can fall into the same trap by assuming that healing [Trophimus](#) wasn't God's will. You can't build doctrine with experience even it was the experience of someone in the Bible. (Having said that, there are plenty of Bible experiences that confirm doctrine, such as people going out and doing the works of Jesus just as He said that they would do as a doctrinal statement.)

Objection: David Spoke in Hyperbole – He Was Never Superman Who Could Literally Run through a Troop and Leap over a Wall

Perhaps the objector got confused and thought that the song lyrics “I can run through a troop and leap over a wall” were what David actually said (it isn’t – there’s a subtle but very important difference) and that David was speaking metaphorically or was exaggerating, or making himself out to be Superman before Superman was invented.

But David didn’t say that he COULD do it. He actually testified that he HAD DONE it!

2 Samuel 22:30:

For by thee I have run through a troop: by my God have I leaped over a wall.

Psalms 18:29:

For by thee I have run through a troop; and by my God have I leaped over a wall.

There is no hyperbole here any more than there was hyperbole when he accomplished the “superhero” feat of killing a lion bare-handed and killing a bear bare-handed. There is no hyperbole here any more than there was hyperbole when he accomplished the “superhero” feat of killing Goliath and chopping off his head.

So David’s words were NOT hyperbole, and we have just let all the air out of the tires of this objection. In fact, we’ve taken the tires right off!

We never did get to the point of the objection, and it doesn’t matter. The point was supposed to be that when David said that God healed “all his diseases” and “restored his youth like the eagles” that he was speaking in hyperbole, and the verses above were supposed to prove it.

I don’t know how high the wall was that he leapt over, but it’s not unreasonable that he could run through a troop. I just watched football highlights the morning before I wrote this where a guy got the ball and ran 99 yards for a touchdown, evading or shoving away everyone on the opposing team who tried to stop him. He made other similar plays in the same game for touchdowns. If a person could run through a troop like that today, I don’t see why David couldn’t do it back then, especially when he did what he did “by God” and not just by muscle and speed and sneaky moves.

Objection: Romans 8:10 Tells You that Your Body is Dead because of Sin

While this is a true statement, it leaves you hanging, but the context of the verse does not. If you stop at the end of the verse, you could conclude that you have no right to healing in this life because you don't have a glorified body yet, which is the point that the objector was trying to make.

But if you continue on, you'll find out something important that undoes the objection!

[Romans 8:10-13](#)

You'll see that even though your body is spiritually dead (the point – it's not your *physically* dead body!) and your spirit is alive, the Holy Spirit will impart God's life to your subject-to-death (mortal) body! In other words, even though your body is dead to spiritual things, the Holy Spirit will still infuse divine life into it.

This is talking about this current life – not the hereafter. If you've heard this verse preached at a funeral, you've heard it preached out of context unless the preacher was conducting a graveside healing service for the benefit of the living. The divine life is infused into your *mortal* (subject to death) body, not your *dead* body! For further proof, see the answer to the objection that [Romans 8:11 refers to the resurrection](#).

Objection: Romans 8:11 Refers to the Resurrection, Not This Life

No, it doesn't. Read the verse in context. Paul is talking about this current life, not about the future resurrection of the saints.

Romans 8:10-13:

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Here Paul tells us that the Spirit will give life to our mortal bodies and empower us to mortify the deeds of the body. Notice that all of these verses deal with this present life, not heaven. There will be no need to mortify the deeds of the body in heaven because your new spiritually alive body will never lead you astray!

Think of the power that raised Jesus' dead body and completely healed Him. Paul is telling us that the same Spirit who did that will also work in your living, but mortal, body today. The same power that raised Jesus Christ from the dead is at work in you!

Paul could not have been talking about the resurrection, because you will not have a mortal (subject to death) body then – you will have an immortal (not subject to death) body. The Greek word used for *mortal* is only translated *mortal* or *mortality*, never *dead*. The word means *subject to death*, not *already dead*. The only time when you will have a body that is subject to death is in this life! Therefore, Paul must be talking about this life.

The same Greek word is used in the following verses: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal should have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." – 1 Corinthians 15:53-54. Substituting dead in this verse does not work. Paul was talking about the living being changed in the twinkling of an eye as well as the dead being raised in the two verses before this passage (51 and 52): "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The emphasis is on us – "this mortal" – being changed, not dead saints being raised.

In case you're not convinced yet, here are the other three places in the New Testament where the same Greek word for *mortal* found in Romans 8:11 is found:

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" – Romans 6:12.

“For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” – 2 Corinthians 4:11.

“For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality [in Greek, literally, “*the mortal*”] might be swallowed up of life.” – 2 Corinthians 5:4.

Paul could not have told you to keep sin from reigning in your *dead* body. He was not saying that the life of Jesus was manifest in his *dead* flesh. If Paul were dead, his *dead* flesh could not be groaning to be swallowed up of life. Of course, if Paul were dead, he could not have written any of these verses! The word clearly means *mortal*, not *dead*. Therefore, it means *mortal*, not *dead*, in [Romans 8:11](#). Of course, you can figure that out if you just read it in English. It says *mortal*, not *dead*.

Thus, [Romans 8:11](#) is not a resurrection promise, but a glorious promise for this present age. The Spirit who gave life to Christ’s dead body will also give life to your mortal body in this life. Since the same Spirit will change your entire body in the twinkling of an eye, surely he can change the sick part of your body just as easily!

In closing, some of the confusion about this verse arises because some preachers (not including this writer) like to quote this verse at funerals to try to point people to the resurrection of the saints. However, this is a completely non-funeralistic verse in its original context of having the Spirit’s life working in your mortal, but not yet dead, body.

For an even more complete discussion of [Romans 8:11](#), see [What Romans 8:11 Really Means](#).

See also:

[Objection: Romans 8 Doesn’t Talk about Healing, so Romans 8:11 Is about Strengthening Us Against Sin](#)

Objection: Romans 8 Doesn't Talk about Healing, so Romans 8:11 Is about Strengthening Us against Sin

Much of the first part of Romans 8 does deal with issues concerning the flesh and sin. The fact that "Therefore" appears at the start of [verse 12](#) might seem to add credence to the idea that whatever [Romans 8:11](#) talks about is still tied to flesh and sin issues. Finally, several old commentaries also support the idea that the verse speaks of the Holy Spirit strengthening our mortal bodies (where sin can dwell) against sin so that sin cannot rule there.

However, this is contrary to what Scripture teaches about the flesh. Your current mortal flesh will NEVER want to please God. That is why Paul said that if you are in the flesh, you cannot please God! The fact is that sin will always be capable of ruling in your body until the day comes when you get your new spiritual, immortal body. That is why Paul taught that through the Spirit we mortify the deeds of the body ([Galatians 5:16](#)). There is no "strengthening" of your flesh that will make it less prone to sin because your spiritually dead body will never care one way or the other about whether a craving it has is sinful or not.

Paul reminds us in [Romans 8:11](#) that it is the Spirit who raised Christ from the dead who will ALSO quicken our mortal bodies! Paul's use of the word ALSO ties the physical healing part to our mortal bodies. Jesus was made weak and sick when He died for us. His body couldn't even handle carrying His cross. But when He was raised, He was raised without any of that weakness or sickness! That is the point. Just as Jesus' body was healed when it was raised from the dead and made immortal, we can expect healing to work even in our mortal bodies today.

I do realize that [Romans 8:11](#) has confused a lot of people over the years, so I have devoted a lengthy investigation to that one verse. Please see [What Romans 8:11 Really Means](#) for a lot of further study on this matter.

See also:

[Objection: Romans 8:11 Uses a Word for Resurrection that Cannot Take Place until We Get Our New Bodies](#)

Objection: Romans 8:11 Uses a Word for Resurrection that Cannot Take Place until We Get Our New Bodies

The objector asserts that because [Romans 8:11](#) refers to the power that raised Christ from the dead AND uses the word a Greek word translated “quicken” that is also translated as relating to raising the dead in many other places, [Romans 8:11](#) must refer to the future point at which we get new spiritual bodies when Christ returns.

This idea is discussed in the section [What Romans 8:11 Really Means](#), which you should read. But you should consider 3 things related to this objection in particular.

The Greek Words within the Verse

The Greek word translated *quicken* does indeed refer to raising the dead in most, but not all cases, as demonstrated in detail in [What Romans 8:11 Really Means](#).

However, in the phrases “raised up Jesus from the dead” and “raised up Christ from the dead” within [Romans 8:11](#) itself, the word translated “raised up” is the Greek word *egeiro* and the word for “the dead” is *nekros*. But later in the verse, the Greek word translated *quicken* is NOT *egeiro* but rather the different word *zoopoieo* and the word *mortal* is the Greek word *thnetos*. If Paul wanted to make the point that God who raised Christ from the dead would also raise us from the dead in the future, one would think that he would have been consistent within the same verse and say that God would raise us (*egeiro*) from the dead (*nekros*) rather than quickening (*zoopoieo*) our mortal (*thnetos*) bodies.

Your Mortal Body, Not Your Dead Body

The objector completely misses that the fact that Paul said that God would quicken our *mortal* bodies. A mortal body isn’t dead yet! And a body that isn’t dead can’t be raised from the dead! This is discussed in much more detail in [What Romans 8:11 Really Means](#), but what is important now is that life is to be imparted to our mortal (*thnetos*) bodies, not our dead (*nekros*) bodies! So resurrection of something dead, as stated by the objector, cannot be the topic.

What Paul Wrote When He Really Meant the Resurrection

This same Paul who wrote [Romans 8:11](#) also wrote the verses below:

1 Corinthians 15:51-52:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Paul DOES refer to the resurrection of the dead here, but he uses the word *nekros* (dead), not the word *thnetos* (mortal) to describe the bodies being raised – and the bodies are raised (*egeiro*) – see above – not quickened (*zoopoieo*).

So we see that Paul himself uses 2 different words when he describes the raising of dead bodies here as opposed to the 2 words in [Romans 8:11](#) when he describes the quickening of live bodies.

In summary, [Romans 8:11](#) does indeed use a word (*egeiro*) that explicitly refers to resurrection of a dead body – twice! But “quicken” is NOT one of those places! So one could say that the objector is technically correct about [Romans 8:11](#) as a whole (because a word for *resurrection* does appear there twice), but he has missed it when it comes to the real subject at hand, which is the word translated *quicken*, which is a different Greek word.

Objection: 1 John 3:8 in Context Refers to SIN, Not Sickness

1 John 3:8:

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

I would agree that the beginning of this verse talks about SIN, and I would also agree that based on this verse, SIN is a work of the devil that Jesus came to destroy.

The only thing is, the verse does not qualify “works of the devil” as being ONLY sin. He came to destroy “the works of the devil” as opposed to “the work of the devil” or “sin, the work of the devil.” So I would disagree that sickness could not be included in the meaning of this verse.

[Acts 10:38](#) shows us that Jesus was anointed with the Holy Spirit and power and that He went around doing good, healing all those who were under the slavery-style domination of the devil (you can refer [elsewhere](#) for more on the specific meaning of the word *oppressed* as translated in the King James Version). So it should be obvious that sickness, a work of the devil, is something that Jesus came to destroy. You see Him destroying the devil’s works throughout the four gospels, and then later, through His Body, the Church. In fact, if you don’t want to get this truth from [1 John 3:8](#), you can get it elsewhere in Scripture anyway.

However, many faith teachers today don’t mention the sin context of this verse, so you can at least thank the objector for pointing out that Jesus wants SIN destroyed in your life along with the other “works of the devil” that include sickness.

Objection: 1 Corinthians 6:19-20 Is about Avoiding Fornication and Should Not Be Used As a Healing Proof-Text

I agree that the main theme of the latter part of 1 Corinthians 6 is avoiding fornication. At least 4 verses specifically mention this. But there are also at least 4 verses dealing with God's ownership and redemption of your physical body. The main reason to avoid fornication is this truth that our bodies have been bought with a price ([verse 20](#)) and are members of Christ ([verse 15](#)). We must avoid fornication because Christ himself assumed legal ownership of our bodies when we were born again. We also see that the Lord is for the body ([verse 13](#)), not neutral or uncaring about it or against it.

If the Lord is for the body (which He is), how can we conclude that He might want the body that He is "for" to be sick? God is for your body, not against it. Why would God want a member of Christ to be sick? Why would He want "the temple of the Holy Ghost" ([verse 19](#)) to be falling apart? He was very particular about His Old Testament temple being in order. He surely wants His New Testament temple to be in order, too.

Consider the fact in [verse 13](#) that the body is for the Lord. If your body is wasting away with a debilitating illness, you can't use it for the Lord. You cannot go on mission trips. You cannot go preach the gospel or even serve at your local church to build up the body of Christ. Given that our bodies are to be used for the Lord, what use would it be to God if that body could not be used in His service? What a waste.

In [verse 20](#), Paul tells us to glorify God with our bodies. How much glory does God, who calls Himself The Lord Who Heals You ([Exodus 15:26](#)), get, if you get sick and stay that way, or even die? Is that any way to glorify God with your body? Apply this test: Will anyone look at your sick or dying (or dead) body and begin to give glory to God because of it? No one but a nut or an unbelief-book author would do that. How much glory does God get when He says that He heals you if you aren't up and about? That just makes it appear to the world that He ISN'T The Lord Who Heals You.

The Gospels plainly state that Christ's glory was manifested when he did miracles, not by people staying sick and dying. The glory of God was manifested when Lazarus was raised from the dead, not through his sickness and death.

Read [Healing and God's Glory](#) for more discussion about exactly how God is glorified in people's bodies. You will see that it is healing and health that glorify Him, not sickness.

Objection: John 14:12 Was Fulfilled in the Ministry of the Apostles

John 14:12-14:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

Given that JESUS said it was “He that believeth on me,” it seems rather silly to restrict this prediction to the apostles. This statement is clearly for anyone who believes in Jesus, not just selected ones for a limited time.

Looking at the context in the next two verses, does anyone seriously think that those promises were only for the apostles and not for all believers? There is nothing in this entire passage that indicates any restriction other than being a believer.

Stephen and Philip were never apostles, yet they did signs and wonders. An unknown disciple named Ananias laid hands on Saul of Tarsus so that he would stop being blind and be filled with the Holy Spirit. Furthermore, Jesus said “These signs shall follow them that believe...” instead of “These signs shall follow apostles at the beginning of the Church Age.” This confirms that what He said here was for all believers.

Paul talked about how God did miracles among the Galatians without specifying whom He was using to do them ([Galatians 3:5-6](#)).

Paul noted that the Corinthians “came behind in no gift” and the gifts he mentioned in the same letter included gifts of healings, working of miracles, and special faith. He never specified who was being used in those gifts, but he obviously wasn’t referring to himself. So believers in Corinth were doing miracles too, and they couldn’t all have been apostles, given that Paul even asked rhetorically, “Are all apostles?” ([1 Corinthians 12:29](#)).

Certainly the apostles confirmed [John 14:12](#) by their actions, but the fulfillment was not limited to them.

Objection: There WERE Feeble People among Israel's Tribes (Deuteronomy 25:17-18), So We Cannot Use Psalm 105:37 to Claim that None Should Be Feeble Today

Psalm 105:37:

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Deuteronomy 25:17-18:

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

Does Scripture contradict itself?

Of course not – there were no feeble people in Israel when Israel came out of Egypt. They DID experience the biggest mass healing in history after partaking of the Passover, which symbolized Christ. Obviously, the verse in Deuteronomy refers to a slightly later time (only a few chapters), and by then, there WERE feeble people in Israel. What happened in the meantime?

There had been murmuring and complaining against Moses. The people had already accused him of bringing them out to die of hunger in Exodus 16. Then they accused him of bringing them out to die of thirst in Exodus 17. The Amalekites showed up later in Exodus 17. This would appear to be what [Deuteronomy 25:17-18](#) refers to as a past event.

Before all the complaining, in [Exodus 15:26](#), God promised health if Israel hearkened to His voice and obeyed Him. Unfortunately, Israel stopped trusting in God and turned to complaining. So while they were obedient, they enjoyed perfect health without a single feeble person, but that changed when their hearts changed. (They couldn't say that God hadn't warned them.)

So aside from the obvious fact that Scripture can't contradict itself, the timing of the events shows that the two passages do not apply to exactly the same point in time. So we have no reason to doubt that the miraculous health that Israel received after partaking of the Passover wasn't real.

See also:

[Objection: Some Who Get Healed at Healing Crusades Don't Keep Their Healings](#)

Objection: If Everyone Could Perform Miracles, Paul's Signs of an Apostle Would Be Meaningless – He'd Be Just Like Everyone Else

True apostles can be expected to flow in “signs, wonders and mighty deeds” ([2 Corinthians 12:12](#)) to a greater extent than normal believers. (A true apostle is identified by these signs, not by business cards that say Apostle on them, which are often carried by fake apostles.) Indeed, otherwise they WOULD be like everyone else.

Where the objector is missing it is that he assumes that an ONLY an apostle could perform miracles. We would expect healings and miracles to be more prevalent in an apostle's ministry than in a typical believer's life given that there are “signs of an apostle” ([2 Corinthians 12:12](#)). However, that doesn't mean that a normal believer can't do the works of Jesus, which Jesus said that anyone who believes could do ([John 14:12](#)). He may not do them as often, but he probably will not encounter the same number of needs on a regular basis that would appear before an apostle either.

Jesus made it clear that “he who believes” would cast out demons and lay hands on the sick, who would then recover ([Mark 16:17-18](#)). While an apostle would do this more, it does not negate that fact that any believer can do it. I don't believe that Jesus lied about this matter.

Actually, even unbelievers could do “miracles in Jesus' name” ([Matthew 7:21-23](#)) although at the judgement Jesus would tell them to depart from Him because they never knew Him. Moreover, the disciples were not even born again yet when they did miracles when Jesus commissioned them to heal the sick when He sent them out during His earthly ministry.

Likewise, some believers will be used in “gifts of healings” and “miracles” in a special way, as Paul told the Corinthians ([1 Corinthians 12:8-11](#)). Apostles would typically be in this category. That doesn't mean that a normal believer can't lay hands on the sick and see them recover. However, when the “gifts” manifest, it is not unusual to see weak believers and unbelievers receive miracles without their faith being involved. Under normal circumstances, the person being ministered to needs to cooperate and believe, but special manifestations are basically “freebies” that don't have to involve the faith of the recipient. Indeed, the miracles done through the gift of “faith” will exceed the normal operating faith of the person doing the ministry as well! One need not an apostle to be used in the gifts, but an apostle would be used that way more often, as well as anyone else whom God uses in the “power gifts” (healings, miracles, faith).

One could ask, because “apostle” is separate from “gifts of healings” and “miracles” in [1 Corinthians 12:28-30](#), doesn't that mean that an apostle would be a DIFFERENT person from the ones flowing in healings and miracles? No, the ministries of the apostles in Scripture show that they flowed in both of these areas.

See also:

[Objection: If ALL Could Do Miracles, Christians Would Not Have Summoned Peter to Raise Dorcas from the Dead](#)

Objection: If ALL Could Perform Miracles, Christians Would Not Have Summoned Peter to Raise Dorcas from the Dead

[Acts 9:36-42](#)

Why didn't the believers just raise Dorcas themselves rather than call for Peter? This isn't hard to explain.

Not ALL believers will perform apostle-level miracles. The objector is missing the fact that while the normal believer is told that he can lay hands on the sick and they will recover, there is no promise for the normal believer that he can lay hands on the DEAD and they will rise.

Raising the dead requires a special manifestation of the Holy Spirit, which is not something that you can just claim by faith. It is as the Spirit wills. Thus, one would not expect that a normal believer would have raised Dorcas. People recognized the special apostolic gifting on Peter and summoned him because they realized that he was the kind of person that God would use to raise a dead person given his ministry office of apostle. An apostle flows more in gifts of healings, miracles and (special) faith more than most people. A person who isn't an apostle could ON OCCASION raise a dead person, and there are cases of that. But it still made sense to call for someone who was used to do mighty miracles on a more consistent basis.

Objection: Anointing with Oil in James Is Intended to Be Medicinal

This is another one of those go-read-your-Bible-for-crying-out-loud objections.

Someone based this on the (supposed) fact that the word for *anoint* means to *smear* or *rub in*, and that in effect the sick person was to be given a massage with oil. This word can be demonstrated to be used in a different context in the Greek Septuagint (where it does mean *anoint* as we would do it as opposed to smearing all over in one instance). However, I don't consider it necessary to prove that, given the obvious English in the passage in James.

[James 5:15](#) plainly states, "The prayer of faith shall save the sick." It is the praying in faith, not the oil, that does the job. Then we see, "The Lord shall raise him up." James did not say that the oil massage would raise the person up – it is the Lord's doing, not the oil's doing. This should be obvious to anyone with any sense who is not reading through religion-colored goggles.

Because [James 5:14-15](#) covers instructions for "any sick" (including "incurable" cases), does it make sense that merely putting oil on any sick person, even an incurable one, without the prayer of faith, would heal him? If oil could cure incurable diseases, sinners would already be selling it by the tanker load to hospitals, which could then mark it up astronomically and rebill it to the patients using a cryptic name such as Viscous Healing Enabling Substance on the invoice (using the same logic that was used to bill a box of Kleenex for \$11 as a "Disposable Mucus Recovery System"), thus becoming almost as profitable as the 3-question pop-your-head-in visits from doctors that are somehow billed at steep prices as Comprehensive Examinations. Everyone would be buying oil instead of the latest "superfood" concoctions. Instead of Deceptive Weird Eastern Religion Healing and Wellness Centers, there would be Secular Oil Message Healing Centers, and they'd make a fortune. If the objector is serious, he can start the first one and see how far he gets.

Given that James's instructions are for "any" sick, not just the sick with curable conditions, you would have to prove that an oil massage can cure an otherwise incurable ailment. Otherwise, "any" sick would not be healed, and the oil must not be medicinal after all.

The last gasp for the objector is what the Good Samaritan did:

Luke 10:34:

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

This could be presented as additional proof that oil can be medicinal. But even if we assume that oil does have some kind of therapeutic value for wounds if you pour it in, it would be hard to see how oil would be the cure for internal bleeding, diabetes, high blood pressure, colon cancer, or most other ailments.

James was not advocating aromatherapy or massage treatments. It was the prayer of faith, not the oil, that got the job done.

Objection: James Set Patient Endurance of Sickness as the New Testament Standard for Believers (James 5:10-11)

James 5:10-11:

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

It is too bad that the objector did not read down three more verses and see what James' actual New Testament standard was for a seriously ill believer. He was to call for the elders of the church to anoint him with oil, pray the prayer of faith over him, and have the Lord raise him up! He was NOT told to endure and be happy while having the patience of Job!

The affliction mentioned in [verse 10](#) above is not sickness; it is persecution for speaking for the Lord. You cannot seriously think that getting a canker sore in your mouth is suffering affliction for speaking in the name of the Lord. That's not what James is talking about! The people who were happy who endured were those who continued speaking in the name of the Lord regardless of what they went through! I have been accused of being a cult leader by churches, but I've continued speaking the word of the Lord to the best of my ability regardless of the flak I've gotten for it.

To say that mere patience is the standard is to miss the point of [verse 11](#) as well. You are supposed to see the "end of the Lord" and how merciful He is, remembering that He had mercy on Job and healed him! This was a matter of mercy, not faith, as Job was not in faith by any stretch of the imagination. But he got healed anyway! God's mercy is what is being magnified in this verse, and any Christian would benefit by remembering God's great mercy. Mercy follows you every day ([Psalm 23:6](#)); His mercies are new every morning ([Lamentations 3:22-23](#)).

This is one of a number of cases where the verse used by the objector can be turned around and used as a healing verse instead of a stay-sick verse!

Objection: Elders Should Anoint the Sick with Oil but Leave the Results to Our Sovereign God

Any elders who “leave the results to our sovereign God” are violating the very passage in question ([James 5:14-15](#)), where it is stated that the prayer of faith, not the prayer of petition, will save (heal) the sick person. The prayer of faith NEVER leaves anything up to God. Instead, it acts in agreement with God’s Word – His already-known will.

By its very definition, the prayer of faith can only be prayed when you know for sure that you are asking in accordance with God’s will. No “sovereignly-made” exceptions for some sick people are provided for here. No matter who it is, if the person has requested anointing with oil by the elders, the elders are to believe that the Lord will raise the person up. After all, that is what God said: The prayer of faith WILL save the sick person and the Lord WILL raise him up. What if he’s sinned? The Lord will forgive him, so his sin won’t stop him from getting healed.

There is nothing indefinite in James’s instructions. God, in His sovereignty, has already given His Word to us that the practice He commands here will work. That is our basis for praying in faith. Now it is up to us to believe and act on God’s clear instructions.

Objection: James's Command about What to Do with the Sick Proves that We CAN Get Sick

By this reasoning, the Bible proves that we CAN sin, because it contains instructions on what to do if you sin. (Repent!) That does not prove that you HAVE TO sin. The argument carries no more weight when you apply it to healing.

Paul's admonition in [1 Corinthians 5:11-13](#) not to even eat with any so-called brother who is sexually immoral, a railer, etc., proves that you can sin in these ways. Like James, Paul tells you what to do. That doesn't mean that he considers those sins to be the will of God! He is just telling you what to do in a situation that is NOT the will of God.

Yes, believers do get sick sometimes. Thank God, James gives us a command (that is just as mandatory as baptism, communion, the Great Commission, or any other command in the New Testament) that the seriously ill should call for the elders of the church to pray the prayer of faith over them. Failure to do this is disobedience. James already talked about it being sin to know what to do and not do it at the end of the previous chapter ([James 4:17](#)).

Note, however, that James said what to do IF there is any sick among you. No one needs to be sick, but if someone gets seriously ill and can't make it to church, James commands that the prayer of faith be made for the person's healing in person at that person's request. The fact that the prayer of faith can be prayed is proof that healing is in the Word. Since faith comes by hearing the Word, there would be no basis for praying the prayer of faith if healing were not covered by God's promises and statements of fact.

It amazes me that religious people harp on the "you can get sick" part and fail to harp on the "if you get sick God will raise you up" part of this passage. James said that the prayer of faith shall save the sick, and the Lord shall raise him up. Why not major on that? You don't HAVE TO get sick. You CAN get sick, just as you can sin, but you CAN get healed, too!

Objection: James's Command Makes It Clear that We Should Expect to Be Sick, then Healed, then Sick, then Healed, Not Always Healthy

An objector wrote that because James wrote instructions for the sick, we should all expect to be sick, then healed, then sick, then healed, as part of normal life, rather than expecting to live in "divine health."

The objection does carry a little weight in light of [James 5:16](#), where if believers are "real" with each other and pray for each other, they can expect to be healed. It is clear, therefore, as the objector says, that we may get sick. It is equally clear that it is not the will of God for us to be sick, because you are supposed to get healed when you are prayed over. Remember that [James 5:16](#) also talks about confessing our shortcomings to each other. I think it is a fair statement that you are going to sin, and so am I. That does not make sin the will of God. You can sin, get forgiven, sin, get forgiven, etc., throughout your life, just as you can get sick, then healed, then sick, then healed, and so on. That does not make sickness the will of God for you any more it makes sin the will of God for you. You don't have to sin. Sin is a deliberate choice to be out of the will of God. You don't have to get sick, either, but there are instructions on what to do if you do get sick.

Note that [James 5:14-16](#) mainly refers to an invalid. James is talking about someone who is so sick he cannot go to church on his own. He has to call for the elders, not go to the elders. The elders are to pray over him (implying that he is bedfast) and the prayer of faith will raise him up (also implying that he is bedfast). These are instructions for the seriously ill. This is also clear from the fact that James said that this was what to do if there were any among you in this condition. You would probably not find a congregation of more than a handful of people today where someone did not have some kind of physical problem, but most of them would not have the kind of serious problem that James addresses.

It is clearly not God's will for all of us to be critically ill, bedfast and unable to go to church, then to get healed when the elders come, then to lapse back into a helpless state, then to get healed when the elders come again, and so on. The poor elders! I would not want to be an elder in a church that considers this normal!

Just as it is God's will for us not to sin, it is God's will for us not to be sick. This is clear from many Scripture passages quoted in this book. God wants you to prosper and be in health, not simply get healed ([3 John 2](#)). There is no indication that Gaius was sick. It is God's explicit will for no plague to come nigh your dwelling (see [Psalm 91](#)), let alone get in your body and require you to be healed. In fact, these Scriptures alone are enough to refute the objection by themselves.

Jesus, our perfect example, did not sin and did not get sick. That should be our goal. If we fall short of this, we should pick ourselves up and keep pressing toward the goal ([Philippians 3:13](#)). Rather than considering our bodies ([Romans 4:19](#)) or the sick bodies of others who do not believe in healing, we should consider Jesus, the Author and Finisher of our faith ([Hebrews 12:2](#)).

Even this objection itself shoots itself in the foot as an argument against divine healing, because it assumes that you will get healed periodically, which still beats staying sick or dying.

Objection: James 5 in Context Speaks of a Believer Who Has Sinned and Spiritual Healing

[James 5:15](#) cannot refer to a believer who has sinned because James said that if the sick person has sinned, he will be forgiven. But the believer receives total forgiveness for ALL sins the instant he is born again. He can't possibly be forgiven when the elders show up because he's already forgiven! (For a LOT of proof of this fact, which is unknown by most of the church world, see [What 1 John 1:9 Really Means](#).)

This objection got going because someone thought that "The prayer of faith shall save the sick" means that the sick person will be forgiven from sins (saved) instead of healed. The very context disproves this, because the Lord will "raise up" the person. This does not mean that He will levitate a forgiven sinner – it clearly means that he will raise the sick person up from his sickbed. Besides, the word save is used in [Luke 18:42](#) of healing from blindness ("Thy faith hath saved thee"). In fact, this Greek word *sozo* is also used about a dozen other times in contexts that unmistakably refer to physical healing. (See the topic, [Saved!](#) for a list of them.)

This objection carries no weight, because even if the person has sinned, God will heal him anyway because of his obedience to honor the Lord's command to call for the elders. So, what are we proving? James says that if you did sin or if you didn't sin, God would heal you in either case, and the prayer of faith by the elders would raise you up in either case. Thank God, you can be healed! God, through James, says so!

Of course, a study of the New Testament Scriptures on healing will prove to you that there is no such thing as [spiritual healing](#) anyway. Your spirit is born again, not healed, when you receive Jesus Christ, and from that point on, your spirit does not need to be healed! It's already created after the image of God in righteousness and true holiness ([Ephesians 4:24](#)).

You can see the goodness and forbearance of God in operation here. Even if you have sinned against Him and gotten sick as a result, God will still heal you when you follow these instructions. God is truly merciful and quick to forgive!

Objection: The Word HEALED in James 5:16 Clearly Refers to SOULISH Healing

Wrong! The Greek word *iaomai* used in [James 5:16](#) is used of physical healing in many places in the New Testament. So there is no basis (other than a predisposition by the objector) for asserting that it must mean “soulis” healing in [James 5:16](#). If you’re still not convinced, read “[Healed](#)” [Defined](#) for a list of places in the Bible where that same word *iaomai* is used, and see what conclusion you draw!

Objection: Faith Teachers Say to HEAL the Sick, but James Said to PRAY for Them

James 5:16:

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

This is admittedly an extremely difficult Scripture, as it seems to contradict other things found in other places. The objector figures that he has untangled it and he concludes that James said that we should pray for each other's healing, in contrast to Jesus' instructions to HEAL the sick, not PRAY FOR the sick. So who's right? Or has there been a dispensation change and now we have to pray for the sick after all?

The problem is that the objector is reading something into this verse that the verse itself does not support. James says that we should confess our faults to each other and pray for each other, and the result of that is that we will be healed. But James did NOT actually say that we should pray for each other's healing the way the objector thinks that he did.

In other words, the objector's reading is:

"Confess your faults one to another"

"Pray one for another to be healed"

while it appears that the idea of the text should be:

"Confess your faults to one another and pray one for another."

"When you do this, you will be healed."

I checked a number of other translations and could not even find one of them that hinted that the King James comma between "pray for one another" and "that you may be healed" was a mistake. So it seems that the exhortation is to admit your shortcomings to each other and pray for each other, and people will get healed as a result. If they do, they won't be the first. Job was healed when he prayed for HIS friends.

There is certainly NO basis to make this out to say:

"Confess your faults to each other and pray to God that He will heal the other people among you."

which is probably what more traditional people think it means, although they will further ruin things by saying that the healing is [spiritual](#).

This may seem like a minor distinction, but I need to bring up another minor distinction, because the objection itself is actually quite misleading. It gives the impression that I, a faith person, will endeavor to heal the sick, but I will not pray for the sick. That is not true! I will not pray to [ask God to heal the sick](#), if that is your idea of praying for the sick. That would be wrong. God, in His mind, has already healed the sick by sending Jesus, by whose stripes you were physically healed ([1 Peter 2:24](#)). So I do not petition God to do something about anyone's sickness. But I DO pray for sick people; the only thing is that my prayer is more like Paul's prayers. "Lord, show So-and-So what you've already done about his healing. Give him real revelation on that topic. Let him know that you love him enough to heal him." That IS praying for the sick; it just isn't the kind of useless praying for the sick that goes on in most churches. ("Now we lift up Aunt Sarah to you for healing, and we 'remember' Uncle Philip and all other people that we have unspoken prayer requests for tonight.")

My best take on this verse is that if you're stuck in pride and selfishness, it will be hard for you to be healed. If you're willing to admit your failures (which helps eliminate pride) and pray for other people (which helps eliminate selfishness), you are setting yourself with a much better mindset to receive healing. After all, James had gotten through telling you a chapter ago that God resists the proud but exalts the humble. Being proud will get in your way, but being humble will make it easier for you to receive. A proud person often resorts to his track record to justify being healed, while a humble person will realize that what Jesus did was 100% grace and he can receive healing on that basis.

It would seem to be that James urges confessing of sins to others to get help. This certainly doesn't mean to tell the whole church everything you're doing wrong. You don't want them to know everything you're doing wrong and they probably don't want to know it all either. But you can find someone to admit your struggles to, and the mere act of admitting that you're struggling in an area could close some doors to the devil, who'd love for you to keep everything all bottled up and think that you're the only person who has ever lived who had to deal with your particular weak area.

The next part about praying for one another would seem to complement this first thought. When people share their struggles with others, those others should pray for the ones with the struggles. The result of all this will be an atmosphere of mutual support where it will be easier to receive healing.

If you confess to me that you're having a struggle, my part isn't to phone the supermarket tabloids about it so that your story can run next week right under the one that says "Woman Gives Birth to Her Own Mother!" My part would be to PRAY FOR YOU. If we all did that, we would be in a much better position to be healed, as we would not be carting around secret bags of shame that we don't want anyone else to know about. We would be living freer, and thus in a better position to receive healing.

As pointed out elsewhere, the Bible does not teach that you can confess your sins to get saved or confess your sins to get forgiven. (If you think that the Bible DOES teach that, please read [What 1 John 1:9 Really Means](#) to clear up the common misunderstanding of that verse.) So it doesn't make sense to me that you could confess your sins to get healed, either. I don't think that could be what James had in mind.

But suppose that you don't like my explanation and you insist on taking out the comma in question to make this verse end with "pray for one another that you may be healed." That is how most people would understand the verse. In other words, they think that James said, "Pray for one another's healings." But even then, this verse would still be a healing verse instead of a stay-sick verse. (There aren't any real stay-sick verses, by the way.) If that were really what God were exhorting here, then He would HAVE TO honor that prayer. Surely God would not COMMAND you to pray for something and then not answer the prayer after you were obedient to pray it! That would be like God COMMANDING telling you to pray for those in authority but then refusing to answer the very prayer He commanded you to pray. So this would be yet another way to get healed, not a way to stay sick! So it just doesn't work as an OBJECTION to healing in general.

Objection: James's Command Was for the Dispersed Jews, Not All Christians throughout Time

Isn't it ironic that the people who quote [James 1:2-4](#) about falling into diverse trials never stop to think whether that applies to you? (That passage gets quoted a lot by unbelief teachers.) Yet the statement has been made that James was just talking to the Jews about praying over the sick. If so, why read the book of James anyway if you're not a Jew? Why does one part apply and not another?

One objector went so far as to claim that James means that the sick should call for the elders of the synagogue. This is just plain ridiculous when the Greek word *ekklesia* is used for "church" in [James 5:14](#). While *ekklesia* can refer to any assembly of people in the Greek, including an unruly mob in Acts 19:41 ("And when he had thus spoken, he dismissed the assembly [*ekklesia*]."), it is the word used throughout the New Testament to refer to the church – it refers to the church 115 times, to an assembly 3 times, and NEVER to a synagogue! Some people have gone the other way and made a doctrine about *ekklesia* having to mean the ruling group in an area, which supposedly means that the church should rule the area, but the ungodly mob in [Acts 19:41](#) was not the ruling group in the area, and the word *ekklesia* simply means *assembly*. If Paul could really dominate areas with his "apostolic authority" over them (as some teach in error today), he would surely have put a stop to all the vicious persecution that he endured, and he would have stopped the Caesars from doing all the bad things that they were famous for, stopped all the idolatrous temple worship in Athens and Ephesus, and so on.

If James were just written to the "twelve tribes scattered abroad," as it is addressed, then Paul's letter to the Galatians only applied to the Galatians, the letter to the Romans only applied to the Romans, only Timothy had to be gentle instead of quarrelsome, only the Philippians could trust God to supply all their needs, only Gaius should prosper and be in health, only the Ephesians sat with Christ in the heavenlies, and so on. What an absurd notion!

James made it clear that he was talking about the "last days" ([James 5:1-6](#)), which definitely applies to the time we live in as well as the time they lived in.

No one would preach this ridiculous objection unless he were looking to a way to explain why James's clear command to the sick to be prayed over and raised up does not apply today. The only way around this clear command of Scripture is to say it was only for some, not all. If you apply this illogic, you can conclude that almost nothing in the whole Bible applies to you personally. That is not rightly dividing the word of truth. Of course, if this objector's logic were true, only Timothy would have to rightly divide the word of truth, so the objector wouldn't have to do so – which would be fortunate for him, seeing as he didn't.

The final nail in the coffin for this objection is that the sick were supposed to call for the elders of the church ([James 5:14](#)), not the synagogue! So of course the audience had to include church members, even though some of the recipients were unsaved based on the context.

Objection: James Said that the Prayer of Faith Would SAVE the Sick, Not HEAL the Sick

This objection seems ridiculous, because right after James said this, he said, “And the Lord shall raise him up” ([James 5:15](#)). So the sick person would obviously be cured of his sickness. What is there to debate?

The objector’s answer is that the use of the word SAVE (Greek *sozo*) rather than the more specific word HEAL (*iaomai*) proves that James was talking about soulish sicknesses, not physical sicknesses. He may also try to convince you that the word for *sick* in [James 5:14](#), *asthenia*, CAN be used to denote mere weakness (which IS a true statement, by the way) and therefore James is just talking about someone who feels weak, not someone who must have a disease. Furthermore, he could pile on the fact that the Greek word for *sick* (*kamno*) in [James 5:15](#) means faint or weary in the only 2 other places it appears in the Bible. So perhaps we can’t dismiss this quite as easily as we first thought, but we still can disprove this objection.

For starters, the Greek word *sozo* refers both to salvation in general and physical healing – see the topic [Saved!](#) for proof of this.

Would any Bible scholar seriously argue that a sinner can have hands laid on him by the elders in order to be saved from hell? If you believe that saved only means saved in the traditional sense, you would have to go along with that.

Being weary or faint is certainly a symptom of many physical illnesses, so this doesn’t disprove that a physical illness is involved.

If you were suffering from a soulish problem only, you could just GO to the elders of the church – you would not have to summon them to come to you. It would not make a lot of sense to say that the Lord would “raise you up” from a soulish sickness. When James says that the sick will be raised, the Greek word is *egeiro*, which also appears in [Matthew 8:14-15](#) and [Mark 1:30-31](#) where Peter’s mother-in-law arose (Matthew) and when Jesus raised up Peter’s mother-in-law (Mark). It refers to raising the dead in [Matthew 10:7-8](#) and [Matthew 11:4-5](#). It is the word Jesus used when He told the paralytic to “Arise, take up your bed and walk” ([Mark 2:2-12](#)). The word indicates something or someone being RAISED, which includes Jesus being raised from the dead. I could cite many other examples. So this is definitely a word used to describe PHYSICAL raising up, not some kind of internal improvement from a “soulish” sickness or weakness.

Objection: James Said to Call for the Elders (a Private Situation), Not to Go to a Public Healing Meeting

This objection argues that any sick person should get private ministry from the elders based on what James said. However, this is clearly contrary to Scripture, and it would wear out the elders in short order! (This objection comes from a website that serves a denomination that does not believe that healing is in the atonement, but rather that every healing case is up to God's sovereign will, as the objector also states.)

First, the context in James makes it clear that this is only for a very sick person who is bedridden and can't get out on his own. "The Lord shall raise him up" could only apply to someone who needs to be raised up! (For more proof of that from the underlying Greek, read [Objection: James Said that the Prayer of Faith Would SAVE the Sick, Not HEAL the Sick.](#))

Second, God put "gifts of healings" in the church, often going with the evangelist's office, and the evangelist is seldom a church elder. So this objection would have us waste ministry giftings by insisting that only the local church elders should minister to the sick. (The denomination in question teaches that such gifts passed away, but that is handled [elsewhere](#).) This is tantamount to saying that the Biblical office of evangelist has been done away with so that everyone can get private healing ministry.

Third, this idea contradicts Jesus' clear statement that believers ("those who believe") will lay hands on the sick and see them recover ([Mark 16:18](#)). Few believers will become church elders, and their ability to lay hands on the sick successfully will be completely thwarted if only elders can "pray over" the sick.

Fourth, multitudes were healed in public situations during and after Jesus' earthly ministry. Peter did not insist that the sick people on the streets in Jerusalem call for the elders to be anointed with oil – he just got them all healed right out in public! The healing of the crippled beggar at the Beautiful Gate was a public miracle. Most of Jesus' miracles were done in public as the crowds came to hear Him and be healed of their diseases.

If anyone cannot make it to church or a meeting, he can call for the elders as James said. Otherwise, the person should head to church, a healing rally, or wherever the sick are being ministered to in the name of Jesus.

Objection: James Did Not Teach that Healing Was in the Atonement in His Instructions

It's implicit.

Think about this for a minute – James said that the prayer of faith would save the sick person. That means that the elders MUST pray in faith for this to work. Faith in what?

You can only pray in faith when you KNOW God's will. Otherwise you're just presenting a petition. There's a place for that in intercession for others, but to pray the prayer of faith, you have to KNOW God's will before praying. You can only know God's will if you have a definite statement or promise from Him. If you don't know His will, you'll pray a beggy, pleddy prayer of unbelief and get nothing – but James already told you that four chapters earlier ([James 1:5-8](#)).

So how would the elders know God's will? Would they have to pray and ask the Holy Spirit if He wants to heal this particular person? No, because God said that He WOULD raise up the sick person. Even if he is wrapped up in sin, he will be forgiven and he STILL be raised up if at least he calls for the elders and they pray the prayer of faith over him as they anoint him with oil.

If healing were not in the atonement, the elders would have no right to minister it "in the name of the Lord." How could they do it in the name of the Lord if the Lord had not already done everything necessary to provide it? When Jesus ministered, He certainly did not ask the Holy Spirit on a case-by-case basis which of the people who came to Him could be healed. So when we minister in His name, we should not do things differently from the way that He did them.

Also, not every gospel writer wrote about healing being in the atonement, but that doesn't invalidate it. The plan of salvation isn't in the book of Jude. Do all authors have to write about it to make it true? How many authors in the Bible must write about something to make it the truth? The obvious answer should be one, and Isaiah's statements are more than enough to make the case.

Objection: If You Were Already Healed (Past Tense), It Would Make No Sense to Call for the Elders to GET Healing

On the contrary, if you were NOT already healed (past tense) in the legal sense, it would make no sense to call for the elders to GET healing because they would not be able to pray the prayer of FAITH! If the elders could not be SURE that healing was the legal right of the person being anointed, they could not pray the prayer of FAITH – they would have to pray a prayer of PETITION to ask God to do it, which is emphatically not what James commanded! If it were a prayer of petition, James would have to have said, “And the prayer of petition will save the sick if it be God’s will, and the Lord will raise him up, if it be His will.” There is NO WAY you can construe James’s words to mean that!

The objector is confusing the legal status of your healing (past tense – it belongs to you NOW as far as God is concerned) and seeing that played out in your body, which is the point of calling for the elders.

To cite a parallel example, Jesus is the Lamb of God who takes away the sins of the world ([John 1:29](#)). EVERYONE’s sins have been punished, so EVERYONE has the right to be forgiven, be born again, and go to heaven. LEGALLY the whole matter is past tense. But not everyone will EXPERIENCE what is legally theirs and available through faith in Jesus. Sadly, many will perish in the flames even though they could have received the paid-for gift of righteousness and been saved.

The objector, to be consistent with his logic, would have to say, “If Jesus really WAS the propitiation for the sins of the entire world ([1 John 2:2](#)), it would make no sense to answer an altar call or call on Jesus in the privacy of your home to be saved.” You can see the error when you frame it in terms of salvation, yet healing works the same way. It’s paid for legally but it has to be received.

Objection: Jesus Said It Is Better to Enter Heaven with One Eye or Hand than to Go to Hell

Yes, He did say that, and it's certainly true! But you don't have to choose between the two options! It's even BETTER to enter heaven after having had two good eyes and two good hands.

Matthew 5:29-30:

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

This has nothing to do with sickness coming on you. It is a statement about the awfulness of hell and an exhortation to avoid offenses at all costs. Hell is so bad that you would be better living with one eye or hand than to go there. However, it is even better to have two eyes and two hands and go to heaven than to have one eye and one hand and go there.

Please understand that the Jews to whom this was addressed were not new creatures in Christ. They were under the Law of Moses and they were still sinners by nature. As a New Testament believer, you are not a sinner by nature. You are created after God in righteousness and true holiness ([Ephesians 4:24](#)). You do not have to resort to some drastic measure to stop sinning. You simply need to walk in the Spirit so that you do not fulfill the lusts of the flesh ([Galatians 5:16](#)).

Nobody in the New Testament literally maimed himself to stop sinning, so you shouldn't either. But unless you do, the statements about having one eye or one hand do not apply to you. They most certainly do not apply to people who have lost an eye or hand in an accident or were born with only one good eye or hand. Yes, it's better to have one good eye or hand than to go to hell, but that isn't what Jesus meant here. He was stressing the drastic lengths you should go to in order to avoid temptation. (For example, if you can't handle the temptation to watch the sleaze channels at a hotel, you can ask the hotel to disconnect your TV.) So don't accept your sickness and say, "Better to be sick and go to heaven than to be well and go to hell." You would be right, but it is even better – and GOD'S WILL –for you to be WELL and go to heaven, and not go there before you live a full life!

Objection: “Claiming” Your Healing Is an Arrogant Attempt to Twist God’s Arm

Then shame on you for “making” God renew your spirit and let you into heaven, which He did when you claimed the forgiveness that was available to you. God did not do a new sacrificial work for you. You just claimed something that was waiting for you. You arm-twister, you!

There is nothing arrogant about receiving something that is already yours as far as God is concerned. Peter writes that your healing is in the past tense ([1 Peter 2:24](#)). In God’s eyes, it is rightfully yours because Jesus paid for it. You are simply receiving something that God has already decided to give you.

Suppose I walk into my bank. I tell the teller that I want to withdraw some money from my account. Then the teller says, “You’re mighty arrogant, aren’t you? Are you trying to twist my arm?” The tellers don’t say that at my bank! (They were a little bit like that at a previous bank. The ATM had a better personality than they did. They acted inconvenienced that a customer would appear at their windows and make them work, but even they never called me arrogant or accused me of arm-twisting when I made a withdrawal. I was simply getting out what was already mine. In that case, I took out EVERYTHING that was already mine and went to another bank where the tellers acted like they actually wanted to serve customers.)

Why do you think that God provided healing for you by the stripes of Jesus? So that you could sit there and act falsely humble and stay sick? Of course not! Jesus was not wasting His time when He was lashed! His body was torn up so that your body would not have to be torn up. He deposited healing into your heavenly bank account. You have the right to make a withdrawal at any time. That’s why God put it there!

You aren’t twisting God’s arm because you aren’t even asking God to make a decision. He made the decision to heal you before he sent Jesus to bear OUR diseases, which by definition includes any that you may be facing right now. You are not asking God to do anything. You really aren’t as much claiming a promise as you are acting on a fact. [1 Peter 2:24](#) does not promise anything. It is a statement of a historical fact concerning your healing. You are acting on the facts of your covenant, not asking God to do something special for you. God already did all that He needed to do. Healing is in your account waiting for you to make a withdrawal.

God is faithful to His Word. You don’t have to “twist his arm” to get Him to honor it!

Objection: It Is More Humble to Ask for Grace than to “Claim Your Rights”

If you want to take some money out of your bank account, do you just write a check (manual or electronic) or do you go to the teller window and say, “I’m making a request for this amount of money. If you want to give it to me, that’s fine, and if you don’t, I’ll understand because I know you’re probably busy with other customers and your time is limited by your short working hours, and it’s your bank so you can make the decision to let me have it or not?”

There would be nothing “humble” about “asking” if you can have your money at the teller window. The teller would think that you were strange, because after all, it’s your money, so you have the right to access it as you please. Writing a check is claiming your right to have the bank withdraw money from your account and send it to someone. You don’t have to ask for this right; you already have it.

It is the same with healing. Jesus already deposited healing as well as every other spiritual blessing ([Ephesians 1:3](#)) into your heavenly account, so you do not have to ask God if it is okay for you to have it. It is just as much yours to have as money in your bank account. You do not need to ask God for grace that He has already given to you. What you need to do is receive by faith what God has already laid up for you.

Far from offending God, “claiming your rights” honors Him because it shows that you believe and act on His Word. “Asking” for grace that Scripture says is already yours in the case of healing dishonors Him because it shows that you do not believe what He said about what belongs to you.

If you think that “asking for grace” is humble, try praying this the next time you see some lady slithering on the floor like a snake – “Lord, I come to your throne, humbly beseeching Thee for Thy grace to make this demon leave.” I can assure you, that demon won’t go because he doesn’t have to. God have YOU authority to cast out demons ([Mark 16:17](#)). If you don’t “claim your rights” over that thing, nothing will change. God will not make it leave. You must make it leave as Paul did in [Acts 16-18](#): “I command you to come out of her in the name of Jesus Christ.” Paul had the right to do that. He did not go to the throne of God asking for grace in that situation because that grace had already been given to him to do that.

Where would we come up with the idea of “asking for grace” anyway, seeing that every spiritual blessing is already yours in Christ ([Ephesians 1:3](#))? The objector cites [Hebrews 4:16](#). But a closer look at that verse shows that it disproves the very argument it is supposed to support. The verse says that you come to God’s throne to obtain mercy and find grace. You don’t have to ask God to supply grace that He didn’t already supply; you “find” grace there. That is not the same as asking for grace (humbly or otherwise). Also, the verse says that we come to “obtain” mercy. The word for *obtain* in the Greek (*lambano*) is the same word translated “receive” 133 times and “take” 106 times in the King James Version. So this is not something you’re asking God for on a humble request basis; it’s something that’s there for the taking! You don’t have to ask God to create it; you receive it. You go to God and take what He’s already laid up for you. You’re not “asking” Him to do anything new, nor do you need to do so!

Objection: Saying that Healing Depends on You Creates a New Gospel of Works

This objection came from someone who didn't like a statement I made that you don't qualify for the health and protection in [Psalm 91](#) unless you meet the conditions of [Psalm 91](#). The person went on to tell me that I was advocating a new gospel of works. Actually, most of God's promises are conditional and are based somewhat on your works! See [God's Promises Have Conditions](#) for ample proof of this.

God does want works from you – works of faith. [Hebrews 11:6](#) says that without faith it is impossible to please God. Almost everything depends on you anyway. You don't get saved until you do something – believing that God raised Jesus from the dead and declaring him as Lord with your mouth. Based on this objection, the entire gospel is a gospel of works because your salvation depends on something you do!

If you want to do the works of God, Jesus told you how to do them: "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29). The works of God are done by faith, not by human effort. We are not talking about the kind of works that make you earn or deserve something. The works of God are done by believing God's promises and acting on them.

You are not working for your healing. You are not doing anything to get God to heal you. You are not making a "deal" with God as so many desperate people in magazine articles have done (e.g., "God, if you just heal me, I'll never touch a drop of alcohol again."). You are not twisting God's arm. You are doing nothing to establish your own merit for healing in God's eyes.

All you are doing is receiving a gift. God has provided the gift and you are accepting it. That is the only "work" you need to do. You are just taking something that God has been freely offering to you all along. This is not works; it is simply the humility to accept a gift on God's terms without having to do any work for it.

You don't need to work for something that Jesus Christ has already paid for. All you do is receive it as a gift. It is 100% because of what Jesus did and 0% because of what you've done. Far from being a gospel that exalts the works of man, the true gospel exalts the finished work of Jesus Christ.

Objection: We Need BALANCED Teaching on Healing, Not Oversimplifications

Well, you can't argue with that statement, can you? Of course we want to be balanced and we don't want to oversimplify anything.

The problem always comes with the objector's definition of BALANCED, which is inevitably your faith balanced by his unbelief. Then there is his definition of OVERSIMPLIFICATIONS, which usually means preaching simple truth that a small child could grasp rather than making everything complicated and throwing in all kinds of if's and and's and but's about [Paul's thorn](#) and [Timothy's stomach](#) and whatever.

The gospel is not rocket science that you need a seminary degree to believe and act on. Some people just like complications because complications make those people feel superior to people who have a simpler understanding of things. The message of the gospel is not complicated – we WANT to make it as simple as possible. God is good and the devil is bad. That's simple truth.

I would maintain that we actually need less BALANCED teaching about healing and more RADICAL, UNBALANCED teaching! We need to teach that it is ALWAYS God's will to heal and that ANYONE can be healed of ANYTHING – NOW. I'm not going to balance that with the objections cited in this book, which don't hold up under scrutiny anyway. We need to teach that ALL of us should be doing the works that Jesus did and greater, because that's what He said about it. I'm not going to "balance" statements like these – what are you going to "balance" them with other than unbelief? I'm not going to complicate things either. Which part of "They shall lay hands on the sick and they shall recover" don't we get? Jesus didn't attempt to "balance" that, so neither should we.

Objection: Healing Evangelists Are Unbalanced because They Talk about Healing All the Time When There Is So Much Else in the Bible

And while we're at it, we might as well admit some other things:

Weathermen are unbalanced because they talk about the weather all the time when there is so much other news, some of which is actually important.

Cardiologists are unbalanced because they deal with heart conditions all the time when there are so many other things that could go wrong with your body.

Marriage counselors are unbalanced because they talk about marriage issues all the time when people can have so many other issues.

All specialists in any field are unbalanced because they are not general practitioners or jacks-of-all-trades.

Should we then not have specialists?

If you need inner ear surgery because you yourself are unbalanced, you probably don't mind that the ear surgeon is unbalanced because he doesn't do face lifts or set broken toes. We need people who are experts in their fields. The world needs experts in spiritual matters as well. Of course a person called to be a real evangelist will talk about healing and minister healing all the time. That's part of his job! Should an evangelist have to give extensive talks on end-time prophecies just to prove to objectors that he is balanced? No, an evangelist will talk about the plan of salvation and present the kingdom of God, including healing, to sinners.

The original objection continues, "They act like healing IS the gospel!" Well, it's certainly part and parcel of it. Why hold back ANY part of the good news when you announce the kingdom of God to the world? Paul held back nothing that was profitable ([Acts 20:20](#)), so why should we?

A SAINT can become unbalanced when he only listens to "healing evangelists" (man's term) or any other particular Bible preacher – myself included. I am not the "be all and end all" of Bible preaching and neither is anyone else. God has put different "experts" into the body for different purposes, and that is a good thing, as we can be strengthened in various areas listening to different people's God-given insights.

By the way, when I pastored, I DID talk about just about every Bible topic you could name, because my job as the pastor was to feed the sheep a balanced diet. While I love preaching faith and healing, I could not just preach on those topics every week. I preached plenty of things that the people NEEDED to hear but didn't WANT to hear. What would happen to people's love walks if you never preached on love? People need to hear about prayer, self-discipline, being led by the Spirit, fasting, overcoming the flesh, repentance, end times, and many other topics, and I preached on them all.

When you stop and really think about it, EVERY BOOK EVER WRITTEN is unbalanced, including this one! That is because no book can be a complete source of information on every topic in the Bible.

This is a book about divine healing. It might be more “balanced” if it told you how to have a better marriage by being less selfish and how to manage your money better by having a budget, but that’s not its purpose. (I suppose that you would have a better marriage if you weren’t both in the cancer ward and that you would have more money if you weren’t spending so much of it on prescription drugs for a condition that you can receive healing for.)

However, my job as a field minister is different – I have a specialty and I stick to it, just as a cardiologist has a specialty and sticks to it. There’s nothing wrong or unbalanced about that! I am still ABLE to preach the kind of general messages I preached as a pastor, but I’m not going to do that just to appear “balanced” when I have a specific calling. It’s up to YOU to stay balanced by hearing from a variety of sources, some of whom are specialists on their different topics.

Objection: Sometimes God Wants You to Witness to Someone in the Hospital

Yes, sometimes He does. After all, God favors visiting the sick ([Matthew 25:36](#)) and He even says that you do so unto Jesus when you do it. So go witness to someone in the hospital. He does not want you to do so as a patient, however. God wants His Church to have patience, not patients, and practicing “hospitality” has nothing to do with going to the hospital.

Yeah, but doesn't God sometimes “let you” get sick so that you can reach a certain person in the hospital? No. You are a better witness healed than you are sick. You have a better chance of having someone else let you lay hands on him if you are not sick yourself! It is never the will of God for you to get sick so that you can witness to someone. That stupid lie is simply a tool of Satan to convince you that you should put up with his attempts to steal, kill and destroy your body rather than resisting sickness as you should.

Now God can and does use sick Christians to win other people to the Lord in the hospital. That's good, but that isn't God's best. Think of what a better witness it is to get healed by the power of God and get out of the hospital! That will bring more glory to God than telling people that you are suffering from a sickness that God gave you so that you would meet someone who needed Jesus.

Don't get under condemnation if you DO go to the hospital. It does not mean that you are “anti-faith.” It may be the smartest thing you ever did. But please, do not embarrass the Body of Christ with some religious fabrication that God racked you with pain, made you unable to provide for your family's needs, and made you a burden to others because He wanted you to “witness” to your hospital roommate. If you think that God is like that, you need to get better acquainted with Him through His Word. You are not in a good position to help fulfill the Great Commission when you yourself are out of commission. What unbeliever will want Jesus if you say that God made you sick to witness to him? If I were the unbeliever, I would stay as far away from Jesus as possible so that God would not make me sick to witness to someone in the future.

If you did win your hospital roommate to Christ, that's a good testimony in and of itself. But please don't put out one of those birdcage-liner-quality testimony books claiming that GOD wanted you to get really sick so that you'd go to that hospital and stay in that room.

I pastored for Maine for over a decade and a half and I made MANY trips to the local hospital. But never once was I a patient in that hospital! It is far better to share God's Word with others in the hospital when you can just walk out when you're done!

Objection: God Sometimes Leads Faithful Saints into “Wilderness Experiences”

We all know that the Spirit led Jesus into the wilderness, where He was to fast and be tempted by Satan ([Matthew 4:1](#)). However, let's keep “wilderness experiences” in the context of the original one. Jesus was weak and hungry from fasting, but not sick. It is Biblically baseless to say that your sickness is a wilderness experience. Jesus was not sick during His.

God may sometimes lead you into difficult situations. You may encounter all kinds of temptations. God led Paul into some situations that were very unpleasant from a natural perspective. But notice what God did not do to Jesus – He did not for a minute make him subject to Satan. Jesus dominated Satan when He was tempted in the wilderness. [Acts 10:38](#) says that sickness is oppression of the devil. Jesus was not oppressed by the devil; He was victorious over the devil. The devil could tempt Him but he could not dominate Him. If you are sick, the devil is dominating your body to the degree that you are sick. That is NOT what happened to Jesus.

God cares for you ([1 Peter 5:7](#)). God will not relinquish His care for a faithful saint and hand him over to Satan. He can't legally do that, because you have been delivered from Satan's dominion and put under the authority of God's Son ([Colossians 1:13](#)). Having delivered you from Satan's dominion, is He going to put you back under it temporarily to test you or teach you something? No way. God can train you Himself. He doesn't need to enlist Satan's help to perfect that which concerns you ([Psalm 138:8](#)).

Objection: God Uses Sickness to “Break” Us

This is similar to many other objections, but the distinguishing feature of this one is the incorrect but oft-quoted assumption that God can only use broken vessels. Therefore (supposedly) God allows sickness to “break” us so that we will be broken vessels that God can use. Give me a break!

God cannot use “broken” vessels any more than you can use a “broken” car to get to work or use a “broken” glass to hold lemonade. God needs vessels that are not “broken” to get the gospel out! How can you do that while you’re laid up sick, unable to even care for yourself, let alone others? You could get the gospel out much more easily if you were well. Besides, many people die from their illnesses, so that is proof in and of itself that the purpose of sickness is not to “break” someone to make him more suitable for the Master’s service later on.

Jesus went around healing the broken, not breaking the whole. He even said that part of His commission from God was [to heal the brokenhearted](#), not to break the hearts of those who were not brokenhearted.

Besides, if you backslide or get proud, God does not have to break you. The devil is out there already waiting to sock it to you, and when you get into his territory (out of God’s will), he will take advantage of his opportunity to “break” you. However, this is the devil’s work, not God’s. In [1 Corinthians 5:1-5](#), a man had to be handed over to Satan for the destruction of his flesh so that his spirit would be saved. Paul did not say that God would use sickness to break the person. It would be Satan, not God, who would be destroying his flesh. Please note that this case applies to an unrepentant believer in gross sin, not to an everyday believer.

I had the misfortune to be in a service where the speaker claimed that God had sent him a serious illness to “break” him – and he proceeded to have an altar call for people to come who wanted God to “break” them too so that God could really use them. (I wish I were making this stuff up.) To my dismay, it looked like EVERYONE went up to get “broken” except for me and my wife. (We knew better.) This only served to show me how prevalent this “God only uses broken vessels” crud has gotten in some Spirit-filled circles! Imagine going up to join what is in effect a sickening line instead of a healing line! Can anyone point to any event in Jesus’ ministry where he sickened the well to “break” them so that God could “really” use them? If not, why should anyone tolerate this grossly antibiblical teaching?

One of Satan’s illnesses can serve as a wake-up call so that you stop backsliding, but even then, the illness wasn’t God’s doing. Satan just took advantage of you. God and Satan have not traded job descriptions! Satan is still the sickener and God is still the Healer. Being sick is never God’s will for you. His will is for you to present your body as a living sacrifice to Him ([Romans 12:1](#)). If you get broken, it is not God’s doing! God does not “break” what is presented and consecrated to him. Being broken is Satan’s will for you, not God’s will.

When I was younger, so much younger than today, I followed the advice of ignorant music and teachings and prayed for God to “break me” so that He could “use me.” I sang along with a song that a friend back then used to sing at churches, “Instead of sunshine, I’ll take rain; instead of pleasure, I’ll take pain...For whatever it takes for my will to break, that’s what I’m willing to do.” (I’ll spare you the rest of that stupid song.) And guess what? I got sick almost immediately. I accepted the sickness as God’s means of “breaking me.” Satan took advantage of my newly-learned unbelief! I was not made more useful for Kingdom service. By being sick, it became HARDER to do service in God’s kingdom! I’m glad that I learned the truth so that I don’t let Satan take advantage of me like that anymore.

God says that you are delivered from the devil’s kingdom and moved into Jesus Christ’s kingdom ([Colossians 1:13](#)). God would be unjust to place a consecrated believer into the hands of the enemy whose kingdom Christ delivered you from – for any reason. Why would God need to use the devil to perfect you when you have God’s Word, which by itself is able to perfect you? “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:16-17). God’s New Testament plan is to reprove you and correct you through his Word, not through sickness. Since His Word can do it, there should be no need for sickness to do it.

But wouldn’t God use disease to HUMBLE you? NO! NEVER! The Bible says that it is your responsibility to humble yourself, not God’s responsibility to ensure your humility. See the part of the [Paul’s Thorn](#) discussion about [humbling yourself](#) for a list of Scriptures that prove this!

You can talk about a broken body helping you serve God better – as long as it’s Jesus Christ’s broken body you’re talking about! Jesus’ body was broken for you in your place. His body was broken so that yours could stay well!

Objection: Jesus Let People Fail to Remind Them How Much They Needed Him

This wouldn't even be worth answering were it not for the fact that this idea came from a well-respected Bible commentary! The author cites the instance of the demonized boy and claims that Jesus had His disciples NOT cast the demon out in His absence so that He could then do it when He showed up. This was supposedly to remind them that they couldn't do anything without Him. Sadly, I once heard a preacher (live) present this same idea – that God would “cause His people to FAIL so that only He would get the glory.” That presents a horrible image of our Heavenly Father! In this day and age, we should know better than to think that God wants us to FAIL instead of PROSPER ([3 John 2](#)). I'm glad that John didn't say, “Beloved, I pray that you FAIL in all things so that only God will get glory, not you.”

The actual accounts of the demonized boy prove the opposite – Jesus was UPSET that the disciples did NOT cast the demon out in His absence! They were supposed to get the job done because He had delegated the authority to them to do it. The failure was strictly on their end, not a premeditated result where Jesus wanted them to fail.

Jesus sent the 12 and then the 70 out to preach without being with them at the time. They had great success; they did not FAIL so that they would want to go back to where Jesus was and declare, “We failed. We're reminded of how we just can't do any healings or miracles without You.” They had His delegated authority, and that is all they needed – AND ALL YOU NEED!

Today, Jesus lives IN you all the time – a blessing that the disciples did not know at the time of the incident because they were not born again yet. So there is NO possibility that He will leave you on your own to fail to show you how much you need Him!

Objection: God Can Lead Others to Salvation through the Pain and Death of a Saint

This statement is true. It is also true that God can lead even more to salvation through the removal of pain and healing of a saint!

I imagine that the peace experienced by a sick Christian has led others to the Savior. Let's face it; even a sick Christian has reason to have joy unspeakable and full of glory that a well unbeliever cannot have. So I will admit that there may be a very few people saved as a result.

The objector and I part ways over the issue of it being the will of God for Him to lead others to Himself in this way. It isn't. There is no Bible basis for believing that. You cannot read any cases where people were won to God in the New Testament by the "pain and death" of a saint. None. There weren't any. The cities won to Christ were won because of the healing of the sick, not the suffering of the sick! There was great joy in Samaria when the sick were healed, and the people gave heed to Philip when they saw the miracles that he did ([Acts 8:5-8](#)). All those who were in Lydda and Saron turned to the Lord when a crippled man was healed ([Acts 9:32-35](#)), not when he died in pain. Many in Joppa believed in the Lord because someone was raised from the dead ([Acts 9:36-42](#)), not because someone died with supernatural peace. All the sick people on an entire island came and were healed when one man was healed ([Acts 28:8-9](#)). The Pharisees were not concerned about Lazarus's death, but they got very concerned when his undeath led to many people following Jesus ([John 12:10-11](#)).

The gospel pattern for advertising salvation is through healings and miracles, not the patient suffering of sickness or "peaceful" resigned acceptance of death. Healings and miracles were the advertising God used in the Bible. It is a man-made fiction that God wants to use something inferior today.

Do you think people would cause traffic jams rushing to your city to see a man patiently endure terminal illness? Do you think the community would stand up and take notice because someone died with the peace of God? Some people might be affected, but you won't see Bible-scale revivals resulting from patiently enduring sickness. You will not attract hordes of sick people who ask you to pray so that they can resign themselves to sickness as you did. Revivals in the Bible were fueled by healing miracles, not by resignation to the works of the devil.

One person mentioned his willingness to be a witness of God's grace "if God blessed him with a terminal illness." (No kidding. He really said that.) I offered to agree with him in prayer that he would get terminally ill and die. (No kidding. I really said that.) He did not seem interested. Gee, why would he want to turn away anything that is really a blessing from God? Deep down he knew what is obvious to everyone – that sickness is a curse, not a blessing.

I am not saying that God cannot use the sick for his glory. God will use anyone He can for His glory. He would rather get some glory than no glory. However, you can never blame God for sickness or premature death by saying that it was for someone's salvation. What really happened is that the devil got in and stole someone's life through sickness and God happened to work something bad for good. God used the awful things that happened to Joseph for his good, too, but you cannot construct a theology from that saying that God wanted Joseph to be betrayed, framed and forgotten by his friends and family. Joseph's testimony is an encouragement that God will never forsake you or revoke the dream He gave you even when it seems like the world keeps dealing you hands from a stacked deck. But the devil-inspired behavior of other people in Joseph's life was NOT the work of God – God just worked around it to further His purposes.

Objection: God Sometimes Calls a Saint Home Early Because He Knows People Will Get Saved at the Funeral

Some of the worst lies ever told about God come from preachers at funerals in their effort to provide comfort to the grieving families. No one wants to believe that his loved one who died early was ripped off by Satan and that his premature death served no purpose whatsoever on the earth, even though that's the case. Lies like the one above present the deceased as some kind of noble sacrifice for the good of others in a vain attempt to attribute meaning to the tragedy. People want some kind of [satisfying explanation from the preacher](#) about why God "allowed" such a thing to happen. Wouldn't it be more comforting to think that God had a short-staffed choir that really needed that believer to join it sooner rather than later? Unfortunately, the frequent result is that the preacher gives false comfort to the families by coming up with some kind of ridiculous and unbiblical idea like the one discussed here about people getting saved at the funeral (an argument advanced by an actual preacher at a funeral, sadly).

JESUS died so that others would be saved, and unless you're talking about someone dying as a martyr, no one else ever needs to die so that others will be saved. God does not "use" people that way! He certainly doesn't break His covenant in one case so that others can be in on that covenant. What good would such a covenant be? If someone dies in mid-life, you can be sure that God did not "call him home" (no matter what the preacher said at the funeral) because God satisfies people with long life when He can have something to do with it ([Psalm 91:16](#)). God says, "My covenant will I not break, nor alter the thing that is gone out of my lips" ([Psalm 89:34](#)). Some preachers ought to alter some of the things going out of their lips so that they stop misrepresenting God.

While providing temporary false comfort to the relatives, the preacher is actually driving people away from God by presenting Him as someone who would "use" someone's life in this manner. You couldn't blame the people who attend the sorry affair if they conclude, "Keep me as far away from that God as possible! I don't want to be the next one whom He 'takes' so that others can get saved at MY funeral."

Thank God if people DO get saved at a funeral! Funerals give people a chance to reflect on their own mortality. While God may work IN the situation, that still does not make Him the AUTHOR of the situation.

Objection: God Sometimes Heals Crybaby Christians Who Bug Him Enough Just As He Gave Israel a King When They Kept Bugging Him – Even Though It Wasn't His Perfect Will

The person who came up with this one should at least get an award for creativity. (He certainly doesn't get one for Biblical correctness.) The premise is that sometimes it isn't God's will to heal you because He is working something in you, teaching you something, or some other such nonsense. God did certain things in Scripture that weren't best for the people just because they bugged Him enough, including giving Israel a king and giving the people quail in the wilderness (which was also cited by the objector). Therefore, the conclusion is that some "faith Christians" are such crybabies about their healing that God just gives it to them anyway, even though their Father's perfect will was for them to be molded and shaped through their sickness experience.

I suppose if you wanted to take it one step further, you could claim that this was exactly how the Syrophenician woman got healing for her daughter or the blind man who kept crying out got his. (We'll deal with them below.)

Of course, the necessary basis for this objection is that it was God's perfect will for you to be sick, and there are other objection replies that adequately cover that false notion. To say that you are a crybaby because you want your body healed is nothing more than reeking spiritual pride on the part of whoever says it. The person is saying, "I'm such a mature Christian that I accept sickness and let it ransack my body without a fight. You are an immature crybaby because you want healing so much."

If this objection is true, let's find somewhere in the New Testament where someone got healed because of constantly pestering God. The Syrophenician woman did not get healing for her daughter because of her persistence alone. Jesus told her that she had great faith just before he said, "Be it unto thee even as thou wilt." The key to this woman's answered request was her faith, not her persistence. The persistence was the result of her faith in action, not a replacement for faith. Therefore, you cannot say that this woman received anything by persistence alone. Also, notice that Jesus didn't even mention God's will – she received what she willed through faith! (See [Matthew 15:22-28](#).)

Where else did someone keep bugging Jesus for healing? The blind man who cried out only needed to get Jesus' attention for a short moment and got his healing. He kept crying so that Jesus would hear him as he passed by, not because he kept bugging Him. So he isn't any proof of this objection.

Apart from these two cases, which really don't apply, you can't find anyone who "bugged" Jesus for a healing and then received it.

If you look at the teaching of Jesus, you'll find that He said not to use vain repetitions when you pray. (He taught using faith, not bugging God.) He warns against "bugging" God with the same thing over and over. Why should you do it? God is perfectly willing for you to receive the healing that His own Son paid for. Although I heard a story once about someone who claimed she got saved because she bugged God about it enough, that is nonsense. You don't get saved by bugging God. You get saved through faith.

Healing and God's other blessings work the same way. You believe that Christ has already made what you need available to you, and you receive it by faith when you pray. There is no need to "bug" God.

I suppose there are people who "bug" God for healing today (because they don't know any better) and God does heal them just because He's merciful. Or the other thing that can happen is that the person finally shuts up (like Job) because he's so tired of praying and praying and praying for healing, and God finally has a chance to get through to him and minister healing.

Now consider something else. Most people don't want to die a miserable, painful death from cancer, or be drugged into la-la-land and be unrecognizable and unable to function while dying from cancer. So if this objection were really true, don't you think that people everywhere would bug God constantly until He finally relented and healed them to shut them up? If this method of getting healed actually worked, people would do it all the time. (It doesn't work, by the way, as many people can attest.) If cancer were causing YOU excruciating pain, and you knew that if you bugged God enough, He would heal you even if it wasn't His perfect will, wouldn't you settle for "less than God's perfect will" if that meant an end to the suffering and a lengthening of your life? I daresay that most people would assign a higher priority to ending their suffering than "being in God's perfect will dying of cancer." The very fact that sufferers pray and ask others to pray is that they want the suffering to end. Fortunately, God wants it to end even more than they want it to end. But they are not in a position to receive healing by faith if they are in "Bug God Mode." God "sent His Word and healed them" ([Psalm 107:20](#)), so trying to get healed irrespective of God's Word is a setup for failure.

This objection is a last-ditch effort by people who oppose healing but aren't living in a cave and avoiding hearing any of the wonderful testimonies of miraculous healing through the name of Jesus Christ in the earth today. They cannot deny the authenticity of the miracles, so they must "explain away" why those people got healed and yet still make it seem like God does not want to heal everyone.

Objection: Sometimes God Has to Heal Someone when a Healing Evangelist Makes a Bold Claim Just to Stop People in the Audience from Backsliding or Getting Confused

The idea here is that it wasn't God's will to heal someone, but then a healing evangelist made a bold proclamation to a sick person, "BE HEALED NOW!" or something similar. Now if the person doesn't get healed, people will get confused and possibly backslide and question their Christianity, so for the sake of the people, God goes ahead and does the healing anyway for their sakes.

The very premise here that it was NOT God's will to heal someone is entirely flawed, as the rest of this book should demonstrate amply. Jesus Christ is the same yesterday, today and forever ([Hebrews 13:8](#)), so His will to have everyone be in perfect health must always apply yesterday, today and forever.

The objector presents a God who tries to defend His own honor even though His will has supposedly been violated. This is completely contrary to the Bible reasons why Jesus healed the multitudes. He was not moved with the need to defend His honor – He was moved with compassion. The objector's line of thinking is that our Lord was NOT moved by compassion, but rather by the need to defend His reputation among the people. That is a horrible representation of our Lord, who DELIGHTS in mercy ([Micah 7:18](#))!

When it comes down to it, this kind of objection is a last-ditch effort by someone who is predisposed to the idea that healing is not God's will for all, after that person is confronted by an undeniable miracle. Rather than risk the Pharisees' "blasphemy of the Holy Spirit" by attributing the healing to the devil out of jealousy, this objection provides a way to still allow that GOD did the healing, while preserving the idea that it still WASN'T His will.

If this ridiculous notion were true, I would probably command everyone at a healing rally to be healed, whether they were ready to receive anything or not, so that God would have to defend His honor by healing them anyway without regard to their faith. That way, everyone would get healed! But that isn't how things work.

NOTHING in Scripture even remotely suggests that God would heal someone for the reason stated in the objection. Any objection that cannot be backed with Scripture should be tossed into the dumpster immediately.

Objection: Only Some People Have the “Gift of Faith” to Believe for Healing

This is no more intelligent than saying that only some people have the “gift of faith” to get saved. Faith comes by hearing the Word of God ([Romans 10:17](#)), so anyone who hears the word of God can act in faith.

This objection is simply a misunderstanding of the “gift of faith” in [1 Corinthians 12:9](#), which does not refer to the general faith that every believer has. It refers to faith for something specific that would be impossible to believe for by only believing the Bible. This is clear because this gift is only worked through “some,” whereas God has given to every man the measure of faith ([Romans 12:3](#)). Similarly, the gift of “the word of knowledge” involves having knowledge that would otherwise be impossible to have, not doctrinal knowledge. All believers can have knowledge of the Word of God by reading it! Also, the gift of “the word of wisdom” involves obtaining a piece of God’s wisdom that you couldn’t get just by reading the Word. Any believer can ask for practical wisdom for a specific situation and get it ([James 1:5-8](#)). Christ has been made wisdom to us ([1 Corinthians 1:30](#)).

So, while not everyone operates in the manifestation of the Spirit known as the “gift of faith,” all believers can operate in faith in God’s promises.

To say that you need “the gift of faith” to believe for healing is tantamount to saying that there is no promise in the Bible you could believe to receive healing. If healing can be obtained through believing and acting on God’s Word, you do not need “the gift of faith” to get it. You can just believe and act on the Word.

But doesn’t [Romans 12:3](#) say that God gives every believer a different “measure” of faith? No, it doesn’t. Read it carefully: “According as God hath dealt to every man the measure of faith.” The Greek word *metron* used for *measure* implies a fixed amount, and God has given to every man *the* measure, not *a different* measure of faith. [God does not play favorites](#). What you do with that faith is up to you, just as it is up to you how much you develop the muscles that God gave you.

But don’t we know that some people can believe God more easily than others? Yes, we do know that. The Christians who spend more time reading God’s Word can believe more easily than those who don’t. It is not up to God how much faith you walk in. It is up to you.

Faith is definitely a gift ([Ephesians 2:8](#)), but the kind referred to in that verse is the faith available to everyone that can get you into God’s family, not “the gift of faith” in [1 Corinthians 12:9](#). Everyone has the first kind, but not everyone will flow in the second kind.

The fact that healing is promised universally (as you can see elsewhere in this book) proves that anyone can have it, not just some who operate in special faith of some kind.

Objection: Today Doctors Have Replaced the Ancient Practice of Faith Healing

This can't be so. People in the Bible were healed of incurable diseases, but doctors cannot cure you of "incurable" diseases. To say that doctors replace divine healing today is to say that God does not heal incurable diseases anymore today. It is to say that God, who Himself declares that He heals all diseases (see [Psalm 103:1-5](#) and elsewhere) now uses only human vessels who cannot and do not heal all diseases. Unfortunately, plenty of people run around teaching this error.

This is equivalent to saying that we are in a different dispensation now from the one that the Church in Acts was in, when Christians clearly believed in divine healing. (See the [objection](#) on that topic.) But there has been no event to change our covenant or our dispensation since then.

This is also equivalent to saying that God has replaced a better method (that healed ALL diseases) with an inferior method that does NOT heal all diseases under our "better" covenant.

This also rules out the ordinance of healing in [James 5:14-15](#), which is just as much a command as the ordinances of baptism and communion. This was not just for the "early church" any more than baptism and communion were just for the "early church."

Most of the people cited in Scripture (lame, lepers, blind, deaf, the woman with the issue of blood, etc.) were medically incurable. If Jesus is unwilling to heal the incurable today, He has changed, yet [Hebrews 13:8](#) assures us that He has not changed.

It is lamentable that this objection is true in a certain way. Men now seek medical help almost exclusively and hardly any pray to receive healing from God. So this objection is true in a practical sense, but not in a doctrinal sense. The problem is with us, not with God. This is even true in most Christian circles today, including some churches that teach faith and healing! It is amazing how many puffers and pills are present in Christian circles, despite the fact that healing from ALL conditions is available today.

Objection: Pain Is Part of the Healing Process, Not Something that Is Necessarily Bad

Believe it or not, this is one of the OLDEST objections to divine healing! One could say that a scar causes pain as it is healing, so therefore pain is good. But it's only "good" compared to your scar getting worse.

Through many centuries, the church world lamentably promoted the idea that pain is a natural part of life that is somehow good for you and part of God's plan. In fact, some clerics in bygone years used to rail against the use of painkillers and anesthetics during surgery because they prevented the pain that they were sure that God wanted the patient to have. They even assured the public that recovery would take longer if there was no pain because pain was part of the recovery process. They also railed against painkillers for women in labor because they felt that the woman must feel the full impact of the fall, which includes pain in labor. (Of course, it was male doctors doing the railing.)

Fortunately, it would be hard to impossible to find either a doctor or a cleric today who would advocate withholding painkillers so that people can experience the full brunt of the surgical pain that God "wants" them to have. Besides, this objection flunks [The SAME Test](#). Jesus never, ever told someone that his pain was good for him and that he should KEEP his pain. So you can be sure that Jesus would never withhold healing from someone for that reason today. Jesus HEALED the sick, but there is no evidence that He ever caused PAIN when He did it. Instead, He SPARED people any pain that might otherwise have been part of the recovery process.

And Isaiah points out that He bore (as our Substitute) not only our sicknesses but also our pains as well ([Isaiah 53:4](#)). Therefore, it is NEVER necessary for a Christian to have to be in pain due to it being part of any healing process.

Objection: Jesus Said that the Sick Need a Physician, Not a Healing Evangelist

The point Jesus made about the physician was that He wasn't helping those who thought they needed no help – He was helping those who knew that they needed it. They thought they were “whole” people who needed no doctor, but He came for the “sick” people who needed one.

He was certainly not teaching that in the Church Age, people should go only to doctors and never to healing evangelists!

Jesus would not be so empty-headed as to place in the church the office of “evangelist” ([Ephesians 4:11](#), also seen in “miracles” and “gifts of healings” in [1 Corinthians 12:28](#)) and then declare that no one should ever go see such a person, but head to the doctor instead! I [prove](#) elsewhere that God is not AGAINST going to an earthly doctor, but He never MANDATED that someone seek solely human help while forsaking divine help.

The other point that the objector misses is that God called Himself a Physician. The Hebrew word *rapha* in [Exodus 15:26](#) is translated *physician* in some other places. So if you're sick, you can go both to earthly physicians and to the Great Physician. Jesus had other people think of Him as a Physician, too, when they wanted to quote the proverb, “Physician, heal thyself” to Him. (Luke 4:23: “And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.”)

Objection: Sometimes God's Path for Your Healing Is through a Doctor Rather Than the Supernatural

This is a true statement at face value, but the usual implication is false. Sometimes God will lead you to go to the doctor, take medicine, or have an operation. However, that is NOT because His perfect path for your healing is through medicine in your case. It is NOT because God is unwilling to heal you supernaturally. God will lead you to doctors in cases where He knows you are not in a position to believe for a supernatural healing. If you are not ready to stand in faith for healing, I would send you to a doctor, too!

A modern, watered-down gospel says that sometimes God will refuse to heal you supernaturally because he wants you to use a doctor instead. I can see how a doctor might like this version, but it has no foundation in the real gospel. You cannot find anywhere in the New Testament where Jesus or one of His followers refused to heal someone and referred him to a doctor for his healing. Jesus didn't tell the woman with the issue of blood to take out a loan so that she could see more doctors after her money was gone. Paul didn't turn away sick people on Melita and tell Dr. Luke to write out prescriptions for them. God operated through Peter, but He didn't "operate" in the medical sense of that word.

Because Jesus Christ is the same yesterday, today, and forever ([Hebrews 13:8](#)), He must deal with people the same way today that He did 2,000 years ago. He never told anyone then, "I won't heal you supernaturally. See a doctor!" Therefore, He never tells anyone that now. (See [The SAME Test](#) for more examples of this truth.) Some people think He does, but they don't know the Jesus of the Bible when it comes to healing. If you want to know Jesus, read about Him in the Bible. If you want to know what Jesus will do for you, read what He did for others in the Bible. That is the only way to know. You can't know God through experience; you have to know him through His Word.

Before you believe something, get chapter and verse on it. You won't find any chapter or verse for the idea that God won't heal you Himself because He wants you to go to the doctor! Be as noble as the Bereans and search the Scriptures to see if what they said on some Christian TV show is so or not.

God cannot refuse to heal you supernaturally because as far as he is concerned, he already did! [1 Peter 2:24](#) is in the past tense. Supernatural healing is legally yours. God cannot arbitrarily refuse to honor His healing covenant with you.

Having said this, I am in favor of doctors. They want you well, and so does God. Medical science is a blessing. Through it, some people can learn how not to get sick in the first place. If you are sick, doctors can give you wise counsel about how to hasten your healing through natural means, or at least not make your condition worse. Paul gave Timothy natural advice to avoid sickness, so God is all in favor of such advice. Just don't conclude that God makes exceptions to his supernatural healing covenant. He doesn't! Healing is freely available to you and everyone else without the use of doctors. But if you are struggling in this area, make your path to the doctor's office. God won't be upset with you if you do that. But at least keep building yourself up in the Word so that in the future, your path to healing may not have to go through the doctor's office.

Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor (Luke) Accompany Him

This is no better Bible scholarship than saying that Dr. Luke hated sleeping indoors, so he had a tentmaker (Paul) accompany him.

This argument falls apart for several reasons.

First, it is NEVER stated in Scripture that Paul took Dr. Luke along with him so that he could attend to his physical conditions – despite the fact that Paul was very often physically tortured. When Paul was stoned and left for dead at Lystra, he was raised up not because Dr. Luke or any other doctor gave him CPR; he was raised up when the disciples gathered around him. His cure was spiritual, not medical.

Second, Luke actually did NOT accompany Paul on most of his journeys. Paul traveled extensively with Barnabas and later Silas, but the sections where Luke wrote “we” to indicate that he was with Paul are fewer than the ones where an account is given of Paul where “he” did things (indicating that Dr. Luke was not with him). If Dr. Luke were his personal physician attending to his bodily needs, Paul would have brought him everywhere.

Third, Paul had a chance to identify Dr. Luke as his personal physician, and he didn't. He refers to “Luke, the beloved physician” ([Colossians 4:14](#)). If your family doctor was named Luke and he came to a party and you introduced him, you wouldn't say, “This is Luke, he's a doctor.” You would say “This is MY doctor, Luke” or something like that. Paul did not refer to him in a way that indicated that he was Dr. Luke's patient.

Fourth, Paul acknowledged Epaphroditus for personally ministering to him, and if Dr. Luke had personally ministered to him as well, Paul probably would have mentioned that. (Philippians 2:25: “Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.”)

Fifth, the premise that Paul did not believe in faith healing is way off to begin with. Paul ministered healing to the sick on the island of Melita and they were all healed ([Acts 28:8-9](#)). When people took items from Paul's body and gave them to others, the sick were healed and demons came out ([Acts 19:11-12](#)). Paul told the Corinthians that their bodies as well as their spirits had been purchased by the Lord ([1 Corinthians 6:19-20](#)). Paul cast out a demon in Macedonia ([Acts 16:16-18](#)). He preached “the gospel” at Lystra and a man who had been lame from birth listened to Paul and got faith to be healed. How would that man have gotten faith to be healed (which comes by hearing God's Word) if Paul didn't believe in and preach divine healing? If Paul didn't believe in “faith healing” he would never have ordered a man who had been lame from birth to stand to his feet after perceiving that the man had faith to be healed ([Acts 14:7-10](#))! Paul repeatedly referred to signs, wonders and miracles that the Holy Spirit wrought through him. I don't know of anybody who preaches “I don't believe in faith healing!” and sees signs, wonders and miracles following his preaching. Do you? So it is totally unreasonable to state that Paul did not believe in divine healing.

Sixth, it's just as presumptuous to think that Luke went with Paul to be his doctor as it is to presume that Paul had Aquila and Priscilla, who were "tentmakers" ([Acts 18:1-3](#)) with him to make tents so that he could have tent meetings!

Objection: Luke Was a Physician; He Didn't Give Up His Vocation to Lay Hands on People

First, I contend that Luke DID at least suspend his profession to travel. We don't know the extent to which he laid hands on people, but it would be hard to run a medical business, especially in those days of limited communication, if your patients were back in Judea, Samaria or Galilee and you were gallivanting all over the place with Paul. There is no indication that Luke continued to run any kind of medical practice while he traveled. There is certainly no case where a sick person was referred to Dr. Luke to get healed! It is entirely possible that he kept his practice between journeys, but we don't know that. Paul may just be referring to him by his former profession. Luke also spent a lot of time writing Luke and Acts; we don't know if he was still practicing medicine while he was doing that.

The implication of the objection is that Luke didn't believe in the laying on of hands, so he just kept practicing natural medicine. But it would be hard for Luke NOT to believe in healing the sick when he traveled with the miracle-working Apostle Paul! Paul referred to cases of people being healed through supernatural means in his writings, but he never referred to anyone being healed by going to Dr. Luke or any other earthly doctor. An argument from silence is probably the thinnest argument you can make.

This "gave up his vocation" assertion falls as flat on its noggin as the fake god Dagon did. If we follow this logic, we can determine that Aquila, Priscilla and Paul were primarily tentmakers, not preachers who flowed in the supernatural. After all, we see this said about them:

Acts 18:1-3:

After these things Paul departed from Athens, and came to Corinth;
And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

So to be consistent, we would have to conclude:

"Paul, Aquila and Priscilla went out to practice tentmaking, not to lay hands on the sick – they didn't give up their vocations and here's the proof!"

Of course, being identified as tentmakers did not mean that tentmaking was their main role in life, and you can tell by the accounts of Paul, Aquila and Priscilla that God used them in much greater ways than tentmaking. Identifying Luke as a doctor doesn't mean that he went everywhere practicing medicine any more than it means that Paul, Aquila and Priscilla went everywhere making tents.

Given that Luke penned both the Gospel of Luke and Acts, it seems that he did a lot of things other than practice medicine. By his writings, He helped propagate the good news of all the supernatural healings that Jesus and then His followers did!

Objection: Epaphroditus Was Healed by God's MERCY, Not His OBLIGATION

It appears that Epaphroditus was not really in faith for his healing. Perhaps he was so "sick unto death" that he was past the ability to stand anymore. We don't know, but at least it is recorded that God had MERCY on him:

Philippians 2:27:

For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

We see just after this that he was sick because he overextended himself trying to minister to Paul. Our human bodies DO have limits even if we're saved. If you don't rest your body, your body will rest you!

It is certainly not evident that Epaphroditus was exercising any faith, and that is part of the objector's point. If faith is required to be healed, and Epaphroditus wasn't in faith, healing must be based on mercy, not faith.

That's another half-truth. It appears that this healing WAS based on mercy. It could have come through the gifts of the spirit, or perhaps even because God knew how valuable Epaphroditus was to Paul, saw his heart and decided to cut him some slack even though he overdid things.

Part of the objector's point is true – you can be healed by mercy instead of faith, though you certainly have no guarantee of that. I don't see any contradiction, given that the manifestations of the Spirit are...well, gifts, without regard to personal merit. When the Holy Spirit moves through "the gifts," people who are not in faith can be healed. That does not negate the fact that you can always receive healing through faith when there is no special manifestation of the Holy Spirit.

If you travel from Butler, Tennessee to Mountain City, Tennessee, route 67 will get you where you want to go. But someone might take route 167 part of the way and also get to Mountain City. Now this person might say, "See, I got to Mountain City taking route 167. That proves that route 67 is not the way to Mountain City!" That would be silly – both roads will get you there. This objection does the same thing, thinking that if anyone got healed by mercy, no one gets healed by faith. The truth is that BOTH can result in healing!

The objector denies that God has an obligation to heal, placing all healing on the basis of individual cases of His mercy. But that is not what Jesus taught. He told people, "YOUR FAITH has made you well" and similar things. That indicates that it was their faith, not God's mercy, operating in these cases. Now healing IS a mercy, and God is rich in mercy – His mercies are new every morning (Lamentations 3:22-23)! And you could make a case that your faith is IN God's mercy that He showed you in Christ when He made healing available for you to receive by faith!

God HAS an obligation to heal whenever true faith is present because He placed healing on that basis – available to anyone who wants it. It was paid for by the Lord Jesus Christ and is part of the covenant that we got in on when we were born again and thus became “in Christ.” It would be unfair for God to deny anyone the healing that Jesus already paid for EVERYONE to have.

Objection: God Creates Evil (Isaiah 45:7), Kills, and Wounds (Deuteronomy 32:39)

Yes, God does say that He creates evil in Isaiah 45:7: “I form the light and create darkness: I make peace, and create evil: I the LORD do all these things.” And He does say that he kills and wounds in Deuteronomy 32:39: “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.” Then there’s Lamentations 3:38: “Out of the mouth of the most High proceedeth not evil and good?” People sometimes quote other verses to give the impression that God has a part in every bad thing that happens.

Or how about Genesis 38:7 and 10: “And Er, Judah’s firstborn, was wicked in the sight of the Lord; and the Lord slew him...And the thing which (Onan) did displeased the Lord: wherefore he slew him also.”

Why stop there? After all, there is a New Testament passage where Jesus Himself says that He will kill people! No, I’m not joking – I refer to [Revelation 2:20-23](#), which you should click and read, since it may bend your theology a little!

Now, even also in our more merciful covenant, we also find in [Acts 12:23](#): “And immediately the angel of the Lord smote him [Herod], because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”

Haven’t we been taught that God is good and the devil is bad, and that only the devil kills? What is going on here?

Although some would hasten to make an argument here that God solely “permits the devil to do the killing,” that is not going to satisfy many people who read these verses. Frankly, it does not satisfy me either. It is obvious that God can kill people and has killed huge numbers of people! Think of the armies that opposed Israel, for example. God killed them. Even if you want to say that He “allowed” Satan to do the dirty work (which I would not go along with), God certainly commissioned it in these cases. However, in the clear-cut case of the flood in Noah’s day, it was certainly not Satan who unleashed the water – it was unmistakably GOD who killed EVERYONE with the exception of the eight people in Noah’s ark!

Having determined that, we should now determine exactly whom he kills, wounds and creates evil for. Very simple – His enemies! God never kills His own people who are walking in the light. The people killed in these passages were all wicked people who set themselves against God.

God helped David kill Goliath! God killed Korah and his company of traitors. What about those other battles where the Lord killed even hundreds of thousands of enemies to protect His people? What about the Red Sea where God killed an army of Egyptian soldiers? Of course God kills people! Anyone reading the Old Testament in particular cannot escape this fact. But the people who were killed were almost always His enemies. We’ll return to the almost part shortly.

You cannot take any of these verses and derive a doctrine that God is going to wound you, make you sick, and kill you – not if you’re a Christian walking in the light! There’s no precedent for God afflicting His own people as long as they walk with Him. God killed only Israel’s enemies as long as Israel walked in the light. He did not kill His covenant people when they abode in Him. He had promised to satisfy them with long life ([Psalm 91:16](#))!

Now, I said “almost” above. God’s people sometimes died, but only if they did something wrong. The offenses may have seemed minor to man, but the mistreatment of holy things is major to God. Nadab, Abihu and Uzzah learned this lesson the hard way – they died for failure to respect the holy things of God. Nadab and Abihu offered unlawful incense before the Lord, and the Lord was incensed. Uzzah’s sinful flesh touched the ark that had God’s holy presence in it, and God was angry about it and killed him.

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.” – Leviticus 10:1-2

“And when they came to Nachon’s threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.” – 2 Samuel 6:6-7

God takes His holy things seriously. Let Nadab, Abihu and Uzzah stand as warnings to anyone even under our New Covenant who would play games with the things of God.

Of course, we have the example of Ananias and Sapphira in [Acts 5:1-11](#) to warn us against playing games with God or with His servants: We have a similar warning in [1 Corinthians 11:27-32](#).

So what can we conclude from all this? God does in fact kill, but He is not going to kill YOU – unless you decide that you want to make yourself His enemy or try to mess up His church.

See also:

[Objection: The Lord Kills, Brings Down to the Grave, and Makes Poor \(2 Samuel 2:6-7\)](#)

[Objection: God Created the Destroyer to Destroy \(Isaiah 54:16\), So Satan Is Just Doing the Job that God Created Him to Do](#)

Objection: The Lord Kills, Brings Down to the Grave, and Makes Poor (1 Samuel 2:6-7)

1 Samuel 2:6-7:

The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

This is a companion to the [God creates evil objection](#), only using a different verse and coming from a slightly different angle. Of course, these verses also state that God makes alive, brings up, makes rich and lifts up, but the objector is of the opinion that God in His sovereignty does these things to people on a mysterious basis that we won't figure out. Thus, we supposedly cannot claim long life or prosperity because it's all up to God's will for each individual. (The objector then goes on to make another easily debunked claim that [James 4:13-16 proves that God might not want you to live a long time](#). I have handled that separately, as others have made that argument without the argument covered in this section.)

The objection is offered as a "refutation" of the "healing gospel" and the "prosperity gospel," but it is neither. Besides, there is only one gospel anyway, and it does happen to include healing and prosperity along with other benefits, forgiveness of sins being the foremost one.

First, the objector misses the point of human involvement that results in different consequences. Do you suppose that "God's will" (based on the objector's viewpoint) is more likely to be prosperity for a hard-working, diligent, honest person than for a slacker who plays massive multiplayer video games on his parents' couch all day and feels that he is entitled to other people's money because he breathes the air? Does the fact that the first person prospers more prove that God singled him out for prosperity in contrast to the second person? No, it's God's will for BOTH of them to prosper ([3 John 2](#)), but one is giving God something to work with and one isn't.

Throughout Scripture, there are those whom God prospers and others whom He brings low. The humble prosper while the proud set up their own destruction. We see consistently that His obedient people are the ones whom He lifts up and prospers, while people who set themselves against His people are destroyed. This carries over even into New Testament prophecy, where doom still awaits those who would attempt to wipe out Israel.

It is still a very bad thing to stand against Israel, so it is important that officials in other countries support rather than condemn Israel. That doesn't mean that we have to support every individual thing Israel does. I certainly don't support its misguided "gay rights" efforts that are certainly a departure from the Law of Moses that Israel used to adhere to – and I don't mind saying so. That doesn't make me anti-Israel. I support Israel in the general sense that I would want to be in a country that defends Israel rather than in one that tries to attack it.

So if you attempt to destroy Israel (which is not the same thing as being critical of certain Israeli actions), even to this day, God may take you out. He won't take you out for that reason if you stand with Israel.

So which side you are on (exalted vs. taken down) depends on where you stand and what you do, not to God's supposed sovereign individual decisions.

Second, if God's will for one person is premature death, demotion and poverty while His will for another is long life, promotion and prosperity, would that not make God a "respector of persons" (King James talk for "player of favorites")? It would seem so to me! The objector fails to address WHY one person would be honored and another brought down. God is certainly not arbitrary or fickle. He Himself declares that He will not favor one person arbitrarily over another, which would make Him a "respector of persons," contrary to [Acts 10:34](#), [Romans 2:11](#), [Ephesians 6:9](#), [Colossians 3:25](#) and [1 Peter 1:17](#). (See [God Does Not Play Favorites](#) for more thoughts along this line.)

Third, you can see repeatedly that God promised Israel that when they were on His "good side," He would prosper them and bless them in all kinds of ways (the first 14 verses of Deuteronomy 28 are a good example), but if they were on His "bad side," He would curse them and cut their lives short (the rest of Deuteronomy 28 after the blessings in the first 14 verses are a good example). So the Scripture at the start of this section simply affirms the same kind of thing. Lest you get worried, the way today to get on God's "good side" is to get saved! In fact, even if you are evil today, He still loves you and wants you to come to repentance and enjoy His blessings after getting saved.

Fourth, the context of the passage makes it VERY clear that God's people are the recipients of the GOOD things in these verses while their enemies are the recipients of the BAD things in this passage. Consider the entire passage (the part that the objector uses is in boldface):

1 Samuel 2:4-10:

The bows of the mighty men are broken, and they that stumbled are girded with strength.

They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

In context, there is no question what point God makes in this passage, and it is certainly NOT the point the objector is trying to make by tearing two verses out of the larger context. In fact, the context ruins the objection by demonstrating the opposite! As one of God's people (if you're a Christian), you should expect prosperity, exaltation from the dust and dunghill, preservation, strength, and defense from your enemies!

See also:

[Objection: God Creates Evil \(Isaiah 45:7\), Kills, and Wounds \(Deuteronomy 32:39\)](#)

[Objection: God Created the Destroyer to Destroy \(Isaiah 54:16\), So Satan Is Just Doing the Job that God Created Him to Do](#)

Objection: God Created the Destroyer to Destroy (Isaiah 54:16), So Satan Is Just Doing the Job that God Created Him to Do

First, God did not create Satan as a destroyer any more than God created Adam as a sinner! God created Lucifer, not Satan. God created a sinless Adam, not a sinful one. What happened after God created them was the result of THEIR wrong choices, not God's choices. It is unfair to blame God for the sins of beings with a free will.

Second, Jesus came to DESTROY the works of the devil, not DEPLOY the works of the devil ([1 John 3:8](#)). Jesus only did things that pleased the Father ([John 8:29](#)), so it pleased the Father to destroy the works of the devil. If God the Father and Jesus both were pleased to destroy the works of the devil, the works of the devil could not possibly have pleased Them.

Third, if this version of the old "God Uses Satan" lie were true, God would owe Satan a check for work performed according to specification, not eternal damnation in the lake of fire. So what Satan is doing today cannot possibly be what God originally created him to do!

Fourth, and most importantly, this objection is wrong from the get-go because [Isaiah 54:16](#) doesn't even refer to Satan when you read it in its context!

Isaiah 54:13-17:

And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

God created the "waster" (which can be translated "destroyer") to destroy His ENEMIES, not His PEOPLE! This destroyer is on God's team! This entire passage is a positive and comforting statement from God to His people. This cannot have a thing in the world to do with Satan or anyone else destroying God's people! This "destroyer" has the job of making sure that the enemies of God's people DON'T destroy God's people.

The immediate context right before the verse in question is, "...whoever shall gather together against thee shall fall for thy sake." It is this "destroyer" who sees to it that they fall. This destroyer is most definitely not CAUSING God's people to fall – he's preventing their fall!

See also:

[Objection: God Creates Evil \(Isaiah 45:7\), Kills, and Wounds \(Deuteronomy 32:39\)](#)

[Objection: The Lord Kills, Brings Down to the Grave, and Makes Poor \(1 Samuel 2:6-7\)](#)

Objection: We Should Not Complain When Evil Proceeds from the Mouth of the Lord because of Our Sins (Lamentations 3:38-39)

Lamentations 3:38-39:

Out of the mouth of the most High proceedeth not evil and good?

Wherefore doth a living man complain, a man for the punishment of his sins?

This objection assumes that we are still under the Old Covenant – before Jesus was punished for our sins! God has no interest in punishing you for the very same sins that He already punished Jesus for. The whole point of what Jesus did was to spare you punishment for your sins. So if you believe in Him, your sins are already counted as punished, so the mouth of the most High will have GOOD proceed from it to you, not evil.

Catching the flu is NOT God's punishment for your sins. God already laid on Jesus the sicknesses (which are evil) that you deserved for your sins. That punishment was taken care of. Now sickness is an ILLEGAL attempt by Satan to make mankind pay a debt that Jesus already paid.

The devil tries to taunt sick people with the idea, "You had it coming!" So agree with him that you DID have it coming, but then declare that IT IS WRITTEN that Jesus took the punishment that you had coming so that you could have peace (Hebrew *shalom*), which includes the idea of physical wellness.

Objection: God Being “Good” Must Not Be Understood from Man’s Perspective

The Lord is GOOD and His mercy endures forever, so no serious Bible reader can ever conclude that God isn’t good. However, a theme of some objections is that “good” doesn’t mean what we think it does and that we try to explain God’s goodness from a selfish human perspective of what we think is “good.” This then degenerates into worn-out arguments that sickness may somehow be “good” for us and that “higher good” results from bad things. Supposedly WE think healing is “good” but God sometimes doesn’t because He thinks that in some cases, for some reasons, staying sick is “better.”

I have seen the other extreme where people think that “good” means “being like a cuddly teddy bear” or something. If that’s your definition, then God is NOT “good” all the time because He sentences those who don’t receive His Son to an eternity of torment. However, God is both “morally good” and “kind” because He provided a way for everyone to avoid that eternity of torment.

So perhaps “good” from SOME men’s perspective is not an apt description of God, so the objector has a point when it comes to God not being ooshy-gooshy all the time as some people wish that He were.

However, His “goodness” does not leave Him willing that people should suffer disease for some higher “good” or purpose. Jesus went out and “healed them all” and allowed “as many as touched Him” to receive healing. Jesus is our standard because He always did what pleased the Father ([John 8:29](#)). Thus, it was always “good” in God’s eyes (as well as most people’s eyes) to heal the sick. Jesus NEVER told anyone that it was “better” to stay sick FOR ANY REASON, and we should never tell anyone that either.

Jesus went about doing GOOD and healing all who were oppressed by the devil ([Acts 10:38](#)). So what Jesus did in His ministry was GOOD, and you should agree with God about that.

Objection: Demons Were Only a Superstitious Way of Explaining Illness Long Ago

If demons are only a superstition, please explain how 2,000 pigs in Gadara suddenly ran down a steep hill into the sea and drowned themselves (see [Mark 5:2-20](#)) when the demons left a madman and entered them. Either demons are more than a superstition, or they had some very superstitious pigs in that region.

If demons are only a superstition, how did one demon-possessed man in Ephesus overcome seven men, strip them naked, and wound them? This was not one of those nonstop-violence movies where the hero does this kind of thing every two minutes or so. It was evidently such a strange occurrence that it made an impact on everyone in the city! You may read the account in [Acts 19:13-17](#).

If demons are only a superstition, how did the madman of Gadara manage to break the chains and fetters that bound him? I'm sure they didn't use plastic toy ones on such a dangerous man. Surely the fetters and chains were no more superstitious than the pigs.

If you've ever met a truly demonized person, you would know better than to say that demons are a mere superstition. It's one thing to meet someone who is mean and think that he is full of the devil. It's quite another to offer to pray for a lady and suddenly have "her" say, "You can't cast me out! You don't have enough experience!" (This happened to me once.) If you want to meet some real demon-possessed people, try traveling overseas a bit. Look at their faces when the demons manifest through them and see if you think that demons are just superstition. Then watch them change completely when the demons are cast out in the name of Jesus and see what you think.

Demons talked to Jesus. I have never heard an illness speak in articulate words. Have you?

Demons exist. One of the signs in the Great Commission that is to follow believers is that we shall cast out devils in Jesus' name (see [Mark 16:15-18](#)). This was true then and is true now. If you think demons are just a superstition, you are accusing Jesus of being superstitious. You didn't mean to do that, did you?

Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.

Agreed! God did make people sick in the Old Testament, and He judges people with sickness in the New Testament as well. This point is brought out in the eye-opening discussion, [Sickness as Chastening and Judgment in the New Testament](#).

It was God, not the devil or his crowd (the magicians) who sent the plagues to Egypt.

It is a little too thin to simply say that God “allowed the devil” to do certain things. At the very least, you must admit that God was actively involved in the process. He promised to send all kinds of sicknesses if Israel did not keep the Law of Moses (see [Deuteronomy 28:15-68](#) and [Leviticus 26:14-39](#)).

However, God does not go around making righteous people sick. Sickness in both Testaments is described as a judgment. Righteous people have no business being judged with judgment! The only way you can heap judgment on yourself is if you do not “judge yourself” concerning your conduct and you are hurting the body of Christ. See [1 Corinthians 11:27-32](#).

So while God has had an active part in making people sick, it has always been the sinful, the disobedient and the ungodly who were the recipients. (Job, a righteous man, was afflicted by the devil, not God, as clearly stated in that book.) This does not (or should not!) describe you! As long as you are not in rebellious, deliberate sin, no judgment of any kind will fall on you as a believer. Thus, the question of whether God ever made anyone sick is irrelevant to you, because God will never make you sick. Never!

The alleged reasons God makes righteous people sick are all garbage. God does not put sickness on you to [teach you things](#). He gave you his Word and his Spirit to teach you things. God does not put sickness on you to humble you. You are told to [humble yourself](#), not let God humble you! God does not put sickness on you to teach you patience. Patience is a fruit of the Spirit.

God has no interest in “plaguing” a New Covenant believer who has been redeemed from EVERY plague ([Deuteronomy 28:61](#), [Galatians 3:10-14](#)).

Objection: God Uses Sickness to Stop Saints from Being in the Wrong Place at the Wrong Time

“Joe felt sick, so he didn’t go to work. That day, a terrorist attack at his workplace would have killed him.”

“A missionary was going to a tribe that planned to kill him on his planned day of arrival. God made him gravely ill so that he had to wait a day, and that extra day spared his life.”

You may wonder, is God really in the sickness-sending business when His master plan is to keep a saint out of trouble? If He is, does He have to make someone gravely ill to stop him instead of just sending a mild stomach bug to keep him near a toilet instead of going on his way?

We are on thin ice when we claim that God did something that He did not do anywhere in Scripture. You cannot find a single case in Scripture where God “sent” (or “allowed”) sickness to stop someone from being in the wrong place at the wrong time.

One wonders about the other Christians who died in the terrorist attack. Why didn’t God make them ALL sick so that none of them were there? Can we really prove that this was GOD’s doing and not the DEVIL’s doing that just happened to work out well for the Christians involved?

Such a drastic measure certainly wouldn’t be God’s first choice if He ever chose it to begin with. God gave us the Holy Spirit to lead us, not sickness!

Many years ago, I had finished work for the day at a client’s site and just before I headed out the door, I sensed the Holy Spirit say, “Wait! Don’t leave yet!” I had no reason to stay there, but I knew His voice so I just stayed put. Only about 30 seconds later, I sensed that He was telling me that it was now all right to leave. So I did, though I was puzzled why He would have me wait those 30 seconds. On the way home, I was in the high-speed lane on an expressway, and about half a minute in front of me, a car started spinning wildly and there was a crash – but I wasn’t in it!

On another occasion, I just felt like I needed to take a different route home from a golf course. There was a big accident on the road that I usually took around the time that I would have been there.

My wife and I were heading out for our weekly date night, and we planned to go to our favorite restaurant at the time, which was about an hour away. But just before we left, she said, “I just don’t want to go there tonight. Let’s go to another one.” The one we went to was in a different direction. At the time we would have arrived at a certain spot going to the first restaurant, there was a fatal crash that shut down the road. We would have been there.

In none of these cases did I get sick so that I would not be involved in an accident that could have killed me. In the New Testament, God leads us by the Holy Spirit, not by sickness.

Claiming that God would use sickness to keep you out of trouble is speculative at best, and it can lead to horrible results if you believe that. After reading the stories at the top of this article, say that one day you feel sick to your stomach. So you reason that maybe something awful will happen at work, so you make no effort to get healed. Maybe the terrorists are coming! God might be doing you a favor! Don't try to get healed and go in!

You might say, "No, the HOLY SPIRIT would show me if the sickness was sent to keep me away or if it was just an attack of the devil." REALLY? If you can hear from the Holy Spirit that clearly, why would He need to make you sick when He could just tell you to stay home and you could stay healthy while you're there?

Should you pray to see if God is trying to spare you tragedy before trying to receive your healing from whatever is bothering you some morning? Do you see how ridiculous that is? How many times have you stayed home sick and NOTHING happened at work?

I never took a sick day even though it would have been paid time off when I worked for a certain corporation for years. I just took God at His Word and received healing. On one occasion I felt sick and looked awful and my boss sent me home mid-morning. I went home, received my healing, and went back to work in the early afternoon and worked as usual, even though my boss said that I could have the rest of the day off. I told him that well people should be working. It would be dishonest to stay home being paid for sick time when I wasn't sick. He was so impressed by the drastic change, it led to another opportunity to share Jesus with him.

(A brother in a certain department took a "sick day" to hand out tracts – and got caught! That definitely did NOT glorify God. You are a THIEF if you take a sick day when you're not really sick just to get extra paid time off!)

I will not turn the last account above into a rancid testimony that God made me sick so that He could heal me in front of my boss and give me a witnessing opportunity. I don't believe that for a minute! The devil wanted me sick, and his plan was thwarted.

We have to learn that just because God USES a situation for good does not mean that He AUTHORED the situation.

I do not have a single testimony of sickness keeping me out of a dire situation. I'm led by the Holy Spirit, and all Christians should be led by the Holy Spirit, not by sickness.

I have heard testimonies of people who were led by the Holy Spirit to not be in the wrong place at the wrong time, and it spared them an early grave due to a terrorist attack. They didn't have to be made sick.

There are plenty of missionary testimonies where God did signs and wonders in front of people who wanted to kill the missionaries and spared their lives. No one had to get sick for that to happen.

I don't want to be so spiritually deaf that it would take a sickness to lead me.

If sickness attacks me, I am going to run it off in the name of Jesus, which I have the right to do.

I remember a time that I was supposed to be at a service to help an evangelist, and I got food poisoning before the service – things were coming out both ends 5 minutes before the start of the service. Not good! But I believed the Word and received my healing, and I went out to the service and wasn't sick anymore. I have friends with similar testimonies. What if we had thought that maybe God was keeping us out because a terrorist was going to come in? My take would be that with all the Spirit-filled Christians that were there, at least someone would have heard from God about a terrorist situation. If God didn't want us there, He would have told us so plainly. A sickness would be at best an indefinite indicator – is it God or the devil? I don't ask; I just take authority over sickness in Jesus' name, and so should you, believing that if God didn't want you somewhere, the Holy Spirit would let you know that without having to use devil's weapons of affliction.

Objection: Sometimes God Withholds Healing in His Love because He Knows that If a Person Were Instantly Healed, He Would Backslide

This is yet another lame attempt to explain, “Why are some people not healed when they pray or are prayed over?” It tries to turn the failure to receive healing into a “good” thing, which it never truly is.

This mere human conjecture is contrary to Jesus’ ministry, where He was always willing to heal them ALL. Don’t you suppose that there were some in those crowds who might backslide? He was obviously willing to take that chance. Judas was involved on the SENDING end of the healings, and he did far worse than backslide? Jesus didn’t withdraw his power so that he wouldn’t fall away – He LET him fall away.

Not everyone kept following Him or even showed any gratitude. In one case where ten lepers were healed, only one even bothered to come back and thank Him. But the others were healed anyway!

We have seen numerous instances of people who DID backslide after they were completely healed when we laid hands on them. But the healing did not produce the backsliding; it was heart issues in the people. And the Lord was just as willing to heal those people as He ever was to heal anyone – even though He knew that those people we laid hands on would backslide! He’s gracious!

I’ve also known people who backslid after God prospered them – but that didn’t stop God from letting them enjoy divine prosperity for a season. Unfortunately, prosperity fled when they didn’t maintain their walk with the Lord and they stopped seeking His kingdom first.

We see no case in Scripture where Jesus, who is the same yesterday, today and forever ([Hebrews 13:8](#)), or any of His commissioned preachers in the New Testament, ever told someone, “NO, you can’t be healed because God knows you will backslide.” If Jesus never did it then, He’ll never do it now.

There is also a second insidious conclusion if you go along with this objection, and that is that God makes determinations on a case-by-case basis whom He will heal. He doesn’t! He paid for EVERYONE to be healed when Jesus bore their diseases. Healing is already legally THEIRS. So God, being one who always operates legally under His covenants, cannot deny something to someone that is already theirs by grace. There is no court in heaven making person-by-person decisions about healing. Anyone can have it, whether he backslides later or not. Jesus did not decide who could be healed when He healed them ALL in His earthly ministry, and He is not making such decisions today either.

Withholding healing based on future backsliding would put healing on a works basis, when it needs to be received by faith on a 100% grace basis. But you cannot possibly pray in faith if you harbor thoughts that God might withhold your healing so that you don’t backslide!

Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good

God never says NO to His own promises. He can't. He has already promised to heal all your diseases ([Psalm 103:3](#)). He declares you legally healed in your body by the stripes of Jesus ([1 Peter 2:24](#)). If He were to say NO to a request for healing, He would be a covenant-breaker and a liar like Satan.

2 Corinthians 1:18-20:

But as God is true, our word toward you was not yea and nay.

For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

God does not say yea to some people and nay to other people, or yea some of the time and nay the rest of the time. That is just religious nonsense. Whoever says that sometimes God says Yes, sometimes God says No and sometimes God says Wait when you ask for something He already promised doesn't know God very well according to His Word. (That particular [Yes/No/Wait objection](#) has its own section.) God is covenant-bound to heal you when you come to Him in faith.

Paul told us that Jesus Christ is not a mixture of yes and no! Look in the gospels and see where God or Jesus ever said NO to a request for healing. (The case of the Syrophonecian woman is covered in [another objection](#), and she got what she came for anyway.) You'll see that those who came to Him were healed. They were never sent away with a NO. We know that Jesus always did the will of God and said what God wanted Him to say. Therefore, we know that God Himself would never say NO to someone who comes to receive healing. Neither Jesus nor God can change ([Hebrews 13:8](#), [Malachi 3:6](#), [James 1:17](#)), so Jesus could not possibly say NO today to someone who comes to receive healing.

Whoever makes this objection is assuming that sickness is somehow good and that God would say NO because He knows that we would be better off sick. IMPOSSIBLE. In no case in the New Testament did God or Jesus tell people that they were better off sick. (If you've been misinstructed that Paul begged God to heal him and was told NO, read the objection about [Paul's Thorn](#) and be set free from that nonsense.) When sickness is called "evil" ([Deuteronomy 7:15](#)), "the oppression of the devil" ([Acts 10:38](#)), "captivity" ([Job 42:10](#)), "bondage" ([Luke 13:16](#)) and "a curse" ([Deuteronomy 28:15-68](#)) how can it possibly make you better off? The devil has nothing that will make you better off.

If someone is not healed, it is not because God said NO to his healing. It is most likely because the person did not meet the qualification of asking in faith without wavering. That is God's standard for asking. If you waver, you must not think that you will receive anything from God ([James 1:5-8](#)). A way to waver is to think that God sometimes has to tell His children NO for their own good! To avoid wavering, feed on what the Word says about healing. Then you won't believe silly objections like this one.

God IS a loving parent, and that is precisely why He is always willing to heal. If you had the power to heal your child, would you withhold his healing because you felt that he would learn valuable lessons while sick? No, you wouldn't, and if you say that you would, you're a hypocrite and a liar. If you've ever given your child medicine to relieve his suffering, you have just proved that you would do what you can to take away your child's suffering. You would not withhold your medicine to "teach" him something, and the thought probably never crossed your mind. Now do you think that God, who has the best medicine of all to give you (His Word that He sent to heal you – [Proverbs 4:20-22](#), [Psalm 107:20](#)), would be meaner than you are? Are you a better parent than God? No, you're not. God never tells His children NO when they ask for healing – precisely because He is a loving parent!

Objection: Sometimes God Says, “Yes,” Sometimes He Says, “No,” and Sometimes He Says, “Wait” When You Ask for Healing

This old lie gets passed from generation to generation in Sunday school classes around the world, at least at “word of unbelief” churches. I suppose this is their explanation of why some people’s prayers are not answered. In a way, it is a self-fulfilling prophecy. If you believe this foolish saying, God will ignore your unbelieving prayer for healing unless He makes an exception for you in His mercy.

You see, faith is God’s condition for receiving healing. James said that if you waver, you must not expect to receive anything ([James 1:5-8](#)). If you think that God might say, “Yes,” He might say “No,” and He might say “Wait,” you are by definition wavering. Therefore, you must expect that your prayer will accomplish nothing other than the displacement of some molecules in the air around you.

Jesus never told anyone “No,” and He never told anyone “Wait.” He was the will of God in action. God worked through Him. Therefore, God never said “No” or “Wait.” Since God and Jesus do not change ([Malachi 3:6](#), [Hebrews 13:8](#)), they will never tell you either “No” or “Wait” today if you come to them believing.

The root problem with this objection is more subtle. This objection is based on the premise that healing is something that you request from God rather than something that you receive from God. If you believe this objection, you must be [asking Him to do it](#) for you and awaiting His response. You have already broken the rule that Jesus established for receiving from God in prayer. He said that you would have whatever you believe you receive when you pray ([Mark 11:24](#)). If you make healing a request, you are not believing that you receive anything when you pray. You are forwarding the matter to God for His action. You will be disappointed because you did follow Jesus’ instructions.

Study the cases where Jesus said that people’s faith had made them well. (See [According to YOUR FAITH Be It Done unto You!](#)) You will find that these people did not come to Jesus with a “request” as we would think of one. They came with the definite purpose of receiving healing from Him. For example, the woman with the issue of blood did not request anything from Jesus – she simply received from the anointing that was on the Christ (which literally means “anointed,” which is to say “The Anointed One.”)

There is a world of difference between God arbitrarily saying “No” and God not answering a prayer that was presented in unbelief. When the disciples failed to cast a demon out of a boy, God was not refusing to deliver the boy. The disciples were simply not in faith. Jesus said that they could not cast it out because of their unbelief, not because God said, “No.” Really, it was not something that they were supposed to ask God about anyway. They were supposed to take the authority that they already had over the demon.

That brings up an interesting point. Jesus talked about speaking to physical objects. You can speak to your sickness by the authority of Jesus Christ and make it leave your body. God could not possibly say “Yes,” “No,” or “Wait” because you are technically not even praying! You are just taking advantage of your covenant rights in Christ.

Why do people believe this Yes/No/Wait nonsense? Perhaps it makes a convenient reason why some people’s prayers are not answered. There are indeed reasons why prayer goes unanswered, but we should consider the Biblical reasons why this is so.

Prayer is unanswered when it is prayed in unbelief. The passage in James proves this.

Prayer is unanswered when it is prayed with a wrong motive. James also spoke about people who “ask, and receive not” because they “ask amiss, that they may consume it on [their] lusts” ([James 4:2](#)).

Prayer is unanswered when it is not in line with your covenant. God would say “No” to a request to be able to marry your friend’s wife or to keep the tax man from noticing where you cheated on your tax return or to blind the highway troopers so that they don’t notice that you’re whizzing along far in excess of the speed limit.

Prayer is unanswered when you refuse to repent of known sin and your heart condemns you. If your heart condemns you, you do not have confidence before God. ([See Healing and Repentance](#) and [1 John 3:21-22](#).) In that case, the blockage is at your end, not at God’s end.

Prayer is unanswered when you get into strife with your spouse or into many of the other traps cited in the [Mistakes to Avoid](#) section of this book.

(For more information on this topic, see [Prayers God Won’t Answer](#).)

However, prayer for healing could NEVER be unanswered for the reason that God chose to say “No” or even “Wait.” There is no precedent for this in Scripture. If God would not definitely heal you, Jesus bore your sicknesses and carried your pains for nothing. Why would Jesus pay the full price for you to be completely healed of all disease and pain, only to have God tell you that you can’t have what Jesus already paid for you to have?

I tell you boldly that if you cling to this Yes/No/Wait junk, you can forget about receiving healing from God. You cannot possibly pray the prayer of faith to a God who arbitrarily refuses to heal some and delays the healing of others for some mysterious reason known only to Himself.

It would be better if only untrained Sunday school teachers made this objection. It is unfortunate that people with seminary degrees and high positions sometimes quote this as gospel, too. (Some liberal seminaries today do more harm than good. Like the Wizard of Oz, they can’t give you a brain, but they can give you a diploma.) Although this Yes/No/Wait cliché is nowhere in the Bible, people hear it from teachers they respect and quote it as if it were part of a fifth gospel or something. (The Gospel of Thomas, perhaps?) I hope that you never parrot this religious tradition of men that has robbed so many people of their healing.

Objection: God Sometimes Withholds What We Request Because He Knows What's Best for Us

JESUS never withheld healing from anyone who requested it for ANY reason, including supposedly knowing there was an alternative that involved staying sick that was “best” for people. Because He is the same today ([Hebrews 13:8](#)), He will not do so today, either.

Besides, the entire premise of this objection is flawed. The Israelites in the wilderness asked for meat even though that wasn't God's will for them, and He gave them meat anyway. Later in Israel's history, Israel asked for a king. That was not God's will either, and He even warned people of the consequences, but they kept asking for a king, and God gave them a king. So there you have proof that God can answer prayers that AREN'T His will. So be careful what you pray for!

For example, say that a friend of yours has just committed a crime. You know he's guilty, but most people think he's innocent because they attend the same church, and surely none of the nice people at your church could ever be a criminal. People band together with you and your friend and pray, “Lord, let justice be done in this court case! Let the truth come out!” The truth comes out, justice is served, and off he goes to jail.

Or suppose that a sick person just wants to die even though he's in his fifties, and you and your friends agree for him to die. He dies. That wasn't God's best, but He would allow it. Like Paul, we have some say in whether we hang around here longer or not and God will back our wishes even when it's not the best outcome we could have had.

So it is downright dangerous to think, “Well, I'll just request whatever I think I want from God, and if He isn't good with it, He'll just turn down my prayer request.” Don't count on it! Find out what God's best is before you pray, and pray in line with that! When it comes to healing in particular, you don't have to “seek God” to see if it's His will because you can read directly from His Word that it IS His will.

Objection: If Healing Were Really Based 100% on Grace, Everyone Would Be Healed

Do you believe that being saved from hell is 100% grace or that you have to bring some good character to the table to complete what Jesus did for you? I hope that you acknowledge that our salvation is a mixture of 100% grace + 0% merit. But if you affirm that (which you should), you'd have to argue that if salvation is 100% by grace, everyone would be saved!

What you must understand is that the PROCURING of your salvation and your healing was already done by the Lord Jesus Christ, and it is based 100% on grace and 0% on your personal merits. However, saying that either is 100% grace so that you don't have to do anything is clearly not true, and it is not what this book teaches. God made the provision 100% by grace, but it still needs to be received by faith whether it is the new birth or physical healing. You can't earn it, but you do have to receive it. The fact that it is offered freely does not mean that you walk in it automatically just because you're on the earth.

Grace provides; faith receives. We see this in [Romans 5:2](#), where we have access into this grace by faith. Faith is still necessary to receive what grace, not good works, provided.

Objection: God Can and Did “Play Favorites” with Healing; Jesus Was Only Sent to the Jews, and Gentiles Were Excluded from God’s Healing Covenant

The idea here is that God does not treat everyone equally, therefore we cannot expect everyone to be healed. Indeed, The Old Covenant was not made with the Gentiles, and Jesus said that He was only sent to the Jews during His earthly ministry before He went to the cross. This was obvious when He told a Gentile woman that healing was not rightfully hers because she was not a Jew. He said that it was not right to throw the children’s bread (healing) to the little dogs. She got deliverance for her daughter anyway through faith, but Gentile healings were a rare exception in Jesus’ ministry.

This is a moot point today because there is no difference in Christ between a Jew and a Gentile. In Christ there is no Jew or Gentile ([Galatians 3:28](#), [Colossians 3:11](#)). Healing is available for all. The natives of Melita were not Jews, but all of them who were sick got healed. Paul did great signs and wonders among the Gentiles. It is true that God did treat certain classes of people differently in the past. However, Christ broke down the “middle wall of partition” between those classes. Everyone is now on the same basis with God, including you.

Jesus never turned anyone away who came to Him for healing. Thus, you cannot prove from Scripture that Jesus Christ would ever “play favorites” among those who come to Him for healing today.

The reason that God cannot play favorites with healing is that Jesus Christ bore OUR sicknesses and OUR pains at Calvary. It is the same reason that God cannot play favorites with forgiveness of sins, because Jesus was wounded for OUR transgressions at Calvary. God cannot deny to any man that which is already legally his in Christ.

Objection: We Should Not Take up God's Time with Petty Healing Needs When So Many Other People Have Far More Serious Problems

This objection is based on the flawed but common premise that God is like a giant time-sharing computer system, so if someone makes demands on Him, it decreases His ability to meet other demands. That is a ridiculous portrayal of our Almighty God, who could easily heal everyone at once in the blink of an eye. In fact, He actually WILL do that when Jesus returns and we all get our new never-to-be-sick healthy eternal bodies! You do believe He's coming back, I hope, because He is! When He does, do you believe that all believers will get new bodies at once? That's what will happen! That proves right there that there is no power drain in heaven when one person taps into His healing power; He has plenty of power to make everyone's body submit to Him at once. It doesn't matter if you have been written off to die from cancer; healing that cancer will not cause a brownout in heaven! Receiving healing from a pimple will not hinder someone else's ability to be healed of asthma at the same moment.

You will hinder your prayer life if you maintain the erroneous idea that God's attention is divided among all people who are praying at the moment. If that were true, you would want to pray at odd times when fewer people were praying to increase the proportion of His attention that He can give you.

The truth is that God can give everyone in the world His undivided attention at once! When you pray, you have His undivided attention, and so does your neighbor if he is praying at the same time. How can this be? It's because God does not inhabit time, He inhabits eternity ([Isaiah 57:15](#)). He is outside of time. He created time. Time did not exist until "the beginning!" That's why there was nothing before God – when there's no time, there's no such thing as "before." Aren't you glad you don't have to wrap your head around all this and understand the things of God intellectually? He only asks you to believe them!

So God, who is beyond time, can "reach into" time and listen to you and "simultaneously" (from our perspective within time) listen to someone else. So you are not causing anyone else to miss out by praying for anything you want!

Three other Scriptures reinforce the obvious notion that God created time. There are references to "before the world began" in [Romans 16:25](#), [2 Timothy 1:9](#) and [Titus 1:2](#). Thus, the world had a beginning (as [Genesis 1:1](#) also states).

Interestingly, in the first and third of these references, the Greek literally reads *before time everlasting* and *before everlasting time*. This probably why the NKJV chose to use the phrase "before time began" in [Titus 1:2](#) (and also [2 Timothy 1:9](#)); it would seem to be a fitting translation. Even just taking the King James Version at face value ("before the world began") is still probably good enough, as it still points to a "beginning" before which (by definition) there could have been no time. (If something was "before" the beginning, whatever that something was would be at the beginning of time instead!)

Some cosmologists have proposed that the world has basically an infinite past of big bangs and implosions that follow one another. Such theories explain nothing, as there is always one more previous big bang or implosion, so there would be an infinity of past time, so it would be impossible to ever get to “now!” There is always one step further back in time in their theory. I don’t know how anyone can think that such events could be an explanation of where everything ultimately originated. More recently at this writing, more scientists are lining up with the idea the universe had to have a “beginning,” though they keep searching for an explanation that would exclude an outside influence (God!). Some of these concepts like the recent concept of “imaginary time” and unobservable (and thus forever unverifiable) “dark matter” would seem to take more faith to believe than the plain truth of the Bible!

Because at one point there was no time, we know that God created time. He Himself still lives outside of the time that He created. That is why He can tell you exactly what will happen in the future in His Word. It is also why He has literally all the time in the world to hear your requests, no matter how numerous!

See also:

[Objection: It May Not Be God’s Will to Heal Every Little Issue – He Heals Sicknesses and Diseases But Not Every Defect](#)

Objection: It May Not Be God's Will to Heal Every Little Issue – God Heals Sicknesses and Diseases but Not Every Defect

Do you believe that people in heaven will have ANY defects in their bodies? If not, why not desire God's will "to be done on earth as it is in heaven" with regard to those defects?

Jesus never turned away anyone because his issue was too small. He never said, "Aw, that's just a wart, lady, deal with it – there are a lot more serious needs in this crowd!"

As proved elsewhere, you aren't "[taking up God's time](#)" with a small request!

God didn't tell us that we are healed of the more serious stuff by the stripes of Jesus – He just declared us *healed*. That would cover any situation where your body isn't in perfect health right now!

Now let me tell you from my experience why it could be outright dangerous to believe this objection. I've had two times over the years when I noticed a small lump in my body. Was it just a temporary fatty buildup or some kind of a bruise or something more serious? Should I have just ignored them because they were "little issues?" In both cases I cursed those small lumps and commanded them to be gone and they were. There is no sign of them left and there aren't any other lumps in my body. Wouldn't it have been sad if they were cancerous and I just left them alone only to find out later that I was in need of serious treatment? I wasn't going to risk it! It's always best to [hop on](#) problems when they're small so that they don't become bigger problems!

Objection: The Choicest Saints on Earth are Suffering Shut-Ins

The full sentence, in case you've never had the misfortune to come across it yet along with the "classic" old anti-healing book that contains it, is:

"The choicest saints on earth today are the thousands of shut-ins, who suffer in patience and sing their sweet songs in the night."

followed by:

"They are living in the closest possible communion with the Lord, and by their gentleness, meekness, their whole-hearted and uncomplaining resignation to the will of God, manifest the all sufficiency of His grace to sustain and keep; they glorify Him a thousand times more than all the pretending faith-healers with their sensational methods."

followed by a statement that you feel the presence of the Lord more with them perhaps nowhere else this side of heaven.

Not a single Scripture is cited to support this syrupy sentimental slush; there is not even a Scripture innuendo to be found in it, though as we will see, Scripture certainly contradicts what this author says.

I know that in my experience, when I've ministered in nursing homes, I've never found the "choicest" saints there. Many times they're miserable and unhappy, and if I had to live somewhere listening to the constant screams of "I want to go HOME!" and "Helllllp meeeee!" I probably wouldn't be too happy either. Maybe nursing homes in the author's bygone day were different; I wasn't around then.

Even dear old saints are often found constantly complaining about their physical misery. I don't know if I've EVER encountered someone in a home who totally "accepted" his horrible illness – the patients don't hesitate to ask a nurse for something to combat their allegedly God-given pain. If they REALLY believe that God wills for them to be in pain, then rather than ask for painkillers, they should beg the staff for PAIN-ENHANCERS so that they can suffer more severely and be in even CLOSER communion with the Lord as they are unable to sleep due to their misery – which will enable them to sing their sweet songs in the night instead of sleeping in the night as most of us prefer to do.

This old book has been the model for countless "faith preacher personal attack books" since then, as there is nothing sweet or patient about its diatribes of healing ministers who were alive back then, whom it doesn't hesitate to name and vilify. But I suppose the author had not yet reached the lofty spiritual heights that he thinks are reserved for the bedridden.

I've never been to such a facility where I have had a great awareness of the presence of God when I walked in, but I've been to multiple such places where there was certainly a presence of demons that were afflicting some of the patients, and sometimes speaking and acting overtly through them. I know that in my experience, I have sensed the presence of the Lord the strongest in healing meetings when the power of the risen Christ manifested and the sick were set free. It is clear that the author did not have that privilege, as he no doubt stayed away from people he labeled as sensational pretenders.

There is nothing in Scripture that even hints that ILLNESS causes you to live "in the closest possible communion with the Lord" and if the author stopped and thought a minute about it, his actions would belie his own words. After all, isn't the closest possible communion with God a worthy goal? If so, the author should have proudly told the world that he was praying to get so sick that he had to go to a convalescent center so that he too could enjoy the closest possible communion with the Lord. If that's really the case, we should pray for EVERYONE to have this God-appointed physical misery so that EVERYONE can be as close to God as possible. If YOU really believe the objector's statements, why aren't YOU praying to be as sick as possible as soon as possible to enhance your communion with God? ("Lord, cause me to be a suffering shut-in so that I can sing my sweet songs in the night and be one of the choicest saints on earth.")

In fact, from a Bible perspective (much better than a purely emotional or experience-driven one), if it were really true that serious sickness grants you the closest communion with God, then Jesus went about doing BAD when he healed the sick! If intense suffering that confines you to a home gives you the closest walk with God possible, we should read that Jesus went around DISHING OUT sicknesses that left the crowds bed-ridden so that they could ALL enjoy the marvelous spiritual benefits of debilitation.

At least the author points out something true about these people – they live in resignation (as opposed to faith)! Because they think that their suffering is heaven-sent (though they want the staff to fight it with painkillers), they don't do anything to escape what they think is the oppression of God, rather than what it is, the oppression (cruel tyranny) of the devil. It is tragic that so many people die in this delusion, which books like the one in question promote.

Do the suffering shut-ins really glorify God a thousand times as much as healing ministers? Not according to Scripture! The apostles (healing ministers if there ever were any!) were called "the glory of Christ" in [2 Corinthians 8:23](#). (The word for *messengers* here is translated *apostles* all over the New Testament.) Men glorified God when the sick were healed. But there is NOT ONE CASE in Scripture where men glorified God when they encountered a person who had just resigned himself to suffering and saw the person's meekness and patience. Gushy emotional appeals should never be confused with the actual Bible.

Objection: If God Could Even Refuse to Answer Jesus' Prayer (Matthew 26:39, 42), He Can Refuse to Answer Yours

Look at what Jesus prayed and you'll see that this is not a case of Jesus praying for something and having God refuse to answer him.

Matthew 26:39, 42:

And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

He went away again the second time and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.

Throughout this prayer, Jesus was submitted to the will of God in the matter. His spirit was willing, but His flesh was weak. Jesus was not praying contrary to God's will or getting God to change His mind about anything. God in fact did answer the prayer, because [verse 42](#) shows that Jesus understood what God's answer was – there was no alternative to the sufferings He was about to endure.

This prayer of consecration is the one place in the Bible where Jesus prayed an if-it-be-Thy-will prayer. Therefore, we should conclude that a prayer of consecration is the one time that you should ever pray an if-it-be-Thy-will prayer. Thus, it would be proper to pray, "Lord, I'm willing to go to Africa if it's Your will, even though I don't want to go there," but it would be improper to pray, "Lord, heal my body if it be Thy will," because God has already made His will clear concerning healing.

Tradition says that God sometimes refuses to answer prayer for reasons known only to Himself. Jesus, on the other hand, promised results when you pray in faith. The most common reason for unanswered prayer is unbelief concerning God's will to heal. Thus, we should not be singing songs with stupid lines like, "Teach me the patience of unanswered prayer." I did not make up that phrase; it's in the hymnbooks of two denominations whose churches I used to attend a long time ago. The one good thing about that line is that it is self-fulfilling. God will not answer an ignorant prayer to have future prayers go unanswered, so you at least get the satisfaction (?) of praying an unanswered prayer about praying unanswered prayers! Lyrics like that belong in the landfill, not in hymnbooks.

Objection: Before We Pray for a Healing in Faith, We Must Pray to See If It Is God's Will in This Case

The core of this argument is usually based on [1 John 5:14-15](#). The “logic” is that we should pray to find out if healing is His will in this particular case, so that if it is, we can pray in faith, knowing that we will have what we ask.

The problem is that this assumes that there is no other way to know the will of God for healing other than looking for a direct personal revelation from the Holy Spirit. This would mean that it would be impossible to get faith from the Word of God to be healed, because if that were possible, you would not need to pray about God's will in the matter.

Would you pray about God's will about someone getting saved? Would you refuse to pray a prayer of salvation with someone until you got a direct revelation from the Holy Spirit that he wants to save that particular person? Of course not. You know God's will in the matter, so you would not hesitate to pray with the person. You would be certain that if the person has met God's conditions of believing that God raised Jesus from the dead and confessing Jesus as Lord, he will be saved.

Likewise, you should study God's Word until you know God's will in the matter of healing. Once you know that healing is His will, you can use [1 John 5:14-15](#) properly and know that you have the petition that you desired of Him.

It is impossible to pray in faith unless you know Scriptures that say that you can have what you're praying for. Otherwise, your faith would have no basis, and you would be praying based on your feelings, not your faith.

However, [James 5:15](#) clearly states that elders of the Church are to pray “the prayer of faith” that will raise up a sick person. Nowhere does it say that the elders should pray for a personal inner witness as to the will of God in the matter. “Any sick” who call for the elders are to be prayed over in faith. If there were a need to seek a personal revelation on the matter, James would have said so. If there were any exceptions, James would have mentioned that also.

The very fact that it is possible to pray “the prayer of faith” for the sick is proof in and of itself that healing can be obtained through faith in the Word of God.

This argument is also ruined by the fact that there is not one New Testament case out of all the crowds of people who were healed where the preacher stopped and prayed to ascertain the will of God for a particular individual. You cannot find anything like the following:

4 John 2:5-9:

And multitudes came to Jesus, and sought to touch Him. And as each one came, Jesus prayed for five minutes to get a direct inner witness of whether or not God wanted to heal each individual. This is why there were so many hungry people to feed, for verily, the healing lines took many days to finish.

Then He sent out His disciples, giving them power over all diseases and all demons. However, he saith unto them, "This power will only work after you pray to see if God wants to heal the particular person. It may not be God's will to heal some even though the power is there to heal all of them of all their diseases."

But Paul went to an island, and healed all the sick people on it. And the Lord appeared to him in a vision and rebuked him, saying, "Hey, Paul, you didn't check with Me first before you healed those people. Don't you know that you're supposed to pray to determine the will of God for each individual?"

If this seems hokey, it is no hokier than the objection being raised. Were this objection true, we would surely see many real Scripture passages that read as the fake ones above.

The only reason why people raise this objection is that they have not taken the time to study the Word on healing. If they had done so, they would have known that God is able and willing to heal anyone who comes to Him in faith to receive healing.

Objection: Here Are Some Wonderful Testimonies of People Who Were Healed after Submitting to God's Sovereign Will without Demanding that He Heal Them

(The wonderful testimonies follow. For example, John Doe [not his real name] got seriously ill but called on God, yielding to His sovereignty without speaking in faith, without commanding anything to happen and without being sure of how God would answer. God chose to heal him and he is fine now.)

I am glad that the people involved did get healed. God is merciful. He doesn't necessarily demand technical perfection from everyone, especially people with little exposure to real divine healing. Moreover, perhaps this denominational author should visit some objectors who claim that there are no real instances of divine healing to be documented anywhere and show them that they're wrong.

When I was young in the things of God, I would also pray to "seek God's will" about particular healing cases. I didn't know the Bible; I had been a flaming atheist not long before then. It was interesting that God always seemed to say, "Yes, I want that person healed," and the person would be healed when I laid hands on him. I didn't know any better and God met me where I was. That was OK for a while, but there came a time when I needed to ascertain His will from His Word rather than from a direct revelation in every case. I stopped getting "confirmations" on the inside in particular cases. But I was growing in the Lord and went with "a more sure word of prophecy" – the Word – rather than how I felt that the Holy Spirit was impressing me. Of course, the Holy Spirit had been leading me in line with the Word – He would never lead anyone in the opposite direction from the Word.

I talked elsewhere about the story of the woman who stuck her head in the oven and got baptized with the Holy Spirit and then excitedly told her neighbor, who came and stuck her head in the same oven and got baptized with the Holy Spirit too! That doesn't mean that we would publish a new half-baked doctrine that ovens are where you get filled with the Spirit. God was just meeting them where they were. I am glad that He didn't demand that I knew everything before using me. But He does want us to grow in our knowledge of the Word. He would not be happy NOW if a sick person came up in a meeting and I stopped to pray, "God is it Your will to heal this person?" The sick would not be happy either at how long a meeting like that would have to be.

I'll praise God with anyone who gets healed. It sure beats staying sick! But the difference between the John Doe testimony and mine is that his is not necessarily reproducible. In fact, few people will get healed praying like that. What I preach is reproducible and it will work for anyone who believes it. There is a better way to pray if you want to be healed, and I'm hoping that this book will help you do that.

See also:

[Objection: You Must Let GOD Choose When to Grant Power to Heal the Sick](#)

Objection: You Must Let GOD Choose When to Grant Power to Heal the Sick

At least this objector realizes that there can be cases TODAY when the sick are healed by the power of God flowing through a person, which is farther along than most objectors are! His particular thing is that He believes that healing is not in the atonement but is granted on a case-by-case basis according to God's will through the "gifts of healings."

One problem is that Jesus said that BELIEVERS (those who believe) would lay hands on the sick and they would (not might) recover ([Mark 16:18](#)). However, Paul made it clear that not all have gifts of healings. So there must be another way for saints who are not used in "gifts of healings" to minister healing.

Fortunately, even if "gifts of healings" are not operating (when even people who aren't in faith for healing can sometimes receive), ALL believers have the right to be filled with the Holy Spirit – the SAME Holy Spirit who ministered through Jesus, not some watered-down Holy Spirit Temporary Free Trial Version. And that's where this objection really breaks down. Jesus said that His disciples would receive power when the Holy Spirit came upon them – when they were baptized with the Holy Spirit. This word *power* is the Greek word *dunamis*, which is the same word that Jesus used to describe what went out of Him when the woman with the issue of blood touched Him. (The King James says *virtue*, but it doesn't mean moral virtue, which wouldn't have left Him, obviously!) It's the same word *dunamis* in [Acts 1:8](#).

So you see, when you're baptized with the Holy Spirit, you HAVE the power to heal the sick. God has already "granted" it! So now it is up to you to use it. If you are wise, you will proclaim to the sick the good news of what Jesus did about their sicknesses so that they have a basis for faith, though there may times when God uses YOU in gifts of healings and someone who hardly knows what's going on will get healed anyway. My personal experience is that when I'm bold to act on what I already know, that is when God is most likely to kick in with special manifestations. After all, it's hard to flow in gifts of healings when you're not actually ministering to any sick people!

But you DEFINITELY do not have to wait for GOD to choose to grant power that you already received when you received the Miracle Worker Himself – the Holy Spirit!

Objection: I Got a Debilitating Disease and Cried, “Why Me?” And the Lord Answered, “Why NOT You?”

This is the kind of complete idiocy you’d expect to encounter when you buy books in the “Spiritual” book section in chain stores. Someone will tell a story like this, and soon someone else will be claiming to have had the same encounter with the Lord in prayer. Someone else might have a disabled child and cry out, “Why Me?” and tell everyone that the Lord said, “Why NOT You?”

Can’t you just picture Jesus saying to the blind men who cried out to Him, “Why SHOULDN’T you be blind? Give me one good reason!” Or picture Peter at the Beautiful Gate, “Why SHOULDN’T you be crippled?” You NEVER see the Lord asking anyone “Why NOT you?” and refusing to heal anyone.

Jesus has never changed ([Hebrews 13:8](#)). So what He never said in the Bible about healing, He will never say today about healing. When the leper questioned His will to heal, He didn’t say, “I WON’T. Why SHOULDN’T you have leprosy?” He affirmed “I will” and healed him ([Matthew 8:2-4](#)). That would be Jesus’ answer to you today.

The objector heard from AN EVIL SPIRIT claiming to be God. He didn’t hear from the real God who would never go against His own Word. Satan tries to manifest himself as an angel of light ([2 Corinthians 11:14](#)). He doesn’t say, “I’m the devil and I’m here to rip you off – why SHOULDN’T I keep stealing your health with that horrible illness?” He’ll plant some unbiblical thought in your head and try to make you think that God put it there. If you don’t know what the Word says, you’ll swallow his lie.

I can answer the original questions. “Why me?” Because sin corrupted the earth once Satan was allowed to become “the god of this world.” He should never have had that status, and he never would have had it if Adam hadn’t granted it to him. The story in [John 9:1-7](#) proves that you cannot blame a condition on anyone’s particular sin. You have just encountered something that is not God’s will that Adam allowed to be here. “Why NOT me?” Because Jesus bore all your sicknesses for you, including the one in question. If Jesus took it and redeemed you from it, God doesn’t want you to have it. That’s WHY NOT YOU!

Objection: God Only Answers Prayer When You Ask Something that Is His Will

Really? That's interesting. It would be nice if prayer were so safe. Actually, you can harm yourself by praying incorrectly or for the wrong thing. No built-in safety valve always stops you from hurting yourself. Prayer is like electricity. Electricity will fry you if you misuse it, but if you use it properly, it allows you read answers to healing objections on an electronic device.

Moses was supposed to be God's spokesman for Israel. But Moses prayed that God would use Aaron instead. This angered God, but God answered Moses' prayer and let Aaron do it even though that was not His will.

Israel cried out for a king in the Old Testament. That was not God's will. Yet God finally answered the people's prayer, even though the king they got (Saul) did them more harm than good. God answered a prayer that was prayed against His will and people suffered for it.

The complaining Israelites in the desert cried out for meat. That was not the will of God, either. God wanted them to be satisfied with manna, but noooooo...they wanted something else. God gave it to them, but they ended up dying right away, too. But God did hear and answer the prayer, even though the people asked contrary to His will.

Abraham asked God to bless Ishmael, even though Ishmael himself was not part of the will of God for the earth. Although Ishmael could not inherit the blessing of Abraham, God answered Abraham's prayer and blessed Ishmael anyway. This led to more problems on the earth than Abraham could ever have imagined.

Jesus said that if you abide in Him and His words abide in you, you will ask what you will and it will be done for you ([John 15:7-8](#)). Make sure that you really want what you ask for!

When it comes to healing, you can know that it is God's will. His will is written down for all to read in the Bible. The particular verses having to do with healing are all referenced in this book, so you have no excuse for not knowing the will of God in the matter. I just wanted to answer the objection on its own grounds and prove it false with witnesses from Scripture.

Have you ever missed God and asked Him to bless something that you were doing that was not His will for you? God to an extent will do that because you ask for it. You can be totally out of the will of God and pray for blessings from God – and get at least some of them because God is merciful and He has already legally granted you all blessings in the heavenlies in Christ anyway. Now take healing. God's perfect will is for you to receive your healing by faith. Say that you are not prepared to do that. You pray instead for God to give the surgeon wisdom to operate on you without doing the kinds of things that trigger malpractice suits. That isn't God's highest and best, but if you can believe for it, God will honor and answer that prayer. It sure beats dying.

Objection: Jesus Said to Say, “Thy Will Be Done,” Instead of Demanding Healing

Jesus taught His disciples to pray, “Thy will be done on earth, as it is in heaven” ([Matthew 6:10](#)). We know that saints in heaven are not sick, because there is no crying and no pain there ([Revelation 21:4](#)). The will of God is done in heaven. Therefore, the will of God cannot be sickness. If it were, some of the saints in heaven would still get sick.

This prayer is sometimes misinterpreted to mean that we should just throw up our hands and say, “Lord, I don’t know Your will concerning this trial of sickness, so I just ask that Your will be done here.” Pray that and I can just about guarantee you that the will of Satan will be done in your body. Satan will exploit your ignorance of the God’s will in the matter and leave you sick, thinking that it’s God’s will!

Of course, the person who said this believes that sickness is the will of God on earth but not in heaven. That is exactly what Jesus contradicts in the very passage he cited! We are to pray that the will of God be done on earth just as it is in heaven. God does not have one will in heaven and another here. He does not deem sickness OK now but plan to deem it NOT OK after we all get to heaven.

If you’ve seen Jesus, you’ve seen the Father. Jesus was God’s will in action. He healed those who were oppressed of the devil (not of God) – [Acts 10:38](#). Satan is the Sickener. Jesus is the Healer. It should be obvious to anyone with half a bit of sense that the will of God is healing, not sickness. We don’t have to wonder about it. Read the rest of this book if you still have doubts. God has made it clear that he is your Physician who heals all your diseases ([Exodus 15:26](#), [Psalm 103:3](#)). The Word of God will make faith come and make doubt leave.

The sense in which we are to pray, “Thy will be done” is first to know God’s will and then pray that it be done! You do not question God’s will when you pray. To do so is to waver and be tossed about like ocean waves in the wind. You must not think you will receive anything from the Lord then, according to [James 1:5-8](#).

Jesus never told His followers to question the will of God in prayer. His only use of an “if” was when He was consecrating Himself to the will of God in the garden. Consecration should be your only use of “if” also. When it comes to receiving something from God, you must first determine that God says that it is legally yours for the taking based on Scripture. Then you believe that you receive it when you pray ([Mark 11:24](#)).

You don’t demand healing from God, anyway. If you’re going to make a demand, demand that the devil’s sickness leave your body in the name of Jesus. There is no need to “boss God around” on the matter. He is perfectly willing to heal you right now and He has always been willing to do so. You just might have found out about it now, just as you once found out about the new birth that had always been available to you. You can pray in the name of Jesus and receive what God has already decided to give you. God isn’t withholding your healing from you!

A further sub-objection has been made that it is inconsistent to pray, “Thy will be done on earth – healing – as it is in heaven,” because God’s will in heaven is having Jesus rule everyone on the earth from His throne, and this will not happen on the earth in this age. To this I reply: Jesus did not set up a throne on earth during His earthly ministry and He did not pray for that to happen. However, He did heal the sick and He did commission His followers to do the same. Jesus said that He always did the things that pleased the Father ([John 8:29](#)), and the healing part of the will of the Father was being done on earth before His future rulership over the entire planet. Because Jesus did the will of God, and Jesus healed the sick in this age, it is the will of God to heal the sick in this age. Let us all pray that the known will of God – divine health – be done on earth in this age, as it is in heaven!

Objection: We Should Pray for Others in Faith, Expecting that God Will Heal Them, Then Leave the Matter in God's Hands

This isn't a bad statement at all if what you really mean is, "Having done my part, I expect God to do His!" Unfortunately, that isn't what the objector meant. He meant that we should pray "in faith" but then allow God to make exceptions in His sovereignty. But that is a blatant contradiction! If you believe that God COULD make an exception in His sovereignty, you cannot by definition pray the prayer of faith in the first place! Faith is being SURE of what you don't see – not being ALMOST SURE (subject to exceptions) of what you don't see. If there is ANY doubt in your heart that God WILL keep His Word, you aren't in what the Bible calls faith. You have to know God's will for SURE before you pray. You can't just be "pretty sure" that He will back His Word.

God honors His Word! He isn't a liar like some people. He does NOT make "sovereign exceptions" to words that have already proceeded out of His mouth ([Psalm 89:34](#)). The objector assumes that He does, so the matter is in "His hands" at that point. You need to get to know God better if you think that He is fickle like that!

That reflects the [mistaken mindset](#) that you are in a courtroom and God needs to weigh in on your particular case and make a decision. FAITH, on the other hand, realizes that God ALREADY made a decision when He sent Christ to bear our sicknesses, and He would have no reason to deny any prayer to receive the healing that He already offers.

Thus, this objection contradicts itself! It is no better than saying, "We should commit our money to a certain online retailer, being SURE that he will deliver the promised goods, while realizing that he might NOT deliver the promised goods!" I hope that we'd know better than that on the Internet. It's a shame that we don't know better when it comes to the things of the Spirit.

Objection: “If It Be Your Will” Must Always Be Implied – If You Could Literally Ask for ANYTHING, You Could Ask to Become God

I agree with the objector that the “blanket” promises in the Bible are limited by the terms in the Bible itself. So you can’t ask to become God, because then the Bible would be a lie when it says that there is only one God. You can’t ask for your neighbor’s wife or possessions, either, as that would contradict Scripture. (The lady preacher who tried to get people to “agree” for a certain faith preacher’s wife to die so that she could have him was obviously wrong and God didn’t answer her prayer.)

So asking “what you will” still has to be within the confines of Scripture. Besides, Jesus’ promise of asking what you will and receiving it was for those who abided in Jesus and had His words abiding in them ([John 15:7](#)). If the Word abides in you, you know better than to ask for some things.

So to a large degree, I agree with the objector. Where we diverge is that he would have us believe that receiving ANYTHING must have an implicit “if it be Your will” attached to it. That is the opposite of how faith works. You cannot pray in faith until you are CERTAIN of what God’s will IS in the matter. Otherwise, you could not be sure that He would give you what you’re asking for. If we take this objector’s argument where he wants it to go, any request for healing would have to be made with “if it’s God’s will” implicit – yet such a prayer won’t be answered! You cannot receive healing or anything else if you pray a wavering prayer where you don’t believe with 100% certainty that it is God’s will for you to have it. Your prayers will be double-minded and you will receive nothing ([James 1:5-8](#)).

The objector gets close but misses the mark by saying that a prayer must have an implicit “if it be Your will.” The objector and I would agree that God will answer prayers that line up with His will, but the real idea is to FIND OUT what God’s will IS – before you pray – by reading His Word. DO NOT attempt to pray about any matter unless you know that the Word backs you. DO NOT pray to ask God what His doctrine is – unless you’re asking Him to show it to you from His Word. You get your doctrine only from the Word, NEVER from what you think God is saying to you in prayer. If anything is really from God, you will find backing for it in the Word.

You would NOT ask to become God because you know that isn’t His will. You WOULD receive healing when you pray once you know from the Word that it is His will.

Once you know what God’s Word has to say about something, there is no implicit if it be Your will in the matter! Instead there is faith that receives from God’s already-open hand.

Even the objector would have to admit that his assertion is incorrect because someone who wants to be saved would never be expected to approach God with the prayer, “Save me if it be Thy will.” In fact, if there were even an implicit “if it be Thy will” in the prayer, the sinner would not be coming in faith and he would not be saved. Now you could point out that God’s will is KNOWN from His Word in that particular matter – that He doesn’t want anyone to perish, but to be saved and to come to a knowledge of the truth ([1 Timothy 2:3-4](#)). So the sinner would be guaranteed an answer when he comes believing what God’s will is. So, you see, knowledge of the Word in a matter ELIMINATES the “if it be Your will” element from your prayer and replaces it with faith. Once you know what the Word says about healing, you pray with just as much confidence to receive your healing as a sinner could pray to receive the new birth.

So in summary, answered prayer depends on God’s will in the matter, but you can know God’s will before you pray in matters like the new birth and healing – from His Word. That will replace the question marks in your prayers with exclamation points!

Objection: The Mere Fact that There Are So Many Objections to Divine Healing Proves What a Flimsy Doctrine It Is

If this is true, the entire Bible is a collection of flimsy doctrine, given the large number of claims out there that it contains contradictions and errors! Only a few of them are covered here; this book is about healing as opposed to Biblical apologetics, and I think you'll agree that this book is long enough without getting into that whole area, which could fill another entire book.

There are big sets of objections to Biblical integrity that I won't honor by pointing you to them if you haven't come across them. However, one solution is that various authors have written refutations of every argument made against the Bible's divine inspiration. That is similar to what I have done with the topic of divine healing and objections from its many detractors.

But the large number of objections to Biblical inerrancy can't be used to conclude that Biblical inerrancy is a flimsy doctrine!

The majority isn't always right. In fact, the majority was usually wrong in the Bible! My take is that healing is such a threat to Satan's kingdom that he does everything he can to discredit the proper teaching of divine healing, just as he tries whatever he can to keep people from being [baptized with the Holy Spirit](#). He is all too aware of the damage to his kingdom inflicted by those who have been endued with power from on high.

You can't base your doctrine on polls of current sentiment among Christians, which at this writing demonstrate an alarming ignorance of Bible teaching on important issues, especially among younger Christians.

The correctness of any doctrine can only be ascertained from the sole source of all Christian doctrine, the Bible!

Objection: Any Other Objection Not Specifically Covered in This Book

No book can anticipate every healing objection that might make the rounds in Christian circles in the future. However, the general principles below will help you formulate refutations for new arguments that might come up without the need to revise this book every time someone comes up with a “new” argument – which is usually just a new spin on one of the same old arguments.

[The SAME Test](#)

If someone thinks that God or Jesus would talk or act in a certain way when it comes to healing, consider that God does not change ([Malachi 3:6](#)) and Jesus does not change ([Hebrews 13:8](#)). Therefore, anything that they SUPPOSEDLY say today MUST be found in Scripture – or else we have to throw it out. So if someone has a “revelation” that Jesus told him something about healing, we would want to see that “revelation” somewhere in the four gospels. For example, someone who has a demonized daughter asks the Lord, “Why her, Lord?” and He supposedly says, “Why NOT her? I give special children to special parents.” So we would look at the story of the Syrophenician woman and see whether Jesus refused to help her and whether He just asked the woman, “Why SHOULDN’T your daughter be vexed by a devil? You must be a special parent to have such a special child.” If He didn’t say it then, He will NOT say it now. See [The SAME Test](#) for many more examples.

[The SAVED Test](#)

Does the argument make sense if you apply it to the new birth? For example, “God does not heal ALL at healing services, so it is not His will to heal all.” We would then reword this argument to show its folly: “God does not save ALL at evangelistic services, so it is not His will to save all.” See [The SAVED Test](#) for many more examples.

The PAST Angle

Most people think of healing as something that God needs to decide to do in real time as opposed to something that He already paid for and offers everyone today. Many objections immediately fall by the wayside once you realize this. Healing is just as much “paid for” – in the PAST – as the new birth, and now it is just a question of receiving what God already offers. The [#1 mistake](#) that Christians make when praying for their own healing or other people’s healings is ASKING GOD TO HEAL! God puts the provision for our healing in the past tense when He says that by Jesus’ stripes you WERE healed ([1 Peter 2:24](#)).

So the worn-out gripe, “If God wants everyone healed, why doesn’t He heal them?” falls apart because the answer is that He’s ALREADY done something about healing everyone and now it is up to us to receive that healing from Him. Of course, that argument flunks [The SAVED Test](#) as well, as any denominational person should see the folly in the question, “If God wants everyone saved, why doesn’t He save them?”

The truth is that healing has already been provided. So asking God to provide what He already provided is unbelief against His Word.

“I asked God to heal me and He didn’t” is a very common objection, but I hope that you can see how the PAST angle points to the problem with that statement. The person asked God to do something that He already did, and that’s why the prayer went unanswered.

The “Man Runs the Earth” Truth

Most Christians do not know the truth contained in [Psalm 115:16](#). MAN is in control of the earth, not God. (A whole [objection reply](#) deals with this at some length.) “If God wants everyone well, why does He allow sickness?” is answered with “It’s not that God allows it – it’s now completely illegal now that Christ has redeemed mankind. It’s what WE allow, and heaven will allow what WE allow on the earth.” God does not force anything on anyone.

The “No Favorites” Truth

“God healed So-and-So but He didn’t heal So-and-So” makes it sound like God decided in His sovereignty to play favorites. But we know that He doesn’t ([Acts 10:34](#), [Romans 2:11](#), [Ephesians 6:9](#), [Colossians 3:25](#), [1 Peter 1:17](#)). Any claim that God did something for someone that He didn’t do for someone else who met the same conditions MUST be false, or else the Bible is false! The smart money is on the Bible being true and the objection being false.

The “Sickness is Evil” Truth

When you see what God says about sickness, it ruins any objection that assumes that sickness is some kind of “blessing in disguise” that God uses for His glory or for your perfection. God calls sickness evil ([Deuteronomy 7:15](#)), a curse ([Deuteronomy 28:15-68](#)), captivity ([Job 42:10](#)), being bound by Satan ([Luke 13:16](#)) and oppression by the devil ([Acts 10:38](#)). God has nothing good to say about sickness, and neither should we!

The “No Doctrine from Experience” Truth

We only get our doctrine from Scriptures that teach doctrine. We don't even get our doctrine from Scriptures that relate history but don't contain doctrinal statements. For example, it is not God's will for us to steal from offerings and betray Jesus just because Judas did it. It is not God's will for us to deny Christ even though Peter did it three times. It is not God's will for us to commit adultery just because David did it. You NEVER determine God's will from someone's experience. Not even the experience of [Trophimus](#) whom Paul left at Miletum sick!

I don't care if someone writes a book in which he claims to have seen Jesus in person along with 100 angels and that Jesus told that author something that disagrees with the Bible – I'm still not buying it! A certain deceiver started a worldwide cult based on an ALLEGED encounter with Jesus where supposedly Jesus said that He couldn't finish the work that God gave Him to do on the earth because people killed Him, so now this deceiver had to take on the role of the Last Adam and finish what He failed to finish. Apparently the Scripture “It is finished” ([John 19:30](#)) didn't stand out in enough people's minds, because this man had quite a following.

A more recent deceiver got a worldwide following of over 10 times the number of people who live in the county where I live – claiming that he WAS Jesus Christ! Apparently a lot of people had never read the warning from the REAL Jesus that in the last days, MANY deceivers would come claiming to be Him ([Matthew 24:24](#))!

So I don't care what “the Lord” told someone if Scripture won't back it. There are way too many books out there with alleged revelations from the Lord concerning sickness that couldn't possibly have come from the same Lord who wrote the Bible and told us that we WERE healed ([1 Peter 2:24](#)).

Have a Personal Robo-Chat about You and Your Healing

Use this interactive feature to help pinpoint what you in particular need to know to be healed and where in this book you should go next.

Do you believe that God wants you to be healed if you're sick?

[Absolutely YES – God wants ME to be healed.](#)

[I believe that God heals today and that He generally wants everyone healed, although there are exceptions.](#)

[I think so, but I am not completely sure.](#)

[I'm not sure. I think there may be a higher purpose behind this illness.](#)

[No, I'm sure He doesn't.](#)

Chat: Absolutely YES – God Wants ME to be Healed.

What is your basis for believing that God wants you healed?

My Pastor or another person whom I respect teaches that.

It is part of my church's statement of faith.

The Bible says so.

I prayed and got a direct revelation from God about it.

I just sense it in my heart.

I am a good person.

I have been serving God faithfully for a long time.

Chat: My Pastor or another person whom I respect teaches that.

Has the person whom you respect absolutely convinced you that the Bible says that God wants you to be healed?

Yes, the person has proved to me from the Bible that God wants me well.

No, but I respect the person highly and believe that I can accept his word on the matter because he knows more than I do on the subject.

Chat: You aren't convinced from the Bible itself.

Remember the sons of Sceva in [Acts 19:13-17](#)? They tried to act on what was real to Paul instead of what was real to them, and they failed miserably.

Taking someone else's word for something – even MY word – is not good enough. You need to be convinced FOR YOURSELF that the Bible teaches that Jesus paid for your healing and that you can believe and receive it when you pray. This book is designed to help you realize this fact for yourself.

I hope that you become convinced for yourself after spending more time with this book.

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Chat: The Bible is my authority – God wants me well.

Good. The promises of God in Scripture are the only reliable source of information on this subject. Until you are convinced for yourself from Scripture that God wants you well, you will not be able to stand against sickness successfully.

You believe that God wants you to be healed. If you are experiencing sickness now, which of the following statements do you believe applies in your case?

God is going to heal me.

I know God wants me healed, but I just don't seem to be able to "get it."

I prayed and believed that I received it; it just hasn't manifested yet.

I know I should receive healing, but I have not done so yet.

I am a miserable failure at receiving healing from God.

Chat: God is going to heal me.

Thank God for hope. You are walking in the hope that God will heal you.

Hope has to do with the future, and you believe that at some point in the future, God will heal you.

However, it requires FAITH to actually receive your healing, and faith can only operate in one time frame – NOW.

Although many people say that they are standing in faith that God will heal them, they are mistaken. I do not say this to be mean, but rather to help you see something. Jesus said that you should believe you receive what you are asking for when you pray, not later. (See [Mark 11:24](#).) You cannot “believe you receive later.” If you are thinking that God is going to heal you at some point in the future, it means that you have not yet believed that you have already received your healing, and therefore you do not believe that you have it now. From a Bible perspective, you are not in faith.

The discussions below will help you understand the difference between hope and faith. Please read them.

[What Faith Is](#)

[What Faith Isn't](#)

[How to Tell if You're in Faith or Not](#)

[Return to Home Page](#)

Chat: You know God wants you healed, but you don't seem able to "get it."

Are you born again?

Yes.

No.

I am not sure.

I am a good Catholic.

I grew up in church.

What does born again mean?

Chat: You are not born again.

Given that you MUST be born again to be saved from hell, it is essential that you do something about this situation immediately. This is even more important than getting healed. God loves you even if you aren't saved, and He is willing to heal you, too. But what good is it to be healed now but still end up in hell later?

Please read and act on the instructions in this discussion:

[How to Be Saved from Your Sins](#)

Chat: You are not sure if you are born again.

Surrendering your life to Jesus Christ is an act of your will, not something that could possibly happen to you by accident. If you cannot remember ever doing it, you need to do it now to be saved from hell. You must believe that God raised Jesus from the dead and confess Him as Lord. Being born again does not consist of knowing ABOUT Jesus, but rather KNOWING Jesus personally and having Him live in you.

Please read and act on the instructions in this discussion:

[How to Be Saved from Your Sins](#)

Chat: You are a good Catholic.

Being a “good Catholic” is not the same thing as being born again, and being born again is **ESSENTIAL** for going to heaven instead of hell whether you are Catholic or not. There is no such thing as living a good enough life to be admitted to heaven. No matter how “good” you are, you cannot get to heaven on your own merit unless you are perfect. You aren’t, and neither is anyone else. You could attend Mass and Confession every day of your life and still end up in hell because you sinned one time by dishonoring your mother with sassy backtalk, thus breaking the fifth commandment. You have sinned, and you need to be saved from your sins by receiving Jesus as your Lord.

Don’t be deceived into thinking that confessing your sins to another man will save you from those sins’ consequences – it won’t. Don’t believe the sign at the shrine that tells you that you will be forgiven for all your sins if you ascend the stone steps on your knees – it won’t change you from a sinner to a saint, but rather change you from a sinner to a sinner whose knees hurt. Don’t believe that receiving “the host” at Mass will forgive your sins. Real Communion, as opposed to the Catholic Eucharist, is a **COMMEMORATION** of what Jesus did to wash away your sins once and for all, **NOT** a re-sacrificing of Christ for your sins as the Roman Catholic Church teaches.

While it is possible to be Roman Catholic **AND** born again, and I have met quite a few people who are, it is also possible to be Roman Catholic and lost. It is not a matter of being Roman Catholic but rather a matter of believing that God raised Jesus from the dead and confessing Him as Lord.

Please read and act on the instructions in this discussion:

[How to Be Saved from Your Sins](#)

Chat: You grew up in church.

Growing up in church, and even continuing to attend church now, does not save you from your sins. There will be a lot of church people in hell who never met the Bible requirement to believe that God raised Jesus from the dead AND confess Him as Lord. You definitely need to click on and read the discussion below as soon as possible!

[How to Be Saved from Your Sins](#)

Chat: What does born again mean?

“Born again” means that you were born of the Spirit. Everyone is born of the flesh, but only Christians have been born of the Spirit, which is something separate that has to happen later. When you receive the risen Lord Jesus Christ, your spirit is transformed from being spiritually dead to being spiritually alive and thus qualified to enter heaven. You literally become a new person on the inside. A new spiritual person is born the day you confess Jesus as your Lord. You now have God’s nature and you want to please God. You no longer have a fallen nature that wants to sin. Your mind and body are NOT born again; you must renew your mind and deny your body some of the natural and unspiritual things that it wants to do.

For a lot more on this subject, please read the article below.

[How to Be Saved from Your Sins](#)

Chat: You are born again.

Can you actually SEE the risen Christ with your physical eyes right now?

Yes.

No.

Chat: You see the risen Christ right now.

If the Lord Jesus is appearing to you right now in person, I suggest that you leave your computer and talk to Him. I will still be here later. (Of course, I highly suspect that you picked this answer just to see what I would say, and that you do not really see Jesus at the moment. That's okay; if you were simply curious, I don't believe that you will fall dead over your keyboard for lying.)

Please wait until you and Jesus are done, and then click below when you are sure that you no longer see Him in person.

[Continue with This Chat](#)

Chat: You do not see the risen Christ right now.

You do not see Jesus, yet you believe that Someone that you cannot see is in control of your life and has guaranteed you a place in heaven when you die. You have never seen heaven either. How can you believe all this if you don't actually see Jesus right now?

I accept it by faith.

That's a good point. I don't really believe that He is alive.

Chat: You do not believe that Jesus is really alive.

You cannot be saved unless you believe that God raised Jesus from the dead ([Romans 10:9-10](#)). It would help you to examine the Bible record of what happened after Jesus rose from the dead, which includes eyewitness accounts of His resurrection. Read what the disciples did in His name in the book of Acts after He rose from the dead to be seated with the Father in heaven. Or go somewhere where Christ's resurrection is preached and the present-day ministry of the Holy Spirit is welcome, and you can see for yourself what the risen Christ is doing in other people's lives today and become convinced that Jesus actually IS alive today.

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Chat: You believe (accept by faith) things you cannot see.

You have just told me that you can believe something that you cannot see as far as your eternal destiny is concerned. You say that you have faith, and you are correct. The only way you can believe in Jesus Christ and be saved is by faith. Therefore, which of the following statements is true?

I have faith. I can receive things from God without seeing them first.

I have faith for salvation but I guess I don't have faith for healing yet.

I am incapable of believing God for anything, including healing.

Chat: You are incapable of believing God for anything, including healing.

I beg to differ. You just told me that you believe that Jesus Christ is alive, even though I assume that you have never seen Him in person. I think the devil has discouraged you into thinking that you are a total failure as far as faith is concerned, but that cannot be the case. You already believe the most important thing anyone could believe – that Jesus rose physically from the dead. You may not have exercised your faith in the area of healing yet – but you certainly ARE capable of exercising faith because you are doing it right now in regard to your eternal salvation!

You should read [You Have Faith](#) next.

Chat: You can receive things you cannot see.

YES! You CAN receive things from God without seeing them first. Therefore, YOU can receive healing from God without having to feel differently first. You have already operated in faith before. Now you can do it again for your healing. You are a believer – it is your nature to believe God’s promises and appropriate them for yourself.

Faith comes by hearing God’s Word. Feed on God’s Word concerning healing, and faith to receive healing will arise in your heart. Just as you acted in faith when you learned that you could be born again, you can act in faith when you learn that you can receive healing directly from God. The purpose of this book is to show you how to do that.

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Chat: You have faith for salvation but you guess you don't have faith for healing yet.

You HAVE the measure of faith ([Romans 12:3](#)), which means that you CAN believe. Now what you need to do is find specific statements from God that you can believe so that your general ability to believe will be exercised in a specific area (healing).

As you continue to read this book, you will find out what God has already said about the matter of healing, in particular His will to heal everyone (including you) and what He has ALREADY DONE to provide that healing for you so that you can receive it by faith when you pray. Keep reading and find out the truth about healing. Then you can "turn loose" your general ability to believe in the specific area of healing.

I suggest that you now read the following discussion:

[You Have Faith](#)

Chat: You prayed and believed that you received it; it just hasn't manifested yet.

Which statement below do you believe?

I have no idea when or if my healing will manifest; that's up to God.

I definitely have my healing and it is SURE to manifest itself.

Chat: You have no idea when or if your healing will manifest; that's up to God.

Once you believe that you receive your healing, it is important to keep your faith active. You have drifted back toward resignation, and I daresay that you are no longer in real faith on the matter. Faith NEVER has an "if" in it. If you will continue to believe God's Word, God will always stand behind it. He hastens His Word to perform it ([Jeremiah 1:12](#)). It works effectively in you who believes ([1 Thessalonians 2:13](#)).

When you really know God's Word, you realize that God cannot break His Word, which is forever settled in heaven ([Psalm 118:89](#)). If you believe that you receive when you pray and you refuse to back down from having received your healing, your healing will manifest every time – God cannot play favorites by making an exception out of you. I can't tell you WHEN it will manifest, but I can tell you that God says that it WILL.

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Chat: You definitely have your healing and it is SURE to manifest itself.

What makes you so SURE that your healing will manifest itself?

I felt the power of God when the preacher laid hands on me.

I immediately felt a lot better when hands were laid on me, so my healing is well underway already.

Jesus never lied and He said that I could believe that I receive when I pray and it will be mine.

Chat: You felt the power of God when the preacher laid hands on you.

The fact that you felt the power of God is wonderful, but it doesn't prove anything. If you did not believe that you received your healing at that time, you have no guarantee of seeing the healing completed in your body, no matter how much power you felt.

Please read the following discussion:

[The Difference between "The Anointing" and "Your Healing"](#)

Chat: You immediately felt a lot better when hands were laid on you, so your healing is well underway already.

I'm glad to hear that you're feeling better, but unfortunately, that is NOT a sufficient basis for faith for the rest of your healing. Someday you will probably have hands laid on you and feel WORSE afterward, and then what are you going to do? Take that as proof that you really DIDN'T receive your healing? I received laying on of hands for a serious eye problem and was WORSE for more than the next week and a half! Fortunately, I did not make the "rookie mistake" of judging whether or not I received my healing based on sudden improvement or lack thereof when hands were laid on me. My healing fully manifested because I would not back down on my stand that I HAD believed that I received my healing WHEN I PRAYED while the other people prayed over me. You need to be the same way. NEVER base your faith on improved feelings, which are unreliable. Your faith can only be based on what God's Word says. Get your focus onto what God said instead of how your body feels.

Like Abraham, you need to "consider not your own body" ([Romans 4:19](#)) so that you don't stagger at the promise of God in unbelief ([Romans 4:20](#))!

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Chat: Jesus never lied and He said that I could believe that I receive when I pray and it will be mine.

Congratulations! You are on the right track. Continue to affirm that you DID receive your healing when you prayed and refuse to accept any SENSE evidence to the contrary. Your healing WILL manifest and I am happy for you!

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Chat: You know you should receive healing, but you have not done so yet.

It is unwise to let the devil's illness mess around in your body. What are you waiting for? Do you want to stay miserable instead of being healed as soon as possible? Believe that you receive your healing when you pray and it will be yours!

You should read this discussion:

[Hop on It!](#)

Chat: You are a miserable failure at receiving healing from God.

Believe it or not, I used to think the same thing about myself! That's part of why I wrote this book – to help other people who are where I used to be.

I kept on soaking up God's Word, and while things didn't change overnight, my doubts were replaced with faith in what God says. God's Word does not return to Him void ([Isaiah 55:10-11](#)).

It sounds like you have bought into one of the devil's favorite lies – “You don't feel any better, so you didn't really get anything!” The key thing is to believe that you receive your healing when you pray ([Mark 11:24](#)) and make everything after that a statement of faith relative to that. For example, “Father, I thank You that I received my healing on June 2nd at 7:35 PM.” This is much better than, “Aw, nuts, I was hoping I had it but I don't feel any different so I guess I did NOT receive when I prayed, as usual.”

Let me encourage you to read through the various components of this book. Doing so will build your faith so that you no longer fail to receive the healing that Jesus provided for you.

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Chat: Healing is part of your church's statement of faith.

I am glad that you go to a church that states explicitly that it believes that Jesus paid for everyone's healing! Many churches don't, and even some who have healing in their statements of faith don't really teach what their statement says anymore, but now water it down with incorrect conjecture about God's sovereignty in the matter.

You should be in a good place to build your faith, but you won't be healed just because others in your church have a revelation of divine healing. You need to get a revelation of it for yourself. See for yourself what Scripture says, then act on it. This book as well as your church will help you do that.

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Chat: The Bible says that God wants you to be healed.

Bravo! That is the ONLY good basis for receiving healing out of all the choices you had.

However, let's clarify your position a little further. You know that God wants you to be healed. Which statement below further reflects your position?

I know that God is good and He wants to heal me and everyone else in general, though I would not attribute that specifically to Jesus' atonement.

God has already provided healing for me and everyone else through Jesus' atonement for everyone's sins.

I have believed that I received the healing that Jesus paid for me to have.

Chat: God is good and wants to heal everyone.

I'm glad that you know that God is GOOD, not MEAN, and that He is predisposed to healing. That already puts you farther along than most church people.

However, a general trust in His goodness is still an insufficient basis for healing. You see, you cannot believe that you receive something that has not been provided. If I have not sent you a text message, you cannot receive a text message from me. If you do not believe that God has already "sent" healing, you cannot "believe that you receive it when you pray."

So knowledge of God's general will is helpful, but insufficient.

I suggest that you read [The Baseball Diamond of Healing](#) next.

Chat: God has already provided healing for you.

It is good that you believe in the doctrine of divine healing. However, assenting to the doctrine that Jesus paid the price for your sickness to be healed is not enough. You can assent that it is true and yet still not be healed, just as you can assent that you could be saved by receiving Jesus without receiving Him! In order to be healed, you must believe that you RECEIVE your healing.

I suggest that you read the following discussions next:

[The Baseball Diamond of Healing](#)

[What Faith Is](#)

[What Faith Isn't](#)

[How to Tell if You're in Faith or Not](#)

Chat: You believe that you have received your healing.

Which statement below reflects your situation?

I am already symptom-free and there is no natural sign of any problem.

There are still problems in my body. However, these problems MUST stop because Jesus said that what I believe that I receive when I pray shall be mine.

I believed that I received, but I am still not well. I was well at first and I testified that I was healed, and I don't want the people who heard my testimony to be disappointed, so I'm pretending that I'm still symptom-free even though I'm hurting again.

There are still problems in my body, and that really bothers me because Jesus said that if I believed, it would be mine. It sure doesn't look like it's mine. I guess we'll see if this faith stuff really works or not.

I believed that I received at first, but I don't feel so good now, so I have concluded that maybe I lost my healing after I received it.

I now have doubts in my head, so I guess I'm no longer really in faith, if I ever was in faith to begin with.

Chat: You are already symptom-free.

Praise God! I am glad that you have believed and received your healing, and Jesus is glad, too! He is pleased that you have received what He paid for you to have.

PLEASE use this opportunity to glorify Jesus by telling other people how He healed you! Now that you know you to receive the healing Jesus provided, it would be good to share this knowledge with as many other people as possible. After all, Jesus paid for everyone else's healing, too – most people just haven't heard that part of the Good News. You can give others a copy of this book, and your personal testimony could be the catalyst that sets them on the path of receiving healing. They know you and they probably don't know me personally. You can be one of those who lays hands on the sick and sees them recover. That's God's will for every believer, but few ever do it. I hope that this book inspires you and equips you to go out and do the works of Jesus and greater [\(John 14:12\)](#)!

You can read [Be Bold with Your Healing Testimony](#) next.

Chat: There are still problems in your body. However, these problems MUST stop.

You are in a good position because you have believed that you received your healing, and you are willing to trust what Jesus said more than you trust what your feelings say.

Healing is not always instantaneous, but you recognize that, and it sounds like you are willing to continue siding with the Word no matter what. It is people like you who have healing manifest in their bodies.

If you want a little more discussion and encouragement, you can read [I Prayed in Faith. Now What?](#)

Chat: You are Not Well, But You Are Pretending to Be Symptom-Free.

Nothing is to be gained by lying. It does not glorify God more to lie than to tell the truth!

While I can understand not wanting to disappoint people, you will ultimately disappoint them more if you're dishonest.

I think in most cases, the concern is not really that others will be let down, but rather that you will "look bad." But it would be hard to find a person who hasn't "believed he received" and lost it at some point. I've done it! So join the club, and keep hearing what the Word has to say. No one with any sense will make you feel bad. Instead, he will encourage you to continue to act on God's Word. If you'll continue to make that your goal, you'll find that you'll end up really able to receive and keep the healing that Jesus paid for you to have. It gets easier the more you do it.

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Chat: There Are Still Problems in Your Body, and That Bothers You.

If you think that you are “trying that faith stuff,” you really don’t understand faith to begin with. Faith considers what God has said above what circumstances say. It’s something you walk in on purpose, not something you try to see if it works or not.

You are bothered because it doesn’t LOOK LIKE healing is yours. In other words, you are walking by sight instead of by faith. You wouldn’t be the first to do that. But if you will continue to reflect on what Scripture says about healing, you will get to the point where you will be like Abraham who “considered not his own body” ([Romans 4:19](#)) when it came to believing what his body said or believing what God said.

These discussions may help you:

[What Faith Is](#)

[What Faith Isn’t](#)

Chat: You think that you lost your healing.

While it IS possible to give up on your healing and lose it, it is ALSO possible that the devil will give you a hard time and try to convince you that you have forfeited your healing when the truth is that you haven't. He badgers people with the thought, "Because you don't feel completely better right at the moment, even though you felt better a while ago, you must have LOST your healing."

But healing cannot be lost in the same way that you could lose your glasses. You cannot lose your healing by accident! Once you deliberately believe that you receive your healing, it is still yours unless you deliberately un-receive it! Just as you believed in your heart and said with your mouth that you received your healing when you prayed, you would have to believe with your heart AND SAY WITH YOUR MOUTH that you DON'T have your healing in order to lose it. Now if you've done that, you can fix things – admit your mistake and really believe that you receive when you pray again, and this time, don't back down based on what your senses tell you. But if you HAVEN'T renounced your healing, don't believe the devil's lie that he can just waltz in and take away your healing whenever he wants to. He doesn't have that power or authority over you!

If your body gives you sensory information that seems to indicate that you are not healed, the proper course of action is to continue to thank God that you ARE healed because you believed that you received your healing when you prayed.

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Chat: You have doubts in your head, so you guess you're not in faith.

I have some really good news for you! You can still be healed even if you have doubts in your head – as long as they stay in your head and don't come out of your MOUTH!

Jesus never said that not doubting in your HEAD was a condition of receiving – it was not doubting in your HEART. There is a big difference! Satan can try to mess around with your head, but he has no access to the born-again spirit that is the real you. He has to go through your head or flesh to make any headway. But as long as you REJECT his lies, you are still in faith! Simply hearing those lies in your head does NOT mean that you aren't in faith; it only means that Satan is trying to tempt you to get out of faith!

Having THOUGHTS of doubt is not DOUBTING any more than being TEMPTED to sin is SINNING! It's really the same thing – you are being tempted to doubt, but that doesn't mean you're actually doubting!

When they fought the Civil War in the United States, there was a big battle in Gettysburg, Pennsylvania. But neither side considered Gettysburg to be its ultimate goal. Both wanted what was beyond Gettysburg in the opposite direction. Your mind is a Gettysburg of sorts. Satan is not really after your mind, because if you just think wrong thoughts, but then reject them, he won't make any headway at all. His desired prize is what is beyond your mind – your human MOUTH! He only wins if he can get your MOUTH to agree with him and disagree with what is written in God's Word. HE doesn't have the ability to take your healing from you – but YOU do, by means of your mouth, and he knows that. That's why he tries to put so much pressure on you to SAY the wrong thing.

So as long as your mouth is still speaking what is written in God's Word, just having wrong thoughts doesn't mean that you've forfeited your healing. In fact, you CAN'T avoid having wrong THOUGHTS – the devil had some wrong thoughts for Jesus, too! You can avoid breathing life into them by refusing to speak in agreement with them, though.

It's easy to tell whether you are doubting in your head or in your heart. Out of the abundance of the heart the mouth speaks ([Matthew 12:34](#)). Whatever you're SAYING is what you really believe. If doubts aren't coming out of your MOUTH, they're still only in your head and not in your heart, so they don't disqualify you from enjoying the coming manifestation of your healing.

You may want to read [Say What](#) and [How Can I Tell if Doubt Is In My Heart or Just in My Head?](#) for more thoughts along these lines.

Chat: You prayed and got a direct revelation about your healing.

You made a mistake by praying to find out God's will about your healing. You should NEVER get your doctrine from praying and seeking impressions from God. You must ONLY get your doctrine from the Word!

Now if you prayed for the spirit of wisdom and revelation to get a revelation of the Word ([Ephesians 1:16-23](#)) and you now have a revelation from SCRIPTURE that it is DEFINITELY God's will for you to be well, that's fine.

However, you are on dangerous ground when you ask God to show you something that He has already shown you in His Word. God expects you to read His Word to know His will concerning healing. If you pray every time you're sick to determine "if it's God's will" for you to be healed, someday you will have an impression – and it will be from the DEVIL – that God doesn't want to heal that particular illness. When you know the Word, you know that it is ALWAYS His will to heal ALL illnesses. This book should help you see His will from His Word.

There are other matters in life where you will have to seek God for His specific will, such as whether to change careers, move to another location, and so on – those answers are not in the Bible, although the WAY to get those answers is. (Follow peace in your heart – Colossians 3:15 says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.") But when it comes to DOCTRINE, the only way to know God's will is to read His Word.

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Chat: You just sense in your heart that God wants you to be healed.

It is DANGEROUS to go by what you “sense in your heart” when it comes to doctrine. A LOT of people have been deceived that way. You NEVER should get your doctrine from what you sense in your heart – you must ONLY get your doctrine from the Word! Otherwise, someday you might “sense” in your heart that God loves everyone so much that He won’t send anyone to hell, and you would get into extreme error by not knowing that the Bible says that MANY people will go to hell without Jesus.

God can give you “impressions,” but so can the devil. The only safe way to settle matters of doctrine is to read God’s Word and see what it has to say. You don’t run the devil off by saying, “This is what I sense.” You run him off by saying, “It is written!” This book was designed to help you KNOW what’s written, so please continue reading to find out the many things that Scripture has to say about healing.

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Chat: You are a good person.

It's nice to be a good person, but unless you are a PERFECT person, you do not deserve healing based on your own merit, so you'll have to receive it by grace. "God owes me something because I don't sin much" is a Pharisee-like attitude that will keep your healing far from you. Jesus had many harsh words of rebuke for such people.

If you rely on your own goodness to get healed, you will stay sick. If you rely on GOD'S goodness, which led Him to lay your sicknesses and pains on Jesus to pay for your healing, you will get healed as long as you believe that you receive what Jesus provided when you pray ([Mark 11:24](#)).

Healing is provided on a basis that is 100% God's grace and 0% your works. You cannot EARN your healing through good works, but you CAN receive it without any regard to how "good" you are.

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Chat: You have been serving God faithfully for a long time.

I'm glad that you've served God, but your years of faithful service are worth ABSOLUTELY NOTHING when it comes to healing. That's right, ABSOLUTELY NOTHING! You are no more worthy to receive healing than a former drunken drug pusher who just surrendered his life to Jesus' lordship five minutes ago.

Healing is 100% based on God's grace and 0% based on your good works. If you think that God "owes" you healing based on your track record, think again. God "owes" you eternity in hell based on your track record! You should be really glad that God deals with you under the New Covenant based on your righteous right standing in Christ, not based on your track record!

You cannot EARN healing through good works and faithful service. You can only RECEIVE what God's grace has made available to everyone, regardless of different track records.

I suggest that you read [Healing and Paychecks](#) next.

Chat: You believe that God heals today and that He generally wants everyone healed, although there are exceptions.

What would make someone an exception?

I don't know; God just decides not to heal some people for reasons known only to Himself.

God leads some people through times of sickness to help them grow spiritually.

God gives some people a thorn in the flesh as He did to Paul.

Someone could be another Job.

There was some reason why Timothy, Trophimus and Epaphroditus were exceptions because Paul could not heal them.

God has not promised to heal everyone, so some people have to stay sick. It's just part of life.

God knows that some people are suffering so badly that they would be better off dead, so He lets them die.

God doesn't heal your FINAL ILLNESS that He uses to take you home.

It's all explained on my favorite "Heresy Hunter" website.

I can't think of a reason. I guess God doesn't make exceptions after all. He DOES want me to be well.

Chat: God just decides not to heal some people for reasons known only to Himself.

As you study the Scriptures, you will find that God does NOT decide to withhold healing from anyone. Some people do not receive it, but God has already provided it. God has already decided to heal everyone just as definitely as He has decided to save everyone, though in both cases some people fail to receive what He already provided.

If God just decided not to heal people, it would have been evident in Jesus' ministry, as He only did what the Father wanted Him to do. There would be some case where He refused healing to someone and then refused to explain the refusal. But it wasn't just Jesus who decided who got healed. The people who got healed actively sought out Jesus and went where He was. They chose to listen to His teaching. They chose to touch Him or His clothes and they receive healing. AS MANY AS TOUCHED HIM, not SOME OF THOSE WHO TOUCHED HIM, were made well. However, there were surely some sick people around who did not go touch Him, and they were not made well.

Please read this objection reply, as it should be helpful: [Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

Chat: God leads some people through times of sickness to help them grow spiritually.

You cannot find one shred of evidence for this idea in the Bible. You've been listening to religious Fake News rather than the actual Good News in the Bible. If sickness really helped people grow, Jesus would have left some people sick to help them grow spiritually! Jesus never screened His followers to see whether they were the selected ones who must remain sick to grow spiritually. ANYONE could touch Him and be made whole.

In case you want to bring up Job, he went backward spiritually in his sickness. He did not rail on God at first, but he became progressively worse in his conduct and attitude toward God. He had to repent in dust and ashes. Job's time of sickness definitely did not lead to spiritual growth. Besides, it was the will of Satan that Job be sick – God healed him!

You should read the replies to the related objections below:

[Objection: Sickness, While Unpleasant, Is Used by God to Build Character](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: The Lord Puts Us on Our Backs that We May Learn to Look Up](#)

Chat: God gives some people a thorn in the flesh as He did to Paul.

God did NOT give Paul a thorn in the flesh. Satan did. Paul's thorn in the flesh was a demonic being that stirred up persecution. It wasn't an illness.

You definitely need to read the objection reply below:

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

Chat: Someone could be another Job.

NO ONE under the New Covenant could possibly be another Job! Job did not have authority over Satan, who was the source of all his misery. You **DO** have authority over him. If he tried to do to you what he did to Job, you could command him to stop in the name of Jesus.

For a LOT more on this subject, please read:

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

Chat: There was some reason why Timothy, Trophimus and Epaphroditus were exceptions because Paul could not heal them.

Paul was giving Timothy, who was getting healed but getting sick again, natural advice on how not to get sick in the first place.

Trophimus was sick, but we don't know anything else about the matter. The mere fact that his sickness was documented doesn't make it God's will any more than it was God's will for Demas to love this present world and forsake Paul 10 verses earlier ([2 Timothy 4:10](#)).

Epaphroditus ALMOST died from an illness, but God healed him, which makes him a miserable example to try to prove that God DOESN'T want to heal everyone.

There are a lot more thoughts on these matters in the following objection replies:

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him](#)

[Objection: Epaphroditus Worked Closely with Paul, Yet Was Sick unto Death](#)

**Chat: God has not promised to heal everyone, so some people have to stay sick.
It's just part of life.**

God has NOT actually promised to heal everyone! He has declared the FACT that Jesus bore our sicknesses for us so that we are redeemed from them. This FACT makes healing yours for the taking right now. This is an offer, not a promise. (See [Healing Is an Offer, Not a Promise](#) for more thoughts along these lines.)

We now have the ability to receive healing just as we can receive the new birth. Jesus never taught or demonstrated that some people just have to stay sick. We don't see Him approaching anyone and saying, "Too bad to be you. Your sickness is just part of life, and you have to stay sick." Jesus always did the will of the Father, which included healing EVERYONE who came to receive healing.

The core truth you need is found in [Isaiah's Prophecy of Redemption](#).

Chat: God knows that some people are suffering so badly that they would be better off dead, so He lets them die.

So where do you see THAT in Scripture? YOU DON'T! Jesus healed EVERY disease among the people, and neither He nor His will have changed since then. If someone was suffering really badly, like the woman with the issue of blood in [Mark 5:24-34](#), Jesus made healing available. He didn't tell anyone that he should just die because he'd be better off dead.

You should read [The SAME Test](#) next for more comments along these lines. You should also see the answer to [Objection: God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home](#).

Chat: God doesn't heal your FINAL ILLNESS that He uses to take you home.

This "logic" is found on a number of websites, but it doesn't make any sense because Jesus NEVER told anyone, "That's your FINAL ILLNESS, so I'm not supposed to heal it. GOD sent that to you to call you home." This is one of many objections to healing that [The SAME Test](#) debunks.

Please read more about this in the answer to [Objection: God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home](#).

Chat: It's all explained on my favorite Heresy Hunter website.

I can't promise you that I have answered EVERY objection to divine healing that there ever was or ever will be in this book, but "heresy hunter" websites and books are where many of the over 400 objections that I cover in the [Objections Overruled!](#) section originated. I suggest that you go to that page and find the arguments used on the site you like – as well as the refutations, which I hope that you like even more!

If a particular objection is not listed, this book still explains how you can debunk many "new" objections that could come up using [The SAME Test](#) and [The SAVED Test](#) and a few other basic concepts. See [Objection: Any Other Objection Not Specifically Covered in This Book](#).

Chat: You think that God wants to heal you, but you're not completely sure.

You need to know for sure before you can pray in faith! You get faith for a particular blessing when you hear what God's Word has to say about that blessing. Spend time going through the Scriptures and this book and I expect that faith to be healed will rise up in you. The Scriptures actually contain all that you need to know, but this book can help point you to the specific Scriptures that you need to read, believe and act on.

The Scriptures will show you that it IS God's will for you to be healed – every time, without exception. You can then be SURE of God's will BEFORE you pray.

To pray BEFORE you are sure of God's will simply invites frustration. Your prayers will go unanswered because you will waver. Thus, you will have failed the qualifications for praying the prayer of faith.

Now, how do you plan to go about finding out FOR SURE whether or not God wants to heal you?

I plan to pray about it and ask Him.

I plan to find out more about what the Bible says about healing.

I don't; it's not that important to me whether I get healed or not. I can live with this condition.

Chat: You intend to pray and ask God whether or not He wants to heal you.

Which of the following further describes your intentions?

I am praying that God will give me revelation from His Word about His will regarding healing.

I am praying for a direct revelation from God Himself about whether or not He wants to heal this particular condition.

I expect God to send me a dream or a vision with a clear answer.

Chat: You are praying that God will give you revelation from His Word about His will regarding healing.

This is a VERY worthwhile prayer and it's one that I use myself. I'd recommend this to anyone. Praying for revelation is a "Bible prayer" because it's already in [Ephesians 1:15-23](#). If Paul could pray it for the Ephesians, surely you can pray it for yourself! When a prayer like that is in the Bible, you KNOW that God will answer it because He put it in there to begin with!

So go ahead and pray that prayer! Then expect God to answer it. He may use this book to point you to certain Bible truths, though He could use many other methods as well.

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Chat: You are praying for a direct revelation from God Himself about whether or not He wants to heal this particular condition.

You are on very dangerous ground!

While God might sometimes honor this prayer for a young believer, this kind of praying will get you into trouble someday! I actually prayed like this as a baby Christian, but I noticed that every time I did, He always said YES!

But this kind of praying is really no different than asking God for a direct revelation of whether it's OK for you to commit adultery. God does not NEED to give you a "direct" revelation when He has given you "a more sure word of prophecy" – His written Word!

The danger of this kind of prayer is due to the fact that there are a lot of voices out there that are NOT the voice of the Good Shepherd. Satan will try to convince you that his voice is God's voice. "You didn't marry your REAL soul-mate so you need to divorce the one you have and pursue your real one" would be an example. A wise Christian would immediately recognize that this voice spoke contrary to Scripture and rebuke it, knowing its source.

The Mormon church (which prefers to call itself The Church of Jesus Christ of Latter-Day Saints, although "Latter-Day" is the only accurate term in the entire name for this group) ensnares people by telling them to PRAY for an inward impression to determine whether Joseph Smith (the deceiver who started the cult) was a prophet. The devil can give you impressions, and he is the one dishing out these false impressions. The CORRECT way to determine if Joseph Smith was a prophet is to compare what he taught to the Bible. The Bible repudiates Smith's claims that Jesus and Satan were brothers, that God was once a man and just one of many gods (which can supposedly include you someday) and many other ridiculous doctrines.

The only valid way to pray about doctrine is to pray that God will give you "the spirit of wisdom and revelation in the knowledge of Him" to open up the Word to you so that you can see what doctrine it teaches.

The contents of this book are designed to show you what God says in His Word.

[OK, I'll pray that God will give me revelation from His Word instead of what I was praying.](#)

Chat: You expect God to send you a dream or a vision with a clear answer.

You are on the Deception Express!

While some people in the New Testament had dreams and visions, there is NOT ONE SINGLE CASE where the person who had the experience was seeking such an experience! Satan can accommodate requests like this because such a request is contrary to the New Testament.

Worse, you can get into total kookiness by trying to “interpret” your dreams. NO ONE DID THIS in the New Testament. Paul had a night vision, but it was so clear that it did not require an interpretation. Joseph’s dreams regarding Jesus were completely clear and needed no interpretation. The Bible does not say, “Paul reached for his Dream Symbol Interpretation Book and determined that his dream about becoming a short-order cook meant that he was called to serve in Greece.” In the case of Peter’s rooftop trance, the LORD explained to Peter what his vision meant. He did not have to get a book to see some important difference between seeing an unclean creature’s left hoof and its right hoof.

[OK, I’ll pray that God will give me revelation from His Word instead of what I was praying.](#)

Chat: You plan to find out more about what the Bible says about healing.

I'm glad to hear that! That is EXACTLY how you should find out the truth about healing.

In addition to discussions, answers to questions and refutations of objections, this book also contains lists of Scriptures that pertain to healing and related topics. If you'll go through these, you will indeed find out more about what the Bible says about healing, and you will realize that you can believe and receive the healing that Jesus paid for you to have!

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Chat: You don't plan to learn more; you can live with your condition.

Perhaps you can, but the Bible shows you that you can live WITHOUT your condition because Jesus paid the price for you to be healed of it. Your situation is no better than getting a job that gives you health insurance as a fringe benefit but then insisting on paying all the bills yourself when you get sick. Sure, you can do it, but why would you want to? Wouldn't you rather find out how to appropriate ALL of God's benefits of being saved? I'd urge you to keep reading the various sections of this book to find out the truth.

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Chat: You're not sure. You think there may be a higher purpose behind this illness.

Why do you think that you're sick right now?

I just caught something contagious.

God is using this sickness to develop or test my character.

It's just something that I have to live with in this fallen world.

God is mad at me because of a sin I committed and this is His judgment on me.

I am helping to complete the sufferings of Christ on this earth.

It is a blessing in disguise.

I really have no idea. I wish I did.

The devil is the ultimate author of this sickness and everything else that steals, kills and destroys, so I don't understand why God allowed this sickness.

Chat: You just caught something contagious.

Where do you believe that contagious diseases come from?

They're just kind of around.

God made them part of His creation; therefore, they are good.

They just evolved.

Satan created them to steal, kill and destroy.

Chat: Diseases are just kind of around.

They're around all right, but the Bible is clear that Satan is the ultimate author of sicknesses. They did not just suddenly show up one day for no reason. There was no sickness and not even any death until Adam fell ([Romans 5:12](#)) and allowed the devil to become "the God of this world" – a title he would never have had if it weren't for Adam's transgression. Sickness was never part of God's perfect plan for humanity. In heaven, there will be no sickness. If sickness were a good thing that God created for us, there would still be sickness in heaven.

So that thing you have is NOT something God wants you to have. I suggest that you now read [Who or What Causes Sickness?](#) to see what the Bible has to say about the matter.

Chat: God made diseases part of His creation; therefore, they are good.

You aren't the first person to arrive at this faulty conclusion. Please read the answer to [Objection: Disease Viruses are Part of Creation, and Therefore Good, Even Though We Often Don't Think So When We Catch Them.](#)

Chat: Contagious Diseases Just Evolved.

Now here is something truly amazing. Man, with all his accumulated knowledge, is unable to produce life, including things like viruses. Yet you believe that something too complex for man to create on purpose was created randomly through evolution without any intelligent design. Personally, I think that takes a much bigger leap of faith than believing the Bible.

If we look at the Bible, Jesus made it clear that sickness is a tool of Satan. Because Satan was involved with creating disease, it did NOT evolve on its own. You can either believe the Bible or the evolutionists. My money's on the Bible.

I suggest that you look into what the Bible says about diseases by reading [Who or What Causes Sickness?](#) next.

Chat: Satan created contagious diseases to oppress people.

Based upon your answers, you believe that God has a higher purpose behind what Satan is doing to you. In other words, you believe the traditional lie that God uses Satan. I've heard the teachings that God purposely works evil for good and that God has Satan on a leash and only lets him do His will, but these are false and you should now read the discussions related to those topics.

Chat: God is using this trial to develop or test your character.

Are you currently taking any medications, seeing a doctor, or getting help at a hospital or clinic for your condition?

[Yes](#)

[No](#)

Chat: You are getting medical help.

Why are you getting medical help to try to get rid of the condition that you believe the Lord wants to use for a higher purpose in your life?

I hate the Lord and I am deliberately trying to get out of His will.

I don't want to grow as a Christian if this is the price of doing so.

Even though the Lord wants me to have this condition, it is too difficult to handle without medical help.

I believe that the Lord wants me to suffer until such time as human medical help can take away this condition. His path for my healing is through medicine.

Actually, I never thought of that. I should stop getting medical help immediately so that I may maximize my suffering so that God can use the condition to its fullest to develop and test me to a greater degree.

I never realized the contradiction between believing that God wants me sick and doing everything I can to get well.

Chat: You hate the Lord and you are deliberately trying to get out of His will.

Somehow I doubt that you really hate the Lord. If you really hate the Lord, it's doubtful that you'd be reading through this book. I'm pretty sure that you clicked this just to see what I'd say.

But perhaps you have been so steeped in tradition that you really believe that God is now in the sickening business instead of the healing business so that he can improve you. If God were really like that, I can understand why you might come to hate Him! After all, he would be the one making you miserable according to the theology that God "uses" sickness for a higher purpose.

I have good news for you. Jesus is the express image of God, and it was ALWAYS His will to heal the sick. Therefore, it is ALWAYS God's will to heal the sick today. That means that there is NO case where God wants to stick you with some awful ailment. God reveals Himself as your Physician ([Exodus 15:26](#)) who heals ALL your diseases ([Psalm 103:3](#)). Healing was provided for you by the fact that Jesus' body was broken in your place ([Isaiah 53:4-5](#), [1 Peter 2:24](#)).

Please continue reading this book. When you see how good God is, it will make you want to stop hating Him and start serving Him instead ([Romans 2:4](#))! When you realize how good He is, be sure to read [How to Be Saved from Your Sins](#) so that you can be forgiven for all your sins and have a place reserved for you in heaven!

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Chat: You don't want to grow as a Christian if this is the price of doing so.

I have good news for you. The Bible does not say, "Desire sickness that you may grow thereby." It DOES tell you that as a newborn baby, you should desire the sincere milk of the Word, that you may grow thereby ([1 Peter 2:2](#)). Babies can get very hungry, and you should likewise be very hungry to take in God's Word. It is God's WORD, not sickness, that produces growth in your life. And far from making you miserable, God's Word is actually health to all your flesh ([Proverbs 4:20-22](#))!

So you can be healed AND grow as a Christian!

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Chat: Even though the Lord wants you to have this condition, it is too difficult to handle without medical help.

You are basically accusing God of wanting something to be in your life that you can't possible handle, and you are trying to escape His perfect will. In order for this to not be mere hypocrisy, you must believe that God's will is for you to suffer, but only to the extent necessary given human medical help. This means that God plays favorites because He wants people in less developed countries to suffer more than people in countries where they can get better medical help. It would also mean that God wanted people in darker ages with crummier medical care to suffer more than people today.

I'm hoping that you're starting to see the awful conclusions that your current mindset leads to. But fortunately, the Bible has much better news for you. The mindset above clearly flunks [the SAME test](#). You should read that discussion next. You can't see Jesus telling people to go suffer many things from many physicians like the woman with the issue of blood in [Mark 5:25-34](#). On the contrary, He HEALED the sick. Sometimes doctors can't help you and that was the case with that woman. It is clear that Jesus didn't want her to suffer to the maximum extent after medical treatment. If He did, He would surely have REBUKED her instead of COMMENDING her!

You should read [The SAME Test](#) next.

Chat: You believe that the Lord wants you to suffer until such time as human medical help can take away your condition. His path for your healing is through medicine.

There is actually an objection reply in this book devoted to that very idea, and you should read it now:

[Objection: Sometimes God's Path for Your Healing Is through a Doctor rather than through the Supernatural](#)

Chat: Actually, you never thought of that. You should stop getting medical help immediately so that you may maximize your suffering so that God can use the condition to its fullest to develop and test you to a greater degree.

I would urge you to CONTINUE to get medical help so that you can relieve your suffering as you study the Word and find out how to receive healing directly from the Lord. God is not a torturer for an oppressive regime. He is not out to destroy you in order to build your character, either. NO ONE in Scripture ever PRAYED TO GET WORSE, so you have no precedent to want to feel worse than you do right now.

You seem to have a concept of trials that doesn't match the Bible. Please read the answer to [Objection: You Should Not Try to Hurry out of Trials \(Like Sickness\) Because They Are More Precious than Gold \(1 Peter 1:7\).](#)

Chat: I never realized the contradiction between believing that God wants me sick and doing everything I can to get well.

I'm glad that you see it now. Fortunately, God wants you WELL, and He has no issue with you going to a doctor and doing everything else you can do to get well through natural means. However, as you get into the Word more, you will see that God also has a supernatural means of getting you well that does not require human medical assistance.

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Chat: You Are Not Getting Medical Help.

Why are you not getting medical help?

I believe that my sickness is a blessing, so the sicker I am, the more blessed I will be.

I can't afford it.

I don't trust doctors.

I am afraid to get a diagnosis because of what the doctor might say that I have.

Chat: You believe that your sickness is a blessing, so the sicker you are, the more blessed you will be.

As your physical condition has deteriorated, have you experienced an increased sense of blessing already? Are you happier now that your pain has worsened? I won't make you click answers to those questions because I think that I can safely assume that the answer is "no."

It sounds like you have fallen into the mindset discussed in the reply to [Objection: You Should Not Try to Hurry out of Trials \(Like Sickness\) Because They Are More Precious than Gold \(1 Peter 1:7\)](#). Please read that next.

Chat: You can't afford it.

Jesus never billed anyone for services rendered! Continue to read this book to see how you can receive His free healthcare. But meanwhile, you may also want to find some good Christian instruction regarding money so you can find a way to get money to get some natural medical help while you're learning about what Jesus paid for you to have. Here's a little bit here for you: You can believe for money just as you can believe for healing. You can "believe you receive when you pray" as Jesus taught ([Mark 11:24](#)). This assumes that you are working if you are ABLE to work. You cannot just "call money in" if you are ABLE to work but you CHOOSE not to work or look for a job.

Do NOT assume that God has to heal you Himself just because you lack money. He heals those who receive the free gift of healing that His Son paid for a long time ago. See the answer to this question:

[If I Cancel My Medical Insurance, Is God Obligated to Heal Me?](#)

Chat: You don't trust doctors.

I do understand that some people and/or their friends or family members have had bad experiences with doctors. However, unless you're considering going to the same doctors that they did, it really isn't fair to throw all doctors into the same category. There are plenty of competent doctors out there who will do their best to see you get well.

That being said, plenty of people die because of medical errors. Doctors aren't perfect like the Great Physician, but it doesn't mean that they aren't trying their hardest.

It comes down to your personal choice if you're willing to get medical help. However, God is not obligated to heal you just because you don't go to the doctor. You receive divine healing when you believe that you receive the healing that Jesus already paid for you to have. It has nothing to do with whether you see a doctor, and it isn't inconsistent to believe that you receive healing from the Lord but still go to the doctor.

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Chat: You are afraid to get a diagnosis because of what the doctor might say that you have.

Your honesty is refreshing. I would hazard to say that there are a lot more people in your category who won't admit it, and who try instead to portray their decision not to go as a faith decision rather than what is really is – a FEAR decision. If you are AFRAID of what the doctor will say, that is all the more reason to build your faith in divine healing by feeding on what the Word says about it.

A doctor's diagnosis does not make you sick! If the diagnosis is cancer, you don't have cancer because he diagnosed you. He just told you what you already have. Sometimes a doctor visit is valuable when the doctor tells you that you DON'T have what the devil is trying to tell you that you have. You may find out that your "brain tumor" is just a series of bad headaches, or that your chest pains today are actually just indigestion. However, if I were having bad chest pains, I would personally want to get to a doctor as soon as possible and find out what is going on.

Far from hurting you, a correct diagnosis of something serious could SAVE your life because it got detected in time to cure it.

If you believe that you receive your healing, and now you are convinced by your body that the condition is gone, getting checked out by a doctor will not give you your condition back – he can confirm that it's gone!

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Chat: It's just something that you have to live with in this fallen world.

I'm glad Jesus never had that attitude. Never did He tell anyone, "That condition is just something you'll have to live with in this fallen world." He has not changed since then, so He will never tell anyone today that he has to settle for sickness just because he's in a fallen world. [1 John 3:8](#) says that Jesus came to DESTROY the works of the devil, not to give people the Bad News that they just have to live with the works of the devil. [Acts 10:38](#) tells us that Jesus healed all who oppressed by the devil. It does not say that He just told people that because we're in a fallen world, they had to STAY oppressed by the devil. You don't have to stay oppressed either!

Sickness will be around until Jesus comes back, but that doesn't mean that YOU have to have it any more than it meant that the multitudes whom Jesus healed in the gospels had to have it.

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Chat: God is mad at you because of a sin you committed and this is His judgment on you.

This is one of the devil's favorite lies because he is the "accuser of the brethren."

The judgment for every sin you've committed, or ever will commit, was laid on Jesus. That includes judgment for the one that you have in mind. In particular, the judgment of sickness was laid on His body! He bore your sicknesses and carried your pains – the ones YOU deserved! He was wounded for YOUR transgressions and bruised for YOUR iniquities. The punishment that bought YOU well-being in every area was upon Him, and by His stripes you are healed. (See [Isaiah 53:4-5](#)).

Jesus' sacrifice appeased the wrath of God that was coming your way. Be assured that God is NOT mad at you because of your sin!

I strongly recommend that you read [If You Blow It](#) and [Am I Sick because God is Mad at Me?](#)

Chat: You are helping to complete the sufferings of Christ on this earth.

It is hard to imagine Jesus saying, “It is finished” and then turning around and saying to you, “Actually I changed my mind. It is not finished. Finish it for me.” This idea is so ridiculous that it would not merit the bytes used to refer to it in this book were it not for the fact that it appears in a book that has been very popular in a certain denomination.

Jesus is the ONLY Redeemer that there will ever be. While I doubt that you meant to insult Jesus, it does not honor Him to think that you have to bear sickness in your body to help redeem the world. This idea, referred to in the book as “Redemptive Suffering,” has many flaws enumerated in [Objection: We Need to Fulfill What Is Left of Christ’s Sufferings in the Earth \(Colossians 1:24\)](#). You should read that next.

Chat: It is a blessing in disguise.

At some point you should read [Objection: Sickness Is a Blessing in Disguise](#). But meanwhile, we can chat some more. If sickness is really a blessing, which of the following are you doing?

[I am praying that I will get sicker so that I can maximize my blessing.](#)

[I am asking God to bless my entire family and circle of friends with the blessing-in-disguise of sickness.](#)

[I am abstaining from all medical treatment to ensure that I endure the greatest suffering and thus derive the greatest benefit from the blessing of sickness.](#)

[I don't believe that God wants me any sicker. He gave me just the right amount of sickness for my benefit because He knows best. So I am not trying to be in more pain.](#)

[After reading these choices, I started thinking that sickness isn't such a blessing after all. In fact, I don't want it!](#)

Chat: You are praying to get sicker to maximize your blessing.

How much sicker are you praying to become to maximize the blessing-in-disguise of sickness?

I want my pain level to increase dramatically and cause me to rack up at least \$1000 in insurance copays seeing specialists who cannot help stop the pain so that I will more blessed.

I want every moment to be one of such intolerable agony such that I can't sleep or function normally so that I will be EXTREMELY blessed.

I want my illness to continue to worsen until it kills me in the most painful way imaginable so that I will have the ULTIMATE degree of blessing.

I was just kidding or seeing what you would say – I really am not praying to get sicker, and I don't want to be sicker.

Chat: You want your pain level to increase dramatically.

You might think that now, but I'd guess that if your pain got worse, you would do everything you could to stop it rather than welcoming it as an added blessing. Then again, I don't know you personally and maybe you're just weird.

My challenge would be to find even one person who does not seek medical help to reduce his pain when his pain gets really bad. It's easier to be religious about it at a lower pain level, but if you really start hurting badly, you'll want the hurting to stop and you'll quit buying into sick religious thinking about it all being a blessing. If you REALLY think pain is a blessing, you won't try to stop it, and I'd estimate that the worldwide number of people who would REALLY consider excruciating pain a blessing so that they don't try to get medical relief would be about zero.

I suggest that you read [Objection: Pain is Part of the Healing Process, Not Something that Is Necessarily Bad.](#)

Chat: You want every moment to be one of such intolerable agony such that you can't sleep or function normally so that you will be EXTREMELY blessed.

I can't see that anyone would seriously want that level of pain and consider it a blessing if it really happened. It's easy to get religious about something theoretical, but I've never met anyone who would turn down medical relief for excruciating pain that prevented sleep or normal functioning. I would advise against praying for excruciating pain – God won't honor that prayer, but Satan could take advantage of your ignorance of God's will in the matter of healing.

The woman with the issue of blood was unable to get medical help that relieved her condition. She literally risked her life going out in public in her ceremonially "unclean" state, which she was not supposed to do. She was desperate, and I would hazard to say that anyone else with a case like hers would be desperate today – even you.

This book is full of discussions that should change your mind on this matter. If you really thought pain was somehow your friend, you will be relieved to know that Jesus wants to set you free from it!

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Chat: You want your illness to continue to worsen until it kills you in the most painful way imaginable so that you will have the ULTIMATE degree of blessing.

**What kind of a blessing would you get in this life if your life ends in misery?
Well, you WOULD get the ultimate blessing as a Christian because you would be with Jesus forever, but ALL Christians get that privilege even if they never suffer pain in this life.**

The only way you would seriously give this answer (as opposed to just checking out what I'll say) is if you have bought the lie that people who suffer more in this life get a bigger reward in heaven.

Chat: You are asking God to bless your entire family and circle of friends with the blessing-in-disguise of sickness.

It's a little hard to believe that anyone would really do this, but you clicked this answer and we'll proceed accordingly. This answer is at least consistent – if you REALLY think sickness is a blessing, you would naturally want others you love to share this wonderful blessing.

God can't answer this prayer because it's against His known will to heal everyone, as many Scriptures cited in this book prove. However, Satan can take advantage of people who pray unbiblical prayers because he knows that such people will accept his sickness as God's will.

However, other people's faith (or unbelief) and free will is involved. So if you want others to enjoy the "blessing" of sickness, you will have to convince THEM that sickness is a blessing so that they desire it. You can't just pray it onto them. By maybe you can have them go online and order some idiotic Christian book that has a lot of 5-star reviews from other people who learned to embrace Satan's sickness as God's way of blessing them and working good in them. Then Satan can take advantage of your family and friends, too.

But it would be for you to read this book to learn the truth and encourage your entire family and circle of friends to do the same! If your circle of friends found out that you were praying for them to get sick, you could end up with a much smaller circle of friends!

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Chat: You are abstaining from all medical treatment to ensure that you endure the greatest suffering and thus derive the greatest benefit from the blessing of sickness.

Before you continue to abstain from medical treatment, let me challenge you to find at least one person somewhere who has done this and can relate how wonderfully blessed he was as a result of his increased suffering. Find out what valuable life lessons the person learned so that he can be a greater asset to God's kingdom (assuming that the person is still alive). I've never met such a person myself.

Jesus said that the sick need a physician ([Matthew 9:12](#), [Mark 2:17](#), [Luke 5:31](#)). You either need the Great Physician or an earthly one. Jesus never taught that a sick person should NOT see a doctor, so your refusal of medical treatment is inconsistent with what He said. If you really think that sickness is a blessing, it is a given that you are not a faith giant, so the sooner you get to a doctor, the better!

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Chat: You don't believe that God wants you any sicker. He gave you just the right amount of sickness for your benefit because He knows best. So you are not trying to be in more pain.

This idea definitely flunks [The SAME Test](#). Never in the Bible do you see Jesus tell anyone, "God gave you just the right amount of sickness for your benefit, so far be it for Me to upset the delicate balance that He set up for you in His great love. Just trust that your heavenly Father has selected exactly the right suffering level for YOU." Jesus HEALED the sick; He did not give the sick words of religious false comfort.

I suggest that you now read the following:

[The SAME Test](#)

[Who or What Causes Sickness?](#)

Chat: After reading these choices, you started thinking that sickness isn't such a blessing after all. In fact, you don't want it!

I'm glad to hear that, because God doesn't want you to have it, either. I hope that the rest of the contents of this book convince you even more that sickness is bondage from Satan, not a blessing from God. I suggest that you now read [Who or What Causes Sickness?](#)

Chat: You really have no idea why you are sick.

Sickness is oppression that the devil uses to afflict mankind ([Acts 10:38](#)). God did not invent the sickness you have; the devil did. So that you may have a GOOD idea why you are sick, please read [Who or What Causes Sickness?](#) The rest of this book will help you know what to do about it. As a Christian, you are redeemed from the CURSE of sickness. Sickness, like any other curse, has no “higher good” to it – it’s just miserable.

Chat: The devil is the ultimate author of this sickness and everything else that steals, kills and destroys, so I don't understand why God allowed this sickness.

The fact that something happened does NOT mean that God had a PURPOSE in "allowing" it. God "allows" all kinds of things every day in this fallen world because He gave the world to man ([Psalm 115:16](#)). Actually, God isn't the one who "allows" sickness. It is illegal as far as He is concerned because Jesus has redeemed mankind from it. (While there ARE rare New Testament examples of [God afflicting people as punishment](#), this never applies to a believer unless he is seriously hurting OTHER believers, whom God needs to protect.)

No, WE are the ones who "allow" sickness by not taking authority over it in the name of Jesus. What WE allow on earth is allowed in heaven and what WE forbid on earth is forbidden in heaven ([Matthew 16:19](#)).

I suggest that you read the following next:

[We Hold the Keys](#)

[Your Authority over Sickness](#)

Chat: You are sure that God does not want to heal your sickness.

If you are SURE that God doesn't want to heal you, it sounds like you got that idea from some preacher or modern Christian book, because you would not have gotten it from the Bible! Nothing in the Bible would "assure" you that healing is not God's will for you, given the many [Old Testament](#) and [New Testament](#) Scriptures about healing. You must have bought into one of the many objections to divine healing that make the rounds. This book deals with over 400 objections to healing, so you should be able to identify the ones you've heard in that section and read one or more refutations to each objection. I recommend that you go to the [Objections Overruled!](#) section next.

Find Scriptures about a Particular Condition

Note: This is not a concordance; there are other mentions of certain ailments in the Bible where no clear doctrinal point is made that would be helpful in receiving healing.

[AIDS](#)

[Arthritis](#)

[Asthma](#)

[Bad Breath \(Chronic\)](#)

[Being in Love](#)

[Birth Defects](#)

[Blindness](#)

[Blurred Vision](#)

[Boils](#)

[Breathing Difficulties](#)

[Broken Bones](#)

[Brokenheartedness](#)

[Burning](#)

[Cancer](#)

[Chronic Illnesses](#)

[Consumption](#)

[Deafness](#)

Demon Possession

Depression

Diarrhea

Dumbness

Emaciation

Exhaustion

Fever

Flesh-Eating Diseases

Foot Trouble

Heart Trouble

Hemorrhaging

Infertility

Inflammation

Injuries

Insanity

Insomnia

Itching

Lameness

Leprosy

Lice

Mental Illnesses

Miscarriages

Nonviability

Paralysis

Poisoning

Severing

Shaking

Shortness

Skin Disorders

Snakebites

Sores

Speech Impediments

Stomach Disorders

Swelling

Tongue Problems (Literal)

Tooth Problems

Tuberculosis

Tumors

Venereal Diseases

Weakness

Withering

Worms

Anything Else Not Listed Here

Condition: Arthritis

Although not mentioned by name, this would seem to be a similar case to the “bowed over” woman that Jesus healed in [Luke 13:11-16](#). However, this solitary mention would not be proof that arthritis and similar ailments are always caused by a spirit of infirmity, as in this woman’s case.

Condition: Bad Breath (Chronic)

Yes, Scripture even discusses illness-related bad breath! [Job 17:1](#) and [Job 19:17](#) are both statements by Job about his bad breath. We know from [Job 2:4-7](#) that the devil was the source of all of Job's physical ailments. Therefore, bad breath from physical ailments is something from the devil, who is under your feet as a Christian. Jesus came to destroy the works of the devil ([1 John 3:8](#)). Now if your bad breath just comes from eating platefuls of Limburger cheese with hot sauce, you will probably have to solve this situation with some kind of combination of time, a toothbrush, floss, mouthwash and breath mints.

Condition: Being in Love

Being in love is not a disease, lest you wonder why this “condition” is lumped with the others. In fact, I still have this “affliction” for my wife even though we’ve been married a long time and I never want to be “cured” of it. However, a book designed to cover as many aspects of sickness and healing as possible would not be complete without offering insight based on these verses:

Song of Solomon 2:5:

Stay me with flagons, comfort me with apples: for I am sick of love.

Song of Solomon 5:8:

I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

Thus, we see that being in love with someone can actually have “symptoms” that might seem like you’re actually sick when you’re not. You may just be “giddy” over someone.

You do not need to be “healed” of this condition unless you are married and the object of your affection isn’t your spouse! In that case, you don’t need to be healed – you need to be like Job and make a covenant with your eyes not to gaze at some other woman ([Job 31:1](#))! If you are a rubbernecker or a pornographer, REPENT and meditate on this verse until it sinks in and you act on it. You’ll be glad you did, and your spouse will be even gladder!

Condition: Birth Defects

Jesus healed the man born blind in [John 9:1-7](#). He declared the healing of the man with this birth defect to be “the works of God.” If that was the work of God then, healing birth defects is the work of God now. Of course, having a birth defect does not mean that you or your parents are sinful. Jesus explicitly said that the blind man’s birth defect was not his fault or his parents’ fault.

The beggar at the gate called Beautiful who was healed in [Acts 3:1-16](#) had been lame from his mother’s womb.

The man in [Acts 14:7-10](#) was a cripple from his mother’s womb. He heard the gospel, which produced faith to be healed, and rose up healed. This is proof that the gospel itself is sufficient to cure birth defects without any special manifestation of the Spirit when the afflicted person exercises faith in the gospel message. The same faith that heals other conditions heals birth defects – no special kind of faith is required to see birth defects healed.

Being hunchbacked was cause to be excluded from certain temple service in [Leviticus 21:16-23](#). God said that it would profane His sanctuary to have such a person approach the altar. Of course, under the New Covenant, the blood of Jesus gives everyone the right to approach God ([Ephesians 1:6](#), [Hebrews 10:19](#) and elsewhere). But if God did not want such a condition in His temple back then, why should He want it in His temple now, when you are His temple? He isn’t upset with YOU for having the condition; He’s upset with the devil for putting such conditions on people.

There is nothing “special” about birth defects, and if you have one or more of them, you are not one of “God’s special children,” born to “special parents.” Those platitudes are just unbelieving words of false comfort spoken by those who do not believe that God heals all your diseases, as He declares that He does. It is clear from the Scriptures above that Jesus Christ heals birth defects.

Let no man with a birth defect accuse God by saying, “Well, God made me this way!” That wasn’t what Jesus had to say on the matter. God did not make you that way. You inherited an abnormal condition that stems back to sin and to the fall of man. Healing is available to you today. God is into removing birth defects, not handing them out!

What if a birth defect is chromosomal, and God would have to change every strand of DNA in the person’s body for the person to be healed? That’s no big deal for God. In the twinkling of an eye someday, everyone’s body will be changed, and ALL DNA issues will be instantly resolved simultaneously ([1 Corinthians 15:51-52](#))! God was able to create a snake out of a rod, and the snake would have had plenty of cells that had their own DNA ([Exodus 7:10](#)). God created LOTS of frogs, lice, flies and locusts in Egypt, seemingly from nothing ([Exodus 8:6](#), [Exodus 8:17](#), [Exodus 8:24](#), [Exodus 10:13](#)). Frogs, lice, flies and locusts have DNA. Eve’s DNA would have to have been different from Adam’s for her to be female, and God took a rib with Adam’s DNA in it and created Eve who had different DNA. Every cell in that rib must have had its DNA changed. So that just isn’t a big deal for God to pull off!

Condition: Blindness

Blindness is one of the most frequently healed problems in Scripture in terms of specific references! We are the ones who make it a big deal, not God. (Yes, I am aware that if your problem is blindness, you are not reading this for yourself on the screen.)

Although the restoring of sight to the blind can be considered a miracle, it is unnecessary for the gifts of healings or the gift of working of miracles to be in operation for a blind man to see. The blind man can simply hear the Word of God and act on it. Thus, he can receive his sight through his own faith, as some did in some of the passages listed below. If others who were blind could have their faith make them whole, and they weren't even born again, surely today YOUR faith can make you whole of blindness.

[Deuteronomy 28:15-68](#) cites blindness and failing of eyes explicitly as part of the curse for breaking the Law. According to [Galatians 3:13](#), you are redeemed from this curse. "The burning ague [fever] that shall consume the eyes" is listed among the curses for breaking the Law in [Leviticus 26:14-39](#). (Some illnesses are known to cause blindness. You are explicitly redeemed from such illnesses.)

[2 Kings 6:18-20](#) tells how God made an entire army blind and then restored their sight. If He can do this to an entire army, surely it is no big deal for Him to do it to one person!

[Zechariah 14:12](#) describes a plague from the LORD against those who fight against Jerusalem that includes eyes consuming away in their holes. You are redeemed from such plagues.

In [Matthew 9:27-30](#), two blind men are healed by their faith.

In [Matthew 11:4-5](#) and [Luke 7:20-23](#), Jesus cites the fact that the blind are seeing as a proof that He is the Messiah who was to come.

In [Matthew 12:22](#), Jesus heals a blind man who is also deaf and dumb (speechless). In this case, an evil spirit was responsible for the condition.

In [Matthew 15:30-31](#), Jesus heals all who are blind in a large crowd.

In [Matthew 20:30-34](#), two more blind men are healed.

In [Matthew 21:14](#), an unspecified number of blind people come to Jesus in the temple and are healed.

In [Mark 8:22-25](#), Jesus ministers to a blind man. The man gets part of his vision. Jesus continues to minister to him and he receives all of his vision.

In [Mark 10:46-52](#), Blind Bartimaeus is made whole by his faith.

In [Luke 4:18-19](#), Jesus declares that recovery of sight to the blind is part of what He was anointed to preach. This can be taken figuratively, but it also happened literally throughout His ministry.

In [Luke 7:20-23](#), Jesus heals many blind people and declares this to be one proof that He is the Messiah.

In [Luke 18:35-43](#), a certain blind man near Jericho is healed because of his faith.

[John 5:2-19](#) describes the Pool of Bethesda, where many sick people, explicitly including blind people, went to be healed. When the angel troubled the water, whoever got in the pool first was healed, so if a blind person got in, the blind person would be healed.

In [John 9:1-7](#), Jesus ministers to a man who was born blind. When he obeys Jesus' instructions to go wash in the pool of Sent (Siloam), he receives his sight.

In [John 11:1-44](#), which deals with the raising of Lazarus, there is a reference to the fact that Jesus opened the eyes of the blind.

In [Acts 13:6-12](#), blindness is called upon a man who was opposing the gospel as judgment. God never made any obedient person blind for any reason. Blindness here as well as in the curse of the Law is clearly a judgment, which does not belong to anyone who has been washed clean by the blood of Jesus. The blindness was only for a "season," so we know that the Lord healed Bar-Jesus's blindness at some point.

You don't even have to lose your eyesight when you get old. Moses didn't ([Deuteronomy 34:7](#)).

In [Isaiah 29:18](#) and [Isaiah 35:3-6](#) we see that Christ will take away blindness when He comes to reign on the earth. Where Jesus has his way, blindness leaves.

[Psalm 146:8](#) says that God opens the eyes of the blind. This Hebrew verb is in the continuous tense. In other words, God is opening blind eyes on an ongoing basis. If you're blind, your eyes can be the next ones that He heals!

Condition: Blurred Vision

God is willing and able to heal total [blindness](#), so surely He is able to heal partial blindness or blurred vision from cataracts, glaucoma or other eye conditions.

Moses lived to a ripe old age without losing his vision ([Deuteronomy 34:7](#)). In [Mark 8:22-25](#), Jesus ministered to a blind man. The man got part of his vision at which point he had blurred vision. Jesus continued to minister to the man and the man went from having blurred vision to being completely healed.

The curse in [Deuteronomy 28:15-68](#) from which you are redeemed ([Galatians 3:13](#)) includes “failing of eyes.” Having an illness (in this case a fever) that “consumes your eyes” is also declared a curse for disobedience in [Leviticus 26:14-39](#). You do not deserve any curse because of your righteousness in Christ.

In [Leviticus 21:16-23](#), a man with a “blemish in his eye” was not permitted to approach God’s holy altar. This shows God’s disapproval of such a condition and that He wants those who serve Him to be free from such a condition. It does not mean that you are a moral failure because you have an eye problem. It does mean that God does not want such conditions in His holy temple. You are His temple under the New Covenant ([2 Corinthians 6:16](#)). (Don’t worry; you can approach God as anyone else can; the blood of Jesus takes care of that under the New Covenant.)

In [Job 17:7](#), Job says that sorrow caused his eye to be dim. Remember that Satan put all of Job’s afflictions upon him. We have authority over the devil’s works under the New Covenant. In this case, being depressed seemed to be the root of the eye trouble, but that is not true in every case.

Having “dim” eyes was considered a consequence of sin:

Lamentations 5:16-17:

The crown is fallen from our head: woe unto us, that we have sinned!
For this our heart is faint; for these things our eyes are dim.

Jesus has redeemed you from sin and all the punishments associated with it.

Believing you receive when you pray for healing of an eye condition gives you a special chance to literally “walk by faith, not by sight.” It is possible, and you can do it.

Condition: Boils

The word translated *botch* twice in the Law's curse in [Deuteronomy 28:15-68](#) refers to boils or [sores](#) (covered separately). This could include [skin disorders](#) (covered separately) as well as ulcers. Any abnormal breaking forth of an open wound would be covered here. Jesus Christ was given open wounds on His body as punishment for YOUR sins. Because He already bore that penalty for you, you do not have to have open sores in your body. Satan is the author of such, as demonstrated by [Job 2:4-7](#). Satan gave Job his boils; God healed Job of his boils ([Job 42:10](#))! (And don't worry, there is no such thing as having to be "another Job" under the New Covenant – you have personal authority over Satan, which Job did not have back in his time. Satan loves to promote the lie that you could be [another Job](#) so that you'll botch your chance to be healed.)

God specifically calls a "sore botch that cannot be healed" in the knees and legs a curse. He also calls sores all over your body ("from the sole of thy foot unto the top of thy head") a curse.

God can keep boils away from his people! Remember that one of Moses' ten plagues on Egypt was boils, which came upon the Egyptians, but not upon the Israelites ([Exodus 9:8-11](#)). If He could do that for His people then, surely He can keep boils away under our better covenant established upon better promises ([Hebrews 8:6](#)). Because boils are explicitly called a plague, and God says that no plague comes near the house of the man who abides in him (see [Psalm 91](#)), we can claim redemption from this plague today.

Condition: Breathing Difficulties (also Referenced under Asthma)

Job appears to have had difficulty breathing, given his statement in [Job 9:18](#) that God would not suffer him to take his breath. Of course, this was a false accusation, because [Job 2:4-7](#) makes it clear that Satan, not God, gave Job his problems. Thus, Satan gave Job trouble breathing. God restored his breathing and healed him, because we know from [Job 42:10](#) that God completely healed Job of all his afflictions. Neither Satan nor God has changed in nature. Breathing difficulties are still Satan's work and healing them is still God's work.

Condition: Broken Bones

[Psalm 34:17-20](#) ends with a promise that the righteous keeps all his bones, and that not one of them is broken. If one of your bones is broken, expect God to honor His promise and heal your broken bone! Speak in agreement with God's Word: "Not one of my bones is broken!" and expect your body to come into submission to the Word. Remember – conditions are temporary and subject to change, but God's Word is eternal and it is not subject to change. God's Word, which is permanent, changes situations such as broken bones, which are temporary.

In [Leviticus 21:16-23](#), a man with a broken foot or a broken hand was not permitted to approach God's holy altar. This shows God's disapproval of such conditions and that He wants those who serve Him to be whole in their bones. It does not mean that you are a moral failure because you have a broken bone! It does mean that God does not want such conditions in His holy temple, and you are His temple under the New Covenant ([2 Corinthians 6:16](#)). (Don't worry; you can approach God as anyone else can; the blood of Jesus takes care of that under the New Covenant.)

Psalm 31:10 and Psalm 38:3 say that the psalmist's bones were consumed and had no rest because of sin:

Psalm 31:10:

For my life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed.

Psalm 38:3:

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

Jesus appeased God's anger for you over your sin, so your bones should not be "consumed" or "without rest." The person who is right before God (as you are) should be able to say that his bones are "fat" instead of fragile:

Isaiah 58:11:

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Job considered a broken bone to be judgement that a wicked person deserves:

Job 31:21-22:

If I have lifted up my hand against the fatherless, when I saw my help in the gate:
Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

Believers are righteous and do not deserve punishment because Jesus was punished in their place.

Here is what God promised in Ezekiel:

Ezekiel 34:16:

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

You have every right to believe that God will bind up what's broken and strengthen what's sick!

Job himself suffered unspecified bone trouble ([Job 30:17](#)). We know that everything Job suffered was from the devil, not God. Under the New Covenant, you have authority over the devil, which Job never had. If the devil tries to give you bone trouble, you can run him off, because Jesus was manifested to DESTROY the works of the devil ([1 John 3:8](#)), including bone trouble.

[Proverbs 17:22](#) tells us that a broken spirit dries up the bones. So issues you're dealing with could literally be bad for your bones. But having a merry heart will do you good like medicine!

Finally, walking in the fear of the Lord is good for your bones ([Proverbs 3:7-8](#)).

Condition: Brokenheartedness

God is the emotional healer of His people as well as their physical healer. Jesus declared that He was anointed to heal the brokenhearted ([Luke 4:18-19](#)), so He surely is today because He has not changed ([Hebrews 13:8](#)). This is consistent with [Psalm 34:18](#), [Psalm 147:3](#), [2 Corinthians 7:6](#) and [2 Corinthians 1:3-4](#) and other scriptures. The Psalmist asked God to “heal his soul” in [Psalm 41:4](#).

See the discussion, [To Heal the Brokenhearted](#) for further thoughts on this theme.

Condition: Burning

The burning referred to in [Deuteronomy 28:15-68](#) refers to a burning fever. This is a curse and you are redeemed from it ([Galatians 3:10-14](#)).

Condition: Chronic Illnesses

Any illness is part of the curse of the Law in [Deuteronomy 28:15-68](#). Verse 61 includes “Every sickness, and every plague, which is not written in the book of this Law.” However, God even mentions chronic illnesses specifically in this passage. He mentions “the itch, whereof thou canst not be healed,” “a sore botch that cannot be healed,” and in general, “great plagues, and of long continuance, and sore sicknesses, and of long continuance.”

Rather than resigning yourself to accept a chronic condition just because you’ve had it a long time, or because your doctor says you can’t get rid of it, believe that you are redeemed from chronic, long-lasting conditions! It doesn’t matter how long you’ve had your chronic condition. God heals all your diseases (see [Psalm 103:1-5](#)), not just your short-term ones!

The woman who was bowed over in [Luke 13:11-16](#) had been in that condition for 18 years when Jesus healed her.

The man at the Pool of Bethesda in [John 5:2-19](#) had been in his condition for 38 years when Jesus healed him.

We don’t know how old all the people were who were healed of [birth defects](#), but we do know that the cripple at the gate called Beautiful was over 40 years old ([Acts 4:22](#)).

God wants to heal you, too, regardless of how long you may have had a chronic condition!

Condition: Consumption (Tuberculosis)

This is a disease involving the wasting away of tissue. The Hebrew word here means roughly “emaciation.” God declares this to be part of the curse for breaking the Law in [Deuteronomy 28:15-68](#), a curse from which Christ has redeemed us ([Galatians 3:10-14](#)). It is also listed among the curses for breaking God’s covenant in [Leviticus 26:14-39](#). Why should a penalty for breaking the Law reside in a Christian, who is righteous as far as the Law is concerned because of the shed blood of Jesus Christ? It shouldn’t. One of the most famous healing evangelists in history was healed from this disease before he started his ministry.

“Emaciation” is listed three times as one of Job’s trials that Satan gave him ([Job 10:10-11](#), [Job 16:8](#), [Job 19:20](#)). Satan gave it to him and God healed him. If God would heal Job of this, surely he is willing to heal you!

Condition: Deafness

In [Isaiah 29:18](#) and [Isaiah 35:3-6](#) we see that Christ will take away deafness when He comes to reign on the earth. Where Jesus has His way, deafness leaves.

In [Matthew 11:4-5](#) and [Luke 7:20-23](#), the fact that the deaf are hearing is cited as a proof that Jesus is the promised Messiah.

In [Mark 7:32-37](#), Jesus heals a man who is deaf and has a speech impediment. There is no record that any demon was involved because Jesus did not cast any demon out of the man.

Condition: Demon Possession

The Greek actually says “demonized” (*daimonizomai*) as opposed to “demon possessed.” The idea of being “possessed” by demons leads to some unbiblical Hollywood concepts. For example, you could get the idea that someone is just so totally controlled by demons that his free will is gone. That is contrary to Scripture. Consider what was probably the worst case in the Bible – a man with a couple thousand demons! This man still ran to Jesus and worshiped him ([Mark 5:6](#))! Even 2,000 demons could not prevent him from approaching Jesus when he decided to do it!

In developed countries, many demonized people are locked up in asylums where you won't see them. However, that doesn't mean that there is no demonic activity in wealthier countries. Such countries may still have large numbers of people who have been convinced by demons that they are sexually attracted to members of the same sex or to children, or that they are really the opposite gender from what their chromosomes say.

Jesus delivers the demon-possessed. There are many Scriptures about this. He explicitly gave His followers authority over all demons.

In [Matthew 4:23-24](#), Jesus heals those who are possessed with devils.

In [Matthew 8:16-17](#), [Mark 1:32-24](#) and [Luke 4:40-41](#) Jesus casts devils out of the many demon-possessed people who are brought to Him.

In [Matthew 8:28-32](#), Jesus casts devils out of two demon-possessed men. In [Mark 5:2-20](#) and [Luke 8:27-39](#), we find an expanded account of one of these men.

In [Matthew 10:1](#), [Mark 3:14-15](#), [Mark 6:7](#) and [Luke 9:1-2](#), Jesus gives His disciples power to cast out unclean spirits. In [Matthew 10:7-8](#), He commands them to cast out devils. We know that they did this in [Mark 6:12-13](#) and [Luke 10:17-20](#).

In [Matthew 15:22-28](#) and [Mark 7:25-30](#), a Canaanite woman asks Jesus to deliver her demon-possessed daughter. Jesus tells her that she has great faith and merely speaks a word and the daughter is healed.

In [Matthew 17:14-21](#), [Mark 9:17-29](#) and [Luke 9:38-42](#), a devil caused a young boy to fall into fire and water. The disciples could not cast it out because of their unbelief. Jesus arrives on the scene and casts the devil out, and the boy is cured.

In [Mark 1:23-26](#), Jesus casts an unclean spirit out of a man. [Luke 4:33-36](#) appears to recount the same incident.

In [Mark 1:32-34](#), Jesus casts out many devils and does not permit them to speak.

In [Mark 1:39](#), Jesus casts out devils throughout Galilee.

In [Mark 9:38-39](#) and [Luke 9:49-50](#), a man who is not even an official disciple of Jesus casts out devils in Jesus' name.

In [Mark 16:15-18](#), Jesus says that casting out devils in His name will be a sign to follow believers as they preach the gospel to everyone.

In [Luke 4:40-41](#), Jesus casts demons out of many people.

In [Luke 6:17-19](#), all those who are "vexed with unclean spirits" are healed.

In [Luke 7:20-23](#), Jesus heals many of evil spirits.

In [Luke 8:2](#), women whom Jesus healed of evil spirits (one of them had seven) follow Jesus. We see here that a person can have more than one demon. Also, the text says that people were "healed" of evil spirits. The healing that is yours includes deliverance from evil spirits.

In [Luke 11:14](#), casting out a "dumb spirit" enables a man to speak.

In [Luke 11:20](#), Jesus says that he casts out devils with "the finger of God" (an apparent reference to the Holy Spirit). Jesus did all His miracles as a man anointed by the Holy Spirit. He did them by the "finger of God" and not by His innate deity. He was just as divine for the first three decades of His life, but He cast out no demons until the Holy Spirit came upon Him in the Jordan.

In [Luke 13:11-16](#), Jesus heals a woman who had a spirit of infirmity for eighteen years.

In [Acts 5:12-16](#), people bring those "vexed with unclean spirits" from cities all around, and they are all healed.

In [Acts 16:16-18](#), Paul casts out a fortune-telling demon from a girl.

In [Acts 19:11-12](#), demons come out when handkerchiefs and aprons that touched Paul's body are brought to the demonized.

Condition: Depression

This is covered in a general sense in the section on [mental illnesses](#). However, there are some points about depression that are worth mentioning separately.

“Sorrow of mind” is called a [curse](#) in [Deuteronomy 28:15-68](#), a curse from which you are specifically redeemed ([Galatians 3:10-14](#)).

Job’s eyes were dim from sorrow ([Job 17:7](#)), a condition that Satan gave him, and from which God healed him.

If you suffer from depression, it is vital that you develop the habit of praising God. Read what Jesus was anointed to do for you, prophesied by Isaiah hundreds of years in advance (Isaiah 61:1-3): “The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives [this would include captives of depression], and the opening of the prison to them that are bound [depression is a form of bondage]; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”

If you are always feeling “heavy,” you should start praising God to get that heaviness off of you. You also need to declare depression to be a curse and resist it. The devil wants you to be depressed all the time. He will do what he can to keep you that way. You must actively resist his thoughts of hopelessness and gloom. Don’t just dwell on whatever negative thought pops into your head. Your weapons are mighty through God to pull down strongholds. They are able to take every thought captive ([2 Corinthians 10:3-5](#)). In Christ, you have the goods to defeat depression and its associated negative thoughts.

If you have a chemical imbalance (or have become convinced that you do by listening to TV ads) due to severe depression, know that Jesus is the healer of your physical problems as well the healer of your mental problems. You don’t have to know which is the cause and which is the effect to believe God for your healing! You are redeemed from depression. You do not have to be depressed.

I am not saying that something is wrong because you have emotions. We all have emotions. It is not wrong to experience emotions, but it is wrong to let those emotions control you. If you are not praising God because you don’t feel like it, you are letting your emotions mean more to you than the Word of God, which lists enough reasons to praise God to keep you busy praising Him for a long time.

Even Jesus had to deal with extreme mental heaviness.

Matthew 26:37:

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Mark 14:33-34:

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

What did Jesus do? He PRAYED. He did NOT say to His disciples, “Guys, any of you got a bottle of strong drink on you? This mental heaviness is more than I can bear without chemical help.” He proved that He could beat depression as a MAN, and He now lives in you. The One who BEAT depression is inside you 24/7, and He can now help YOU beat it.

Depression is just another illness from which Jesus redeemed you. Yet many Christians think that mental illness is a special case. So without even asking what the Word says, their reflex reaction is, “I’d better ask my doctor about Upliftium so that I’ll feel better.” If you need medical help for now, go get it – it’s not a sin – but continue to learn what the Word says so that you will eventually be free of the need for Upliftium or anything else. Meanwhile, you can converse with your doctor.

“Doctor, is Upliftium right for me?”

“I think so, but don’t take Upliftium if you’re allergic to Upliftium.”

“How could I know if I’m allergic to Upliftium when I’ve never taken Upliftium?”

“If you suddenly swell up like a pufferfish, go into shock and pass out after you take Upliftium, you’re allergic to it. And some side effects may include major organ failure, brain swelling, blurred vision, hallucinations, heart palpitations and suicidal thoughts.”

“But wait a minute, aren’t suicidal thoughts what depressed people have? What good is an antidepressant that gives you suicidal thoughts?”

(You and your doctor can continue the conversation from there and he can explain it all to you.)

Many more comments on the issue of depression can be found in the answer to [Objection: Mental Illness Is Treatable, But Not Curable](#).

Condition: Diarrhea

Job spoke of his “bowels boiling” ([Job 30:27](#)) as one of his afflictions (which Satan gave him). He also talked about his gall being poured out on the ground ([Job 16:13](#)). I cannot prove that these mean diarrhea, but it would seem to be an appropriate explanation. Whatever made Job’s bowels boil, God healed him. You should expect God to heal you, too.

Of course, diarrhea is definitely included under “every sickness, and every plague,” which is part of the curse for breaking the Law ([Deuteronomy 28:61](#)) and from which you are redeemed ([Galatians 3:13](#)).

If you’re traveling, you may be able to avoid this condition by not drinking the local water. This would seem to be more rational than going ahead and drinking it and then claiming your healing from diarrhea. I believe that this advice is consistent with Paul’s natural advice to Timothy about not drinking the water at Ephesus ([1 Timothy 5:23](#)).

Publius’s father was healed of a “bloody flux” in [Acts 28:8](#), which could also have indicated diarrhea.

Condition: Dumbness

In Scripture, dumbness means inability to speak, not stupidity.

In [Matthew 9:32-33](#), a spirit is responsible for a man's dumbness. When Jesus casts the devil out, the man is able to speak.

In [Matthew 12:22](#), Jesus heals a dumb man who is also blind and deaf. In this case, an evil spirit was responsible for the condition.

In [Matthew 15:30-31](#), Jesus heals all who are dumb in a large crowd. No demon is mentioned.

In [Mark 7:32-37](#), a man who has a speech impediment is categorized as "dumb" even though he could apparently speak somewhat. Jesus heals him. No demon is mentioned as being involved.

In [Mark 9:17-29](#), Jesus heals a boy who is dumb because of the working of an evil spirit.

In [Luke 11:14](#), Jesus casts out a spirit, enabling a dumb person to speak.

In [Isaiah 35:3-6](#) we see that Christ will take away dumbness when He comes to reign on the earth. Where Jesus has His way, dumbness leaves.

Condition: Emaciation

It was Satan who caused Job to be emaciated ([Job 10:10-11](#), [Job 16:8](#), [Job 19:20](#)). Under the New Covenant, you have authority over Satan and his works, so you do not have to be emaciated. Job considered emaciation to be God's judgment. But then He says that if an atonement is found, that condition can be healed (see [Job 33:19-25](#)).

Similarly, the Psalmist said that his bones cleaved to his skin ([Psalm 102:5](#)) and that the reason was God's wrath and indignation ([Psalm 102:10](#)). But God has not appointed believers to wrath ([1 Thessalonians 5:9](#)) because Jesus took the wrath of God for their sin.

Also see the entry for [Consumption](#).

Condition: Exhaustion

No one should teach that you can knowingly overwork your body and then “claim” healing from the exhaustion that you brought on yourself. However, in [Philippians 2:25-30](#), Epaphroditus allowed himself to get exhausted in the ministry, and God in His mercy healed him when he was at the point of death. God can show you mercy, too, but His will is for you to live by FAITH, not strictly by MERCY.

Don't believe the Christian cliché that it is better to burn out for God than to burn out for the world or for the devil. Jesus does not want you to burn out at all. His yoke is easy and His burden is light ([Matthew 11:30](#)). If you think His instructions are burning you out, you've missed it somewhere. God does not burn out anyone. Unwise Christians burn themselves out. Because Jesus doesn't burn people out, you'll never get burned out doing what Jesus tells you to do. However, it is very possible to get burned out trying to do what Jesus told you to do plus a number of “good” Christian things that Jesus never told you to do.

Condition: Fever

[Matthew 8:14-15](#), [Mark 1:30-31](#), and [Luke 4:38-39](#) contain accounts where Jesus instantly heals Peter's mother-in-law of a fever. (Luke describes it as a great fever.)

[Deuteronomy 28:15-68](#) lists fever explicitly as a curse for breaking the Law. Jesus has redeemed you from that curse ([Galatians 3:10-14](#)). [Leviticus 26:14-39](#) also declares fever a result of breaking God's covenant, although here it is called the "burning ague." The same Hebrew word translated *burning ague* in Leviticus is translated *fever* in Deuteronomy. Another word, "burning," signifies fever in this passage as well.

Got a really bad fever? You'll be glad to know that a nobleman's son had a deadly fever in [John 4:46-53](#) and Jesus simply spoke words. The nobleman believed Jesus' words and the fever left the son at that moment. Mere words drove out a deadly fever! Thank God, your words can drive out a deadly fever, too, when they agree with God's words.

[Acts 28:8](#) describes how the father of Publius, who had a fever, was healed when a believer (Paul) laid hands on him.

[Job 30:30](#) appears to indicate that Job had a fever. We know that Job's physical trials were caused by the devil. Thus, fever is something that the devil, not God, causes. The Son of God was made manifest to destroy the works of the devil ([1 John 3:8](#)).

Psalm 102:3:

For my days are consumed like smoke, and my bones are burned as an hearth.

This probably meant a fever. Why did the writer have it? [Psalm 102:10](#) says that it was because of God's indignation and wrath. But under the New Covenant, Jesus appeased God's wrath for those who would believe in Him, bearing their diseases in their place.

Condition: Flesh-Eating Diseases

[Zechariah 14:12](#) describes a plague from the Lord that will cause people's skin to be consumed while they're standing. This was judgment against people who fought Jerusalem. God has not appointed you to wrath as a believer, so such awful judgements should not come upon you. You are under grace, not under wrath.

Condition: Foot Trouble

[2 Chronicles 16:12](#) tells of Asa, who did not get healed of his foot trouble. He sought medical help but did not seek the Lord's help. Seeking medical help is not wrong, but God was upset that Asa sought medical help without seeking His help. Asa had seen God move before, and He should have known better. If you have foot trouble, don't make Asa's mistake and just see doctors without trusting God for your healing.

Condition: Heart Trouble

Having a trembling heart is part of the CURSE for breaking the Law. Christ has redeemed us from this curse:

Deuteronomy 28:65:

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

Heart trouble was a judgment against Nabal the fool:

1 Samuel 25:37-38:

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about ten days after, that the LORD smote Nabal, that he died.

In Christ, you do not deserve judgment, including heart trouble.

While you can't absolutely prove that the following verse refers to a physical heart condition, the fact that it mentions your flesh would tip it in that direction. You should trust God to be the strength of your heart.

Psalms 73:26:

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Sin (from which Christ redeemed us) was the cause of having a faint heart as well as dim eyes:

Lamentations 5:16-17:

The crown is fallen from our head: woe unto us, that we have sinned!

For this our heart is faint; for these things our eyes are dim.

Now that you have freed from sin, you should not have a faint heart.

Job had heart trouble, but the Bible is clear that his problem came from the devil, not God, even though Job mistakenly attributed his problems to God.

Job 23:16:

For God maketh my heart soft, and the Almighty troubleth me:

Under the New Covenant, we have authority over the devil and his works in our lives. We do not have to have heart trouble.

The Psalmist's heart was "smitten" ([Psalm 102:4](#)) because of God's wrath and indignation ([Psalm 102:10](#)). But Jesus appeased God's wrath as far as believers are concerned. You as a believer are not appointed to wrath ([1 Thessalonians 5:9](#)).

The biggest reason why you don't have to have heart trouble is that Jesus was made sick with heart trouble in your place on the cross. David, prophetically looking forward to this event, declared the following:

Psalm 22:14:

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Heart trouble was part of the judgment for sin, but Jesus bore that judgment for you on the cross when He was "made sick" (see [Isaiah 53:10](#)) for you.

Condition: Hemorrhaging

In [Matthew 9:18-25](#), [Mark 5:25-34](#) and [Luke 8:41-56](#), a woman with “an issue of blood” is healed by her faith.

In [Acts 28:8](#), the father of Publius is healed of a “bloody flux.”

Condition: Infertility

Though this is not often preached, infertility (inability to have children) is one of the most-discussed problems in Scripture. God has proved again and again that He wants to heal those who cannot have children. So to think that He wouldn't do it for you is a misconception that is almost inconceivable.

In [Psalm 113:9](#), God declares that he makes the barren woman become the joyful mother of children.

In [Genesis 20:17-18](#), Abimelech's household is unable to bear children as a curse for the impropriety of having Sarah stay there. Thus, God declares barrenness to be a curse. When things are made right, God opens wombs. You are "made right" by Jesus' blood, so you have the right to have an open womb.

In [Genesis 21:1-2](#), Sarah, who is way too old to have children and is childless, bears a son when God intervenes. A reminder of this is found in [Hebrews 11:11](#).

In [Genesis 25:21](#), God graciously answers Isaac's prayer and grants his barren wife twins. If He would honor Isaac's prayer under the Old Covenant, surely He would honor yours under the New Covenant.

In [Genesis 30:22-23](#), Rachel is made able to bear children after a long time of being jealous of Leah.

In [Exodus 23:25-26](#), God promises obedient Israel that there would not only be no sickness among them, but also no barrenness or miscarriages! Surely His blessings have not decreased under our new and better covenant ([Hebrews 7:22](#)).

In [Deuteronomy 7:12-15](#), God promises to bless the fruit of your womb (children), so there must be some to bless. He then said that there would be no childless male or female among you or your animals, and that He would take all sickness away.

In [Deuteronomy 28:4](#), God pronounces a blessing on the fruit of your body (your children). This would be impossible if you could not have kids!

In [Judges 13:2-3, 24](#), a certain woman is barren, and God gives her Samson.

In [1 Samuel 1](#), Hannah cannot bear children. She prays to the Lord, and the Lord gives her Samuel. Hannah then praises God, in the midst of which she talks about the barren woman bearing seven children ([1 Samuel 2:5](#)).

In [2 Kings 4:12-17](#), a Shunammite woman is blessed with a child after taking care of the prophet of God.

[Proverbs 30:15-16](#) lists the following things that are never satisfied: The grave, the barren womb, the earth that is not filled with water, and the fire that never says it is enough. Thus, the implication is that the barren womb cries out for children.

In [Luke 1:7](#), Elisabeth was barren, and God gave her John the Baptist. Isn't it interesting how many heroes of faith could never have even been born without God's intervention!

In [Leviticus 20:20-21](#), dying childless is a curse for incest. If God considers barrenness a curse, so should we! It is possible that the childless death would be soon due to execution; this is not quite clear. "And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless."

Psalm 127:3-5:

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man who has his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

If you had to be childless, all the large number of blessings on your children would be meaningless. For example:

Psalm 128:3-4:

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the LORD.

It is clearly the will of God that women be able to bear children. (I hope that it is superfluous to point out that it is also the will of God that they be married first!) If you are unable to have children, you have the right to be healed in your body so that you can! It is a covenant right.

Condition: Inflammation

The word used for *inflammation* in the curse of [Deuteronomy 28:15-68](#) means a burning fever. You are redeemed from this as well as the rest of the Deuteronomy curse by Christ's sacrifice ([Galatians 3:10-14](#)).

See the entry for [Fever](#) as well.

Condition: Injuries

Thank God, Jesus' healing mercy extends not only to the sick but also to those who have been in accidents. Don't let anyone who has been in an accident convince you that the accident was God's will or that God is unwilling to heal injuries from accidents, even if a famous person blames it on God.

In [Matthew 15:30-31](#), Jesus healed all the maimed people in a large crowd.

In [Luke 22:50-51](#), Jesus healed a man whose ear Peter had just hacked off with a sword.

In Acts, God obviously healed Paul repeatedly when he was injured by persecutors. That is the only reason why Paul could continue in his ministry and finish his course.

Condition: Insanity

God's healing covenant covers mental as well as physical illnesses. Indeed, in many cases it is hard to draw the line. Fortunately, you don't need to draw any line – it's all covered!

In [Matthew 4:23-24](#), Jesus healed those that are "lunatick" (insane).

Many people are insane because they are demonized. See the [Demon Possession](#) section for Scriptures.

See [Mental Illnesses](#) for a more general discussion of mental illnesses.

Condition: Insomnia

[Psalm 127:2](#) says that God gives His beloved sleep.

[Proverbs 3:21-24](#) says that your sleep will be sweet if you keep sound wisdom and discretion.

[Ecclesiastes 5:12](#) says that the sleep of a laboring man is sweet. The rich who are consumed with their wealth, by contrast, do not sleep well. To sleep well, make sure you're working for a living and don't be consumed with worry about money, which Jesus forbade in [Matthew 6.25-34](#).

If you want to worry, forget about sleeping. If you want to sleep, forget about worrying. Worry is a sin. Repent of it and you'll sleep better. Cast your care on the Lord, because he cares for you ([1 Peter 5:7](#)). If you fail to do this, "claiming" these other sleep Scriptures will not work.

If God could cause Adam ([Genesis 2:21](#)), Abraham ([Genesis 15:12](#)), Saul's entire army ([1 Samuel 26:12](#)) and Daniel ([Daniel 8:18](#), [Daniel 10:9](#)) to fall into a deep sleep, and cause Jeremiah to have sweet sleep ([Jeremiah 31:26](#)), surely He is able to make you sleep well.

It was Satan, not God, responsible for making Job "toss to and fro unto the dawning of the day" ([Job 7:4](#)), for causing wearisome nights and scaring him with dreams, terrifying him with visions while he slept ([Job 7:14](#)), and causing pain in his bones at night ([Job 30:17](#)). You have authority over Satan.

Whoever said that counting sheep is a good way to get to sleep has never pastored a small church! Rather than counting sheep, count yourself as one of God's sheep and count on God to help you sleep!

Condition: Itching

Part of the curse in [Deuteronomy 28:15-68](#) is “the itch whereof thou canst not be healed.” God thus declares chronic itching to be a curse, and we know from [Galatians 3:10-14](#) that we are redeemed from the curse found in the Law. Therefore, Christ has redeemed you from itching and you have the right to receive healing from it. Also, the “scab” referred to in the same verse as the itch in the Deuteronomy curse passage above appears to refer to a form of itching as well, in the form of something that itches.

Condition: Lameness

[Matthew 11:4-5](#) and [Luke 7:20-23](#) state that the lame walking is a proof that Jesus was the Messiah who was to come.

[Matthew 15:30-31](#) records that Jesus healed many lame people.

In [Matthew 21:14](#), Jesus healed an unspecified number of lame people in the temple.

In [John 5:2-19](#), a man who could not walk because of an infirmity he had suffered for 38 years was healed.

[Acts 3:1-16](#) has the account of the lame man at the gate called Beautiful who got up and walked when Peter told him to do so in the name of Jesus.

[Acts 8:5-8](#) tells how Philip healed many who were lame and paralyzed in Samaria when he preached Christ there. Recall that Philip was a layman at the time, though he was later referred to as an evangelist. He had only served in the physical aspects of the ministry at Jerusalem. This shows that such healings are not just done by apostles!

[Acts 14:7-10](#) tells how a lame man at Lystra got healed. He heard Paul preach the gospel (the real thing, not the modern watered-down, powerless version) and from that got faith to be healed. He rose up whole. Any believer can preach the gospel and expect the lame to be healed. (This beats making lame excuses about this not being for today. Those who claim that the lame can't be healed today don't have a leg to stand on.) This verse is proof that no special anointing need be present for a lame person to be healed. The lame can be healed when the gospel is preached to them and they believe it and act on it.

[Isaiah 35:3-6](#) says that when God comes to Israel, the lame will leap like a deer.

If you are lame because of fear, both [Isaiah 35:3-6](#) and [Hebrews 12:12-13](#) tell you that you can be healed. (Some people do get physically weak because they are in such great fear.)

See also [Paralysis](#), which is an extreme form of lameness.

Condition: Leprosy

In [2 Kings 5:1-14](#), Naaman the Syrian gets healed of leprosy by obeying Elisha's God-given instructions. Jesus refers to this in [Luke 4:27](#). In [2 Kings 5:27](#), leprosy is supernaturally given to Gehazi as judgment for sin. In [2 Chronicles 26:16-21](#) and [2 Kings 15:5](#), Uzziah (Azariah) is stricken with leprosy as a judgment for intruding into a priestly function that he was not allowed to perform. Nothing that is a judgment for sin has any right to exist in a believer's body because the believer has been justified by the blood of Jesus and stands just as sin-free as Jesus in God's sight.

In [Matthew 8:2-4](#), [Mark 1:40-45](#), and [Luke 5:12-15](#), a leper worships Jesus and questions His will to heal him. Jesus says that it is His will and He heals him. The leprosy leaves immediately.

In [Luke 17:12-19](#), ten lepers are healed when they obey Jesus' command to go show themselves to the priests to demonstrate their healing. (They were healed as they went.)

In [Matthew 10:7-8](#), part of Jesus' command to the disciples whom he commissioned to preach is explicitly, "Cleanse the lepers."

In [Matthew 11:4-5](#) and [Luke 7:20-23](#), the fact that lepers are being cleansed is cited as proof that Jesus is the Messiah who was to come.

In [Numbers 12:1-15](#), Miriam is struck with leprosy as judgment for having a complaining, mutinous attitude toward the God-appointed leader (Moses).

In [Exodus 4:6-7](#), the supernatural giving and removing of leprosy was a sign for Moses to use. This is not a traditional healing Scripture – God did not heal a condition that Moses lived with, but it does prove God's ability to heal leprosy instantly.

We know that Satan gave Job his troubles, which included broken skin ([Job 7:5](#), [Job 30:18](#)) and skin worms ([Job 19:26](#)). Because Satan caused these things then, we know that Satan (and not God) is the ultimate cause of such troubles. Under the New Covenant, you have authority over Satan.

Even Job's counselor in [Job 33:19-25](#) understood the concept of atonement bringing healing of skin disorders, the result being, "His flesh shall be fresher than a child's: he shall return to the days of his youth."

See [Condition: Skin Disorders](#) for more information.

Condition: Lice

God can keep lice away from His people! Remember that one of Moses' ten plagues on Egypt was lice, which came upon the Egyptians, but not upon the Israelites. (See [Exodus 8:16-17](#). This plague is also referred to in Psalm 105:31: "He spake, and there came divers sorts of flies, and lice in all their coasts.") Lice are not a blessing. If God could keep his people lice-free when everyone else was getting them, surely He can do so today. Give that lice are explicitly called a plague, and the fact that God says that no plague comes near the house of the man who abides in him (see [Psalm 91](#)), surely we can claim redemption from the plague of lice today.

Condition: Mental Illnesses

God's healing covenant covers mental illnesses as well as physical ones. It is often hard to draw the line between them. Fortunately, you don't have to. If it's an illness, Jesus is able and willing to heal it. He already paid the price to get your healing for you.

The [Insanity](#) and [Demon Possession](#) sections cover various ailments that would be referred to as mental illnesses today. God's healing mercies are also extended to other mental illnesses that do not fit into either of these categories. See the answer to the question, [Are We Redeemed from Mental as Well as Physical Illness?](#) for a discussion of these.

Madness (or craziness) is specifically mentioned twice as a curse in [Deuteronomy 28:15-68](#), a curse from which you are redeemed ([Galatians 3:10-14](#)). (In Deuteronomy, we read that part of the curse for failure to keep the entire Law was that the Lord will smite you with madness, and you will be mad for the sight of your eyes which you shall see.) Those who come against Jerusalem in the future will be smitten with madness. Zechariah 12:4: "In that day, saith the LORD, I will smite every horse with astonishment, and his rider with *madness* (the same word used in Deuteronomy 28 in the original Hebrew): and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness."

Another mental problem, "astonishment of heart," is specifically enumerated as a curse and is found in Deuteronomy as well as Zechariah in the passages cited above.

Groping at noonday as the blind gropes in darkness is surely not a normal mental state, but it is also listed as part of the Deuteronomy curse. So are "a trembling heart" (chronic anxiety), having your life hanging before you, fearing night and day, having no assurance of your life, and always wishing it were later because you're so miserable now. In the case of anxiety, God gives instructions on not being anxious – make your requests known to God with thanksgiving ([Philippians 4:6](#)). Cast your cares on Him because He cares for you ([1 Peter 5:7](#)).

Also listed as a curse for breaking the Law in [Leviticus 26:14-39](#) are terror, sorrow of heart caused by chronic sickness, running when no one is chasing you, faintness of heart, paranoia (running because of the sound of a shaking leaf), and "pining away."

It was Satan, not God, who was responsible for Job's tossing to and fro at night ([Job 7:4](#)), having wearisome nights ([Job 7:3](#)), biting himself ([Job 13:14](#)), having "dim eyes from sorrow" ([Job 17:7](#)) and faintheartedness ([Job 23:16](#)). God healed Job of all these conditions.

There is no question, based on the Scriptures above, that God considers mental illness a curse just as much as he considers physical illness a curse! You are healed of mental illness by Jesus' stripes.

Please understand that having something happen to you that really shakes you up is not the same as you having a mental illness. Jesus was not mentally ill, but He was in mental agony in the garden before He was taken to be tortured ([Luke 22:44](#)) . If He were like TV-influenced people today, he would have asked his disciples, “Any of you guys got some cannabis on you? I need to rebalance my brain chemicals.” No, what did He do? He PRAYED. If HE prayed when He was in mental agony, what do you suppose YOU should do?

For more discussion about mental illnesses, see the answer to [Objection: Mental Illness Is Treatable But Not Curable](#).

Condition: Miscarriages

In [Exodus 23:25-26](#), God promised no miscarriages to those who serve Him, a promise that every pregnant Christian woman should claim personally.

Condition: Nonviability

This cannot possibly be YOUR condition, because dead men do not read or need this healing book. However, in the interest of completeness, here is a list of Scriptures about the raising of the dead:

In [Matthew 9:18-25](#), [Mark 5:22-43](#) and [Luke 8:41-56](#), Jesus raises the ruler Jairus's daughter from the dead.

In [Matthew 10:7-8](#), Jesus tells His disciples at that particular time to raise the dead.

In [Matthew 27:52-53](#), many saints rise from the dead and appear to many in the city.

In [Luke 7:12-16](#), Jesus interrupts (and ends, we can assume) a funeral for a young man by raising him from the dead.

In [John 11:1-44](#), Jesus raises Lazarus from the dead.

In [Acts 9:36-42](#), Peter raises Tabitha from the dead.

In [Acts 14:19-20](#), Paul is raised up by the disciples after being stoned and dragged out of the city, supposedly dead. It is debatable whether Paul was actually dead, but he must have at least looked dead if the people who stoned him dragged his body out of the city assuming it was dead.

In [Acts 20:9-12](#), Paul raises Eutychus from the dead after he falls asleep, *falls* in this case being very literal!

In [Revelation 11:9-11](#), the two prophets are miraculously raised from the dead.

In [Matthew 11:4-5](#) and [Luke 7:20-23](#), Jesus cites the raising of the dead as a proof that He is the Messiah.

In [1 Kings 17:17-24](#), Elijah raises a widow of Zidon's sons from the dead.

In [2 Kings 4:18-37](#), Elisha raises the Shunammite woman's son from the dead.

In [2 Kings 13:20-21](#), the anointing still in Elisha's bones is sufficient to raise a man from the dead when Elisha himself is dead!

In [Hebrews 11:35](#), we read that women received their dead raised to life again in the Old Covenant. No specific instance is mentioned.

And of course, lest we forget, Jesus Christ Himself was raised from the dead!

Condition: Paralysis

Note: Paralysis is generally called “the palsy” in Scripture, at least in the King James Version.

As far as God is concerned, paralysis is simply another curse from which you are redeemed. Modern man thinks of someone getting out of a wheelchair as a big deal to be publicized. However, it is no harder for God Almighty to heal paralysis than it is for Him to heal a headache. The issue is not what He can do, nor what He is willing to do, but what we can believe that He will do (see [Mark 9:17-29](#)). If you are paralyzed now, read what Jesus did do. Then realize that He is the same today and will do today what He did then.

[Matthew 4:23-24](#) tells how all sick people, including those who were paralyzed, were brought to Jesus and were healed.

In [Matthew 8:5-13](#), Jesus heals a paralyzed servant through the mere speaking of faith-filled words. Jesus never visits the servant or lays hands on him in person.

In [Matthew 9:2-8](#), [Mark 2:2-12](#) and [Luke 5:17-26](#), a paralyzed man is let down through the roof by his friends. When Jesus sees their faith, including the faith of the paralyzed man, He declares the man’s sins forgiven, and then (as a natural consequence and proof of his being forgiven) Jesus commands him to get up, which he does.

In [Acts 8:5-8](#), many paralyzed people in Samaria are healed through Philip’s ministry.

In [Acts 9:32-35](#), Aeneas, paralyzed for eight years, is healed by Jesus Christ through the ministry of Peter.

Jesus Christ is the same today ([Hebrews 13:8](#))! He heals paralysis today!

Condition: Poisoning

In [Mark 16:15-18](#), Jesus said that believers would not be harmed by drinking poison, and that this would be a sign to follow believers as they preached the gospel to everyone.

Please note that this is not a basis to accept a challenge from scoffers to drink Drano in their presence. This refers to accidental poisoning. A challenge to drink Drano is no different than Satan's challenge to Jesus to jump off a high building and claim [Psalm 91](#). Jesus would have died, and that was Satan's goal. Don't fall for the same temptation or your life and ministry will instantly go down the drain.

Condition: Severing

In [Luke 22:50-51](#), Jesus restores a man's ear that Peter has cut off with a sword. This is not too hard for God!

I got to see proof of this one night at a healing crusade when someone came forward with a finger that had been sliced open at home. It definitely looked like it needed stitches in the natural, but God instantly healed that finger when we laid hands on it in the name of Jesus. There was no sign that anything had ever happened to that finger when the service was over. So don't limit God by thinking that such a miracle could not happen today.

Condition: Shaking

Shaking was one of Job's afflictions that Satan gave him ([Job 4:14](#), [Job 21:6](#)), and from which God healed him. Shaking was a curse pronounced on the wicked (Psalm 69:23: "Let their eyes be darkened, that they see not; and make their loins continually to shake.") If God would heal Job's shaking, you should expect to be healed if you're shaking for any reason. You have authority over Satan's works – you tread on them ([Luke 10:19](#)). You can command shaking to stop in the name of Jesus.

Condition: Shortness

Bet you're surprised to see this listed in the illness index! Before you get offended at this heading, I am not talking about people who are just shorter than average. (I am definitely in this category and I see no need for healing. Besides, I fit better into coach airline seats and I can buy smaller, cheaper cars and still be comfortable, and I spend less on food than basketball players do.) I cannot name a specific height above which you are just short and below which you are abnormally short and have a physical problem. You will have to decide this for yourself if you're short.

Some people are dwarfs because of a medical condition or illness, and we are redeemed from illnesses of all kinds. In [Leviticus 21:16-23](#), dwarfs were not permitted to approach God's altar. It wasn't because they couldn't reach up and handle the sacrifices; it was because God considered this an abnormal condition, which along with several other abnormal conditions, disqualified you from certain service in God's temple under the Law of Moses. He said that deformities in His priests would profane his sanctuary. If you have a problem with this, you will have to take it up with God, because it's his Law. Of course, under the New Covenant, the blood of Jesus allows people of all heights and medical conditions to approach God equally. Thank God for our better covenant!

It would be easier to rebuke a condition that is stopping the growth of a child than to suddenly expect a middle-aged "vertically challenged" man to grow miraculously in height. However, nothing is too hard for God. Many people have had certain parts of their bodies lengthened that were abnormally short (I've seen it happen in person), so it should not be too much of a stretch to assume that God could do this for you if you wanted Him to. Even if it is a genetic problem, people have been healed of other genetic conditions such as mongolism (Down's Syndrome), so why should you keep yours? Just be aware that people who must overcome serious genetic problems sometimes must stand in faith and speak God's Word over themselves (or their parents must speak God's Word over them) for some time. This requires extreme commitment and tenacity. However, with God nothing shall be impossible, and nothing means nothing. There are some good testimonies out there of children "who would never be able to function normally" living normal and better-than-normal lives today.

Condition: Skin Disorders

You can find more specific information below about particular skin conditions that would be classified under boils or leprosy:

[Condition: Boils](#)

[Condition: Leprosy](#)

[Condition: Sores](#)

A good catch-all passage for skin issues is [Job 33:19-25](#). Notice that part of sinful man's lot is "His flesh is consumed away." But then when someone comes who is obviously a reference to Jesus, God says, "Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's..." Therefore, now that Jesus has redeemed us, you have the right to have any flesh that is "being consumed away" be fresher than a child's.

This was the passage that I believed to have some seriously torn-up skin healed completely without a trace within a few days (my testimony of this is [elsewhere](#) in this book).

Condition: Snakebites

In [Mark 16:15-18](#), Jesus says in effect that serpents will not harm believers, and that this will be a sign to follow believers as they preach the gospel to everyone.

In [Acts 28:3-6](#) there is a confirmation of this when Paul is bitten by a deadly snake and suffers no ill effects.

In [Numbers 21:5-9](#), a symbol of the crucified Christ is raised up. Anyone bitten by a deadly snake can look at that symbol of Christ and live. If you could be healed of a snakebite by looking at a symbol of Christ, surely Christ himself is willing to heal you of snakebites.

Although it is more likely symbolic, [Luke 10:17-20](#) does tell us that Jesus' disciples will tread on serpents and scorpions.

No one has the right to tempt God by deliberately handling snakes, but if a poisonous snake bites you, Jesus promises you immunity as a believer.

Condition: Sores

[Deuteronomy 28:15-68](#) lists a “sore botch” in the knees and legs, and head to toe, as part of the curse for breaking the Law. Christ redeemed you from this curse ([Galatians 3:10-14](#)).

[Job 2:4-7](#) tells us where sores come from. Satan smote Job with boils all over his body. We have authority over Satan in the New Testament because we are in Christ.

In [2 Chronicles 6:28-30](#), Solomon asks God to hear all prayers offered because of sores and sicknesses.

[Revelation 16:1-2](#) and [Revelation 16:10-11](#) both speak of terrible sores coming on men as part of the wrath of God on the earth. It is absolutely clear that sores are a curse for sin in both Testaments. In Christ, you are redeemed for all curses for sin because Jesus was cursed in your place.

See [Condition: Boils](#) for related Scriptures and comments.

Condition: Speech Impediments

In [Mark 7:32-37](#), Jesus heals a man who had “an impediment in his speech.” See also [Dumbness](#).

Speech difficulties due to strokes are also included in God’s healing covenant. I had the privilege of watching a man who would take 30 seconds to complete a sentence have his speech restored after laying hands on him in the name of Jesus. We are redeemed from speech impediments regardless of their cause.

Condition: Stomach Disorders

The only actual explicit mention of a stomach problem is in [1 Timothy 5:23](#), where Paul tells Timothy to change what he drinks for his stomach's sake. This does NOT mean that God is unwilling to heal stomach troubles. Ulcers could also be considered to be covered under [boils](#) or [sores](#), both of which are explicitly part of the curse for breaking the Law, from which you are redeemed. Any stomach illness is included in [Deuteronomy 28:61](#), which says that every sickness not enumerated is included in the curse for breaking the Law as well. For more about Paul's advice to Timothy, see [Objection: Paul Told Timothy to Drink Wine instead of Believing God for Healing](#). Paul's natural advice can keep you out of stomach trouble in parts of the world today.

Just because you have claimed your healing does not mean that it is a good idea to go eat the spiciest Mexican food you can find before your healing has manifested itself. Faith does not set aside common sense. Once your healing has manifested itself, you can eat what you want.

Condition: Swelling

In [Luke 14:1-6](#), Jesus heals a man of “the dropsy,” defined in the dictionary as “pathological accumulation of diluted lymph in body tissues and cavities.” Because He is the same today ([Hebrews 13:8](#)), you should receive your healing from Him if you have swelling in YOUR body.

Condition: Tongue Problems (Literal)

[Zechariah 14:12](#) describes an awful plague sent by the LORD against those who fight against Jerusalem. One effect will be people's tongues being consumed. God has not appointed believers to wrath ([1 Thessalonians 5:9](#)), so things like this do not belong to you. The fact that this is a curse for sin should make you glad that Jesus was punished for YOUR sins so that no curse for sin belongs to you.

Condition: Tooth Problems

Tooth problems can be a real pain! It is a good thing that Jesus bore your pains as well as your diseases. So regardless of whether the tooth in question is diseased or broken, your condition is covered by God's medical policy! You have the right to receive healing for that tooth because Christ has paid the price for it to be healed.

Psalm 3:7:

Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

Psalm 58:6:

Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

David was talking about the wicked, not the righteous, in [Psalm 58:6](#) above.

As a believer, you are the godly instead of the ungodly, so you should not be the one with the broken teeth. Nor should you be the one with jaw trouble or any "cheek bone" issues.

You might apply [Psalm 34:20](#) here because technically a tooth is not a bone (though people back then might not have made that distinction) and it is possible that Jesus had broken teeth when He was struck. If He DIDN'T, you can claim the same "no broken bones" status that He had. If He DID, you can apply the fact that everything He endured was punishment for your sins, so He took broken teeth in your place so that your teeth don't have to be broken.

I can tell you from personal experience that God is the Great Dentist as well as the Great Physician. I managed to break two teeth at once one night, and when I went to the dentist, he told me that the breaks were really bad, that there were problems inside the gum line and that if I did not have those teeth out within a week or so I would be in excruciating pain, and that I would need to go see an oral surgeon to have it done. I would have to be drugged into la-la-land, miss a day or two of work, pay plenty of money, and be without those teeth. I decided to believe God's Word, and the pain subsided. I finally decided to spend some money to see the oral surgeon, but with the idea of being told that I didn't need the surgery after all. What's interesting is that while I was driving an hour to the oral surgeon's office, the tooth pain started flaring up really badly again, and of course thoughts came into my head about how stupid I would look to be "believing God" when it "didn't work." But I kept my mouth in agreement with the Bible and kept saying that I was healed no matter what I was feeling. I was hurting until just before I stepped into the oral surgeon's office, at which point all the pain left. And he told me I didn't need to have those teeth out. I kept them. They didn't bother me anymore, and I never had the surgery.

I personally know a man who got a tooth filled supernaturally in a church service. His dentist got upset because he was sure this man had gone to another dentist to get the tooth fixed! A personal friend prayed over a man who was missing teeth and God put new teeth in his mouth on the spot! Don't limit God! The question is never what God can do – it's what you can believe.

In practice, toothaches can be very challenging because of the sometimes constant reminder from your body that you are in pain. However, the Word is health to ALL your flesh. Your teeth aren't part of your soul or part of your spirit, are they? No, they're part of your body (flesh). So God's Word, when you speak and believe it, is health to your teeth. If you will stick with the Word, it will work mightily in you and fix whatever your tooth problem is.

Please don't feel under condemnation if you just go and have a tooth pulled. I do understand that the pain can be so great that you'll do just about anything to get relief as soon as you can. However, there is another way that is less expensive and doesn't leave you without the tooth, and I wouldn't be doing my job as a preacher if I didn't say so.

Condition: Tumors (also Referenced under Cancer)

A word translated *emerods* several times in the Old Testament refers to tumors or abnormal swellings. These are specifically part of the curse for breaking the Law in [Deuteronomy 28:15-68](#), a curse from which Christ has redeemed you ([Galatians 3:10-14](#)). You do not have to have any abnormal growths, swelling or tumors (whether malignant or not) in your body because you are freed from this curse.

A fatal, incurable condition in the “bowels” was given to a wicked king of Israel as judgment for his sin. We cannot be sure if this was cancer, but the description in [2 Chronicles 21:12-19](#) sounds like a fair description of colon cancer or a similar ailment. One thing is for sure. Anything that is a judgment does not belong in your body, because Christ redeemed you from God’s wrath.

When the Philistines swiped the Ark of the Covenant, they were smitten with tumors in their secret parts. This was a curse for profaning the holy things of God. (Only duly appointed priests were authorized to handle the Ark of the Covenant under the Law of Moses.) God made a deal with them that he would heal them if they would return it properly with a trespass offering. See [1 Samuel 5:1-6:5](#) if you want to know the rest of the story. There is no reason why God would want something in you that was a judgment for evil in the Old Testament. You are the righteousness of God in Christ ([2 Corinthians 5:21](#)), so you do not deserve things that are judgments. God was even willing to extend His healing mercy to the Philistines to heal their tumors if they showed Him respect. How much more should His healing mercy be extended to His child who already respects Him!

I’ve lost count of the “stage 4” cancer cases I’ve seen healed over the years. Always remember that cancer is NOT the “Big C” – cancer is spelled with a small c, but Christ is spelled with a capital C. Christ is the Big C, not cancer! He is the answer for cancer.

Condition: Venereal Diseases (also Referenced under AIDS)

[Romans 1:26-27](#) alludes to diseases resulting from sexual immorality (this would include AIDS) as being just recompense for the sin that caused it. I'm sure someone would love to point out here that some people get AIDS from blood transfusions or other reasons involving no fault of their own. If that's you, the passage above doesn't apply to your case. The fact is, most people get AIDS and other venereal diseases from immorality, and they have only themselves to thank for their condition. God does not give people AIDS. The passage above does not say that God gave people venereal diseases. But venereal diseases are out there, and if you sin sexually, you set yourself up to receive them in your body. These diseases are part of fallen creation and they follow certain kinds of sin. Don't kid yourself or let your government or secular school fool you: The only "safe sex" is NO SEX until you are married to someone of the opposite physical gender and then sex only with your spouse from then on. No physical devices can avert the SPIRITUAL problems that sexual sin causes. There is no such thing as SAFE SIN.

Proverbs contains warnings about the physical consequences of sexual sin. Proverbs 5:8-11: "Remove thy way far from her [the strange woman], and come not nigh the door of her house: Lest thou give thine honour unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth: and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed." Proverbs 6:32-33: "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor will he get; and his reproach shall not be wiped away." Proverbs 7:22-23, 26: "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike his liver; as a bird hasteth to the snare, and knoweth not that it is for his life...For she hath cast down many wounded: yea, many strong men have been slain by her."

Because these diseases are sin-related, you need to repent of the lifestyle that gave you the disease in the first place. If you are engaging in homosexual acts, procuring services from prostitutes, committing adultery (that's the Biblical term for what man calls "having an affair"), committing fornication (that's the Biblical term for being what man calls being "friends with benefits"), or using illegal intravenous drugs, you are sinning and need to repent. These are not "personal choices" – they are SIN. They are not "diseases" – they are SIN. They are not "alternative lifestyles" – they are SIN. They are not environmentally determined inevitable outcomes of your poor upbringing – they are SIN. They are not "genetically pre-programmed traits" – they are SIN. You must take full responsibility for your sin. You can't blame your mother, your father, society, politicians, or anyone else. You made a choice to sin and you are solely responsible for that choice in the eyes of God. You need to repent. If you don't, it is like asking someone to bail out your boat while you continue to drill holes in the bottom of it. Someone may indeed do the bailing, but you are just making even more bailing necessary in the future.

Until you repent of the sin that brought your condition on you, you are not in a good position to receive healing from God for it. God in His mercy may heal you in a service, but you don't have a right to "claim" deliverance from the devil's works in your body while you continue to practice the devil's works with your body! God's Word cannot be broken. If you sin sexually, there will be a physical price to pay for it as well as a spiritual one even though you are under the New Covenant. You are tempting Christ by asking God to heal you so that you can go out and sin longer and more comfortably. However, once you stop sinning sexually, you have cut off the source of the disease and now you can receive healing from it and stay healed rather than just getting sick again.

King David made his share of mistakes and apparently had some form of VD himself. This sin was not what made him "a man after God's own heart," but David owned up to it and took responsibility himself, as he needed to, and repented. That is what you need to do.

Psalm 38:3-18:

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

My wounds stink and are corrupt because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

I am feeble and sore broken: I have roared for reason of the disquietness of my heart.

Lord, all my desire is before thee; and my groaning is not hid from thee.

My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

For I am ready to halt, and my sorrow is continually before me.

For I will declare mine iniquity; I will be sorry for my sin.

Given that David lived a long time after his gross sin with Bathsheba, it is a fair assumption that God healed King David when he declared his iniquity and was sorry for his sin. This may be what David referred to in [Psalm 30:2-3](#).

One must be careful when using Psalms under the New Covenant, as there are some things that do not apply quite the same way today. For example, you need not cry as David did, "Take not Thy Holy Spirit from me" ([Psalm 51:11](#)), because under the New Covenant, Jesus said that the Spirit would abide with you FOREVER ([John 14:16](#)). Being sorry for your sin is not a prerequisite to salvation or forgiveness (there is nothing about it in [Romans 10:9-10](#), for example), but you should still hate sin and want it gone from your life because sin still carries a price tag in this life.

If you are living in what the Bible calls sexual sin and it doesn't bother you, YOU ARE ON YOUR WAY TO HELL AND YOU NEED TO GET SAVED. Don't be deceived into thinking that you can live an unrepentant immoral lifestyle and be a real Christian ([1 Corinthians 6:9](#)). Please see [How to Be Saved from Your Sins](#) immediately! I have had too many people tell me that So-and-So really does love the Lord when So-and-So is shackled up. Either they're right, or God, the Bible and I are right. I'm sticking with my position. It is hard to have any respect for a pastor who puts such immoral people on the worship team – a VERY common issue today! Where did the fear of God go? Such action teaches the entire congregation to disrespect God. Some churches that have no miracles need look no farther to determine their biggest hindrance.

The good news for those who have diseases that are their own fault is found in [Psalm 107:17-20](#). When fools are afflicted because of their sin, they can cry out to God for mercy, and He will send His Word and heal them, and deliver them from their destructions. In fact, under the New Covenant, God actually DID send His Word (Jesus) already to procure your healing for you. So you can receive healing from God. However, Jesus' advice to the man at the Pool of Bethesda is still appropriate once you receive healing: Sin no more, lest a worse thing come upon you.

Condition: Weakness

Weakness can be physical or emotional. These tend to work together. If you're weak emotionally, it is a natural consequence to feel weak physically. Fortunately, God is willing and able to strengthen you if you're weak.

Weakness is a Curse that you Should Not Have

A general weakness or run-down feeling cannot possibly be God's will for you because it is cited explicitly as a consequence for sin in [1 Corinthians 11:27-32](#). Paul said that many were weak and sickly (and even dead) among the Corinthians because of their failure to walk in love toward the Church and recognize the body of Christ in communion. This can have two applications. The most obvious, and the main point in the context, is that those who choose not to walk in love toward the body of Christ can get weak and sick and die as a consequence. Another application is that by making light of communion, they were failing to recognize the significance of the broken bread. They were just pigging out on it as natural food, but that bread represented the body of Christ that was broken for their physical healing. Failure to recognize the healing portion of the atonement can also leave you sick and weak, not realizing that you don't have to be that way.

General physical weakness was considered a curse in the Old Testament as well. Part of the curse for breaking the Law is found in Deuteronomy 28:32: "And there shall be no might in thine hand." God does not want you to bear something that He declares to be a curse and declares you to be redeemed from in [Galatians 3:13](#).

This should not be confused with our weakness in our flesh to accomplish anything for God apart from the Holy Spirit. Even Jesus said that his flesh was weak in this regard, and you will deal with this until your dying day. This discussion is about physical lethargy, not about weakness in terms of inability to produce. (Most references to weakness in the New Testament refer to the latter.)

Your Faith Can Make You Strong

Although the following advice in context was actually offered to Israel's enemies, it is still worth noting: "Let the weak say, I am strong" ([Joel 3:10](#)). That is a good starting point if you have been feeling weak all the time. Start saying that you are strong instead of reinforcing your problem by always complaining about how weak you feel. In fact, complaining (including "praying" the antibiblical "prayer of complaining") will just leave you overwhelmed and lead you away from where you want to be in God, just as it did for Asaph. Psalm 77:3 says, "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."

[Hebrews 11:34](#) says that by faith, men out of weakness were made strong. If they could become strong instead of weak through faith, so can you. God did this even for Old Testament people: “They that stumbled are girded with strength” ([1 Samuel 2:4](#)).

How will you get this faith to be strong? By reading and believing what God says about strength:

God Is Your Strength

God declares himself to be “The Strength of Israel” ([1 Samuel 15:29](#)). “The LORD is my strength and song” – [Exodus 15:2](#). “God is my strength and power: and he maketh my way perfect” – 2 Samuel 22:33. “I will love thee, O LORD my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strength...” – [Psalm 18:1-2](#). “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.” – Psalm 19:14. “But be not far from me, O LORD: O my strength, haste thee to help me.” – Psalm 22:19. “The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?” – Psalm 27:1.

We’re not done with this theme yet! “The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The LORD is their strength, and he is the saving strength of his anointed.” – Psalm 28:7-8. “Pull me out of the net that they have laid privily for me: for thou art my strength” – Psalm 31:4. “But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.” – Psalm 37:39. “For thou art the God of my strength...” – [Psalm 43:2](#). “God is our refuge and strength, a very present help in trouble.” – Psalm 46:1.

Read on: “Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.” – Psalm 59:17. “My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.” – Psalm 73:26. “Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.” – Psalm 81:1. “The LORD is my strength and my song, and is become my salvation.” – Psalm 118:14. “Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight” – Psalm 144:1.

“Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.” – Isaiah 12:2. “Because thou hast forgotten the God of thy salvation, and hath not been mindful of the rock of thy strength...” – [Isaiah 17:10](#). “For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.” – Isaiah 25:4. “And my God shall be my strength” – [Isaiah 49:5](#). “O LORD, my strength, and my fortress, and my refuge in the day of affliction...” – [Jeremiah 16:19](#). “But the LORD will be the hope of his people, and the strength of the children of Israel.” – [Joel 3:16](#). “The LORD God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.” – Habakkuk 3:19.

God Gives You Strength

“He [Israel] hath as it were the strength of an unicorn” – [Numbers 23:22](#), also [Numbers 24:8](#). “For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.” – 2 Samuel 22:40. “And I was strengthened as the hand of the LORD my God was upon me” – [Ezra 7:28](#). “It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind’s feet, and setteth me upon my high places.” – Psalm 18:32-33. “The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion;” – Psalm 20:1-2. “The king shall joy in thy strength, O LORD...” – [Psalm 21:1](#). “The LORD will give strength unto his people; the LORD will bless his people with peace.” – Psalm 29:11.

“Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.” – Psalm 31:24. “In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.” – Psalm 62:7. “Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.” – Psalm 68:28. “Oh, God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.” – Psalm 68:35. “I will go in the strength of the LORD God” – [Psalm 71:16](#).

“Blessed is the man whose strength is in thee...they go from strength to strength” – [Psalm 84:5-7](#). “My soul melteth for heaviness: strengthen thou me according unto thy word.” – Psalm 119:28. “In the day when I cried thou answeredst me, and strengthened me with strength in my soul.” – Psalm 138:3. “Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength” – Isaiah 26:4. “Fear thou not; for I am with thee: be not dismayed,; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” – Isaiah 41:10. “Surely, shall one say, in the LORD have I righteousness and strength...” – [Isaiah 45:24](#).

God’s strength undoes physical weaknesses as well as other kinds of weaknesses. In [Acts 3:1-16](#), the crippled man’s feet and ankle bones received strength. Jesus’ name, through faith in His name, made that man strong. In [Hebrews 11:11](#), Sarah’s faith gave her the strength to conceive a child. In [Psalm 41:1-3](#), God says that He will strengthen the sick giver upon his sickbed. Perhaps most notably, [Romans 8:11](#) declares that the Spirit of God will quicken (impart life to) your mortal body. This clearly refers to physical strength. It is part of the Holy Spirit’s job to impart strength and health into your body! This makes sense because He is called the Spirit of Might in [Isaiah 11:2](#).

[Isaiah 35:3-6](#) and [Hebrews 12:12-13](#) also talk about being strengthened physically.

God wants you to have inner spiritual strength as well, as prayed by Paul in [Ephesians 3:16](#): “That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man....” Paul also prayed that believers would be “strengthened with all might, according to his glorious power” ([Colossians 1:11](#)).

God Can Even Send Angels to Strengthen You!

Jesus Christ Himself was strengthened by an angel: “And there appeared an angel unto him from heaven, strengthening him” – Luke 22:43. We also know that the angels ministered to Him in the wilderness: “Then the devil leaveth him, and behold, angels came and ministered unto him.” – Matthew 4:11. An angel physically strengthened Daniel, also: “For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.” – Daniel 10:17-19. The Lord Himself stood by Paul and strengthened him ([2 Timothy 4:17](#)) when all his workers forsook him ([2 Timothy 4:14-16](#)). Paul said that he could do all things through Christ who strengthened him ([Philippians 4:13](#)).

Put on God’s Strength

God’s strength does not just drop on you automatically. You must choose to walk in it. “Awake, awake, put on strength, O arm of the LORD...” – [Isaiah 51:9](#). “Awake, awake; put on thy strength, O Zion...” – [Isaiah 52:1](#). “Be strong in the Lord and in the power of his might” – [Ephesians 6:10](#).

Fellowshipping with God and Praising Him Charges You with His Strength

Fellowshipping with God physically strengthens the weak – read [Isaiah 40:29-31](#)! Also, “Seek the LORD and his strength, seek his face continually” – 1 Chronicles 16:11. “Glory and honour are in his presence; strength and gladness are in his place” – 1 Chronicles 16:27. “Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength to all.” – 1 Chronicles 29:12. “I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, upon the LORD.” – Psalm 27:13-14. “Seek the LORD, and his strength: seek his face evermore.” – Psalm 105:4. “For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.” – Isaiah 30:15. “Keep silence before me, O islands, and let the people renew their strength” – [Isaiah 41:1](#).

As part of your fellowship with God, rejoice in Him! It is no great secret that depressed people feel weaker than joyful people do. [Nehemiah 8:10](#) declares, “The joy of the LORD is your strength.” If your strength level is down, check out your joy level. Perhaps you could stand to spend more time rejoicing in God’s presence. Don’t underestimate how praise can charge you up physically! [Psalm 8:2](#) says, “Out of the mouth of babes and sucklings thou hast ordained strength...” and Jesus clarified what this strength was: “Out of the mouth of babes and sucklings thou hast perfected praise” ([Matthew 21:16](#)).

Rely on God to strengthen you rather than just trying to strengthen yourself. Trying to do it yourself is not the way to go: “The righteous also shall see, and fear, and shall laugh at him: Lo, this is the man who made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.” – Psalm 52:6-7.

Walking in God’s Ways Strengthens You

“I [wisdom] am understanding; I have strength.” – [Proverbs 8:14](#). “The way of the LORD is strength to the upright” – [Proverbs 10:29](#). “A wise man is strong; yea, a man of knowledge increaseth strength” – Proverbs 24:5. “Wisdom strengtheneth the wise more than ten mighty men which are in the city” – Ecclesiastes 7:19. If you want strength, walk in God’s wisdom.

You Don’t Have to Be Helplessly Weak Just because You’re Old

If you think you have to become debilitated because you’re getting old, look at Moses – he didn't become decrepit ([Deuteronomy 34:7](#)). Then look what Caleb declared when he was 85 years old and asked to be given a difficult mountain full of giants: “As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in” (Joshua 14:11). There were surely old people in Israel when they ate the Passover and fled Egypt, but God says, “There was not one feeble person among their tribes” ([Psalm 105:37](#)).

Weakness Is for the Wicked

In Job 18:12-13, speaking specifically of the wicked, we see this: “His strength shall be hungerbitten, and destruction shall be ready at his side. It shall devour the strength of his skin: even the firstborn of death shall devour his strength.” YOU are not the wicked if you are in Christ, so having your strength devoured is NOT part of your inheritance in Christ!

Being Strong is a Choice

God commanded Israel on many occasions to be strong and of good courage. Paul wrote to be strong in the Lord and in the power of his might ([Ephesians 6:10](#)). A command implies a choice; you can choose to either be strong or not be strong. Of course, Paul didn’t say to be strong in yourself; he said to be strong in the Lord.

Dehydration

If you don't drink enough water, you'll become dehydrated and feel weak for physical reasons. There might not have been water for the smith below to drink, but we see that the result is being faint regardless of the cause of him drinking no water:

Isaiah 44:12:

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

Summary

If you're weak, start saying that you are strong and that God is your strength. Believe that God strengthens you. Believe that the Holy Spirit imparts life to your mortal body. Fellowship with God, thus exchanging your strength for His strength. Walk in God's wisdom. Say that weakness is part of the curse of the Law and a punishment for sin. Say that you are redeemed from it.

Condition: Withering

In [Matthew 12:10-13](#), [Mark 3:1-5](#) and [Luke 6:6-10](#), Jesus heals a man who has a withered hand.

In [John 5:2-19](#), we see that God would send an angel to heal withered people in an unusual way at the Pool of Bethesda.

In [1 Kings 13:4-6](#), King Jeroboam's normal hand was struck useless because he tried to hurt the prophet of God. This was a judgment from God. He was healed when the prophet, at Jeroboam's request, prayed for him. You should not have a condition that God dished out as a judgment in the Old Testament! (Jesus was condemned in your place; you do not have to face the judgments for your sin if you are in Christ.)

Condition: Worms

Satan gave Job worms ([Job 7:5](#), [Job 19:26](#)) and God healed Job of them. You should expect the same God who healed Job to heal you, too.

In [Acts 12:21-23](#), Herod is smitten with worms and dies shortly thereafter as a judgment for robbing God of His due glory. Since worms are a judgment in Scripture, you should not have worms in your body. You are righteous and redeemed from judgments for sin. Christ already bore your judgment for sin in your place.

Condition: Anything Else Not Listed Here

Even if you could not find your condition in the “illness index” in this book, it is still covered by your covenant with God! According to [Deuteronomy 28:61](#), every sickness that is not listed explicitly in the curse of the Law is a part of that curse. Therefore, whatever sickness you are dealing with is a curse according to the Bible. Christ has redeemed you from the curse of the Law ([Galatians 3:13](#)), so you are redeemed from whatever your condition is.

The Scriptures listed below contain references to unspecified ailments:

In [Matthew 4:23-24](#), Jesus heals all sick people who are brought to Him with “divers diseases and torments.”

In [Matthew 8:16-17](#), Jesus heals all who are sick.

In [Matthew 9:35](#), Jesus heals every sickness and every disease among the people.

In [Matthew 10:1](#) and [Mark 3:14-15](#), Jesus gives His disciples power to heal “all manner of sickness and all manner of disease.” Then in [Matthew 10:7-8](#), Jesus tells them to go use this power to “heal the sick.” This is also found in [Luke 9:1-2](#) and [Luke 10:8-9](#), and we see that they did heal everywhere in [Luke 9:6](#).

In [Matthew 12:15](#), great multitudes follow Jesus and He heals them all.

In [Matthew 14:14](#), Jesus heals the sick in a great multitude.

In [Matthew 14:35-36](#) and [Mark 6:54-56](#), all those who are diseased are brought to Jesus in beds and laid on the streets, and as many as touch the hem of His garment are made whole.

In [Matthew 15:30-31](#), those with certain conditions and “many others” are thrown down at Jesus’ feet, and He heals them.

In [Matthew 19:2](#), Jesus heals great multitudes of whatever their unspecified ailments were.

In [Mark 1:32-34](#), Jesus heals many who are sick of “divers diseases.”

In [Mark 3:10-12](#), Jesus heals many.

In [Mark 6:1-6](#), Jesus heals a few sick people with unspecified (probably minor, because He did no mighty work there) ailments at Nazareth where there was great unbelief.

In [Mark 6:12-13](#), the disciples anoint many who are sick with oil and heal them.

In [Mark 16:15-18](#), Jesus says that the healing of the sick by laying on of hands in His name will be a sign to follow believers as they preach the gospel to everyone.

In [Luke 4:40-41](#), all they that have any sick among them bring the sick to Jesus, and He lays hands on all of them and heals all of them!

In [Luke 6:17-19](#), people come to hear and be healed. All of them get healed!

In [Luke 7:2-10](#), a centurion's servant has an unspecified but deadly illness. Jesus speaks a word, the centurion believes, and the servant is healed.

In [Luke 7:20-23](#), Jesus cures "many" of their (unspecified) infirmities and plagues.

In [Luke 8:2](#), women whom Jesus healed of (unspecified) infirmities follow Jesus.

[Luke 9:11](#) is another place where Jesus heals all who need healing.

In [John 5:2-19](#), an angel "troubled the water" in a pool and whoever stepped in first was healed of whatever disease he had.

[John 6:2](#) contains an additional reference to miracles being done on those with unspecified diseases.

In [Acts 5:12-16](#), people bring the sick from cities all around, and they are all healed.

In [Acts 10:38](#), Peter recounts how Jesus of Nazareth healed all who were oppressed of the devil.

In [Acts 19:11-12](#), unspecified diseases depart from the sick when handkerchiefs and aprons that have touched Paul's body are brought to them.

In [Acts 28:8-9](#), all who are sick on the island of Melita go to Paul and get healed. (See the [notes](#) on this verse.)

In [Exodus 12:12-13](#), a killer plague is kept away by the blood of the Passover lamb for anyone who would obey God's command concerning it. The Passover was a symbol of Christ. Paul said in [1 Corinthians 5:7](#), "Christ our Passover is sacrificed for us." Thus, we should expect that the blood of Christ (not of a mere symbol of Christ) should be at least as effective in keeping sicknesses away!

In [Exodus 15:25-26](#), God says that He will not bring the diseases of Egypt (unspecified) upon His people because He is the Lord who Heals You.

In [Exodus 23:25-26](#), God promises to take sickness in general away from those who serve Him.

In [Numbers 16:44-50](#), an atonement stops a killer plague from killing any more people.

In [Deuteronomy 7:12-15](#), God promises to take away all sickness from those who listen to and keep His commands, and He specifically tells the people that they will not get the (unspecified) diseases of Egypt.

In [1 Samuel 16:14-23](#), Saul is "made well" of an unspecified condition, possibly caused by the evil spirit that tormented him after he refused to obey God.

In [2 Samuel 24:10-25](#) and [1 Chronicles 21:7-27](#), a killer plague is removed from Israel through an atonement.

In [2 Kings 20:1-7](#), God heals Hezekiah of an unspecified terminal illness.

In [2 Chronicles 30:18-20](#), God heals the people – this would imply all the people, of whatever diseases they have, when they keep the Passover, which is a symbol of Christ.

In [Psalm 41:1-3](#), God says that He will strengthen the generous man on his sickbed.

In [Psalm 91](#), God promises to keep all plagues and pestilences away from the man who dwells in God. (He said that no plague would come near your house.)

[Psalm 103:1-5](#) contains the wonderful truth that God “heals all your diseases,” not just some of them.

[Psalm 107:17-20](#) tells how God sends His word and heals even fools who are gravely sick because of their own sin! This is an important scripture for sufferers of venereal diseases and other lifestyle-associated illnesses.

[Proverbs 4:20-22](#) says that God’s Word is health to all your flesh, not just part of it. Therefore, it is health (medicine) to the part of your flesh that is sick, whatever it is.

Mistakes to Avoid

Going on a Witch Hunt for Mistakes

Unforgiveness

Strife

Disobedience

Fear

Envy

Inaction

Wrong Treatment of the Body of Christ

Spiritual Laziness

Carnality

Doublemindedness

Violating Natural Laws

Reading Stupid Books

Mistake: Going on a Witch Hunt for Mistakes

While there ARE some mistakes that can hinder your healing, one of them is going on a witch hunt for mistakes! It is almost certainly a mistake in itself to say, “Gee, I didn’t get healed the millisecond that hands were laid on me – I must be involved in one of the mistakes that hinder healing! I’d better study them carefully and figure out which mistake I’m making!” The devil would love for you to do that. What will happen is that you will get your eyes on YOURSELF instead of on JESUS and the WORD and start trying to figure out if you’ve fallen short in some legalistic way. Then you’ll ascribe your lack of healing to that. In other words, you’ll put yourself under the LAW and think that your lack of keeping some law is the reason that your healing hasn’t manifested yet – when healing is actually provided by GRACE.

Interestingly, if you were believing that you received a financial miracle when you prayed, you would probably not take the fact that no one handed you a wad of cash the millisecond you prayed to mean that you were making a mistake that was keeping your miracle away. So why apply a different standard to healing?

I had to put some mistakes that hinder healing in this book because such mistakes do exist and this book would not be complete without mentioning them. But I would not spend all my time poring over this list of mistakes, sure that I had made one of them and that I needed to find out which one(s). The devil would love for you to abandon the healing that you actually DID receive in the spirit realm when you prayed before it manifests in the natural realm and start saying instead, “I didn’t get healed. I must be making a mistake, so I need to find out which one.”

Let me also say that if you ARE making some mistake that is hindering you, you should be able to trust God to reveal that to you rather than feeling like you have to figure out which hindrance you’re involved with yourself:

Philippians 3:13-15:

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

God doesn’t expect you to conduct a huge self-investigation to determine where you are “otherwise minded” – He’ll show you. If He doesn’t quicken something to you, you should assume that there is no mistake in play and that your healing WILL manifest.

You may have encountered wrong teaching that God will NOT deal with your sins because supposedly He doesn't do that under grace, or even worse, that He doesn't even know if you're sinning. But Scripture clearly teaches the opposite – [Hebrews 12:5-13](#) shows that God DOES correct you if you miss it (so He must know when you miss it), and [Revelation 3:19](#) makes it as plain as day that Jesus rebukes those whom He loves when they miss it. Some have misinterpreted Jesus' statement that the Holy Spirit convicts the world of not knowing Him ([John 16:8-9](#)) to mean that not knowing Jesus is the ONLY sin of which the Holy Spirit convicts anyone. But Jesus was talking about unbelievers, not believers. God corrects you because He LOVES you and He wants you to be free of whatever is tripping you up. The Holy Spirit will certainly use the Word that He wrote to show you where you're off!

God hasn't decided to go with a mixture of law and grace just because He corrects you! The WORD corrects you ([2 Timothy 3:16](#)), and it doesn't confuse law and grace!

If you go through the list of mistakes in this book and God quickens something to you, by all means deal with it. But if God isn't dealing with you about any of these mistakes, you should assume that your healing has been received but not yet manifested, and that it will manifest as long as you don't start throwing it away with your mouth by negating your prayers by saying that you don't have it for some reason.

Mistake: Unforgiveness

Unforgiveness indicates that you agree with the Law, not grace. You cannot receive healing through the Law – it is available only by grace! If you “have it out for someone,” your mentality is that the person should get what’s coming to him because of what he did. That is a Law mindset, not a grace mindset. Logically, if that person should get what’s coming for his sin, so should you! You can’t operate in a Law mindset and a grace mindset at the same time. You don’t want to try to operate under the wrong covenant! Moses brought the Law but Jesus brought grace and truth ([John 1:17](#)).

Jesus followed His instructions when He said to “believe that you receive when you pray” with a command to forgive anyone who’s done you dirty in any way. If you’re not walking in forgiveness, you’re not walking in the rules that Jesus Himself laid down for praying the prayer of faith. You don’t get God’s prayer results when you don’t follow God’s prayer rules.

Mark 11:24-26:

Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have ought [anything] against any: that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

(The last 2 verses above pose some difficulties that are addressed at length in the article [What 1 John 1:9 Really Means](#).)

Forgiving others is a command, not an option. You must forgive everyone, no matter what others have done to you. There are no footnotes in any of these Scriptures that give you a way out if the injustice was bad enough, or if it was entirely the other person’s fault.

No offense is too great to forgive. As a born-again believer, you have the love of God in your heart ([Romans 5:5](#)). God’s love is willing to forgive all sins. If you will make a decision to forgive, the Holy Spirit and all of heaven will back you and help you. If you need help, ask for it and you’ll get it! You CAN forgive others and you have no excuse for not doing so.

Whatever wrong someone did to you, remember that Jesus shed His blood already so that the person could be forgiven for it. You have the mind of Christ, so as a believer, your attitude should be that you agree that you want to see the other person forgiven and free, not judged for his sin. Like Jesus, you choose not to hold that person’s sins against him. I can think of no faster way to grieve the Spirit of Grace than to refuse to operate in grace toward someone who wronged you. You place yourself in a position where the Holy Spirit cannot back your actions.

Remember that forgiveness is an act of your will, not an emotion. If you decide to forgive, your emotions will have to get in line eventually. Do not wait until you feel nice gushy feelings for the person who hurt you. You may never have those feelings! God did not command you to have nice gushy feelings; He commanded you to forgive. You don't have to feel like being around the person in question in the future.

Forgiving someone for a painful incident doesn't mean that you'll have no memory of it anymore. It is not as simple as deleting a file on a computer. However, when you forgive someone for doing something, the incident no longer affects your emotions.

You have not truly forgiven a person if:

- You want other people to know what that person did to you.
- You attempt to get other people to look down on that person and “take your side.”
- You want other people to feel sorry for you because of what that person did to you.
- You are still figuring out how to “get even” with that person.
- You rejoice when bad things happen to that person.

Holding onto bitterness is like keeping poison in your body. You're only hurting yourself, not the person who wronged you.

The main reason Jesus came was to purchase forgiveness for sinners. To refuse to forgive is to pit yourself against the very purpose for which He came.

I have seen dramatic examples of this in practice. So have other people with healing ministries.

A man who came to our church had severe back pain from a slipped disc. We laid hands on him and felt the anointing go into him, but no visible results were forthcoming. He ended up asking God what the issue was. God showed him that he was operating in unforgiveness toward a church that he used to attend. As soon as he CHOSE to forgive that church, his healing manifested instantly. He went and got X-rays showing that his disc was normal and almost all the arthritis he had also had disappeared at the same time.

Another woman who came to one of our healing events had been crippled for 28 years or so and had been on disability. She had to be helped into the room. She could not even pick up a pen with her hands. The doctors told her that there was no cure; she would soon be wheelchair-bound with untreatable pain and then die. It turned out that she had not forgiven her deceased mother. That night, she decided to forgive her mother. She was able to raise her hands over her head in front of us. The next day, she was out shoveling snow, and she was so excited that she could do it that she went to her neighbors and asked if she could shovel THEIR snow, too. She then went out and got three jobs and notified the disability office that she didn't need disability anymore. (She wisely scaled back to one job later.) Imagine – all those years of agony were because she would not forgive her mother! Unforgiveness is never worth the steep price! Fortunately, even though her mother had passed on, her decision to forgive her still set her free. If you have held onto unforgiveness toward a now-deceased person, you can still be set free too.

Unforgiveness Still Costs You

Being under grace doesn't mean that unforgiveness is OK and that you can have a wonderful walk with the Lord while you poison yourself with unforgiveness. You won't have a successful prayer life if you violate Jesus' prayer rules!

If you are in unforgiveness, it is quite possible that the only time you will ever get healed is after you repent of your attitude and forgive the other person. Unforgiveness will cost you. Get rid of it now!

Mistake: Strife

The New Testament teaches that strife can hinder your prayers, explicitly when it involves not being nice to your spouse:

1 Peter 3:7:

Likewise, ye husbands, dwell with them [wives] according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

We have a New Testament warning that strife will lead to every evil work. I would definitely consider sickness to be a subset of every evil work.

James 3:16:

For where envying and strife is, there is confusion and every evil work.

You must strive to stay out of strife! Okay, I'll rephrase that: Do everything you can to avoid being in strife with anyone! It will stop your prayers for healing (or anything else for that matter) from working.

Mistake: Disobedience

While it is true that “The Lord is for the body” ([1 Corinthians 6:13](#)), it is equally true that “The body is for the Lord.” If you are not planning to use your body to follow and obey Jesus Christ, there is little point in trying to receive healing. Do you want God to just help you sin better? Sadly, we have seen this happen in many cases when God has healed people. When they just return to their old lifestyle and associations, the verse “bad company corrupts good morals” ([1 Corinthians 15:33](#)) proves itself true. They end up losing their healing, and it’s usually harder (though not impossible) to try to get them healed again after they’ve had their healing and lost it.

God made many wonderful healing promises in the Old Covenant, but they were conditional upon obedience. God never said that people could run around to the Baal temple and the houses of ill repute and then “claim” healing from Him.

You can “get away with” more under grace, but Jesus still expects you to obey Him. Given that you call Him Lord, it is only right that he actually be Lord of every area of your life.

You should be seeking and following God’s plan for your life. If you’re called to the ministry and you’re running from that calling, you could find that “woe” instead of “healing” is unto you. This paraphrases Paul, who was called to preach the gospel, who said, “Woe is unto me, if I preach not the gospel!” – [1 Corinthians 9:16](#). While God did not specify what the woe would be for Paul, I would not be surprised if it would include disease. Remember, Paul was a forgiven New Testament saint, but he still said that WOE would befall him if he disobeyed God’s call to preach. If that could happen to him, it could happen to you. Again, God does not demand perfection to avoid sickness, because none of us would be healed if that were the case. However, deliberately saying NO to the known will of God can have disastrous consequences. I know someone who did and ended up with sicknesses the doctors said that there was no medical explanation for. The explanation was spiritual – disobedience – but they don’t diagnose that kind of thing at the doctor’s office.

If you’re in deliberate disobedience, God’s wonderful protection promises in [Psalm 91](#) do not apply to you, as they were written for those who are abiding in Him. If you don’t abide in Him, and you can’t say of the Lord, “He is my refuge and my fortress, my God; in Him will I trust,” and you don’t set your love upon God, you have failed the qualifications in that Psalm. The rest of it does not apply to you. God does not promise to keep evil from you, deliver you from trouble, or deliver you from the pestilence if you do not meet His conditions.

Disobedience can be deadly. The bodies of many Israelites littered the desert after the people would not obey God – and these were people with whom God had made the healing covenant in [Exodus 15:25-26](#). Even this promise came with a condition: “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes.” The Israelites did not do these things. They got into disobedience and missed out.

If you know of any area where you are holding out on God, repent immediately. Do not hold onto known sin in your life. It will make healing come a lot easier when you're not fighting with the very Lord from whom you expect to receive healing!

Mistake: Fear

I have heard many people teach that fear is the opposite of faith. I see why people could say that, but I think it's technically better to say that fear is MISPLACED faith.

A person who is in FEAR believes in an outcome that has not yet been seen. For example, you can believe that you will die from the same illness that killed your father. You have no proof that it has to happen, but that is what you see in your mind's eye. If you dwell on that long enough, you can end up SURE of something that you can't prove right now through any natural means. That is really what FAITH is ([Hebrews 11:1](#)). The problem with fear is that it believes something that is the opposite of what God says (in this case, that He will satisfy you with long life and take sickness away from you – [Psalm 91:16](#), [Deuteronomy 7:15](#)).

The more you dwell on something, the more you will believe it. That works both for you and against you. If you dwell on God's Word more, you will believe it and act on it more. If you dwell on a bad doctor's report more, you will believe it and act on it more.

Many people who get into fear think, "I just can't help it! If you just heard what I just heard, you'd be afraid too!" But that can't be true. The Bible is full of exhortations to "fear not." That means that YOU control whether you get into fear and stay in fear. All of us have opportunities to fear. Not all of us use those opportunities. The Bible tells you to think about POSITIVE things ([Philippians 4:8](#)). If you'll do that, it will be downright hard to struggle with depression.

I believe that the main reason Jesus said "Have faith IN GOD" ([Mark 11:22](#)) is that He realized that it is possible to have faith in something else, to your detriment. You have faith – the only question is how you will use it.

To avoid repeating a fairly long discussion, please click on the first link below to see how you can beat fear!

See also:

[Dealing with Fear](#)

[What Mark 11:22 Really Means](#)

Mistake: Envy

[Proverbs 14:30](#)

You can literally get “jealous sick!” Envy can cause physical breakdown in your body. You can’t expect to be healed while willfully holding onto something that God says will make you sick, any more than you could expect to be healed of lung cancer while smoking six packs a day. There’s no point in trying to get healed when you are choosing to make yourself sick.

[Song of Solomon 8:6:](#)

...jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Galatians 5:19-21 (excerpted):

Now the works of the flesh are manifest, which are these;...envyings...of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

You will have a hard time receiving from God if you deliberately hold onto envy. Repent of it. Get it out of your life – now. Otherwise, you could end up in a condition that no one will envy.

Mistake: Inaction

The man in [Acts 14:7-10](#) had faith to be healed, but he was still crippled until Paul told him to get up. When the man added action to his faith, he was healed. Faith without works is dead ([James 2:14-26](#)). Real faith always proves itself in corresponding action.

Believing something without corresponding action is merely mental assent, which will not produce results.

The main “action” is saying with your mouth to yourself and others that you have received your healing. Saying anything else negates your prayer and ensures that you will receive nothing. The spirit of faith says, “I believe, therefore have I spoken” as Paul said in [2 Corinthians 4:13](#).

Mistake: Wrong Treatment of the Body of Christ

[1 Corinthians 11:27-32](#)

Many at Corinth were weak and sickly, and many died because they made light of the Lord's Supper, even to the point of eating and drinking the elements without leaving enough for everyone else.

We had what church people call "potlucks" when we pastored, though in our case neither pot nor luck was involved. There would usually be at least one "hog" who would mound up food on his plate with no consideration for the people behind him. It's one thing if you do that at a regular dinner; I don't believe that special judgment would fall on someone for that. (The person could lose popularity with the others at the meal, but that would be the extent of it.) But doing the same thing with the Lord's Supper – a holy ordinance instituted by Jesus – can be deadly. Of course, this would seldom be a problem today because the communion elements are "pre-measured" to make sure that everyone gets them.

However, backbiting and gossip are also mistreatment of the Body of Christ.

[1 Corinthians 10:5-11](#)

The implication is that you can still be "destroyed by the destroyer" for murmuring and complaining under the New Covenant! If you go around the church criticizing every decision your pastor makes, prepare to be sick.

An even more dire warning appears in [1 Corinthians 3:16-17](#). Paul said that the church COLLECTIVELY was Christ's body – "you" in the Greek was in the plural. The warning is that if you do things that destroy the local body, God will destroy you. And yes, that is New Testament teaching under our covenant of grace! So mistreatment of Christ's Body is a lot more serious than people realize.

This passage is widely misunderstood to say that if you smoke or otherwise abuse your body, God will destroy your body. But God CAN'T destroy your body if you've already destroyed it! That would make no more sense than saying, "Don't commit suicide – if you do, God will kill you."

In fact, the word translated *defile* in the King James Version of this passage in [verse 17](#) is exactly the same word translated *destroy* in the same verse. So the wrong understanding of this would be, "If you destroy your body, God will destroy you." That wouldn't even make sense. But when you see that Paul is talking about destroying the local church, it makes sense. It would be better for you to be drowned in the ocean than for you to offend one of Christ's believers ([Matthew 18:6](#)). This is serious stuff.

If your church preaches against divine healing and you can no longer agree with the teaching there, find a church that does believe in divine healing. Don't stay and make trouble. Don't try to undermine the pastor's authority by secretly getting others interested in healing and setting them against the pastor. That places you on dangerous ground, and ironically your actions can keep healing away from you.

Many deceived people think that they are God's special chosen channel to wake up their church to the truths of God's Word concerning the new birth, Spirit baptism, healing, and so on. Actually, they are nothing more than church-splitting tools of Satan. If you are not in leadership, you are NOT God's tool for reformation unless the leadership is open to listen to you. It is working against the plan of God to tithe and give offerings to a church that preaches against Bible truths, thus aiding and abetting their spreading of ignorance and unbelief. You are not God's channel to wake them up. Quit wasting your time at a dead church just because that's where Great-Grandpa went and his name is on a plaque on a pew. If you're not getting fed there, get out and go somewhere where the pastor knows the Word. Life is too short to be wasted in a lousy church. Let me say this – I have been a Christian for decades now and I have NEVER seen anyone accomplish anything when he claimed that he was "sent by God" to a crummy church that doesn't preach the real gospel to "bring revival" to it. If the leadership doesn't want God to move, God won't move there, and YOU are the one who should move – to a church where God is already moving and the pastor is good with that!

Do not deceive yourself into thinking that you can get "fed" online and on television and be OK while you listen in person to pig slop from the pulpit. See [The Importance of a Good Local Church](#).

Jezebel in [Revelation 2:20-23](#) was causing REALLY serious problems for the local church. Jesus gave an ultimatum that if she did not stop, he would sicken her and her cofornicators and kill her kids. She was destroying the church and Jesus was about to destroy her.

So causing problems in your church can have serious consequences. It can make you sick as well as keeping your healing away. Don't do it.

Mistake: Spiritual Laziness

This mistake is the reason why many Christians will never get healed by faith. They aren't serious enough about God and His Word.

Jesus said in Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." This does not mean that only commandos get blessings, but it does mean that you can't sit around with a ho-hum attitude and receive God's blessings. If you're not serious about getting healed, you might as well resign yourself to staying sick. You can wish for something and not do anything about it. If you really want something, you'll do something about getting it.

Jesus rebuked the Laodiceans for being lukewarm and urged them to be zealous and repent. He threatened to vomit their church out of His mouth if they did not do so ([Revelation 3:16](#)). (The word translated *spue* in the King James literally means to *vomit*. It is not a nice word.) Jesus looks with great displeasure upon lukewarmness. If He threatened to puke the Laodicean church for it under the New Covenant, we know that He feels the same way about lukewarmness today. Yecch. (By the way, He was not threatening anyone's personal salvation for being lukewarm. We are saved by grace through faith, not by being "hot" enough. He was threatening to puke that local church collectively, that is, to withdraw Himself from it and let it falter.)

James said that the effectual fervent prayer of the righteous avails much ([James 5:16](#)). He did not say that the lukewarm, half-hearted prayer of the righteous would avail anything. He did promise that a double-minded prayer would not be answered ([James 1:5-8](#)).

If you relate to God by calling Him as you would call 911 in a crisis, you will never receive God's blessings with any consistency. When you do, it will be because of His mercy. God wants you to walk with Him, not use Him as a quick fix when you need help. What do you think of people who only call you when they want to get something out of you?

If you do not take the time to read the Word for yourself concerning healing, you may bounce from healing service to healing service around the country and never get healed! God will do His part, but He will not do your part. He gave you His Word and it is your responsibility to study it and believe it.

Do not be lazy (slothful). "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Hebrews 6:11-12).

Mistake: Carnality

Carnality is walking in the flesh. If you live a flesh-dominated life, your flesh will call the shots when natural “sense knowledge” contradicts the Word. If you are used to following the flesh in other matters, you will naturally follow the flesh when symptoms and circumstances disagree with what God has said.

God has given us great tools to defeat the flesh. One of them is fasting. I don’t recommend long fasts, but if you fast even a day or two, it’s amazing how quickly your flesh will start to get in line. (There may be medical reasons why you can’t fast; if you are taking medicine that MUST be taken on a full stomach, don’t start a fast while taking it! It’s better to fast when you’re not sick – it can help you avoid getting into the situation above in the first place.)

Also, [Galatians 5:16](#) tells us that if we’ll walk in the Spirit, we won’t fulfill the lusts of the flesh. Thus, praying and studying the Word will help keep your flesh under.

Praying that God will do something about your flesh will NEVER work. God isn’t going to do anything about your flesh because He told YOU to do something about it. He told YOU to mortify the deeds of the body through the Spirit ([Romans 8:13](#)). Even Paul, who wrote about these things, had to keep his own flesh under ([1 Corinthians 9:27](#)). But the good news is, Paul did it – and so you can you! You are not a debtor to the flesh to live after the flesh ([Romans 8:12](#)). You have crucified the flesh with its passions and lusts ([Galatians 5:24](#)).

Mistake: Doublemindedness

[James 1:5-8](#)

Doublemindedness is not having made up your mind. Therefore, you look one way and then look another way. You think you are receiving something – no, wait, look at the circumstances! You think you are healed, no wait, there is still pain in your body, so maybe you aren't healed after all.

James warns you that if you are doubleminded, you cannot receive anything from the Lord. The passage starts by talking about wisdom, but the principle applies to everything. Faith is the certainty that you have something, not the 90% probability that you have it. The man who is in faith will look only to God and His Word to determine the truth. You may be aware of pain in your body, but you believe that you have received your healing and you do not let go or question it just because you get a contrary feeling in your body.

Your flesh will tell you that you are being stupid, that you are not really healed, and that you had better just admit that you are not in faith. That is why you need patience to go along with your faith ([Hebrews 6:11-12](#)). It is possible to believe for something and then lose it by being double-minded.

Peter walked on water when Jesus called him. This was an absolute miracle, and it was based on Peter's faith in Jesus' word, "Come!" But then Peter got double-minded. He looked at the circumstances and started sinking. Did he really receive a miracle? Yes, he actually did walk on water when it wasn't frozen! Peter received something miraculous but he lost it by being double-minded. So it is possible to receive a miraculous healing and lose it through doublemindedness.

This is why it is so vitally important that you pay attention to the Scriptures about healing. Meditate on them until they become a part of you. That is the only way that you will prevent yourself from being doubleminded. The idea is to put so much of the Word into yourself that it becomes your natural response to adverse circumstances. You can be sure that adverse conditions will come and that your faith will be challenged. Choose to keep your eyes on God and His promises instead of your physical condition, no matter how disagreeable it is right now. Your condition is subject to change, but God and His Word are not!

Mistake: Violating Natural Laws

Aside from a supernatural act of the Spirit (such as Jesus walking on water), gravity will make things fall toward the earth. It is a natural law. It would be pointless to try to “believe” that you would not get killed if you jumped off a tall building. (The devil tried and failed to tempt Jesus to do exactly that.)

Likewise, if you are going to keep destroying your body with nicotine, alcohol, illegal drugs or other unhealthy habits, you will have a hard time getting healed of the resulting problems. The fact that you are a Christian does not set aside natural laws concerning your treatment of your body.

You should cooperate with natural laws to promote your healing. Paul made a suggestion to Timothy along these lines in [1 Timothy 5:23](#). If you’re going somewhere where the water is bad, you would be wiser to avoid it if possible rather than drinking it anyway and attempting to claim [Mark 16:18](#)! If you are obese and have heart trouble, consider that you may need to lose a good deal of weight to enjoy better health. This does not negate the promises of God; it’s just common sense. (God said to renew your mind, not ignore your mind!) Yes, God is merciful and God heals, but if you live on candy bars and ice cream, you create your own trouble, and it isn’t either the devil or God causing the problems – it’s you.

You are doubleminded if you continue doing things that give you the problems of which you are attempting to be healed. Your mouth says, “I expect healing,” but your actions say, “I am making myself sick.” If you run around in the winter with no coat on (assuming that you don’t live in the tropics), you are inviting trouble, healing covenant or no healing covenant.

You can use the natural laws that relate to your body either for yourself or against yourself. Follow Paul’s advice and use them for yourself.

Mistake: Reading Stupid Books

Faith cometh by hearing the Word of God, and doubt cometh by reading stupid books written against divine healing and those who preach it.

For some unfathomable reason, books written against divine healing often top the Christian bestseller lists. What kind of good news this is, that God might not heal you and might want you sick for a reason, is beyond me. I suppose that the authors think that they are doing the Body of Christ a service by assuring the sick that it's okay to be sick and that there's nothing they can do. Not only are the arguments in these books unscriptural, but some of these authors try to dig up dirt about famous preachers who believe that healing is universally available through Christ's atonement. This practice of "touching God's anointed" is despicable, to say nothing of personally dangerous for the authors. It is just as out of line with God's love as the assertions in the books that God won't heal you.

At worst, buying one of those books is no better than grabbing a supermarket tabloid to see what awful things movie stars and music idols have been up to lately. It is nothing new for Satan to invent untrue gossip about God's ministers, and sadly, people often are prone to believe them. Satan did it in Bible days, too. He prompted false witnesses to testify against Jesus. He prompted false witnesses to claim that Paul was saying that we should just go out and sin and God will get all the more glory. He prompted false witnesses to report that Stephen had blasphemed. So it is no surprise that he will try to mount a "smear campaign" against preachers who are pleasing God today. One of his favorite tactics is to quote famous preachers out of context to make it sound like they're teaching heresy when a reading of such preachers' other statements disprove that they are teaching anything unorthodox. People can and do get stirred up against men of God for unfair reasons based on untrue reports. You should not be one of the stirred-up ones. You can find bad apples in many bushels if you look hard enough; trouble is not specific to "faith" preachers.

However, it really does not matter what allegations (if any) made against healing preachers are true. You cannot make any man the issue in a doctrinal debate. The only way to debate doctrine is through the Word of God. If I robbed three banks and blew up the Golden Gate Bridge, the truths asserted in this book would still be just as valid because they are based on the unchanging Word of God. Plenty of ministers who preached healing have failed morally. There have always been some moral failures among God's leaders. Consider Samson, David and Solomon. Solomon's failings do not stop us from using Proverbs for doctrine. David's failings do not stop us from using Psalms for doctrine. Let God be true and every man a liar ([Romans 3:4](#))!

Some of these books, while attempting to tear down the Scriptural arguments of good teachers, proceed to make some of the most pathetic and inane interpretations of Scripture imaginable. Many of these are quoted for you in the [Objections Overruled!](#) section of this book. The presence of Scripture in any book (including this book) does not mean that it is in line with Scripture as a whole. Consider the devil's careful misquotation of [Psalm 91](#) when he tempted Jesus ([Luke 4:10-11](#)). Many Scriptures (Job's trials, Paul's thorn, Timothy's stomach, Trophimus, etc.) are often yanked out of harmony with the Bible (and often the immediate context) to try to prove a point against healing.

Then there are the "scare" stories and books from people who SUPPOSEDLY followed "faith" teaching and let loved ones die without medical help. All this proves is that the people never really listened to the teaching, because the prominent faith teachers of our day all agree that you should not avoid medical help while believing God for your healing.

Then there are the "[I tried that faith stuff and it didn't work](#)" books.

Another category of book claims, "God physically brutalized me to draw me closer to Himself." These pop up regularly, too. Someone's cancer, paralysis, loss of a child or other tragedy is presented as the will of God for some twisted reason. You are supposed to be "blessed" reading how the person was brought closer to God and how the person is now better off than he would have been otherwise. In some cases, the person may be a celebrity in Christian circles among those who don't know any better. If you would like calamity to bring you closer to God, go ahead and read this nonsense and build your faith for calamities. Otherwise, read something better (like this book). Besides, the Bible says to draw near to God and He will draw near to you ([James 4:8](#)). Thus, it is YOUR responsibility to draw near to God. It is not up to some circumstance to do the job for you. It is not up to God to create circumstances that do the job for you. Perhaps someone who did NOT draw near to God started to do so because of a tragedy, and that is better than never drawing near to God, but that does not mean that GOD was stealing, killing and destroying to draw someone to Himself. It means that someone finally wised up who should have wised up before catastrophe struck.

Anti-healing books have probably been around as long as healing books. They are often advertised well and found in flashy displays at lousier Christian bookstores. (Unfortunately, they are not displayed in the Fiction section where they belong.) If you have had the misfortune to pick up one of these books and have been unsettled by its contents, let me suggest the following:

- Read the Scripture verses from both testaments contained in this book to see what the Bible says about healing in general.
- Reject any opposing argument based on experiences and not on the Word of God alone.
- You will find most of the arguments that are taken from the Word of God in the [Objections Overruled!](#) section of this program, as well as some others that are not taken from the Word but which are common today. Read the Scriptural answers to these arguments. As has been said, sometimes you need to know what is written, and sometimes you need to know what is ALSO written!

It does not matter how famous or sincere the author is. Bad doctrine is still bad doctrine. Let me say in closing that some of the silliest statements about divine healing are made by preachers who are actually very anointed to serve the Body of Christ in other areas. As long as they stick with what they know, their books are excellent. They only get in trouble when they start dabbling in areas where they are unlearned. This is perhaps part of the problem. The fact that there is a genuine Holy Spirit anointing on them in another area leads people to believe that anything they say about healing must also be true.

New Testament Scriptures about Healing

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| Matthew 4:23-24 | Jesus heals all diseases, paralytics, insane and demonized people |
| Matthew 8:2-4 | A leper questions Jesus' will to heal, hears and gets healed |
| Matthew 8:5-13 | A centurion believes for his paralyzed servant's healing |
| Matthew 8:14-15 | Peter's mother-in-law is healed of a fever |
| Matthew 8:16-17 | All the sick and possessed are healed, Isaiah 53:4 is confirmed |
| Matthew 8:28-32 | Two demon-possessed Gergesenes are delivered |
| Matthew 9:2-8 | A paralyzed man is lowered through a roof and healed; scribes grumble |
| Matthew 9:18-25 | A ruler's daughter is raised from the dead; a woman with an issue of blood is healed |
| Matthew 9:27-30 | Two blind men are healed by their faith |
| Matthew 9:32-33 | A dumb (speechless) man speaks when he is delivered from a demon |
| Matthew 9:35 | Jesus heals every sickness and disease |
| Matthew 10:1 | Disciples are empowered to cast out evil spirits and to heal every kind of disease |
| Matthew 10:7-8 | Jesus commands His disciples to preach and heal the sick |
| Matthew 11:4-5 | Miracles of healing are cited as proof that Jesus is the Messiah |
| Matthew 12:10-13 | A man with a withered hand is healed on the Sabbath |
| Matthew 12:15 | Jesus heals <u>all</u> in multitudes who follow Him |
| Matthew 12:22 | A blind, dumb (speechless) and demonized man is healed |
| Matthew 13:15 | Be converted and understand and God will heal you |
| Matthew 13:54-58 | Jesus can do no mighty works in His own country because of unbelief |
| Matthew 14:14 | Jesus heals the sick in a great multitude |

- [Matthew 14:35-36](#) All the diseased are brought to Jesus and are healed after touching His clothes
- [Matthew 15:22-28](#) A Canaanite woman gets deliverance for her demonized daughter
- [Matthew 15:30-31](#) Great multitudes, maimed, dumb, blind and lame people are healed
- [Matthew 17:14-21](#) The disciples fail to cast a demon out of a boy; Jesus succeeds
- [Matthew 19:2](#) Jesus heals great multitudes who follow Him
- [Matthew 20:30-34](#) Two blind men are healed
- [Matthew 21:14](#) Blind and lame people are healed in the temple
- [Matthew 27:52-53](#) Saints are resurrected
- [Mark 1:23-26](#) Jesus casts out an unclean spirit
- [Mark 1:30-31](#) Peter's mother-in-law is healed of a fever
- [Mark 1:32-34](#) All that are diseased and demonized are healed and delivered
- [Mark 1:39](#) Jesus casts out demons
- [Mark 1:40-45](#) A leper questions Jesus' will to heal, finds out that it IS, gets healed, then blabs the matter all over though told not to do so
- [Mark 2:2-12](#) A paralyzed man is lowered through a roof and healed, religionists get angry
- [Mark 3:1-5](#) Jesus heals a man with a withered hand on the Sabbath
- [Mark 3:10-12](#) Many who are sick and demonized are healed and delivered
- [Mark 3:14-15](#) Jesus sends out the Twelve to preach, empowering them to heal sicknesses and cast out demons
- [Mark 5:2-20](#) A demonized tomb-dweller is delivered
- [Mark 5:22-43](#) Jairus's daughter is raised from the dead; a woman with an issue of blood is healed
- [Mark 6:1-6](#) Jesus can do no mighty work in His own country; He heals a few sick people
- [Mark 6:7](#) Jesus send out the Twelve with power over unclean spirits

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| <u>Mark 6:12-13</u> | Many are healed when the disciples anoint them with oil |
| <u>Mark 6:54-56</u> | The sick are laid in the streets; as many as touch Jesus' clothes are healed |
| <u>Mark 7:25-30</u> | A Greek woman gets deliverance for her demonized daughter |
| <u>Mark 7:32-37</u> | A deaf man with a speech impediment is healed |
| <u>Mark 8:22-25</u> | A blind man is partially, then totally, healed |
| <u>Mark 9:17-29</u> | The disciples fail to deliver a demonized boy; Jesus succeeds |
| <u>Mark 9:38-39</u> | A man who didn't travel with the disciples casts out demons in Jesus' name |
| <u>Mark 10:46-52</u> | Blind Bartimaeus is healed |
| <u>Mark 16:15-18</u> | Believers are commanded to preach gospel; healing and other signs are to follow |
| <u>Mark 16:20</u> | The Lord confirms the gospel with signs |
| <u>Luke 1:36-37</u> | Barren Elizabeth conceives in old age |
| <u>Luke 4:18-19</u> | Jesus declares Himself to be anointed to heal the brokenhearted, give sight to the blind, liberate the bruised, etc. |
| <u>Luke 4:27</u> | Jesus reminds people that Naaman the Syrian was cleansed of leprosy |
| <u>Luke 4:33-36</u> | Jesus casts out an unclean spirit |
| <u>Luke 4:38-39</u> | Peter's mother-in-law is healed of a great fever |
| <u>Luke 4:40-41</u> | Any who are sick with any disease come and are healed; demonized people are delivered |
| <u>Luke 5:12-15</u> | A leper questions Jesus' will, hears it and gets healed; many come to hear and be healed |
| <u>Luke 5:17-26</u> | A paralyzed man who is let down through the roof gets healed; religionists get angry |
| <u>Luke 6:6-10</u> | Jesus heals a man with a withered hand on the Sabbath |
| <u>Luke 6:17-19</u> | Multitudes come to hear and be healed; they touch Jesus and get healed |
| <u>Luke 7:2-10</u> | A centurion's servant is healed of fatal disease |

- [Luke 7:12-16](#) Jesus raises a man from the dead at his funeral
- [Luke 7:20-23](#) Healings are cited as proof that Jesus is the Messiah
- [Luke 8:2](#) Seven devils were cast out of Mary Magdalene
- [Luke 8:27-39](#) A tomb-dwelling demonized man is delivered
- [Luke 8:41-56](#) Jairus's daughter is raised from dead; a woman with an issue of blood is healed
- [Luke 9:1-2](#) The Twelve are sent out to preach with power and authority over sickness and demons
- [Luke 9:6](#) The disciples preach and heal everywhere
- [Luke 9:11](#) Jesus heals those who need healing
- [Luke 9:38-42](#) The disciples fail to deliver a demonized boy; Jesus succeeds
- [Luke 9:49-50](#) A man who didn't travel with the disciples casts out demons in Jesus' name
- [Luke 10:8-9](#) Jesus commands His disciples to heal the sick
- [Luke 10:17-20](#) Spirits are subject to the disciples in Jesus' name
- [Luke 11:14](#) A dumb (speechless) demon is cast out; the person speaks
- [Luke 11:20](#) Jesus says that He casts out demons with the finger of God
- [Luke 13:11-16](#) A woman crippled for 18 years is instantly healed
- [Luke 14:1-6](#) A man with dropsy is healed on the Sabbath
- [Luke 17:12-19](#) Ten lepers are healed; only one of them returns with thanksgiving
- [Luke 18:35-43](#) A blind man believes and receives his sight
- [Luke 22:50-51](#) Jesus heals a servant's ear that Peter chopped off
- [John 3:14](#) Jesus compares Himself to Moses' serpent on a pole (which brought healing)
- [John 4:46-53](#) A nobleman's son is raised from his deathbed
- [John 5:2-19](#) A man crippled for 38 years is healed at the Pool of Bethesda
- [John 6:2](#) A multitude follows Jesus because of His healing miracles

- [John 9:1-7](#) A man born blind is healed
- [John 10:10](#) Jesus gives life abundantly; the devil steals, kills and destroys
- [John 11:1-44](#) Lazarus is raised from the dead
- [John 12:39-41](#) See with your eyes + understand with your heart = Get healed
- [Acts 1:8](#) Power is promised when the Holy Spirit comes upon the disciples
- [Acts 3:1-16](#) The crippled beggar at the Beautiful gate gets healed
- [Acts 4:7-10](#) The healing of the beggar is attributed to the risen Christ
- [Acts 4:22](#) The beggar's healing is called a miracle
- [Acts 4:29-33](#) The disciples pray for boldness, then go out boldly with power
- [Acts 5:12-16](#) The apostles do signs; all sick and demonized people are healed on the street through Peter
- [Acts 6:8](#) Stephen does great wonders and miracles
- [Acts 8:5-8](#) Philip gets many lame, paralyzed and demonized people healed in Samaria
- [Acts 9:17-18](#) Ananias prays; Paul recovers his sight
- [Acts 9:32-35](#) A man who was paralyzed for eight years is healed when Peter ministers to him
- [Acts 9:36-42](#) Peter commands Tabitha to rise from the dead
- [Acts 10:38](#) Jesus did good and healed those who were oppressed by the devil
- [Acts 14:3](#) Signs and wonders are done by the hands of Paul and Barnabas
- [Acts 14:7-10](#) A lame man at Lystra hears the gospel, gets faith to be healed, then receives his healing
- [Acts 14:19-20](#) Paul is stoned and left for dead; the disciples stand around him and Paul gets up
- [Acts 15:12](#) Barnabas and Paul declare the miracles that God did through them
- [Acts 16:16-18](#) Paul casts out a fortune-telling spirit in the name of Jesus Christ
- [Acts 19:11-12](#) God does special miracles through Paul, cloth items from his body cure the sick and demonized

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| <u>Acts 20:9-12</u> | Paul raises Eutychus from the dead |
| <u>Acts 27:33-34</u> | Paul recommends ending a fast for health reasons |
| <u>Acts 28:3-6</u> | Paul is bitten by a poisonous snake but suffers no harm |
| <u>Acts 28:8-9</u> | Publius and all the other sick people on an island are healed |
| <u>Acts 28:27</u> | See with your eyes + Hear with your ears + Understand with your heart = Get healed |
| <u>Romans 1:16</u> | The gospel is the power of God to everyone who believes |
| <u>Romans 4:16-21</u> | Sarah was healed of barrenness; Abraham's faith is an example |
| <u>Romans 8:2</u> | The Law of the Spirit of Life sets you free from the Law of Sin and Death |
| <u>Romans 8:11</u> | The indwelling Holy Spirit gives life to your mortal body |
| <u>Romans 15:18-19</u> | Mighty signs and wonders are part of fully preaching the gospel |
| <u>1 Corinthians 2:4-5</u> | Paul's preaching was not in human wisdom but in the Holy Spirit's power |
| <u>1 Corinthians 3:16-17</u> | You (collectively) are the temple of God |
| <u>1 Corinthians 4:19-20</u> | The Kingdom of God is not in word but in power |
| <u>1 Corinthians 6:13</u> | The Lord is FOR your physical body |
| <u>1 Corinthians 6:15</u> | Our bodies are members of Christ |
| <u>1 Corinthians 6:19-20</u> | God bought your body as well as your spirit |
| <u>1 Corinthians 12:8-11</u> | Gifts of healings, working of miracles, faith are to operate in the Church |
| <u>1 Corinthians 12:28-30</u> | Some ministries major in miracles and healings |
| <u>Galatians 3:5-6</u> | God works miracles among you by the hearing of faith |
| <u>Galatians 3:10-14</u> | Jesus was made a curse to redeem us from the curse for breaking the Law |
| <u>Galatians 4:13</u> | Paul preaches at the first due to an infirmity (he obviously gets healed later) |
| <u>Ephesians 5:28-32</u> | The Lord nourishes and cherishes His Body |

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| <u>Ephesians 6:1-3</u> | Honoring parents brings long life |
| <u>Philippians 2:25-30</u> | Epaphroditus gets sick and nearly dies; God in His mercy heals him |
| <u>2 Timothy 1:7</u> | You have the spirit of power, love, and a sound mind |
| <u>1 Thessalonians 1:5</u> | The gospel came not only in word but in power |
| <u>1 Thessalonians 5:23-24</u> | Your spirit, soul and body are all to be preserved |
| <u>1 Timothy 2:15</u> | Faithful women are not to die in childbirth |
| <u>Hebrews 2:3-4</u> | God bore witness with signs, wonders, miracles, and gifts of the Holy Spirit |
| <u>Hebrews 11:11</u> | Sarah conceived through faith |
| <u>Hebrews 11:35</u> | Dead children were raised to life under the Old Covenant |
| <u>Hebrews 12:12-13</u> | Be strengthened and walk on |
| <u>James 5:14-16</u> | The sick are to be healed when the elders anoint them with oil and pray the prayer of faith over them |
| <u>1 Peter 2:24</u> | By Jesus' stripes you were healed |
| <u>1 Peter 3:10-11</u> | Want long life? Watch your mouth! |
| <u>3 John 2</u> | Wish that we be in health and prosper as our souls prosper |
| <u>Revelation 11:9-11</u> | Two prophets are raised from the dead |
| <u>Revelation 21:4</u> | There will be no sorrow, crying, or pain in our eternal home |
| <u>Revelation 22:2-3</u> | The leaves of the Tree of Life are for the healing of nations; there will be no more curse |

Matthew 4:23-24:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

Notes on Matthew 4:23-24:

Here we see four facets of Jesus' ministry: TEACHING, PREACHING, HEALING and DELIVERANCE.

Jesus' ministry did not consist solely of laying hands on the sick. In fact, if there is no good news to believe, it is unproductive to simply lay hands on the sick. If the sick are simply healed by manifestations of the Holy Spirit, they will need to be healed the same way again unless they hear the good news taught and preached. Only then will they develop personal faith to be healed apart from manifestations of the Spirit.

Because Jesus healed ALL manner of sickness and disease, and He is the same forever ([Hebrews 13:8](#)), we should never limit Him by doubting His ability and willingness to heal ALL diseases today. There is no condition too small or too large for Him to heal.

In [verse 24](#), note that Jesus healed "those which were lunatick," meaning the insane. Thus, Jesus' healing power healed mental as well as physical illnesses. This is consistent with the fact that mental illnesses (madness, etc.) were included in the "curse of the Law" in [Deuteronomy 28:15-68](#) and elsewhere – a curse from which we are redeemed ([Galatians 3:13](#)).

Jesus did not wander the earth looking for sick people. [Verse 24](#) states that all these sick people were brought to Him. They had to go where Jesus and His anointing were. Jesus did not make unsolicited house calls to heal the sick. Obviously, the sick and their friends expended some effort to get to where Jesus was. This demonstrated their faith in His ability and willingness to heal. Today you also need faith in His ability and willingness to heal, but because Jesus had paid for everyone's healing, you can receive healing directly from Him ANYWHERE without having to travel to where He is. (Which is a good thing, because He is in heaven, and no commercial airline currently services heaven.)

Although God's best is for the believer to receive healing from God without anyone else's involvement, not everyone is prepared to do so. If someone wants to seek healing through the manifestations of the Spirit at a service, he must go to where the service is. This is consistent with the gospel pattern. It is inconsistent with Scripture for the sick person to stay home and moan, "God will heal me if He wants to." God wants to heal him, but he must expend some personal effort to receive his healing even if it is by a manifestation of the anointing. It does not happen automatically now any more than it did then.

The phrase “had the palsy” means “paralyzed.” This shows that paralysis is no different from any other sickness when it comes to God’s ability and willingness to heal it. Men make a big deal out of people getting out of wheelchairs, but seeing the paralyzed walk was perfectly normal in the ministry of Jesus.

See also:

[The Baseball Diamond of Healing](#)

[Healing and Evangelism](#)

[YOU Can Be Healed](#)

[How Can You Tell if a Certain Condition is Demonic?](#)

[Condition: Demon Possession](#)

[Condition: Insanity](#)

[Condition: Paralysis](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 8:2-4:

And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Notes on Matthew 8:2-4:

The leper could surely observe that Jesus was healing many sick people, but as is the case with many people today, he was uncertain of Jesus' willingness to heal him in particular.

Notice that this man did two things right: (1) He went to where Jesus was. This was normally the prerequisite in His ministry to receive healing from Him. The man was risking his life in doing this, because lepers were not normally allowed to have contact with the rest of the world. (2) He worshipped Him. Although the man was ignorant of Jesus' will, he still showed reverence for the Lord. The man's heart was obviously open toward the Lord.

Jesus did not rebuke the man for his ignorance. Instead, He eliminated the ignorance by telling him, "I will." Now the man knew the will of Jesus in the matter. He was able to receive his healing.

This leper is the only man we know of who questioned Jesus' will concerning his healing. The only recorded answer Jesus ever gave is therefore, "I will." Jesus never told a sick person, "I won't, keep your sickness because God has a sovereign reason for you to be sick for your own good." How pitiful that today some ministers of (allegedly) the gospel are now saying what Jesus never said. Instead of undermining peoples' faith, every minister should be proclaiming, "He WILL!"

[Verse 4](#) shows that Jesus did not heal simply as a publicity stunt. He told the man not to tell anyone what had happened. He said to go discreetly to the priest so that his healing could be officially verified. That way, he could be free from the laws concerning lepers. If this were a publicity stunt, He would have told the man to tell everyone he knew. That would have drawn bigger crowds. Compassion and desire to do the will of God motivated Jesus, not desire for personal fame. Anyone involved in healing ministry, or any ministry for that matter, should note and follow this pattern. Mass healing of the sick will result in publicity automatically whether you want it or not.

Note Jesus' lack of fear in touching the leper. He was not in fear of getting leprosy Himself if He touched a leper. Every believer should share His boldness in this regard, believing that "nothing shall by any means hurt you" ([Luke 10:19](#)) rather than thinking, "If I touch this guy with the flu, I'm liable to catch what he has myself. I sure hope he doesn't cough or sneeze when I'm in front of him."

See also:

[Mark 1:40-45](#)

[Luke 5:12-15](#)

[Notes on Luke 5:12-15](#)

[The Baseball Diamond of Healing](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Objection: It's up to God – God Will Heal Me if He Wants to](#)

[Objection: I Got a Debilitating Disease and Cried, "Why Me?" And the Lord Answered, "Why NOT You?"](#)

[Condition: Leprosy](#)

Matthew 8:5-13:

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

And I say to you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Notes on Matthew 8:5-13:

Here was a man who understood authority. He was under authority and he had people under him. He saw that Jesus had authority over disease, believed it, and received a healing for a servant at home. There were two rarities in this story. The man believed and received a healing for someone else, and a Gentile received a healing even though technically healing did not yet belong to the Gentiles.

While many had faith, this man had great faith. So what characterized his “great” faith? He was willing to believe the word of the Lord. If the Lord said it, that was good enough for him. He needed no visible sign that anything had changed.

Although Matthew’s account taken by itself would leave the impression that the centurion was having a direct conversation with Jesus, we know from Luke’s account ([Luke 7:2-10](#)) that he actually carried out the conversation with Jesus indirectly first through elders and later through his friends. Luke provided some extra detail that Matthew did not provide. We see different details in different gospels and sometimes you need to read all the different accounts to get the complete picture, as is the case for the details of Christ’s resurrection and what was written to describe Him on the cross. This does not mean that the Bible contradicts itself. It only means that different accounts fill in different details to create one whole picture. That is why there are four gospels instead of only one!

From a Biblical perspective, as well as that of most people, if you send someone to do something, it is still considered your doing. If the centurion sent someone, it was still the centurion saying it. Another example of this is that Jesus said that the woman with the spirit of infirmity had been bound by Satan. Yet it was not Satan in person who was afflicting the woman – it was a spirit of infirmity that was doing Satan’s bidding. As far as Jesus was concerned, if a spirit that Satan sent did something, Satan did it, even if he used an intermediary. The same kind of thinking applies here.

The modern claim that Jesus was affirming a homosexual relationship between the centurion and his servant is as unfounded as it is disgusting. The argument for this claim is that the Greek word *pais* used by both Matthew and Luke can be used to describe a homosexual lover (though Matthew also uses the more traditional Greek word *doulos* to describe Him as a servant). However, there is not one instance in the Bible where *pais* refers to a homosexual lover. On multiple occasions Jesus is referred to as God’s *pais* and I would hope that no one would ever blaspheme by claiming that Jesus is God’s homosexual lover. Of course, Scripture (the written Word) clearly condemns homosexual activity, so there is no way that Jesus (the living Word) would ever contradict the written Word.

See also:

[Luke 7:2-10](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Different Ways to Get Healed](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Would God Heal an Unbeliever?](#)

[How Can Faith COME By Hearing When We Already Have the MEASURE of Faith?](#)

[Condition: Paralysis](#)

Matthew 8:14-15:

And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them.

Notes on Matthew 8:14-15:

Here we can see that when you touch someone, the anointing can flow through you into him and heal him, even if you are not touching the specific afflicted body part. (I know of no cases of "hand fever.") Also, Matthew omits the fact that Jesus spoke to the fever. Luke says that He rebuked it. So here we have a case of both laying hands on a sick person and rebuking the illness. Luke said that Jesus stood over her, while Matthew leaves out that detail.

Peter's wife is never named and we know nothing about her other than the fact that she accompanied Peter when he traveled ([1 Corinthians 9:5](#)).

Note: If Jesus can love someone's mother-in-law, you can love your mother-in-law too!

See also:

[Luke 4:38-39](#)

[Notes on Luke 4:38-39](#)

[Would You Rebuke a Christmas Present?](#)

[Must We Lay Hands on the Specific Afflicted Body Part?](#)

[Condition: Fever](#)

Matthew 8:16-17:

When the even [evening] was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Notes on Matthew 8:16-17:

This Scripture immediately settles any argument about whether Isaiah was talking about physical problems. The proper translation of [Isaiah 53:4](#) is that surely He (Jesus) has borne our sicknesses and carried our pains. (The King James version inaccurately uses the words *sorrows* and *griefs* there, but decent study Bibles have footnotes indicating that the literal words are *sicknesses* and *pains*.) Surely the Holy Spirit knows how to properly interpret Scripture. This passage makes it plain that Isaiah's promise involves physical healing! This is obvious from the context where Jesus healed all that were sick. He did not relieve sorrows and griefs here, except perhaps for those caused by being sick or demon possessed! Actually, the "fulfillment" of Isaiah's prophecy was at Calvary, and Christ's healing of the sick during His ministry was proof that healing was included in His coming atonement.

The tough point on this verse is not that Isaiah's prophecy spoke of physical healing, which is obvious to any unbiased reader, but that Matthew seems to declare that the prophecy was fulfilled that evening. Matthew didn't say that, but most English speakers see the word "fulfilled" and immediately think "past tense – over and done with," which would be true in English but not in Greek. Greek is a more precise language than English, and I believe that's why the Lord had the New Testament written in Greek. There are a lot of subtleties to be "mined" when you dig into the underlying Greek text, though I would never claim that you must be a Greek geek to live a godly life in Christ Jesus. The Greek tense used here (Aorist) has no equivalent in English, and that's why English speakers sometimes draw wrong conclusions. Only an Aorist indicative would be used to denote past completed action; the Aorist subjunctive, which is what is used here, actually has NO connection to a past, present or future time and does not even attempt to place the event in the past, the present or the future. Thus, no one can correctly claim that Matthew's words do not point to a future atonement – in fact, they most certainly do in light of other Scriptures. Because [Matthew 8:17](#) gets dragged up as the #1 "proof" that healing is not in the atonement, I have a lengthy [objection reply](#) devoted to this topic.

Jesus cast out evil spirits with a word. It should not take hours to get an individual delivered from a demon, as some purport today.

This appears to refer to the same event as [Mark 1:32-24](#) and [Luke 4:40-41](#).

Luke reveals that the healings were done by the laying on of hands and that demons cried out. Matthew and Mark do not mention either detail. Only Matthew ties these events to [Isaiah 53:4](#).

See also:

[Mark 1:32-34](#)

[Notes on Mark 1:32-34](#)

[Luke 4:40-41](#)

[Notes on Luke 4:40-41](#)

[Isaiah's Prophecy of Redemption](#)

[Sickness Is the Power of the Devil](#)

[YOU Can Be Healed](#)

[Objection: 1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven](#)

[Objection: Jesus Redeemed Us from Disease, but the Fulfillment of That Won't Come until We Get Glorified Bodies](#)

[Objection: Healing Is a Secondary Benefit of the Atonement, Not a Primary One](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot be Claimed as a Promise by Christians Today](#)

[Objection: Jesus Bore Our Sorrows and Grievs, Not Our Sicknesses and Pains, on the Cross](#)

[Objection: All Uses of Matthew's Greek Word for "That It Might Be Fulfilled" Refer to Events before the Atonement, So Matthew 8:17 Is Invalid As a Proof that Healing Is in the Atonement](#)

[Objection: There Is No Mention of the Atonement in Matthew 8:17 \(Fulfilling Isaiah 53:4\)](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Took" Is Lambano, Which Never Means to Remove in a Mediatoral Sense](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Bare" Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases](#)

[Objection: Jesus' Bearing of Sicknesses Is Just a Metonymy](#)

[Objection: Matthew 8:17 Refers to Physical Pain and Mental Anguish that Jesus Endured in His Own Life](#)

[Objection: Jesus Did Not TAKE ON or BEAR Sicknesses in His Own Body in Matthew 8:17, So Isaiah Couldn't Have Meant That Literally](#)

[Objection: Isaiah 53:4 Is Chronological – the First Part Refers to Jesus' Earthly Healing Ministry and the Last Part to His Later Atonement. So His Bearing of Sicknesses Was Not Part of His Atonement.](#)

[Objection: Jesus Bore Our Sicknesses in Matthew 8:17 Due to the Exertion Involved in Channeling God's Healing Power](#)

[Objection: If Jesus Never Got Sick before His Atonement, He Did Not Fully Participate in Our Human Experience](#)

[Objection: Paul GLORIED in His INFIRMITIES – the Same Greek Word Used in Matthew 8:17 of What Jesus Took. If Matthew 8:17 Refers to the Atonement, How Could Paul Glory in What Christ Took Away?](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 8:28-32:

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

And there was a good way off from them an herd of many swine feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Notes on Matthew 8:28-32:

This is one of those passages that Bible opponents like to cite as proof that the Bible contradicts itself, because other accounts talk about Jesus' interaction with only one of these two men. However, the fact that they don't mention both men is not really a contradiction. If one account said, "Josh spoke to Mike and Andy" and another said "Josh spoke to Mike," both would be true statements, though the first one would be more complete. This is why there are four gospels instead of one – what one leaves out, another includes. Reading all four gospels will give you the whole story.

Matthew doesn't mention that fact that one of these men fell down and worshipped Jesus, but Mark does. Matthew doesn't mention the fact that Jesus asked one of the men what his name was, but Luke does. Luke also mentions that one of these men fell down before Jesus. Mark and Luke give other details that are not included in Matthew's short summary.

See also:

[Mark 5:2-20](#)

[Luke 8:27-39](#)

[Condition: Demon Possession](#)

Matthew 9:2-8:

And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?

But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto - men.

Notes on Matthew 9:2-8:

Luke records some important details that Matthew omits, such as the fact that the power of the Lord was present to heal the religious leaders who were there. The paralytic got healed while the religious leaders did not. You should also read Luke's account of this incident to get the full picture.

See also:

[Mark 2:2-12](#)

[Luke 5:17-26](#)

[Notes on Luke 5:17-26](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Healing and Atonement](#)

[Healing and God's Glory](#)

[Condition: Paralysis](#)

Matthew 9:18-25:

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Notes on Matthew 9:18-25:

Luke records the fact that Jesus said, "Maid, arise" when He took her by the hand.

This ruler did not have the all-too-common attitude, "Well, let's just try this and see if it works – what have I got to lose?" He worshipped Jesus before making the request. He obviously was convinced that Jesus was not a mere man like everyone else. You don't worship mere men, especially if you are a big shot yourself. Then he said, "Lay Your hand on her, and she shall live." He didn't say, "Try laying Your hand on her and let's see if maybe she will come back to life." His words showed his definite faith.

You need to teach your children to believe God. When they get older, they will have to believe God for themselves, but when they are still young, your faith can carry them, as was the case here. Of course, even if she were older, a dead girl would not be able to believe to raise herself anyway. However, the raising of the dead requires a manifestation of "special faith" – it is not something you can just go out and do whenever you want. You can't just go out and empty a cemetery by faith.

The story of the woman with the issue of blood appears elsewhere (see the references below), but only Matthew shares that she "said within herself" that she would be healed when she touched Jesus' clothes. In other words, she saw herself getting healed on the INSIDE before she ever saw it on the OUTSIDE. You need to follow her example and "see" yourself receiving healing, not going without it.

See also:

[Mark 5:22-43](#)

[Luke 8:41-56](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Get Away from Unbelief](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Is "Seeing Yourself Healed" a New Age Visualization Technique?](#)

[Condition: Hemorrhaging](#)

[Condition: Nonviability](#)

Matthew 9:27-30:

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straightway charged them, saying, See that no man know it.

Notes on Matthew 9:27-30:

These blind men had to follow Jesus, perhaps for a while, and go to where He was. The only reason they did is that they believed Jesus could heal them. Here we see that the blind men, as many others, considered healing a mercy. Because Jesus is our merciful High Priest, you should expect the same mercy from Him today.

This also shows that healing was not a publicity stunt; Jesus told the formerly blind men not to go around telling people what had happened. Jesus was moved by compassion for the sick, not by a desire to make a big name for Himself.

Sadly, there are places today, including many churches, where you could be better off not telling anyone what Jesus did for you, lest they all try to talk their unbelief into you and get you to give up your healing, which in some cases they will assert was “of the devil!” Because some people ascribed Jesus’ actions to the devil in the Bible, you can bet that there will be some people who do so today.

See also:

[According to YOUR FAITH Be It Done unto You!](#)

[Get Away from Unbelief](#)

[Must We Lay hands on the Specific Afflicted Body Part?](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Condition: Blindness](#)

Matthew 9:32-33:

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

Notes on Matthew 9:32-33:

The word “dumb” in the King James means “non-speaking,” not “stupid” as in the modern usage of the word (for example, “Books written against divine healing are full of dumb arguments”).

There are cases where a demon impels someone to never say anything. I ministered to such a man in a nursing home for the mentally ill, and he spoke for the first time in a long while. There was nothing physically wrong with his vocal chords; it was a demonic issue. We have authority to cast out “mute spirits” today when we encounter them. If there were mute spirits then, there are mute spirits today, since they’ve never left the earth. They just look for new victims to oppress when the old victim dies or gets delivered.

See also:

[Luke 11:14](#)

[Condition: Demon Possession](#)

[Condition: Dumbness](#)

Matthew 9:35:

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Notes on Matthew 9:35:

This is another verse Jesus in action teaching, preaching and healing. (Delivering is also implicit here because some conditions are demonic and Jesus healed them ALL.) Those with healing ministries today need to teach and preach God's Word rather than just waiting for the Holy Spirit to manifest Himself in the gifts of healings.

This is also another verse demonstrating Jesus' ability and will to heal EVERY sickness and EVERY disease. Because He is the same today, He is still willing and able to heal EVERY sickness and disease today, including ones that weren't around back then or known by the specific names that we would use today.

See also:

[YOU Can Be Healed](#)

[Objection: Jesus Did Not Have Healings of Backaches and Headaches – Non-Organic Diseases that One Can't Verify Visually – But Claims of Such Are Common with Faith Healers Who Lack His Power](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 10:1:

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Notes on Matthew 10:1:

The anointing to heal the sick is transferable. In this case, Jesus gave His disciples the ability to do the works that He did when they preached in places where He was not going in person. This is similar in some ways to Paul's use of cloth items in [Acts 19:11-12](#).

You may also note that when a minister transfers the anointing to another individual to complete a task, that anointing does not necessarily stay permanently. If it did, the disciples would not have had to wait to receive the Holy Spirit to do the miracles they did in Acts – they could have gone out and done them based on this transfer of power described here. The anointing was on them to complete a particular task. For a modern example, a healing evangelist may lay hands on someone and ask him to lay hands on some sick people in a service. That does not mean that the other person will now have a similar healing ministry. (By the way, the term “healing evangelist” is actually redundant from a Biblical perspective, because there is no record of the Lord calling anyone to be a non-healing evangelist. You would expect the “power gifts” – healings, miracles, special faith – to flow through a minister who stands in the evangelist's office. Philip, the only one referred to as an evangelist by name in Scripture, flowed in signs and wonders. The others who were sent out with the “good news” were also called to heal the sick. I use the term healing evangelist in this book, but only because today some people call any preacher who isn't a pastor an evangelist, Biblically incorrect as this is, and I am making a distinction between all non-pastors and the non-pastors who actually stand in the office of evangelist and have healings follow their ministries.)

You can see that Jesus [did not do miracles just because He was the Son of God](#). The twelve disciples were not members of the Trinity, yet here they were given the power to do the same things Jesus did.

It should come as no surprise today that the Lord anoints preachers to minister to the sick because that was the pattern in Scripture.

Notice that Jesus never sent people out to “pray for” the sick. He sent them out to heal the sick by His authority. There's a big difference, though sometimes healing ministers use the term “praying for the sick” to mean taking authority over sickness in people's bodies. We know what they mean even though the words may not be technically correct. There are similar cases in everyday life. A sign between two toll booth lanes coming onto the Maine Turnpike told me, “Use Both Lanes” but I explained to the toll collector that I could not comply with the sign because I could only use one of the two lanes. (I did know what the sign meant; I was just trying to liven up the toll collector's day. A toll collector once told me how boring his job was.) Likewise, “Violators will be towed” is barbaric compared to “Violators' cars will be towed,” but again, you know what the sign means. So just because someone talks about “praying for” the sick doesn't necessarily mean that they are doing something Jesus didn't do.

Mark and Luke add a detail that Matthew omits – that the 12 were sent out to PREACH as well as HEAL. It is just as important to share the Word as it is to be willing to lay hands on the sick.

Jesus gave power to 12 men, not 11. That means that the thief Judas Iscariot was given the same authority over sicknesses and demons as the other 11 original apostles. So we see that being given this kind of authority comes from being with Jesus, not from living a perfect moral life. If God could use Judas Iscariot in signs and wonders, surely he can use you!

See also:

[Mark 3:14-15](#)

[Mark 6:7](#)

[Luke 9:1-2](#)

[YOU Can Be Healed](#)

[YOU Can Do Miracles](#)

[Can We Believe for a Dead Person to be Raised?](#)

[Are Some Illnesses Harder to Be Healed of than Others?](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 10:7-8:

And as ye go, preach, saying, The kingdom of heaven is at hand.
Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.

Notes on Matthew 10:7-8:

When the kingdom of heaven is at hand, people get healed! Note that the disciples were called to preach, not just heal people. Also, notice that the disciples were told to heal the sick, not “lift up the sick in prayer” (or worse yet, “remember the sick”). How could they be confident when doing so? Because in [Matthew 10:1](#), Jesus gave them that authority.

The fact that raising the dead is mentioned in here leads to an obvious question: Is that something we should all be doing? The answer is no. The Great Commission includes laying hands on the sick, but it does not include a promise that we can “claim” for the raising of the dead. The next obvious question is, “If raising the dead is not something we can all do by faith, can we think that any of the commands applies to us?” Yes, when people were called to preach Christ, healing of the sick went along with that calling. However, raising of the dead did not always go along with that calling. This is done exclusively by the gifts of the Spirit as the Spirit wills, not by normal faith. (This requires the kind of special faith alluded to in [1 Corinthians 12:8-11](#).) Observe that in [Matthew 10:1](#), Jesus gave His disciples authority to heal the sick, cleanse the lepers (included in “all manner of disease”) and to cast out unclean spirits. The one thing on the list in this verse that was not included in the other verse was the raising of the dead. This shows that they did not have general authority to raise the dead but they had it in the other areas.

Preaching that the kingdom is here NOW is vastly different from the all-too-common preaching that the kingdom will “soon” come in great power in the form of a future awesome revival. Don’t wait! Go out and do the works of Jesus NOW!

See also:

[Can We Believe for a Dead Person to be Raised?](#)

[YOU Can Do Miracles](#)

[The Kingdom of God is Here NOW](#)

[Condition: Demon Possession](#)

[Condition: Leprosy](#)

[Condition: Nonviability](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 11:4-5:

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Notes on Matthew 11:4-5:

This came about because John the Baptist, now incarcerated by Herod, questioned whether Jesus was really the Messiah. This shows that even strong people can get “down” at times. John was famous for his bold preaching about Jesus. He said that Jesus was the Lamb of God who takes away the sins of the world. John wasn’t doubting it when he said that. Why would he be doubting it now in prison? The Bible doesn’t tell us. However, being locked up in prison for a long time would certainly seem to be discouraging, and perhaps John thought that if Jesus was who He said that He was, He would have gotten him out by now. That’s pure speculation; no one knows for sure. Even Elijah got discouraged after a mighty victory. God uses real people.

See also:

[Luke 7:20-23](#)

[Condition: Blindness](#)

[Condition: Deafness](#)

[Condition: Lameness](#)

[Condition: Leprosy](#)

[Condition: Nonviability](#)

Matthew 12:10-13:

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Notes on Matthew 12:10-13:

There will always be those who won't rejoice with you when you get healed because they don't believe in divine healing. They would rather have you stay sick than to think that maybe you know something that they don't know.

Jesus never touched the man. Sometimes in a healing service, your healing may be "called out" and you can be healed without anyone touching you. Do not put God into a box by thinking that the only way you can get healed is to go up in a prayer line and have hands laid on you.

The version in [Mark 3:1-5](#) shows that Jesus gets angry when people are more caught up with religious nit-picking than with seeing the sick healed.

See also:

[Mark 3:1-5](#)

[Luke 6:6-10](#)

[Condition: Withering](#)

Matthew 12:15:

But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Notes on Matthew 12:15:

Here we see a pattern in Jesus' ministry. Those seeking healing actively went to where Jesus was to get healed. Jesus did not walk around the villages making "house calls" at random. The sick followed Him; He didn't follow them. The sick who had the faith to follow Him for healing were NEVER turned down.

It's obvious here that Jesus wanted some "alone time," but when the multitudes followed Him, His compassion moved Him to heal them anyway.

See also:

[The Baseball Diamond of Healing](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 12:22:

Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Notes on Matthew 12:22:

Blindness is often a physical issue, not a demonic one. Some people are born without certain body parts that are required to see. Others have had these parts damaged by accidents or diseases. However, this verse shows that in some cases, at least, blindness (as well as inability to speak) can be brought on by a demon, and it will be completely cured when the demon is cast out.

See also:

[Condition: Blindness](#)

[Condition: Dumbness](#)

Matthew 13:15:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Notes on Matthew 13:15:

There is an important lesson in this verse. If you hear with your ears, and understand with your heart, and are converted (which I assume that you probably are – if not, please read [How to Be Saved from Your Sins](#) immediately), you should expect God to heal you! The reason so many were not healed (either physically or emotionally) is that they were not listening to God when He spoke. God was willing to heal them all the time, but the Bible pattern is, "Hear and be healed," not, "Just try to get healing without any giving time or effort to the study of God's Word."

Note that it was the people's choice to become dull and callous – that wasn't God's will.

See also:

[John 12:39-41](#)

[Acts 28:27](#)

[Notes on Acts 28:27](#)

[Objection: Matthew 13:15, John 12:39-41 and Acts 28:27 Prove that HEALED in 1 Peter 2:24 Doesn't Have to Mean Physically Healed](#)

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

Matthew 13:54-58:

And when he was come into his own country, he taught them in the synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

And his sisters, are they not all with us? Whence then hath this man all these things?

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

And he did not many mighty works there because of their unbelief.

Notes on Matthew 13:54-58:

People who know you well in the natural sometimes have trouble receiving from you. Many of us can attest that family members are often the least enthralled with our Christian exploits. There is another danger here, too – if you are too friendly with your pastor so that he becomes “ol’ buddy ol’ pal” to you, you will have a hard time receiving the anointing that God has placed in him for your benefit. It is important to separate the person from the gifting that God has placed in him to help you grow up in Christ. If you’re ever in the emergency room at midnight, you’ll want your pastor there, not your pal.

Not knowing the Word is *ignorance*. Hearing the Word but not acting on it is *unbelief*. The people at Nazareth were in *unbelief*. Jesus taught them in the synagogue (and it wasn’t the first time He did that in Nazareth, either). So they HEARD the Word but they did not ACT on it.

Matthew’s account is valuable because it shows us that the issue was unbelief and not ignorance because Jesus taught the people. Mark doesn’t mention that Jesus taught the people before He ministered healing.

See also:

[Mark 6:1-6](#)

[Notes on Mark 6:1-6](#)

[According to YOUR FAITH Be It Done unto You!](#)

[All About Healing Services](#)

[Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God’s Sovereignty. Therefore, the Only Reason He Could Not Would Be that People Did Not Bring the Sick.](#)

[Objection: It’s Not Always God’s Will to Heal – He Didn’t Heal Many at Nazareth](#)

[Objection: We Cannot Expect to Heal as Jesus Did Because We Are Not the Son of God](#)

Matthew 14:14:

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Notes on Matthew 14:14:

This is one of many places where we can see that Jesus was moved with compassion for the sick, and that was His reason for healing them. He was not simply showing off or proving His deity. Besides that, He didn't heal anyone because He was God, anyway; He did so as a Man anointed by the Holy Spirit. If He did things because He was God, you couldn't do what He did. Yet Jesus said that you would do the works that He did and greater.

See also:

[The Baseball Diamond of Healing](#)

[God's Mercy and Compassion](#)

[YOU Can Be Healed](#)

[Objection: Jesus Did Not Have Healings of Backaches and Headaches – Non-Organic Diseases that One Can't Verify Visually – But Claims of Such Are Common with Faith Healers Who Lack His Power](#)

[Objection: Unlike Faith Healers, Jesus Took People Aside to Heal Them](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 14:35-36:

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Notes on Matthew 14:35-36:

Again, the sick were brought to Jesus. Jesus did not just go around automatically healing everyone. On many occasions like this one, power went out of Jesus and healed all who touched Him. We know from the story of the woman with the issue of blood that Jesus would not necessarily know who touched Him! It was not His faith in operation. It was the healing anointing on Him – Peter said that God anointed Jesus of Nazareth with the Holy Spirit and with power; that is how He went around doing good and healing all who were oppressed of the devil ([Acts 10:78](#)). The very word Christ means “Anointed.” (It is not Jesus’ last name; He did not grow up in the home of Joseph and Mary Christ. He was not in some papyrus census record as “Christ, Jesus.”) The power of the Holy Spirit, coupled with faith in those who came to be healed, produced healing in all who came to receive it.

You can see how Jesus could not have made exceptions for some of the sick, expecting them to stay that way for some modern theological reason. The anointing was available to anyone; all you had to do was get near enough to Jesus to touch His clothes! Jesus did not decide who would touch His garment and receive healing – the people decided whether or not to go where He was and touch His garment.

See also:

[Mark 6:54-56](#)

[The Baseball Diamond of Healing](#)

[The Healing Anointing](#)

[Healing and Evangelism](#)

[YOU can be healed](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 15:22-28:

And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

Notes on Matthew 15:22-28:

There was a reason for the disciples' apparent rudeness. They were correct that the woman did not have the right to get healing for her daughter because she wasn't a Jew. In a way, she was being rude, but she was desperate to get what she saw Jesus giving out to the Jews. That is why the disciples were sending her away. (They did not send anyone in the multitudes of Jews away, except for small children, and Jesus rebuked them for forbidding the children to come.) Jesus made sure that the woman understood this.

Here healing is referred to as the "children's bread." If you are a child of God, it belongs to you. It is part of your sustenance that you should expect to receive from God. You need to understand that as a Christian under God's new covenant, you are not one of the dogs waiting for their masters' crumbs. You are one of the ones seated at the table!

Jesus did not call the woman a dog. He made an analogy to a family with dogs. You don't take the children's food and give it to the dogs. The children here were strictly Israelites, not Gentiles. Jesus was saying, "It isn't right for the Gentiles to get the Jews' blessings." This was legally true, yet because of her great faith, God made an exception for her. She got a blessing that she didn't even qualify for due to her dogged persistence in pursuing what she needed.

See also:

[Mark 7:25-30](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Different Ways to Get Healed](#)

[God's Blessing on Your Kids](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Objection: Jesus Told a Greek Woman NO When She Came for Deliverance for Her Daughter](#)

[Objection: We Should Pray, "If It Be Thy Will" Concerning Our Healing](#)

[Objection: God Sometimes Heals Crybaby Christians Who Bug Him Enough Just As He Gave Israel a King](#)

[When They Kept Bugging Him – Even Though It Wasn't His Perfect Will](#)
[Condition: Demon Possession](#)

Matthew 15:30-31:

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.

Insomuch that the multitude wondered, then they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Notes on Matthew 15:30-31:

It is inconvenient to bring a blind person or a crippled person somewhere to be healed. Remember that they did not have cars back then! Many times these sick people had to be led or carried all the way to where Jesus was. You would not go through that kind of effort unless you really believed that it would pay off, which of course, it did. We see again the pattern that the sick had to be brought or had to get where Jesus was on their own. Jesus did not run around from house to house looking for sick people. These people were totally convinced that they could receive healing from Jesus. That is how people need to be today. Unfortunately, many people today expect God to do everything while they are unwilling to believe anything. "If God wants me well, He'll heal me," they shrug. That attitude would not have resulted in healing in Bible days and it will not result in healing today, either.

Today you have a privilege that the sick multitudes never had – you can receive the healing that Jesus paid for ANYWHERE without having to go to where He is. Of course, He is in heaven now, so you couldn't go to Him in the sense that the multitudes did. However, you COULD go where one of His followers is to receive healing. Believers are authorized to minister healing in His name because they are part of His Body on the earth.

However, you still have to do something. You have to believe, as they did, that you receive your healing. You cannot wait for God to do something. He already did something. In fact, He's already done everything that He's going to do. Until you see that, you don't really understand how to receive your healing.

Notice that the maimed were healed as well as those with other conditions. If you've been in an accident, you're still covered under God's divine healing policy!

See also:

[The Baseball Diamond of Healing](#)

[Healing and God's Glory](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[When a Disease Is Healed, Can I Receive Healing for the Damage It Caused?](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: God Gets Glory from Our Patient Endurance of Sickness](#)

[Objection: Jesus Did Not Have Healings of Backaches and Headaches – Non-Organic Diseases that One Can't Verify Visually – But Claims of Such Are Common with Faith Healers Who Lack His Power](#)

[Objection: Unlike Faith Healers, Jesus Took People Aside to Heal Them](#)

[Condition: Blindness](#)

[Condition: Dumbness](#)

[Condition: Injuries](#)

[Condition: Lameness](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 17:14-21:

And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying,

Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could we not cast him out?

And Jesus answered and said unto them, Because of your unbelief: for verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer and fasting.

Notes on Matthew 17:14-21:

Today, people would have used the disciples' failure to prove that God does not always want to heal. However, the problem was with the disciples. Jesus had already given them the authority to cast out all evil spirits (not just "little" ones), so there is no question that they had the authority to do it. However, they did not operate in faith based on that authority. Jesus came and did the job. This proves that someone can miss out on healing because of lack of faith on the part of the minister doing the praying as well as lack of faith on the part of the person who needs the healing.

The prayer and fasting Jesus talked about would not have been directed toward that particular demon. Jesus had just found out about the situation; He could not have spent special time praying about the situation or trying to "fast out" that particular demon. He meant that you will not walk in the kind of faith that such a situation requires unless you have spent time praying and fasting before you encounter the situation. The prayer and fasting are things you do in your private life, not special responses once you find out about a particular need.

The second-to-last verse in the passage above actually reads differently in one Greek manuscript that is the basis for some translations. Instead of "Because of your unbelief," the Greek, and the translated English, say "Because of your little faith." This leaves us questioning which of these manuscripts we should go by. This matter is discussed in the article [Must We Fast and Pray to Make Certain Demons Leave?](#)

The last verse in the passage above has been the center of some controversy – did Jesus mean "this kind" of demon, "this kind" of faith or "this kind" of unbelief? This matter is settled in the article [Must We Fast and Pray to Make Certain Demons Leave?](#)

See also:

[Mark 9:17-29](#)

[Notes on Mark 9:17-29](#)

[Luke 9:38-42](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Speaking to Mountains, Trees and Diseases](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[How Can I Get Rid of Unbelief?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Are Some Illnesses Harder to be Healed of than Others?](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: Many Do Not Get Healed after Prayer Is Made for Their Healing](#)

[Objection: Jesus Let People Fail to Remind Them How Much They Needed Him](#)

[Condition: Demon Possession](#)

Matthew 19:2:

And great multitudes followed him; and he healed them there.

Notes on Matthew 19:2:

This must have been quite a crowd, because if a multitude followed Him, that would be a lot of people. But here multitudes_s in the plural followed Him. Not only that, but they were great multitudes. As we see in many other passages, the people followed Him when they wanted to get healed; Jesus was not running around looking for sick people.

See also:

[The Baseball Diamond of Healing](#)

[YOU Can Be Healed](#)

[Objection: Unlike Faith Healers, Jesus Took People Aside to Heal Them](#)

[Condition: Anything Else Not Listed Here](#)

Matthew 20:30-34:

And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Notes on Matthew 20:30-34:

These blind men paid a social price to get their healing. They had to ignore the peer pressure and the rebukes of the multitude. However, their perseverance got Jesus' attention! You may have to pay a social price because of unenlightened friends and relatives and even fellow church members who do not believe in divine healing. Be desperate enough to stick with it and get your healing! Don't let doubters talk you out of it!

You may wonder why Jesus asked two blind men what they wanted! Actually, not everyone who is blind, deaf, or otherwise handicapped ("differently abled" for the "politically correct" crowd) wants to be healed. Jesus did not assume anything; He made them say what they wanted to get. If you want healing, you'll have to speak it out of your mouth, too.

Not everyone with a condition really wants to be healed! Some people don't want to be healed because they don't want to part with their disability payments and have to work. Some people don't want to be healed because then they would have nothing to complain about and get sympathy. Some deaf or blind people may not want to be healed because they fear losing their friends with similar conditions and being tossed out of the only culture they've ever known. Some people just don't want anything to do with something that involves effort on their part. So you can never just assume that someone wants to be healed.

The fact that they used the phrase "Son of David" showed their faith that Jesus was the prophesied Messiah. Obviously they knew that He wasn't David's literal son like Solomon.

Mark adds a couple of details that Matthew omits – see [Mark 10:46-52](#) and the accompanying [Notes on Mark 10:46-52](#).

See also:

[Mark 10:46-52](#)

[Notes on Mark 10:46-52](#)

[God's Mercy and Compassion](#)

Must We Lay Hands on the Specific Afflicted Body Part?

Condition: Blindness

Matthew 21:14:

And the blind and the lame came to him in the temple, and he healed them.

Notes on Matthew 21:14:

Obviously the blind and the lame didn't think that Jesus was having anger management problems even though He had just cleansed the temple of merchants and moneychangers and made a mess of their tables. The blind and the lame still came to Him for healing – and got healed! What Jesus did wasn't a hissy fit; it was due to righteous indignation. There's a difference.

It must have involved extra effort for either a blind person or a lame person to reach the temple. These people meant business and they got what they came for!

See also:

[Condition: Blindness](#)

[Condition: Lameness](#)

Matthew 27:52-53:

And the graves were opened; and many bodies of the saints which slept arose,
And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Notes on Matthew 27:52-53:

“Slept” is a Bible idiom for “were dead” – this does not refer to a bunch of people who just liked to sleep in graveyards because Matthew says explicitly that the graves were opened.

Punctuation was absent from the original Greek; it was added by the translators. I think it is safe to say that the verses would be better broken up as follows:

And the graves were opened;
And many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

As it would not make sense for the saints to hang out in the cemetery for 3 days before going elsewhere, it seems obvious that the graves were opened when Christ was on the cross, but the saints did not come back to life and come out of those opened graves until Christ’s resurrection. Because there was an earthquake, perhaps that earthquake opened the graves. It wouldn’t be the last time that an earthquake targeted specific things; the earthquake in [Acts 16:26](#) broke the prisoners’ chains.

Also, the new birth was not available until Jesus rose from the dead because He had to be the firstborn of many brethren ([Romans 8:29](#)). It would not make as much sense for these people to rise until the new birth was available.

Matthew is the only one who recorded this incident, but that doesn’t make it any less true. (Either you believe the Bible or you don’t.) Nothing is mentioned about what ended up happening to these people, so any speculation is just that – speculation. Beware of filling in the blanks where the Bible leaves blanks.

See also:

[Condition: Nonviability](#)

Mark 1:23-26:

And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Notes on Mark 1:23-26:

Jesus did not carry on conversations with demons. He ordered them to stop talking.

The fact that an evil spirit may holler or severely shake the person when it comes out should not faze you. Stand your ground and it has to go.

In MOST of the cases when Jesus cast out demons, no specific external manifestation is mentioned. This was a case similar to that of the demonized boy whom the disciples failed to deliver ([Matthew 17:14-21](#) and elsewhere).

Demons have Satan's nature. They are liars. It appears that this one was, because he referred to himself in the plural, but the account says that there was only one of him! This is one good reason not to bother asking demons their names, as is covered [elsewhere](#). In fact it's a good reason not to have conversations of any kind with demons!

Matthew says that the demon "tore him" on the way out and cried with a loud voice. Luke notes that the demon "threw him in the midst" on its way out. On occasion there may be such a manifestation when a demon leaves, but there doesn't have to be ANY physical manifestation. There usually was no manifestation mentioned; cases where there was one were the exception.

See also:

[Luke 4:33-36](#)

[The Word AND the Anointing!](#)

[Should We Ask Demons Their Names Before Casting Them Out?](#)

[Condition: Demon Possession](#)

Mark 1:30-31:

But Simon's wife's mother lay sick of a fever, and anon [immediately] they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Notes on Mark 1:30-31:

Jesus also rebuked the fever in the same stern way that He would rebuke a demon. This only appears in Luke's account ([Luke 4:38-39](#)). Luke called it a great fever.

See also:

[Matthew 8:14-15](#)

[Notes on Matthew 8:14-15](#)

[Luke 4:38-39](#)

[Must We Lay Hands on the Specific Afflicted Body Part?](#)

[Condition: Fever](#)

Mark 1:32-34:

And at even [evening], when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Notes on Mark 1:32-34:

This appears to refer to the same event as [Matthew 8:16-17](#) and [Luke 4:40-41](#).

The term “divers diseases” is King James language for diverse diseases and does not refer to maladies that divers can get such as “the bends,” though God’s healing covenant would cover those as well.

Luke reveals that the healings were done by the laying on of hands and that demons cried out. Matthew and Mark do not mention either detail. Only Matthew ties these events to [Isaiah 53:4](#).

See also:

[Matthew 8:16-17](#)

[Notes on Matthew 8:16-17](#)

[Luke 4:40-41](#)

[Notes on Luke 4:40-41](#)

[Laying Hands on the Sick](#)

[Healing and Evangelism](#)

[It Might Only Take One](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Mark 1:39:

And he preached in their synagogues throughout all Galilee, and cast out devils.

Notes on Mark 1:39:

Apparently Jesus didn't consider it necessary to take people who need deliverance into a back room somewhere. He preached in their synagogues and cast out demons. He had just cast a demon out of someone in a synagogue where He was teaching ([Mark 1:23-26](#)).

As you can see, Jesus did not merely go around healing the sick. He preached all over the place, too. It is important that people hear the Word as well as be exposed to the anointing.

See also:

[Condition: Demon Possession](#)

Mark 1:40-45:

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And he straitly charged him, saying, and forthwith sent him away;

And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

See also:

[Matthew 8:2-4](#)

[Notes on Matthew 8:2-4](#)

[Luke 5:12-15](#)

[The Baseball Diamond of Healing](#)

[God's Mercy and Compassion](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Objection: It's up to God – God Will Heal Me If He Wants to](#)

[Objection: I Got a Debilitating Disease and Cried, "Why Me?" And the Lord Answered, "Why NOT You?"](#)

[Condition: Leprosy](#)

Mark 2:2-12:

And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

And they came unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise and take up thy bed, and walk?

But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Notes on Mark 2:2-12:

Luke gives us the additional information that there were Pharisees as well as scribes present who had come from all over the place, and that the power of the Lord was present to heal them – though only the paralytic actually got healed. Luke also adds that the paralytic glorified God after he was healed.

See also:

[Matthew 9:2-8](#)

[Luke 5:17-26](#)

[Notes on Luke 5:17-26](#)

[Healing and Atonement](#)

[Healing and God's Glory](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Condition: Paralysis](#)

Mark 3:1-5:

And he entered again into the synagogue; and there was a man there which had a withered hand.
And they watched him, whether he would heal him on the sabbath day, that they might accuse him.
And he saith unto the man which had the withered hand, Stand forth.
And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?
But they held their peace.
And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

See also:

[Matthew 12:10-13](#)

[Notes on Matthew 12:10-13](#)

[Luke 6:6-10](#)

[Condition: Withering](#)

Mark 3:10-12:

For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

And he straitly charged them that they should not make him known.

Notes on Mark 3:10-12:

This shows that Jesus had the authority to make evil spirits shut up, and you now have that authority in Him. You do not have to let demons run their mouths. Jesus' two main statements to demons were "Be quiet!" and "Come out!" and the demons had to obey His words. He did not get into conversations with them, and neither should you.

We can see again that it was compassion and not a desire for publicity that motivated Jesus. He actually tried NOT to be known in this passage!

See also:

[The Baseball Diamond of Healing](#)

[The Healing Anointing](#)

[YOU Can Be Healed](#)

[Condition: Anything Else Not Listed Here](#)

Mark 3:14-15:

And he ordained twelve, that they should be with him, and that he might send them forth to preach,
And to have power to heal sicknesses, and to cast out devils:

Notes on Mark 3:14-15:

In Mark 6:7, Jesus does something similar, though only demons are mentioned, and there is the added detail that He sent them out two by two.

See also:

[Matthew 10:1](#)

[Notes on Matthew 10:1](#)

[Mark 6:7](#)

[Luke 9:1-2](#)

[Are Some Illnesses Harder to Be Healed of than Others?](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Mark 5:2-20:

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him,

And cried in a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

For he said unto him, Come out of the man, thou unclean spirit.

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Notes on Mark 5:2-20:

This same event is also described in [Matthew 8:28-32](#) and [Luke 8:27-39](#). We learn from Matthew that there was a second man in a similar condition. Mark's account almost sounds like Jesus was carrying on a conversion with a demon, asking it for its name. Luke's gospel clarifies that Jesus asked the man (not the demon) what his name was. This is another example that illustrates why there are four gospels and not just one – so that you can get the complete picture.

Luke records that the man fell down before Jesus, but someone could fall down for many reasons. Only Mark makes it clear that the reason was to worship Jesus. You can't just run around casting demons out of everyone who has one, as not everyone wants to be free. However, the fact that this man ran and worshipped Jesus indicates that he had a strong desire for Jesus to set him free. Of course, a demon manifested in short order, but the demon would not have worshipped Jesus! This was a voluntary act on the man's part. This is yet another disproof of the Hollywood version of demon possession where someone is so demon-possessed that he can't control his actions anymore. Here is a man who was so full of demonic power that he could cut shackles and no one could tame him. He cut himself with stones under demonic influence. This man had a whole legion of demons. Yet even someone that demon-controlled chose to worship Jesus and run toward Him to get help. His actions would have been the last thing that a legion of demons would want him to do!

This story should tell you something about the modern practice of cutting yourself. Those "cut-yourself" demons didn't leave the earth after going into pigs and killing the pigs. There are still demons around today that try to get people, including schoolchildren, to cut themselves intentionally.

Isn't it interesting that Jesus was asked to leave the area after getting this man free? Not everyone appreciates the manifested power of God. Don't expect everyone to love you if you cast out demons.

If you testified as this man did after getting a major miracle, some churches would kick you out because they would be sure that the devil did it! But if that is the case, kicking you out would be doing you a big favor to get you away from their unbelief. Jesus didn't tell all the people to broadcast their miracles; in some cases He ordered them to be quiet. If everyone around you is in unbelief, staying quiet could still be a good idea today so that the "unbelieving believers" don't talk you out of your miracle.

Jesus told this man to testify to others in the area about his miracle. He didn't tell everyone to do that; He ordered some people to be quiet instead. In this case, Jesus must have known that people would be receptive, as people marveled about it. The miracle in [Mark 7:32-37](#) happened after Jesus "passed through the midst of the coasts of Decapolis" ([Mark 7:31](#)) later on.

It is obvious from the way that the demons "beseeched" Jesus that they knew that He had authority over them. They do not want YOU to know that you carry that authority through His name, though you do.

Was this simultaneous swine slaughter fair to the man who owned the swine? I don't see why not, as at the time the Israelites were forbidden to eat swine anyway.

You can tell from this passage that demons do have a certain amount of physical power. The Sons of Sceva ([Acts 19:13-17](#)) discovered this. You certainly do not want to confront demons in your own power as they did. You must use your authority in the name of Jesus, as they could outmatch you in a physical strength contest.

See also:

[Matthew 8:28-32](#)

[Luke 8:27-39](#)

[Notes on Luke 8:27-39](#)

[God's Mercy and Compassion](#)

[It Might Only Take One](#)

[Objection: Demons Were Only a Superstitious Way of Explaining Illness Long Ago](#)

[Condition: Demon Possession](#)

Mark 5:22-43:

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came in the press behind, and touched his garment.

For she said, If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Notes on Mark 5:22-43:

The story of the woman with the issue of blood is deservedly a favorite among healing ministers because of its many lessons. The woman heard about Jesus and faith came. (Today, faith can come as you hear about Jesus and His healing power.) Then she went to Him expecting to receive. She obviously believed that she received something when she touched Jesus. Her faith was what pulled the anointing into her body from Jesus. Jesus wasn't even aware that the woman was there, so it could not have been His faith. Jesus made it clear the woman's faith, not His faith, healed her.

This woman could have been stoned for being out in public in her condition. She was desperate! She was broke and was just getting worse. This woman really wanted to be healed. She was willing to press through the crowd to get to Jesus. Perhaps at that point she was so desperate that she didn't care if she died for trying to get to Jesus.

If you just read Matthew or Mark's version, you could conclude that the girl was actually not dead but asleep and mistaken for dead. Thus, she would not really have been raised from the dead. However, Luke records that the people knew that she was dead.

Even when the gifts of the Spirit are in operation, healings are usually not unilateral operations of God. Many times, he makes the healing anointing available for all who want to come and receive it. The more faith the people operate in, the more easily the healing anointing will go into them. (This works both ways. If they operate in less faith, less will happen. Jesus was surely just as much the Anointed One at Nazareth, where people did not believe much and did not receive much.) We see this principle again where Jairus was told to "only believe" to see the miracle he needed. His faith had a part to play in the miracle.

The word *virtue* is the Greek word *dumamis*, which means *power*, not moral virtue as we would think of *virtue* today.

People like to say, "It's not over until it's over," but this miracle of raising the dead shows that with God, sometimes "It's not over even AFTER it's over!"

See also:

[Matthew 9:18-25](#)

[Luke 8:41-56](#)

[Notes on Luke 8:41-56](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Is Your Situation Hopeless?](#)

[How Much Do You Desire Healing?](#)

[The Healing Anointing](#)

[The Anointing in the New Testament](#)

[Preparing to Minister Healing](#)

[Healing and Prosperity](#)

[Conformed to Christ's Image](#)

[Can I "Believe Away" the Side Effects of the Drugs Being Used to Treat Me?](#)

[Why Are There More Miracles on the Mission Field than at Home?](#)

[Condition: Hemorrhaging](#)

[Condition: Nonviability](#)

Mark 6:1-6:

And he went out from thence, and came into his own country; and his disciples follow him.

And when the sabbath day was come, he began to teach in the synagogue: and many were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

And he marvelled because of their unbelief. And he went round about the villages, teaching.

Notes on Mark 6:1-6:

People fuss over why the people at Nazareth were not healed, but Matthew's account ([Matthew 13:54-58](#)) tells you plainly that it was because of their unbelief. That there was unbelief in Nazareth should be no surprise; that is where they had tried to kill Him during His first visit as a preacher! Jesus was just as much anointed and just as much the Son of God at Nazareth as elsewhere. Because He subjected Himself to human limitations and ministered as a man anointed by the Holy Spirit, He COULD NOT heal the sick there. If Jesus healed to prove His deity, He proved He wasn't deity at Nazareth. (Of course, Jesus did not heal to prove His deity. This is proved [elsewhere](#).) The servant is not above his master. If Jesus could not heal the sick in such a place, neither can you. There are churches like this! He COULD NOT do it because God requires our cooperation in such matters. He does not force healing on the sick any more than He forces forgiveness on sinners. God's power must be mixed with our faith. The problem at Nazareth is that they saw the preacher from only a human perspective instead of honoring His office. This same mistake today can stop God's power from flowing in a service. Respect the anointing on the minister! Don't disrespect him by gabbing with your neighbors, making non-emergency bathroom runs, going out to get coffee in the foyer, or otherwise showing that you really don't care that much about what he's doing. Don't regard him from a simply natural perspective as the people in Nazareth did to Jesus. Respect the fact that the Holy Spirit – the third member of the Trinity – is manifesting Himself through the man (or woman!).

That is one reason why we would never turn our church into a modern "café church." If you encourage people to divide their attention by getting coffee or snacks in the middle of the message, you're just teaching people to disrespect the Holy Spirit as well as the speaker. If the President of your country called you in for a personal meeting, what would he think if you said, "Excuse me, Sir, you can keep talking while I go grab a coffee and a pastry?" If you wouldn't treat the President like that, why would you treat JESUS or one of His anointed representatives like that?

How did Jesus respond to the people's unbelief? Did He cast a "ruling principality of unbelief" out of the city? NO. He just left and went to other villages and taught. While it would be tempting to say that He taught to try to get rid of their unbelief, He didn't teach the people at Nazareth to get rid of their unbelief! Instead, He went and taught in other villages instead. He had ALREADY taught at Nazareth before He tried to minister to the sick and only healed a few sick people ([Matthew 13:54-58](#)). There are times you have to just dust off your feet and go somewhere else where people are more receptive. Jesus gave instructions about that ([Matthew 10:14](#), [Mark 6:11](#), [Luke 9:5](#)). Paul and Barnabas followed that advice, too ([Acts 13:51](#)). The solution in such cases is not trying to stay and teach people in the hardened city, but rather to take your teaching somewhere else.

The reason why preachers sometimes preach that Jesus tried to "teach away their unbelief" is that they're confusing unbelief with ignorance. Jesus had already proclaimed who He was and what He was doing at Nazareth (whereupon they tried to kill Him), so the people there KNEW that He was claiming to be the Messiah (the Anointed One). He had just preached in their synagogue, so they were not ignorant of His teaching. You don't even qualify for unbelief if you're ignorant; you have to hear something first that you can unbelieve! So the solution was not to try to teach them to overcome their ignorance. Their issue was unbelief – and teaching doesn't fix that because it's a matter of the heart.

See also:

[Matthew 13:54-58](#)

[Notes on Matthew 13:54-58](#)

[According to YOUR FAITH Be It Done unto You!](#)

[The Flesh Freakout Factor](#)

[All About Healing Services](#)

[The Hardest Lesson I've Learned in the Ministry](#)

[If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?](#)

[What If I Lay Hands on People and They Don't Get Healed?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Objection: Jesus Healed and Did Miracles to Prove His Deity](#)

[Objection: Jesus Didn't Heal Everyone in His Earthly Ministry; He Left Many Sick at the Pool of Bethesda](#)

[Objection: Jesus Himself Pointed Out that There Were Many Lepers in Israel in Elijah's Day, Yet Only Naaman the Syrian Was Cleansed \(Luke 4:27\)](#)

[Objection: The Only Reason Jesus COULD NOT Do Miracles at Nazareth Is that They Drove Him Away before He Could Do Anything](#)

[Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God's Sovereignty. Therefore, the Only Reason He Could Not Would Be That People Did Not Bring the Sick.](#)

[Objection: It's Not Always God's Will to Heal – He Didn't Heal Many at Nazareth](#)

[Objection: We Cannot Expect to Heal as Jesus Did Because We Are Not the Son of God](#)

[Condition: Anything Else Not Listed Here](#)

Mark 6:7:

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

Notes on Mark 6:7:

Mark notes that they were sent out in pairs. This was not mandatory at all times in the Bible, as Paul was alone at Athens and was later left alone in Asia when his team deserted him, and Philip initially went down to Samaria by himself. However, we do see that Paul and Barnabas and later Paul and Silas went out together. While Peter is mentioned seemingly on “solo” missions, we know that he had a habit of taking his believing wife with him ([1 Corinthians 9:5](#)). Aside from having a second person as a witness in case anything questionable happens, it is useful to have another believer present so that you and the other believer can pray “the prayer of agreement” together that is discussed in [Matthew 18:18-20](#).

See also:

[Condition: Demon Possession](#)

Mark 6:12-13:

And they went out, and preached that men should repent.

And they cast out many devils, and anointed with oil many that were sick, and healed them.

Notes on Mark 6:12-13:

Jesus preached repentance. The disciples preached repentance. Jesus said to proclaim repentance and forgiveness of sins in His name everywhere ([Luke 24:45-47](#)). So the idea that repentance should not be preached anymore certainly didn't come from Scripture. The preaching of repentance may not be popular today, but Jesus did not command you to be popular.

This passage mentions anointing with oil, while other passages about the ministry of the disciples make no mention of oil.

See also:

[Should We Anoint the Sick with Oil when We Lay Hands on Them?](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Mark 6:54-56:

And when they were come out of the ship, straightway they knew him,
And ran through that whole region round about, and began to carry about in beds those that were sick,
where they heard he was.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and
besought him that they might touch if it were but the border of his garment: and as many as touched
him were made whole.

See also:

[Matthew 14:35-36](#)

[Notes on Matthew 14:35-36](#)

[The Baseball Diamond of Healing](#)

[YOU Can Be Healed](#)

[The Healing Anointing](#)

[Condition: Anything Else Not Listed Here](#)

Mark 7:25-30:

For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

See also:

[Matthew 15:22-28](#)

[Notes on Matthew 15:22-28](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Different Ways to Get Healed](#)

[God's Blessing on Your Kids](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Objection: Jesus Told a Greek Woman NO When She Came for Deliverance for Her Daughter](#)

[Objection: We Should Pray, "If It Be Thy Will" Concerning Our Healing](#)

[Objection: God Sometimes Heals Crybaby Christians Who Bug Him Enough Just As He Gave Israel a King When They Kept Bugging Him – Even Though It Wasn't His Perfect Will](#)

[Condition: Demon Possession](#)

Mark 7:32-37:

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Notes on Mark 7:32-37:

We cannot surmise from this passage that it is REQUIRED that you put your fingers into the ears of a deaf person, though I've seen it done and I have no problem with the practice. This passage would actually demonstrate that the fingers-in-the-ears action is NOT required, as the people besought Jesus to put His hand on the deaf person – it doesn't say that the people besought Him to poke His fingers into the deaf person's ears.

See also:

[Laying Hands on the Sick](#)

[Speaking to Mountains, Trees and Diseases](#)

[Strange Ways to Get Healed](#)

[Get Away from Unbelief](#)

[Must We Lay Hands on the Specific Afflicted Body Part?](#)

[Is All Sickness Demonic?](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Condition: Deafness](#)

[Condition: Dumbness](#)

[Condition: Speech Impediments](#)

Mark 8:22-25:

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought [anything]. And he looked up and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Notes on Mark 8:22-25:

You may have wondered if you're the one doing the laying on of hands – is it a sign of unbelief to ask the person if he notices any improvement? Jesus never walked in unbelief, and here He asked the man if he could see after He laid hands on him. So this must be okay! This also shows that it is valid to lay hands on the person a second time if there is not a total healing the first time.

See also:

[Laying Hands on the Sick](#)

[Strange Ways to Get Healed](#)

[Get Away from Unbelief](#)

[Must We Lay Hands on the Specific Afflicted Body Part?](#)

[Is It Right to Get in a Second Healing Line for the Same Condition?](#)

[Is It Unbelief to Ask a Person You Laid Hands on Whether He Feels Better Yet?](#)

[Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles](#)

[Objection: The Lord Puts Us on Our Backs that He May Teach Us to Look Up](#)

[Condition: Blindness](#)

[Condition: Blurred Vision](#)

Mark 9:17-29:

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead, insomuch that many said, He is dead.

But Jesus took him by the hand and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Notes on Mark 9:17-29:

The [Notes on Matthew 17:14-21](#) cover most of the points you could make from this story. However, there is an additional exchange here that Matthew did not mention. Jesus told the man that it was up to what he could believe. It is not just what Jesus can do, it is what you believe that He can do. You have a part to play in your miracle – the believing part. Jesus had the power to heal everyone at Nazareth, but they did not believe in His anointing. They saw Him as a mere man, so He did no mighty work there.

One thing I admire about Jesus is how “cool” He was in difficult situations. Think about this passage for a minute – there is a boy on the ground being “torn” by a demon, foaming at the mouth, and Jesus just carries on a conversation with the boy’s father about how long this had been happening! Jesus is our example, and if He can be that calm and collected while a “screamin’ demon” is putting on a show, so can we. Jesus never “[freaked out](#)” because of what the devil was doing, and neither should you.

The man asked Jesus to help his unbelief. He was not asking Jesus to help his unbelief in the sense of increasing it, of course. (You can help your unbelief in that sense by buying the latest popular book about why God supposedly wouldn't heal someone.) He meant, "I believe in my heart, but my head is giving me trouble! Help!" You are perfectly within your rights talking to God about such trouble. Realize, however, that it is with your heart that you believe, not your head. You can believe in your heart and still have a fight going on in your head. You can get your miracle anyway! The more you renew your mind with God's Word, the less your head will give you trouble.

Jesus said plainly that all things are possible to him who believes. Because healing is a subset of all things, healing is possible to him who believes! The only limit is what you can believe God for! If healing were not specifically promised, the fact that all things are possible to him who believes would still mean that your faith could make you well.

Mark says that Jesus referred to a "faithless" generation, while Matthew and Luke add the fact that He also said that they were "perverse."

Mark's account leaves out part of the final conversation, which could lead the reader to believe that the disciples had to pray and fast specifically to make that demon leave. We see from Matthew's account that Jesus answered the question "Why couldn't we cast it out?" directly with the answer, "Because of your unbelief." He didn't say it was because the demon was so powerful; He had already given His disciples power over ALL demons. It was because of their unbelief, and their unbelief was the result of not having spent time praying and fasting.

See also:

[Matthew 17:14-21](#)

[Notes on Matthew 17:14-21](#)

[Luke 9:38-42](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Speaking to Mountains, Trees and Diseases](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[How Can I Get Rid of Unbelief?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Are Some Illnesses Harder to be Healed of than Others?](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: Many Do Not Get Healed after Prayer Is Made for Their Healing](#)

[Objection: Jesus Let People Fail to Remind Them How Much They Needed Him](#)

[Condition: Demon Possession](#)

Mark 9:38-39:

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

Notes on Mark 9:38-39:

This shows that the ability to cast out demons is in the Name of Jesus, not in membership in any group or church (though of course you are commanded to be part of a local fellowship in [Hebrews 10:25](#)). This man didn't follow Jesus around, but he knew enough about the power of Jesus' name to use it and make demons flee. This story serves as a good warning to anyone who thinks, "My group has a worldwide monopoly on the power of God; you're either with us or you're out of God's flow and out of God's will." I have met such people; perhaps you have as well. They're wrong! There are other people who will try to assure you that you are "out of alignment" if you are not "submitted" to a modern-day "apostle." The same thing holds true; don't let any so-called apostle tell you that you can't minister just because you're not part of his "apostolic network." (Apostles are NOT supposed to govern churches they didn't start; "governments" are separate from "apostles" in [1 Corinthians 12:28-30](#). The only case in Scripture where apostles wanted to rule a church they didn't start is alluded to in Second Corinthians chapter 11 and Paul had nothing good to say about it!)

See also:

[Luke 9:49-50](#)

[YOU Can Do Miracles](#)

[The Power in the Name of Jesus](#)

[Your Authority over Sickness](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles](#)

[Objection: Acts 8 Proves that the Apostles Had Unique Powers](#)

[Condition: Demon Possession](#)

Mark 10:46-52:

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

And when he had heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

And many charged him that he should hold his peace: but he cried the more a great deal, thou Son of David, have mercy on me.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

And he, casting away his garment, rose, and came to Jesus.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I may receive my sight.

And Jesus said to him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Notes on Mark 10:46-52:

Mark only tells what happened to Bartimaeus; Matthew records that there were two blind men. (Mark's story doesn't mean that there weren't two; it just records what happened to Bartimaeus.)

Mark records that Jesus said, "Your faith has made you whole," while Matthew omitted that part.

Mark also mentions a detail that Matthew omits – Bartimaeus cast away his garment when he came to Jesus. It is POSSIBLE that his garment identified him as a beggar and/or a blind person and that this casting away of his garment was because Bartimaeus was totally convinced that after he encountered Jesus, he would be The Man Formerly Known as Blind Bartimaeus. We don't know this for sure because the Bible doesn't explicitly say anything about his garment. However, there is no other apparent explanation for why Bartimaeus would do it. If he were just cold, he could have received from Jesus with his garment still on because he was in faith anyway.

See also:

[Matthew 20:30-34](#)

[Notes on Matthew 20:30-34](#)

[According to YOUR FAITH Be It Done unto You](#)

[How Much Do You Desire Healing?](#)

[What Every Elder is Commanded to Believe](#)

[Strange Ways to Get Healed](#)

[Condition: Blindness](#)

Mark 16:15-18:

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Notes on Mark 16:15-18:

The Great Commission in these verses includes the laying on of hands in the name of Jesus for the healing of the sick. Jesus did not even question that it would happen. He said, “They shall lay hands on the sick, and they shall recover.” You should believe it and act accordingly.

Who shall lay hands on the sick so that they recover? Those who believe, not just those who preached to them! The ministry of laying on of hands for healing belongs to every born-again child of God.

God says that these signs will follow (not precede!) them that believe, so it is implied that those who work these signs will be out sharing the good news as they are commanded to. In [verse 20](#), we see that God confirmed His Word with signs following. Signs do not stand alone; they confirm the Word. If what you’re preaching isn’t the Word, God has nothing to confirm.

No reasonable Christian believes that the Great Commission has been revoked. We are still to go into the entire world so that everyone will hear the gospel. The Great Commission stands or falls together. It is unreasonable to think that Jesus would tell us to go into all the world now and then not confirm His words with signs following ([verse 20](#)) as He did then. This would indicate that Jesus, whom [Hebrews 13:8](#) declares to be “the same yesterday, today and forever,” has changed, which is pure nonsense. (It only makes a convenient consolation for those who preach with no power today.)

Note that healing is also promised to any Christian who is poisoned. This must be considered to be accidental poisoning of oneself or deliberate poisoning of the Christian by someone else. This is not a license to drink poison to prove something; that would prove only your own stupidity after you died because of it. Such an act would be akin to Jesus jumping off the temple – a satanic temptation to put God to an unreasonable test. Some wise-guy doubters like to dare you to drink Drano on purpose to prove that you believe this passage. This is just like Satan’s temptation of Jesus and would get you to the same place as jumping off a building – the graveyard.

The same goes for serpents. Paul did not deliberately handle serpents to prove something; this is also a dangerous way of putting God to an unreasonable test. When a serpent bit Paul, it was an accident. Paul just took it up and tossed it into the fire ([Acts 28:3-6](#)).

Because these kinds of poisoning are mentioned, I believe that it is proper to consider this same protection valid for other forms of poisoning, such as insect stings or food with deadly bacteria.

This passage does not prove “baptismal regeneration” – if you believed, it was just taken as a given that you would be baptized. However, a person saved on his deathbed would not have to be baptized in order to go to heaven. (I had the honor of leading my grandmother to the Lord on her deathbed; there was no possibility of her getting baptized before she went to be with Jesus.) The requirements for salvation are still those in [Romans 10:9-10](#) – believe that Jesus rose from the dead and confess Him as Lord with your mouth. A careful look at the verse in question reveals that no statement at all is made about someone who believes and is not baptized.

As you can see, casting out demons and speaking in tongues are included in the Great Commission as well; these topics are discussed elsewhere in this book.

When I was a young Christian, I read this wonderful passage. The church I had started attending did not believe in healing as presented in this book. But I remember them telling me that the Bible is the Word of God – the final authority for doctrine and conduct. I reasoned that if that were true, and Jesus said that we would lay hands on the sick and they would recover, I’d best start doing what He said. I remember the first person I ever laid hands on. She had female problems that kept her flat on her back 2-3 days every month. I got some friends together and told them about this passage, and then we acted on it. That was the end of her problem! Then I started looking for people I could lay hands on, which wasn’t hard because people with diseases were not hard to find. They recovered too! I still get a thrill out of laying hands on sick people in the name of Jesus and seeing them recover. It never gets old!

See also:

[Notes on Exodus 15:25-26](#)

[YOU Can Do Miracles](#)

[God Uses Real People](#)

[Do The Math](#)

[Laying Hands on the Sick](#)

[How to Deal with the Devil](#)

[Deliverance Myths](#)

[Your Authority over Sickness](#)

[Speaking to Mountains, Trees and Diseases](#)

[Healing and Deliverance from Poisoning](#)

[The Power in the Name of Jesus](#)

[Who You Are and What You Have](#)

[Different Ways to Get Healed](#)

[Healing and the Holy Spirit](#)

[The Works He Did You Can Do: Here’s How](#)

[YOU Can Be Healed](#)

[Signs and Wonders!](#)

[All about Healing Services](#)

[Authorized Distributors](#)

[Do It Anyway](#)

[Perfectionism and the Fear of Making Mistakes](#)

[Conformed to Christ's Image](#)

[Ministering to the Sick](#)

[Preparing to Minister Healing](#)

[BEING Anointed vs. FEELING Anointed](#)

[You Are Christ on the Earth](#)

[The Flesh Freakout Factor](#)

[Deliverance Myths](#)

[God's Promises Have Conditions](#)

[The Insecure Preacher](#)

[What 1 John 1:9 Really Means](#)

[How to Be Baptized with the Holy Spirit](#)

[What If I Lay Hands on People and They Don't Get Healed?](#)

[If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?](#)

[How Much Faith Does It Take to Heal a Serious Illness?](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Can I "Stand in Proxy" for Someone Else in a Healing Line?](#)

[Should I Believe that I Receive Healing or Command Sickness to Leave?](#)

[Should I Expect to Fall Over or Resist Falling Over when I Am Prayed over?](#)

[How Long Should We Keep Our Hands on Someone When We Lay Hands on Him?](#)

[Do We Need to Know the Specific Condition before We Can Minister Healing?](#)

[To What Extent Are Prolific Miracles Limited to Those Called to the Ministry?](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[I Just Commanded a Demon to Leave, But It Is Still There. What Do I Do Now?](#)

[Does Saying Grace Protect Us from Food-Related Illnesses?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[What Can You Do for Comatose or Delirious People Who Cannot Believe God for Themselves?](#)

[Why Are There More Miracles on the Mission Field than at Home?](#)

[Should We Wait until We Sense the Anointing to Lay Hands on the Sick?](#)

[Unforgiveness Is Itself a Forgiven Sin, So How Could It Hinder My Healing?](#)

[Was the Healing of the Crippled Man in Acts 3 Based on Peter's Authority or on a Special Manifestation of the Spirit?](#)

[Objection: Laying Hands on the Sick is Not Part of the Great Commission](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: Mark 16:17-18 Was for the Early Apostles, Not All Believers](#)

[Objection: Mark 16:18 Refers to SPIRITUAL Illnesses](#)

[Objection: Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of Healing Can Heal the Sick by Laying on of Hands](#)

[Objection: Mark 16:18 Does Not Say, "They Shall Recover IF They Have Enough Faith," Yet Faith Healers Blame the Sick for Not Believing](#)

[Objection: Jesus Healed and Did Miracles to Authenticate His Messiahship](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: The Lord Did Not Say that These Signs Would Follow Those Who Believe ALWAYS, So They Were Just to Get the Church Started](#)

[Objection: Mark 16:17-18 Can't Mean that All Believers Can Lay Hands on the Sick because Not All Believers Did So in the Bible](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

[Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure](#)

[Objection: Christ's Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.](#)

[Objection: Mark 16:18 Does Not Say, "They Shall Recover IF They Have Enough Faith," Yet Faith Healers Blame the Sick for Not Believing](#)

[Objection: Jesus Said that Those Who Came after Him and Did Miracles Would Be Unsaved Deceivers \(Matthew 7:22-23\)](#)

[Objection: James Said to Call for the Elders \(a Private Situation\), Not to Go to a Public Healing Meeting](#)

[Objection: Demons Were Only a Superstitious Way of Explaining Illness Long Ago](#)

[Objection: The Day of the Healing Evangelist Is Over – ALL Christians Should Heal](#)

[Condition: Demon Possession](#)

[Condition: Poisoning](#)

[Condition: Snakebites](#)

[Condition: Anything Else Not Listed Here](#)

[Mistake: Violating Natural Laws](#)

Mark 16:20:

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Notes on Mark 16:20:

The word *them* is not in the original Greek. The translators added it. The passage could just as well be translated to say that the Lord worked with and confirmed the Word with signs following. God confirms His gospel, not the ministers themselves. We should expect the Lord to confirm the gospel with signs following when we preach it! Amen!

The word “amen” means “so be it.” Therefore, God says that for us to preach everywhere and have Him confirm His Word is how He wants it to be!

While anyone can receive healing by faith after hearing the good news, we should also expect God to bear witness of the resurrection of Jesus with gifts of the Spirit in operation. This will draw attention to the message that we are preaching that Jesus has paid for our full salvation, including healing, and anyone can receive what He paid for us to have.

Too often we get things backward and think that we need to pray for God to do great signs and wonders while we sit around waiting for Him to do them. That isn't the Bible pattern. The “flow” follows the “go” – you go out and evangelize and expect God to confirm your preaching!

See also:

[Laying Hands on the Sick](#)

[Your Authority over Sickness](#)

[Healing and Evangelism](#)

[The Light Is Green](#)

[The Kingdom of God is Here NOW](#)

[Don't Preach a D- Gospel](#)

[Can We Pray and Believe for the Healing Anointing to Manifest?](#)

[Would God Heal an Unbeliever?](#)

[Objection: Healing Is a Side Issue that Does Not Deserve to Be Emphasized So Much](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: The Apostles Never Said, “By His Stripes You Were Healed” When They Preached Christ](#)

[Objection: You Never Know What God Will Do](#)

[Objection: Jesus Said that Those Who Came after Him and Did Miracles Would Be Unsaved Deceivers \(Matthew 7:22-23\)](#)

Luke 1:36-37:

And, behold, thy cousin, Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
For with God nothing shall be impossible.

Notes on Luke 1:36-37:

Because nothing is impossible with God, your healing is not impossible. The same God who enabled Elisabeth to have a child when she was unable to bear children is the same God who can fix your body. Will you explain this verse away or simply believe it? No matter what your situation is, there are no impossibilities with God. Dare to believe Him for something impossible!

See also:

[The Baseball Diamond of Healing](#)

[According to YOUR FAITH Be It Done unto You](#)

[Found: The Cure for AIDS!](#)

[I Have a Birth Defect. I Need a Miracle. How Do I Get It?](#)

[Objection: Mental Illness is Treatable but Not Curable](#)

Luke 4:18-19:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
To preach the acceptable year of the Lord.

Notes on Luke 4:18-19:

Jesus quoted part of [Isaiah 61:1-3](#) about Himself.

It is interesting that instead of saying that He was anointed to deliver the captives, He said that He was anointed to preach deliverance to the captives. Likewise, today, we preach the good news to the captives that Christ has purchased their deliverance. Jesus did the work; now we announce it to the world. It is not as much a case of us delivering captives as it is preaching the good news so that they can believe that deliverance is theirs to receive. Jesus didn't restrict this to any particular form of captivity, such as sickness (which is called *captivity* in [Job 42:10](#)), so we shouldn't restrict this either. God does not want anyone to be a captive of anything. He sent Jesus to redeem everyone from captivity of every kind so that everyone can enjoy abundant life.

Because Jesus was anointed to do all these things back then, He is anointed to do all these things now because He never changes ([Hebrews 13:8](#)).

See also:

[Notes on Isaiah 61:1-3](#)

[To Heal the Brokenhearted](#)

[Anointed to Preach Deliverance](#)

[The Acceptable Year of the Lord](#)

[What Can You Say to Someone Who Has Just Lost a Loved One to Sickness?](#)

[What Is "Inner Healing," and Do I Need It?](#)

[Objection: We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: Jesus Only Said that He Was Sent to Heal the Brokenhearted, Not the Sick](#)

[Condition: Blindness](#)

[Condition: Brokenheartedness](#)

Luke 4:27:

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Notes on Luke 4:27:

Eliseus in this passage refers to Elisha.

This was from the message Jesus preached in His hometown during His first visit to Nazareth. The people tried throw Him off a cliff for preaching this, but Jesus was supernaturally protected and was able to just walk through the crowd that wanted Him dead. It is good to know that God does protection miracles, not just healing miracles and financial miracles.

The Naaman incident was an early precedent where God made an exception for a Gentile and extended a covenant blessing of Israel to someone outside the Israel's covenant because he believed – at a time when the Israelites themselves were not walking in faith and receiving anything.

See also:

[2 Kings 5:1-14](#)

[Notes on 2 Kings 5:1-14](#)

[Objection: Jesus Himself Pointed Out that There Were Many Lepers in Israel in Elijah's Day, Yet Only Naaman the Syrian Was Cleansed \(Luke 4:27\)](#)

[Condition: Leprosy](#)

Luke 4:33-36:

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

Notes on Luke 4:33-36:

Most of the pertinent notes on this passage may be found in [Notes on Mark 1:23-26](#). Luke says that the demon “threw him in the midst” while Matthew tells us that he “tore him” and “cried with a loud voice.”

See also:

[Mark 1:23-26](#)

[Notes on Mark 1:23-26](#)

[Condition: Demon Possession](#)

Luke 4:38-39:

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

Notes on Luke 4:38-39:

Matthew mentioned that Jesus touched her hand; Luke did not mention this. However, Luke mentions that Jesus *rebuked* the fever, which Matthew did not mention. The word used for *rebuked* is exactly what it sounds like; it is the same Greek word used when Jesus *rebuked* demons and *rebuked* the wind. In other words, Jesus did not speak some nice-sounding little words to that fever. He rebuked it in the same way that He would have rebuked a demon.

People today might think you're crazy when you rebuke a disease the way Jesus did. They will wonder how are those disease organisms are supposed to hear you when they don't have ears. But when the disease leaves after you rebuke it in the name of Jesus, you won't look so crazy after all. Given that we have this authority in Christ, we'd be crazy not to use it!

See also:

[Matthew 8:14-15](#)

[Notes on Matthew 8:14-15](#)

[Speaking to Mountains, Trees and Diseases](#)

[Would You Rebuke a Christmas Present?](#)

[Condition: Fever](#)

Luke 4:40-41:

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And devils also came out of many, crying out, and saying, Thou are Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Notes on Luke 4:40-41:

This appears to refer to the same events as [Matthew 8:16-17](#) and [Mark 1:32-24](#).

Matthew and Mark don't mention that Jesus laid His hands on every one of them, but Luke does. Only Matthew ties these events to [Isaiah 53:4](#).

See also:

[Matthew 8:16-17](#)

[Notes on Matthew 8:16-17](#)

[Mark 1:32-24](#)

[Notes on Mark 1:32-34](#)

[The Baseball Diamond of Healing](#)

[YOU Can Be Healed](#)

[Laying Hands on the Sick](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Luke 5:12-15:

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Notes on Luke 5:12-15:

This same account also appears in [Matthew 8:2-4](#) and [Mark 1:40-45](#). Matthew mentions that the leper worshipped Jesus, Mark mentions that he knelt down, and Luke mentions that he fell on his face.

See also:

[Matthew 8:2-4](#)

[Notes on Matthew 8:2-4](#)

[Mark 1:40-45](#)

[The Baseball Diamond of Healing](#)

[Hear and Be Healed](#)

[It Might Only Take One](#)

[Why Did Jesus Tell Some People Not to Tell Anyone about Their Healings?](#)

[Objection: It's up to God – God Will Heal Me if He Wants to](#)

[Condition: Leprosy](#)

Luke 5:17-26:

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

But when Jesus perceived their thoughts, he answering said unto them, What reason think ye in your hearts?

Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of Man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Notes on Luke 5:17-26:

The power of the Lord was present to heal the scoffing religious leaders. So, why weren't they healed? They did not mix faith with that power. Only the paralytic got healed as far as we know, and that is because he and his four friends had faith. The scribes and Pharisees went "through the roof" in the wrong way when they saw this healing and the only thing they "got" was mad. This shows that receiving healing is NOT simply dependent on the power of God being present to heal. Even when the healing anointing is in manifestation, God still expects you to believe that you receive.

The amazed people who said they has seen strange things were not saying that as a derogatory statement, because Luke says that they were filled with fear, not derision. The other accounts state that they marvelled, glorified God, and basically said, "We've never seen anything like this before!"

This shows that Jesus equated healing with the forgiveness of sins. In effect, He said, "I will prove my authority to forgive sins by removing sickness, one of the punishments for sin, from this paralytic."

Without faith, you can see a miracle happen right under your nose and not receive anything yourself. Don't be like the religious people in this story – be like the paralytic and his friends. Refuse to settle for anything less than God's best, even if it's inconvenient to press for it.

Many modern translations say in [verse 17](#) that the power of the Lord was present to heal “the sick,” or just to “heal” in general, but that is not supported by the Greek pronoun *autos* that is used at the end of this verse. *Autos* is a pronoun that refers back to something already mentioned. The sick were not mentioned, but the Pharisees and the doctors of the law were mentioned. Therefore, the King James Version, NKJV and Young’s Literal Translation are correct when they say that the power of the Lord was present to heal them – the Pharisees and the doctors of the law. Perhaps the translators thought that if the power were present, the religious leaders would have been healed, so “them” couldn’t mean what it plainly means in Greek. But the correct translation brings out the powerful point that even when the power of God is present to heal someone, that person must cooperate or he will still not get healed. The religious leaders were too busy criticizing Jesus to be in the mode to receive. Yet in His mercy, God provided healing for the enemies of the gospel if they would only receive it! It’s safe to stick with what the original text says rather than to try to reason around it, thinking that it really couldn’t mean what is actually says.

This event is also recorded in [Matthew 9:2-8](#) and [Mark 2:2-12](#).

See also:

[Matthew 9:2-8](#)

[Mark 2:2-12](#)

[Notes on Deuteronomy 7:12-15](#)

[Forgiven People Can Be Healed](#)

[If I Cancel My Medical Insurance, Is God Obligated to Heal Me?](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Healing and Atonement](#)

[Boldness to Minister Healing](#)

[Strange Ways to Get Healed](#)

[The Difference between “The Anointing” and “Your Healing”](#)

[Healing and God’s Glory](#)

[Can I Command a Scoffer to be Healed as a Sign to Him?](#)

[Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God’s Sovereignty. Therefore, the Only Reason He Could Not Would Be that People Did Not Bring the Sick.](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus’ Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#)

[Objection: “Faith Healers” Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Condition: Paralysis](#)

Luke 6:6-10:

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

But he knew their thoughts, and said to the man with the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

Notes on Luke 6:6-10:

Matthew is the only author who cites Jesus' illustration of a sheep that falls into a pit on the Sabbath in connection with this healing. Mark is the only author who indicates how angry it made Jesus that people wanted to nit-pick about what day a healing was done on.

See also:

[Matthew 12:10-13](#)

[Notes on Matthew 12:10-13](#)

[Mark 3:1-5](#)

[Condition: Withering](#)

Luke 6:17-19:

And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases.

And they that were vexed with unclean spirits: and they were healed.

And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Notes on Luke 6:17-19:

The word *virtue* above is the Greek word *dunamis*, which means power. It is the same word used in [Acts 1:8](#) to describe what Christ's followers would receive when they were baptized with the Holy Spirit! So if *dunamis* could flow out of Jesus, you should expect *dunamis* to flow out of you if you've been baptized with the Holy Spirit! After all, the same Holy Spirit who operated through Jesus now operates through you.

If you are wise, you will be like these multitudes who hungered to hear the Word as well as be healed.

See also:

[The Baseball Diamond of Healing](#)

[The Healing Anointing](#)

[Hear and Be Healed](#)

[YOU Can Be Healed](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Luke 7:2-10:

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he would do this:

For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

Wherefore neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick.

See also:

[Matthew 8:5-13](#)

[Notes on Matthew 8:5-13](#)

[Different Ways to Get Healed](#)

[Healing and Giving](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Condition: Anything Else Not Listed Here](#)

Luke 7:12-16:

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Notes on Luke 7:12-16:

The dead man was not an old man who had lived out a long, satisfying life. First, Jesus called him “young man.” Second, His mother was still alive. We don’t know of any case where Jesus raised old people from the dead. That doesn’t mean that it could never happen; I saw it happen once in person, though the person was of retirement age but not by much. We don’t know Lazarus’s age, but he did have a sister Martha who scurried around doing many things. So I don’t suppose that Lazarus was well advanced in years, either. It would appear that the norm for “raising the dead” miracles is that they involve people who are not at an age where they would normally die anyway.

We should expect that there will be cases today where dead people are raised, though no one is going to go empty a cemetery. (The only case of a mass exodus from a cemetery occurred when Jesus rose from the dead, which was a one-time event in [Matthew 27:52-53](#).) Peter raised a girl (another young person) from the dead ([Acts 9:36-42](#)), and Paul raised a young man who fell out of a window ([Acts 20:9-12](#)). So we can see that Jesus’ followers also raised the dead; it wasn’t only Jesus who did it. Although we don’t have the individual accounts, Jesus commanded His disciples to raise the dead during His earthly ministry, and we would assume that they obeyed Him and did raise some dead people.

See also:

[God’s Mercy and Compassion](#)

[Healing and God’s Glory](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Condition: Nonviability](#)

Luke 7:20-23:

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

And blessed is he, whosoever shall not be offended in me.

Notes on Luke 7:20-23:

Jesus was saying, in effect, “The fact that I am healing multitudes of sick people proves that I am the Messiah.” The symbols of the Messiah brought healing in the Old Testament, so surely one telltale sign that a person was the Messiah would have to be healing.

You are blessed when you are not offended at being associated with the Messiah who still heals today.

See also:

[Matthew 11:4-5](#)

[Notes on Matthew 11:4-5](#)

[Condition: Blindness](#)

[Condition: Deafness](#)

[Condition: Demon Possession](#)

[Condition: Lameness](#)

[Condition: Leprosy](#)

[Condition: Nonviability](#)

[Condition: Anything Else Not Listed Here](#)

Luke 8:2:

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

Notes on Luke 8:2:

Not all sickness is the direct result of demonic activity – these women were healed of evil spirits AND infirmities.

Interestingly, the Bible uses the term “healed of evil spirits” to describe people who are delivered from them.

A person can have more than one demon. Mary had seven and a certain person at Gadara had two thousand. They can all be cast out in Jesus’ name.

See also:

[Is All Sickness Demonic?](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Luke 8:27-39:

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God Most High? I beseech thee, torment me not.

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and fetters; and he brake the bands, and was driven of the devil into the wilderness.)

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

And they besought him that he would not command them to go out into the deep.

And there was there an herd of swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

Then went the devils out of the man and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

They also which saw it told them by what means he that was possessed of the devils was healed.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Notes on Luke 8:27-39:

A careful reading proves that Jesus did not ask the demon what his name was. He asked the MAN, not the demon, for his name. Therefore, you cannot use this passage, as some have, to justify having conversations with demons or even asking a demon for his name.

Swine were unclean animals. Israelites were not supposed to eat them. Jesus was not just arbitrarily depriving a pig raiser of his livelihood.

The fact that evil spirits could have such an effect on a herd of pigs should demonstrate that demons were not just a superstitious way of explaining mental illness in those times.

This was a rare case where Jesus COMMANDED someone to share his testimony all over the place.

See also:

[Matthew 8:28-32](#)

[Mark 5:2-20](#)

[Notes on Mark 5:2-20](#)

[God's Mercy and Compassion](#)

[It Might Only Take One](#)

[Should We Ask Demons Their Names Before Casting Them Out?](#)

[Objection: Demons Were Only a Superstitious Way of Explaining Illness Long Ago](#)

[Condition: Demon Possession](#)

Luke 8:41-56:

And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

And he said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeth.

And they laugh'd him to scorn, knowing that she was dead.

And he put them all out, and took her by the hand, and called, saying, Maid, arise.

And her spirit came again, and she arose straightway: and he commanded to give her meat.

And her parents were astonished: but he charg'd them that they should tell no man what was done.

Notes on Luke 8:41-56:

Jesus was not a liar. He used the phrase "sleeping" to describe being dead, although the people did not understand it that way.

Jesus told the man to fear not and only believe that his daughter would be raised. "Fear not, believe only" is good advice for any sick person, but what about a situation where someone is dead? We have no generic mandate to raise the dead. However, this man had a direct word from the Lord that his daughter would be raised up if he would believe.

This also indicates that faith and fear pull you in opposite directions. In order to "only believe," you must "fear not."

This shows that even in cases where manifestations of the Spirit operate, the faith of the recipients can still play a part in determining whether the miracle occurs. If this were not the case, Jesus would not have made believing a condition for receiving this miracle.

See also:

[Matthew 9:18-25](#)

[Mark 5:22-43](#)

[Notes on Mark 5:22-43](#)

[Get Away from Unbelief](#)

[Condition: Hemorrhaging](#)

[Condition: Nonviability](#)

Luke 9:1-2:

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick.

See also:

[Matthew 10:1](#)

[Notes on Matthew 10:1](#)

[Mark 3:14-15](#)

[Mark 6:7](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Don't Preach a D- Gospel](#)

[What is the Difference between Unbelief and Doubt?](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Sickness Is the Power of the Devil](#)

[Objection: As Many Doctors Can Tell You, Many People Make Themselves Sick – It Has Nothing to Do with the Devil](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Luke 9:6:

And they departed, and went through the towns, preaching the gospel, and healing every where.

Notes on Luke 9:6:

We must not just run around laying hands on the sick – we are to preach the gospel. When we do this, faith can arise in the hearers, as it did for the crippled man at Lystra when he heard the gospel ([Acts 14:7-10](#)), so that people can be healed. “The gospel” from God’s perspective includes the entirety of the good news, including the healing part – it is not just instruction on avoiding hell.

See also:

[YOU Can Do Miracles](#)

[Condition: Anything Else Not Listed Here](#)

Luke 9:11:

And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Notes on Luke 9:11:

This is one of many Scriptures where we see that Jesus preached and healed the sick, and it appears that He did the preaching before He healed them that had need of healing. This is a good pattern to follow because otherwise the sick may have no basis for faith to be healed.

See also:

[Notes on Philippians 4:19](#)

[YOU Can Be Healed](#)

[Condition: Anything Else Not Listed Here](#)

Luke 9:38-42:

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

And I besought thy disciples to cast him out; and they could not.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

Notes on Luke 9:38-42:

Luke gives the shortest version of this incident; Matthew and Mark go into some more detail.

See also:

[Matthew 17:14-21](#)

[Notes on Matthew 17:14-21](#)

[Mark 9:17-29](#)

[Notes on Mark 9:17-29](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Condition: Demon Possession](#)

Luke 9:49-50:

And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

And Jesus said unto him, Forbid him not: for he that is not against us is for us.

See also:

[Mark 9:38-39](#)

[Notes on Mark 9:38-39](#)

[YOU Can Do Miracles](#)

[The Power in the Name of Jesus](#)

[Who Can Lay Hands on the Sick in Mark 16, Apostles or All Believers?](#)

[Your Authority over Sickness](#)

[Objection: Christ's Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.](#)

[Condition: Demon Possession](#)

Luke 10:8-9:

And into whatever city ye enter, and they receive you, eat such things as are set before you:
And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Notes on Luke 10:8-9:

Some places receive you better than others. Jesus urged His disciples to minister where they were received and to leave places where they were not received. I believe that NOT staying where no one receives you is what Jesus meant when He said not to cast your pearls before swine. (Matthew 7:6: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”) However, you don’t have to have a crowd following you right away. Paul preached at Ephesus and started with about a dozen people (Acts 19:7 says, “And all the men were about twelve”). The fact that his initial crowd was only a dozen didn’t stop him from staying there for months. Ephesus became the site of unusual miracles as things progressed ([Acts 19:11-12](#)).

See also:

[YOU Can Do Miracles](#)

[Objection: Christ’s Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.](#)

[Condition: Anything Else Not Listed Here](#)

Luke 10:17-20:

And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven.

Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Notes on Luke 10:17-20:

The disciples realized that there was power in the name of Jesus. They used His name to drive out demons. Jesus cautioned against being preoccupied with power. John wrote to “young men” because they had overcome Satan, but he wrote to the “fathers” (elders) because they knew God ([1 John 2:13-14](#)). Thus, knowing God is a greater thing than casting out demons. Jesus also made it clear in this passage that being admitted to heaven is a far greater privilege than casting out devils.

When you cast out demons, you must remember that they are subject to the name of Jesus. Do not try to deal with them in your own strength.

The Bible calls sickness “oppression of the devil” and Jesus gave His followers power over all he works of the devil, so you know that He gave them power over sickness.

This is a good passage to remember if you are laying hands on the sick when a contagious sickness is making the rounds. Sickness is part of the power of the enemy, so it is not to hurt you by any means! You need to settle that in your mind before you start so that you don’t get into fear about contracting whatever it is that many others have caught. Sickness is subject to you as a believer; it’s not the other way around.

This is also a good passage to know if someone comes to you who wants to be set free from an evil habit (alcoholism, drug abuse, pornography, homosexuality, etc.). Such things are tools of the devil, and if the person wants to be delivered, he can be. If a demon manifests, you have authority to cast it out, because you tread on snakes and scorpions and all the power of the enemy.

A good question would be WHEN Jesus beheld Satan fall as lightning from heaven. This is one of those things that isn’t discussed anywhere else, so we don’t really know. Was He saying, “I was around when Satan originally transgressed, and he fell like lightning?” Maybe. Was He saying, “I see the day coming soon when Satan will lose EVERYTHING when I go to the cross and die for humanity?” Maybe. I don’t have enough information from other Scriptures to make a firm call on this one.

See also:

[Notes on Matthew 7:21-23](#)

[Notes on Matthew 8:2-4](#)

[The Power in the Name of Jesus](#)

[Casting out the Spirit of Stupidity](#)

[Your Authority over Sickness](#)

[Job Explained](#)

[YOU Can Do Miracles](#)

[The Kingdom of God Is Here NOW](#)

[Power, Then and Now](#)

[Deliverance Myths](#)

[The Insecure Preacher](#)

[Paper Roadblocks to Healing](#)

[Who Can Lay Hands on the Sick in Mark 16, Apostles or All Believers?](#)

[Does Satan Literally Invent All Diseases?](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[I Have an Engagement to Preach Healing Somewhere, But I'm Really Sick Myself! What Should I Do?](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Can a Christian Have a Demon?](#)

[I Just Commanded a Demon to Leave, But It Is Still There. What Do I Do Now?](#)

[Can I Cast a Demon out of a "Haunted" Location?](#)

[Will God Heal My Pets or Livestock?](#)

[Can I Get Healed of Alcoholism, Drug Abuse, Pornography and Homosexuality?](#)

[Objection: Everything Happens for a Reason](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: God Gives and Takes Away](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

[Objection: As Many Doctors Will Tell You, Many People Makes Themselves Sick – It Has Nothing to Do with the Devil](#)

[Objection: James Said to Say, "If the Lord Will, We Shall Live." This Proves that We Cannot Claim Long Life.](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: If We Really Had Authority over Sickness, We Would Not Need GIFTS of Healing](#)

[Condition: Demon Possession](#)

[Condition: Shaking](#)

[Condition: Snakebites](#)

Luke 11:14:

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

See also:

[Matthew 9:32-33](#)

[Notes on Matthew 9:32-33](#)

[Condition: Demon Possession](#)

[Condition: Dumbness](#)

Luke 11:20:

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Notes on Luke 11:20:

I believe that the “finger of God” Jesus mentioned is the Holy Spirit. When you are baptized with the Holy Spirit, you can minister in the power of the Holy Spirit as Jesus did, and you can cast out demons with the finger of God!

See also:

[Healing and the Holy Spirit](#)

[Objection: No Gospel of Healing Is Mentioned in the Bible, So It Isn't Emphasized](#)

[Condition: Demon Possession](#)

Luke 13:11-16:

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them come and be healed, and not on the sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Notes on Luke 13:11-16:

Here Jesus said that the crippled woman was bound by Satan and ought to be healed. There are spirits whose job it is to make people infirm or sick. When this is the case, Jesus showed that you do not necessarily have to cast out the spirit explicitly. He only spoke that she was loosed and laid hands on her. There is no record that He said anything to the spirit of infirmity. But obviously, it left!

How sad that anyone would complain about a miraculous healing of someone who had been crippled for 18 years. Still, there are people like that today.

Notice that the reason she “ought to be healed” was that she was a daughter of Abraham. If you are in Christ, you are a child of Abraham by faith ([Galatians 3:7](#), [Galatians 3:29](#)), so surely you ought to be healed, too!

Long before we met, my wife was bound for six years by a spirit of infirmity that kept her dependent on a machine to survive. She would sometimes be paralyzed and unable to care for herself. But Jesus delivered her, and she could sense that the spirit that had bound her was gone. She has never been bound since!

Once when I was on a mission trip, a woman suddenly came in desperate, trying as hard as she could to breathe. It was the kind of situation where you would call 911, but I didn't know the number for "911" in that country at the time (it wasn't 911, obviously!), and it looked as if we might not have time to wait for the paramedics to show up even if I called. The Lord told me, "That's a spirit, not a physical illness." So I commanded that spirit to leave her in the name of Jesus. She was instantly better, and that was the end of it. I actually saw the demon leave her, give me a hateful look and then go out the window. Sometimes a condition has nothing to do with an actual physical cause; a demon is behind it. In other cases, it really is something physical. Please don't go around trying to cast a spirit of infirmity out of every sick person (as some people seem prone to do); you will only confuse people and embarrass yourself by doing that.

See also:

[The Baseball Diamond of Healing](#)

[Abraham's Blessing Is Yours](#)

[You Ought to be Healed](#)

[Healing and God's Glory](#)

[The Acceptable Year of the Lord](#)

[Is All Sickness Demonic?](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: God Has Satan on a Leash and Only Permits Him to do Certain Things to You](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

[Condition: Arthritis](#)

[Condition: Chronic Illnesses](#)

[Condition: Demon Possession](#)

Luke 14:1-6:

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

And, behold, there was a certain man before him which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

And they held their peace. And he took him, and healed him, and let him go;

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

And they could not answer him again to these things.

Notes on Luke 14:1-6:

Jesus likened the man's sick condition to being in a pit. (Sickness is the pits!) Just as a compassionate farmer would take his animal out of a pit, Jesus would heal a sick person. An animal should not be in a pit, and a person should not be sick. Jesus is willing to pull you out of your pit of sickness any day of the week!

The word "dropsy" is an old term that referred to swelling of tissues caused by excess water. Such conditions still exist today, and Jesus has paid the price for all such conditions to be healed. (Today, this would probably be called "edema" and the sufferer would be given "fluid pills" to combat it.)

The word "ass" means a donkey. Today you might want to point that out while you read this passage if the church you're at uses the King James Version; that way, the kids aren't as likely to snicker at the question about which of you has one. Some words don't mean what they used to mean. (I assume that is why the NKJV refers a certain place as Acacia Grove, not its Hebrew name Shittim that appears in the King James Version; this avoids having the kids accuse the preacher of cussing.)

We don't have any particulars on how this man with the fluid buildup was healed, but God didn't consider it important enough to include it in this account. What is important is that we can do the works that Jesus did, which means that we have the authority to heal conditions that cause fluid buildup today. If you meet someone like that man, this would be a "swell" passage to share with him!

See also:

[Condition: Swelling](#)

Luke 17:12-19:

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet; giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Notes on Luke 17:12-19:

The lepers knew what Jesus meant when He told them to show themselves to the priests. That is what you did when you were cleansed of leprosy so that the priests could certify your healing. As they obeyed Jesus, they were cleansed on their way. It is interesting that they were not cleansed on the spot before they went, but as they went. They had to act in faith on Jesus' words that they could go show themselves to the priests and be certified as cleansed.

"As they went" doesn't just mean that they went home for the night. They "went" to the priests to show that they were healed. That involved an act of faith on their part; they would not have wanted to go and show themselves to the priests if they did not believe that they were truly healed on the basis of nothing more than the words of Jesus.

As far as walking in faith for their healing went, all ten of them succeeded. Sadly, only one came back to glorify God and thank Jesus. I and others who minister divine healing have found that this is too often the case when people receive miracles. Rather than telling everyone they know and inviting them to the next service to get healed as well, they just take their healings and go back to living however they were living before. On many occasions the only way I even found out about their healings was through a chance meeting or a third-party report, or maybe seeing them a year later in the same church when I visited again. Such selfishness hinders the work of God. The gospel could spread much more quickly if everyone would "publish" to the heathen the wonderful things that Jesus has done for them!

Some preachers have attempted to draw a distinction in the last verse by saying that TEN lepers were *healed* but only one was "*made whole*." The word used for "made whole" is NOT *iaomai*, the word used more commonly to denote physical healing. Rather, it is *sozo*, which can mean saved, healed, and some related things.

Personally, I suspect that Jesus was telling him that he was *saved* in the sense of his sins being forgiven, as Jesus also told the woman in the passage below:

Luke 7:47-50:

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven.

And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace.

However, there is certain “wobble room” for how you want to interpret the verse. It IS interesting to know that a different word was used there.

See also:

[All About Healing Services](#)

[Strange Ways to Get Healed](#)

[I Prayed in Faith – Now What?](#)

[Healing and God’s Glory](#)

[Healing and Obedience](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Healing and Dead Works](#)

[Be Bold with Your Healing Testimony](#)

[Objection: Christ’s Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles](#)

[Objection: “Faith Healers” Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: Ten Lepers Were Healed but Only One Had Faith](#)

[Condition: Leprosy](#)

Luke 18:35-43:

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

And hearing the multitude pass by, he asked what it meant.

And they told him, Jesus of Nazareth passeth by.

And he cried, saying, Jesus, thou Son of David, have mercy on me.

And they which went before rebuked him, that he should hold his peace: but he cried so much the more, thou Son of David, have mercy on me.

And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

Saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

See also:

[Matthew 20:30-34](#)

[Notes on Matthew 20:30-34](#)

[According to YOUR FAITH Be It Done unto You!](#)

[It Might Only Take One](#)

[Healing and God's Glory](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Condition: Blindness](#)

Luke 22:50-51:

And one of them smote the servant of the high priest, and cut off his right ear.
And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Notes on Luke 22:50-51:

Want to see how willing Jesus is to heal? Check out this passage. Jesus was willing to perform a miracle for one of His enemies – a man who had come to take Him away to be killed! If He is willing to extend such mercy to His enemies, think how much mercy He must be willing to extend to one of His friends! (Jesus calls you His friend if you obey Him – [John 15:14](#).)

See also:

[Must We Lay Hands on the Specific Afflicted Body Part?](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[Condition: Injuries](#)

[Condition: Severing](#)

John 3:14:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

Notes on John 3:14:

Here Jesus likened Himself to the metal serpent in [Numbers 21:5-9](#). When people looked at the serpent, a symbol of Christ, they were forgiven and healed. It makes sense that you should get no less when you look to the Christ who was symbolized.

Christ on the cross was symbolized by a serpent (not a lamb) on a pole to emphasize that fact that He was “made sin” for us ([2 Corinthians 5:21](#)) on that cross before He died and He was “made a curse” for us ([Galatians 3:13](#)).

See also:

[Notes on Numbers 21:5-9](#)

[Healing and Atonement](#)

[Forgiven People Can Be Healed](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atone for Them](#)

John 4:46-53:

So Jesus came again into Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he had heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, Thy son liveth.

Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So that father knew that it was the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Notes on John 4:46-53:

This man is interesting because he took a lot of effort to seek out Jesus, yet he did not fully “believe.” This is clear from what Jesus said to him (“Except ye see signs and wonders, ye will not believe”) and from the end of the story, where the nobleman finally “believed” AFTER the healing took place!

The man had no doubt heard that Jesus was doing miracles, but he was not yet committed to following Jesus. It is interesting that he believed the word of Jesus and received his miracle before believing in Jesus in a general way! Jesus is merciful!

Yet even before he got home, this man exercised what Jesus elsewhere called “[great faith](#).” He didn’t need any visible proof that the deed was done – the mere WORD of Jesus on the matter settled everything for him. If this man could do this BEFORE he fully “believed” and BEFORE there was a New Covenant under which he could be born again, surely WE should be able to believe something SOLELY on the basis that God has SAID it!

See also:

[Different Ways to Get Healed](#)

[God’s Blessing on Your Kids](#)

[Why Are There More Miracles on the Mission Field than at Home?](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Would God Heal an Unbeliever?](#)

[Can I Command a Sickness to Leave over the Telephone?](#)

[Objection: Christ’s Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works](#)

[When We Have So Few Instantaneous Miracles](#)

[Condition: Fever](#)

John 5:2-19:

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus, which had made him whole.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, my Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Notes on John 5:2-19:

The man who was healed was healed through the operation of a gift of the Spirit, not by his faith. That should be obvious! The man had no idea who Jesus was, and he wasn't particularly warm to the idea of getting healed in a way other than running into the pool. Jesus equated his healing with the work of God.

This has led to controversy over why Jesus did not heal everyone else at the pool. It has even been used as a “proof” (see the objections under “See also:” below) that healing is not for all. Yes, Jesus did leave the others sick, but He never turned down anyone who came to Him for healing. The other people at the pool seemed to have no clue who Jesus was. They did not expect anything from Him, so they did not receive anything from Him. (Once the man was healed, Jesus apparently left the area quickly. We don’t know for sure why, but it may have had to do with the fact that the Pharisees would be out to kill Him for healing on the Sabbath.)

The gifts of the Spirit operate as the Spirit wills. He will sometimes heal a person who is not in faith when He sees fit to do so, but no man has any guarantee of being healed that way. Every man DOES have a guarantee of being healed if he will believe he receives his healing when he prays. Just as those who came to Jesus in faith for healing were healed then, you can be healed when you come to Him in faith now.

The unusual and unique situation with this angel and this pool could make you wonder whether the whole thing was just a superstition. However, the passage states that an angel troubled the water and that then the first one in the pool would get healed, so we need to stay with the witness of Scripture. To deny that the passage in question was not quite true would be to undermine the entire authority of Scripture.

However, [verse 18](#) is actually significant when it comes to interpreting the book of Job, because it raises a major issue about Scripture interpretation. In this verse, it says that Jesus broke the Sabbath – if you accept the premise that the narrator’s view is always correct. John was not directly quoting anybody. Bible narrators quote plenty of false statements made by others. But Jesus couldn’t have broken the Sabbath from God’s perspective, because then He would not have been “without sin.” But if the narrator’s perspective MUST ALWAYS BE God’s perspective, Jesus sinned. We know He didn’t, so the only conclusion is that a Bible narrator may use a literary device where he explains the mindset of someone who did something while appearing to be narrating. Thus, the Pharisees sought to kill Him because they THOUGHT that He had broken the Sabbath. This can come into play when trying to interpret [Job 42:11](#), which must be one of the most difficult verses in the Old Testament. The principle seen in [John 5:18](#) could be used to explain that Job’s friends comforted him over the evil that THEY THOUGHT that the Lord had brought upon him.

[Verse 19](#) is important because it proves that Jesus ministered as a Spirit-filled Man and not as God. If He ministered as God, His statement would have to have been, “The Son can do EVERYTHING of Himself, because He is God!”

Although the man was healed, the Bible does not teach “Once healed, always healed.” Jesus warned the man, “Sin no more, lest a worse thing come unto thee” ([verse 14](#) of the passage above). Jesus did not come to condemn people, but He did warn them to stop sinning. (Another example of this: “Neither do I condemn thee: go, and sin no more” ([John 8:11](#))).

See also:

[Notes on John 9:1-7](#)

[All About Healing Services](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Strange Ways to Get Healed](#)

[Job Explained](#)

[The Causeless Curse](#)

[If You Are Sick, Does that Mean There Is Sin in Your Life?](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[Can I Receive Healing for a Problem that I Brought on Myself?](#)

[I'm Sick because I'm Fat! Can I Claim Healing?](#)

[Should We Pray to Determine the Real Root Cause of an Illness?](#)

[Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God's Sovereignty. Therefore, the Only Reason He Could Not Would Be that People Did Not Bring the Sick.](#)

[Objection: Jesus Didn't Heal Everyone in His Earthly Ministry; He Left Many Sick at the Pool of Bethesda](#)

[Objection: Jesus Did Only What He Saw the Father Do. He Only Saw the Father Heal ONE Person at the Pool of Bethesda.](#)

[Objection: The Man in John 9 Exercised No Faith until AFTER He Was Healed](#)

[Objection: David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us](#)

[Objection: Some Who Get Healed at Healing Crusades Don't Keep Their Healings](#)

[Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost](#)

[Objection: Because We Are Still Capable of Sinning, We Must Be Subject to Sickness, an Effect of Sin](#)

[Objection: So-and-So Was "Healed of Cancer" But Now Has Cancer Again](#)

[Objection: Faith Does Not Always Overcome – God Can Give Both OVERCOMING and ENDURING Faith](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Condition: Blindness](#)

[Condition: Lameness](#)

John 6:2:

And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Notes on John 6:2:

Want a one-verse church growth program? Here it is! No secular gimmicks, no program that worked somewhere else, no formulas, no seminars, and not even any direct costs! Multitudes can follow Jesus after they see the miracles that He does on the sick. We should continue to seek to improve our churches' ministry to the sick so that we see more miracles and more attention is brought to the gospel.

See also:

[Healing and Evangelism](#)

[Condition: Anything Else Not Listed Here](#)

John 9:1-7:

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him.

I must work the works of him that sent me, while it is day: The night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

[The results of this take up the remainder of chapter 9, through verse 41.]

Notes on John 9:1-7:

Some difficulties with this passage are discussed under the topic, [Objection: The Man in John 9 Was Born Blind, and That Was God's Will.](#)

Some conditions are the result of an individual's sin. A prime example is the case in [Romans 1:26-27](#) of homosexuals reaping in their bodies the due penalty for their error. Jesus warned the man at the Pool of Bethesda to sin no more, lest a worse thing come upon him (see [John 5:2-19](#)). So sin can definitely produce sickness.

However, other conditions are just byproducts of the fall, not individual sins, as was the case with the man born blind in this passage. Thus, we should never judge someone by thinking, "I wonder what sin he committed that opened the door for this sickness to come upon him." The person might not have committed any sin that is related to the sickness! You should not beat yourself up with that thought either and go on a "witch hunt" for what sin could have "opened the door" for you to get whatever condition you're dealing with.

In "the old days" people would sometimes say and think, "God cursed that family with a mentally ill child. I wonder what they did!" But this passage proves the fallacy of jumping to such mean conclusions!

Where discussed:

[Strange Ways to Get Healed](#)

[Healing and Obedience](#)

[How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.](#)

Should We Pray to Determine the Real Root Cause of an Illness?

Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to be Able to Do His Works When We Have So Few Instantaneous Miracles

Objection: The Man in John 9 Was Born Blind, and That Was God's Will

Objection: God Creates Dumb, Deaf and Blind People (Exodus 4:11)

Objection: Sickness Can Be Proof of God's Special Favor

Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually

Objection: I Got a Debilitating Disease and Cried, "Why Me?" And the Lord Answered, "Why NOT You?"

Condition: Birth Defects

Condition: Blindness

John 10:10:

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Notes on John 10:10:

This is the most succinct statement of the fact that Jesus is good and the devil is bad. How sad that today many preachers reverse this and claim that GOD has visited you with disease (which steals, kills and destroys) and that if any healing is going on, it must be the devil. If that were true, Satan would be nicer than God and thus more worthy of worship! Jesus came to destroy the works of the devil ([1 John 3:8](#)), not to destroy the works of God. So sickness can't be the work of God! Jesus went about doing good and healing all who were oppressed by the devil ([Acts 10:38](#)).

I actually had a couple people come to my door to "witness" to me and I told them how God had supernaturally healed me of allergies that I had suffered all my life until that point. They informed me that the DEVIL must have done it because GOD doesn't do that anymore. I said that if that is true, Satan is nicer than God and we should worship Satan instead of God. They actually ran off scared. Now maybe that wasn't very nice, but I hope that I gave them something to think about!

See also:

[Who or What Causes Sickness?](#)

[Everything's Yours, Including Healing](#)

[Job Explained](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: If God ALLOWS Sickness, He Must Have a Purpose for It](#)

[Objection: If You Suffer More in This Life, You Get a Greater Reward in Heaven](#)

[Objection: God Sometimes Has an Older Person Get Sick to Make That Person Want to Come Home to Heaven](#)

[Objection: Everything Happens for a Reason](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: If God ALLOWS Sickness, He Must Have a Purpose for It](#)

[Objection: Jeremiah 17:9 Literally Means That the Heart Is SICK, So Jesus Came to Heal the Sickness in Our Hearts, Not in Our Bodies](#)

John 11:1-44:

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in one day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him? They said unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Notes on John 11:1-44:

God always heard Jesus when He prayed. He was perfectly righteous. But you are perfectly righteous too, because you are a new creation, created in righteousness and true holiness ([Ephesians 4:24](#)). So God will always hear you when you pray, too. It is senseless to pray, "Lord, hear my prayer" or "Lord, hear our prayer." It isn't even logical. If God doesn't hear you, He doesn't hear your prayer to hear you, and if He hears that prayer, you've just wasted your time because obviously God was hearing you anyway.

Jesus was a true Man who felt emotions. He wept. If Jesus could weep over something (He also wept over Jerusalem), it is not anti-faith if you show some emotion and weep. Also, the Word talks about weeping with them who weep ([Romans 12:15](#)). You don't have to be "macho" and think that grown people can't cry.

Jesus said that if Martha believed, she would see the glory of God. If we believe, we should see the glory of God too.

See also:

[To Heal the Brokenhearted](#)

[Healing and God's Glory](#)

[Objection: Lazarus Was Sick for the Glory of God \(John 11:4\)](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Condition: Blindness](#)

[Condition: Nonviability](#)

John 12:39-41:

Therefore they could not believe, because that Esaias [Isaiah] said again,
He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor
understand with their heart, and be converted, and I should heal them.
These things said Esaias, when he saw his glory, and spake of him.

See also:

[Matthew 13:15](#)

[Notes on Matthew 13:15](#)

[Acts 28:27](#)

[Notes on Acts 28:27](#)

Acts 1:8:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Notes on Acts 1:8:

It has always been God's plan that you receive power and then go be a witness. Flowing in the power of God is a far more effective witness than all the canned evangelism programs you can think of. The disciples weren't even supposed to leave Jerusalem without this power. It was the power of God in demonstration that caused whole cities to be converted not too long after this.

It is clear from this verse that the power is to manifest when you go to be a witness to the world. This is consistent with the Great Commission as expressed in [Mark 16:15-18](#).

If people really believed this verse, they would not sing, "Send the old-time power, the Pentecostal power;" they'd sing, "Thank You, Lord, that You already sent the old-time Pentecostal power a long time ago on the day of Pentecost!" They wouldn't sing, "Anointing, fall on me!" Instead, they'd sing, "Thank You, Lord, that I'm already anointed by the Holy Spirit! The anointing already fell on me!" They wouldn't sing, "I'm tired, I'm weak" or "I'm weak and poor;" they'd sing, "I'm full of power from on high! Let the weak say I am strong!" They'd quit having seemingly endless prayer meetings for "revival power" to fall and they'd go out and flow in the power that they've already been given with no further waiting required!

Jesus had already breathed on the disciples and said, "Receive the Holy Spirit." So why were they waiting? When you are born again, the Holy Spirit dwells in you, but you receive power when you are baptized with the Holy Spirit, as happened in [Acts 2:2-4](#) and elsewhere. Salvation and the baptism of the Holy Spirit are two distinct experiences, as proved in [How to Be Baptized with the Holy Spirit](#).

See also:

[Notes on Luke 6:17-19](#)

[The Kingdom of God is Here NOW](#)

[Power, Then and Now](#)

[The Anointing in the New Testament](#)

[BEING Anointed vs. FEELING Anointed](#)

[Healing and the Last Days](#)

[The Insecure Preacher](#)

[How to Be Baptized with the Holy Spirit](#)

[Can I Believe for a Double Portion of the Anointing?](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: You Must Let GOD Choose When to Grant Power to Heal the Sick](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

Acts 3:1-16:

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Notes on Acts 3:1-16:

The man himself did not appear to be expecting a miracle. He was looking for a handout as usual. We do not know whether or not the man had heard the teaching of the apostles, either directly or secondhand from those who went in and out. Whatever the case, he rose up healed. This was a sign that resulted in the salvation of 5,000 people in one day! Jesus said that signs would follow the preaching of the gospel and that He would give the disciples power to be witnesses, and this word was true. Being healed as a sign is NOT the norm and should not be the way you seek healing.

Today, people would probably think it was more humble to say, "DON'T look at us; look only upon Jesus" but that's not what Peter said here. Peter was bold because he knew he had something. So do you if you're born again and Spirit-filled.

It's not up to YOUR power and godliness to see a miracle, as Peter made clear in the passage above. It's God's power working through you, not your own power. God can use you even though you aren't perfect, just as God used Peter when he was far from perfect. If you'll believe and be available, God will use you, too!

If 5,000 people could get saved in a town over one miracle, it's still possible for something like that to happen today. Let's not limit God!

See also:

[Jesus the Healer Has Never Changed!](#)

[How to Deal with the Devil](#)

[Your Authority over Sickness](#)

[The Power in the Name of Jesus](#)

[YOU Can Do Miracles](#)

[Do the Math](#)

[The Healing Anointing](#)

[You Are Christ on the Earth](#)

[Boldness to Minister Healing](#)

[What 1 John 1:9 Really Means](#)

[Is All Sickness Demonic?](#)

[How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.](#)

[Was the Healing of the Crippled Man in Acts 3 Based on Peter's Authority or on a Special Manifestation of the Spirit?](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Disease Viruses are Part of God's Creation and Are Therefore Good, Even Though We Often Don't Think So When We Catch Them](#)

[Condition: Birth Defects](#)

[Condition: Lameness](#)

[Condition: Weakness](#)

Acts 4:7-10:

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Notes on Acts 4:7-10:

Jesus said that when you ask anything in His name, He will do it. This is an example of that. Peter, talking about the crippled man at the gate called Beautiful, said that the man was whole by the name of Jesus Christ, and then said that by Him he stood before them whole. Jesus backs His name when we use it!

The King James word *impotent* refers to being crippled, not to needing pills shown on television ads that say things that you hope your kids don't ask you about.

See also:

[The Power in the Name of Jesus](#)

[Jesus the Healer Has Never Changed](#)

[How to Be Baptized with the Holy Spirit](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: Disease Viruses are Part of God's Creation and Are Therefore Good, Even Though We Often Don't Think So When We Catch Them](#)

Acts 4:22:

For the man was above forty years old, on whom this miracle of healing was shewed.

See also:

[What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?
Condition: Chronic Illnesses](#)

Acts 4:29-33:

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought [any] of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Notes on Acts 4:29-33:

It is Scriptural to pray for boldness and to pray for signs and wonders! You should do it! Note that the emphasis here was more on the boldness than the signs. The miracles accompanied the bold preaching of the Word and the disciples prayed for both. The two go together. Don't just pray for miracles; pray for boldness to preach the Word. Power will follow your boldness, too. We are talking about a Spirit-given boldness, not a natural boldness that comes from being an energetic public speaker. You can be "naturally" bold and have no signs follow you. You want to be supernaturally bold.

The disciples were not re-baptized in the Holy Spirit; they were refilled with the Holy Spirit. This shows that there is one "baptism" with the Spirit but many "fillings" with the Spirit. Paul exhorted the Ephesians, who already would have known about the Spirit baptism since [Acts 19:1-6](#), to be filled with the Spirit instead of filled with booze ([Ephesians 5:18](#)).

While these disciples pooled their resources, that was never a requirement – it was just something they wanted to do. Peter's response to Ananias that the land and then the money he got for it were his own ([Acts 5:4](#)) proves that God has never enforced any form of "Biblical communism."

See also:

[Your Authority over Sickness](#)

[The Power in the Name of Jesus](#)

[The Kingdom of God is Here NOW](#)

[Dealing with Fear](#)

[Boldness to Minister Healing](#)

[Be Bold with Your Healing Testimony](#)

[Free Refills](#)

[How Can We See More Miracles Today?](#)

[Can We Pray and Believe for the Healing Anointing to Manifest?](#)

Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed

Acts 5:12-16:

And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

And of the rest durst no man join himself to them: but the people magnified them.

And believers were the more added to the Lord, multitudes both of men and women.)

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Notes on Acts 5:12-16:

Not all healings are signs and wonders. Here both were done on the streets of Jerusalem. Great power went forth and healed multitudes of people who could not walk, but all the sick people who were brought were healed. People like to chalk that up to being in the very early days of the Church Age, but the very LAST chapter of Acts also tells of a case where all the sick people were healed ([Acts 28:8-9](#)). This should tell you that God wants things like that to happen today, too.

This is the only Biblical account of people being healed when someone's shadow passes over them. Jesus never had a recorded incident of that type, but He said that we would do the works that He did and greater!

See also:

[Notes on Acts 28:8-9](#)

[Strange Ways to Get Healed](#)

[The Healing Anointing](#)

[Healing and Evangelism](#)

[YOU Can Be Healed](#)

[Conformed to Christ's Image](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: Bodily Suffering Helps You Avoid Sin \(1 Peter 4:1\)](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: Healing Will Not Be Available UNIVERSALLY until the Millennium](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Acts 6:8:

And Stephen, full of faith and power, did great wonders and miracles among the people.

Notes on Acts 6:8:

Stephen is an interesting case study. He was appointed to wait on tables, but we know that he was full of faith and power. He was what we would probably call a deacon today. The apostles had assigned him no explicitly spiritual responsibilities. Yet he did great wonders and miracles among the people!

This is proof that ministering healing could not have been only for the apostles, because Stephen was never an apostle and he did great wonders and miracles! If you want to be in the ministry just because you want to do signs and wonders, you want to be a minister for the wrong reason, because laypeople such as Stephen can do signs and wonders, too. (You don't enter the ministry unless you know that God has called you to it and other believers bear witness with your calling and separate you to that ministry.)

How did Stephen get his great faith so that he walked in great power? We know that faith comes by hearing God's Word; therefore, Stephen must have been a man of the Word. You don't have to speculate about it; read Stephen's speech at his trial in Acts 7. Stephen obviously knew the Old Testament quite well, even though it wasn't distributed to the masses in those days.

If you are a layperson, you can still do great wonders and miracles. Be a person of the Word and of the Spirit, and prepare for God to use you mightily!

The verse says that STEPHEN did wonders and miracles, not that God did. Obviously, God used Stephen, but Jesus said that WE would do the works that He did. Stephen was just one of "those who believed on Jesus" – he was living proof that ANY believer can do the works of Jesus, including YOU!

See also:

[YOU Can Do Miracles](#)

[Objection: Acts 8 Proves that the Apostles Had Unique Powers](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure](#)

[Objection: Christ's Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.](#)

[Objection: "The Acts of the Apostles" Does Not Show Rank-and-File People Doing Miracles](#)

Acts 8:5-8:

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

Notes on Acts 8:5-8:

Philip was another of the seven deacons appointed by the apostles to take care of physical matters, but he was obviously a man of faith and power like Stephen. His ministry had a great impact on Samaria. He was later referred to as an evangelist, but he had no responsibility other than serving tables before he went to Samaria. As far as we know, no one ever commissioned him to do this work in Samaria! This is another proof that laypeople can be used by God to do signs and wonders that impact cities!

Taken with palsies means “paralyzed.” There are “gifts of healings” and apparently there was a special grace on Philip to minister to the paralyzed, lame and demonized more than to other conditions. It is possible that God will use healing ministers today especially well in a certain “strong suit” as was the case with Philip. Different ministers have different “strong suits.” I’ve known two ministers with exceptional results with bad backs, one who never failed to get someone baptized with the Holy Spirit who wanted to be baptized. I know another one who sees exceptional results with blindness, deafness and cancer cases, and I’ve seen one person minister who has a lot of teeth filled supernaturally when he preaches. God likes variety! I believe that such specializations are why God says that there are gifts (plural) of healings, not “the gift of healing.”

See also:

[YOU Can Do Miracles](#)

[Healing and Evangelism](#)

[How to Be Baptized with the Holy Spirit](#)

[Objection: “The Acts of the Apostles” Does Not Show Rank-and-File People Doing Miracles](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Objection: Christ’s Disciples Were Told to Heal EVERYONE. No One Does This Today, So We Cannot Say We Have the Same Authority They Did.](#)

[Objection: Christ’s Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: God Can Lead Others to Salvation through the Pain and Death of a Saint](#)

[Objection: The Day of the Healing Evangelist is Over – All Christians Should Heal](#)

[Condition: Lameness](#)

[Condition: Paralysis](#)

Acts 9:17-18:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Notes on Acts 9:17-18:

Ananias, like Stephen and Philip, was a layperson who did something great for God. Imagine the privilege, in retrospect, of having been the one to lay hands on the man who became the Apostle Paul so that he would be filled with the Holy Spirit! Paul was able to be faithful to his vision because Ananias was faithful to his. Ananias had to believe with no natural proof that (1) Saul was saved (2) The Lord had appeared to Saul on the way to Damascus, and (3) Saul couldn't see, but would see after he laid hands on him. Quite the instructions for a layperson! Of course, he probably knew that if he had missed God in the matter, he would probably have been one of the first Christians rounded up!

Paul's blindness was not caused by the devil, but instead from the glory of God. Even so, he was healed of his blindness when Ananias laid hands on him. (There are other cases where people's bodies just can't handle a case of the manifested presence of God, so they respond in ways that seem like sickness, such as falling over.)

See also:

[Free Refills](#)

[Why Do People Fall Over in Healing Lines?](#)

[Objection: Acts 8 Proves that the Apostles Had Unique Powers](#)

Acts 9:32-35:

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Notes on Acts 9:32-35:

“Sick of the palsy” means paralyzed.

Interestingly, in this case Peter didn’t even lay hands on Aeneas – he just spoke faith-filled words in the name of Jesus and Aeneas was healed on the spot.

See also:

[Jesus the Healer Has Never Changed](#)

[Strange Ways to Get Healed](#)

[Healing and Evangelism](#)

[It Might Only Take One](#)

[Where’s Jesus?](#)

[Objection: By Jesus’ Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: God Can Lead Others to Salvation through the Pain and Death of a Saint](#)

[Condition: Paralysis](#)

Acts 9:36-42:

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

And it was known throughout all Joppa, and many believed in the Lord.

See also:

[Notes on Luke 7:12-16](#)

[Healing and Evangelism](#)

[It Might Only Take One](#)

[Get Away from Unbelief](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically Healed](#)

[Objection: If ALL Could Perform Miracles, Christians Would Not Have Summoned Peter to Raise Dorcas from the Dead](#)

[Objection: Only GOD Can Call Those Things that Be Not as though They WERE \(Romans 4:17\)](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Condition: Nonviability](#)

Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Notes on Acts 10:38:

Who says we shouldn't preach healing as part of the gospel? Peter preached it! Peter was addressing a group of unbelievers at Cornelius's house. If Peter could preach this part of the gospel to sinners, so can we.

Some object that Jesus did not heal everyone because He left sick people at Nazareth and the Pool of Bethesda, but Jesus did heal all who came to Him for healing. The ones who were not healed were ones who were in unbelief and/or did not come to Him to be healed.

If the Peter and the Holy Spirit consider sickness to be oppression of the devil, so should you. Now that Jesus is glorified and seated at God's right hand, is He less willing to remove "the oppression of the devil" from YOUR body? NO!

This verse indicates that Jesus ministered as a Man anointed by the Holy Spirit. We can do the same works because we have the same Holy Spirit. If Jesus ministered as God, He would not have had to be ANOINTED with the Holy Spirit and with power. He would have just used His innate God-power to do the miracles. Thus, He could have done that all His life. However, we know that Jesus did no miracles until the Spirit came upon Him after He was baptized in the Jordan River. His first recorded miracle was after that at a wedding in Cana ([John 2:11](#)). He didn't do His miracles because He was God; He did them because God was WITH Him. That should give you hope when it comes to doing the same works. You aren't God, but God is WITH you. He never forsakes you ([Hebrews 13:5](#)). Because God is WITH you just as He was WITH Jesus, you can do the same works Jesus did when God was WITH Him!

The Bible does not say that God kept anointing Jesus with the Holy Spirit and power – it says that He anointed Him. (This is true both in English and in Greek.) Once He was anointed, there is no record that He was ever re-anointed. When you receive the Holy Spirit, you receive power, and you never have to get re-anointed to have power from that point forward.

The Greek word for oppressed here is *katadynasteuo*, which means to oppress or exercise harsh control over! It is the same word found in [James 2:6](#) where the rich oppress the poor. Jesus came to set you free from the devil's harsh control in the form of sickness. I don't want to be under the devil's harsh control through sickness. Do you?

See also:

[Notes on Job 42:10](#)

[Notes on John 10:10](#)

[Notes on Hebrews 13:8](#)

[Notes on 1 John 3:8](#)

[The Baseball Diamond of Healing](#)

[Who or What Causes Sickness?](#)

[Jesus the Healer Has Never Changed!](#)

[The Healing Anointing](#)

[The Anointing in the New Testament](#)

[How to See God's Will Concerning Healing](#)

[Dealing with Fear](#)

[Sickness is the Power of the Devil](#)

[Healing and the Holy Spirit](#)

[YOU Can Be Healed](#)

[The Acceptable Year of the Lord](#)

[Delivered!](#)

[The SAVED Test](#)

[Power, Then and Now](#)

[Why You Don't Have to Touch Jesus as He Passes By](#)

[Job Explained](#)

[Ministering to the Sick](#)

[I Thought I Was Healed. Why Did the Symptoms Just Start to Return?](#)

[Is All Sickness Demonic?](#)

[If You Are Sick, Does That Mean There Is Sin in Your Life?](#)

[What Is the Difference Between Demonic Possession and Demonic Oppression?](#)

[Objection: God Sometimes Leads Faithful Saints into "Wilderness Experiences"](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: We Cannot Expect to Heal as Jesus Did because We Are Not the Son of God](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: The Man in John 9 Was Born Blind, and That Was God's Will](#)

[Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You](#)

[Objection: Jesus Didn't Heal Everyone in His Earthly Ministry; He Left Many Sick at the Pool of Bethesda](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: Jesus Healed and Did Miracles to Prove His Deity](#)

[Objection: Teaching that Jesus Healed as an Anointed Man Is Heresy because It Denies His Deity](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Jesus Only Said that He Was Sent to Heal the Brokenhearted, Not the Sick](#)

[Objection: God Sometimes Has an Older Person Get Sick to Make That Person Want to Come Home to Heaven](#)

Objection: Disease Viruses are Part of God's Creation and Are Therefore Good, Even Though We Often Don't Think So When We Catch Them

Objection: As Many Doctors Can Tell You, Many People Make Themselves Sick – It Has Nothing to Do with the Devil

Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews

Objection: To Demand that God Use Supernatural Instead of Natural Means to Heal You Is to Hold God Hostage

Objection: Daniel Got a Vision from God and Immediately Fainted and Got Sick

Objection: 1 John 3:8 in Context Refers to SIN, Not Sickness

Objection: Jesus Suffered and That Is the Example for You to Follow (1 Peter 2:21)

Objection: God Being "Good" Must Not Be Understood from Man's Perspective

Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good

Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing

Objection: Any Other Objection Not Specifically Covered in This Book

Condition: Anything Else Not Listed Here

Acts 14:3:

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Notes on Acts 14:3:

We see again the connection between bold preaching of the Word of God and signs and wonders. They should go together. (If we want to see signs and wonders, we should not only pray for gifts of the Spirit to manifest, but we should also pray for boldness in preaching. The latter is actually more important.)

Because the Lord was willing to confirm His Word then, we should expect Him to do so now, because neither God nor His Word has changed.

Many references like this refer to “signs and wonders” that are not enumerated. We don’t have a record of every sign, wonder and miracle done by believers. The ones that are explicitly mentioned are examples and not a comprehensive list.

Acts 14:7-10:

And there they preached the gospel.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Notes on Acts 14:7-10:

Paul did not heal the man at Lystra. He preached the gospel to him. When the man heard the gospel, he received faith to be healed.

Note that a certain point, the man already had faith to be healed, but he was not healed. This shows that you can have faith to be healed and yet still not be healed because you have not added corresponding action to your faith. "Faith without works is dead" – [James 2:26](#). When the man acted on his faith at Paul's command, his healing manifested. He did not acquire more faith between the last two verses. He simply acted on the faith that he already had at that point.

This shows that the problem is not always a faith shortage – sometimes it's an action shortage!

See also:

[Notes on Luke 9:6](#)

[According to YOUR FAITH Be It Done unto You!](#)

[How to Build Your Faith](#)

[The Healing Anointing](#)

[It Works!](#)

[Don't Preach a D- Gospel](#)

[What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?](#)

[What Do You Do if You're Ministering and There Are "Brick-Heads" Who Won't Receive the Anointing When You Lay Hands on Them?](#)

[How Much Faith Does It Take to Heal a Serious Illness?](#)

[How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It](#)

[Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.](#)

[How Can Faith COME by Hearing When We Already HAVE the Measure of Faith?](#)

[Objection: Healing Is a Side Issue that Does Not Deserve to be Emphasized So Much](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor \(Luke\) Accompany Him](#)

[Objection: We Should, like Paul, Learn to Be Content in Every Situation](#)

[Objection: Getting "Healed by Faith" is Too Difficult](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ

Objection: Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises

Objection: Wesley Said, "Whatever Is True Is Not New, and Whatever Is New Is Not True." Nobody Believed that Healing Was in the Atonement until Recently, So It Is Not True

Condition: Birth Defects

Condition: Lameness

Mistake: Inaction

Acts 14:19-20:

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Notes on Acts 14:19-20:

It is most likely that Paul was really dead and that he was raised from the dead. We cannot prove this, but the Jews hated Paul so much that it seems doubtful they would have stopped stoning him before he was dead. Also, notice that they did not take Paul outside the city and stone him. They stoned him, and then dragged him out of the city, assuming that he was a corpse!

Regardless of whether he was dead or not, the disciples gathered around him and God raised him up. He was sufficiently healed of everything so that he was able to go back into the city and then go somewhere else immediately. This is one of the greatest healings in the Bible. It would be tough to say that the apostle Paul did not believe in healing after this incident!

See also:

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)
[Condition: Nonviability](#)

Acts 15:12:

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Notes on Acts 15:12:

Not all the miracles done by the apostles are listed in Acts. In this case, we just know God worked miracles and wonders through Paul and Barnabas. As is always the case, it was God doing the works through them, not Paul and Barnabas doing the works in their own strength. It is a relief to know that you do not have to “perform” or work something up. You just have to be available for God to use you.

Acts 16:16-18:

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Notes on Acts 16:16-18:

The girl was right in what she said, but who wants the devil advertising his ministry?

Why would the devil advertise Jesus Christ? In this case, at least part of the reason would seem to be that he knew Paul would be greatly annoyed by it. Paul wanted nothing to do with the works of the devil, and surely he did not want to legitimize the actions of a psychic. (As a side note, that is how psychics operate – evil spirits give them their revelations. It is not some innate power they have.)

This passage also disproves the popular statement by preachers, “All the devil can do is lie.” No, as with the temptation of Jesus, the devil will sometimes mix truth and lies together. He gives you some meat along with his poison so that you’ll be tempted to eat it.

Paul did not require a lot of time to cast the demon out. There was no special deliverance ceremony; he just ordered it to come out in the name of Jesus Christ. That’s all you need to do.

See also:

[Your Authority over Sickness](#)

[The Power in the Name of Jesus](#)

[Your Authority over Sickness](#)

[Deliverance Myths](#)

[All About Healing Services](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Do Demons Produce Strong Physical Evidence that They Are Leaving?](#)

[What Is the Difference Between Demonic Possession and Demonic Oppression?](#)

[Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor \(Luke\) Accompany Him](#)

[Condition: Demon Possession](#)

Acts 19:11-12:

And God wrought special miracles by the hands of Paul:
So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Notes on Acts 19:11-12:

It is ridiculous to think that Paul could have stayed sick with a chronic illness (as some claim) when objects taken from his body were so soaked in the anointing that they brought healing to others.

This is somewhat similar to the way multitudes were healed when they touched Jesus' clothes instead of Jesus Himself. The anointing is a tangible power that is able to saturate clothing and other items.

I have seen some amazing things happen through the use of anointed cloths, but I am not going to preach my experience as doctrine. The Bible calls anointed cloth miracles "special miracles," so they are not the norm and I won't claim that they are. It just happens to be a way that the Lord has used me and my wife.

Someone asked us to lay hands on a cloth to be sent to someone in a distant state who had advanced leukemia. The person was healed. Someone at our church was telling a local tire salesman about it, and it turned out that he had a relative with leukemia. He asked for an anointed cloth. We laid hands on a cloth and when it was laid onto that relative, he was healed of leukemia as well. A cloth we laid hands on was laid on a person who had been given up to die with no further treatment in a country with socialized medicine, and God healed him. Another woman in that country was healed of tinnitus when we sent a cloth to her. I doubt that we can even remember all the cases over the years of anointed cloths being God's instrument of healing. But as I said, I will not make a doctrine out of my experience because I understand that this kind of thing is unusual, not something that all Christians will make into a regular practice.

Let me also point out that you can't just send out a cloth as a religious ritual. There needs to be an anointing when you're laying hands on the cloth, or you need to be wearing it when there is an anointing on you. We are ALL anointed in the general sense, but you would generally wait for a special anointing if you want a special manifestation of the Spirit like that. If you just slap your hands on a cloth to see what happens, it will be like someone with a dead battery trying to jump-start another car with a dead battery – it won't work. God didn't make this into a formula that you can work without His involvement.

Also, I've never sent money to a preacher who offered an anointed cloth in exchange for a donation. We have NEVER asked for (or received, at this writing) a donation from someone who received one of the cloths that we prayed over. I am determined not to merchandise the anointing. We've freely received and we freely give. There is no indication that Paul used anointed cloths for fundraising either.

See also:

[Notes on Luke 10:8-9](#)

[Strange Ways to Get Healed](#)

[The Healing Anointing](#)

[Don't Put Gifts of Healings into a Box](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Can I "Stand in Proxy" for Someone Else in a Healing Line?](#)

[Can I Get a Certain Minister's Anointing for My Own Ministry?](#)

[What Do You Do When You Don't Know if Someone's Condition is Demonic?](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor \(Luke\) Accompany Him](#)

[Condition: Demon Possession](#)

[Condition: Anything Else Not Listed Here](#)

Acts 20:9-12:

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing him said, Trouble not yourselves, for his life is in him.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

And they brought the young man alive, and were not a little comforted.

Notes on Acts 20:9-12:

Does this passage give you the right to raise anyone from the dead who dies while you're preaching? No, though I've met at least three preachers now who have done so. Such things are a manifestation of the Spirit, not an act of regular faith.

Mediocre preachers sometimes use this passage to justify preaching long messages. ("Paul preached all night, you know.") The trouble is, a lot more people might fall asleep listening to their Babylon-style preaching (they babble on and babble on). If you're as good as Paul, and you're talking to people whom you won't ever see again in this life, maybe you can go all night. Actually, we don't know that Paul preached all night. He preached until this incident, and then broke bread and talked until morning. We don't know that his talking was continued preaching. As for you, study and prepare so that you can preach concise messages instead of rambling, and you will run less risk of people being "bored to death" while you preach.

See also:

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Only GOD Can Call Those Things that Be Not as though They WERE \(Romans 4:17\)](#)

[Condition: Nonviability](#)

Acts 27:33-34:

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you.

Notes on Acts 27:33-34:

Here, as in [1 Timothy 5:23](#), Paul gives natural advice for someone's health. Paul did signs and wonders and healed the sick, but he also used and recommended common sense. Rather than waiting for people to get sick and then ministering healing, Paul tried to avoid having people get sick in the first place.

See also:

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

Acts 28:3-6:

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, vengeance suffereth not to live. And shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Notes on Acts 28:3-6:

Paul did not deliberately handle a snake; the snake fastened on Paul. This was an example of what Jesus meant about taking up serpents. There are no Biblical examples of deliberately picking up snakes. That dangerous practice, done by certain “snake-handling cults,” should never be done. Although the Greek word used for *take up* does mean what it appears to mean at face value, there is no Biblical evidence that this is a voluntary thing as opposed to what Paul did when he threw the poisonous snake into the fire.

See also:

[Notes on Mark 16:15-18](#)

[Healing and Deliverance from Poisoning](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: Not All of “Those Who Believe” Will Pick Up Snakes, So Not All of “Those Who Believe” Are Supposed to Lay Hands on the Sick and Have Them Recover \(Mark 16:17-18\)](#)

[Condition: Snakebites](#)

Acts 28:8-9:

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

So when this was done, others also, which had diseases in the island, came, and were healed:

Notes on Acts 28:8-9:

The Greek is very clear that all the remaining sick people on the island came and were healed. The Greek word translated *others* in the King James means *the remaining ones* and is translated *the rest* in most modern translations. In the King James Version itself, the word is also translated *which remain*, *remnant*, *residue* and *rest*.

It is obvious, then, that mass healings such as the one in Jerusalem in [Acts 5:12-16](#) did not “die out” after things first started to get going; the mass healing in Acts 28 is in the LAST chapter of Acts.

See also:

[Notes on Acts 5:12-16](#)

[Healing and Evangelism](#)

[It Might Only Take One](#)

[The Power in the Name of Jesus](#)

[YOU Can Be Healed](#)

[Speaking to Mountains, Trees and Diseases](#)

[Different Ways to Get Healed](#)

[YOU Can Do Miracles](#)

[Healing and Deliverance from Poisoning](#)

[Can I Get a Certain Minister's Anointing for My Own Ministry?](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: Our Bodies are Not Yet Redeemed, So We Are Still Subject to Sickness](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: Healing Will Not Be Available UNIVERSALLY until the Millennium](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure](#)

[Objection: God Can Lead Others to Salvation through the Pain and Death of a Saint](#)

Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor (Luke) Accompany Him

Condition: Diarrhea

Condition: Fever

Condition: Hemorrhaging

Condition: Anything Else Not Listed Here

Acts 28:27:

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Notes on Acts 28:27:

We see the correlation God draws between seeing with your eyes, hearing with your ears, understanding with your heart, being converted, and being healed. God was willing to heal these people, but they did not want to hear the gospel. In this case, this applied to some Jews who did not like Paul's message.

Some have objected that "heal" in this and similar passages is only figurative. However, the word for heal, *iaomai*, is used so often of physical healings that the "figurative" assertion is dubious. If these people had really opened up their hearts, they certainly could have been physically healed as well as healed in other ways. I contend that this quote from Isaiah DEFINITELY refers to physical healing, and anyone would be hard-pressed to argue my point because the word *iaomai* is only used of physical healings everywhere else in the New Testament. For proof of this, see ["Healed" Defined](#) and the answer to [Objection: Matthew 13:15, John 12:39-41 and Acts 28:27 Prove that HEALED in 1 Peter 2:24 Doesn't Have to Mean Physically Healed](#).

Besides, the arguments one could make that "heal" is not physical both break down:

1. "Their SPIRITUAL eyes and ears are what is being healed"

The healing in this statement comes AFTER the eyes and ears are able to see and hear, so that makes no sense.

2. "They were to be SPIRITUALLY healed"

No one gets spiritually healed, as proven in the answer to [Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#). So that can't be what Isaiah meant either.

See also:

[Matthew 13:15](#)

[John 12:39-41](#)

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

Romans 1:16:

For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Notes on Romans 1:16:

The gospel doesn't just tell you about the power of God. It is the power of God. God's Word is not just ink on paper. It is spirit and life. It is alive and active. The gospel is God's power unto salvation because when you hear it and believe it, you are saved and the power of God makes you a new creation.

The word for salvation (*soteria* in Greek) is used to describe not only forgiveness of sins but deliverance, healing and victory. The gospel is God's power unto these other facets of salvation as well, not just the forgiveness of sins. The gospel is that these things have already been provided for you in Christ.

If the gospel is God's power, why doesn't everyone experience this power? Because it is the power of God unto salvation to everyone that believes. It does not benefit you until you mix faith with it. Then it becomes the power of God to you.

It is worth noting that Paul would attempt to go to the Jews first and then go to the Gentiles if the Jews rejected his message, which they very often did. We should be as eager to share the gospel with Jews as Paul was.

See also:

[How to Deal with the Devil](#)

[Why You Don't Need to Pray the Power Down](#)

[It Works!](#)

[Ridiculous Healing Confession Bondage](#)

Romans 4:16-21:

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb;

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform.

Notes on Romans 4:16-21:

Here is a crash course in faith. Abraham believed God when everything in the natural said that God lied. He did not consider his own body or Sarah's body. He gave glory to God because he believed God could do what he promised.

If you want to follow in Abraham's footsteps, you will have to disregard your body when it comes to believing God's promise. That doesn't mean that you should operate in denial and put yourself in physical danger. It means that while you acknowledge the symptoms in your body (and do what you need to do in the natural), you believe that you have received your healing, and that God will back His Word that came out of your mouth. The comment that he was not weak in faith and did not consider his own body seems to point to the fact that people who are weak in faith will waver because they become preoccupied with their bodies instead of with God's Word.

Like God, you need to "call those things that be not as though they were." Give glory to God for the fact that He has already healed you, even though your body tells your healing "is not."

This is different from denial, which is calling the things that be as if they were not. We don't deny the presence of symptoms, but we deny their right to remain in our bodies after we have received our healing.

One characteristic of someone who is "strong in faith" is that he "gives glory to God." Show me someone whose prayer life consists solely of bombarding heaven with petitions, and I'll show you someone who is probably not strong in faith. God's will for us to be full of thanksgiving and praise. The mature believer can be noted by his emphasis on thanking and praising God rather than his constant petitioning. The mature believer understands that his own personal needs are already met and that he simply has to believe and receive them. His petitions would often be for others, such as those in authority. He knows how to "minister to the Lord" as the prophets and teachers in [Acts 13:1-3](#) did.

See also:

[What Faith Isn't](#)

[Believing in God vs. Believing God](#)

[Whose Power Is It?](#)

[What Do I Do if I Don't See Any Improvement After Praying?](#)

[If God Gives Everyone Faith, How Can Anyone Ever Be in Unbelief? Isn't Unbelief the Absence of Faith?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Objection: Only GOD Can Call the Things that Be Not as though They Were \(Romans 4:17\)](#)

[Objection: Saying, "I Am Healed" When You Are Actually Sick Is Lying, and Therefore Sin](#)

[Objection: Divine Healing is Practiced by False Cults](#)

[Objection: James's Command Makes It Clear that We Should Expect to Be Sick, then Healed, then Sick, then Healed, Not Always Healthy](#)

Romans 8:2:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Notes on Romans 8:2:

The law of sin and death amounts to you getting what you deserve for your sins. Sin leads to death. However, a new law, the law of the Spirit of life in Christ Jesus, has set you free from the law under which you get what you deserve. Now you can AVOID getting what you deserve, including hell, because you are in Christ. There is no condemnation for you.

Being set free from the law of sin and death does NOT mean that you have the right to immortality in this life in your current body, as is erroneously taught by some. Even in the New Covenant, it is appointed for a man once to die and after that the judgment ([Hebrews 9:27](#)).

See also:

[Who You Are and What You Have](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

Romans 8:11:

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Notes on Romans 8:11:

This verse is sometimes read at funerals, but it is out of place there unless you're integrating a healing service with the funeral! This verse is not about a future resurrection of your dead body; it's about God imparting His life to your mortal (still-alive, subject-to-death) body. The point here is that God imparts the same resurrection power that raised Christ from the dead to your mortal body to heal it of anything that is wrong with it. Although Christ bore our sicknesses when He was punished for our sins, He didn't have any sicknesses anymore when He rose from the dead. That same power that eliminated every trace of sickness from His body is the same power that dwells in you as a Christian!

The same Greek word used here (*thnetos*) for "mortal" also appears in [Romans 6:12](#) and [2 Corinthians 4:11](#), and those verses would make no sense if they were taken to mean, "Let not sin reign in your dead body, that ye should obey the lusts thereof" and "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our dead flesh." A completely different Greek word (*nekros*) is used in the New Testament to describe something that is already dead.

The Holy Spirit does not dwell in physically dead bodies, nor will your human spirit dwell in a physically dead body. To be absent from the body is to be present with the Lord ([2 Corinthians 5:8](#)). So it makes no sense to assume that Paul is talking about a dead body when "the Spirit of Him that raised up Jesus from the dead" is still living in it!

Other explanations of [Romans 8:11](#) are common, namely that it is talking about getting a new body when Jesus returns or getting strengthened to not live in the flesh in this life. The superiority of the position taken in this book is proved at great length in the discussion [What Romans 8:11 Actually Means](#).

This verse, despite a popular song to the contrary, does not say that the same Spirit that raised Christ from the dead who dwells in you will quicken your mortal body. It tells you that GOD raised Christ from the dead, and that if the Spirit dwells in you (that is, you are a believer), GOD will impart life to your mortal body THROUGH the Spirit who dwells in you.

See also:

[What Romans 8:11 Really Means](#)

[Quickened by the Holy Spirit](#)

[Jesus the Healer Has Never Changed!](#)

[What's Better than Healing? Health!](#)

[Who You Are and What You Have](#)

[Ridiculous Healing Confession Bondage](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

Objection: Romans 8:11 Refers to the Resurrection, Not This Life

Objection: If We Are Subject to Death, We Are Subject to Sickness

Objection: Our Bodies Are Not Yet Redeemed, So We Are Still Subject to Sickness

Objection: Romans 8 Doesn't Talk about Healing, so Romans 8:11 Is about Strengthening Us against Sin

Objection: Romans 8:11 Uses a Word for Resurrection that Cannot Take Place until We Get Our New Bodies

Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ

Objection: We Should Expect, as Paul Did, to Always Bear Jesus' Dying in Our Own Bodies (2 Corinthians 4:10)

Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews

Objection: You Have No More Right to Demand Healing Now than to Demand Your Resurrection Body Now

Objection: Romans 8:11 Refers to the Resurrection, Not This Life

Condition: Weakness

Romans 15:18-19:

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Notes on Romans 15:18-19:

Paul here shows that Christ Himself did the miracles through Paul. Paul was simply the vessel through whom Christ worked. Jesus Christ is not just sitting up in heaven seeing how well we can make it on our own in our faith walk. He is actively involved with our lives and He is actively involved in the spreading of the gospel. You don't have to feel like a "great man of God" to be used in signs and wonders because it is Christ who does the miracles through you. It is a matter of being open and available to be used in this way.

This passage indicates that if you do NOT demonstrate the gospel with signs and wonders, you are not really preaching the full gospel.

See also:

[Jesus the Healer Has Never Changed!](#)

[Healing and Evangelism](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

1 Corinthians 2:4-5:

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

Notes on 1 Corinthians 2:4-5:

You don't need to be a skilled orator to preach the gospel. In fact, people complained about Paul's speech and physical presence being contemptible. People didn't come to see him because he was good-looking or because he had such an eloquent way with words. Some of his letters have some run-on sentences that would curl your English teacher's hair. You should have seen all the errors my electronic grammar checker reported on the [Bible passages](#) when I proofread this book! People came to hear Paul because of the signs and wonders that followed his preaching of the gospel.

This doesn't mean that you should make no effort to be a good public speaker. There is no advantage in being unprepared, using bad grammar, and constantly saying, "You know, well, uh..." between every sentence. However, you cannot trust in your fine words to convince men that Jesus is the Christ. It is your job to proclaim it and the Holy Spirit's job to do the convincing.

Paul didn't say that he spoke poorly. He just said that he didn't try to use man's wisdom to make his arguments when he preached. Instead, he preached Christ boldly and let the Lord convince men through signs and wonders.

When you hear preaching of the gospel, you should be more impressed with demonstrations than you are with the cleverness of the speaker.

See also:

[Healing and Evangelism](#)

[Trust the Word to Work](#)

[Don't Preach a D- Gospel](#)

1 Corinthians 3:16-17:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Notes on 1 Corinthians 3:16-17:

Ye and *you* in this passage are plural in the Greek. Paul told the Corinthians that they were collectively the temple of God. This is really a warning about church splitting and other actions that harm God's church, not about tobacco or alcohol. There is no "thou shalt not smoke" scripture, though this verse is often mistakenly used as one. (However, the fact that the Bible does not declare a certain practice to be sinful does not mean that it is a good idea!) There is no way this passage could be talking about doing bad things to your physical body. You see, the Greek word translated *defile* (*phtheiro*) is the same word translated *destroy*. So God says literally that if you destroy God's temple, God will destroy you. But if God's temple means your body, He is saying that if you destroy your body, God will destroy your body. (He can't mean destroy your spirit because smoking doesn't send anyone to hell.) But you ALREADY destroyed your body, so God has nothing left to destroy when it comes to your body. That makes no sense. The person to be destroyed here is someone who tries to destroy God's Church!

This being said, you still must wonder why God would want any part of His own temple to be run down and out of order. God was very picky about His temple in the Old Testament. Everything had to be in order. Because we are God's temple – His dwelling place – surely God does not want His temple to be in disrepair today.

See also:

[Who You Are and What You Have](#)

[Sickness As Chastening and Judgment in the New Testament](#)

[Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?](#)

[Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Mistake: Wrong Treatment of the Body of Christ](#)

1 Corinthians 4:19-20:

But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

For the kingdom of God is not in word, but in power.

Notes on 1 Corinthians 4:19-20:

Paul looked down on powerless preaching. It is abnormal in God's eyes. Real gospel preaching is done in the power of the Holy Spirit. We should expect God to confirm His Word when it is preached boldly, if for no other reason than that He said that He would!

This is the difference between Christianity and other religions. Christianity is not a philosophy that we have to convince people to believe. People treat it as such until they see resurrection power in demonstration. Then they have to stop and think.

If we are powerless like the puffed up preachers Paul mentioned, we need to check what we are preaching and make sure that it is God's Word. God cannot confirm human junk such as "God makes you a better Christian through suffering sickness." No one who preaches that stuff should expect any power to follow, because there's no Word in it for God to confirm. "God doesn't do those things anymore" becomes a self-fulfilling prophecy, at least for the current audience. We also need to see if we are being bold like the apostles. If we tiptoe through the tulips on healing because we know that preaching that healing is for all makes some people mad, we are not doing the kind of bold preaching that got results for the apostles.

See also:

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

1 Corinthians 6:13:

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body.

Notes on 1 Corinthians 6:13:

If the Lord is FOR the body, surely He is willing to do something for it when it is broken down for some reason. If God were the one putting sickness on you, He would be AGAINST your body, not FOR it.

If “the Lord for the body” does not mean that God will help you with your bodily troubles, what does it mean? What other explanation could there be for His being “for the body?” He is not just interested in the prosperity of your spirit and soul; He is interested in your body, too!

Most people read this verse and understand that the body is for the Lord, not for sinning. However, they miss the last part about the Lord being for the body. If you honor God with your body, you should expect Him to keep your body, which He purchased, in health. Of course, it is unfair to God to expect Him to do things for your body if you refuse to use your body for the Lord!

See also:

[Your Body Is God's Property](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Mistake: Disobedience](#)

1 Corinthians 6:15:

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Notes on 1 Corinthians 6:15:

God says that your physical body is a member of Christ! We are used to thinking of ourselves as members of Christ spiritually, but God goes beyond that and says that your body belongs to Christ as well!

Can Jesus Christ, who healed the sick everywhere He went, want anything that belongs to Him to be sick? No. If He healed those who were not born again in His ministry, how much more should He heal a body that is a member of Himself?

See also:

[Your Body Is God's Property](#)

[Who You Are and What You Have](#)

[Objection: Our Bodies Are Not Yet Redeemed, So We Are Still Subject to Sickness](#)

[Objection: Teaching Grace Gives People a License to Sin](#)

1 Corinthians 6:19-20:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Notes on 1 Corinthians 6:19-20:

Because your body is the temple of the Holy Spirit, is the Holy Spirit glorified by a sick temple that does not function properly? Is that any testimony to His quickening power toward our mortal bodies? Of course not. God takes your body very personally. It is not only His temple, but He bought it with a price along with your spirit. It is HIS.

I realize that Paul was primarily talking about glorifying God by keeping your body out of fornication, but there is another application to the truths in these verses. Because sickness does not glorify God, and your body is to glorify God, it logically follows that your body should not have any sickness in it. Surely God does not want your body to glorify Him when it comes to abstaining from sins but then to fail to glorify Him when it comes to your health.

See also:

[Your Body Is God's Property](#)

[Say What](#)

[Delivered!](#)

[YOU Can Be Healed](#)

[Who You Are and What You Have](#)

[Why You Don't Have to Touch Jesus as He Passes By](#)

[Healing and Effort](#)

[Read This if You Don't Understand Healing](#)

[Objection: 1 Corinthians 6:19-20 Is about Avoiding Fornication and Should Not Be Used As a Healing Proof Text](#)

[Objection: Our Bodies Are Not Yet Redeemed, So We Are Still Subject to Sickness](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him](#)

[Objection: Paul Did Not Believe in Faith Healing because He Had a Doctor \(Luke\) Accompany Him](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: Paul Said that the Entire Creation \(Which Includes YOU\) Groans and Travails in PAIN \(Romans 8:22\)](#)

1 Corinthians 12:8-11:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Notes on 1 Corinthians 12:8-11:

The Spirit “works” all these things. These gifts are not “given” to you in the sense that they ever become your possession to control at your will. The Holy Spirit alone is in charge of the operation of the gifts. It is conventional to say that someone has, for example, “the gift of healing,” but that is never really true. It is true that God operates certain gifts through certain people on a more consistent basis, but no man ever possesses the gift in the sense of being able to control when and how it manifests. (If anyone tells you that he does control it, or any other spiritual gift in this passage, run the other way! He’s nuts.) The only “control” you have is that you can quench the Spirit when He wants to do something, or just not be open to the Spirit instead of earnestly desiring spiritual gifts, as the Bible commands you to do.

Also, you can pray and sing in tongues as you will when your audience is God, as Paul made obvious in [1 Corinthians 14:15](#). This is NOT the same as giving a public message in tongues to be interpreted, which is what the passage above refers to when it talks about tongues.

These gifts are definitely for today. See the reply to [Objection: Healing and Miracles Are Not for This Current Dispensation](#) for proof of this. The presence of “gifts of healings” shows God’s will in the matter of healing. There are no “gifts of sickenings” where the Holy Spirit makes the well sick to teach them patience or valuable lessons.

It is interesting to note that *gifts* and *healings* are in the plural here. Apparently God uses people in different exceptional ways to heal the sick.

See also:

[Different Ways to Get Healed](#)

[Do You Really Believe in Healing?](#)

[You Are Christ on the Earth](#)

[All About Healing Services](#)

[Can We Pray and Believe for the Healing Anointing to Manifest?](#)

[What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?](#)

[Would God Heal an Unbeliever?](#)

[Who Has to Be in Faith, the Person Laying Hands, the Sick Person, or Both?](#)

[Our Church Preaches Healing. Why Aren’t We Seeing Miracles?](#)

Can I Pray a Certain Prayer to MAKE God Use Me in Certain Spiritual Gifts?

Objection: Only Some Receive GIFTS OF HEALING; This Proves that Healing Is a Gift Bestowed as God Wills

Objection: If Everyone Could Perform Miracles, Paul's Signs of an Apostle Would Be Meaningless – He'd Be Just Like Everyone Else

1 Corinthians 12:28-30:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

Notes on 1 Corinthians 12:28-30:

Earlier in the chapter, Paul discusses nine ways in which the Spirit can manifest Himself in a service. (These are not the only ways that He can move; they are some of the ways.) Here, Paul talks about people whose ministries major on certain gifts. Included in the list are “gifts of healings” and “working of miracles.” There is no indication that God will ever stop setting these in the Church.

For you Greek fans wondering why verse 28 says *gifts of healings* and verse 30 says *gifts of healing*, it is because the King James Translators made an error. The Greek word is exactly the same in verse 28 and verse 30, and it is plural in both verses. (A concordance can only affirm that it is the same base word, but an Interlinear text showing the original Greek demonstrates that it is the same adaptation of that word.) The word is correctly translated *of healings* in both verses in the NKJV and in Young’s Literal Translation.

You do not have to be called to healing ministry to be used in gifts of healings any more than you have to be called to be a prophet to prophesy. However, it should be obvious that God will use a person with a particular call on his life more regularly in certain gifts. You cannot decide which calling you would like to follow. God sets these ministries in the Church, not man.

Apostles and *governments* are separate offices – the latter would appear to refer to the local pastor, who is in charge of governing his local church. The idea that an *apostle* should govern a church is thus unbiblical unless that apostle who started the church is also the current pastor.

See also:

[Notes on Mark 9:38-39](#)

[Massive Healing Crusades: The Will of God!](#)

[All About Healing Services](#)

[The Healing Anointing](#)

[Different Ways to Get Healed](#)

[You Are Christ on the Earth](#)

[Can I Get a Certain Minister’s Anointing for My Own Ministry?](#)

[To What Extent Are Prolific Miracles Limited to Those Called to the Ministry?](#)

[Objection: Only Some Receive GIFTS OF HEALING; This Proves that Healing is a Gift Bestowed as God Wills](#)

[Objection: Gifts of Healing Can Refer to Extraordinary Medical Skill](#)

Objection: There is No Office of “HEALING Evangelist” in the Bible

Objection: Healing is a GIFT (1 Corinthians 12:28), Proving that It Is Not Earned by Our Works or Our Faith, Which Would Be Pelagianism

Objection: There Is No Evidence that the Churches to Which the Apostles Wrote Ever Had Healing Meetings

Objection: The Signs of an Apostle Do Not Refer To Signs, Wonders and Mighty Deeds, But Rather to Suffering or Perseverance

Objection: If Everyone Could Perform Miracles, Paul’s Signs of an Apostle Would Be Meaningless – He’d Be Just Like Everyone Else

Objection: Jesus Said that the Sick Need a Physician, Not a Healing Evangelist

Galatians 3:5-6:

He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Even as Abraham believed God, and it was accounted to him for righteousness.

Notes on Galatians 3:5-6:

Here Paul tells us that God can do miracles when people believe for them. Abraham, the example in this passage, believed God for a physical miracle. He believed that he would become the father of many nations when it was physically impossible for him to have a son through his wife. Rather than doubting God's promise, he called that which was not (having descendants through Sarah) as though they already were. He did not consider his own body or Sarah's body.

So if you need a miracle, the process for receiving is identical to receiving a healing. You don't have to try to figure out if you need a healing or a miracle before you pray. Let God figure that out; it's above your pay grade. Believe that you receive your healing or miracle when you pray.

If want Abraham-type miracles, we need to have Abraham-type faith. We must also consider the Word of God to be more real than the current physical condition of our bodies if we want to receive miracles.

It is not a matter of going to seminary or reading a dozen commentaries on the Bible. It is a matter of believing God. Your works, even your religious works, do not qualify you for a miracle. The length of time you have been saved does not qualify you for a miracle. The wonderful works you have done to serve the body of Christ do not qualify you for a miracle. Believing God, as Abraham did, is what qualifies you to receive a miracle! Don't let works be your basis for receiving from God. The Galatians had started to make this mistake, and Paul called them foolish.

See also:

[Grace + Faith = Miracles](#)

[The Boring Evangelist](#)

[How Can We See More Miracles Today?](#)

[I Have a Birth Defect. I Need a Miracle. How Do I Get It?](#)

[Objection: God Does Great Miracles Only During Crucial Times in History](#)

[Objection: Healing and Miracles Are Not for This Current Dispensation](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: Acts 8 Proves that the Apostles Had Unique Powers](#)

[Objection: Mark 16:18 Does Not Say, "They Shall Recover IF They Have Enough Faith," Yet Faith Healers Blame the Sick for Not Believing](#)

[Objection: John 14:12 Was Fulfilled in the Ministry of the Apostles](#)

Galatians 3:10-14:

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And the law is not of faith: but, The man that doeth them shall live in them.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Notes on Galatians 3:10-14:

The Old Testament quote in verse 10 is taken from the last verse of Deuteronomy 27. Because that is the verse just before Deuteronomy 28 (I'll bet you figured that out), it identifies the context of the "curse of the law" in verse 13 as the curse specified in the law in Deuteronomy 28.

We are free from the things listed in the "curse of the law" because Christ became a curse for us. He allowed Himself to be cursed by God. He was "made sin" for us when He died on the cross ([2 Corinthians 5:21](#)). He "became a curse" for us. The law's curse included every sickness there is.

Therefore, we are redeemed from every sickness because Christ was made sick in our place. ([Isaiah 53:10](#) literally says that He was made sick; see [Isaiah's Prophecy of Redemption](#) for more on this.)

Receiving the promise of the Spirit refers not to being baptized in the Holy Spirit (which Abraham never was), but receiving the promise that the Spirit made to Abraham, i.e., his blessing.

I could say a LOT more here about this passage, but I DID say a lot more about it in many other discussions in this book, so I'll refer you to them below.

See also:

[Notes on Deuteronomy 28:15-68](#)

[Notes on Matthew 4:23-24](#)

[Notes on John 3:14](#)

[The Baseball Diamond of Healing](#)

[Isaiah's Prophecy of Redemption](#)

[YOU Can Be Healed](#)

[Breaking Generational Curses?](#)

[We Hold the Keys](#)

[Forever Settled](#)

[You Are Holy and Worthy to Receive Healing](#)

[Who You Are and What You Have](#)

[Why Jesus Was Beaten](#)

[If You Blow It](#)

[It Isn't YOUR Sickness](#)

[Job Explained](#)

[The Temporary Curse](#)

[BEING Anointed vs. FEELING Anointed](#)

[Abraham's Blessing Is Yours](#)

[Ministering to the Sick](#)

[Paper Roadblocks to Healing](#)

[How to Be Baptized with the Holy Spirit](#)

[Are Women Redeemed from Labor Pains?](#)

[I Lost My Healing – Now What?](#)

[Why are So Few People Healed of the Common Cold and the Flu?](#)

[Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?](#)

[Objection: Galatians 3:13's "Curse" Speaks of Spiritual Death, Not Sickness or Poverty](#)

[Objection: The Earth is under a Curse because of Adam, So Sickness Will Continue until Jesus Returns](#)

[Objection: Galatians 3:13 Means that Christ Redeemed Us from the Law, Which Was a Curse, Not the "Curse" in Deuteronomy 28](#)

[Objection: The Curse of the Law Was Given to Israel, Not to Us. We Cannot Be Redeemed from It because We Were Never under It.](#)

[Objection: If You Could Always Get Healed, You Would Live Forever](#)

[Objection: Sickness Can Be the Chastening of the Lord](#)

[Objection: Death, Needing to Work and Painful Childbirth Are Effects of the Fall that Are Still with Us. We Seem to Be Selective about Which Effects We're Redeemed from.](#)

[Objection: Our Bodies are Not Yet Redeemed, So We Are Still Subject to Sickness](#)

[Objection: Our Bodies Wear Out. Even Some Healing Ministers Wear Glasses!](#)

[Objection: Our Sickness, Disease and Illnesses Keep Us Dependent upon God](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: The New Testament Emphasizes Spiritual Blessings, Not Material Blessings](#)

[Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse](#)

[Objection: The Only Sense in which Jesus Was Cursed Was that He Died a Cursed Death by Being Hung on a Cross](#)

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

[Objection: It Makes No Sense to Say that Jesus Bore Our Sins but Only ONE of Their Consequences \(Sickness\)](#)

[Objection: Lawbreakers Are under "A" Curse \(Damnation\), not "THE" Curse in Deuteronomy 28](#)

[Objection: God Called Deuteronomy 28:15-68 CURSES in the Plural, So Galatians 3:13, Which Says that Christ Redeemed Us from THE Curse, Can't Refer to Those](#)

[Objection: There Was Only One Curse \(Singular\) in Galatians 3:13, So Not Every Sickness Could Be a Curse](#)

[Objection: Christ Gave Himself for Our Sins, Not Our Sicknesses \(Galatians 1:4\)](#)

Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed (1 Corinthians 12:3)

Objection: Jesus Could Not Have Borne Female-Specific Illnesses in His Own Body on the Cross

Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually

Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.

Objection: God Can and Did “Play Favorites” with Healing; Jesus Was Only Sent to the Jews, and Gentiles Were Excluded from God’s Healing Covenant

Condition: Blindness

Condition: Blurred Vision

Condition: Burning

Condition: Consumption (Tuberculosis)

Condition: Depression

Condition: Diarrhea

Condition: Fever

Condition: Itching

Condition: Mental Illnesses

Condition: Sores

Condition: Tumors (also Referenced under Cancer)

Condition: Weakness

Condition: Anything Else Not Listed Here

Galatians 4:13:

Ye know how though infirmity of the flesh I preached the gospel to you at the first.

Notes on Galatians 4:13:

Obviously, Paul was healed of whatever infirmities he had. If you had just been stoned at Lystra (which was part of Galatia where he preached “through infirmity of the flesh”), you might have an infirmity of the flesh, too! Thank God, it was only “at the first” because God healed Paul. Another hint to the nature of Paul’s “infirmity” is found in [Galatians 6:17](#) – Paul bore in his body the marks of the Lord Jesus.

That it was only “at the first” demonstrates that Paul was healed of whatever problem(s) he had. Thus, this verse can be used as a healing Scripture, not as a “sickening Scripture” the way some would use it.

Whatever his problem was, he mentioned it as a problem only at Galatia and only “at the first.” This trial “was” in his flesh, which proves that it did not continue as a chronic “thorn in the flesh” that Paul had to deal with throughout his ministry.

People have suggested that because Paul talked about the Galatians being willing to pluck out their own eyes and give them to him, he had some kind of chronic eye problem. I have shown that it could not have been chronic. It could possibly have been an eye problem resulting from the stoning at Lystra. All we know for sure is that God healed whatever Paul’s issue was.

See also:

[The Baseball Diamond of Healing](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul First Preached at Galatia Due to a Physical Infirmity](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Paul Left Trophimus at Miletum Sick Instead of Healing Him](#)

[Objection: Paul Couldn't Heal Himself in Galatia](#)

[Objection: We Know that God Did Not Heal Paul, Because He Said that He Bore Marks in His Body \(Galatians 6:17\)](#)

Ephesians 5:28-32:

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
For we are members of his body, of his flesh, and of his bones.
For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
This is a great mystery: but I speak concerning Christ and the church.

Notes on Ephesians 5:28-32:

Just as you take care of your physical body, Jesus Christ takes care of His physical body on the earth, which is the Church, which includes you if you are born again. He nourishes and cherishes you. As a member of His body, of His flesh and of His bones (we're talking a physical body here), you should expect the Lord to heal your flesh and bones! After all, His flesh and bones stayed in perfect health until His suffering for us. Because an earthly married man is to love his wife as his own body, we should expect Christ to love the church as His own body. Surely He wants His body, which represents Him on the earth, to have the same health that He enjoyed when He was on the earth. Otherwise, we do not fully represent who Christ was on the earth.

See also:

[Your Body Is God's Property](#)

[You Are Christ on the Earth](#)

Ephesians 6:1-3:

Children, obey your parents in the Lord: for this is right.
Honour thy father and thy mother; which is the first commandment with promise;
That it may be well with thee, and thou mayest live long on the earth.

Notes on Ephesians 6:1-3:

I've heard of two cases at this writing (one of which was someone I knew personally) where people who have lived to be well over a hundred years old have attributed their long life to being careful to honor their parents.

This passage proves that Old Covenant blessings can still be obtained by Christians even though we're redeemed from the curses, as Old Testament believers were promised long life if they would honor their parents. Under the New Covenant, the Old Covenant curses are canceled, but the Old Covenant blessings such as this one are Yes and Amen in Christ by us ([2 Corinthians 1:20](#)).

See also:

[Notes on Exodus 20:12](#)

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

[Objection: Long Life is Not a New Testament Blessing](#)

Philippians 2:25-30:

Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Receive him therefore in the Lord with all gladness; and hold such in reputation:

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Notes on Philippians 2:25-30:

Being involved in any form of Christian ministry does not exempt you from the need to take reasonable care of your body. Many ministers make the mistake that Epaphroditus did and push their bodies beyond what is reasonable. I've known a couple ministers who almost died as a result, but God had mercy on them as He did on Epaphroditus.

I've heard ministers say, "I'd rather burn out for Jesus than burn out for the world." I say, and I would encourage you to say, "I'd rather take care of my body and exercise wisdom than burn out at all!"

See also:

[God's Healing Provision is Past Tense](#)

[I'm Aching All Over because I Overexerted Myself While Out of Shape. Can I Claim Healing?](#)

[Can I Receive Healing for a Problem that I Brought on Myself?](#)

[Objection: Paul Left Trophimus at Miletum Sick instead of Healing Him](#)

[Objection: Epaphroditus Worked Closely with Paul, Yet Was Sick unto Death](#)

[Objection: Epaphroditus Was Healed by God's MERCY, Not His OBLIGATION](#)

[Condition: Exhaustion](#)

2 Timothy 1:7:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Notes on 2 Timothy 1:7:

Surely God has not given you “the spirit of power” only to have you stay sick in need of healing power in your body. You received power when you were baptized with the Holy Spirit. The same Spirit who did miracles and healings through the apostles lives inside your body right now! Surely if His power healed multitudes through the apostles and can heal others through you, it can heal you!

This verse is sometimes used to “prove” the notion that “fear is a spirit,” but that is unsupportable by the Greek word used here for *fear (deilia)*, which refers to timidity or cowardice, not horror-movie style fear or fright, which would be *phobos* instead (think of the English word “phobia”). The next verse (2 Timothy 1:8) follows the idea of not being timid as opposed to not being frightened: “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;”

Also, *sound mind* literally means *self-control* or *sober-mindedness*, so this verse should not be used to “prove” that healing from mental health issues belongs to you. Other verses can be used to prove that, particularly ones in Deuteronomy 28 that describe various mental illnesses as being part of the curse for breaking the Law. Christ redeemed you from all these “curse” conditions.

See also:

[Dealing with Fear](#)

[Who You Are and What You Have](#)

[Different Ways to Get Healed](#)

[Verses Incorrectly Cited as Healing Scriptures](#)

[Are We Redeemed from Mental as Well as Physical Illness?](#)

[Can I Get a Certain Minister’s Anointing for My Own Ministry?](#)

1 Thessalonians 1:5:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.

Notes on 1 Thessalonians 1:5:

Paul often emphasized that God's power accompanied his preaching, in contrast to those who preached words with no power. Because it is the same gospel and the same Holy Spirit, we should expect that the gospel will come to others through us "not in word only, but also in power, and in the Holy Spirit!"

See also:

[Trust the Word to Work](#)

1 Thessalonians 5:23-24:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
Faithful is he that calleth you, who also will do it.

Notes on 1 Thessalonians 5:23-24:

This verse shows you that you have three parts – spirit, soul and body. Some people think that spirit and soul are interchangeable terms for the same thing, but that cannot be true because the Word of God is able to divide soul and spirit ([Hebrews 4:12](#)).

This passage shows that God is able to preserve your body as well as your soul and your spirit!

See also:

[Who You Are and What You Have](#)

[Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost](#)

1 Timothy 2:15:

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Notes on 1 Timothy 2:15:

Who are “she” and “they” in this verse? They are the husband and wife referred to above in verse 12. (“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”) This is talking about a husband/wife relationship, as the woman’s preservation through childbirth would not be dependent on others in the congregation at large. Thus, verse 12 never was a prohibition against women teachers in the church in general (like Priscilla, who taught Apollos, a man), though it has been misconstrued this way for a long time. We know this because verse 15 proves that this refers to a husband and a wife. The Greek words used for woman and man in verse 12 are also ones consistent with *husband* and *wife* although you don’t need Greek to prove the point when you can already do so in English. Also, while the Greek words can be used for *husband* and *wife*, there are places where they really do just mean a man and a woman, so you can’t prove anything conclusively from the Greek. The context (verse 15) is much stronger evidence that the people in question are a married couple, not just any man or woman in the church.

Believe it or not, this verse has been used in certain circles to promote the idea that a woman can only be saved if she has kids! This is not the intent of “saved” in this verse; it refers to being preserved so that the woman does not die in childbirth, not to being saved from hell.

This is a very difficult verse to explain, and a lengthy discussion of the problems with its interpretation may be found in the answer to the question, “[Are Women Redeemed from Labor Pains?](#)”

See also:

[Saved!](#)

[God’s Promises Have Conditions](#)

[Are Women Redeemed from Labor Pains?](#)

[Objection: Paul Told Timothy to Drink Wine instead of Believing God for Healing](#)

Hebrews 2:3-4:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Notes on Hebrews 2:3-4:

Again, we see the norm of signs, wonders, miracles, and gifts of the Holy Ghost following the preaching of the gospel. That is what we should expect today. If we find ourselves below the Bible norm, let's get on our faces and change whatever we need to change so that we can follow the Bible norm.

Note that signs, wonders, miracles and gifts of the Holy Spirit are manifested as the Spirit wills. We do not directly control them, and we cannot claim them by faith in specific instances. (If we could, we'd probably raise the dead at every funeral.) However, God moves where there is a demand for Him to move. We are commanded to earnestly desire spiritual gifts. We should ask for them (as the apostles did) and expect them. However, the specific miracles to be manifested are strictly up to God.

This does NOT mean that healing is selectively up to God. Healing belongs to everyone and anyone can receive it by faith without any special manifestation of the Spirit.

See also:

[Healing and Evangelism](#)

Hebrews 11:11:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Notes on Hebrews 11:11:

If you follow the story of Sarah in Genesis, you'll find that she was definitely NOT in faith all along. At first, she laughed at the promise of having a son. Then she made all kinds of trouble by fixing Abraham up with his servant girl Hagar. For a while, she blamed the Lord for being childless. But finally she got in faith and had a child.

This should show you that no matter how long you have been in unbelief for the healing of your condition, you can get in faith and get healed. It's never too late to believe God!

See also:

[Condition: Infertility](#)

[Condition: Weakness](#)

Hebrews 11:35:

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Notes on Hebrews 11:35:

A man in Africa was raised from the dead after being dead for three days, and this verse was the one his mother kept claiming. I believe that this still required a manifestation of the special faith found in [1 Corinthians 12:8-11](#), but it's interesting, anyway! (I wasn't the minister involved with that case.)

See also:

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Objection: Greats of Faith Were Stoned, Sawed Asunder, Slain, Destitute, Afflicted and Tormented.](#)

[Therefore, We Can Be Too, Even if We Have Great Faith Like Theirs.](#)

[Condition: Nonviability](#)

Hebrews 12:12-13:

Wherefore lift up the hands which hang down, and the feeble knees;
And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Notes on Hebrews 12:12-13:

This quotes [Isaiah 35:3](#). Both here and in Isaiah, the cause of the hands hanging down and feeble knees is fear. The point is definitely not that God makes you physically ill to chastise you! (Many have interpreted this verse that way to their detriment. See the reply to the objection below.) The idea is not to fear God (in an anxious, as opposed to reverent, way) just because He corrects you.

In all other places where the Greek word translated *feeble* (*paralyo*) appears in the Bible, it refers to paralysis! Do you honestly believe that God strikes people with paralysis of the knees to teach them something? I don't. Would you do that to your children to correct them?

If someone is sick because of fear, this verse would apply to his healing, but in its context, this is not a good verse to use as a healing proof-text for lame people.

See also:

[Objection: Sickness Can Be the Chastening of the Lord](#)

[Condition: Lameness](#)

[Condition: Weakness](#)

James 5:14-16:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Notes on James 5:14-16:

This command is so plain and obvious that it takes a theologian to explain it away. The sick are to be healed! The seriously ill can be raised up by having the elders come and pray the prayer of faith. This is what to do IF there is any sick among you so that there WON'T be any sick among you.

There is an IF referring to IF any among you are sick. (Today, James might have to ask, "Is any among you not sick?") There is no IF about the results, though. The prayer of faith SHALL save (heal) the sick person and the Lord SHALL raise him up. The people involved have to believe what God said about this.

This passage has to be one of the most disobeyed passages in Scripture! Most people who get so sick that they can't make it to church never call for the elders of the church, and most church elders don't make themselves available to pray "the prayer of faith" over the sick or even believe in doing so, preferring to pray for patience, guidance of the surgeon's hands, or whatever. A sick person should not expect that the elders will just know supernaturally to come to the hospital or his house. God doesn't expect that; He expects the sick person to obey Scripture and notify the elders!

One good question that might have occurred to you is, "How can your sins be forgiven when you are prayed over and anointed with oil when so many Scriptures say that you are already forgiven for all your sins when you get saved?" If you are already forgiven, it would not make sense that your sins are forgiven when you are anointed with oil by the elders. One attempt to explain this would be that if sin were responsible for your sickness (which can happen), the underlying sin is forgiven so that you can be healed. But that still leaves us with a contradiction if our sins are already forgiven because we are in Christ, and there are too many Scriptures to ignore that say we are already forgiven as believers ([Ephesians 1:7](#), [Ephesians 4:32](#), [Colossians 1:14](#), [Colossians 2:13](#), [Colossians 3:13](#), [1 John 2:12](#)). I think a better and more obvious explanation is that the phrase in question refers to a sinner who calls for the elders. His sin will not block his healing if he calls for the church elders, as God will consider it forgiven.

This presupposes that James is talking to sinners as well as saints, but he clearly does that in his letter. He addresses rich oppressors (5:1-6), prideful boasters (4:13-16), people who lust, murder, covet, fight and war (4:2), adulterers (4:4), sinners and double-minded (4:8). So the “you” who are “among you” must include sinners. This is an example of God’s mercy to sinners, that if they are willing to go to the church elders, they can be healed. I have seen plenty of people healed who did not know Jesus when they came to be healed. Seeing God’s goodness through their healing sometimes resulted in them confessing Him as Lord after they were healed. God is still good and merciful to the worst of sinners.

Since we’re opening cans of worms already, we should also deal with what James was talking about when he said that we should confess our faults to one another. The word used there is used elsewhere to describe transgressions, and one Greek manuscript actually has the word for sins in that verse. (That is one challenge when we say, “The Bible says this in the Greek” – in some cases, as there are different manuscripts where the Greek wording itself can actually differ slightly.) So this is talking about confessing sins.

Does this mean that we should go into a confessional and confess our sins to a man? No, I believe that James is talking about being real with each other about our shortcomings, not admitting guilt to a designated person in a closet-sized room who can’t even be seen by the person making the confession. If I had my way, people would go into a “confessional” and declare, “I confess that Jesus’ blood has already purchased my forgiveness! I confess that I am the righteousness of God in Christ! I confess that I don’t need to do penance for my sins when Jesus has already paid the price for them! I confess that I myself am a saint and a priest!” (And so on.) I realize that such Biblically accurate “confessions” would wear out the confessor’s welcome in that booth in short order, but that could be a good thing.

One thing is clear – this verse cannot be telling a believer that he needs to confess his sins to other people to be forgiven, especially in light of the other Scriptures on forgiveness cited above. It certainly cannot be used to support the idea of confessing your sin to a “priest” (all believers are priests in the New Testament anyway!), as this would be a one-way conversation between you and the “priest,” while James says to confess your sins to one another. Have you ever heard of a confessional booth where the so-called priest also confesses HIS sins to YOU? If not, that priest’s confessional booth can’t be what James is talking about here.

However, there is a benefit to being real (and accountable) to other believers about our sins, as in many cases, Satan will talk a person into keeping his sin to himself, in which case he won’t be able to get any help from anyone else to overcome it!

Also, this passage has been misapplied by the same people who build confessionals to refer to the unbiblical practice of “extreme unction” (also known as “last rites”) where a dying person is anointed with oil to be saved from his sins. Oil has never saved anyone, and when James said that the prayer of faith would “save” the sick, that word is used for both physical healing as well as the more general thought of “salvation” and here must refer to healing as opposed to being saved from hell, which can only be accomplished by calling on the risen Jesus as Lord. No minister or anointing ritual can confer the new birth on anyone. While there can be differences of opinion on some of James’s points, James was most definitely not talking about so-called last rites, because instead of dying, the sick person is supposed to be raised up when the prayer of faith is prayed!

See also:

[The Baseball Diamond of Healing](#)

[Forever Settled](#)

[You Are Holy and Worthy to Receive Healing](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Your Authority over Sickness](#)

[Different Ways to Get Healed](#)

[Prayers God Won’t Answer](#)

[What Every Elder is Commanded to Believe](#)

[Healing and Consecration](#)

[Do You Really Believe in Healing?](#)

[YOU Can Be Healed](#)

[Do the Math](#)

[What’s Better than Healing? Health!](#)

[Saved!](#)

[Healing – a Gift from God](#)

[Descent into Stupidity](#)

[Paper Roadblocks to Healing](#)

[What 1 John 1:9 Really Means](#)

[What Can You Do for Comatose or Delirious People Who Cannot Believe God for Themselves?](#)

[I Have a Headache. Therefore, I Am Sick. Should I Call for the Elders of the Church, as James 5 Says?](#)

[Should We Anoint the Sick with Oil When We Lay Hands on Them?](#)

[Must We Use OLIVE OIL to Anoint the Sick?](#)

[Is It Important to Use ANOINTED Anointing Oil When We Anoint the Sick?](#)

[Should We Wait until We Sense the Anointing to Lay Hands on the Sick?](#)

[Why are So Few People Healed of the Common Cold and the Flu?](#)

[Does Sin in My Life Stop Me from Getting Healed?](#)

[If I Get Seriously Ill, Should I Tell Other People?](#)

[Should a Christian Go to a Healing Shrine?](#)

[Objection: Jesus Redeemed Us from Disease, but the Fulfillment of That Won’t Come until We Get Glorified Bodies](#)

[Objection: James's Command Makes It Clear that We Should Expect to be Sick, then Healed, then Sick, then Healed, Not Always Healthy](#)

[Objection: We Are Supposed to Glory in Tribulations and Count Them All Joy \(Romans 5:3, James 1:2-4\)](#)

[Objection: Laying Hands on the Sick is Not Part of the Great Commission](#)

[Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

[Objection: Anointing with Oil in James Is Intended To be Medicinal](#)

[Objection: Elders Should Anoint the Sick with Oil But Leave the Results to Our Sovereign God](#)

[Objection: Today Doctors Have Replaced the Ancient Practice of Faith Healing](#)

[Objection: We Are Promised Tribulation in This World](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles](#)

[Objection: Mark 16:18 Speaks Collectively – Only Those Who Actually Have Gifts of Healings Can Heal the Sick by Laying on of Hands](#)

[Objection: James Said to Say, "If the Lord Will, We Shall Live." This Proves that We Cannot Claim Long Life.](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: God ALLOWS Sickness, But Never More than He Gives You Grace to Endure](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: God Wants You to Bring SUPPLICATIONS and REQUESTS to HIM \(Philippians 4:6\), Not to "Take Authority" Yourself](#)

[Objection: James Set Patient Endurance of Sickness as the New Testament Standard for Believers \(James 5:10-11\)](#)

[Objection: James 5 in Context Speaks of a Believer Who Has Sinned and Spiritual Healing](#)

[Objection: The Word HEALED in James 5:16 Clearly Refers to SOULISH Healing](#)

[Objection: James's Command Was for the Dispersed Jews, Not All Christians throughout Time](#)

[Objection: James Said that the Prayer of Faith Would SAVE the Sick, Not HEAL the Sick](#)

[Objection: Before We Pray for a Healing in Faith, We Must Pray to See If It Is God's Will in This Case](#)
[Mistake: Spiritual Laziness](#)

1 Peter 2:24:

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Notes on 1 Peter 2:24:

It is clear that Peter refers to [Isaiah 53:5](#). Peter makes it clear that it was not just the sick at Capernaum or in Israel at large who were to be healed. If this were the case, Peter would have said, “By whose stripes THEY were healed.” Peter is talking about YOU because Isaiah talked about YOU. Isaiah said that the Messiah was wounded for YOUR transgressions, bruised for YOUR iniquities, that the chastisement of YOUR peace was upon Him, and with His stripes, YOU are healed. (The *our*’s and *we*’s in the verse include *you*!) The people who were healed were the same people whose sins were forgiven. To conclude otherwise, you must yank the last phrase completely out of its context. You would also have to yank the last phrase out of context in [1 Peter 2:24](#), because it was OUR sins He bore and by His stripes, YOU were healed. This is talking about the same people, not one set of people who get forgiveness and only a subset who get healing.

How do we know that this is physical healing and not “spiritual healing” as some claim? This matter is handled in detail in the article [Objection: By Jesus’ Stripes We Were Spiritually, Not Physically, Healed](#), but here are some thoughts to get you started. Isaiah said in [Isaiah 53:4](#) that the Messiah bore *our* sicknesses and carried *our* pains. He bore *our* sins and *our* sicknesses as our substitute. Also, the Greek word that Peter used for *healed* is used of physical healings over two dozen times in the New Testament. Besides, you get a new spirit when you’re born again – you aren’t spiritually “healed” anyway! The context of [1 Peter 2:24](#) is what Jesus bore in His body on the cross in your place.

See also:

[The Baseball Diamond of Healing](#)

[Prayers God Won’t Answer](#)

[God’s Healing Provision is Past Tense](#)

[Healing and Atonement](#)

[Healed by Jesus’ Stripes](#)

[According to YOUR FAITH Be It Done unto You!](#)

[All About Healing Services](#)

[Say What](#)

[Sickness is the Power of the Devil](#)

[If Jesus Were to Appear to You...](#)

[It Isn’t YOUR Sickness](#)

[What’s Better than Healing? Health!](#)

[YOU Can Be Healed](#)

[Healing Is an Offer, Not a Promise](#)

[What Faith Isn't](#)

[Forever Settled](#)

[Who You Are and What You Have](#)

[Why You Can Believe in Divine Healing and Not Get Healed](#)

[Why God Can Never Withhold Healing from You](#)

[You're THE HEALED, not THE SICK](#)

[Delivered!](#)

[Don't Get Sick when You Get Old](#)

[You're Dead!](#)

[Speaking to Mountains, Trees, and Diseases](#)

[Read This if You Don't Understand Healing](#)

[If God Is Really No Respector of Persons, Why Do Only Some Get Healed by the Gifts of the Spirit in Services?](#)

[Can I Get Healed of Injuries from Accidents As Well As Diseases?](#)

[If God Wants People Healed, Why Doesn't He Heal Them?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?](#)

[Isaiah Used the Words SICKNESSES and PAINS, But Matthew Quotes Him as Saying INFIRMITIES and DISEASES. How Can That Be a Correct Translation?](#)

[Is "Seeing Yourself Healed" a New Age Visualization Technique?](#)

[Objection: Just As We Will Never Have Victory over Sin in This Life, We Will Never Have Victory over Sickness](#)

[Objection: The Healing Part of Isaiah 53 Does Not Refer to the Atonement](#)

[Objection: It's up to God – God Will Heal Me if He Wants to](#)

[Objection: "Claiming" Your Healing Is an Arrogant Attempt to Twist God's Arm](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: Thayer's Greek Lexicon Says that the Word for "Healed" in 1 Peter 2:24 Means "to Bring About \(One's\) Salvation"](#)

[Objection: The Theological Dictionary of the New Testament Says that "Healed" in 1 Peter 2:24 Refers to Restoration of Divine Fellowship](#)

[Objection: Vine's Expository Dictionary Says that 1 Peter 2:24 Is Figurative of Spiritual Healing](#)

[Objection: 1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven](#)

[Objection: Healing Is Not in the Context of the Entire Chapter in 1 Peter 2](#)

[Objection: All Christians Are Clearly Told that They Will Suffer in This Life](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Took" Is Lambano, Which Never Means to Remove in a Mediatoral Sense](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Bare" Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases](#)

[Objection: You WERE Healed in 1 Peter 2:24 Must Mean that You Were SAVED, because Healing Is Still Ongoing in the Present for SAVED Believers](#)

[Objection: 1 Peter 2:24 Means that You Were Healed from the Disease of Sin](#)

[Objection: Jesus Bore Our Sins, Not Our Sicknesses, on the Cross \(1 Peter 2:24\)](#)

[Objection: The Apostles Never Said, "By His Stripes You Were Healed" When They Preached Christ](#)

[Objection: Jesus Bore Our Sins in His Own Body So that We Could Be Dead to Sins, Not So that We Could Be Physically Healed](#)

[Objection: Isaiah and Peter Meant that We Were Healed from Sin](#)

[Objection: Jesus Redeemed Us from Disease, But the Fulfillment of That Won't Come until We Get Glorified Bodies](#)

[Objection: Bodily Suffering Helps You Avoid Sin \(1 Peter 4:1\)](#)

[Objection: David Was Honest Enough to Sing to God about His Sicknesses; We Should Pray "Honest" Prayers Like His Rather Than Saying We're Healed When Our Bodies Say Otherwise](#)

[Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse](#)

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

[Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atonement for Them](#)

[Objection: Wesley Said, "Whatever Is True Is Not New, and Whatever Is New Is Not True." Nobody Believed that Healing Was in the Atonement until Recently, So It Is Not True](#)

[Objection: Faith Teachers Say to HEAL the Sick, but James Said to PRAY for Them](#)

[Objection: Sometimes God's Path for Your Healing Is through a Doctor Rather Than the Supernatural](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

1 Peter 3:10-11:

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Let him eschew evil, and do good; let him seek peace, and ensue it.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

3 John 2:

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Notes on 3 John 2:

This verse should settle any argument as to what the will of God is in your life. He wants you to be in health. This is even better than getting sick and then getting healed! Being in health means not to get sick in the first place. But if you do get sick, you can know for sure that God's will is for you to be in health!

See also:

[The Baseball Diamond of Healing](#)

[God's Mercy and Compassion](#)

[Your Body Is God's Property](#)

[Healing and Prosperity](#)

[Don't Get Sick When You Get Old](#)

[What's Better than Healing? Health!](#)

[God's Promises Have Conditions](#)

[YOU Can Be Healed](#)

[Forever Settled](#)

[Who You Are and What You Have](#)

[Healing Is Not a Formula](#)

[Why Are You Here?](#)

[Objection: 3 John 2 Is a Greeting and Cannot Be Claimed as a Promise](#)

[Objection: The Word YOU in 3 John 2 Is Singular, Proving that It Was Only for Gaius, Not for the Whole Church](#)

[Objection: Faith Teachers Tell Us to Heal the Sick, Not Pray for Them, but John Prayed that Gaius Would Be Healthy \(3 John 2\)](#)

[Objection: James's Command Makes It Clear that We Should Expect to Be Sick, then Healed, then Sick, then Healed, Not Always Healthy](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

[Objection: Our Bodies Wear Out. Even Some Healing Ministers Wear Glasses!](#)

[Objection: God Meets Your Spiritual Needs, Not Your Physical Needs](#)

[Objection: God Is Not a Vending Machine](#)

[Objection: Sickness, While Unpleasant, Is Used by God to Build Character](#)

[Objection: Paul Told Timothy to Drink Wine instead of Believing God for Healing](#)

[Objection: If Healing Were in the Atonement, John Would Have Just Reminded Gaius that He Was Healed](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

Objection: So-and-so Had a Vision Where Jesus Said that a Relative Who Died in the Prime of Life Was Called Home by God and Had Finished His Course

Objection: If Hebrews 13:8 Really Means what Faith Healers Say It Does, Jesus Will Be Healing Us Forever in Heaven as He Did on the Earth

Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews

Objection: Jesus Let People Fail to Remind Them How Much They Needed Him

Objection: The Lord Kills, Brings Down to the Grave, and Makes Poor (1 Samuel 2:6-7)

Revelation 11:9-11:

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

See also:

[Condition: Nonviability](#)

Revelation 21:4:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.

Notes on Revelation 21:4:

In the new earth, where Satan is absent and God's will is always done on earth as it was in heaven, there will be no sickness. Thus, we can conclude that when God has His way, there is health instead of sickness. This is not an explicit promise of healing for this lifetime; I cite this verse to make the statement that God's will is health. Were it otherwise, there would be sickness for the saints on the new earth for all eternity. If sickness is a blessing, we should expect it to be eternal. Obviously, God does not consider it a blessing, so neither should you.

See also:

[The Powers of the World to Come](#)

[The Happy Ending](#)

[How Can the Leaves of the Tree of Life in Heaven Be for the Healing of the Nations If There is No Sickness in Heaven?](#)

[Objection: Pain Will Not Be Done Away with until Heaven \(Revelation 21:4\)](#)

[Objection: Disease Viruses are Part of God's Creation and Are Therefore Good, Even Though We Often Don't Think So When We Catch Them](#)

[Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing](#)

Revelation 22:2-3:

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

Notes on Revelation 22:2-3:

There will be no more curse on the new earth. There will be no more sickness, which is explicitly part of the curse for breaking the law. Because Satan (the author of sickness) and sin (without which there is no sickness) will not be on the new earth, sickness will not be around for you to catch.

I don't claim to have a definitive explanation for the leaves on the tree being for the healing of the nations. Some things are not explained in detail in Scripture. At least I can say that anything that is from God produces healing, not sickness. (The question of why healing leaves are in a place where there is no sickness is handled in the answer to the question below.)

See also:

[The Happy Ending](#)

[How Can the Leaves of the Tree of Life in Heaven Be for the Healing of the Nations If There is No Sickness in Heaven?](#)

Old Testament Scriptures about Healing

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| <u>Genesis 20:17-18</u> | God heals Abimelech, his family and his servants |
| <u>Genesis 21:1-2</u> | Childless Sarah is given a son |
| <u>Genesis 25:21</u> | Childless Rebekah conceives |
| <u>Genesis 30:22-23</u> | Childless Rachel bears a son |
| <u>Exodus 12:12-13</u> | A killer plague will pass over all households that keep the Passover when God sees the blood on the doorpost |
| <u>Exodus 15:25-26</u> | God's declaration: I am the Lord Who Heals You |
| <u>Exodus 20:12</u> | Long life is promised to those who honor their parents |
| <u>Exodus 23:25-26</u> | God will take sickness away and prevent barrenness & miscarriages |
| <u>Exodus 30:11-16</u> | When a ransom is made, all plagues are prevented |
| <u>Leviticus 14:1-32</u> | The Law concerning the atonement for a leper's cleansing foreshadows Christ |
| <u>Leviticus 15:13-15</u> | Under the Law, an atonement was required for man with a discharge |
| <u>Numbers 8:19</u> | An atonement will prevent all plagues |
| <u>Numbers 12:1-15</u> | Miriam is struck with leprosy for her bad attitude; she is healed after seven days |
| <u>Numbers 16:44-50</u> | A killer plague is stopped when Aaron makes an atonement |
| <u>Numbers 21:5-9</u> | People are forgiven and healed of fatal serpent bites when they gaze at a symbol of Christ on the cross |
| <u>Deuteronomy 5:16</u> | Long life is promised to those who honor their parents |
| <u>Deuteronomy 5:33</u> | Walking in God's ways prolongs your life |
| <u>Deuteronomy 6:2</u> | Walking in God's ways prolongs your life |

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| <u>Deuteronomy 7:12-15</u> | God will take away sickness and prevent barrenness |
| <u>Deuteronomy 11:8-9</u> | Walking in God's ways prolongs your life |
| <u>Deuteronomy 11:18-21</u> | Laying up God's words in your heart lengthens your life. Teach your children God's words so that they will live long too. |
| <u>Deuteronomy 30:19-20</u> | You choose death or life; God is your longevity |
| <u>Deuteronomy 34:7</u> | Moses's eyes were not dim nor his strength abated at age 120 |
| <u>Joshua 14:10-12</u> | Caleb was still able to vanquish giants at age 85 |
| <u>Judges 13:2-3, 24</u> | Samson is born to a childless woman |
| <u>1 Samuel 1</u> | Childless Hannah bears a son (Samuel) |
| <u>1 Samuel 16:14-23</u> | David's anointed music drives an evil spirit away from Saul |
| <u>2 Samuel 24:10-25</u> | A plague results from sin; sacrifices end the plague |
| <u>1 Kings 3:14</u> | God promises Solomon that walking in His ways will prolong Solomon's life |
| <u>1 Kings 8:37-39</u> | Solomon asks God to answer people's prayers for healing |
| <u>1 Kings 13:4-6</u> | Jeroboam is smitten for trying to hurt a man of God, then he is healed after the man of God prays for him |
| <u>1 Kings 17:17-24</u> | Elijah raises a boy from the dead |
| <u>2 Kings 4:12-17</u> | A Shunammite is made able to bear a child |
| <u>2 Kings 4:18-37</u> | Elisha raises the Shunammite's son from the dead |
| <u>2 Kings 5:1-14</u> | Naaman the Syrian is healed of leprosy when he obeys Elisha's instructions |
| <u>2 Kings 6:18-20</u> | Israel's enemies are smitten with blindness, then healed |
| <u>2 Kings 13:20-21</u> | A Moabite is raised from the dead after his dead body touches Elisha's bones |
| <u>2 Kings 20:1-7</u> | Hezekiah is healed of a fatal illness |
| <u>1 Chronicles 21:7-27</u> | A plague results from sin; sacrifices end the plague |

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| <u>2 Chronicles 6:28-30</u> | Solomon asks God to answer people's prayers for healing |
| <u>2 Chronicles 30:18-20</u> | The people are healed after they keep the Passover |
| <u>Job 5:26</u> | Long life is promised to those whom God corrects |
| <u>Job 33:19-25</u> | A ransom (atonement) brings healing and rejuvenation |
| <u>Job 42:10</u> | God heals Job of all his ailments |
| <u>Psalms 21:4</u> | David asks for and gets long life |
| <u>Psalms 30:2-3</u> | The Psalmist cries to God; God heals him and saves his life |
| <u>Psalms 34:11-14</u> | Stop doing and speaking evil and you'll live longer |
| <u>Psalms 34:17-20</u> | The Lord delivers the righteous from all their afflictions |
| <u>Psalms 41:1-3</u> | God strengthens the generous man on his sickbed |
| <u>Psalms 41:4</u> | David prays for his soul to be healed |
| <u>Psalms 61:6</u> | God prolongs the king's life |
| <u>Psalms 67:1-2</u> | God's saving health should be known around the world |
| <u>Psalms 90:10</u> | Even backslidden Israelites could live 70-80 years |
| <u>Psalms 91</u> | Abide in God and He'll keep sickness away from you |
| <u>Psalms 103:1-5</u> | God heals all your diseases and redeems you from destruction |
| <u>Psalms 105:37</u> | There were no feeble people when Israel left Egypt |
| <u>Psalms 106:28-30</u> | Idolatry brought sickness; a righteous act got rid of it |
| <u>Psalms 107:17-20</u> | God sent His word and healed fools who got sick from sinning |
| <u>Psalms 113:9</u> | God makes the barren woman a mother |
| <u>Psalms 146:8</u> | God opens the eyes of the blind and raises those who are bowed down |
| <u>Psalms 147:3</u> | God heals the brokenhearted |
| <u>Proverbs 3:1-2</u> | Remembering and keeping God's law adds long life to you |

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| Proverbs 3:7-8 | The fear of the Lord is health to your body |
| Proverbs 3:16 | Wisdom gives you a long life |
| Proverbs 4:10 | Hear and receive God's words and you'll live a long time |
| Proverbs 4:20-22 | God's words are medicine to all your flesh |
| Proverbs 9:11 | The fear of the Lord lengthens your life |
| Proverbs 10:27 | The fear of the Lord lengthens your life |
| Proverbs 12:18 | The tongue of the wise is health |
| Proverbs 14:30 | A sound heart is life; envy rots your bones |
| Proverbs 16:24 | Pleasant words are health to the bones |
| Proverbs 17:22 | A merry heart is like a medicine; a broken spirit makes you sick |
| Proverbs 18:14 | Your spirit will carry you through sickness |
| Proverbs 18:21 | Death and life are in the power of your tongue |
| Proverbs 19:16 | Keep God's commands and you'll live; despise them and you'll die |
| Proverbs 19:23 | The fear of the Lord brings life and repels evil |
| Isaiah 19:22 | God will smite and heal Egypt |
| Isaiah 29:18 | The deaf will hear; the blind will see |
| Isaiah 33:24 | Israel's inhabitants will not say they are sick; they will be forgiven |
| Isaiah 35:3-6 | The blind, deaf, lame and dumb will be healed |
| Isaiah 38:1-39:1 | God heals Hezekiah of a fatal disease |
| Isaiah 40:29-31 | Wait on the Lord and He'll strengthen you |
| Isaiah 53 | The Messiah will bear our sins, sicknesses and pains, save us from sin and heal us |
| Isaiah 57:16-19 | God smote Israel but He will heal it |
| Isaiah 58:6-11 | Obey God's commands and show mercy rather than fasting while oppressing others and you'll get healthy quickly |

[Isaiah 61:1-3](#)

Isaiah prophesies about what the Messiah will be anointed to do

[Isaiah 65:22](#)

God's people will live long like trees

[Jeremiah 8:22](#)

Is there no medicine or physician in Gilead? (Rhetorical question)

[Jeremiah 17:14](#)

Heal me, Lord, and I shall be healed

[Jeremiah 30:17](#)

God will restore health to Israel and heal its wounds

[Jeremiah 33:6-8](#)

God will heal Jerusalem

[Hosea 6:1](#)

God smote us and He will heal us

[Hosea 11:3-4](#)

Ephraim (figuratively Israel) didn't know that God healed them

[Malachi 4:2](#)

The Sun of righteousness will arise with healing in His wings

Genesis 20:17-18:

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Notes on Genesis 20:17-18:

The context here is that Abimelech's household was cursed because Sarah was there. She belonged with her husband Abraham. Out of fear for his life, Abraham had passed Sarah off as his sister. Abimelech took Sarah into his house without knowing that she was Abraham's wife.

Here we see that God definitely considers barrenness (having no children) to be a curse because of sin. Those who are righteous in Christ Jesus are saved from sin and any curse that would result from it. Therefore, Christians are redeemed from infertility.

See also:

[Condition: Infertility](#)

Genesis 21:1-2:

And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

Notes on Genesis 21:1-2:

If the Lord visited Sarah after Sarah believed God's word to her, you can have the Lord visit you so that you can conceive after you believe God's Word.

See also:

[Condition: Infertility](#)

Genesis 25:21:

And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

Notes on Genesis 25:21:

If Isaac, who lived before the Old Covenant, could intreat God on his wife's behalf, surely you, under the New Covenant, could intreat God on YOUR wife's behalf if you want to have children but you've been unable to do so thus far.

See also:

[Condition: Infertility](#)

Genesis 30:22-23:

And God remembered Rachel, and God hearkened to her, and opened her womb.
And she conceived, and bare a son; and said, God hath taken away my reproach:

Notes on Genesis 30:22-23:

The context is that Rachel was unable to have children. This is another example of an infertile woman who prayed and got healed of whatever the problem was. Note that inability to bear children was considered a reproach. Because Paul said that those who trust in Jesus, the firm foundation, shall never be ashamed, nothing that is a reproach should continue in their lives. You have the right to bear children if you want to (and you're a woman).

See also:

[Condition: Infertility](#)

Exodus 12:12-13:

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.
And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Notes on Exodus 12:12-13:

It is worth noting that the Israelites were commanded to sprinkle blood on the sides of their doors and above their doors. This is an obvious symbol of the cross of Christ who shed His blood to redeem us from plagues and destruction.

Exodus 12:7:

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

If the blood of the symbol of Jesus (Paul called Christ our Passover in [1 Corinthians 5:7](#)) could keep a killer plague away from people, how much more should the blood of Christ Himself deliver us from all plagues? You should note that the body of the Passover Lamb was to be eaten for physical strength. Likewise, Christ's body was broken to give our bodies physical strength.

This passage may alarm you because God says that He will kill a lot of people. A plague was involved, as shown in this verse. How was the plague propagated supernaturally? [Psalm 78:49-51](#) tells us that "evil angels" did it. God was responsible in the sense that He decreed that it be done, although people did not die by His hand directly. However, God killed a lot of people in the Old Testament when they tried to come against His people, so this was not a unique occurrence.

See also:

[Forgiven People Can Be Healed](#)

[Healing and Atonement](#)

[Condition: Anything Else Not Listed Here](#)

Exodus 15:25-26:

And he [Moses] cried to the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Notes on Exodus 15:25-26:

First Moses healed bitter waters by throwing in a tree. The tree, of course, would be unable to make the water fit to drink under ordinary circumstances. Modern men do not treat bad water by throwing trees into it. In fact, throwing trees into water would generally make it worse. Thus, this had to be a sign to the people. It is fitting that a tree was used because Jesus was hung on a tree for our healing. Then God declared to the people that He was the Lord who heals you (also translated the Lord your Physician by some). This was contingent upon honoring Him; it was not a blanket promise. This is the first foreshadowing of being redeemed from poisoning as we have been today ([Mark 16:17-18](#)).

Because this is a declaration of who God IS, not just a declaration of what He would do, it must be an eternal statement because God never changes ([Malachi 3:6](#), [James 1:17](#)). If God revealed Himself as The Lord Who Heals You, He still must be The Lord Who Heals You today. Otherwise, God has changed, and He is The Lord Who Used to Heal You, and His declaration today would be I WAS The Lord Who Heals You. That is plainly ridiculous. Jesus is “The mediator of a better covenant, which was established upon better promises” ([Hebrews 8:6](#)). Our New Covenant would not be better if the Israelites could be healed of any disease by The Lord Your Physician, but now The Lord Who Is Not Your Physician Anymore won’t heal you. He is the great I AM, not the great I WAS.

If you need healing, you need to remember that God never said that He is The Lord Who Will Get Around to Healing You Someday or The Lord Who WILL Heal You in the Future. Act on His Word that He is The Lord Who Heals You right now. He is the great I AM, not the great I WILL BE.

You need to be cautious when applying Old Testament Scriptures in the New Covenant. Notice the condition that you had to listen diligently to God and obey Him to be healed under the Law of Moses. Your works played a vital part in whether or not you got healed. Remember that under the New Covenant, God still IS the Lord Who Heals You, but now healing is already provided for you in Christ irrespective of your works because of His finished work. There’s a big difference. Remember which side of the cross and the resurrection you’re living in! You have a much better covenant than the one that the Law of Moses described.

God's declaration that He is your Physician does not do away with the need for human physicians. Luke was never told that his profession (physician – [Colossians 4:14](#)) was sinful. Jesus said that the sick need a doctor and that is still obvious today. Whether you make an appointment with the Divine one, a human one, or both, you do need a doctor if you're sick, and it is not a sin to go to a human one.

See also:

[The Baseball Diamond of Healing](#)

[Forgiven People Can Be Healed](#)

[Healing and Atonement](#)

[Job Explained](#)

[Why You Can Believe in Divine Healing and Not Get Healed](#)

[God's Promises Have Conditions](#)

[Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?](#)

[Is It a Sin to Go to the Doctor or Take Medicine?](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: God Does Not Heal All because He Didn't Heal Isaac or Jacob of Bad Eyesight](#)

[Objection: We Are Supposed to Thank God for Everything, Which Would Include Sickness \(1 Thessalonians 5:18\)](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: We Cannot Demand Healing from God Because God Is Sovereign](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Exodus 15:26 Only Applies to You if You Keep the Whole Law of Moses](#)

[Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: God Creates Dumb, Deaf and Blind People \(Exodus 4:11\)](#)

[Objection: Jesus Could Not Have Borne Broken Bones on the Cross because Not One of His Bones Was Broken \(John 19:36\)](#)

[Objection: Getting "Healed by Faith" Is Too Difficult](#)

[Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL](#)

[Objection: Psalm 103:3 Is Poetic Hyperbole](#)

[Objection: 1 Corinthians 6:19-20 Is about Avoiding Fornication and Should Not Be Used As a Healing Proof-Text](#)

[Objection: There WERE Feeble People among Israel's Tribes \(Deuteronomy 25:17-18\), So We Cannot Use Psalm 105:37 to Claim that None Should Be Feeble Today](#)

[Objection: Jesus Said that the Sick Need a Physician, Not a Healing Evangelist](#)

Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing
Condition: Anything Else Not Listed Here

Exodus 20:12:

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Notes on Exodus 20:12:

This promise is explicitly carried over into the New Covenant in [Ephesians 6:1-3](#). It is one of many passages promising long life. Obviously, God's will for us is long life. If you want long life, heed the implicit warning here. Dishonoring your parents shortens your life!

See also:

[Ephesians 6:1-3](#)

[Notes on Ephesians 6:1-3](#)

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Exodus 23:25-26:

And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfill.

Notes on Exodus 23:25-26:

This is a plain promise of health to those who serve God. This passage also promises no miscarriages or infertility, and long life. (We will see later that God's blessing of fertility and no miscarriages extends to your livestock as well, if you have any.) Notice that God did not say that you would live forever. He said that He would fulfill the number of your days. This is proof that you do not have to die from sickness, as some objectors to divine healing like to say. If God takes sickness away from the midst of you, sickness should not end your life. God does not need to "use" the works of the devil to evict you from your body so that you can go to heaven. After you are satisfied with long life, you should go home without suffering a miserable death from sickness, which God promised to take away from you.

See also:

[What's Better than Healing? Health!](#)

[God's Promises Have Conditions](#)

[Are Women Redeemed from Labor Pains?](#)

[Objection: If You Could Always Get Healed, You Would Live Forever](#)

[Condition: Infertility](#)

[Condition: Miscarriages](#)

[Condition: Anything Else Not Listed Here](#)

Exodus 30:11-16:

And the LORD spake unto Moses, saying,

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

Notes on Exodus 30:11-16:

By making the ransom the same amount for everyone, I believe that God shows us here that the rich and the poor are both worth the same in His eyes. In today's world, the people would howl that this is a "regressive" tax that makes the poor pay a higher percentage of their income than the rich have to pay, so it's a good thing that modern politicians weren't around back then to get the people to rebel against God's mandate. The value of your soul has nothing to do with your financial condition, and atonement for souls was the issue here.

See also:

[Healing and Atonement](#)

[Healing and Giving](#)

Leviticus 14:1-32:

And the LORD spake unto Moses, saying,

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

And the priest shall command that one of the birds be killed in an earthen vessel over running water:

As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair shall he shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenths deals of fine flour for a meat offering, mingled with oil, and one log of oil.

And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:

And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

And the priest shall pour of the oil into the palm of his own left hand:

And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

This is law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Notes on Leviticus 14:1-32:

You get to be the second bird. The first bird was killed, but the second bird was dipped in the blood of the first bird and got to fly off scot-free. Jesus shed His blood for you, and now that His blood has been applied to you by faith, you get to go free.

There was an elaborate offering related to the cleansing of the leper. Jesus has made the final offering for your cleansing, so it is unnecessary for you to go through any kind of ritual to receive healing. Aren't you glad?

See also:

[Healing and Atonement](#)

Leviticus 15:13-15:

And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

And on the eighth day he shall take to himself two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

See also:

[Healing and Atonement](#)

[Objection: Having a Disease Isn't a Sin, So Jesus Didn't Need to Atone for Our Sicknesses](#)

Numbers 8:19:

And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

See also:

[Healing and Atonement](#)

Numbers 12:1-15:

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both went forth.

And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the LORD was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

And Miriam was shut out from the camp seven days: and the people journeyed not until Miriam was brought in again.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Leprosy](#)

Numbers 16:44-50:

And the LORD spake unto Moses, saying,

Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed.

Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Forgiven People Can Be Healed](#)

[Healing and Atonement](#)

[Job Explained](#)

[Condition: Anything Else Not Listed Here](#)

Numbers 21:5-9:

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread.

And the LORD sent fiery serpents among the people, and they bit the people, and much people of Israel died.

Therefore the people came to Moses and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Notes on Numbers 21:5-9:

The snake on the pole represented Jesus on the cross. Notice that Moses did not put a spotless lamb on the pole to represent Him. Jesus didn't look like a spotless lamb on the cross; He looked like sin – namely OUR sin! He carried OUR sins and was punished for them. You might think, very well then, why wasn't the image of Christ a spotless lamb carrying a snake? The first answer is that there already was a second image of Jesus as a spotless Lamb in the Passover. The second answer is that Jesus didn't just carry your sins on the cross, He BECAME sin. (That's what [2 Corinthians 5:21](#) says; that's not just my private opinion.) He was fully identified with sin; there was nothing spotless about Him when He died on that cross. I believe the point at which he BECAME sin was after He had already atoned for our sins with His blood and just before He died. If that point were sooner, He would have been shedding blood that was sin-tainted like ours. (You are free to disagree if you want, but you will have to come up with a better way to explain how Jesus' blood could be sinless if He already WAS sin while He was shedding it for us.) So God knew what He was doing when He made the symbol of Jesus a snake on a pole, and Jesus affirmed He would be lifted up like the serpent that Moses raised up in [John 3:14](#).

When people gazed at the serpent, they were both forgiven and healed. Because the serpent symbolized Jesus, we know that both forgiveness and healing must be available to everyone after His crucifixion. If this were not the case, God would be one of the worst false advertisers ever because He would have given a preview that was better than the real thing. If people got healed looking to the mere symbol of Christ, how much more should we get healed looking to Christ who was symbolized?

Much later, in Hezekiah's day, people started burning incense to the metal snake that was on the pole, so Hezekiah cut it to pieces to stop this practice ([2 Kings 18:4](#)).

See also:

[Notes on John 3:14](#)

[Healing and Atonement](#)

[God's Promises Have Conditions](#)

[Forgiven People Can Be Healed](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atone for Them](#)

[Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed \(1 Corinthians 12:3\)](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: Healing Is a Secondary Benefit of the Atonement, Not a Primary One](#)

[Objection: Christ's Sin-Bearing Is Repeated throughout the New Testament, But Healing Is Almost Never Mentioned with It. If Healing Were in the Atonement, It Would Be Mentioned Consistently.](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: Jesus Could Not Literally BECOME SIN because Sin Is a Thing, Not a Person](#)

[Condition: Snakebites](#)

Deuteronomy 5:16:

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

See also:

[Notes on Exodus 20:12](#)

[Ephesians 6:1-3](#)

[Notes on Ephesians 6:1-3](#)

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Deuteronomy 5:33:

Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Notes on Deuteronomy 5:33:

Here we see another promise of healing (it isn't well with you if you're sick) and long life.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Deuteronomy 6:2:

That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and they son's son, all the days of thy life; and that thy days may be prolonged.

Notes on Deuteronomy 6:2:

This is one of many passages linking obedience to God to long life.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Deuteronomy 7:12-15:

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee: but will lay them upon all them that hate thee.

Notes on Deuteronomy 7:12-15:

This passage is a clear promise to remove all sickness from those who obey God. One apparent problem is God's threat to lay diseases on those who hate Israel. Does God actually put sickness on people? Is He, and not Satan, the author of sickness? A reading through of the Old Testament (and even the New Testament) will show you places where God put sickness on people as judgment. Even in some cases where an angel was the intermediary, the sickness was still considered God's judgment. That does NOT mean that every time you get sick, God is "using" Satan to judge you or that God is sending an "evil angel" to judge you or that He is even judging you Himself. In fact, you have to be quite bad to get to the point where God Himself has to judge you, as Jesus didn't refuse to heal anyone on the basis that God was trying to judge him! Jesus made it clear that He forgave sins. Forgiven people are no longer required to tough out the physical penalty for sin. However, not everyone received from Him. The power of the Lord was present to heal the religious leaders in the house where the paralyzed man had friends who "let him down," but none of them received healing, while the man who was let down left both forgiven and healed ([Luke 5:17-26](#)).

If God "permits" something, even if Satan does it, does that make God responsible for it? No. If God were REALLY responsible for everything the devil does, GOD would have to be punished in hell for those actions along with the devil! God definitely has done things that resulted in people's sickness as judgment. However, they were really responsible for it. God set life and death before the people. When they chose death, that was their choice, not God's. God showed them the consequences of serving or opposing Him, and when they chose death, God had to allow them to reap the results of their deadly choices.

This passage makes it clear that material prosperity as well as health are consequences of serving God.

See also:

[Notes on Proverbs 19:23](#)

[God's Blessing on Your Kids](#)

[God's Promises Have Conditions](#)

[Who or What Causes Sickness?](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Condition: Infertility](#)

[Condition: Anything Else Not Listed Here](#)

Deuteronomy 11:8-9:

Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;
And that ye may prolong your days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

Notes on Deuteronomy 11:8-9:

We see yet another case here where obeying God is linked to long life.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Deuteronomy 11:18-21:

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

Notes on Deuteronomy 11:18-21:

Speaking God's Word when you sit, when you walk, when you lie down and when you get up, and having Scripture around your house seems so radical that most preachers would be ridiculed for even suggesting such a lifestyle. Surely, God does not require such a radical commitment to His Word, right? Wrong! If you really want to stay healed by the power of God, you'd better be speaking the Word a lot! You'd better be taking in good teaching, whether by audio recordings, videos, good books, or the Bible itself. You'd better keep yourself built up!

Many people are not healed because they do not have the kind of commitment that this verse requires for long life on the earth. If you are only half-hearted about divine healing, go see a doctor right now or else resign yourself to staying sick.

Do as this says, and store the Word in your heart before you get sick in the first place. It's a lot harder to learn about healing when you feel lousy and you don't want to study.

See also:

[God's Blessing on Your Kids](#)

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Deuteronomy 30:19-20:

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Notes on Deuteronomy 30:19-20:

God Himself is your life and the length of your days. The man who cleaves to God should expect long life. The man who does not cleave unto God but parrots healing Scriptures does not have the right to expect long life. Seeking the blessing without seeking the Blesser is never right. However, those who seek the Blesser should expect the blessing!

Life is all about choices. YOUR choices determine your future. If you don't like where you are now, look back at the choices you made that got you where you are and start making some better ones. It's never too late to start choosing life.

See also:

[God's Blessing on Your Kids](#)

[We Hold the Keys](#)

[Prayers God Won't Answer](#)

[Who Is in Control of Your Life?](#)

[Objection: We Should Use Our Faith for Souls Rather than Selfishly Seeking Our Own Healing](#)

Deuteronomy 34:7:

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Notes on Deuteronomy 34:7:

Given that we have a better covenant than Moses did ([Hebrews 7:22](#), [Hebrews 8:6](#)), established upon better promises, how much more should we today expect to live in excellent health in old age? Moses was so strong that God ordered him to go mountain-climbing to die, and Moses did it!

The fact that Moses was 120 when he died proves that his lament over the sorry state of Israel in [Psalm 90:10](#) when they were only living 70-80 years was not a time limit for the rest of us!

Lest you think that this is a unique case, consider Caleb, who was ready to take on giants at the age of 85 ([Joshua 14:10-12](#)).

See also:

[Don't Get Sick When You Get Old](#)

[How Many Years Should We Expect to Live?](#)

[Objection: God Does Not Heal All Because He Didn't Heal Isaac or Jacob of Bad Eyesight](#)

[Condition: Blindness](#)

[Condition: Blurred Vision](#)

[Condition: Weakness](#)

Joshua 14:10-12:

And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

And yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

Notes on Joshua 14:10-12:

The speaker is Caleb. This is another case of supernatural renewal of youth in the Old Covenant. If they had that available then, how much more should be have it available today under a better covenant established upon better promises ([Hebrews 8:6](#))?

See also:

[Notes on Deuteronomy 34:7](#)

[Don't Get Sick When You Get Old](#)

Judges 13:2-3, 24:

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

...

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

See also:

[Condition: Infertility](#)

1 Samuel 1 (Excerpted):

...but Hannah had no children.

...

And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and forget not thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

...

Then Eli [the priest] answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

See also:

[Why Does 1 Samuel 1 Say Twice that THE LORD Had Shut Up Hannah's Womb?](#)

[Condition: Infertility](#)

1 Samuel 16:14-23:

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me now David thy son, which is with the sheep.

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

And Saul said to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Notes on 1 Samuel 16:14-23:

Here's a problematic passage for you! "An evil spirit from God" afflicted Saul! Huh? Is God is now in the business of sending evil spirits to people? Well, in this case He clearly did! The best rule for interpreting Scripture is to take everything literally unless there is a clear reason not to. (Different good men will disagree on certain Scriptures because we are still in an age where we only see through a mirror dimly. For example, until everything plays out, there will always be speculation on how much of the book of Revelation is literal as opposed to allegorical.) So if Scripture says that an evil spirit from God tormented Saul, we have to believe it.

You could make a case that God actually did send a spirit that was on His team, not the devil's, to afflict Saul in an evil manner. At first that might almost seem like heresy to people who have been taught that God and His heavenly hosts doesn't do anything "bad" to people. However, [Acts 12:21-23](#) clearly disproves this, as it was an angel of the Lord who struck Herod with a sudden fatal illness.

You could also argue that the spirit was called an evil spirit and thus would have to be one of Satan's minions. However, that would still leave you with the problem that GOD sent that evil spirit. I see little question that Saul's affliction at the hand of an evil spirit was part of God's judgment for disobedience. The important thing is that this was a judgment sent from God rather than just Satan doing his thing to afflict someone. To that extent, it is interesting, but not necessarily important, to determine the origin of the spirit that afflicted Saul.

The musical side of this passage is discussed under [Healing and Music](#).

See also:

[Healing and Music](#)

[Job Explained](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Anything Else Not Listed Here](#)

2 Samuel 24:10-25:

And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee.

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see that answer I shall return to him that sent me.

And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.

And David, according to the saying of Gad, went up as the LORD commanded.

And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

Notes on 2 Samuel 24:10-25:

Here we have another case of an angel sending disease among people. This passage is especially jolting because “the angel of the LORD” did it and the Lord “sent” the pestilence.

God was simply fulfilling His Word. He promised Israel curses if they disobeyed Him. David had done something that displeased God, and a curse came on Israel. God was actually obligated by His own Word to ensure that sickness came on Israel when there was disobedience!

This raises another thorny issue. How could the innocent people be killed by something God declared to be a curse when they were not all personally responsible? Perhaps you have a better answer than I do, but I would say that there was definitely a collective meaning behind the blessings and curses in Deuteronomy 28. The blessings fell on the land when the general populace obeyed God; curses came on the land when the general populace disobeyed God. These blessings and curses are useful for determining what God calls blessings and curses, especially because Christ has redeemed us from these curses. These things were not all specific to individuals. However, in Christ, you are redeemed from any kind of curse, individual or collective. Under the New Covenant, God will not act like your mean teacher who made the whole class stay after school for detention even when you hadn't done anything wrong yourself.

This account is told elsewhere in [1 Chronicles 21:7-27](#).

See also:

[1 Chronicles 21:7-27](#)

[Healing and Atonement](#)

[Job Explained](#)

[Condition: Anything Else Not Listed Here](#)

1 Kings 3:14:

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

1 Kings 8:37-39:

If there be in the land famine, if there be pestilence, blasting, mildew or locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

Notes on 1 Kings 8:37-39:

Here Solomon shows his expectation that the sick in Israel should be able to pray and have their sickness removed. He expected people to be able to pray for this themselves rather than to have to go to a priest or someone else. This is an expectation we should have today. The main difference is that today we pray to receive the healing that is already legally ours in Christ; we don't have to beseech God to heal us by prayer and supplication. We have a better covenant than the one Solomon had.

1 Kings 13:4-6:

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

And the king answered and said unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Withering](#)

1 Kings 17:17-24:

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

Notes on 1 Kings 17:17-24:

God used Elijah powerfully, but Elijah didn't know everything. He was obviously perplexed that this child had died; you can tell that by the way he prayed. We know that God did not kill the child, but Elijah apparently didn't know that. You have to realize that back under the Old Covenant, people did not have a revelation of who Satan was and what he did. So people tended to blame everything that happened on God, even when He was not responsible. Job in particular was an "ace" at placing this mistaken blame. However, God is merciful and He honored Elijah's prayer anyway.

See also:

[Objection: Only GOD Can Call Those Things that Be Not as though They WERE \(Romans 4:17\)](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Job Explained](#)

[Condition: Nonviability](#)

2 Kings 4:12-17:

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

And he said, Call her. And when he had called her, she stood in the door.

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

See also:

[Condition: Infertility](#)

2 Kings 4:18-37:

And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, it shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

Run now, I pray thee, to meet her, and say unto her, is it well with thee? is it well with thy husband? it is well with the child? And she answered, it is well.

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me.

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child: and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Notes on 2 Kings 4:18-37:

This story is interesting because what appeared to be the divine means to raise the child (having someone lay his staff upon the child) failed! But if you read more carefully, you learn an interesting lesson. Elisha did not pray before he gave Gehazi instructions concerning his staff. After it didn't work, Elisha "prayed unto the Lord." What happened AFTER Elisha prayed is what worked.

When God has used you mightily in the past, it could be tempting to just "coast" or start making assumptions about how things ought to work. It's always good to stay in contact with God rather than just to assume that something should work just because it seems like the thing to do.

See also:

[Notes on 2 Kings 5:1-14](#)

[Condition: Nonviability](#)

2 Kings 5:1-14:

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he also was a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call upon the name of the LORD his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Notes on 2 Kings 5:1-14:

There is a similarity to the case in [2 Kings 4:18-37](#). In this case it was the recipient who thought that things should be done a certain way when God had another way He wanted to do it. Beware of putting God into a box the way Naaman did. You have to be willing to do everything on God's terms, whether you think they make sense or not. It's a good thing that Naaman had some wise servants.

Jesus referred to Naaman the Syrian ([Luke 4:27](#)) in His first message in His hometown. The idea that this Gentile got healed when none of the Jews was getting healed made the hearers so mad that they tried to kill Jesus! Fortunately, under the New Covenant, God does not distinguish Jews from Gentiles ([Galatians 3:28](#), [Colossians 3:11](#)). Everyone can be healed!

See also:

[Luke 4:27](#)

[All About Healing Services](#)

[Strange Ways to Get Healed](#)

[Condition: Leprosy](#)

2 Kings 6:18-20:

And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and behold, they were in the midst of Samaria.

Notes on 2 Kings 6:18-20:

One interesting thing you can see here is that this incident included a mass healing of blind people! If God could do a mass healing of blind people back then, He can certainly do a mass healing of blind people today!

See also:

[Objection: God Creates Dumb, Deaf and Blind People \(Exodus 4:11\)](#)

[Condition: Blindness](#)

2 Kings 13:20-21:

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Notes on 2 Kings 13:20-21:

Elisha died one miracle short of twice the number of miracles Elijah had done. Elisha's "double portion" was finally consummated by this miracle that happened after his death.

The man they buried came back to life but he did NOT get Elisha's anointing, so the idea of getting a dead minister's anointing by going to his tomb is a grave error and a dead end.

See also:

[Can I Get a Certain Minister's Anointing for My Own Ministry?](#)

[Condition: Nonviability](#)

2 Kings 20:1-7:

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

Then he turned his face to the wall, and prayed unto the LORD, saying,

I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant David's sake.

And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

Notes on 2 Kings 20:1-7:

This disproves the notion that all real healings from God must be instantaneous. Hezekiah's healing was gradual enough that it was the third day before he was able to go up to the house of the Lord.

This also shows that even something God has prophesied about can change if men make changes on their end. The same happened in Nineveh. Jonah prophesied doom in forty days but when the Ninevites changed, God changed the outcome ([Jonah 3:4](#), [Jonah 3:10](#)).

The lump of figs was not medicine to cure Hezekiah. If figs could have cured him, they would have figured that out already and used them, and people today would be making fortunes setting up chains of special fig stores to sell figs for medicinal purposes.

Isaiah's version of this story is found in [Isaiah 38:1-39:1](#).

See also:

[Isaiah 38:1-39:1](#)

[Strange Ways to Get Healed](#)

[Objection: God Told Hezekiah to Use Medicine \(a Poultice of Figs\)](#)

[Condition: Anything Else Not Listed Here](#)

1 Chronicles 21:7-27:

And God was displeased with this thing; therefore he smote Israel.

And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

And the LORD spake unto Gad, David's seer, saying,

Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

And David went up at the saying of Gad, which he spake in the name of the LORD.

And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering: I give it all.

And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

So David gave to Ornan for the place six hundred shekels of gold by weight.

And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of the burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

Notes on 1 Chronicles 21:7-27:

This same story is told by another author in [2 Samuel 24:10-25](#).

See also:

[2 Samuel 24:10-25](#)

[Notes on 2 Samuel 24:10-25](#)

[Healing and Atonement](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Anything Else Not Listed Here](#)

2 Chronicles 6:28-30:

If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all this ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

Notes on 2 Chronicles 6:28-30:

This same prayer of Solomon, related by a different author, also appears in [1 Kings 8:37-39](#). In the other account, “plague” appears in place of “sores,” so this seems to indicate that certain types of sores are caused by a plague.

See also:

[1 Kings 8:37-39](#)

[Notes on 1 Kings 8:37-39](#)

[Condition: Sores](#)

2 Chronicles 30:18-20:

For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

And the LORD hearkened unto Hezekiah, and healed the people.

Notes on 2 Chronicles 30:18-20:

The Passover symbolized Christ. Paul said that Christ our Passover was sacrificed for us. When the people kept it, they were both forgiven and healed.

How ridiculous it would be if you could not be both forgiven and healed by the one whom the Passover symbolized! If this were true, the symbol would be better than the one it symbolized!

The people had to be forgiven for not keeping the Passover in the technically correct manner. God was merciful to them, as Israel had neglected the Passover for so long that people weren't familiar with how to celebrate it properly.

See also:

[Forgiven People Can Be Healed](#)

[Healing and Atonement](#)

[Healing and Personal Perfection](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: Healing Is a Secondary Benefit of the Atonement, Not a Primary One](#)

[Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL](#)

[Condition: Anything Else Not Listed Here](#)

Job 5:26:

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

Notes on Job 5:26:

This blessing was contingent upon being someone whom God corrects (i.e., someone who allows God to correct him) as is evident from the context ([Job 5:17](#)).

I do realize that statements from “Job’s comforters” represent their recorded opinions, which were not always true. For example, untrue statements are truly recorded about how Job supposedly was a wicked oppressor, which he was not. Also, the comforters’ understanding of what was going on was flawed; they thought Job was being punished for wickedness. Still, this Scripture is worth noting, as it shows that even before the Law of Moses, being on right terms with God was linked to long life in people’s minds.

See also:

[God’s Promises Have Conditions](#)

Job 33:19-25:

He [man] is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

Yea, his soul draweth near unto the grave, and his life to the destroyers.

If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

Then he is gracious unto him and saith, Deliver him from going down into the pit: I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth:

Notes on Job 33:19-25:

These words came from Elihu, who was NOT one of the three “comforters” of whom God said that they did not speak what was right ([Job 42:8](#)). God never corrected Elihu’s words, so we can safely accept them. Some people believe that Elihu wrote the book of Job; arguments for and against that position are examined in the discussion [Job Explained](#).

See also:

[Job Explained](#)

[Healing and Atonement](#)

[Forgiven People Can Be Healed](#)

[Impressive Testimonies vs. Helpful Testimonies](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Condition: Emaciation](#)

[Condition: Leprosy](#)

[Condition: Skin Disorders](#)

Job 42:10:

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Notes on Job 42:10:

Satan made Job sick. God healed Job and called his sickness *captivity*. To whom or what was he captive? Jesus called sickness the bondage of Satan and Peter called it the oppression of the devil ([Acts 10:38](#)).

We see an example of sowing and reaping here where Job was healed as he prayed for his friends.

See also:

[Notes on Luke 4:18-19](#)

[The Baseball Diamond of Healing](#)

[Who or What Causes Sickness?](#)

[Job Explained](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: Sickness is a Blessing in Disguise](#)

[Objection: Jesus Only Said that He Was Sent to Heal the Brokenhearted, Not the Sick](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

[Condition: Boils](#)

[Condition: Breathing Difficulties \(also Referenced under Asthma\)](#)

Psalm 21:4:

He [King David] asked life of thee, and thou gavest it him, even length of days for ever and ever.

Notes on Psalm 21:4:

King David asked for long life and got it in spite of all the wrong he did. How much more should you be able to do so! Every Bible reader is aware of the glaring shortcomings in David's life, but he knew how to repent, and God blotted out his sins. Thus, he had every right to ask for long life. So do you, because you are the righteousness of God in Christ. Your sins are blotted out too!

Psalm 30:2-3:

O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

See also:

[Condition: Venereal Diseases](#)

Psalm 34:11-14:

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

Notes on Psalm 34:11-14:

You do not live a long life just by claiming “long life” promises. If you’re a backbiter, a gossip, a reviler, or an evil speaker, don’t bother claiming long life. If your tongue is going to slice and dice like a Ginsu knife, something else will most likely get cut – your lifespan.

See also:

[God’s Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Psalm 34:17-20:

The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
Many are the afflictions of the righteous: but the LORD delivereth him out of them all.
He keepeth all his bones: not one of them is broken.

Notes on Psalm 34:17-20:

Do you consider sickness to be a trouble? Then consider that the Lord delivers you out of all your troubles, including sickness. Do you consider sickness to be an affliction? Then consider that the Lord delivers you from all your afflictions, including sickness.

Note that there are two other characteristics of the people being delivered in this passage. They are humble, and they cry to the Lord for deliverance. Healing is not automatic. It does not just happen to you because it is the will of God. You have to receive it!

This is the verse I would be meditating on if I ever broke a bone. God promised the righteous no broken bones, so if one is broken, you have the right to receive healing for it.

See also:

[Objection: Many Are the Afflictions of the Righteous](#)

[Condition: Broken Bones](#)

Psalm 41:1-3:

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Notes on Psalm 41:1-3:

While we can't buy our healing because Jesus already bought it, some people may get healed without really being in faith just because God blesses them for being generous. This is similar to the idea that if you tithe, God will rebuke the devourer for your sake. (Under the New Covenant, YOU have the right to run off the devourer yourself, but it's still an extra blessing when God just does it for you.) It is also reminiscent of [Isaiah 58:6-11](#), where God promised people that if they would stop oppressing one another and help the poor, their health would spring forth speedily.

See also:

[Healing and Giving](#)

[God's Promises Have Conditions](#)

[Can I "Plant a Seed" toward My Healing by Giving to a Minister Who Sends a Letter Begging for Cash?](#)

[Objection: Psalm 41:3 Proves that God Permits Sickness but Gives You Grace to Bear It](#)

[Condition: Weakness](#)

[Condition: Anything Else Not Listed Here](#)

Psalm 41:4:

I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

Notes on Psalm 41:4:

You probably know from experience that if you sin, it has negative effects on your emotions. Sin is never a blessing to you! It can look like one on the surface but it will always cost you something. This verse is a cry for mercy for soulish healing from woundedness that was related to sin. We've all sinned, but our redemption includes soulish healing from woundedness that has resulted from OUR sins. As in [Psalm 107:17-20](#), God shows that He is so good that He will heal you of problems that you brought on yourself because of your sin!

See also:

[To Heal the Brokenhearted](#)

[Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL](#)

[Condition: Brokenheartedness](#)

Psalm 61:6:

Thou wilt prolong the king's life: and his years as many generations.

Notes on Psalm 61:6:

David expected long life. How long a life did he expect? He said "many generations." I don't know how young they were when they had kids back then, but I suppose that "many generations" would be 70 years in David's time. (This could be about 4 generations.) I suppose that because David was 30 years old when he became king, and he reigned for 40 years, which would make him 70 years old when he died. That was probably well beyond the life expectancy of the time, although Elisha lived substantially longer. 70 to 80 years was a sign of BAD TIMES in Israel based on [Psalm 90:10](#), and David certainly lived through some tumultuous times. I don't know how short David's life would have been if God hadn't extended it.

The fact that God prolongs life indicates that you should live longer knowing God than you would have lived without knowing Him.

Psalm 67:1-2:

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
That thy way may be known upon earth, thy saving health among all nations.

Notes on Psalm 67:1-2:

The phrase *saving health* in this passage does not mean simply physical healing in particular. Most translations translate it differently. The Hebrew word *yeshuah* used here implies salvation, deliverance and victory, which would incorporate, but not be limited to, physical healing. The most common translation of this word is *salvation*. God's total salvation package, which includes healing, SHOULD be made known upon the earth!

It is interesting to note that the name Jeshua (*yeshuah*) refers to Jesus! In Him there is salvation, health, deliverance and victory!

Psalm 90:10:

The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Notes on Psalm 90:10:

This is NOT a proof that we are “living on borrowed time” (as some like to say) after 70 or 80 years. You can’t borrow time anyway (how would you ever pay it back?) and this verse in its context is a part of a lament about how bad things were – they were only living 70 or 80 years. But Moses, who wrote this, lived to be 120, so the author of this verse obviously didn’t consider 80 to be an upper limit!

See also:

[Notes on Deuteronomy 34:7](#)

[Notes on Psalm 61:6](#)

[How Many Years Should We Expect to Live?](#)

[Is There an Appointed Time for Each Person to Die?](#)

Psalm 91:

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him my salvation.

Notes on Psalm 91:

This Psalm promises not only healing but ongoing health to those who abide in God. It promises nothing to those who don't abide in God. The promise covers all sicknesses, but you must meet its conditions.

It is easy to major on the *dwell* part but forget the *say* part. I will *say* of the Lord, "He is my Refuge and my Fortress, my God in whom I trust." You don't enjoy God's blessings based only on who you believe He is in your life; you enjoy His blessings based on who you say He is. If you won't say something, you don't really believe it! (The blessings are legally yours, but you won't walk in any of them beyond what you are willing to confess before men that God has given you.) If you won't say that He is your Healer, you won't enjoy Him as Healer although you might appropriate other benefits.

God not only promises LONG life but also SATISFYING life. You should just keep going in good health until you're satisfied and ready to move on to heaven. It is not SATISFYING to live a LONG life but have to live on machines or hobble along in a walker in the Twilight Acres Home for the Decrepit for years.

The devil misquoted this Psalm to Jesus. He skipped over the phrase *to keep thee in all thy ways* to make it sound like God would have His angels catch Jesus if He jumped off a high building (“For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”). Jumping off high buildings is not part of anyone’s normal life, so the promise of angelic catching would not apply to anyone who did it, even Jesus. The devil heard Jesus say what was written, so the devil quoted SOME of what was written himself – but Jesus knew what was ALSO written!

The King James word *adder* refers to a snake; it does not mean that you will crush calculators under your feet.

See also:

[Dealing with Fear](#)

[Don’t Get Sick when You Get Old](#)

[What’s Better than Healing? Health!](#)

[God’s Promises Have Conditions](#)

[Healing and the Blood of Jesus](#)

[Ridiculous Healing Confession Bondage](#)

[I’m Aching All Over because I Overexerted Myself While out of Shape. Can I Claim Healing?](#)

[Can We Believe for a Dead Person to be Raised?](#)

[Is There an Appointed Time for Each Person to Die?](#)

[Objection: Saying That Healing Depends on You Creates a New Gospel of Works](#)

[Objection: Jonah Was Brought to the Point of Death So that He Would Learn Obedience](#)

[Objection: James’s Command Makes It Clear that We Should Expect to be Sick, then Healed, then Sick, then Healed, Not Always Healthy](#)

[Objection: If You Could Always Get Healed, You Would Live Forever](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: Word of Faith Teachers Don’t Believe Psalm 91 – They Have Bodyguards](#)

[Objection: If You Could Always Claim I SHALL NOT DIE BUT LIVE \(Psalm 118:17\), You Could Live Forever](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

[Objection: So-and-so Had a Vision Where Jesus Said that a Relative Who Died in the Prime of Life Was Called Home by God and Had Finished His Course](#)

[Objection: Long Life is Not a New Testament Blessing](#)

[Objection: James Said to Say, “If the Lord Will, We Shall Live.” This Proves that We Cannot Claim Long Life.](#)

[Objection: We Are Not Promised Tomorrow](#)

[Objection: The New Testament Emphasizes Spiritual Blessings, Not Material Blessings](#)

[Objection: The Context of I SHALL NOT DIE, BUT LIVE \(Psalm 118:17\) Is Military Protection, Not Healing of Disease](#)

[Objection: Preaching Divine Healing Shipwrecks the Faith of Many](#)

[Objection: God Sometimes Calls a Saint Home Early Because He Knows People Will Get Saved at the Funeral](#)

Objection: God Creates Evil (Isaiah 45:7), Kills, and Wounds (Deuteronomy 32:39)

Condition: Boils

Condition: Lice

Condition: Poisoning

Condition: Anything Else Not Listed Here

Mistake: Disobedience

Mistake: Reading Stupid Books

Psalm 103:1-5:

Bless the LORD, O my soul: and all that is within me, bless his holy name.

Bless the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth your mouth with good things, so that thy youth is renewed like the eagle's.

Notes on Psalm 103:1-5:

This is so self-explanatory you'd have to try hard to mess it up. God forgives all your sins and heals all your diseases. Which of YOUR diseases is God willing to heal? ALL!

If you got a new job, would you ignore the benefits that came with the job? Would you say, "Oh, that's okay, I really don't mind paying for my own health insurance. I'd be happy to work for you without receiving that benefit." Of course not! You're working for God, so you get His benefits. Why ignore any of them? Saying that you don't need a free benefit offered to you is not humility – it's stupidity, both naturally and spiritually.

I'm told that old adult eagles and young adult eagles look alike. Please understand that there is nothing wrong with gray hair ([Proverbs 16:31](#)). But if Moses could go mountain climbing at the age of 120, why shouldn't you – under a better covenant – expect to stay strong in YOUR later years as God renews YOUR youth like the eagle's?

See also:

[The Baseball Diamond of Healing](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Healing and Atonement](#)

[Forgiven People Can Be Healed](#)

[Forever Settled](#)

[Why You Can Believe in Divine Healing and Not Get Healed](#)

[Your Heavenly Father and Your Healing](#)

[Don't Get Sick When You Get Old](#)

[Descent into Stupidity](#)

[Breaking Generational Curses?](#)

[Read This if You Don't Understand Healing](#)

[Can I Receive Healing for a Problem that I Brought on Myself?](#)

[Can I Believe God for a Partial Healing?](#)

[Is God Really Interested in Taking Away Headaches and Colds?](#)

[Can I Believe for Excess Flab and Stretch Marks to Disappear after I Have Lost a Lot of Weight?](#)

[To What Extent Can We Claim Old Testament Healing Promises?](#)

[Can I Believe to Become More Physically Attractive?](#)

[Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

[Objection: Today Doctors Have Replaced the Ancient Practice of Faith Healing](#)

[Objection: Many Are the Afflictions of the Righteous](#)

[Objection: Psalm 103:3 Is a Parallelism for Forgiven Sins and Does Not Mean that God Heals All Physical Diseases](#)

[Objection: Psalm 103:3 Is Poetic Hyperbole](#)

[Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL](#)

[Objection: David Didn't Have His Youth Renewed – He Had to Have Abishag Keep Him Warm](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing](#)

[Condition: Chronic Illnesses](#)

[Condition: Anything Else Not Listed Here](#)

Psalm 105:37:

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Notes on Psalm 105:37:

This is the greatest mass healing miracle ever recorded. There wasn't one feeble person in Israel when Israel left Egypt! They had just eaten the Passover, a symbol of Christ, and ALL feeble people were healed! (Don't believe the movie where an old person is being carried on some kind of contraption.)

See also:

[Forgiven People Can Be Healed](#)

[Healing and Atonement](#)

[Healing and the Blood of Jesus](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: Some Who Get Healed at Healing Crusades Don't Keep Their Healings](#)

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

[Objection: Healing Is a Secondary Benefit of the Atonement, Not a Primary One](#)

[Objection: There WERE Feeble People among Israel's Tribes \(Deuteronomy 25:17-18\), So We Cannot Use Psalm 105:37 to Claim that None Should Be Feeble Today](#)

[Condition: Weakness](#)

Psalm 106:28-30:

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.
Thus they provoked him to anger with their inventions: and the plague brake in upon them.
Then stood up Phinehas, and executed judgment: and so the plague was stayed.

Notes on Psalm 106:28-30:

God's view of plagues is much different from ours. We would be likely to say, "Oh well, it's flu season! That's what the TV ads keep telling us." Here a plague was a curse for rebellion, and a righteous act made atonement and stopped the plague. The fact that your sins have been atoned for by Jesus Christ puts you on the right side of this verse (the plague was stayed after an atonement was made), rather than the wrong side (rebellion brought a plague).

These verses are related to an incident in the book of Numbers. The entire story is found there.

See also:

[Numbers 25:3-13](#)

Psalm 107:17-20:

Fools because of their transgression and because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.
He sent his word, and healed them, and delivered them from their destructions.

See also:

[Notes on Psalm 41:4](#)

[The Sick Person's Biggest Need](#)

[Hear and Be Healed](#)

[Healing and Deliverance from Poisoning](#)

[Why Some People Will Never Get Healed](#)

[The Boring Evangelist](#)

[Trust the Word to Work](#)

[Anointed to Preach Deliverance](#)

[Don't Believe These Alcoholics Anonymous Lies](#)

[Can I Receive Healing for a Problem that I Brought on Myself?](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[If You Are Sick, Does that Mean There Is Sin in Your Life?](#)

[Objection: God Sometimes Heals Crybaby Christians Who Bug Him Enough Just As He Gave Israel a King](#)

[When They Kept Bugging Him – Even Though It Wasn't His Perfect Will](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Found: The Cure for AIDS!](#)

[Condition: Venereal Diseases](#)

[Condition: Anything Else Not Listed Here](#)

Psalm 113:9:

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

See also:

[Condition: Infertility](#)

Psalm 146:8:

The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Notes on Psalm 146:8:

The word *openeth* in the Hebrew is in the continuous tense. So the issue is not whether or not God opens the eyes of the blind. God is ongoingly opening the eyes of the blind. (Literally, “Jehovah is opening the blind.”) The only question is whose blind eyes He’s opening now. If you’re blind and you take God at His Word, you can believe that you receive your healing from blindness right now. Then you can read this book yourself instead of having someone read it to you! YOU can be the next blind person whose eyes He opens.

God also heals crippled people – we’ve seen Him do it! And you might have guessed this already – the Hebrew word for *raiseth* is also in the continuous tense. So the issue is not whether God raises up those who are bowed down. God is ongoingly raising up those who are bowed down. (Literally, “Jehovah is raising the bowed down.”) The only question is which crippled person He’s healing now. If you’re bowed down and you take God at His Word, you can believe that you receive your healing from your crippling condition right now. YOU can be the next bowed down person that He raises up!

Psalm 147:3:

He [the LORD] healeth the broken in heart, and bindeth up their wounds.

See also:

[To Heal the Brokenhearted](#)

[What Can You Say to Someone Who Just Lost a Loved One to Sickness?](#)

[What Is "Inner Healing," and Do I Need It?](#)

Proverbs 3:1-2:

My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 3:7-8:

Be not wise in thine own eyes: fear the LORD, and depart from evil.
It shall be health to thy navel, and marrow to thy bones.

See also:

[God's Promises Have Conditions](#)

[Condition: Broken Bones](#)

Proverbs 3:16:

Length of days is in her [wisdom's] right hand; and in her left hand riches and honour.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 4:10:

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 4:20-22:

My son, attend to my words; incline thine ear unto my sayings.
Let them not depart from thine eyes; keep them in the midst of thine heart.
For they are life unto those that find them, and health to all their flesh.

Notes on Proverbs 4:20-22:

Having an ear to hear the Word of God will keep you healthy!

The Hebrew word translated *health* in verse 22 is also translated *cure*, *healing* and *remedy* in other Old Testament verses. It clearly refers to physical health. You can be sure of this without a concordance or any knowledge of Hebrew by the simple fact that this health is “to all your flesh.”

See also:

[Different Ways to Get Healed](#)

[Bodily Exercise Profiteth Little](#)

[Healing Is Not a Formula](#)

[God's Word Is Medicine](#)

[God's Promises Have Conditions](#)

[Why Some People Will Never Get Healed](#)

[Crossing the Bridge from Head Knowledge to Revelation Knowledge](#)

[Because Healing is 100% by Grace, Can I Live Any Old Way and Still Get Healed?](#)

[Is It Unbelief to Check Yourself to See if You Are Healed Yet?](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Getting “Healed by Faith” Is Too Difficult](#)

[Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Condition: Anything Else Not Listed Here](#)

Proverbs 9:11:

For by me [the fear of the Lord] thy days shall be multiplied, and the years of thy life shall be increased.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 10:27:

The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

See also:

[God's Promises Have Conditions](#)

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 12:18:

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

Notes on Proverbs 12:18:

Your tongue can bring healing or sickness to others. It is so important to watch your words. You could discourage someone and make him more susceptible to sickness, or cheer the person up and make him more likely to get healed. Our tongues should speak edifying things that will bring health to others. (Note that telling people that their sickness is the will of God or some other such nonsense is not wise and it will not bring health to anyone!)

See also:

[Say What](#)

Proverbs 14:30:

A sound heart is the life of the flesh: but envy the rottenness of the bones.

See also:

[Objection: As Many Doctors Can Tell You, Many People Make Themselves Sick – It Has Nothing to Do with the Devil](#)

[Mistake: Envy](#)

Proverbs 16:24:

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

Notes on Proverbs 16:24:

Speaking kind words to people encourages their health! It will also help yours, because you will reap what you sow.

Proverbs 17:22:

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

Notes on Proverbs 17:22:

This shows that there is more to healing than just the bodily part. Your emotional well-being often determines your physical well-being. (That is why God wants you to be in health even as your soul prospers – [3 John 2.](#)) Thank God, Jesus came to heal the brokenhearted ([Luke 4:18](#)), and God declares that he comforts those who are cast down ([2 Corinthians 7:6](#)). He heals the brokenhearted, binding up their wounds ([Psalm 147:3](#)). Therefore, if you are sick because you are brokenhearted or depressed, God will heal you of the root cause as well as the resulting sickness.

This is one good reason that you should “Rejoice in the Lord always” ([Philippians 4:4](#)) and “Rejoice evermore” (1 Thessalonians 5:16). You won’t always feel like rejoicing, but the fact that you are commanded to do it proves that it is always possible to do it. By choosing to rejoice in the Lord, you open the door for the joy of the Lord to be your strength and for your merry heart to do you good like a medicine.

See also:

[Notes on Proverbs 18:14](#)

Proverbs 18:14:

The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

Notes on Proverbs 18:14:

The man who wants to live and is built up spiritually can survive a sickness that would end the life of someone who is broken on the inside and has lost the will to live. This is no secret even to secular physicians. The people who really want to live generally do better than the ones who have given up on the inside.

As pointed out in the [Notes on Proverbs 17:22](#), God wants to heal you emotionally as well as physically. As a New Covenant believer, you don't have to worry about having a "wounded spirit" because your spirit is completely whole already, made in God's image in righteousness and true holiness ([Ephesians 4:24](#)). You may deal with issues, but your born again spirit isn't one of them!

Proverbs 18:21:

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

Notes on Proverbs 18:21:

A lot depends on YOU, not on God. What you speak can bring you life or death. God wants you to speak things that bring life, but He won't force you to do it. You will not get healed or stay healed if your mouth keeps speaking death instead of life.

Many times this verse is preached as if the ability to speak death is a bad thing. You can use it against yourself, and that's a bad thing, but you can also speak death to things like cancer, and then it's a good thing that death is in the power of your tongue! I've seen terminal cancer disappear when I spoke death to it without even touching the person who had it. It's a wonderful thing to know your authority as a believer! Jesus spoke death to a fig tree, so we can speak death too!

See also:

[Notes on Matthew 21:18-22](#)

[Notes on James 3:2-6](#)

[Say What](#)

[Healing Does Not Require Great Faith](#)

[You Have Authority over Your Body](#)

[Quit Worrying about Your Health!](#)

[Speaking to Mountains, Trees and Diseases](#)

[We Hold the Keys](#)

[Different Ways to Get Healed](#)

[Who Is in Control of Your Life?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[Objection: God Is in Control](#)

[Objection: It Is Presumption to Think that Life and Death Are in Your Power](#)

[Objection: Only Those with Gifts of Healings Receive the TEMPORARY Right to Speak Directly to an Illness](#)

[Objection: Divine Healing is Practiced by False Cults](#)

[Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

Proverbs 19:16:

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

See also:

[Is There an Appointed Time for Each Person to Die?](#)

Proverbs 19:23:

The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

Notes on Proverbs 19:23:

Given that sickness is evil ([Deuteronomy 7:15](#)), this is another statement that the man who fears God should not expect to get sick like those who do not fear God.

Isaiah 19:22:

And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

Notes on Isaiah 19:22:

Egypt was Israel's mortal enemy. However, God said that he would heal Egypt when its people turned to Him. If God is willing to do this for His enemies, surely He is willing to heal His own children! (Under the New Covenant, you don't have to entreat God for healing; you just need to receive healing.)

Isaiah 29:18:

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

See also:

[Condition: Blindness](#)

[Condition: Deafness](#)

Isaiah 33:24:

And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Notes on Isaiah 33:24:

This verse appears to refer to the future Millennium (the 1,000-year reign of Christ on the earth). We can learn something from this. When Jesus is Lord, there is no sickness. Therefore, God cannot be the author of sickness, because where He is in control (as in heaven), there is no sickness.

This is also another illustration of how forgiveness and healing go together in every age.

See also:

[Forgiven People Can Be Healed](#)
[Healing and Atonement](#)

Isaiah 35:3-6:

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Notes on Isaiah 35:3-6:

These verses in context appear to refer to the Millennial reign of Christ. It is obvious that where Jesus has His way, the blind, deaf, lame and dumb are healed. So it is today where He has His way. This will be universal in the future when the devil is locked away and is unable to oppose the plan of God in the earth.

This verse is referred to in [Hebrews 12:12-13](#). The weak hands and feeble knees belong to those who are afraid, so God tells them not to be afraid.

See also:

[Condition: Blindness](#)

[Condition: Deafness](#)

[Condition: Dumbness](#)

[Condition: Lameness](#)

[Condition: Weakness](#)

Isaiah 38:1-39:1:

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

Then Hezekiah turned his face to the wall, and prayed unto the LORD.

And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying,

Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

What shall I say? he hath both spoken to me, and himself done it: I shall go softly all my years in the bitterness of my soul.

O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

At that time, Merodach-Baladan, the Son of Baladan, king of Babylon, sent letters and a present for Hezekiah: for he had heard that he had been sick, and was recovered.

Notes on Isaiah 38:1-39:1:

See [2 Kings 20:1-7](#) and its accompanying notes for comments on this story.

Isaiah 40:29-31:

He giveth power to the faint; and to them that have no might he increaseth strength.
Even the youths shall faint and be weary, and the young men shall utterly fall;
But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles;
they shall run, and not be weary; and they shall walk, and not faint.

Notes on Isaiah 40:29-31:

“Waiting on the Lord” does not mean that you have to wait for God to get around to feeling like doing something for you in His sovereign will. You are looking expectantly toward Him, not sitting passively waiting for God to do everything for you.

This verse is an implicit health promise for those who fellowship with God. You can't run and not faint if you have a splitting headache and your lungs are full of junk. You can't walk and not faint if you have a bad heart. If you have trouble with anemia or other forms of general weakness, spend time pondering this passage. God gives power to the faint!

See also:

[God's Promises Have Conditions](#)

[Condition: Weakness](#)

Isaiah 53:

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows [literally pains], and acquainted with grief [literally sickness]: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs [literally sicknesses], and carried our sorrows [literally pains]: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief [literally made Him sick]: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Notes on Isaiah 53:

So much can be said about this important prophecy that the notes are split among the various discussions listed below.

See also:

[Notes on Matthew 8:16-17](#)

[Notes on Mark 1:32-34](#)

[Notes on Luke 4:40-41](#)

[Notes on Galatians 3:10-14](#)

[Notes on 1 Peter 2:24](#)

[The #1 Mistake People Make When They Need Healing](#)

[The Baseball Diamond of Healing](#)

[Isaiah's Prophecy of Redemption](#)

[YOU Can Be Healed](#)

[Healed by Jesus' Stripes](#)

[Forever Settled](#)

[Healing and Atonement](#)

[Ministering to the Sick](#)

[It Isn't YOUR Sickness](#)

[Why Jesus Was Beaten](#)

[Sin, Punishment, Sickness and Satan](#)

[What Mark 11:22 Really Means](#)

[Healing and the Lord's Supper](#)

[Read This if You Don't Understand Healing](#)

[How to Be Saved from Your Sins](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[Are Women Redeemed from Labor Pains?](#)

[Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

[Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?](#)

[Isaiah Used the Words SICKNESSES and PAINS, But Matthew Quotes Him as Saying INFIRMITIES and DISEASES. How Can That Be a Correct Translation?](#)

[How Could Jesus Heal the Sick Based on His Future Atonement?](#)

[Objection: The Healing Part of Isaiah 53 Does Not Refer to the Atonement](#)

[Objection: Jesus Redeemed Us from Disease, but the Fulfillment of that Won't Come Until We Get Glorified Bodies](#)

[Objection: By Jesus' Stripes We Were Spiritually, Not Physically, Healed](#)

[Objection: 1 Peter 2:25 Proves that 1 Peter 2:24 Just Means that You're Forgiven](#)

[Objection: Isaiah 53:4 \(Matthew 8:17\) Was Fulfilled in Jesus' Earth Ministry and Cannot Be Claimed as a Promise by Christians Today](#)

[Objection: It's up to God – God Will Heal Me if He Wants to](#)

[Objection: Jesus Could Not Have Borne both Hypoglycemia and Hyperglycemia on the Cross](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Jesus Bore Our Sorrows and Grievs, Not Our Sicknesses and Pains, on the Cross](#)

[Objection: Sickness Can Be the Chastening of the Lord](#)

[Objection: All Uses of Matthew's Greek Word for "That It Might Be Fulfilled" Refer to Events before the Atonement, So Matthew 8:17 Is Invalid As a Proof that Healing Is in the Atonement](#)

[Objection: There Is No Mention of the Atonement in Matthew 8:17 \(Fulfilling Isaiah 53:4\)](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Took" Is Lambano, Which Never Means to Remove in a Mediatoral Sense](#)

[Objection: The Greek Word Used in Matthew 8:17 for "Bare" Is Bastazo, Which Is Never Used to Describe Atonement-Bearing of Sins and Diseases](#)

[Objection: Jesus' Bearing of Sicknesses Is Just a Metonymy](#)

[Objection: "Our" Sicknesses in Matthew 8:17 Are Only from the Standpoint of the Jews in Capernaum Who Were Healed](#)

[Objection: Matthew 8:17 Refers to Physical Pain and Mental Anguish that Jesus Endured in His Own Life](#)

[Objection: Jesus Did Not TAKE ON or BEAR Sicknesses in His Own Body in Matthew 8:17, So Isaiah Couldn't Have Meant That Literally](#)

[Objection: Isaiah 53:4 Is Chronological – the First Part Refers to Jesus' Earthly Healing Ministry and the Last Part to His Later Atonement. So His Bearing of Sicknesses Was Not Part of His Atonement.](#)

[Objection: The Context of Isaiah 53:5 Is That We Are Healed of Our Transgressions and Iniquities](#)

[Objection: Jesus Bore Our Sicknesses in Matthew 8:17 Due to the Exertion Involved in Channeling God's Healing Power](#)

[Objection: If Jesus Never Got Sick before His Atonement, He Did Not Fully Participate in Our Human Experience](#)

[Objection: 1 Peter 2:24 Means that You Were Healed from the Disease of Sin](#)

[Objection: Jesus Bore Our Sins, Not Our Sicknesses, on the Cross \(1 Peter 2:24\)](#)

[Objection: Nothing in Scripture Even Hints that Jesus Was Sick on the Cross](#)

[Objection: The Greek Septuagint Translates Isaiah 53:4 as Saying that He Bore Our SINS](#)

[Objection: Isaiah's Word for HEALED in Isaiah 53:5 Is Ambiguous](#)

[Objection: Gesenius' Hebrew-Chaldee Lexicon of the Old Testament Says that "Healed" in Isaiah 53:5 Means "Pardoned"](#)

[Objection: We Are Healed of Going Astray Like Sheep, Not Illnesses, in Isaiah's Context](#)

[Objection: Isaiah DID Refer to Actual Physical and Mental Illnesses and Distresses, But Not Necessarily to a Vicarious Bearing of Them, But to Sympathetic Bearing of the Troubles of This Life](#)

[Objection: The Suffering Servant in Isaiah 53 Is Actually Israel, Not Jesus](#)

[Objection: Isaiah and Peter Meant that We Were Healed from Sin](#)

[Objection: Isaiah Foretold that Jesus Would Heal SOME People, Not Everyone](#)

[Objection: Pain Will Not Be Done Away with until Heaven \(Revelation 21:4\)](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: Jesus Was MADE SIN for Us. He Was Not MADE SICKNESS for Us.](#)

[Objection: Healing Will Not Be Available UNIVERSALLY until the Millennium](#)

[Objection: Jesus, Not the Devil, Now Has the Keys of Death, So HE Is the One Who Makes People Die Today](#)

[Objection: We Need to Fulfill What Is Left of Christ's Sufferings in the Earth \(Colossians 1:24\)](#)

[Objection: The New Testament Emphasizes Spiritual Blessings, Not Material Blessings](#)

[Objection: Galatians 3:13 Means that Christ Redeemed Us from the Law, Which Was a Curse, Not the "Curse" in Deuteronomy 28](#)

[Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse](#)

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

[Objection: There Was Only One Curse \(Singular\) in Galatians 3:13, So Not Every Sickness Could Be a Curse](#)

[Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Atone for Them](#)

Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed (1 Corinthians 12:3)

Objection: Old Testament Animal Sacrifices Were Never Made Sick

Objection: Old Testament Sacrifices Were Not Made Sick Before They Died, but They Still Covered Sins

Objection: Faith Preachers Are Extravagant-Living Money-Grubbers

Objection: No Gospel of Healing Is Mentioned in the Bible, So It Isn't Emphasized

Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually

Objection: Pain Is Part of the Healing Process, Not Something that Is Necessarily Bad

Condition: Heart Trouble

Isaiah 57:16-19:

For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

I have seen his ways, and will heal him: I will lead him also, and restore comforts to him and to his mourners.

I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD, and I will heal him.

Notes on Isaiah 57:16-19:

Here is another passage showing God's great compassion and mercy on the backslider and the infidel. Surely if God is willing to heal these people, He is willing to heal you.

Isaiah 58:6-11:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast down out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Notes on Isaiah 58:6-11:

Here God says that showing His compassion on the earth will result in your health springing forth speedily. God could not promise this if He were unwilling to do it for 100% of the people who keep the conditions in this passage.

This passage is usually misconstrued to indicate that fasting itself will break yokes, set the oppressed free, and so on. However, that isn't the point at all. Isaiah is saying that instead of just starving yourself while being mean, God would prefer that you help others; this would be a more meaningful "fast" to Him that He could honor. In this passage it is the Israelites, not God, who are supposed to take away the yokes (that THEY were putting on other people) and undo the heavy burdens, as you can see if you read the passage carefully in its context.

See also:

[Notes on Psalm 41:1-3](#)

[Healing and Giving](#)

[God's Promises Have Conditions](#)

[Does Isaiah 58 Prove that if I Fast, My Health Will Spring Forth Speedily?](#)

[Condition: Broken Bones](#)

Isaiah 61:1-3:

The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Notes on Isaiah 61:1-3:

Jesus quoted the first half or so of this passage in His message at Nazareth, applying it to Himself ([Luke 4:18-19](#)). He stopped after saying “the acceptable year of the Lord.” The day of vengeance is coming (see the book of Revelation), but Jesus inaugurated the age of grace in which we now live.

See also:

[Notes on Luke 4:18-19](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

[Condition: Depression](#)

Isaiah 65:22:

They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Notes on Isaiah 65:22:

This verse is found in a passage that describes the new heavens and the new earth that God will create in the future. While it is not a promise for present-day believers, I have included this verse in the list because it demonstrates that long life is something that happens when Jesus Christ reigns, as he will do during the Millennium described in this part of this chapter.

Jeremiah 8:22:

Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Notes on Jeremiah 8:22:

God, of course, was Israel's Physician. Why did the people not let Him heal them? In the context of this verse, there is no indication that the sickness refers to bodily sickness except as an allegory for the terrible condition of Israel, although physical healing would have followed repentance because God was their Physician.

Jeremiah 17:14:

Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

Notes on Jeremiah 17:14:

Here we have another verse where God's healing and forgiveness are found together.

See also:

[Forgiven People Can Be Healed](#)

Jeremiah 30:17:

For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Notes on Jeremiah 30:17:

Because this passage comes in a chapter full of metaphors of having no medicine, having an incurable bruise and a grievous wound, it can be taken figuratively. However, because it refers to the restoration of Israel after the Tribulation (“the time of Jacob’s trouble”), we know from other Scriptures about the Millennium that this passage can also be taken literally. You should consider it a prophecy about the future as opposed to a direct healing promise to the Church today.

Jeremiah 33:6-8:

Behold, I will bring it [Jerusalem] health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Notes on Jeremiah 33:6-8:

This is another case of health and forgiveness being poured out together.

In the context of this verse, God has poured out His fury because of His people's disobedience. Now God is having mercy on those He afflicted, even though they don't deserve it. They can be forgiven and healed.

See also:

[Forgiven People Can Be Healed](#)

Hosea 6:1:

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Notes on Hosea 6:1:

Far from proving that the Lord beats up some saints while healing others, this verse shows that when you return to the Lord, He will heal you. As in many places in the Bible, forgiveness and healing go hand in hand. The “smiting” was due to sin. God was simply honoring His promises in the “curse of the Law” to allow all kinds of problems and diseases upon the people if they would not listen to His voice.

Hosea 11:3-4:

I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.
I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke of their jaws, and I laid meat unto them.

Notes on Hosea 11:3-4:

This refers to the Exodus from Egypt. God did promise to heal all, but shortly thereafter, Israel was sacrificing to other gods. Healing is included in the goodness and love of God shown in this verse. God today continues to draw men with His goodness, His healing, His removal of yokes of bondage, and provision. In short, it is the goodness of God that leads men to repentance ([Romans 2:4](#)).

Malachi 3:6:

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Notes on Malachi 3:6:

This is confirmed by [James 1:17](#) in the New Testament. We also know from [Hebrews 13:8](#) that Jesus doesn't change either.

See also:

[Notes on Exodus 15:25-26](#)

[Notes on Hebrews 13:8](#)

[Notes on James 1:17](#)

[The Baseball Diamond of Healing](#)

[Jesus the Healer Has Never Changed](#)

[How to See God's Will Concerning Healing](#)

[What If You Sin?](#)

[To What Extent Can We Claim Old Testament Healing Promises?](#)

[Objection: Healing and Miracles Are Not for This Current Dispensation](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: We Cannot Demand Healing from God Because God Is Sovereign](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: God Does Great Miracles Only During Crucial Times in History](#)

[Objection: Mental Illness is Treatable but Not Curable](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He Says, "Wait" When You Ask for Healing](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

Malachi 4:2:

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Notes on Malachi 4:2:

In this context, the wicked will be destroyed, but Jesus Christ will come to those who fear Him with healing. Other prophecies about the Millennium confirm that healing will be everywhere then. This should settle what God and Jesus Christ want done – healing!

The word Sun does mean “Sun” – Jesus is the Sun of righteousness, not the Son of righteousness. He is righteous, though!

Other Annotated Scriptures

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| <u>Exodus 4:6-7</u> | Moses's hand is made leprous and then healed as a sign |
| <u>Exodus 8:16-17</u> | Lice are referred to as a plague |
| <u>Exodus 9:8-11</u> | Bodily boils are referred to as a plague |
| <u>Exodus 32:35</u> | People are made sick for building a calf idol |
| <u>Leviticus 21:16-23</u> | No sick or deformed priest could offer sacrifices |
| <u>Leviticus 26:14-39</u> | The curse for breaking the law (including sevenfold plagues) |
| <u>Numbers 11:33-34</u> | Lusting Israelites are smitten with a great plague |
| <u>Numbers 14:36-37</u> | Unbelief-mouthing spies are killed by a plague |
| <u>Numbers 25:3-13</u> | 24,000 are killed in a plague for Israel's idolatry; atonement stops it |
| <u>Numbers 31:14-16</u> | Remembering a plague resulting from idolatry at Balaam's counsel |
| <u>Deuteronomy 28:15-68</u> | The curse for breaking the Law (includes every disease there is) |
| <u>Deuteronomy 29:19-22</u> | Warning for disobedience; sickness is called a curse |
| <u>Joshua 1:7-8</u> | Meditate and act on God's Word and you'll prosper and have good success |
| <u>Joshua 22:17</u> | Another reference to the plague for idolatry |
| <u>1 Samuel 5:1-6:5</u> | Horrible plagues come upon Philistines who have the ark of God |
| <u>1 Samuel 25:37-38</u> | Nabal is smitten with sickness and killed for being a jerk to David |
| <u>2 Samuel 12:13-18</u> | David's child dies because of David's sin |
| <u>1 Kings 13:33-14:11</u> | Jeroboam's son smitten with fatal illness as punishment for sin |
| <u>2 Kings 1:2-4</u> | Azahiah dies when he seeks Baalzebub, not God, about his illness |
| <u>2 Kings 5:27</u> | Naaman's leprosy comes on Gehazi as judgment for sin |
| <u>2 Kings 15:5</u> | Azariah (Uzziah) is smitten with leprosy; see below for more details |

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| 2 Chronicles 7:14 | Old Testament promise to forgive sins and heal the land |
| 2 Chronicles 16:12 | Asa seeks medical help but not God's help for foot trouble |
| 2 Chronicles 21:12-19 | Wicked king and family smitten with horrible diseases as sin judgment |
| 2 Chronicles 26:16-21 | Uzziah is struck with leprosy as judgment for attempting to do priestly work |
| Job 2:4-7 | Satan strikes Job with sore boils from head to toe |
| Psalm 23 | I shall not lack, will not fear death, goodness and mercy will always follow me |
| Psalm 34:9-10 | Those who seek the Lord lack no good thing |
| Psalm 78:49-51 | Evil angels brought plagues to Egypt |
| Psalm 84:11 | God withholds no good thing from those who walk uprightly |
| Psalm 89:20-23 | David's enemies to be plagued |
| Psalm 103:20 | Angels obey God's Word |
| Psalm 115:16 | God gave man control of the earth |
| Psalm 127:2 | God gives His beloved sleep |
| Psalm 145:8-9 | God's grace and mercy |
| Psalm 145:19-20 | Desires of the God-fearing are granted, the righteous are preserved, enemies of God are destroyed |
| Proverbs 3:21-24 | Keep wisdom and discretion and you'll sleep sweetly |
| Ecclesiastes 5:12 | The sleep of a laboring man is sweet |
| Ecclesiastes 7:17 | The foolish and the wicked die before their time |
| Jeremiah 50:13 | Plagues are brought on Babylon as judgment |
| Ezekiel 34:1-4 | Israel's shepherds scolded for not healing the sick |
| Ezekiel 47:1-12 | A river from God's throne brings healing |
| Micah 6:12-13 | God makes violent liars sick because of their sin |

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| <u>Zechariah 14:12-15</u> | An awful killer plague comes on those attacking Jerusalem |
| <u>Zechariah 14:16-19</u> | Sickness is to be the punishment for not keeping the Feast of Tabernacles |
| <u>Matthew 7:11</u> | Your Father gives good things to them that ask him |
| <u>Matthew 7:21-23</u> | Even unbelievers can do miracles and cast out devils in Jesus' name |
| <u>Matthew 11:11</u> | Any New Testament believer is greater than John the Baptist |
| <u>Matthew 15:11</u> | What comes out of your mouth defiles you |
| <u>Matthew 18:18-20</u> | Our right to pray "the prayer of agreement" |
| <u>Matthew 21:18-22</u> | Jesus curses a fig tree and says we can do miracles with little faith |
| <u>Matthew 28:18</u> | All power in heaven and earth is given to Jesus |
| <u>Mark 11:23-24</u> | Speak and pray believing and you will receive |
| <u>Luke 6:45</u> | A good man brings good out of his heart; an evil man brings out evil |
| <u>Luke 12:8-9</u> | Confess Jesus and He'll confess you, deny Him and you'll be denied |
| <u>Luke 12:32</u> | It's your Father's good pleasure to give you the kingdom |
| <u>John 8:32</u> | Knowing the truth makes you free |
| <u>John 12:31</u> | The prince of this world is cast out |
| <u>John 14:12-14</u> | We will do the works Jesus did in His name |
| <u>John 15:7-8</u> | Ask what you will and it will be done (under a stated condition) |
| <u>John 15:16</u> | Whatever you ask the Father for in Jesus' name He will give you |
| <u>John 16:23-27</u> | Whatever you ask the Father for in Jesus' name He will give you |
| <u>Acts 11:19-21</u> | The hand of the Lord was with the disciples |
| <u>Acts 12:21-23</u> | Herod is smitten with a fatal disease as judgment for stealing God's glory |
| <u>Acts 13:6-12</u> | Bar-Jesus is smitten with blindness for a season for opposing the gospel |

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| <u>Acts 26:18</u> | Christians are turned from darkness to light, from the power of Satan to God, forgiven and given an inheritance |
| <u>Romans 1:26-27</u> | Homosexuals receive the due penalty for their error in their bodies |
| <u>Romans 2:4</u> | God's goodness leads you to repentance |
| <u>Romans 5:5</u> | God's love is shed abroad in our hearts by the Holy Spirit |
| <u>Romans 5:17</u> | Righteousness is a gift |
| <u>Romans 8:32</u> | God will freely give us all things along with Jesus |
| <u>Romans 10:9-10</u> | Believe with your heart and confess with your mouth unto salvation |
| <u>Romans 10:17</u> | Faith comes by hearing the Word of God |
| <u>1 Corinthians 2:12</u> | The Spirit shows us the things that God freely gives us |
| <u>1 Corinthians 6:9-11</u> | Homosexuals and other sinners can be set free |
| <u>1 Corinthians 11:27-32</u> | Many Christians walking out of love in Corinth get sick and die |
| <u>1 Corinthians 15:57</u> | God always gives us the victory through Jesus Christ |
| <u>2 Corinthians 2:14</u> | God always leads us in triumph in Christ |
| <u>2 Corinthians 4:13</u> | We believe, therefore we speak |
| <u>2 Corinthians 5:21</u> | We are the righteousness of God in Christ |
| <u>2 Corinthians 10:3-5</u> | The weapons of our warfare destroy strongholds and take thoughts captive |
| <u>Galatians 6:7-9</u> | Sow to the flesh or the Spirit; you'll reap from the same |
| <u>Ephesians 1:3</u> | You have been blessed with every spiritual blessing |
| <u>Ephesians 1:15-23</u> | Paul prays for believers to receive revelation |
| <u>Ephesians 2:6</u> | We are seated in heavenly places with Christ |
| <u>Ephesians 3:20</u> | God does more than we ask or think according to the power that works in us |
| <u>Ephesians 4:24</u> | You are created in righteousness and true holiness |

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| <u>Ephesians 4:27</u> | Don't give the devil an opportunity |
| <u>Ephesians 5:5-7</u> | Don't partake of the wrath coming upon unbelievers |
| <u>Ephesians 5:23</u> | Christ is the Savior of the body |
| <u>Ephesians 6:10-18</u> | The believer's armor |
| <u>Philippians 2:9-11</u> | Jesus' name is above every name; all knees bow at His name |
| <u>Colossians 1:12-14</u> | We are delivered out of the devil's kingdom into Jesus' kingdom |
| <u>Colossians 2:10</u> | Jesus is the head of all principality and power |
| <u>Hebrews 2:14-15</u> | Jesus destroyed the devil's power and delivered those bound by fear |
| <u>Hebrews 6:12</u> | Inherit the promises through faith and patience |
| <u>Hebrews 10:35-36</u> | You need patience to receive the promise |
| <u>Hebrews 11:1</u> | Definition of faith |
| <u>Hebrews 11:28</u> | Blood kept "he that destroyed the firstborn" away |
| <u>Hebrews 13:8</u> | Jesus never changes |
| <u>James 1:5-8</u> | Ask in faith and don't doubt; the double-minded get nothing |
| <u>James 1:17</u> | Good gifts are from God, who never changes |
| <u>James 2:14-26</u> | Faith without works is dead |
| <u>James 3:2-6</u> | Tame your tongue and you can control your whole body |
| <u>James 4:7</u> | Submit to God; resist the devil and he'll flee |
| <u>1 Peter 3:22</u> | Angels, authorities and powers are subject to Christ |
| <u>1 Peter 5:8-9</u> | Resist the devil, steadfast in faith |
| <u>2 Peter 1:3-4</u> | God has already given us all things pertaining to life and godliness |
| <u>1 John 3:8</u> | The Son of God was manifest to destroy the works of the devil |
| <u>1 John 4:1-4</u> | You have already overcome antichrist spirits |

[1 John 5:4](#)

Our faith is the victory that overcomes the world

[1 John 5:14-15](#)

Ask according to God's will; He hears you and you have it

[Revelation 1:18](#)

Jesus has the keys of death and hell

[Revelation 2:20-23](#)

Jesus says he will kill an adulteress's children and throw her into a sickbed

[Revelation 16:1-2](#)

Grievous sores are part of the wrath of God on beast-worshippers

[Revelation 16:10-11](#)

Horrible pain of the wrath of God on beast-worshippers

Exodus 4:6-7:

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and behold, it was turned again as his other flesh.

Notes on Exodus 4:6-7:

This “sickening” and “healing” was a sign and a wonder for people to see in case they questioned Moses’s authority. They would be able to see something impossible happen and know that God had sent Moses. Please note that God did not leave Moses sick! The leprosy was a very temporary sign and God healed it instantly. To leave Moses sick would be a sign that would misrepresent God’s character.

See also:

[Condition: Leprosy](#)

Exodus 8:16-17:

And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice throughout all the land of Egypt.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Lice](#)

Exodus 9:8-11:

And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains [inflammatory pustules] upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Boils](#)

Exodus 32:35:

And the LORD plagued the people, because they made the calf, which Aaron made.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Leviticus 21:16-23:

And the LORD spake unto Moses, saying,

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

Or a man that is brokenfooted, or brokenhanded,

Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

He shall eat the bread of his God, both of the most holy, and of the holy.

Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

Notes on Leviticus 21:16-23:

Don't worry if you have one of these conditions; you'd be allowed to be in God's presence even if you had all these conditions in the New Covenant, and you'd have the right to be healed of all those conditions too!

If God wanted no sickness to enter His sanctuary then, why would He want sickness in His sanctuary today when YOU are His sanctuary? He won't complain that you're profaning His sanctuary; He's provided healing for all conditions so that neither you nor He will have to put up with them being in His sanctuary.

See also:

[Your Body Is God's Property](#)

[Priests Should Not Be Sick, and You're a Priest](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Condition: Birth Defects](#)

[Condition: Blurred Vision](#)

[Condition: Broken Bones](#)

[Condition: Shortness](#)

Leviticus 26:14-39:

But if ye will not harken unto me, and will not do all these commandments;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this harken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not harken unto me; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

And if ye will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this harken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left alive of you I will send a faintness into their hearts in the lands of the enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

Notes on Leviticus 26:14-39:

[Deuteronomy 28:15-68](#) is the best-known compilation of the “curse of the Law” (i.e., the curse for breaking the Law), but this rather substantial passage also contains details of the curse. The punishments are similar to the ones in Deuteronomy.

The Old Covenant contained threats for those who “broke” the covenant, as in the passage above. One of many reasons that the New Covenant is superior to the Old Covenant is that it is literally unbreakable. That is because the New Covenant is not between God and man; it is between God and Jesus Christ. It is between God and Abraham’s Seed, not Seeds. (See [Galatians 3:16](#)). You get in on it by virtue of being in Christ. Your sins cannot break the New Covenant. There is no New Covenant curse that comes down on you for failure to do everything God commanded in His Word.

One wonders in light of this passage and the one in Deuteronomy how anyone could ever avoid all the curses, seeing that violating anything in the Law made you liable to receive the entire curse. The answer is that even in the Old Covenant, forgiveness was available through shed innocent blood. If the proper sacrifices were made, your sins were covered, and God could deal with you as if you hadn’t sinned, which meant that the curse would not come upon you. Under the New Covenant, your sins aren’t covered (despite what many modern Christian songs have said over the years) – they’re GONE! They’re washed away! That’s better than anything Moses and his followers ever had.

Some out-of-town guests came to visit a house we had on the ocean. They wanted to go wading around in the mud flats at low tide. They went out and slipped and fell and got totally caked with mud. An Old Covenant answer would have been to supply them with clean clothing to put on over their muddy clothing before they came into the house so that the mud wouldn’t show. I invoked the New Covenant solution, which was to wash them down with the garden hose so that the mud wasn’t covered; it was washed away. That’s an illustration of the superiority of what we have today in the New Covenant.

See also:

[Isaiah’s Prophecy of Redemption](#)

[The Temporary Curse](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[Are We Redeemed from Mental as Well as Physical Illnesses?](#)

[Are Women Redeemed from Labor Pains?](#)

[Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.

Objection: Death, Needing to Work and Painful Childbirth Are Effects of the Fall that Are Still with Us. We Seem to Be Selective about Which Effects We're Redeemed from.

Objection: The Fact that Everyone Dies Proves that We Are All Still Subject to Adam's Curse

Objection: The Earth Is under a Curse because of Adam, So Sickness Will Continue Until Jesus Returns

Objection: 1 Peter 2:24 Means that You Were Healed from the Disease of Sin

Objection: Our Bodies Wear Out. Even Some Healing Ministers Wear Glasses!

Objection: God Meets Your Spiritual Needs, Not Your Physical Needs

Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews

Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse

Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It

Objection: The Law's Curse Referred Only to Israel's Corporate Exile

Condition: Blindness

Condition: Blurred Vision

Condition: Consumption (Tuberculosis)

Condition: Fever

Condition: Mental Illnesses

Numbers 11:33-34:

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

And he called the name of that place Kibroth-hat-ta-avah [this means "The Graves of Lust"]: because there they buried the people that lusted.

Notes on Numbers 11:33-34:

This is one of MANY Scriptures that makes it plain that the LORD brought judgment Himself; He did not subcontract the job to Satan, who is not mentioned here.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

Numbers 14:36-37:

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

Notes on Numbers 14:36-37:

We pay too little attention to the power of the tongue. The men who were smitten by a plague before the Lord died because of something they said! They did not commit adultery, blaspheme, or murder anyone. Their sin was twofold: They chose not to believe God's explicit promise of taking Canaan, and then they spoke unbelief to incite others to unbelieve along with them! They paid for their unbelief with their lives. God takes unbelief more seriously than we do! Unbelief (like gossip or complaining) is socially acceptable today, but it has never been acceptable to God, before whom everything that does not arise from faith is sin ([Romans 14:23](#)).

Thank God, we live in the day of grace, but let's not tempt God through unbelief. Paul said that these Old Testament accounts were written to warn us so that we do not fall into the same sins. Just as unbelief kept Israel out of Canaan, it can keep you out of your promised land in this life.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came](#)

Numbers 25:3-13:

And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

And when Phinehas, the son of Eleazar, the son of Aaron, the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

And those that died in the plague were twenty and four thousand.

And the LORD spake unto Moses, saying,

Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

Wherefore say, Behold, I give unto him my covenant of peace:

And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Notes on Numbers 25:3-13:

Sooner or later, some unbelieving smart-aleck will try to torment you with the idea that the Bible contradicts itself because [1 Corinthians 10:8](#) says that 23,000 fell in one day and the passage above in Numbers says that 24,000 died in the plague. But if you think about this for a moment, there is no contradiction at all between the idea of 23,000 dying in a single day and 24,000 dying altogether. Obviously the 1,000 others did not die the same day that the 23,000 died.

See also:

[Healing and Atonement](#)

[God's Blessing on Your Kids](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

Numbers 31:14-16:

And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

And Moses said unto them, Have ye saved all the women alive?

Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Deuteronomy 28:15-68:

But it shall come to pass, if thou wilt not harken unto the voice of the LORD thy God, to observe to do all his commandments and statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The LORD shall smite thee with madness, and blindness, and astonishment of heart:

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou harkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

And they shall be upon thee for a sign and a wonder, and upon thy seed for ever.

Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;

Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

In the morning thou shalt say, Would God it were even [evening]! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Notes on Deuteronomy 28:15-68:

Here we have the fullest exposition of the curse of the Law referred to by Paul in [Galatians 3:10-14](#). This curse was to come on those who did not do all that the Law required. Jesus Christ redeemed us from everything in this curse. Because we are the righteousness of God in Christ, God does not hold us responsible for breaking the Law. Christ Himself “became a curse” for us at Calvary to redeem us from having to suffer it. Notice especially that God declared every sickness and every plague, whether named or not, to be part of this curse. This alone is proof that God Himself calls sickness a curse. If He does, so should we. We should never call it a [blessing in disguise](#), because it’s a curse and it’s not in disguise.

We know Christ has redeemed us from sickness because sickness is part of the punishment for sin, and Isaiah says that God laid OUR punishment upon the Messiah. Therefore, in bearing OUR punishment, Christ bore OUR sicknesses. In Isaiah’s words, surely He has borne our sicknesses and carried our pains. This was necessary to bear the full punishment for our sins.

The Hebrew word translated *botch* in this passage is translated *boil* in the other Bible passages where it appears. This King James meaning may or may not even be in the modern dictionary you use, depending on which one it is. If it isn’t, know that the translators didn’t botch the translation; *botch* is just an archaic word for an inflammation or sore. You are redeemed from these!

[Leviticus 26:14-39](#) contains additional information about this same curse for disobedience to the Law. There are various other threats throughout the Old Testament of similar conditions coming upon Israel as punishment for idolatry and apostasy.

But today you can read these “curse of the Law” passages with a great big smile on your face! Everything in these passages is something you’re redeemed from. Find out what you’re redeemed from and start claiming your redemption with your mouth. If you see it here, you don’t have to have it. Even something as simple as “thou shalt not prosper in thy ways” is something you’re redeemed from, so you should expect to prosper in your ways now that you are redeemed from not prospering! There is plenty in these verses about being redeemed from poverty and from being at the bottom of the barrel socially, along with many verses that speak of different illnesses – and [verse 61](#) covers all illnesses that AREN’T mentioned by name! Start rejoicing over all the things that DON’T belong to you because you are REDEEMED from this curse! Let the redeemed of the Lord say so – you’re redeemed from the curse for breaking the Law!

See also:

[Notes on Leviticus 26:14-39](#)

[Notes on 2 Samuel 12:13-18](#)

[Notes on 2 Samuel 24:10-25](#)

[Notes on Galatians 3:10-14](#)

[Notes on 2 Timothy 1:7](#)

[The Baseball Diamond of Healing](#)

[Who or What Causes Sickness?](#)

[Isaiah's Prophecy of Redemption](#)

[Forever Settled](#)

[Why Jesus Was Beaten](#)

[It Isn't YOUR Sickness](#)

[The Temporary Curse](#)

[Ministering to the Sick](#)

[God's Blessing on Your Kids](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[The Causeless Curse](#)

[Healing and Prosperity](#)

[Breaking Generational Curses?](#)

[What Did I Do to Deserve This Sickness?](#)

[Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?](#)

[Are Women Redeemed from Labor Pains?](#)

[Is God Really Interested in Taking Away Headaches and Colds?](#)

[Are We Redeemed from Mental as Well as Physical Illnesses?](#)

[Why are So Few People Healed of the Common Cold and the Flu?](#)

[How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It](#)

[Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.](#)

[Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?](#)

[Did God PUT Sickness on Old Testament People or ALLOW the Devil to Do It?](#)

[Will God Heal My Pets or Livestock?](#)

[Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.](#)

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[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: God Won't Heal Your FINAL ILLNESS that He Uses to Take You Home](#)

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[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: Galatians 3:13 Means that Christ Redeemed Us from the Law, Which Was a Curse, Not the "Curse" in Deuteronomy 28](#)

[Objection: Galatians 3:13's "Curse" Speaks of Spiritual Death, Not Sickness or Poverty](#)

[Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have "Borne" Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse](#)

[Objection: The Curse Was Corporate, Not Personal, So You Could Not Be Personally Redeemed from It](#)

[Objection: The Law's Curse Referred Only to Israel's Corporate Exile](#)

[Objection: Lawbreakers Are under "A" Curse \(Damnation\), not "THE" Curse in Deuteronomy 28](#)

[Objection: God Called Deuteronomy 28:15-68 CURSES in the Plural, So Galatians 3:13, Which Says that Christ Redeemed Us from THE Curse, Can't Refer to Those](#)

[Objection: There Was Only One Curse \(Singular\) in Galatians 3:13, So Not Every Sickness Could Be a Curse](#)

[Objection: Christ Gave Himself for Our Sins, Not Our Sicknesses \(Galatians 1:4\)](#)

[Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed \(1 Corinthians 12:3\)](#)

[Objection: God Creates Both the Day of Prosperity and the Day of Adversity \(Ecclesiastes 7:14\)](#)

[Objection: Jesus Could Not Have Borne Female-Specific Illnesses in His Own Body on the Cross](#)

[Objection: Jesus Could Not Have Borne Broken Bones on the Cross because Not One of His Bones Was Broken \(John 19:36\)](#)

[Objection: Mental Illness is Treatable but Not Curable](#)

[Objection: The Word for HEALETH in Psalm 103:3 Means to Heal the SOUL](#)

[Objection: The Lord Kills, Brings Down to the Grave, and Makes Poor \(1 Samuel 2:6-7\)](#)

[Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

[Condition: Blindness](#)

[Condition: Blurred Vision](#)

[Condition: Boils](#)

[Condition: Burning](#)

[Condition: Chronic Illnesses](#)

[Condition: Consumption \(Tuberculosis\)](#)

[Condition: Depression](#)

[Condition: Diarrhea](#)

[Condition: Fever](#)

[Condition: Heart Trouble](#)

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[Condition: Itching](#)

[Condition: Mental Illnesses](#)

[Condition: Sores](#)

[Condition: Tumors](#)

[Condition: Weakness](#)

Condition: Anything Else Not Listed Here

Deuteronomy 29:19-22:

And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in the book of the law:

So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

Notes on Deuteronomy 29:19-22:

This is another passage that clearly declares plagues and sickness to be a curse! You cannot avoid the conclusion that God declares sickness to be a curse. Agree with God and call it a curse yourself. Then get bold and determine that you will tolerate anything that is a curse in your body!

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Joshua 1:7-8:

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Notes on Joshua 1:7-8:

You won't get healed if you only read your Bible when you feel like it. God's Word will make you prosper and have good success only when you commit to it. Notice that the Law was not to depart out of Joshua's mouth – he was to meditate (you could also translate this word *mutter*) the Word constantly. (Obviously this did not mean that Joshua was to go around like a little doggie with a literal book in his mouth; it was the contents of the book that he was to speak.)

These days people complain as if this were some new idea that “extreme faith” people invented, but it's been in the Bible all along. You must speak the Word out of your mouth. It is a lie to say that you can just believe it in your heart. If you really have the same spirit of faith as Bible people did, you will say with them, “I believe, and therefore I speak” (see [2 Corinthians 4:13](#)). With your mouth confession is made unto salvation ([Romans 10:10](#)). If you won't say it, you don't believe it. Period. You might mentally assent to it, but you don't believe it and it won't work for you if you're not willing to say it in front of others. If you're not willing to tell other people that you've received your healing, you've never really received anything. It is out of the abundance of your heart that your mouth speaks ([Matthew 12:34](#)).

Some people complain that this is using God's Word as a mantra or a magic formula, but it is not. Note the reason that Joshua was to meditate on (mutter to himself) the Word constantly – so that he would do it! Only when you are a doer of the Word and not just a hearer does God have anything to bless. Just meditating on the Word will not make you prosperous. Meditating on and then doing the Word will make you prosper and have good success in the affairs of life. The passage above shows that God told Joshua explicitly that the purpose of meditating on His Word is so that he would DO it and prosper. When you're always thinking about the Word, doing it becomes more natural than doubting it.

How can you prosper in the affairs of life while you groan in your bed with a 105-degree fever? You can't! Would being stuck in the hospital being poked and prodded at all hours of the night be your idea of prospering and having good success? NO! If you want to stay well and prosper, be sure that you are speaking God's word to yourself and building yourself up in it. Then you will act on it and prosper.

Watching TV is not a sin, but if it is a higher priority to you than reading the Word and praying, then just forget about prospering God's way. You won't. How do you know if it's a higher priority? If you go to bed contently and you didn't read the Word or pray all day, but you found time to watch TV, then TV is your priority, not the Word. "Little children, keep yourself from idols" ([1 John 5:21](#)).

See also:

[What Faith Isn't](#)

[Say What](#)

[Healing and Prosperity](#)

[Crossing the Bridge from Head Knowledge to Revelation Knowledge](#)

Joshua 22:17:

Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

1 Samuel 5:1-6:5:

And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

So they sent and gathered all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

And the ark of the LORD was in the country of the Philistines seven months.

And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of lords of the Philistines: for one plague was on you all, and on your lords.

Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

Notes on 1 Samuel 5:1-6:5:

There is a New Testament parallel to this story in [1 Corinthians 11:27-32](#). In this passage, believers who approached communion irreverently ended up weak, sick, and dead. The Philistines fell sick for a similar reason. You cannot make light of a holy God or partake of symbols of Jesus irreverently. To do so brings judgment down on yourself. Note, however, that an atonement resulted in the healing of the sick Philistines. Atonement and healing go together. If you have been irreverent about the Lord's Supper, all you have to do is repent and start respecting God's ordinance that proclaims Jesus' death until He returns. This will cancel any judgment you have brought on yourself – if you judge yourself, you won't be judged.

Of course, if you have cancer, you should see from this passage that God considers cancer a punishment and a curse. Such a thing has no rightful place in the body of a Christian. Jesus took your punishment for you so that you would not have to endure it.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Healing and Atonement](#)

[Condition: Tumors](#)

1 Samuel 25:37-38:

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

And it came to pass about then days after, that the LORD smote Nabal, that he died.

Notes on 1 Samuel 25:37-38:

The context above: Nabal (his name means Fool) was “churlish and evil in his doings” ([1 Samuel 25:3](#)) and “a son of Belial” ([1 Samuel 25:17](#), [1 Samuel 25:25](#)).

This is one of many cases where the LORD, not Satan, killed someone.

At first one could almost side with Nabal – it seemed like David wanted to invoice Nabal for unrequested protection services! If the only issue were Nabal balking that an unknown person was running a protection racket, it WOULD have been be unreasonable for God to kill him. However, he was a fool, churlish, evil and a son of Belial, and this was the case before David even had any dealings with him. God saw his heart all along.

This passage is NOT a valid pretext to believe that God will kill a beautiful woman’s husband so that you can marry her. That is NOT how God deals with people under the New Covenant!

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Heart Trouble](#)

2 Samuel 12:13-18:

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

Notes on 2 Samuel 12:13-18:

This passage seems problematic. It may seem unfair that a child died for the sins of his father. However, this is consistent with other Scriptures that talk of how your "seed" (children) will be blessed if you serve the Lord but cursed if you don't serve the Lord. Deuteronomy 28 states both explicitly. David had turned from God's ways and his child was cursed instead of blessed. (You are probably aware that David and Bathsheba conceived the child in adultery.)

Perhaps the more troublesome fact is that David is told that God has put away his sin. If his sin was put away, why did the child die anyway? How could God even remember the sin at that point?

These would be good New Testament issues, but David lived under an inferior covenant. When his sin was "put away" so that he would not die, this only meant that he would not be stoned to death for his particular sin – which would have been his rightful punishment under the Law. However, there were still consequences. David's life from this point on was full of bad harvests from the bad seed he planted during his adultery, his murder of Uriah the Hittite and his subsequent "Bathshebagate" cover-up.

David had put the law of sin and death into motion. Because he was not under the New Covenant, he was not redeemed from the law of sin and death. Sin leads to death.

Under the New Covenant, you can reap what you sow in this life even though you're forgiven. It is far better not to sin in the first place. For example, you can become a famous minister, commit adultery and repent. You're forgiven and you can be restored to the ministry. However, you will have trouble for the rest of your life over it and your ministry will never be what it could have been. This has nothing to do with not being forgiven. This is further discussed under [Sickness as Chastening and Judgment in the Old Testament](#).

But back in this Old Covenant passage, the other thorny issue here is that the LORD, not Satan, killed David's child with a sickness. Satan was not the source of that sickness – GOD was. I know I've probably just ruined some readers' theology, but it's plain as day in Scripture. God DOES have "evil angels" who smite people with sickness and death, even in the case of Herod in the New Testament ([Acts 12:12-23](#)). (See [Sickness as Chastening and Judgment in the New Testament](#) for more cases of GOD smiting people with sickness.) The Bible says what it says, not what we sometimes WANT it to say. GOD made that child sick and GOD killed him. This was David's punishment – he did not die himself over the incident, but he did lose his child. He had dishonored God in front of everyone, including people who hated Israel. God determined that this was the price he would have to pay. It was similar to the case where Moses was not allowed to enter the promised land because he HIT a rock that he was only supposed to SPEAK to. (It seems that the rock symbolized Christ, who was only sacrificed ONCE for everyone. David was told to hit the rock on a prior occasion. But the second time, he was only supposed to speak to it. I believe that this was God's way of saying that Christ only had to be sacrificed ONCE, and now all the blessings bought by that sacrifice are yours by SPEAKING in agreement with God's Word. Jesus does NOT have to continue to be resacrificed, as the Roman Catholic Church teaches in error, believing that every "mass" is a literal resacrifice of Christ.)

The next issue people would have is that the child was innocent. However, God promised to bless children of the righteous but punish children of the wicked. You will have to take the matter up with Him if you have a problem with it.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Sickness as Chastening and Judgment in the New Testament](#)

1 Kings 13:33-14:11:

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick.

And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

Notes on 1 Kings 13:33-14:11:

Jeroboam attempted to cheapen the things of God by doing the equivalent of setting up a modern mail-order ordination mill. Whoever wanted to be a priest would be installed as one, despite the Law's insistence that only the Levites were to perform priestly duties. This brought judgment on Jeroboam in the form of sickness on his son.

Let's clarify the term "him that pisseth against the wall." This MAY refer to a young boy, as a grown man might be more discreet than to do that in public, though there are some places where the men aren't that discreet to this day. This was a prophecy directly from God, so if you have a problem with God's word choice, you would have to take it up with him. The King James is the only major translation to word the passage the way it is above. Most others say "*males*" or "*male descendants*" while Young's Literal Translation, for reasons I can't fathom, says "those sitting on the wall." Thus, most translations assume that ALL men would urinate against walls. It is certain from the Hebrew that the literal words *male* or *male descendants* are nowhere to be found; the King James is the only translation to literally and correctly express the Hebrew verb for *urinate*, which IS definitely in the verse. My assumption is that the other translators knew this, but they wanted to avoid having parents flinch and kids snicker when this and similar passages are read aloud from the pulpit.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

2 Kings 1:2-4:

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the God of Ekron whether I shall recover of this disease.

But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron?

Now, therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but thou shalt surely die. And Elijah departed.

Notes on 2 Kings 1:2-4:

Ahaziah died, just as Elijah said he would. This was similar to the death of King Saul when he consulted a medium instead of the Lord. (“So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance.” – 1 Chronicles 10:13.) Note that the word *medium* refers to someone who tries to talk to dead people and actually talks to evil spirits; it does not refer to the person’s clothing size.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

2 Kings 5:27:

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

Notes on 2 Kings 5:27:

This verse has Elisha's words to his deceitful servant Gehazi. Elisha wanted Naaman to be healed for free, but Gehazi went after Naaman and said that Elisha wanted some provisions for two guests. Naaman was happy to oblige. Elisha knew about this incident supernaturally and pronounced this judgment upon Gehazi. This is yet another example of sickness being a curse and a judgment.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Leprosy](#)

2 Kings 15:5:

And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

Notes on 2 Kings 15:5:

[2 Chronicles 26:16-21](#) explains this incident more fully. The king's sin was performing a function that only priests were authorized to perform. As with the case of Uzzah, God showed that he does not take it lightly when a man knowingly intrudes into a ministry office where he does not belong. The king's pride caused him to take the things of God too lightly, a mistake that cost some of the Corinthians their lives in the New Testament ([1 Corinthians 11:27-32](#)).

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)
[Condition: Leprosy](#)

2 Chronicles 7:14:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Notes on 2 Chronicles 7:14:

This verse was typical of God's dealing with man under the Old Covenant, and we can see that when man sought the Lord, the Lord was there to provide healing.

This verse does not apply today, for at least two reasons.

First, this is the THEN part of an IF-THEN statement that started with [2 Chronicles 7:13](#). IF God sent droughts, locusts and plagues on the land, this was the remedy. Because God does not send droughts, locusts and plagues today, this remedy does not apply. There is no use for the THEN part of an IF-THEN statement where the IF part can never be true anymore.

Second, our sins are forgiven because of the blood of Jesus. Because we who are part of "God's people, which are called by His name" in the New Testament are ALREADY forgiven, there is no need to do anything for our sins to be forgiven. God already sent Jesus to forgive our sins.

Many wrong doctrines come from trying to operate under the Old Covenant when we are under the New Covenant. When we do that, we make things a lot harder than they should be.

See also:

[The Kingdom of God is Here NOW](#)
[Jesus Opened Heaven](#)

2 Chronicles 16:12:

And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

Notes on 2 Chronicles 16:12:

This verse has been used in some circles to “prove” that going to the doctor is a sin, but that error is handled in the discussion link below. Asa’s problem wasn’t simply going to the doctor; it was not seeking the Lord.

See also:

[Is It a Sin to Go to the Doctor or Take Medicine?](#)

[Condition: Foot Trouble](#)

2 Chronicles 21:12-19:

And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

But hast walked in the ways of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

And they came up unto Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

And after all this the LORD smote him in his bowels with an incurable disease.

And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

Notes on 2 Chronicles 21:12-19:

After reading this passage, you can't believe that God sends sickness to His devout worshippers as a device to build character or teach lessons! How could it be clearer? Sickness is a curse and a judgment. That is why Jesus had to bear our sicknesses for us, so that we would not have to partake of this judgment for sin the way many did in the Old Testament, including the king in question above.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)
[Condition: Tumors](#)

2 Chronicles 26:16-21:

But when he [Uzziah] was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests and the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.

And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

Notes on 2 Chronicles 26:16-21:

God never authorized King Uzziah to perform priestly functions. He should have known better than to attempt to do so, because this very sin had disqualified Saul from being king over Israel. Apparently, he was too proud to care, and his pride caused him to take the holy things of God lightly. He attempted the priestly function of burning incense, and God was incensed. Taking the holy things of God lightly is the same sin sent many Corinthians to early graves as well ([1 Corinthians 11:27-32](#)). We need to judge ourselves regarding our conduct around the things of God so that judgment does not fall on us. Even under grace, this sin can disqualify you for healing unless you repent.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)
[Condition: Leprosy](#)

Job 2:4-7:

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he is in thine hand, but save his life. So went Satan from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

Notes on Job 2:4-7:

Satan made Job sick, not God. There is no way to dispute this. The only dispute people can have is the claim that “God allowed it,” which seems obvious from the context. Why did God allow it? And why could He not do the same in the New Testament?

These matters are explained in detail in the answer to the common [objection](#) to healing based on Job as well as the very long discussion [Job Explained](#). In short, you cannot be another Job because you have direct authority over Satan, who is the author of disease. Job did not have this under his covenant, and Job was unaware that there was anyone named Satan. That is why Job blamed everything on God, and that is why God did not charge Job with sin for saying that God had done it. Later, Job’s attitude deteriorated and he did make unfair accusations against God for which he had to repent. Even Job said that if there had only been a mediator between him and God, he would not have stayed sick. We do have a Mediator today. Even one of his foolish friends understood the concept of atonement bringing healing: “Deliver from going to the pit, for I have found an atonement...His flesh shall be like a child’s....” These themes and many others are far more developed in [Job Explained](#).

Job was sick for less than 1% of his life and God completely healed him and blessed him. We would see many people similarly healed and blessed if preachers would harp on God’s healing of Job’s Satan-inflicted illnesses as much as they harp on Job’s sickness. You are supposed to see the Lord’s mercy when you read about Job according to [James 5:11](#).

See also:

[Job Explained](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Condition: Bad Breath \(Chronic\)](#)

[Condition: Boils](#)

[Condition: Sores](#)

Psalm 23:

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Notes on Psalm 23:

“I shall not want” does not mean “I don’t want anything good in my life;” it literally means “I shall not lack.” When the Lord is your shepherd, you should not be in lack of any good thing. If you’re sick, you are lacking – you’re lacking health! If you’re unable to work because you’re sick, you can end up in lack. If you must remain sick, [Psalm 23](#) would have to be revised to read, “The Lord is my shepherd; I shall not lack anything except physical healing. He maketh me to lie down in green gowns on my hospital bed so that I cannot walk the paths of righteousness for His name’s sake. The hospital staff, they comfort me with drugs. Thou preparest an operating table before me in the presence of mine enemies. My nose runneth over.” If you are sick, you lack healing. Because God is your Shepherd, you should not lack healing.

We see that healing for your emotions is included in the package when God is your Shepherd. He makes you lie down in green pastures, He leads you beside still waters and He restores your soul. Will God take care of you emotionally but not physically? Is a hospital a green pasture?

Healing is described as a mercy in the New Testament. The sick cried out for mercy and received it. If goodness and mercy are following you daily, how can you be excluded from the mercy of healing for your sick body? This whole Psalm shows God’s provision and care for you. That is why you can confront the fear of death without giving into it. The Psalmist does not describe himself dying helplessly without God’s intervention. This Psalm points to victory in every area of your life.

[Psalm 23](#) is not just a pretty poem to read at funerals! It applies to you NOW in this life!

See also:

[God’s Mercy and Compassion](#)

[Healing Is a Good Thing](#)

[Dealing with Fear](#)

[Objection: Psalm 103:3 Is Poetic Hyperbole](#)

[Objection: David Didn’t Have His Youth Renewed – He Had to Have Abishag Keep Him Warm](#)

[Objection: James Set Patient Endurance of Sickness as the New Testament Standard for Believers \(James 5:10-11\)](#)

Psalm 34:9-10:

O fear the LORD, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

Notes on Psalm 34:9-10:

Can you describe yourself as not wanting any good thing when you are sweating and sneezing and coughing in your bed, taking medicine to partially relieve your symptoms? No, you would want a good thing – healing!

Notice that as with other such verses, this is a conditional promise. If you just live any old way and don't care about God much, He hasn't promised you anything in these verses. Having no lack is promised only to the man who seeks God.

See also:

[Healing Is a Good Thing](#)

Psalm 78:49-51:

He cast upon them [Egypt] the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

He made a way for his anger; he spared not their soul from death, but gave their life over to the pestilence;

And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

Notes on Psalm 78:49-51:

I included this verse because it offers insight into how “the Lord” smote Egypt. There are many passages about “the Lord” smiting people, and this passage makes it clear that “evil angels” (not demons) did the actual smiting in at least some cases. The idea that angels who are “on God’s team” could smite people with illness and/or death when they have made themselves His people’s enemies is known in other Scriptures. The angel OF THE LORD, not of the devil, smote Herod in the New Testament ([Acts 12:21-23](#)).

The death of the firstborn is attributed to “he that destroyed the firstborn” in [Hebrews 11:28](#).

See also:

[Notes on Exodus 12:12-13](#)

Psalm 84:11:

For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Notes on Psalm 84:11:

If this verse means anything, God will not withhold healing from those who walk uprightly. (If healing is a good thing and God withholds no good thing from those who walk uprightly, it logically follows that God does not withhold healing from those who walk uprightly.)

This verse, like similar ones, is conditional upon walking uprightly. You cannot claim it as a promise unless you walk uprightly. You don't have to go on a witch-hunt. Just ask yourself whether you're doing anything that you know is sin! Then you know if you qualify or not, and if you don't, you can repent so that you do qualify.

You might think, "I'm under the New Covenant, so I can claim this based on my righteousness in Christ regardless of the uprightness of my walk." But the terms of this condition don't allow for that. God isn't talking about the legally righteous in this verse; He's talking about those who walk uprightly. A legally righteous person could still not walk uprightly and thus not meet the condition of this blessing.

This verse says that God gives grace and glory. How much glory do you have on an IV in a hospital? Not much! If God will give you glory, He surely must give you healing. This is underscored by the fact that God told the Israelites many times that they would be held in derision by neighboring countries when they were plagued for disobedience. So God considers sickness a source of derision. Therefore He cannot consider it a source of glory. Neither should you.

See also:

[Healing Is a Good Thing](#)

[The Kingdom of God is Here NOW](#)

[Jesus Opened Heaven](#)

Psalm 89:20-23:

I have found David my servant; with my holy oil have I anointed him:
With whom my hand shall be established: mine arm also shall strengthen him.
The enemy shall not exact upon him; nor the son of wickedness afflict him.
And I will beat down his foes before his face, and plague them that hate him.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Psalm 103:20:

Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Notes on Psalm 103:20:

Angels obey God when He speaks, but they also hearken to the voice of His Word when they hear it from another source – your mouth! That’s one reason why it’s so important to speak the Word out of your mouth – angels will go out and work for you when you do it!

See also:

[Say What](#)

[God’s Word Is Seed](#)

[Your Heavenly Father and Your Healing](#)

[Speaking to Mountains, Trees and Diseases](#)

[The Confession UNTO Faith and the Confession OF Faith](#)

[Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came](#)

[Objection: Faith Must Be IN GOD \(Mark 11:22\), So It Is Not Something You Can Use Yourself to Change Things](#)

Psalm 115:16:

The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

Notes on Psalm 115:16:

This verse clears up a lot of questions, the most common ones being, "If God is in control, why is everything such a mess?" and "If God is in control, why is there such awful suffering and sickness?"

The answer is simple. God is NOT in control of the earth. Man is. God gave man dominion over the earth; He made the earth for man. Man messed it up. Man is still messing it up.

When God has his way, people don't sin and sickness is healed. But man doesn't always give God His way.

See also:

[YOU Can Do Miracles](#)

[The Kingdom of God is Here NOW](#)

[Who Is in Control of Your Life?](#)

[Job Explained](#)

[Speaking to Mountains, Trees, and Diseases](#)

[How to Be Baptized with the Holy Spirit](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[Objection: We Cannot Demand Healing from God Because God Is Sovereign](#)

[Objection: God Is in Control](#)

[Objection: To Preach that Jesus COULD NOT Do Miracles at Nazareth Is to Deny His Deity and God's Sovereignty. Therefore, the Only Reason He Could Not Would Be that People Did Not Bring the Sick.](#)

[Objection: Everything Happens for a Reason](#)

[Objection: God Gives and Takes Away](#)

[Objection: Faith Must Be IN GOD \(Mark 11:22\), So It Is Not Something You Can Use Yourself to Change Things](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

Psalm 127:2:

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Notes on Psalm 127:2:

Think about this. If you had no other promise in the Bible that God would remove pain from your body, you would have one right here. You can't sleep when you're racked with pain, can you? You have a right to be healed of anything that interferes with your sleep – not just insomnia!

One BIG sleep stealer is anxiety. You can and should cast your cares on the Lord ([1 Peter 5:7](#)). You NEVER have to toss and turn all night because you're anxious about a situation.

You have the right to believe God for sleep at night!

See also:

[Condition: Insomnia](#)

Psalm 145:8-9:

The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

The LORD is good to all: and his tender mercies are over all his works.

See also:

[God's Mercy and Compassion](#)

Psalm 145:19-20:

He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.
The LORD preserveth all them that love him: but all the wicked will he destroy.

See also:

[Healing is a Good Thing](#)

Proverbs 3:21-24:

My son, let not them [My words] depart from thine eyes: keep sound wisdom and discretion:

So shall they be life unto thy soul, and grace to thy neck.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

See also:

[Condition: Insomnia](#)

Ecclesiastes 5:12:

The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

Notes on Ecclesiastes 5:12:

You would think that it would be the poor who would toss and turn all night because of their financial situation. While that could happen, Solomon shows here that a rich person, who has much more to lose, could actually have it worse at night, at least if he is not trusting God to be his Provider. Even today there are well-off people who are nervous at night wondering what their financial investments might be doing overnight.

See also:

[Condition: Insomnia](#)

Ecclesiastes 7:17:

Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

Notes on Ecclesiastes 7:17:

God's time for you to die is after He has satisfied you with long life. (See [Psalm 91](#).) This is not necessarily a specific date and time. The idea is that you should live a long life, but if you are wicked or foolish, you will live a shorter life, thus dying before your time. As proved elsewhere in this book, you have far more to do with your lifespan than God does! You can lengthen or shorten your life in many ways.

See also:

[Is There an Appointed Time for Each Person to Die?](#)

Jeremiah 50:13:

Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

Notes on Jeremiah 50:13:

Do you hiss at something good? No, you hiss at something bad. I am not suggesting that you go to the local hospital and hiss at the sick, but God clearly considers sickness disgusting. If no one would glorify the Babylonians for their plagues, let's not consider enduring of sickness to be the way to glorify God in the earth. Surely God does not want you "glorifying" Him with something that makes people want to hiss at you.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Ezekiel 34:1-4:

And the word of the LORD came unto me, saying,

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the LORD God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

Notes on Ezekiel 34:1-4:

This shows God's protest that the sick were not being healed in Israel, despite His promises to heal everything and everyone. He was talking to the priests, not literal shepherds. God was upset that His work of healing (among other things) was not being done.

You can fall into this same trap if you're not careful. For example, you could treat this book as a means to stuff yourself with healing knowledge, but never use this knowledge to help anyone else. God doesn't want you to just feed yourself. Feeding yourself spiritually is important, but God wants you to minister to the needs of the hurting, including the sick!

Ezekiel 47:1-12:

Afterward he brought me again unto the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and behold, there ran out waters on the right side.

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

And again he measured a thousand, and brought me through the waters; the waters were to the knees.

Again he measured a thousand, and brought me through; the waters were to the loins.

Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

And it shall come to pass, that every living thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come hither: for they shall be healed, and every thing shall live whither the river cometh.

And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Notes on Ezekiel 47:1-12:

You could say a lot more about this passage, but I will restrict my comments to the healing part. The river flowed from the throne of God and it brought healing to everything it touched. This is yet another illustration that healing comes from God. In this case, healing of human bodies is implied because the trees that drink the water that flows from God's sanctuary produce leaves for medicine. The water from God definitely does not produce sickness, kill or destroy anything. Instead, it heals that which is sick.

This river has marvelous healing and quickening powers. If God were the source of sickness for His followers, we would read instead that the river from His sanctuary killed off all the fish and provided water to trees of sickening, whose fruit is inedible and whose leaves give you cancer.

Where the presence of God is, healing is.

Micah 6:12-13:

For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Zechariah 14:12-15:

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

And so shall the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

[Condition: Blindness](#)

[Condition: Flesh-Eating Diseases](#)

[Condition: Tongue Problems \(Literal\)](#)

Zechariah 14:16-19:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

See also:

[Sickness as Chastening and Judgment in the Old Testament](#)

Matthew 7:11:

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Notes on Matthew 7:11:

If there were no explicit healing promises in the Bible, you could get healed just by believing this statement about God. God loves His children and longs to bless them with good things, just as you long to bless your children with good things. Once you see this, you can't possibly believe that God wants you sick, because the Bible calls sickness a curse, not a good thing. Sickness is bad. Healing is good. I hope that you don't need this book to tell you that, but you'd be surprised how many people think sickness can be a good thing (a "[blessing in disguise](#)") because of man-made religious traditions. If sickness is good, why are there constant TV ads with remedies to alleviate its effects?

Any earthly parent would want to see a sick child be healed. God is an even better Father, so He is even more willing to bless you with healing! In fact, He's paid the price for you to have it, so He doesn't even have to make a decision about whether or not He'll let you have it on this side of the cross. It's already decided!

See also:

[Healing Is a Good Thing](#)

[Healing – a Gift from God](#)

[Objection: Jesus Literally Said to "Keep On Asking." Therefore, We Should Bug God Like the Widow in Jesus' Parable.](#)

Matthew 7:21-23:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Notes on Matthew 7:21-23:

This shows the power invested in the name of Jesus – unbelievers could use it with results! In fact, even the disciples weren't born again and they rejoiced that the demons were subject to them in Jesus' name ([Luke 10:17](#)).

This passage might rattle people because they might conclude that entry to the kingdom of heaven depends on doing good works instead of knowing Jesus. But that can't be true. "Doing the will of the Father" now is receiving Jesus. The people who were commanded to depart were NOT people who never did any good works. In fact, they cited their many wonderful works! But the problem will be that they never knew Him. No one goes to hell for a lack of good works; hell awaits only those who do not know Jesus – who never receive Him as Lord. You can't earn your way to heaven with many wonderful works; you can only receive Jesus and get entry to heaven that has nothing to do with your works.

See also:

[Notes on Ephesians 5:5-7](#)

[What Faith Is](#)

[The Power in the Name of Jesus](#)

[Healing Is Not a Formula](#)

[If You Blow It](#)

[Healing and the Holy Spirit](#)

[How Much Faith Does It Take to Heal a Serious Illness?](#)

[Why Does God Keep Using a Certain Healing Minister So Mightily when His Personal Life Is So Messed Up?](#)

[Objection: Jesus Said that Those Who Came after Him and Did Miracles Would Be Unsaved Deceivers \(Matthew 7:22-23\)](#)

[Objection: If Everyone Could Perform Miracles, Paul's Signs of an Apostle Would Be Meaningless – He'd Be Just Like Everyone Else](#)

[Objection: Healing and Miracles Are Not for This Current Dispensation](#)

Matthew 11:11:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Notes on Matthew 11:11:

Moses was a great prophet who gave the Law. Elijah and Elisha were great prophets who did miracles. Isaiah was a great prophet who foretold Jesus' crucifixion. John the Baptist is the greatest prophet because he was the one who got to introduce Jesus to the world IN PERSON.

But YOU have far more than any of these great men ever had. These great men were all sinners. The new birth was not available to them. Think what they would have given to get 24/7 access to the Holy of Holies that you now have because of Jesus' blood! They never knew God as Father the way that you do. They could not pray out mysteries in other tongues as you can. They had no access to the many other Church Age blessings (see [Who You Are and What You Have](#)).

A three-year-old girl who gets saved has MORE than John the Baptist ever had! And so do you.

See also:

[Who You Are and What You Have](#)

[Objection: The New Testament Emphasizes Spiritual Blessings, Not Material Blessings](#)

Matthew 15:11:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth; this defileth a man.

See also:

[Say What](#)

Matthew 18:18-20:

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

Notes on Matthew 18:18-20:

This passage is a complete answer to the people who think that everything is up to God's sovereignty. Far from it! Most of what goes on here is up to us! When we bind something on earth, only then does God consider it bound in heaven. When we loose something on the earth, only then does God consider it loosed in heaven. This is why prayer is so vital! Many things will simply not get done until WE do something! WE are the ones with the keys to the kingdom; the keys Jesus is holding are the keys of death and hell ([Revelation 1:18](#)).

Don't make this hard! There are only three rules for praying the prayer of agreement:

1. Two or more of you must agree on what you want.
2. Those agreeing must be on the earth.
3. Those agreeing must explicitly ask God for the result.

Yes, but what if it isn't God's will? Watch out! As proved elsewhere in this book, God will sometimes give you what you agree for even if it isn't His will, so find out first! This passage is another proof that healing is available to all, because you could certainly make healing the subject of this prayer and get it. In the case of healing, healing has already been paid for, so you would be agreeing for a manifestation of what has already been purchased.

The end of this passage is often quoted at church services with low attendance to console those who bothered to show up with the fact that Jesus is present. That use of the verse is out of context. The idea is that Jesus is in the midst of you to do whatever you agree for. He was not suddenly talking about sparsely attended worship services in the middle of His discourse. And by the way, Jesus lives in you. So when YOU walk into an empty church building, He just walked in there with you whether a second or third person ever shows up!

The fact that the people agreeing must be on the earth negates the error that you can agree with Mary, Jude, or anyone else who is not still on the earth for something to be done.

As far as the binding and loosing part goes, in this passage you could argue that the binding and loosing is only in the context of disciplining an unruly person at church. I don't think that's clear-cut, as the next two verses aren't about church discipline; they are about agreeing for God to do something. In any case, Jesus' statement about binding and loosing is also found in [Matthew 16:19](#), where church discipline definitely isn't the subject.

See also:

[Notes on Mark 6:7](#)

[Different Ways to Get Healed](#)

[Healing Is a Good Thing](#)

[Where's Jesus?](#)

[Healing and Dead Works](#)

[Can I "Stand in Proxy" for Someone Else in a Healing Line?](#)

Matthew 21:18-22:

Now in the morning as he [Jesus] returned into the city, he hungered.

And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Notes on Matthew 21:18-22:

Jesus said that you can move a mountain if you have faith AND doubt not. Therefore, doubt cannot logically be the opposite of faith. If it were, Jesus' statement would make no sense.

If doubt were the opposite of faith, you could doubt and it would mean that you have no faith. But the Bible says that you DO have faith ([Romans 12:3](#)), whether you use it or not, and whether you let doubts drown it out or not.

Thus, it must be possible to have faith AND doubt at the same time. Doubt in your HEAD would not actually be an issue; only doubt in your heart (which will come out of your mouth) can mess up your attempt to receive by faith.

The tree immediately began to wither, but the time when the disciples saw it was actually the next day ([Mark 11:20](#)).

People have read this passage and thought, "I need to really build my faith until it becomes huge mountain-moving faith!" But the context in Mark's gospel disproves that. Right before Jesus talked about the mountain, He said to have faith in God ([Mark 11:22](#)). That's important. It is not YOUR spiritual oomph that will move that mountain when you speak to it. You speak to it because you have faith that you are doing the will of God and that therefore God will back what you say. You don't have to produce POWER; you only have to produce WORDS! The power will follow your words. You speak to the mountain and God will back your words by moving it into the ocean. The "pressure to produce" is on Him, not you. You have the easy part – speaking. You have faith in God and in His Word that says that you can really do it! God says that you can move something by speaking to it and He will back His Word!

You might also think to yourself, "That's a mean thing to do, cursing a poor innocent fig tree." But Jesus showed us that we can kill things with our mouths. That's very good to know! At some point you will meet someone with a serious cancer case, and you should be very glad that you have the same right to speak death to that cancer that Jesus had to speak death to that fig tree.

You might also wonder where Jesus got the idea that He could speak death to something and make it die. I assume that He learned that from [Proverbs 18:21](#).

See also:

[Notes on Mark 11:23-24](#)

[Speaking to Mountains, Trees and Diseases](#)

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[Objection: Faith Is Simply Trust in God, Not a Force That You Use to Change Things Yourself](#)

Matthew 28:18:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Notes on Matthew 28:18:

Do the math. If Jesus has ALL power, how much does Satan have now?

The word *power* here could also be translated *authority*. Because He immediately followed this with “Go ye therefore,” we know that this power (or authority) is available to us as we go out and preach in His name. Otherwise, the “therefore” would not make sense. If Jesus were to keep this power to Himself, it would not be a reason to go out and evangelize. Compare this to [Mark 16:15-18](#) and [Mark 16:20](#) and you’ll see that the Lord works this power through us as we go out in His name. Our right to lay hands on the sick and cast out devils in the name of Jesus is proof that Jesus gave His authority to His Church, which is His body on the earth. This should be no big shock, because the Church is one with its Head. Something can’t belong to your head and not belong to the rest of your body, can it? Would it make sense to say, “This car belongs to my head but not to my body?” No, your body is one with your head. It is our oneness with Christ that allows us to go out and use His authority in the earth today.

See also:

[Do the Math](#)

[How to Deal with the Devil](#)

[Objection: Laying Hands on the Sick Is Not Part of the Great Commission](#)

Mark 11:23-24:

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Notes on Mark 11:23-24:

Once you discover that healing is yours, this passage of Scripture settles the question, “How do I get it?” There are actually two valid methods here. One is to speak to your condition and command it to be gone. The other is to believe that you receive your healing from God when you pray. These methods are covered in detail in the discussions under “See also:” below.

The context includes an admonition to forgive in the very next verse, so if you are holding onto unforgiveness, you aren’t praying the way that Jesus said to pray.

How much faith would it take to move a mountain? Only a “mustard seed” quantity of faith would get the job done, according to a similar passage in Matthew ([Matthew 17:20](#)).

I’ve seen some teaching on the fact that different Greek words are used for “say” in [Mark 11:23](#), though I’m not convinced of their significance after looking them up and seeing their use throughout the New Testament. According to this teaching, the word “say” (to the mountain) really means “command” and having whatever you say refers to a “systematic set discourse.” However, in point of fact, the word used both here and in Matthew’s version to speak to the mountain is almost always rendered *say* as we would normally use the word, and *command* would not even fit the vast majority of cases where that Greek word (*eipon*) is used in the New Testament! You could make a case that you’re commanding the mountain to move (which would be correct), but you wouldn’t make that case on a Greek basis. And if you’re speaking to a mountain to make it move, you would only SAY something once, not systematically! If you had to speak to the mountain a second time in your systematic speaking, you spoke the first time in unbelief!

One modern translation used in a “faith” Study Bible renders [Mark 11:24](#) as saying “believe that you will receive...” but that is wrong. All other translations I know of correctly say “believe that you receive” or something to that effect. The Greek verb tense for “receive” is definitely present; future tense is used only for “shall have.” (One would think that [Mark 11:24](#) would be the last verse that a “faith” Bible would want to mess up, but I realize that going with a certain modern translation was an all-or-nothing decision despite the horrible rendition of [Mark 11:24](#), and I can understand not using the sometimes difficult King James Version for the entirety of a modern Study Bible. Also, at this writing, the only publishing company to offer this particular “faith” translation happens to be the same one that puts out the “faith” Study Bible in question.)

A LOT more can be said about this passage. See the discussions below.

See also:

[Notes on Matthew 21:18-22](#)

[The #1 Mistake People Make When They Need Healing](#)

[The Baseball Diamond of Healing](#)

[Grace + Faith = Miracles](#)

[According to YOUR FAITH Be It Done unto You!](#)

[Speaking to Mountains, Trees and Diseases](#)

[Healing Does Not Require Great Faith](#)

[YOU Can Do Miracles](#)

[No Limits](#)

[It Isn't YOUR Sickness](#)

[The Flesh Freakout Factor](#)

[Believing in God vs. Believing God](#)

[How NOT to Pray for Your Healing](#)

[What Faith Isn't](#)

[Say What](#)

[Different Ways to Get Healed](#)

[The Healing Anointing](#)

[You Have Faith](#)

[Healing and Deliveries](#)

[Healing Is a Good Thing](#)

[God's Promises Have Conditions](#)

[Who You Are and What You Have](#)

[How Much Do You Desire Healing?](#)

[Healing Is Not a Formula](#)

[Everything's Yours, Including Healing](#)

[Quit Worrying about Your Health!](#)

[Don't Believe These Alcoholics Anonymous Lies](#)

[Can I Lay Hands on Myself for My Own Healing?](#)

[Can I Believe and Receive a Healing for Someone Else?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[I Lost My Healing – Now What?](#)

[Should I Believe that I Receive Healing or Command Sickness to Leave?](#)

[Does Faith Come from Your Spirit, Your Mind or Somewhere Else?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[How Can I Tell if Doubt Is in My Heart or Just in My Head?](#)

[What Is "Therefore" There For in Mark 11:24?](#)

[Do I Have to Wait for a Healing Service to Receive a Healing?](#)

[If Unforgiveness Is a Hindrance, How Did ALL the Multitudes Get Healed – Surely There Were Some Who Hadn't Forgiven Their Ex-Spouses?](#)

[I Have a Birth Defect. I Need a Miracle. How Do I Get It?](#)

[Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: If We Really Had Authority over Sickness, We Would Not Need GIFTS OF HEALING](#)

[Objection: We Should Use Our Faith for Souls Rather than Selfishly Seeking Our Own Healing](#)

[Objection: "Faith Healing" Is Simply Mind over Matter. Unbelievers Can and Do Get Healed Just by Having a Positive Mental Attitude, and It Has Nothing to Do with Jesus.](#)

[Objection: Divine Healing is Practiced by False Cults](#)

[Objection: I Tried That Faith Stuff, and It Didn't Work](#)

[Objection: It Is Presumption to Think that Life and Death Are in Your Power](#)

[Objection: THIS MOUNTAIN in Mark 11:23 Refers to the Temple Mountain and Symbolically the Jewish Worship System](#)

[Objection: Faith Must Be IN GOD \(Mark 11:22\), So It Is Not Something You Can Use Yourself to Change Things](#)

[Objection: Mark 11:23 Is Just an Expansion of Mark 11:22 and Trusting IN GOD](#)

[Objection: Occult Practitioners Attempt to Confess Things into Existence and Speak to Material Things to Make Them Change](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: God Wants You to Bring SUPPLICATIONS and REQUESTS to HIM \(Philippians 4:6\), Not to "Take Authority" Yourself](#)

[Objection: The Doctrine of Faith Healing Is Cruel to Parents Who Have Lost Children to Illness](#)

[Objection: Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He Says, "Wait" When You Ask for Healing](#)

[Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing](#)

[Mistake: Unforgiveness](#)

Luke 6:45:

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Notes on Luke 6:45:

Don't try to force your mouth to speak good things by exercising will power and making New Year's resolutions. James said that no man can tame the tongue ([James 3:8](#)). The only way you can do it is by storing God's Word in your heart. When your heart is full of God's Word, your mouth will speak God's Word out of your heart's abundance. So the secret is not trying harder to say the right things, but storing up an abundance of God's Word in your heart, which will cause what you're saying to change.

See also:

[Say What](#)

Luke 12:8-9:

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

But he that denieth me before men shall be denied before the angels of God.

See also:

[Say What](#)

Luke 12:32:

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Notes on Luke 12:32:

God isn't holding back revival, His Spirit, your healing, your provision, or anything else – and best yet, you don't have to try to talk Him into giving you anything. It is His good pleasure to give you everything.

Some people will object that you aren't allowed to you have your new body yet or live in heaven yet, and those are part and parcel of His kingdom. While that statement is true, the usual implication that you will have to do without any assurance of healing until you get your new body is not.

See also:

[Healing Pleases God](#)

Luke 17:5-6:

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

Notes on Luke 17:5-6:

The apostles asked Jesus for more faith and He refused the request. He is the same today, so He will refuse any request of yours for more faith. Faith does not come by praying for faith; it comes by hearing God's Word. The important thing is to use the faith you have, not wait for more faith. Even a little faith, when USED, is extremely powerful, as Jesus taught here.

You can learn an important lesson here: Faith speaks! The apostles wanted more faith, but Jesus said that if you had a little faith, you could SPEAK to a tree and it would obey you. He was showing them how to use faith. There is little practical use for telling a tree to fly into the ocean, but this example shows that nothing is impossible to the person who has faith and then speaks to physical circumstances. Note that it only works when you speak. You can't just "believe it in your heart." With the mouth confession is made unto salvation ([Romans 10:10](#)).

The idea that you can speak to situations and they have to obey you makes some people very upset, yet Jesus Himself said that you can speak to a mountain and speak to a tree! Jesus did so Himself in the case of the fig tree, proving this principle. This wasn't just something for Jesus to do – He said that YOU can speak to THINGS in faith and have them obey you! The obvious applications for healing are that you can (a) speak to the sickness and command it to leave your body and (b) speak to your body and command it to function normally.

See also:

[Speaking to Mountains, Trees and Diseases](#)

[How to Build Your Faith](#)

[Healing Does Not Require Great Faith](#)

[What Mark 11:22 Really Means](#)

[The Flesh Freakout Factor](#)

[The Insecure Preacher](#)

[How Much Faith Does It Takes to Heal A Serious Illness?](#)

[If I Lay Hands on Someone and Nothing Happens, Should I Apologize to That Person for My Lack of Faith?](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: Faith is a Gift from God \(Ephesians 2:8\), So You Can't Believe unless God Gives You the Faith to Do It](#)

John 8:32:

And ye shall know the truth, and the truth shall make you free.

Notes on John 8:32:

The truth only makes you free when you know it. It was already true that Jesus hung on a cross and paid the full punishment for your sins before you were born again. However, you were not free until you KNEW that truth. It is the same with healing or anything else.

Some preachers love to use this as a pay-attention trick: “The truth shall make you free, Amen! No, wrong, ha-ha, gotcha! You have to know the truth before it makes you free.” While this is so, it is very annoying when preachers do this, especially because “The truth shall make you free” is correct in this verse, even though its context is that you have to know it. Actually, it is rather irritating when a preacher deliberately misquotes scripture to see if he can catch people who are not really paying attention. I don’t see Jesus doing that, so I never do it.

See also:

[How to Deal with the Devil](#)

John 12:31:

Now is the judgment of this world: now shall the prince of this world be cast out.

See also:

[How to Deal with the Devil](#)

John 14:12-14:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

Notes on John 14:12-14:

Jesus said we would do the works He did. He was not talking about helping little old ladies across the street. Jesus' works were preaching, teaching, healing and casting out demons. We will do these works also. There is no sense fighting with God over this. It is plainly what Jesus said in the Bible. I think that Jesus said "verily" twice because He knew how few people would actually believe these amazing words.

Jesus said that we would do His works because He was going to His Father. In other words, He would not be around in a physical body to do miracles in person that way that He had been doing them up until then. Therefore, it would be up to US as His Body on the earth to do in person the works that He would not be able to do in person. Jesus still works miracles, but today He uses believers to accomplish them.

He went on to assure us that we could ask for anything in His name, HE would do it. This is another way to see His works done; we can ask the Father for things in the name of Jesus and receive them. Jesus said that if we ask anything in His name, He will do it, so we can ask for healing in His name and He will do the healing, because healing is a subset of anything. Anyone can go to the Father and receive healing in the name of Jesus for himself. In verse 12, He talked about doing works that meet the needs of others. In verses 13 and 14, he talked about what receiving WE want (within the confines of Scripture) when we ask the Father for things in His name.

You don't have to feel like you're full of power when you use the name of Jesus to command sickness to leave. All YOU have to do is command the healing to be done in the name of Jesus and HE backs up His name by doing the healing. It's so simple! Don't make it hard.

Many other things that need to be said about this passage are found in the discussions below.

See also:

[Notes on John 15:16](#)

[The Works He Did You Can Do: Here's How](#)

[YOU Can Do Miracles](#)

[Authorized Distributors](#)

[Jesus the Healer Has Never Changed](#)

[Your Authority over Sickness](#)

[We Hold the Keys](#)

[Different Ways to Get Healed](#)

[Power, Then and Now](#)

[The Power in the Name of Jesus](#)

[Healing and the Holy Spirit](#)

[God Uses Real People](#)

[Preparing to Minister Healing](#)

[BEING Anointed vs. FEELING Anointed](#)

[Conformed to Christ's Image](#)

[Laying Hands on the Sick](#)

[All About Healing Services](#)

[The Insecure Preacher](#)

[Who You Are and What You Have](#)

[Healing and God's Glory](#)

[What Galatians 2:20 Really Means](#)

[What if I Lay Hands on People and They Don't Get Healed?](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Objection: John 14:12 Does Not Mean that We Can Heal as Jesus Did because NO ONE Has Ever](#)

[Duplicated His Ministry](#)

[Objection: John 14:12 in the Greek Is Collective – We Collectively Do Jesus' Works but No One Person Will Do Them](#)

[Objection: John 14:12 Was Fulfilled in the Ministry of the Apostles](#)

[Objection: The Greater Works Jesus Talked about Were Spiritual – Raising the Spiritually Dead to Life](#)

[Objection: To Say that You Received Your Healing by Your Faith Glorifies You instead of God](#)

[Objection: We Cannot Expect to Heal As Jesus Did because We Are Not the Son of God](#)

[Objection: We Cannot Heal as Jesus Did Because He Had the Spirit without Measure, While We Have the Spirit Given by Measure](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: Jesus Healed and Did Miracles to Prove His Deity](#)

[Objection: Signs Were Only to Follow Those Who Were There to Hear the Original Apostles](#)

[Objection: Teaching that Jesus Healed as an Anointed Man Is Heresy because It Denies His Deity](#)

[Objection: Not All of "Those Who Believe" Will Pick Up Snakes, So Not All of "Those Who Believe" Are Supposed to Lay Hands on the Sick and Have Them Recover \(Mark 16:17-18\)](#)

[Objection: Mark 16:17-18 Can't Mean that All Believers Can Lay Hands on the Sick because Not All Believers Did So in the Bible](#)

[Objection: Christ's Command to HEAL THE SICK Stopped before the Cross and Has Never Been Repeated Since Then, Even in Other New Testament Writings](#)

[Objection: Mark 16:9-20 Was Not in Some Early Manuscripts](#)

[Objection: We Cannot Say that We Can Do the Acts that the Apostles Did, Because We Cannot Write Scripture, and They Did](#)

[Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles](#)

[Objection: If Everyone Could Perform Miracles, Paul's Signs of an Apostle Would Be Meaningless – He'd Be Just Like Everyone Else](#)

John 15:7-8:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Notes on John 15:7-8:

This is not a blanket promise. There are two conditions. You must abide in Christ, and His words must abide in you. If you meet these conditions, you can ask what you will and it will be done unto you. Do you want to be healed? Then meet these conditions, and you can ask for healing and get it. However, realize that your “asking” is really just coming to take by faith something that God already says belongs to you. You are not trying to change God’s mind in the matter.

This is far from the talk about the sovereign will of God that we hear so much about these days. God has given us more freedom than most people realize! YOU can decide what you want to receive from God. Of course, if His words abide in you, you already know God’s will in a particular matter and you can line up your will with His. Through study of God’s Word, you can know for sure that healing is God’s will for you.

Even if there were no healing promises in the Bible, this verse alone would prove that you can ask for healing and get it. Your Father is glorified when you ask for things and receive them. He wants you to do this even more than you want to do it!

See also:

[No Limits](#)

[Healing Is a Good Thing](#)

[How Much Do You Desire Healing?](#)

[We Hold the Keys](#)

[Objection: “Faith Healers” Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: We Should Pray, “If It Be Thy Will” Concerning Our Healing](#)

[Objection: Getting “Healed by Faith” Is Too Difficult](#)

[Objection: To Say that You Received Your Healing by Your Faith Glorifies You Instead of God](#)

[Objection: God Only Answers Prayer When You Ask Something that Is His Will](#)

[Objection: “If It Be Your Will” Must Always Be Implied – If You Could Literally Ask for ANYTHING, You Could Ask to Become God](#)

John 15:16:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Notes on John 15:16:

If there were no specific promises of healing in the Bible, this would prove that you could ask for it and receive it from your Father. God delights in answering prayer. He is not holding back answers! He considers praying prayers and getting answers to be bearing fruit!

Remember that your healing is already paid for, so your asking in Jesus' name would really be just "receiving" ("taking") what God has already provided for you when you pray.

This is different from [John 14:12-14](#), where you demand that something be done in the name of Jesus. Here you ask your Father for something and receive it from Him. Both are legitimate means of obtaining healing. God has provided many different valid ways to be healed!

See also:

[Healing Is a Good Thing](#)

[The Power in the Name of Jesus](#)

[We Hold the Keys](#)

[Who You Are and What You Have](#)

John 16:23-27:

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken to you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Notes on John 16:23-27:

“Whatsoever” includes healing. Healing is a subset of whatsoever. Therefore, you can ask the Father for healing in the name of Jesus and receive it. Jesus put no limits on this promise, and neither should you.

God wants your joy to be full. If you are laid up in the hospital or your kid is dying of leukemia, your joy will not be full. When you ask for and receive healing, then you’ll have great joy! I’m not saying that you can’t still have the joy of the Lord when you’re sick – you can. But your joy will be fuller if you’re healed!

The disciples could not pray in the name of Jesus during Jesus’ earth ministry. Jesus indicated that the rules for prayer would change after His ascension. Men would be able to pray to the Father in the name of Jesus, which no one until this time was able to do. The “Lord’s Prayer” does not contain any petition to the Father in the name of Jesus, so there are plenty of things you can pray in the New Testament that are not included in the so-called “Lord’s prayer.” So that prayer is definitely not an all-inclusive prayer for the believer.

The Father Himself loves you enough to heal you!

See also:

[No Limits](#)

[Who You Are and What You Have](#)

[We Hold the Keys](#)

[Healing Is a Good Thing](#)

[How NOT to Pray for Your Healing](#)

[The Power in the Name of Jesus](#)

Acts 11:19-21:

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Notes on Acts 11:19-21:

The phrase “hand of the Lord” is used throughout Scripture to refer to the manifested power of God. In this passage, some believers who were NOT among the apostles went and preached and God backed them with His power.

There were no apostles mentioned from Cyprus or Cyrene, so these men were not apostles. In fact, there is no indication that these men held any kind of New Testament ministry office. It appears that they were “ordinary” laypeople. This is further confirmation that Jesus’ words in the “Great Commission” were for ALL believers, not just those separated to ministry offices.

There are too many references to “the hand of the Lord” to justify listing them all, but a few should prove the point that “the hand of the Lord” above indicates that God was doing miraculous things through these unnamed believers. Only a couple of chapters later ([Acts 13:6-12](#)), Paul said that the “hand of the Lord” would be upon the false prophet Bar-Jesus, and he went blind for a season. In Joshua 4:23-24, God said, “For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.” In 1 Kings 18:46, we see: “And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.” In this case the hand of the Lord allowed Elijah to perform a “superhero” feat – running ahead of Ahab’s chariot. You can find many other such examples of the use of the phrase “hand of the Lord.”

See also:

[Objection: Mark 16:17-18 Was Only for the Early Apostles, Not All Believers](#)

[Objection: “The Acts of the Apostles” Does Not Show Rank-and-File People Doing Miracles](#)

Acts 12:21-23:

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Notes on Acts 12:21-23:

For those who believe that God would NEVER make anyone sick, this verse presents a serious problem. It was the angel of the Lord who smote Herod with a fatal illness, not an evil spirit from the devil. Even in the New Covenant, God can judge serious sin (in this case, trying to steal glory that rightfully belongs only to God). God has not hired out His judgment to the devil. He says that vengeance is HIS ([Romans 12:19](#)), so He does not send the devil to take vengeance upon people.

See also:

[Notes on Psalm 78:49-51](#)

[Notes on 1 Samuel 16:14-23](#)

[YOU Can Do Miracles](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Did God PUT Sicknesses on Old Testament People in the Old Testament or ALLOW the Devil to Do It?](#)

[Condition: Worms](#)

Acts 13:6-12:

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul (who is called Paul,) filled with the Holy Ghost, set his eyes on him,

And said, O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Notes on Acts 13:6-12:

Some people are convinced that God would NEVER make anyone sick, but the Bible clearly teaches otherwise. It was the hand of the Lord, not the hand of Satan, that sickened the sorcerer. Trying to stop someone from sharing the words of eternal life with someone else is a very serious offense in God's eyes because God wants everyone to be saved. I once had a fake minister try to interfere with my public preaching during which I led 3 members of his fake church to Christ. Very shortly thereafter, that man was reassigned to the remotest county in the state and that was the end of that problem.

You don't have to worry about this kind of judgment on yourself unless YOU are trying to interfere with the proclamation of the good news!

See also:

[Notes on Acts 11:19-21](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Signs and Wonders!](#)

[Free Refills](#)

[What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: God Creates Dumb, Deaf and Blind People \(Exodus 4:11\)](#)

[Condition: Blindness](#)

Acts 26:18:

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Notes on Acts 26:18:

Jesus commissioned Paul to preach to the Gentiles so that they could be turned from the power of Satan to God. When you receive Jesus, you are set free from the power of Satan. You still have to resist him, but you have total victory over him. You also receive forgiveness of sins at the same time that you receive the rest of your inheritance – you do not have to continue to receive God’s forgiveness on an installment basis! However, you do need to keep forgiving YOURSELF as well as others just as God has forgiven you ([Ephesians 4:32](#) and [elsewhere](#)).

I’m convinced that some people think that they are receiving forgiveness from God progressively because they “feel forgiven” for different sins at different times. The reality of forgiveness may “sink in” over time for different things. It may take longer for someone to really understand being forgiven for being involved in an abortion than it takes to understand being forgiven for getting drunk. But I think that what is really happening is that they are progressively forgiving themselves. All their sins (past, present and future) were actually forgiven as far as GOD was concerned as soon as they received Christ. However, they may not SENSE His forgiveness and WALK IN the reality of that forgiveness all at once, so it seems to them as if they are “receiving” forgiveness over time. In a sense they are, in that they are “receiving” for themselves a benefit of the cross in the soulish sense and walking in the light of it. What was already imparted spiritually becomes a reality in their soulish realm. This is part of the process of being set free from a guilty conscience. (However, this is NOT what [1 John 1:9](#) is talking about. [1 John 1:9](#) is about God forgiving you, not you being able to comprehend that forgiveness. If you want to know what [1 John 1:9](#) IS talking about, see [What 1 John 1:9 Really Means](#).)

Finally, notice that you are sanctified – which means “set apart” or “made holy” – by faith in Jesus, not by your own efforts to be good. Holiness as your legal status with God is not the result of holiness in your actual conduct, though the latter should still be your goal.

See also:

[The Kingdom of God is Here NOW](#)

[What Mark 11:22 Really Means](#)

[What 1 John 1:9 Really Means](#)

Romans 1:26-27:

For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Notes on Romans 1:26-27:

This passage is as true as it ever was, despite its unpopularity among the “politically correct” crowd and ministerial cowards who will not make a bold public stand for Biblical truth. (Some like to “avoid controversy,” which they indeed do; they also avoid pleasing God.) This is part of the New Testament, so please don’t call yourself a Full Gospel pastor if you never preach it. You don’t have to ride it like a hobbyhorse, but most pastors shy away from ever proclaiming this part of the truth due to the fear of man, which brings a snare ([Proverbs 29:25](#)). I have made bold public stands on this issue in Maine (where I lived and pastored for many years), and the owner of the two local newspapers printed attack articles against me, telling everyone to get away from me and my church. He refused to print my letters in response and he would never print my press releases either. (No one left because of him, by the way, and they were his papers, so he had the right to express any opinion he wanted and filter news as he saw fit.) But that never stopped me. Persecution is part of living godly in Christ Jesus ([2 Timothy 3:12](#)).

How are people going to get set free from a vile, unnatural, erroneous, lustful, disease-breeding lifestyle if no one tells them that it’s wrong, let alone that there is Someone who wants to set them free? The devil has been very busy telling everyone, especially schoolchildren, that various forms of immorality and perversion are to be celebrated and welcomed. If we clam up, that is the ONLY side they will hear. People who engage in these practices are sinners for whom Christ died. How can we not tell them that there is a better way and let them know the plan of salvation? Some people in Corinth were homosexuals before they were saved ([1 Corinthians 6:9-11](#)), so sexually perverted people are certainly not beyond God’s loving reach.

See also:

[Notes on John 9:1-7](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[What Did I Do to Deserve This Sickness?](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[Objection: Because We Are Still Capable of Sinning, We Must Be Subject to Sickness, an Effect of Sin](#)

[Objection: God Wouldn’t Heal Paul’s Thorn in the Flesh](#)

[Condition: Venereal Diseases](#)

Romans 2:4:

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Notes on Romans 2:4:

It is God's goodness, not His judgments, that lead men to repentance. You can see in the book of Revelation that God's judgments, though fully deserved by those subject to them, do NOT lead people to repentance. They are punishment for those who do not repent, not incentives for people to repent. (See [Revelation 16:1-2](#), [Revelation 16:10-11](#)). Jesus did not run around punishing everyone for sin. Instead, He demonstrated God's goodness as He healed the sick.

See also:

[The Baseball Diamond of Healing](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Be Bold with Your Healing Testimony](#)

[Would God Heal an Unbeliever?](#)

[If Unforgiveness Is a Hindrance, How Did ALL the Multitudes Get Healed – Surely There Were Some Who Hadn't Forgiven Their Ex-Spouses?](#)

[To What Extent Are Prolific Miracles Limited to Those Called to the Ministry?](#)

[Is a Particular Epidemic God's Judgment on Our Country?](#)

[Objection: God Works All Things for Good \(Romans 8:28\); This Includes Sickness](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: God Could Use So-and-So Powerfully because She was Paralyzed When She Was Young](#)

Romans 5:5:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Notes on Romans 5:5:

God's love is in you. His compassion is now part of your makeup. YOU can have compassion on the sick just as Jesus had compassion on the sick. Let God's love and compassion flow through you into others.

See also:

[Who You Are and What You Have](#)

[The Kingdom of God is Here NOW](#)

[Mistake: Unforgiveness](#)

Romans 5:17:

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Notes on Romans 5:17:

I am convinced that one of the biggest roadblocks to healing is not understanding who you really are in Christ. Many Christians still think that they are on a performance basis with God, meaning that the better they live, the more they think that God will bless them. That is not the New Covenant! God has ALREADY blessed you ([Ephesians 1:3](#)) before you do anything right or wrong! Your right standing with God that enables you to access everything in the New Covenant was already handed to you as a GIFT when you made Jesus your Lord. You cannot work it up, so don't try. Just be humble enough to accept what's free!

See also:

[What If You Sin?](#)

[You Have Faith](#)

[You Are Holy and Worthy to Receive Healing](#)

[Who You Are and What You Have](#)

[If You Blow It](#)

[You Win!](#)

[Healing – a Gift from God](#)

[You're Dead!](#)

[The Insecure Preacher](#)

[Healing and Repentance](#)

[What 1 John 1:9 Really Means](#)

[Ruined Righteousness](#)

[What Did I Do to Deserve This Sickness?](#)

[Did Jesus Literally Bear ALL Our Diseases or Just Representative Samples of Each One?](#)

[Job Explained](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: If We Are Subject to Death, We Are Subject to Sickness](#)

Romans 8:32:

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Notes on Romans 8:32:

Let any man who believes that God withholds healing from us “for a reason, for a season” read this verse and get his head straightened out. God freely gives us all things. That means that God freely gives us healing, because healing is included in all things. He does not hold it back; He freely gives it to us. God is a giver! He is not a tightwad with His blessings.

See also:

[Who You Are and What You Have](#)

[Healing Is a Good Thing](#)

[Your Heavenly Father and Your Healing](#)

[The Kingdom of God is Here NOW](#)

[Jesus Opened Heaven](#)

[All About Healing Services](#)

[Objection: God Sometimes Withholds Healing to Test Your Faith](#)

Romans 10:9-10:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Notes on Romans 10:9-10:

Because salvation in the New Testament incorporates forgiveness, healing, and deliverance from evil in this life (see [Saved!](#)), it should follow that with your heart you believe and with your mouth confession is made unto [healing](#). In other words, you must [say](#) that you are healed before your body will be healed. You can't wait until after your body is healed to say so any more than you can wait to feel saved from your sins before you confess that Jesus has saved you from your sins. Confession is made [unto](#), not [after](#), salvation! This point is elaborated upon in the discussions below.

See also:

[Notes on Joshua 1:7-8](#)

[Notes on Mark 16:15-18](#)

[Notes on Luke 17:5-6](#)

[Saved!](#)

[How to Be Saved from Your Sins](#)

[Say What](#)

[Don't Drag People to the Altar](#)

[Who You Are and What You Have](#)

[Prayers God Won't Answer](#)

[How to Build Your Faith](#)

[The Confession UNTO Faith and the Confession OF Faith](#)

[You're Dead!](#)

[What Romans 8:11 Really Means](#)

[Does Faith Come from Your Spirit, Your Mind or Somewhere Else?](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: David Was Honest Enough to Sing to God about His Sicknesses; We Should Pray "Honest"](#)

[Prayers Like His Rather Than Saying We're Healed When Our Bodies Say Otherwise](#)

[Objection: It Is Presumption to Think that Life and Death Are in Your Power](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Objection: Occult Practitioners Attempt to Confess Things into Existence and Speak to Material Things to Make Them Change](#)

[Objection: Only Some People Have the "Gift of Faith" to Believe for Healing](#)

[Condition: Venereal Diseases](#)

Romans 10:17:

So then faith cometh by hearing, and hearing by the word of God.

Notes on Romans 10:17:

You already have the measure of faith ([Romans 12:3](#)), which gives you the ABILITY to believe. However, you have no idea WHAT to believe until you hear the Word of God. Then faith comes for specific blessings.

Some teachers have said that this verse should be punctuated to say that faith comes by “hearing and hearing” by the Word of God, meaning a continuous hearing. I understand the point they’re trying to make – that you should keep hearing the Word rather than just saying, “I heard that already” without studying anything twice. It is true that the original Greek is unpunctuated, which gives us liberty to repunctuate anything in a way that doesn’t cause a contradiction. However, the “hearing and hearing” rewrite of this verse is incorrect from a Greek perspective because of the Greek word *dia*, which is translated *by* in this verse. It usually does mean *by* or *through*. So the rewrite would work without the word *dia* – “Faith cometh by hearing and hearing the Word of God” – but the presence of the word *dia* ruins that translation, as “hearing and hearing *by* the Word of God” does not make grammatical sense. The verse is best left as-is.

You could cite plenty of other Scriptures about abiding in the Word; you don’t have to mispunctuate this verse to prove that you should keep hearing the Word.

See also:

[How to Build Your Faith](#)

[Don’t Do This](#)

[Preparing to Minister Healing](#)

[Preaching the Name of Jesus Christ](#)

[Don’t Preach a D- Gospel](#)

[Healing and Effort](#)

[Laying Hands on the Sick](#)

[The Insecure Preacher](#)

[How Can We See More Miracles Today?](#)

[How Can Faith COME by Hearing When We Already HAVE the Measure of Faith?](#)

[Objection: I Tried That Faith Stuff, and It Didn’t Work](#)

[Objection: Faith is a Gift from God, Not Something You Work up Yourself](#)

[Objection: Only Some People Have the “Gift of Faith” to Believe for Healing](#)

Romans 12:3:

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Notes on Romans 12:3:

God has given you faith as a gift. It is not something that you work up; it is something that you already have. Don't let the devil lie to you, telling you that you don't have any faith. This verse proves that you do! The word *measure* is the Greek word *metron*, which indicates a measure designed to contain a fixed amount of something. Thus, God gives everyone the same measure of faith, though some people do more with it than others. Because Jesus had to be made a REAL MAN like you, God gave you and Jesus the same measure of faith, though it's safe to say that He made the greatest use of it of all people who have ever lived. He showed you what is possible for YOU walking as a person who exercises faith. What HIS faith did, YOUR faith can do, because it's the same faith. Thus, it's not necessary to ask God for "the God-kind of faith" because you already have it!

See also:

[Notes on Matthew 21:18-22](#)

[Notes on Romans 10:17](#)

[You Have Faith](#)

[Faith Is a Gift from God](#)

[Who You Are and What You Have](#)

[You're Not an Exception](#)

[Peace in a Storm](#)

[What Mark 11:22 Really Means](#)

[The Insecure Preacher](#)

[Would God Heal an Unbeliever?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[What Are the Differences between the Gift of Faith, the Gifts of Healings, and the Working of Miracles?](#)

[How Can Faith COME by Hearing When We Already HAVE the Measure of Faith?](#)

[How Can My Faith GROW if I Already Have the Fixed Measure of Faith?](#)

[Is Faith a Force?](#)

[If God Gives Everyone Faith, How Can Anyone Ever Be in Unbelief? Isn't Unbelief the Absence of Faith?](#)

[How Can Faith Be Both a Fruit of the Spirit and a Gift of the Spirit?](#)

[Does Faith Come from Your Spirit, Your Mind or Somewhere Else?](#)

[Objection: Many Who Are "in Faith" for Their Healing Die Anyway](#)

[Objection: We Cannot Expect to Heal As Jesus Did Because We Are Not the Son of God](#)

Objection: Mark 16:18 Does Not Say, "They Shall Recover IF They Have Enough Faith," Yet Faith Healers Blame the Sick for Not Believing

Objection: Teaching Grace Gives People a License to Sin

Objection: Faith is a Gift from God (Ephesians 2:8), So You Can't Believe unless God Gives You the Faith to Do It

Objection: Faith is a Gift from God, Not Something You Work up Yourself

Objection: Faith Teaching Negates Compassion on the Sufferer; We're Taught Instead to Blame the Person for Not Having Enough Faith

Objection: Only Some People Have the "Gift of Faith" to Believe for Healing

1 Corinthians 2:12:

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Notes on 1 Corinthians 2:12:

God wants every person to know that healing has been freely given to him. The Holy Spirit will help illuminate you on this matter. When you realize that healing has been freely given to you by God, you'll know better than to ever beg Him for it again!

See also:

[Everything's Yours, Including Healing](#)

[Why God Can Never Withhold Healing from You](#)

[Healing and the Holy Spirit](#)

[Who You Are and What You Have](#)

[God's Mercy and Compassion](#)

[Objection: God Sometimes Withholds Healing to Test Your Faith](#)

[Objection: God Is Not a Vending Machine](#)

1 Corinthians 6:9-11:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Notes on 1 Corinthians 6:9-11:

Here is proof that Jesus can set you free from fornication, idolatry, adultery, being an passive homosexual, being an aggressive homosexual, thievery, covetousness, alcoholism, a nasty mouth, and being an extortioner. Such were some of the people at Corinth, which means that they no longer were any of those things. They were set free, and you can be set free, too!

(*Effeminate* is the translation of the word for a passive homosexual who allows an *abuser of himself with mankind* – an aggressive homosexual – to perform unnatural acts on him.)

There is no point in watering down the message of this passage. It means exactly what it says plainly.

Anyone claiming to be a “Christian homosexual” is just as deceived as someone claiming to be a “Christian extortioner” or a “Christian thief.” If you buy into the person’s lie, you are deceived too!

See also:

[Notes on Romans 1:26-27](#)

[Can I Get Healed of Alcoholism, Drug Abuse, Pornography and Homosexuality?](#)

[Who or What Causes Sickness?](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[What 1 John 1:9 Really Means](#)

[Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost](#)

[Condition: Venereal Diseases](#)

1 Corinthians 11:27-32:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Notes on 1 Corinthians 11:27-32:

This doesn't mean what many people think it does. Many people are afraid to partake of the Lord's Supper because of a misunderstanding about the word *unworthily*. It means *in an unworthy manner*, not *in an unworthy state*. You aren't in an unworthy state if you're born again, anyway, but many churches have no revelation of that either. God will not strike you with sickness or premature death if there is sin in your life when you receive the Lord's Supper, which is a good thing because there IS sin in your life and in the lives of everyone else who receives the Lord's Supper! The only time judgment could fall on you relating to the Lord's Supper is if you steal other people's elements so that they can't obey Jesus themselves by partaking, or otherwise show gross contempt for Christ's body when this should be a time that inspires unity.

"Not discerning the Lord's body" would seem to refer to the Church, because if it referred to the elements themselves, it seems that Paul would have to have said, "Not discerning the Lord's body and blood." Besides, the elements are not LITERALLY the Lord's body and blood (despite some groups that teach "transubstantiation," meaning that the bread and wine literally become the body and blood of Jesus – which is NEVER stated in Scripture), so you don't literally see the Lord's body; you see a SYMBOL of the Lord's broken body.

Even then, it is true that failure to understand that Jesus' body was broken can result in staying sick. So taking communion lightly is taking lightly a symbol of the provision for your healing, which can result in you staying sick. However, in the passage above, it seems that they became sick as judgment as opposed to staying sick with sicknesses that originally had nothing to do with judgment. Good people read this both ways and it's not a life-or-death issue, but I'm satisfied with my take on it.

While the chastening that went on might make it seem on the surface that God was reacting in anger to the Corinthians, the passage ends by saying that His judgment was to avoid having them be condemned with the world. If these people were not taken out, they could have continued down a path that would have led them away from Christ completely. The ones who were simply made sick were being warned to get off a path that would hurt them.

See also:

[Notes on 1 Samuel 5:1-6:5](#)

[Notes on 2 Kings 15:5](#)

[Notes on 2 Chronicles 26:16-21](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Different Ways to Ge Healed](#)

[Healing and the Lord's Supper](#)

[If You Are Sick, Does that Mean There Is Sin in Your Life?](#)

[Am I Sick because God is Mad at Me?](#)

[Can I Get Sick or Die By Partaking of Communion While Unworthy to Do So?](#)

[Objection: David Said that It Was GOOD that He Was Afflicted, So It Can Be with Us](#)

[Objection: God Clearly SENT Plagues in the Old Testament. We Cannot Say that God Never Makes People Sick, because He Obviously Did.](#)

[Objection: Sickness Can Be the Chastening of the Lord](#)

[Objection: God Creates Evil \(Isaiah 45:7\), Kills, and Wounds \(Deuteronomy 32:39\)](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: God Works in Mysterious Ways, His Wonders to Perform. We'll Never Know Why God Lets Some People Stay Sick.](#)

[Condition: Weakness](#)

[Mistake: Wrong Treatment of the Body of Christ](#)

1 Corinthians 15:57:

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Notes on 1 Corinthians 15:57:

This doesn't say to thank God who "lets you win" the victory. You don't have to win the victory – it's a gift from the Lord Jesus Christ! If a man wins a million dollars going through horrific ordeals on a reality TV show, he's a conqueror, but if he goes home to his wife and she gets to spend some of it, she's more than a conqueror! Jesus has made you more than a conqueror, not a conqueror. That's because you didn't have to do the conquering.

You don't have to bind a strong man before you can plunder his house. Jesus talked about that ([Matthew 12:29](#), [Mark 3:27](#)), but HE is the strong man who plundered Satan and took his armor away. That isn't YOUR job! You receive the victory that Jesus won for you; you don't fight for it yourself.

If you have victory through Jesus, that includes victory over sickness and pain! Thanks be to God!

See also:

[Who You Are and What You Have](#)

[You Win!](#)

[The Temporary Curse](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Objection: Just As We Will Never Have Victory Over Sin in This Life, We Will Never Have Victory over Sickness](#)

[Objection: We Are Supposed to Thank God for Everything, Which Would Include Sickness \(1 Thessalonians 5:18\)](#)

[Objection: God Works All Things for Good \(Romans 8:28\); This Includes Sickness](#)

2 Corinthians 2:14:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Notes on 2 Corinthians 2:14:

“Always triumphing” in Christ includes always triumphing over sickness! God doesn’t just give you victory over things other than sickness and leave you to tough it out if you’re sick. Believe that you triumph in Christ over sickness! God gives you the victory through Christ!

See also:

[Who You Are and What You Have](#)

[You Win!](#)

[What Is “Inner Healing,” and Do I Need It?](#)

[Dealing with Fear](#)

[The Temporary Curse](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Objection: We Are Supposed to Thank God for Everything, Which Would Include Sickness \(1 Thessalonians 5:18\)](#)

[Objection: God’s Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: God Wouldn’t Heal Paul’s Thorn in the Flesh](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: God Works All Things for Good \(Romans 8:28\); This Includes Sickness](#)

2 Corinthians 4:13:

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Notes on 2 Corinthians 4:13:

If you say, "I believe I'm healed but I don't want to say anything to anyone until it manifests," you're lying. A person who REALLY believes that he has received his healing is willing to testify that he has that healing right now regardless of what things look like.

See also:

[Notes on Joshua 1:7-8](#)

[Notes on James 2:14-26](#)

[What Faith Isn't](#)

[Say What](#)

[Speaking to Mountains, Trees and Diseases](#)

[How to Tell if You're in Faith or Not](#)

[The Confession UNTO Faith and the Confession OF Faith](#)

2 Corinthians 5:21:

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Notes on Corinthians 5:21:

People stumble over the idea that Jesus could be “made sin” as well as the idea that we could be “made righteousness,” but that is what the Bible teaches! Jesus didn’t just bear sin; He had to BECOME sin – die spiritually, so that He could be RAISED spiritually as well as physically. This opened the door for us to be RAISED spiritually with Him. If Jesus only BORE our sins but He never BECAME sin and had to be born again, His bloodshed on the cross would have paid for the forgiveness for all our sins, but to this day we would only be forgiven sinners instead of “the righteousness of God in Him.”

See also:

[Notes on Numbers 21:5-9](#)

[Notes on John 3:14](#)

[Notes on Galatians 3:10-14](#)

[Who You Are and What You Have](#)

[You’re Dead!](#)

[What If You Sin?](#)

[God’s Promises Have Conditions](#)

[How to Deal with the Devil](#)

[Sickness as Chastening and Judgment in the Old Testament](#)

[What 1 John 1:9 Really Means](#)

[Does UNCONFESED Sin in My Life Stop Me from Getting Healed?](#)

[Objection: Christ Did NOT Actually Bear the Deuteronomy 28:15-68 Curse Himself because He Could Not Have “Borne” Our Mildew, Droughts, Bad Crops, Children Sent to Captivity, and Other Things Mentioned in That Curse](#)

[Objection: It Makes No Sense to Say that Jesus Bore Our Sins but Only ONE of Their Consequences \(Sickness\)](#)

[Objection: Jesus Could Not Literally BECOME SIN because Sin Is a Thing, Not a Person](#)

[Objection: Jesus Was Not Really PUNISHED for Our Sins; He Just Shed Blood to Aton for Them](#)

[Objection: We Should Never Teach that Jesus Was Cursed because No One Speaking by The Holy Spirit Can Call Jesus Cursed \(1 Corinthians 12:3\)](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Condition: Tumors](#)

2 Corinthians 10:3-5:

For though we walk in the flesh, we do not war after the flesh:

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Notes on 2 Corinthians 10:3-5:

Many Christians misinterpret this passage as proving the need to “pull down” demonic strongholds over cities. Our warfare does not go on in the upper troposphere somewhere; it goes on between people’s two ears! It is thoughts (imagination) that are being cast down here, not demons. The high “things” are not demons, but thoughts, as you can see here – we bring into captivity every thought (not every demon) to the obedience of Christ. Jesus already defeated the demons themselves ([Colossians 2:15](#)), so you don’t need to defeat them again! God gives us His armor, which is primarily defensive in nature, not for attacking Satan but for “standing” your ground. The ground has already been taken and you are part of God’s occupying army, not part of His warring army. Now you’re just defending what you already have been given; you’re not taking new ground.

You don’t see Jesus, His disciples, or any other New Testament believers “binding” principalities over areas. If principalities were what you were supposed to bind, there would be instruction on doing so and examples of people who did it. There are no such examples. Trying to do so is waste of time that serves only to glorify demons, not Jesus. Frankly, they like the attention, and they’ll probably come hang out where they can get it. Often so-called “spiritual warfare” experts lament how Satan is ceaselessly attacking them, supposedly because Satan and his cohorts are so afraid of their special spiritual warfare methods. Actually, they open doors to Satan’s team by talking all the time about how big and powerful Satan and his principalities are. Just walking in the victory over Satan that Jesus already won for me is preferable to the idea of struggling to win a won battle. When you walk in that victory, you don’t feel like you’re under attack all the time because you don’t feel like you’re in a spiritual slugfest all the time. You’re not; Jesus already punched the devil’s lights out for you. You can just go ahead and enjoy your free victory that Jesus won for you.

We saw amazing miracles at the church we pastored, and we never “bound demons” over that town. We didn’t have to; they were already defeated. They just had to stay there and sulk while watching Jesus perform signs and wonders. Nothing can stop the Word from working when it’s mixed with faith! Our job is to preach the Word, not to defeat a defeated foe.

See also:

[Casting Out the Spirit of Stupidity](#)

[How to Deal with the Devil](#)

[Condition: Depression](#)

Galatians 6:7-9:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Notes on Galatians 6:7-9:

This is a spiritual law that will either work for you or against you. If you choose to live in the flesh, you will reap corruption, which will certainly interfere with your healing. On the positive side, if you sow to the Spirit by fellowshiping with God, reading and thinking about His Word and living right, you will reap the benefits of the life of God, including healing. This is not talking about mere salvation, because Paul says that in due season we shall reap. He is talking about receiving the benefits of the Spirit in this life.

This passage does not mean that you can sow good works and thereby “merit” healing. Healing is based on 100% grace and 0% personal merit. However, if you pray and read the Word, you will build yourself up so that you are able to walk in the privileges that eternal life gives you. If you never pray but just indulge your flesh all evening watching TV, you will be dominated by your flesh, which will lead to corruption.

See also:

[Am I Sick because I Left a Door Open to the Devil?](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Paper Roadblocks to Healing](#)

[Healing and Repentance](#)

[Objection: God Wouldn't Heal Paul's Thorn in the Flesh](#)

[Objection: Teaching Grace Gives People a License to Sin](#)

Ephesians 1:3:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Notes on Ephesians 1:3:

“All blessings” certainly include healing! You are already blessed with healing; it is there for the taking.

It’s a great day when you learn that Jesus has already provided everything you’ll ever need! Our part is only to receive, not to harass God into doing something new about our needs. You don’t have to pray to be blessed as Jabez did in the Old Testament; you’re already blessed!

You can be much more productive in prayer when you just receive what’s yours. That will give you more time to intercede for others.

See also:

[Notes on Romans 5:17](#)

[Notes on Colossians 2:10](#)

[Notes on 2 Peter 1:3-4](#)

[Everything’s Yours, Including Healing](#)

[God’s Healing Provision is Past Tense](#)

[Who You Are and What You Have](#)

[The #1 Mistake People Make When They Need Healing](#)

[You Have Faith](#)

[If You Blow It](#)

[The Kingdom of God is Here NOW](#)

[Why God Can Never Withhold Healing from You](#)

[Jesus Opened Heaven](#)

[Healing and the Prodigal Son](#)

[All About Healing Services](#)

[Must I Engage in Spiritual Warfare to See the Manifestation of My Healing?](#)

[Objection: It Is More Humble to Ask for Grace than to “Claim Your Rights”](#)

[Objection: 3 John 2 Is a Greeting and Cannot Be Claimed as a Promise](#)

[Objection: We Are Healed by Jesus’ Stripes, Not by Jesus’ Stripes PLUS Our Faith](#)

[Objection: God Sometimes Withholds Healing to Test Your Faith](#)

[Objection: God Afflicted Jacob with a Hip Problem \(Genesis 32:25, 31\)](#)

Ephesians 1:15-23:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
Cease not to give thanks for you, making mention of you in my prayers;
That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and
revelation in the knowledge of him:
The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and
what the riches of the glory of his inheritance in the saints,
And what is the exceeding greatness of his power to us-ward who believe, according to the working of
his mighty power,
Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the
heavenly places,
Far above all principality, and power, and might, and dominion, and every name that is named, not only
in this world, but also in that which is to come:
And hath put all things under his feet, and gave him to be head over all things to the church,
Which is his body, the fulness of him that filleth all in all.

Notes on Ephesians 1:15-23:

You are seated with Christ in heavenly places ([Ephesians 2:6](#)), so it's good to know where that is.
According to this passage, it's far above all principality, power, might and dominion! You outrank Satan
and all his cohorts. That's why it's improper to point up at the devil when resisting him. He isn't UP to
you – he's FAR DOWN!

Paul did not pray for people to get power. Anyone baptized with the Holy Spirit already has power. Paul
prayed that the people with the power would get a revelation of the power they already had! That is a
very worthwhile prayer for you to pray for yourself. You know it's God's will because it's His Word, so
He will definitely answer that prayer!

All things are under Jesus' feet. He is the Head and we are the Body. Your feet are part of your body.
Thus, all things are under OUR feet because we are part of Christ's body. This means that Satan is under
OUR feet.

We can see God's vision for His Church in this passage – Christ's body. We are to be His "fullness." In
other words, what Jesus has, we have. We should act the way Jesus did and thus represent Him
faithfully to the world. If we do not offer healing to the world the same way that Jesus did, we are not
His fullness after all – we're only His partiality!

While your English teacher may disagree, this Scripture passage proves that writing run-on sentences is
not a sin.

See also:

[God's Power toward You](#)

[How to Deal with the Devil](#)

[Your Authority over Sickness](#)

[Everything's Yours, Including Healing](#)

[Authorized Distributors](#)

[Why God Can Never Withhold Healing from You](#)

[Jesus, the Best Faith Teacher](#)

[Crossing the Bridge from Head Knowledge to Revelation Knowledge](#)

[Paper Roadblocks to Healing](#)

[What 1 John 1:9 Really Means](#)

[What Can I Do to Make God's Written Word Become "Rhema" to Me?](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

[Objection: 3 John 2 Is a Greeting and Cannot Be Claimed as a Promise](#)

[Objection: Wesley Said, "Whatever Is True Is Not New, and Whatever Is New Is Not True." Nobody Believed that Healing Was in the Atonement until Recently, So It Is Not True](#)

Ephesians 2:6:

And [God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Notes on Ephesians 2:6:

If the Body of Christ would just understand this one concept, there would be a lot less sickness. As far as God is concerned, you rule and reign with Jesus Christ in this life. (Paul also said that you would reign in life through Jesus Christ in [Romans 5:17](#).) You sit with Christ, far above the devil and all his cohorts. You have authority over the devil. You don't have to sit there and let the devil oppress you with sickness. You can put a stop to it. The devil is way, way, below you because you're seated with Christ FAR above him! You need to start acting on that reality and stop putting up with the garbage that the devil tries to get you to "just live with."

See also:

[Notes on Ephesians 1:15-23](#)

[God's Power toward You](#)

[Paper Roadblocks to Healing](#)

[How to Deal with the Devil](#)

[Who You Are and What You Have](#)

[Free Access to the Throne!](#)

[Ruined Righteousness](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Is Deliverance a Dangerous Practice Best Left to Trained Exorcists?](#)

Ephesians 3:20:

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Notes on Ephesians 3:20:

The fact that God can do more than we can think shows the necessity of praying in other tongues. Otherwise, we'll limit God to answering prayers that our heads can think up.

Many people forget the end of this verse; they just say that God can do exceedingly abundantly above all that we ask or think, and they leave it at that. But the way that He does it is based on the power that works in us! We need to be aware of His mighty power that works in us.

See also:

[God's Power toward You](#)

[Who You Are and What You Have](#)

[No Limits](#)

Ephesians 4:24:

And that ye put on the new man, which after God is created in righteousness and true holiness.

Notes on Ephesians 4:24:

Very few Christians really understand this great truth. Your new spirit has never been anything but righteous. As far as your spirit man (the real you) is concerned, you were never changed from unrighteous to righteous. The “new you” was created in righteousness. So you are righteous because you were literally born that way! You’ve been that way ever since the moment you surrendered your life to the lordship of Jesus.

Thus, you are most definitely NOT a “sinner saved by grace.” You WERE a sinner before you were saved by grace. Now you are a saint, not a sinner. You are a righteous, holy new creation.

See also:

[Notes on Proverbs 18:14](#)

[Notes on John 11:1-44](#)

[You Are Holy and Worthy to Receive Healing](#)

[Who You Are and What You Have](#)

[Different Ways to Get Healed](#)

[Mistaken Prayer Mindsets](#)

[Your Spirit Isn't Sick](#)

[You Have Authority over Your Body](#)

[Ridiculous Healing Confession Bondage](#)

[Healing and Citizenship](#)

[You're Dead!](#)

[What 1 John 1:9 Really Means](#)

[How to Be Baptized with the Holy Spirit](#)

[How Much Faith Does It Take to Heal a Serious Illness?](#)

[How Can I Get Rid of Unbelief?](#)

[Does Faith Come from Your Spirit, Your Mind or Somewhere Else?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[How Can the Leaves of the Tree of Life in Heaven Be for the Healing of the Nations If There is No Sickness in Heaven?](#)

[Can a Christian Have a Demon?](#)

[Objection: Galatians 3:13's "Curse" Speaks of Spiritual Death, Not Sickness or Poverty](#)

[Objection: Faith Preachers Embrace Mormon-Like Teaching that We Can Become Gods, or are "Little Gods" Already, So They are Evil Cultists](#)

[Objection: James 5 in Context Speaks of a Believer Who Has Sinned and Spiritual Healing](#)

[Objection: Jesus Said It Is Better to Enter Heaven with One Eye or Hand than to Go to Hell](#)

Ephesians 4:27:

Neither give place [opportunity] to the devil.

Notes on Ephesians 4:27:

The fact that you are commanded not give the devil an opportunity proves that you have the power to shut him out. It is not a matter of asking God to do something about the devil. He did something about the devil when Christ defeated him. He gave YOU authority over the devil, so it is up to you to use it. If you don't use your authority, nothing will improve, because God will not do anything about the devil for you. It's your job to resist the devil, not God's job to resist him for you.

See also:

[Casting Out the Spirit of Stupidity](#)

[How to Deal with the Devil](#)

[Who Is in Control of Your Life?](#)

[Hop on It!](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[Is There a Danger that a Demon that Has Just Been Cast Out Will Go into Another Person Who is Present?](#)

Ephesians 5:5-7:

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them.

Notes on Ephesians 5:5-7:

MANY people are being deceived with vain words in our day. These vain words say that you can do the types of things Paul describes and still be a Christian. Don't be one of the deceived ones. There are fake Christians out there whom Jesus never knew ([Matthew 7:21-23](#)). You'll know them by their fruits.

The ongoing presence of these sins can never be the cause of a believer losing his salvation, but they CAN be the EFFECTS! The ongoing presence of these sins proves that the person is NOT a believer!

See also:

[Sickness as Chastening and Judgment in the New Testament](#)

[Objection: Healing Cannot Be in the Atonement because Healing Can Be Lost, but Salvation Cannot Be Lost](#)

Ephesians 5:23:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Notes on Ephesians 5:23:

This is another proof that God is the Healer of His people not only in the Old Testament but also in the New Testament. Of course, when Paul says that Christ is the savior of the body, the word body refers to His Church as opposed to a physical body of an individual. If the word body were the only issue here, you could dismiss this as not being a healing scripture. However, this is a healing scripture because it states that Christ is the *savior* of the body. The word *savior* is derived from the same Greek word translated *save, heal, make whole* and *preserve* elsewhere in the New Testament.

In other words, Jesus does more for His Church than simply saving us from sin. He is the savior of the body, meaning that He is its healer and deliverer as well as its redeemer from sins. Just as God is The Lord Your Healer on an ongoing basis, Christ is the Healer of His body on an ongoing basis. He saves us from all of our difficulties. He is far more than simply the One who redeemed us from hell. He is our merciful High Priest who ever lives to make intercession for us. He is our Savior, in every sense of the word, in the here and now.

Ephesians 6:10-18:

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Notes on Ephesians 6:10-18:

God's armor is not designed to enable you to stand against the power of the devil. Read the verses carefully. God's armor is provided to protect you from the wiles (deceit) of the devil, NOT the power of the devil! Satan lost his power over you the day you exited his kingdom, which was when you gave your life to Jesus ([Colossians 1:13](#)). Now he can't overcome you with spiritual power – he doesn't have any over you. His weapon now is deception. Just as he deceived Eve into disbelieving God's words, he tries to deceive you into thinking that God's Word really isn't true, or that at least it doesn't really apply to you personally.

God's armor is defensive because you don't use it to attack Satan; you use it to defend what God already gave you. The armor all revolves around the Word in one way or another. Just as Jesus repelled Satan by quoting what was written, you repel him when you quote what is written to him. Of course, you have to read your Bible so that you know what's written before you can do that.

You aren't commanded to be strong in yourself, to just be a man and suck it up when things go wrong. You are to tap into GOD'S might and be strong in that. You could be very weak from a fleshly perspective, but when you tap into God's might, you're more than a match for any situation.

Many are confused into thinking that they are fighting a spiritual war in the atmosphere somewhere. But Paul said that we wrestle, which denotes hand-to-hand combat, not launching prayer ICBM's up at demons in the sky. The principalities try to promote deception. They want you to do the wrong thing. That's why you need God's armor – so that you know the Word and are not deceived.

You don't see anyone in the Bible engaged in the modern false concept of spiritual warfare, trying to "battle" demons over cities. If the people in the Bible didn't need to do it, neither do you.

See also:

[Casting Out the Spirit of Stupidity](#)

[How to Deal with the Devil](#)

[What Faith Is](#)

[You're Dead!](#)

[Healing and Effort](#)

[Must I Engage in Spiritual Warfare to See the Manifestation of My Healing?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Objection: Faith Does Not Always Overcome – God Can Give Both OVERCOMING and ENDURING Faith](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Objection: You Can Have Greater Peace by Accepting Your Illness than by Struggling to Get Healed](#)

[Condition: Weakness](#)

Philippians 2:9-11:

Wherefore God also hath highly exalted him, and given him a name which is above every name:
That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Notes on Philippians 2:9-11:

This very misunderstood passage does not speak of a coming day when all demons and people will have to bow before Jesus. It isn't even about bowing before Jesus, if you read it carefully. It is about bowing before the NAME of Jesus. Who uses that name? Jesus doesn't. YOU do! When you command a demon to leave in the NAME of Jesus, that knee has to bow. When you command cancer or any other sickness to leave in the NAME of Jesus, its knee has to bow.

Jesus' name is above every name. Does a certain condition in question have a name? (Or these days, at least initials; they count as a name for our purposes!) If the condition has a name, it must bow before the NAME of Jesus, which is above every name – arthritis, diabetes, hypertension, glaucoma, carpal tunnel syndrome, angina, AIDS, hepatitis, Lyme disease and so on!

I realize that by saying that this refers to what the Church does, it leaves the interesting question of how anything “under the earth” would bow at the Name of Jesus when used by the Church, as we don't go there. I think a reasonable answer is that in the future, we will judge angels ([1 Corinthians 6:3](#)), and that will be done by Jesus' authority, that is to say, in His name. Those angels will be sent to damnation “below the earth” being subject to the name of Jesus through the Church.

See also:

[Paper Roadblocks to Healing](#)

[How to Deal with the Devil](#)

[Your Authority over Sickness](#)

[Who You Are and What You Have](#)

[The Power in the Name of Jesus](#)

[YOU Can Do Miracles](#)

[How Can Birth Defects Be Part of the Curse for Breaking the Law from which We Are Redeemed? It](#)

[Would Make No Sense for God to Say that If You Break His Law, He'll Give You Birth Defects.](#)

[I Have a Birth Defect. I Need a Miracle. How Do I Get It?](#)

[Must We Fast and Pray to Make Certain Demons Leave?](#)

[Objection: Paul Told Timothy to Drink Wine Instead of Believing God for Healing](#)

[Objection: Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First](#)

Philippians 4:19:

But my God shall supply all your need according to his riches in glory by Christ Jesus.

Notes on Philippians 4:19:

The immediate context here is finances, but meeting “all” your need would include any need you have for healing. God considers healing a need in light of [Luke 9:11](#), where Jesus healed those who “had need of healing.”

Contrary to the impression many people have, this verse does not mean that Jesus will take something in heaven (which they see as the meaning of “glory”) and use it to meet your need. The end of this verse can also be translated “in Christ Jesus” and the point is that your needs are already met in Christ. So when God meets your need, He is simply releasing something that is already earmarked for you based on His covenant. He is not whipping up some new provision that wasn’t there before.

See also:

[The #1 Mistake People Make When They Need Healing](#)

[Everything’s Yours, Including Healing](#)

[Who You Are and What You Have](#)

[Grace + Faith = Miracles](#)

[Dealing with Fear](#)

[What 1 John 1:9 Really Means](#)

[Objection: God Meets Your Spiritual Needs, Not Your Physical Needs](#)

[Objection: God’s Healing Covenant in the Law of Moses Was Only for the Jews](#)

Colossians 1:12-14:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, even the forgiveness of sins:

Notes on Colossians 1:12-14:

You are delivered! You don't have to pray to be delivered from evil – you ARE delivered as a New Testament believer. You are no longer part of Satan's kingdom. You are "out of bounds" to him now because you're in another kingdom – Jesus' kingdom.

You HAVE forgiveness for all your sins NOW because of the redemption Jesus wrought with His blood. You do not have a mixed bag of forgiven and unforgiven sins, and you don't have to confess or repent of individual sins to get forgiven. (You DO need to repent to get the sins out of your life so that you stop doing them, but that is a different matter from obtaining forgiveness for them, which you already have.)

Some people question whether Jesus could have paid for your future sins as well as your past ones, but all your past sins were "future" sins from Jesus' perspective when He hung on the cross. His sacrifice was enough to take care of them. So the forgiveness you now have is for ALL your sins, past, present and future. Being forgiven does not mean that you can't be ensnared by them, though, and that is where repentance comes in.

See also:

[Notes on Ephesians 6:10-18](#)

[Notes on Hebrews 2:14-15](#)

[How to Deal with the Devil](#)

[How NOT to Deal with the Devil](#)

[Delivered!](#)

[Who You Are and What You Have](#)

[Sickness Is the Power of the Devil](#)

[Forgiven People Can Be Healed](#)

[Job Explained](#)

[Where's Jesus?](#)

[Deliverance Myths](#)

[You're Dead!](#)

[Paper Roadblocks to Healing](#)

[Breaking Generational Curses?](#)

[Don't Believe These Alcoholics Anonymous Lies](#)

[What 1 John 1:9 Really Means](#)

[Is All Sickness Demonic?](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Can I Get Healed of Alcoholism, Drug Abuse, Pornography and Homosexuality?](#)

[Can a Christian Have a Demon?](#)

[Will God Heal My Pets or Livestock?](#)

[Objection: David Was Honest Enough to Sing to God about His Sicknesses; We Should Pray "Honest" Prayers Like His Rather Than Saying We're Healed When Our Bodies Say Otherwise](#)

[Objection: Jesus, Not the Devil, Now Has the Keys of Death, So HE Is the One Who Makes People Die Today](#)

[Objection: In the Lord's Prayer, We Are Supposed to ASK GOD to Deliver Us from Evil, Not "Claim" Deliverance from It](#)

[Objection: God Sometimes Leads Faithful Saints into "Wilderness Experiences"](#)

[Objection: God Uses Sickness to "Break" Us](#)

Colossians 2:10:

And ye are complete in him [Christ], which is the head of all principality and power:

Notes on Colossians 2:10:

This is yet another Scripture proving that God has already done everything for you to provide what you need in this life. This goes right along with the facts that God has already given to you all things pertaining to life and godliness ([2 Peter 1:3](#)) and that He has already blessed you with all spiritual blessings ([Ephesians 1:3](#)). You do not have to try to weasel blessings out of God. As far as He is concerned, they are already granted. All you need to do is receive the blessings that God already offers you, including healing.

Because Jesus is the Head over ALL principality and power, you know that He has dominion over the devil and all his cohorts who operate on the earth.

See also:

[Who You Are and What You Have
Dealing with Fear](#)

Colossians 2:15:

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Notes on Colossians 2:15:

“It” here is the cross. Jesus triumphed over the devil and all his principalities and powers on the cross, not in hell. (This matter is part of a long discussion [elsewhere](#).)

Jesus Christ defeated the devil for you. The devil and his subordinates have been stripped of their power. (The word *spoiled* actually does mean *stripped*!) That means that the devil does not have any power over you other than the power that you give him. He does not have authority, but you do. The devil’s ploy is to get you to use your own authority against yourself by speaking the wrong things out of your mouth. The devil can’t make you do that, but if he can trick you into doing it, you will end up ruining your own life with your mouth.

There is no reason to fear Satan. He has no authority over you. You are seated with Christ in heavenly places far above him. He cannot defeat you unless you allow him to. His only real weapon is deception. He can’t win unless he can trick you into believing, speaking and doing the wrong things.

See also:

[Notes on 2 Corinthians 10:3-5](#)

[Notes on Hebrews 2:14-15](#)

[Paper Roadblocks to Healing](#)

[How to Deal with the Devil](#)

[Delivered!](#)

[It Works!](#)

[The Kingdom of God is Here NOW](#)

[What 1 John 1:9 Really Means](#)

[Must I Engage in Spiritual Warfare to See the Manifestation of My Healing?](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

[Objection: God’s Healing Covenant in the Law of Moses Was Only for the Jews](#)

Hebrews 2:14-15:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

Notes on Hebrews 2:14-15:

The actual Greek word used in this verse and translated *him that had* in the King James Version is actually a present active participle – a better translation would be “him who has the power of death” or “him having the power of death.” Many current translations correctly use a present-tense rendering in this verse.

If Satan still HAS the power of death, how can the writer say that Satan was destroyed through Jesus’ death? The answer is that when you are saved, you are brought out of Satan’s kingdom ([Colossians 1:13](#)). By providing salvation, Jesus provided a way that Satan’s grip on you could be permanently destroyed. However, those who do not receive him are still subject to Satan’s power.

If Jesus defeated principalities on the cross ([Colossians 2:15](#)), how can it be that Satan was destroyed through Jesus’ DEATH? The Greek word for *destroyed* (*katargeo*) is a fairly general-purpose word that is also translated *made/make of none effect* (Romans 4:14, Galatians 3:17), *make void* (Romans 3:31), *loosed* (Romans 7:2), *brought to nought* (1 Corinthians 1:28), *come to nought* (1 Corinthians 2:6), *fail* (1 Corinthians 13:8), *vanish away* (1 Corinthians 13:8), *be done away* (1 Corinthians 13:10, 2 Corinthians 3:7), *put away* (1 Corinthians 13:11), *put down* (1 Corinthians 15:24), *abolished* (Ephesians 2:15, 2 Timothy 2:10) as well as some other things. It does not mean that Satan was destroyed in the sense of ceasing to exist – he was just made of no effect. He was brought to nothing. But there is really no contradiction between this and [Colossians 2:15](#) because dying is something that Jesus did on the cross! But now we need to clarify what this “death” was. Jesus tasted death for all of us to redeem us from ever tasting it ([Hebrews 2:9](#)). That CANNOT refer to physical death because we all still have to experience that. So the “death” that Jesus tasted on the cross was spiritual death, which Jesus had to experience before His physical death on the cross – otherwise He could not have died physically! He had to enter into our common lot of spiritual death and then be raised by the Holy Spirit – the same way that we are raised from spiritual death by the Holy Spirit when we first call on Jesus as Lord. He identified with our spiritual death so that we could identify with His spiritual resurrection. His death opened the way for our resurrection that puts us beyond the legal control of Satan.

Stop looking at Satan as an evil counterpart of God and start seeing him for what he really is – someone who has been stripped and destroyed, a fallen angel over whom you have authority, not vice versa. He may still lord it over his unredeemed human subjects, but once you are in Christ, you are taken out of Satan’s kingdom, power and control. He has been rendered harmless as far as you should be concerned. (You still have to be sober and vigilant lest you believe his lies and end up living below your privileges in Christ, but he can never force you to do anything.)

So how does this fit with the fact that Revelation 1:18 tells us that Jesus currently has the keys of hell and of death? I will at least offer this explanation, which you are free to accept or reject: In the context (“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death”), Jesus refers to having been dead. I believe this is a reference to His time in hell. (I know that many Christians do not believe that Jesus went to hell, and while I think it is quite clear from Scripture that He went into the “lower parts of the earth,” which I would interpret as hell [Ephesians 4:9: “Now that he ascended, what is it but that he also descended first into the lower parts of the earth?”]), believing that Jesus went to hell is not a prerequisite to receiving divine healing, nor is not believing that Jesus went to hell a hindrance to receiving divine healing.) Thus, in this context, I would see this as proclaiming that He has the keys of hell and the second death (the lake of fire).

Satan cannot have the keys to hell or the lake of fire that is the second death, because if he did, he could let himself out after God sends him there!

However, death, which the Bible calls an enemy (1 Corinthians 15:26: “The last enemy that shall be destroyed is death.”), has not been abolished yet. If Jesus were currently exercising lordship over death, there would be none. Death will not be destroyed until a future point. Death, which is a direct result of Adam’s fall, which allowed Satan to be the “god of this world,” is still a part of reality on the earth. Certainly, Satan cannot go around killing believers who know who they are in Christ, though the time will come when we, like Paul, should be able to say that we have finished our course and are ready to depart with Christ, which is far better, and then choose to go home to heaven rather than having the devil’s diseases evict us from our bodies. Even choosing to go home would not be necessary if death had already been conquered in this life. However, no Christian needs to fear death and thus be in bondage, because death for the believer is simply a relocation to a much better address. Even if you were to die prematurely, Satan would not win ultimately because you would be with Jesus in a place where Satan could never touch you again.

One thing is certain – the statement that Satan has “the power of death” does not mean that he can just go around killing Christians! You are redeemed from his diseases that steal, kill and destroy. You won’t live forever in your current body, but the life you live in it can be free from Satan’s influence now that you have power over him.

See also:

[Dealing with Fear](#)

[Who You Are and What You Have](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Objection: Jesus, Not the Devil, Now Has the Keys of Death, So HE Is the One Who Makes People Die Today](#)

Hebrews 6:12:

That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Notes on Hebrews 6:12:

If all healings were instantaneous, you would not need patience; faith alone would be enough. But when you don't see the answer immediately, patience comes in.

Bible patience is not resignation! You're not just throwing up your hands, saying, "Oh, well, I guess God will do something about this in His time when He sees fit." Bible patience is like the bite of a bulldog – it lays hold of something and refuses to let go, regardless of circumstances. It is not even saying, "I'm just twiddling my thumbs waiting for a manifestation." Real patience never backs down until that manifestation comes. It does not slide back into "neutral" or give up hope.

You have patience because it is a fruit of the Spirit ([Galatians 5:22-23](#)). Some people say, "I don't have any patience," but what they really mean is, "I have the fruit of patience, but it is not in manifestation because I allow my flesh to dominate me."

See also:

[All About Healing Services](#)

[What Faith Is](#)

[How NOT to Pray for Your Healing](#)

[Why You Don't Need to Pray the Power Down](#)

["They Shall Recover" – How Long Should It Take?](#)

[I Thought I Was Healed. Why Did the Symptoms Just Start to Return?](#)

[How Can I Hasten the Manifestation of My Healing after I Believe I Receive It?](#)

[I've Stood for a LONG Time and Nothing Has Changed. Now What?](#)

[Was Paul in Unbelief in Galatia?](#)

[Objection: Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises](#)

[Objection: We Are Supposed to Glory in Tribulations and Count Them All Joy \(Romans 5:3, James 1:2-4\)](#)

[Objection: Sickness, While Unpleasant, Is Used by God to Build Character](#)

[Objection: Christ's Healings Were Mostly Instantaneous; We Cannot Claim to Be Able to Do His Works When We Have So Few Instantaneous Miracles](#)

Hebrews 10:35-36:

Cast not away therefore your confidence, which hath great recompense of reward.
For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Notes on Hebrews 10:35-36:

This “patience” is not resignation, where you wait for God to do something thinking that it’s all up to Him to do something new. Biblical patience here means that you have taken something when you prayed and you won’t let go of it, regardless of physical circumstances that look like you haven’t got it.

See also:

[How NOT to Pray for Your Healing](#)

[All About Healing Services](#)

[The Healing Anointing](#)

[Objection: Sickness, While Unpleasant, Is Used by God to Build Character](#)

Hebrews 11:1:

Now faith is the substance of things hoped for, the evidence of things not seen.

Notes on Hebrews 11:1:

Here is the simplest definition of faith. Faith is having the title deed to something you can't see. It means that you have something that you can't see. If you're born again, you have faith because you have eternal life even though you can't see it. You believe that you have a place reserved for you in heaven even though you have never seen it. That proves that you are able to receive something and know that you have it without seeing it first.

Faith for healing works the same way. You believe you have your healing before you can see your healing. (If you could see it, you wouldn't need faith; you'd just know it!) Faith is the evidence, or title deed, to the healing that you have but you can't see yet.

You can see Boardwalk on a Monopoly game board, but you can't see who owns it by looking at it. The owner is the one who has its title deed.

The greats of faith in Hebrews 11 acted on things that they believed but couldn't see. If you are in faith, you act on something that you can't see. You declare that you have your healing before you have any sense evidence to support your claim.

Some people have taught that the phrase, "Now faith is..." proves that faith only works in the present tense. It proves no such thing. Actually, it proves that the person who said it never looked up the word now in a Greek concordance before doing an elaborate teaching on it. Such carelessness gives opponents of divine healing a legitimate gripe.

There is a Greek word for now that refers to now in a time sense, but this one isn't it! The Greek word in Hebrews 11:1 (*de*) has nothing to do with time. If it means "at this moment, as opposed to in the past or future" you will have a hard time explaining a lot of other verses that use this same Greek word. Here are just a few of them, so that you can see what I mean: "Now Moses in the law commanded us" (John 8:5). "Now when these things were thus ordained, the priests went always into the second tabernacle" (Hebrews 9:6). "Now when Jesus was risen early the first day of the week" (Mark 16:9). "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica" (Acts 17:1). "Now when the congregation was broken up..." (Acts 13:43). "Now when this was noised abroad, the multitude came together..." (Acts 2:6). "Now to Abraham and his seed were the promises made" (Galatians 3:16). It would be fun to extrapolate this "now" teaching to these verses, but I'll spare you now!

The idea that faith only works now is completely true. But please don't use the first word of [Hebrews 11:1](#) to prove it!

This verse is also mistakenly used to "prove" that faith is a substance, but the Greek word used there would probably better be translated "confidence."

See also:

[What Faith Is](#)

[What Faith Isn't](#)

[You Have Faith](#)

[The Baseball Diamond of Healing](#)

[Looking at the Unseen](#)

[Descent into Stupidity](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Mistake: Fear](#)

Hebrews 11:28:

Through faith he [Moses] kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Notes on Hebrews 11:28:

“He that destroyed the firstborn” is no doubt one of the “evil angels” mentioned in [Psalm 78:49-51](#). This phrase does not appear refer to God Himself, but rather to an angel (not a demon) whom God permitted to kill Egypt’s firstborn. (God has never subtracted vengeance to Satan – vengeance is His – [Romans 12:19](#)).

If the blood of Jesus kept this evil angel away, the blood of Jesus is surely just as effective today at keeping the devil and his associates from touching you.

See also:

[Notes on Psalm 78:49-51](#)

[Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?](#)

Hebrews 13:8:

Jesus Christ the same yesterday, and to day, and for ever.

Notes on Hebrews 13:8:

Just as [Malachi 3:6](#) and [James 1:17](#) declare that God does not change, this verse proves that Jesus does not change either. His location has changed, but He Himself has not changed. His will concerning healing has not changed since His days on earth when He “healed all that were oppressed of the devil” ([Acts 10:38](#)). Look at the Scriptures in this book concerning His ministry on the earth and see His will – healing for all. Because He has not changed, His will must still be healing for all. He still heals when His name is used. He is your merciful and compassionate High Priest. He was moved with compassion and He healed the sick then, so He is still moved with compassion and He still wants to heal the sick today!

Much more is said about this passage in the discussions below.

See also:

[Notes on Malachi 3:6](#)

[Notes on Matthew 4:23-24](#)

[Notes on Mark 16:5-18](#)

[Notes on Luke 4:18-19](#)

[The Baseball Diamond of Healing](#)

[God’s Mercy and Compassion](#)

[Jesus the Healer Has Never Changed!](#)

[You Are Christ on the Earth](#)

[What Is “Inner Healing,” and Do I Need It?](#)

[Don’t Get Sick When You Get Old](#)

[The SAME Test](#)

[Why You Don’t Have to Touch Jesus as He Passes By](#)

[Ministering to the Sick](#)

[Beating Ministerial Jealousy and Insecurity](#)

[Can I Get Healed of Injuries from Accidents as Well as Diseases?](#)

[Objection: If You Could Always Get Healed, You Would Live Forever](#)

[Objection: Jesus Healed and Did Miracles to Authenticate His Messiahship](#)

[Objection: Healing and Miracles Are Not for This Current Dispensation](#)

[Objection: Today Doctors Have Replaced the Ancient Practice of Faith Healing](#)

[Objection: Sickness Can Be Proof of God’s Special Favor](#)

[Objection: God Wouldn’t Heal Paul’s Thorn in the Flesh](#)

[Objection: God Won’t Heal Your FINAL ILLNESS that He Uses to Take You Home](#)

[Objection: Sickness is a Blessing in Disguise](#)

[Objection: Jesus Healed and Did Miracles to Authenticate His Messiahship](#)

[Objection: The Man in John 9 Exercised No Faith until AFTER He Was Already Healed](#)

[Objection: God Does Great Miracles Only During Crucial Times in History](#)

[Objection: Healing Will Not Be Available UNIVERSALLY until the Millennium](#)

[Objection: If Hebrews 13:8 Really Means what Faith Healers Say It Does, Jesus Will Be Healing Us Forever in Heaven as He Did on the Earth](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: God Sometimes Has an Older Person Get Sick to Make That Person Want to Come Home to Heaven](#)

[Objection: Suffering Glorifies God \(Romans 8:17\)](#)

[Objection: God Manifests Himself as Healer to Some and as Comforter to Others](#)

[Objection: God Creates Dumb, Deaf and Blind People \(Exodus 4:11\)](#)

[Objection: Throughout Scripture God Heals Those Whom He CHOOSES to Heal](#)

[Objection: Healing Is in the Atonement, But It Is up to God How to Dispense It](#)

[Objection: Mental Illness is Treatable but Not Curable](#)

[Objection: Sometimes God Has to Heal Someone when a Healing Evangelist Makes a Bold Claim Just to Stop People in the Audience from Backsliding or Getting Confused](#)

[Objection: Sometimes God's Path for Your Healing Is through a Doctor Rather Than the Supernatural](#)

[Objection: Sometimes God Withholds Healing in His Love because He Knows that If a Person Were Instantly Healed, He Would Backslide](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He Says, "Wait" When You Ask for Healing](#)

[Objection: God Sometimes Withholds What We Request Because He Knows What's Best for Us](#)

[Objection: I Got a Debilitating Disease and Cried, "Why Me?" And the Lord Answered, "Why NOT You?"](#)

[Objection: Any Other Objection Not Specifically Covered in This Book](#)

[Condition: Brokenheartedness](#)

[Condition: Paralysis](#)

[Condition: Swelling](#)

James 1:5-8:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

A double minded man is unstable in all his ways.

Notes on James 1:5-8:

This passage proves that you cannot pray for healing saying, "If it be thy will..." and get healed. If you are saying IF, you are in doubt and you will receive nothing. Rather than thinking that God in His sovereignty will either say "yes" or "no" to your prayer, you must realize that you cannot receive anything from the Lord when you pray like that. If you want something from God, you must ask in faith without wavering. If you're wondering, "I prayed, but where's my healing?" you are wavering and you will not get healed. If you really believed that you received when you prayed, as Jesus told us to do, you would never ask, "Where is it?" You would say, "I know where it is – I have it even though I don't see it yet!"

See also:

[Your Body Is God's Property](#)

[Do You Really Believe in Healing?](#)

[Mistaken Prayer Mindsets](#)

[Prayers God Won't Answer](#)

[How to Tell if You're in Faith or Not](#)

[Why You Might Not Want to Pray to Receive Your Healing Right Away](#)

[The Prayer of Nothing](#)

[Can I Believe to Become Smarter?](#)

[What Is the Difference between Unbelief and Doubt?](#)

[Do I Have the Authority to Cast Out Computer Viruses?](#)

[Objection: We Had 24/7 Prayer Asking God to Heal So-and-So, and He Chose Not to Do It](#)

[Objection: Faith Is Simply Trust in God, Not a Force that You Use to Change Things Yourself](#)

[Objection: James Did Not Teach that Healing Was in the Atonement in His Instructions](#)

[Objection: Only Some People Have the "Gift of Faith" to Believe for Healing](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

[Objection: Sometimes God Says, "Yes," Sometimes He Says, "No," and Sometimes He Says, "Wait" When You Ask for Healing](#)

[Objection: Jesus Said to Say, "Thy Will Be Done," Instead of Demanding Healing](#)

[Objection: "If It Be Your Will" Must Always Be Implied – If You Could Literally Ask for ANYTHING, You Could Ask to Become God](#)

[Mistake: Spiritual Laziness](#)

[Mistake: Doublemindedness](#)

James 1:17:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Notes on James 1:17:

This is a New Testament confirmation of [Malachi 3:6](#).

God gives you good and perfect things. If something isn't good and perfect, it didn't come from God. Sickness is not good and it is not perfect, therefore it is not from God.

See also:

[Notes on Malachi 3:6](#)

[Notes on Exodus 15:25-26](#)

[Jesus the Healer Has Never Changed!](#)

[Healing – a Gift from God](#)

[Healing Is a Good Thing](#)

[Would You Rebuke a Christmas Present?](#)

[You Have Faith](#)

[Objection: Healing and Miracles Are Not for This Current Dispensation](#)

[Objection: God's Healing Covenant in the Law of Moses Was Only for the Jews](#)

[Objection: God Gives and Takes Away](#)

[Objection: We Cannot Demand Healing from God Because God Is Sovereign](#)

[Objection: If God Wanted Us to Enjoy Perfect Health NOW, He Would Have Already Given Us Immortal Bodies](#)

[Objection: God Does Great Miracles Only During Crucial Times in History](#)

[Objection: Like Any Loving Parent, God Sometimes Has to Tell His Children NO for Their Own Good](#)

James 2:14-26:

What doth it profit, brethren, though a man say he hath faith, and hath not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

Notes on James 2:14-26:

Faith always involves action based on something you believe but can't see. If you say you have faith, but your actions don't agree with what you say you believe, you're not in faith, and you don't believe it in the Bible sense.

The main action associated with faith is speaking what you believe. The spirit of faith says, "I believe, therefore have I spoken" ([2 Corinthians 4:13](#)). Dead faith is faith that you never act on and never speak. It does not produce any results.

If you're unwilling to say that you've received your healing, you aren't in faith. If you're not willing to praise God for the healing that you believe you already have, you aren't in faith. Real faith acts and speaks in agreement with what it believes.

The last verse of this passage makes a great argument that life begins in the womb, not at birth.

This passage does not prove "salvation by works." James's point is that real faith is made known by works. Works don't produce faith (or eternal life), but they can be evidence of it, or in some cases evidence of the lack of it.

See also:

[Notes on Acts 14:7-10](#)

[Believing in God vs. Believing God](#)

[You Are Holy and Worthy to Receive Healing](#)

[Crossing the Bridge from Head Knowledge to Revelation Knowledge](#)

[Is Faith a Force?](#)

[If God Gives Everyone Faith, How Can Anyone Ever Be in Unbelief? Isn't Unbelief the Absence of Faith?](#)

[Does Faith Come from Your Spirit, Your Mind or Somewhere Else?](#)

[Objection: Hebrews 11:39 Proves that You Can Have Faith and NOT Receive the Promises](#)

[Objection: Healing is a GIFT \(1 Corinthians 12:28\), Proving that It Is Not Earned by Our Works or Our Faith, Which Would Be Pelagianism](#)

[Objection: Faith Must Be IN GOD \(Mark 11:22\), So It Is Not Something You Can Use Yourself to Change Things](#)

[Mistake: Inaction](#)

James 3:2-6:

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

Notes on James 3:2-6:

If this passage doesn't prove that your tongue can control your body, I don't know what does. If you can control your tongue, you can control your whole body. Note that your tongue can also defile your whole body. Speaking health will result in health, but speaking sickness will result in sickness. Also, speaking things you ought not to speak can result in sickness even though you are not explicitly "confessing" sickness. If you use your tongue to gossip, criticize and backbite, you will undermine your health, "setting on fire the course of nature" in your body and defiling it. This is a good example of why you need to know Scripture in general, not just healing Scriptures. Failure to keep your tongue in line can keep you from getting healed. This agrees with [Proverbs 18:21](#) that death and life are in the power of your tongue.

See also:

[You Have Authority over Your Body](#)

[Say What](#)

[Healing Does Not Require Great Faith](#)

[Who Is in Control of Your Life?](#)

[You Have Authority over Your Body](#)

[Say What](#)

[Can an Unbeliever Exercise Faith?](#)

[Does Mark 11:23 Work for Unbelievers?](#)

[Objection: God Is in Control](#)

[Objection: It Is Presumption to Think that Life and Death Are in Your Power](#)

[Objection: If Proverbs 18:21 Meant What Faith Preachers Say It Does, Old Testament People Could Have Gone Around Speaking Health to the Sick and Death to Cancer and Other Diseases before Jesus Came](#)

James 4:7:

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Notes on James 4:7:

Before you resist the devil, make sure you've submitted to God. If you're in rebellion against God's plan for you, you won't have much success resisting the devil – you're doing what he wants you to do!

YOU are the one who must resist the devil. That means that God will not resist the devil for you. It is a waste of your prayer time to ask God to make the devil go away. YOU have authority over him, but that means that YOU are responsible for exercising your authority. God won't do it for you.

See also:

[How to Deal with the Devil](#)

[How NOT to Deal with the Devil](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[Casting Out the Spirit of Stupidity](#)

[Who Is in Control of Your Life?](#)

[Job Explained](#)

[Healing and Effort](#)

[Can a Christian Have a Demon?](#)

[Objection: Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First](#)

[Objection: In the Lord's Prayer, We Are Supposed to ASK GOD to Deliver Us from Evil, Not "Claim"](#)

[Deliverance from It](#)

1 Peter 3:22:

Who [Jesus Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Notes on 1 Peter 3:22:

Not only are angels subject to Jesus, demons are as well. When we use His authority that He has granted to us, demons must submit to that authority.

See also:

[How to Deal with the Devil](#)

1 Peter 5:8-9:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour [gulp down]:

Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Notes on 1 Peter 5:8-9:

The devil is looking for whom he may devour, which shows you that the devil can't just go devour someone. He can't devour those who resist him steadfastly in faith. He will try various subtle plots to destroy you, but you can avoid being tricked and devoured by staying in fellowship with God and by knowing His Word.

See also:

[How NOT to Deal with the Devil](#)

[Casting Out the Spirit of Stupidity](#)

[If You Blow It](#)

[Who Is in Control of Your Life?](#)

[Job Explained](#)

[Healing and Effort](#)

[Am I Sick because I Left a Door Open to the Devil?](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Can a Christian Have a Demon?](#)

[Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You](#)

[Objection: Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First](#)

[Objection: God Sometimes Heals You Only after He Has Let You Suffer a While \(1 Peter 5:10\)](#)

[Objection: God Gives and Takes Away](#)

[Objection: In the Lord's Prayer, We Are Supposed to ASK GOD to Deliver Us from Evil, Not "Claim"](#)

[Deliverance from It](#)

2 Peter 1:3-4:

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Notes on 2 Peter 1:3-4:

Does healing pertain to life and godliness? I would say so! If you don't receive your healing, you can have a much shorter life, and certainly a less enjoyable life, and you won't be as equipped to do works of godliness. If healing were not provided, Peter could not say that God's divine power has given you all things pertaining to life and godliness.

This is another passage like [Ephesians 1:3](#) that shows you that everything you need has already been provided. Therefore, you need to receive these things, including healing, rather than begging God for what you already have been granted.

See also:

[Notes on Colossians 2:10](#)

[The #1 Mistake People Make When They Need Healing](#)

[God's Healing Provision Is Past Tense](#)

[Who Is in Control of Your Life?](#)

[Everything's Yours, Including Healing](#)

[Who You Are and What You Have](#)

[The Kingdom of God is Here NOW](#)

[Dealing with Fear](#)

[Why God Can Never Withhold Healing from You](#)

[Jesus Opened Heaven](#)

[Healing and the Prodigal Son](#)

[All About Healing Services](#)

[How Long Does It Take to Build Faith for Healing that Works?](#)

[Objection: "Faith Healers" Call Attention to Man and Thus Rob the Lord of Due Glory](#)

[Objection: It's up to God – God Will Heal Me if He Wants to](#)

1 John 3:8:

He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Notes on 1 John 3:8:

The Son of God destroyed the works of the devil, not the works of God. If sickness were a gift from God to teach you something or even if it were God's discipline, Jesus went around everywhere destroying the works of God! You can be sure that He didn't, because [Acts 10:38](#) says that He healed all those who were oppressed by the devil, not oppressed by God!

If the Son of God was manifested to destroy the works of the devil, then any works of the devil, including sickness, that exist today are works that Jesus was manifested to destroy. Sickness in your body is the work of the devil. Jesus came, among other reasons, to free you from this work of the devil.

Addictions in general, witchcraft and other occult practices, drug abuse, alcoholism, pornography and homosexuality are also works of the devil that Jesus came to destroy. He wants people to be "free indeed" from these and other harmful snares.

See also:

[Notes on John 10:10](#)

[Sickness Is the Power of the Devil](#)

[Do the Math](#)

[Job Explained](#)

[Hop on It!](#)

[Don't Believe These Alcoholics Anonymous Lies](#)

[Can I "Believe Away" the Side Effects of the Drugs Being Used to Treat Me?](#)

[Does Satan Have the Legal Right to Afflict Me if I Leave a Door Open to Him?](#)

[Can I Get Healed of Alcoholism, Drug Abuse, Pornography and Homosexuality?](#)

[Can I Cast a Demon out of a "Haunted" Location?](#)

[Will God Heal My Pets or Livestock?](#)

[Objection: We Cannot Demand Healing from God because God Is Sovereign](#)

[Objection: We Are Supposed to Thank God for Everything, Which Would Include Sickness \(1 Thessalonians 5:18\)](#)

[Objection: Lazarus Was Sick for the Glory of God \(John 11:4\)](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: God Has Satan on a Leash and Only Permits Him to Do Certain Things to You](#)

[Objection: Job Was a Godly Man, Yet God Let Him Get Sick](#)

[Objection: The Man in John 9 Was Born Blind, and That Was God's Will](#)

[Objection: Jesus Now Has ALL Authority, So if Satan Afflicts You, He Has to Get Jesus' Permission First](#)

Objection: Jeremiah 17:9 Literally Means That the Heart Is SICK, So Jesus Came to Heal the Sickness in Our Hearts, Not in Our Bodies

Objection: 1 John 3:8 in Context Refers to SIN, Not Sickness

Objection: God Created the Destroyer to Destroy (Isaiah 54:16), So Satan Is Just Doing the Job that God Created Him to Do

Condition: Bad Breath (Chronic)

Condition: Broken Bones

Condition: Fever

1 John 4:1-4:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Notes on 1 John 4:1-4:

You have already overcome antichrist spirits! Therefore, you do not have to engage in “spiritual warfare” to “defeat” them. Jesus already defeated them for you. Why should you fear evil spirits when you have already overcome them?

Someone (or something) can only confess that Jesus Christ has come in the flesh if he believes that (1) Jesus pre-existed before He was conceived and born on the earth (2) Jesus came to earth as a real Man, not as God in a man costume. Anyone who does not believe these things is of the antichrist and should be avoided.

See also:

[How to Deal with the Devil](#)

[Who You Are and What You Have](#)

[The Kingdom of God is Here NOW](#)

[Sickness Is the Power of the Devil](#)

[What Mark 11:22 Really Means](#)

[What Romans 8:11 Really Means](#)

[How NOT to Deal with the Devil](#)

[Can Satan Heal?](#)

[How Can I Know that It's God and Not the Devil Doing the Healing?](#)

[Does a Serious Sickness Attack Prove that a Major Breakthrough Is Just Ahead?](#)

[Should We Plead the Blood when Dealing with Demons?](#)

[Can I Cast a Demon out of a “Haunted” Location?](#)

[Objection: “Divine” Healings Today are the Prophesied Lying Signs and Wonders of the Antichrist](#)

[Objection: The “Word of Faith” Movement Is a Cult](#)

1 John 5:4:

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Notes on 1 John 5:4:

Mainstream Bibles are split over whether this means “whatsoever” or “whosoever.” Young’s Literal Translation says, “...every one who is begotten of God doth overcome the world....” So who’s right? The Greek word *pas* could be translated either way. Even in the King James Version, it is translated *whosoever* in Matthew 5:22 when Jesus talked about *whosoever* is angry with his brother without a cause, in Matthew 5:28 referring to *whosoever* looks on a woman to lust after her, in Matthew 7:24 about *whosoever* hears Jesus’ sayings and does them, in Matthew 10:32 about *whosoever* shall confess Jesus before men, in Mark 10:44 about *whosoever* among you wants to be the greatest, and in Romans 9:33 and Romans 10:11 about *whosoever* believes in Jesus shall not be ashamed. There are other places, but I’ll stop there because I’ve cited enough cases to make my point.

Jesus said that He has overcome the world ([John 16:33](#)), and you are in Him as a believer, so His victory is your victory. But the best proof of all that YOU (not just “things” born of God) have overcome the world is found in the very next verse!

1 John 5:5:

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

So as a believer, you are already a world overcomer, whether you know to walk in that privilege or not.

So why did Jesus talk about “he who overcomes” to all seven churches in Asia Minor in Revelation chapters 2 and 3? I don’t think that there’s a contradiction. If you are in Christ, you are one who has overcome. If you stay in Christ, you continue to be one who has overcome. If you renounce Christ, you cease to be one who has overcome. Jesus was not saying that you have to do something that He already did.

See also:

[How to Deal with the Devil](#)

[You Win!](#)

[The Temporary Curse](#)

[Objection: We Are Supposed to Glory in Tribulations and Count Them All Joy \(Romans 5:3, James 1:2-4\)](#)

1 John 5:14-15:

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Notes on 1 John 5:14-15:

How can you KNOW that what you're requesting is God's will? The foremost way to know is to know His Word on the matter! (You have to read His Word to know what is in it.) There are cases where you may have a direct word from Him about something. In such a case, that direct word will never contradict God's written Word. In a case where God has already given you His Word in the Bible, you do not need any further word from Him. For example, you don't need a direct word that He wants to heal you of a particular disease. You have His Word that His will is to heal you of ALL diseases! It's a mistake to wait for a specific word when you have a general word. For another example, you don't have to ask for a specific word that it's okay to share Jesus with someone. He already told you as part of His Church to go into all the world and tell everyone the gospel.

We don't know that He hears us AFTER we get what we ask for. We have confidence that He hears us and will do what we ask when we know up front what His will is.

See also:

[Pre-approved for Healing](#)

[Mistaken Prayer Mindsets](#)

[No Limits](#)

[We Hold the Keys](#)

[Objection: We Had 24/7 Prayer Asking God to Heal So-and-So, and He Chose Not to Do It](#)

[Objection: Before We Pray for a Healing in Faith, We Must Pray to See If It Is God's Will in This Case](#)

[Objection: My Trials Only Come to Make Me Strong](#)

[Objection: Jesus Literally Said to "Keep On Asking." Therefore, We Should Bug God Like the Widow in Jesus' Parable.](#)

Revelation 1:18:

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Notes on Revelation 1:18:

Jesus HAS the keys of hell and of death, but this verse does NOT state that Jesus took the keys of hell and of death from the devil when he visited hell. The devil doesn't hang around hell anyway; it's a place designed to torment him, so why would he want to be there? If the devil had all the keys to hell before Jesus died, he could have just let his fallen-angel cohorts go free rather than leaving them in everlasting chains. This whole matter is developed [elsewhere](#) in this book, so you can look into this in more detail if you like.

See also:

[Notes on Matthew 18:18-20](#)

[Notes on Hebrews 2:14-15](#)

[How to Deal with the Devil](#)

[We Hold the Keys](#)

[Objection: Faith Preachers are Trinity-Denying Heretics because They Teach that Jesus Died Spiritually](#)

Revelation 2:20-23:

[Jesus speaking] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Notes on Revelation 2:20-23:

Things would be simpler for us as faith preachers if this verse were not here, as we could oversimplify by saying, “Jesus would never kill anyone or make anyone sick.” But then we have this passage that disproves this. However, you do not have to fear having Jesus make you sick or kill you if you aren’t messing with His Church the way that this false prophetess did.

Even though her actions were debaucherous and destructive, Jesus is merciful, so He still gave her time to repent. However, this shows that the mere fact that God or Jesus has not “lowered the boom” on you for doing something does not prove that what you’re doing is OK.

See also:

[Sickness as Chastening and Judgment in the New Testament](#)

[How to Deal with the Devil](#)

[What If You Sin?](#)

[Why Does Exodus 15:25-26 Talk about God Putting Diseases on People?](#)

[Objection: David Said that It Was GOOD that He Was Afflicted; So It Can Be with Us](#)

[Objection: God Creates Evil \(Isaiah 45:7\), Kills, and Wounds \(Deuteronomy 32:39\)](#)

[Mistake: Wrong Treatment of the Body of Christ](#)

Revelation 16:1-2:

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

See also:

[Notes on Romans 2:4](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Who or What Causes Sickness?](#)

[Does Satan Literally Invent All Diseases?](#)

[Condition: Sores](#)

Revelation 16:10-11:

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Notes on Revelation 16:10-11:

Let those who think that God sends plagues, sores and calamities to draw people closer to Himself consider this – it's not a reliable method! The people in this passage were made sick, but that sickness did NOT result in repentance! It is the goodness of God that leads men to repentance ([Romans 2:4](#)).

See also:

[Notes on Romans 2:4](#)

[Sickness as Chastening and Judgment in the New Testament](#)

[Objection: God Uses Sickness to Draw Us Closer to Himself](#)

[Objection: God Could Use So-and-So Powerfully because She Was Paralyzed When She Was Young](#)

[Condition: Sores](#)

Other Scriptures Referenced in Articles

Genesis 1:1:

In the beginning God created the heaven and the earth.

Genesis 1:2:

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Genesis 1:26-28:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:31:

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 2:21:

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Genesis 4:10:

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Genesis 5:32:

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Genesis 6:5:

And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Genesis 7:6:

And Noah was six hundred years old when the flood of waters was upon the earth.

Genesis 9:28:

And Noah lived after the flood three hundred and fifty years.

Genesis 12:3:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 12:12-13:

Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Genesis 15:12-13:

And when the sun was going down, a deep sleep fell upon Abram, and lo, an horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Genesis 15:13-16:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Genesis 17:1:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Genesis 17:5:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Genesis 18:14:

Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Genesis 18:23-32:

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Genesis 19:9:

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

Genesis 19:10-11:

But the men [who were actually angels] put forth their hand, and pulled Lot into the house to them, and shut to the door.

And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Genesis 19:22:

Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

Genesis 21:17:

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Genesis 25:1-2:

Then again Abraham took a wife, and her name was Keturah.

And she bare him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Genesis 25:7-8:

And these are the days of years of Abraham's life which he lived, an hundred threescore and fifteen years.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Genesis 26:34-35:

And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite:
Which were a grief of mind unto Isaac and to Rebekah.

Genesis 28:22:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Genesis 32:24-28:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
And he said unto him, What is thy name? And he said, Jacob.
And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Genesis 35:11:

And God said unto him [Jacob], I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

Genesis 47:28:

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

Exodus 6:18:

And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

Exodus 6:20:

And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

Exodus 7:10-12:

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Exodus 8:6:

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

Exodus 8:24:

And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

Exodus 10:13:

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

Exodus 15:2:

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Exodus 15:23-25:

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

Exodus 34:5-7:

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Leviticus 18:22:

Thou shalt not lie with mankind, as with womankind: it is abomination.

Leviticus 20:13:

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Leviticus 26:41:

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Numbers 11:1-2:

And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled, and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

Numbers 16:21:

Separate yourselves from among this congregation, that I may consume them in a moment.

Numbers 23:19:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Numbers 23:22:

God brought them out of Egypt; he hath as it were the strength of an unicorn.

Numbers 23:23:

Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Numbers 24:8:

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

Numbers 33:39:

And Aaron was an hundred and twenty and three years old when he died in mount Hor.

Deuteronomy 6:9:

And thou shalt write them [God's words] upon the posts of thy house, and on thy gates.

Deuteronomy 9:18:

And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

Deuteronomy 9:25:

Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

Deuteronomy 18:10-11:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

Deuteronomy 21:23:

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Deuteronomy 22:5:

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

Deuteronomy 24:1-2:

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

And when she is departed out of his house, she may go and be another man's wife.

Deuteronomy 28:4:

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Deuteronomy 28:7:

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

Deuteronomy 33:27:

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

Joshua 6:2:

And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

Joshua 6:16:

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

1 Samuel 2:5:

They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

1 Samuel 15:29:

And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

1 Samuel 25:3:

Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

1 Samuel 25:17:

Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

1 Samuel 25:25:

Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

1 Samuel 26:12:

So David took the spear and the cruse of water from Saul's bolster; and they got them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

2 Samuel 6:14-16:

And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window and saw king David leaping and dancing before the LORD; and she despised him in her heart.

2 Samuel 16:10:

And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

1 Kings 18:46:

And the hand of the LORD was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings 19:4:

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

1 Kings 19:11-12:

And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

1 Kings 22:22-23:

And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

2 Kings 3:14-15:

And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

2 Kings 13:14:

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.

2 Kings 18:4:

He [Hezekiah] removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

2 Kings 20:8:

And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

1 Chronicles 16:22:

Saying, Touch not mine anointed, and do my prophets no harm.

2 Chronicles 18:21-22:

And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

2 Chronicles 24:15:

But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.

Ezra 7:28:

And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

Nehemiah 8:10:

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

Job 1:7:

And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:16:

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

Job 2:2:

And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 4:14:

Fear came upon me, and trembling, which made all my bones to shake.

Job 7:3:

So am I made to possess months of vanity, and wearisome nights are appointed to me.

Job 7:4:

When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

Job 7:5:

My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

Job 7:14:

Then thou scarest me with dreams, and terrifiest me through visions:

Job 9:17:

For he breaketh me with a tempest, and multiplieth my wounds without cause.

Job 9:18:

He will not suffer me to take my breath, but filleth me with bitterness.

Job 10:10-11:

Hast thou not poured me out as milk, and curdled me like cheese?
Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Job 13:14:

Wherefore do I take my flesh in my teeth, and put my life in mine hand?

Job 16:7:

But now he hath made me weary: thou hast made desolate all my company.

Job 16:8:

And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

Job 16:13:

His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

Job 17:1:

My breath is corrupt, my days are extinct, the graves are ready for me.

Job 17:7:

Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

Job 19:17:

My breath is strange to my wife, though I intreated for the children's sake of mine own body.

Job 19:20:

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

Job 19:26:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Job 21:6:

Even when I remember I am afraid, and trembling taketh hold on my flesh.

Job 23:16:

For God maketh my heart soft, and the Almighty troubleth me:

Job 27:2:

As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

Job 28:28:

And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Job 30:17:

My bones are pierced in me in the night season: and my sinews take no rest.

Job 30:18:

By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

Job 30:27:

My bowels boiled, and rested not: the days of affliction prevented me.

Job 30:30:

My skin is black upon me, and my bones are burned with heat.

Job 38:2:

Who is this that darkeneth counsel by words without knowledge?

Job 42:8:

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

Job 42:11:

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

Job 42:16-17:

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

So Job died, being old and full of days.

Psalms 1:1-3:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psalms 8:2:

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Psalms 14:1:

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

Psalms 18:1-2:

I will love thee, O LORD, my strength.

The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Psalms 21:1:

The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

Psalm 34:8:

O taste and see that the LORD is good: blessed is the man that trusteth in him.

Psalm 34:15:

The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

Psalm 42:5-6:

Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Psalm 42:11:

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm 43:2:

For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

Psalm 43:5:

Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm 46:1-2:

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Psalm 51:11:

Cast me not away from thy presence; and take not thy holy spirit from me.

Psalm 53:1:

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

Psalm 68:11:

The Lord gave the word: great was the company of those that published it.

Psalm 71:16:

I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

Psalm 84:5-7:

Blessed is the man whose strength is in thee; in whose heart are the ways of them.
Who passing through the valley of Baca make it a well; the rain also filleth the pools.
They go from strength to strength, every one of them in Zion appeareth before God.

Psalm 94:1:

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

Psalm 102:4:

My heart is smitten, and withered like grass; so that I forget to eat my bread.

Psalm 102:5:

By reason of the voice of my groaning my bones cleave to my skin.

Psalm 102:10:

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

Psalm 105:15:

Saying, Touch not mine anointed, and do my prophets no harm.

Psalm 111:10:

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Psalm 112:1-2:

Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Psalm 115:3:

But our God is in the heavens: he hath done whatsoever he hath pleased.

Psalm 119:89:

For ever, O LORD, thy word is settled in heaven.

Psalm 127:1:

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

Psalm 138:2:

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Psalm 138:8:

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

Psalm 147:15:

He sendeth forth his commandment upon earth: his word runneth very swiftly.

Proverbs 1:7:

The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Proverbs 2:5:

Then shalt thou understand the fear of the LORD, and find the knowledge of God.

Proverbs 5:8-11:

Remove thy way far from her, and come not nigh the door of her house:
Lest thou give thine honour unto others, and thy years unto the cruel:
Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;
And thou mourn at the last, when thy flesh and thy body are consumed,

Proverbs 6:32-33:

But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.
A wound and dishonour shall he get; and his reproach shall not be wiped away.

Proverbs 8:14:

Counsel is mine, and sound wisdom: I am understanding; I have strength.

Proverbs 9:10:

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

Proverbs 10:24:

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

Proverbs 10:29:

The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

Proverbs 13:20:

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Proverbs 13:22:

A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

Proverbs 15:33:

The fear of the LORD is the instruction of wisdom; and before honour is humility.

Proverbs 16:6:

By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

Proverbs 16:18:

Pride goeth before destruction, and an haughty spirit before a fall.

Proverbs 22:4:

By humility and the fear of the LORD are riches, and honour, and life.

Proverbs 26:2:

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Proverbs 26:9:

As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

Proverbs 30:15-16:

The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

Song of Solomon 8:6:

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Ecclesiastes 3:2:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

Ecclesiastes 8:4:

Where the word of a king is, there is power: and who may say unto him, What doest thou?

Isaiah 6:10:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Isaiah 10:27:

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

Isaiah 17:10:

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

Isaiah 41:1:

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

Isaiah 43:5:

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

Isaiah 43:19-20:

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

Isaiah 45:11:

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

Isaiah 45:24:

Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

Isaiah 49:5:

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

Isaiah 51:9:

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Isaiah 52:1:

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

Isaiah 54:14:

In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

Isaiah 57:15:

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Jeremiah 4:3:

For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Jeremiah 1:12:

Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Jeremiah 16:19:

O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Jeremiah 29:11:

For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Jeremiah 31:26:

Upon this I awaked, and beheld; and my sleep was sweet unto me.

Ezekiel 1:28-2:2:

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Ezekiel 3:23-24:

Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

Daniel 8:18:

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

Daniel 10:9:

Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Daniel 10:12-13:

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Daniel 10:20:

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

Hosea 6:6:

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Hosea 11:1:

When Israel was a child, then I loved him, and called my son out of Egypt.

Hosea 10:12:

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

Joel 2:17:

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Joel 2:28:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joel 3:10:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Joel 3:16:

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

Amos 3:3:

Can two walk together, except they be agreed?

Micah 7:18:

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Nahum 1:2:

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Habakkuk 2:4:

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Malachi 3:10-11:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Matthew 1:21:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 4:1-11:

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungred.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

Matthew 5:11-12:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matthew 6:10:

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Matthew 6:25-34:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, neither do they gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7:7-11:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matthew 7:12:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matthew 7:13-14:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leads to life, and few there be that find it.

Matthew 8:18:

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Matthew 8:26:

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matthew 9:12:

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Matthew 9:13:

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matthew 10:14:

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Matthew 11:12:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 11:30:

For my yoke is easy, and my burden is light.

Matthew 12:7:

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Matthew 12:29:

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Matthew 12:34-35:

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Matthew 12:37:

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 12:45:

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Matthew 14:17-21:

And they say unto him, We have here but five loaves, and two fishes.

He said, Bring them hither to me.

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

And they that had eaten were about five thousand men, beside women and children.

Matthew 14:28-31:

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Matthew 15:34-38:

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

And he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

And they that did eat were four thousand men, beside women and children.

Matthew 16:8:

Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Matthew 16:12:

Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Matthew 16:18:

And I say also unto thee, That thou art Peter, and upon his rock I will build my church; and the gates of hell shall not prevail against it.

Matthew 16:19:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 16:22-23:

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Matthew 17:24-27:

And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18:6:

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matthew 19:13-15:

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

And he laid his hands on them, and departed thence.

Matthew 19:26:

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Matthew 21:16:

And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Matthew 22:30:

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matthew 23:12:

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Matthew 23:23:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Matthew 24:7:

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matthew 24:9:

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

Matthew 24:10:

And then many shall be offended, and shall betray one another, and shall hate one another.

Matthew 24:11:

And many false prophets shall rise, and shall deceive many.

Matthew 24:12:

And because iniquity shall abound, the love of many shall wax cold.

Matthew 24:14:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24:20:

But pray ye that your flight might not be in the winter, neither on the sabbath day:

Matthew 24:36:

But of the day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 25:36:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matthew 25:41:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Matthew 25:46:

And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 27:32:

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

Matthew 27:50:

Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matthew 28:5:

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

Matthew 28:8:

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Matthew 28:17:

And when they saw him, they worshipped him: but some doubted.

Matthew 28:20:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Mark 1:15:

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 1:35:

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

Mark 2:17:

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Mark 3:27:

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Mark 4:2-25:

And he taught them many things by parables, and said unto them in his doctrine,

Hearken; Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came in devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

And he said unto them, He that hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parable.
And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.
And he said unto them, Know ye not this parable? and how then will ye know all parables?
The sower soweth the word.
And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
And these are they which are sown among thorns; such as hear the word,
And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
If any man have ears to hear, let him hear.
And he said unto them, Take heed what ye hear: for with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Mark 6:11:

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

Mark 6:31:

And he said unto them, Come ye yourselves apart into a desert place, a rest a while: for there were many coming and going, and they had no leisure so much as to eat.

Mark 6:41-44:

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat, and were filled.

And they took up twelve baskets full of the fragments, and of the fishes.

And they that did eat of the loaves were about five thousand men.

Mark 7:31:

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

Mark 8:1-9:

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

And he asked them, How many loaves have ye? And they said, Seven.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes: and he blessed, and commanded to set them also before them.

So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

And they that had eaten were about four thousand: and he sent them away.

Mark 8:31-33:

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

And he spake that saying openly. And Peter took him, and began to rebuke him.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark 9:1:

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark 9:44:

Where their worm dieth not, and the fire is not quenched.

Mark 10:13-16:

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

Mark 11:13-14:

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Mark 11:20:

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mark 11:25:

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Mark 12:25:

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Mark 12:37:

David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Mark 14:21:

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Mark 14:36:

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Mark 15:21:

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mark 15:37:

And Jesus cried with a loud voice, and gave up the ghost.

Mark 15:38:

And the veil of the temple was rent in twain from the top to the bottom.

Mark 15:39:

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Mark 16:19:

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Luke 1:7:

And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Luke 1:13:

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luke 1:18-20:

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luke 1:30:

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Luke 2:10:

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luke 2:40:

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Luke 2:52:

And Jesus increased in wisdom and stature, and in favour with God and man.

Luke 4:3-12:

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

For it is written, He shall give his angels charge over thee, to keep thee:

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

Luke 5:4-7:

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

Luke 5:31:

And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

Luke 6:12:

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Luke 6:38:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Luke 7:28:

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Luke 7:50:

And he said to the woman, Thy faith hath saved thee; go in peace.

Luke 8:23-25:

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Luke 8:50:

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Luke 9:5:

And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

Luke 9:16-17:

Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude.

Luke 10:1:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Luke 10:7:

And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

Luke 11:26:

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Luke 12:28:

If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

Luke 13:4:

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

Luke 15:11-32:

And he [Jesus] said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and intreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 16:23-24:

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Luke 18:10-14:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luke 18:15:

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

Luke 22:32:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

Luke 22:41:

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Luke 22:44:

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luke 23:26:

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Luke 24:45-47:

Then opened he [Jesus] their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Luke 24:51:

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

John 1:15:

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

John 1:27:

He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John 1:30:

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

John 2:1-11:

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John 3:3-7:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

John 3:36:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4:6:

Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

John 4:10:

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

John 6:5-13:

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

And this he said to prove him: for he himself knew what he would do.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

John 6:21:

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

John 6:35:

And Jesus said unto them, I am the bread of life: he that believeth on me shall never hunger; and he that believeth on me shall never thirst.

John 6:37:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 6:54-56:

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

John 7:18:

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:10-11:

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

John 8:12:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:50:

And I seek not mine own glory: there is one that seeketh and judgeth.

John 8:51:

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

John 10:11:

I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:27:

My sheep hear my voice, and I know them, and they follow me:

John 12:10-11:

But the chief priests consulted that they might put Lazarus also to death;
Because that by reason of him many of the Jews went away, and believed on Jesus.

John 12:42-43:

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
For they loved the praise of men more than the praise of God.

John 12:46:

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 13:27:

And after the sop Satan entered into him [Judas Iscariot]. Then said Jesus unto him, That thou doest, do quickly.

John 14:2:

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

John 14:9:

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

John 14:16:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:17:

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:20:

At that day ye shall know that I am in my Father, and ye in me, and I in you.

John 14:23:

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 14:26:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and being all things to your remembrance, whatsoever I have said unto you.

John 15:5:

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:9:

As the Father hath loved me, so have I loved you: continue ye in my love.

John 15:14:

Ye are my friends, if ye do whatsoever I command you.

John 15:26:

But when the Comforter has come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7:

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:8-9:

And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment:

Of sin, because they believe not on me;

John 16:13:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

John 16:14-15:

He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

John 16:33:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 17:16:

They are not of the world, even as I am not of the world.

John 17:22:

And the glory which thou gavest me I have given them; that they may be one, even as we are one.

John 17:23:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

John 19:17:

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

John 19:30:

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

John 20:22:

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

John 21:5-6:

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Acts 1:1:

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Acts 1:9:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:10:

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

Acts 1:14:

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 2:2-4:

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:13-16:

Other mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is what was spoken by the prophet Joel;

Acts 2:17:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams:

Acts 2:29:

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:38:

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 2:39:

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 2:42:

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 3:17:

And now, brethren, I wot [have known] that through ignorance ye did it, as did also your rulers.

Acts 4:9:

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Acts 4:12:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 4:18:

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

Acts 4:21:

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

Acts 5:1-11:

But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things.

Acts 5:18-20:

And laid their hands on the apostles, and put them in the common prison.

But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.

Acts 5:39:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Acts 5:41:

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Acts 6:5-6:

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Whom they set before the apostles: and when they had prayed, they laid their hands on them.

Acts 7:2:

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Acts 7:55-56:

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

Acts 7:59:

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Acts 8:39-40:

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 9:8-9:

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink.

Acts 9:10-19:

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Acts 9:31:

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Acts 10:1-4:

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

He saw in a vision evidently around the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, "Thy prayers and thine alms are come up for a memorial before God."

Acts 10:20:

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

Acts 11:5:

I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Acts 12:3-10:

And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

Acts 13:1-3:

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts 13:26:

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Acts 13:38:

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

Acts 13:51:

But they shook off the dust of their feet against them, and came unto Iconium.

Acts 14:22:

strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, "We must through many tribulations enter the kingdom of God."

Acts 15:24:

Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

Acts 15:36-39:

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

And Barnabas determined to take with them John, whose surname was Mark.

But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

Acts 16:26:

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Acts 16:32-34:

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 17:11:

These [the Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Acts 18:26:

And he [Apollos] began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Acts 19:2:

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Acts 19:13-17:

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

Acts 19:20:

So mightily grew the word of God and prevailed.

Acts 20:20:

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

Acts 20:26-27:

Wherefore I take you to record this day, that I am pure from the blood of all men.

For I have not shunned to declare unto you all the counsel of God.

Acts 21:4-5:

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

Acts 22:1:

Men, brethren, and fathers, hear ye my defence which I make now unto you.

Acts 22:5:

As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Acts 23:1:

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Acts 23:5:

Then said Paul, I wist [knew] not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Acts 23:6:

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

Romans 1:4:

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Romans 1:17:

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 3:18:

There is no fear of God before their eyes.

Romans 3:24:

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 3:25:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:26:

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 4:5:

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:17:

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Romans 5:1:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Romans 5:2:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:9:

Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:13:

(For until the law sin was in the world: but sin is not imputed when there is no law.

Romans 5:19:

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Romans 6:4:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:6:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:7:

For he that is dead is freed from sin.

Romans 6:11:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Romans 6:14:

For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:18:

Being them made free from sin, ye became the servants of righteousness.

Romans 7:2:

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Romans 7:4:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:6:

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Romans 7:9:

For I was alive without the law once: but when the commandment came, sin revived, and I died.

Romans 8:1:

There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:3-4:

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:6:

For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:7:

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:8:

So then they that are in the flesh cannot please God.

Romans 8:9:

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:12:

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Romans 8:15:

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Romans 8:16:

The Spirit itself beareth witness with our spirit, that we are the children of God.

Romans 8:17:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:21:

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 8:30:

Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Romans 8:31:

What shall we then say to these things? If God be for us, who can be against us?

Romans 8:35:

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:37:

Nay, in all these things we are more than conquerors through him that loved us.

Romans 9:30:

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Romans 9:33:

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 10:11:

For the scripture saith, Whosoever believeth on him shall not be ashamed.

Romans 11:29:

For the gifts and callings of God are without repentance.

Romans 12:1:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans 12:2:

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Romans 12:5:

So we, being many, are one body in Christ, and every one members one of another.

Romans 12:6:

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Romans 12:11:

Not slothful in business; fervent in spirit; serving the Lord;

Romans 12:14:

Bless them which persecute you: bless, and curse not.

Romans 12:15:

Rejoice with them that do rejoice, and weep with them that weep.

Romans 12:16:

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Romans 12:19:

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Romans 13:1-2:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Romans 13:3-4:

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Romans 13:11:

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

Romans 13:13:

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Romans 14:1:

Him that is weak in the faith receive ye, but not to doubtful disputations.

Romans 14:17:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Romans 14:23:

And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 15:7:

Wherefore receive ye one another, as Christ also received us to the glory of God.

Romans 15:9:

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Romans 15:13:

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Romans 16:1:

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Romans 16:25:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

1 Corinthians 1:2:

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1 Corinthians 1:30:

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 Corinthians 2:16:

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Corinthians 3:9:

For we are labourers together with God: ye are God's husbandry, ye are God's building.

1 Corinthians 3:21-22:

Therefore let no man glory in men. For all things are yours;
Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come;
all are yours;

1 Corinthians 4:16:

Wherefore I beseech you, be ye followers of me.

1 Corinthians 5:1-5:

It is reported commonly that there is fornication among you, and such fornication as is not so much named among the Gentiles, that one should have his father's wife.
And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,
In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Corinthians 5:7:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1 Corinthians 5:11-13:

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
For what have I to do to judge them also that are without? do not ye judge them that are within?
But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1 Corinthians 6:17:

But he that is joined to the Lord is one spirit.

1 Corinthians 6:18:

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1 Corinthians 7:14:

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1 Corinthians 7:22:

For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

1 Corinthians 7:23:

Ye are bought at a price; be ye not the servants of men.

1 Corinthians 7:39:

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

1 Corinthians 8:1:

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Corinthians 8:9:

But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

1 Corinthians 9:5:

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

1 Corinthians 9:14:

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Corinthians 9:16:

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

1 Corinthians 10:5-11:

But with many of them God was not well pleased: for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:12:

Wherefore let him that thinketh he standeth take heed lest he fall.

1 Corinthians 10:13:

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Corinthians 11:1:

Be ye followers of me, even as I also am of Christ.

1 Corinthians 11:23-25:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

1 Corinthians 11:26:

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Corinthians 12:1:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

1 Corinthians 12:6:

And there are diversities of operations, but it is the same God which worketh all in all.

1 Corinthians 12:7:

But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:10:

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

1 Corinthians 12:13:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

1 Corinthians 12:18:

But now God hath set the members every one of them in the body, as it hath pleased him.

1 Corinthians 12:21:

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1 Corinthians 12:26:

And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

1 Corinthians 12:27:

Now ye are the body of Christ, and members in particular.

1 Corinthians 12:31:

But covet earnestly the best gifts: and yet I shew unto you a more excellent way.

1 Corinthians 13:1-3:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1 Corinthians 13:4:

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1 Corinthians 13:8-12:

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1 Corinthians 14:1:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

1 Corinthians 14:14-15:

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

What is it, then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

1 Corinthians 14:30:

If any thing be revealed to another that sitteth by, let the first hold his peace.

1 Corinthians 14:34-35:

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1 Corinthians 14:38:

But if any man be ignorant, let him be ignorant.

1 Corinthians 14:39:

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

1 Corinthians 15:15:

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

1 Corinthians 15:31:

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

1 Corinthians 15:33:

Be not deceived: evil communications corrupt good manners.

1 Corinthians 15:49:

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 Corinthians 15:56:

The sting of death is sin; and the strength of sin is the law.

2 Corinthians 1:3-4:

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

2 Corinthians 1:21:

Now he which stablisheth us with you in Christ, and hath anointed us, is God;

2 Corinthians 2:4-8:

For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

Sufficient to such a man is this punishment, which was inflicted of many.

So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Wherefore I beseech you that ye would confirm your love toward him.

2 Corinthians 3:5-6:

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Corinthians 3:7-11:

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

For if that which is done away was glorious, much more that which remaineth is glorious.

2 Corinthians 3:17:

Now that Lord is the Spirit: and where the Spirit of the Lord is, there is liberty.

2 Corinthians 3:18:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 4:1:

Therefore seeing we have this ministry, as we have received mercy, we faint not;

2 Corinthians 4:4:

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Corinthians 4:7:

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

2 Corinthians 4:11:

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

2 Corinthians 5:7:

(For we walk by faith, not by sight:)

2 Corinthians 5:8:

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2 Corinthians 5:15:

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

2 Corinthians 5:17:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

2 Corinthians 5:18:

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2 Corinthians 6:2:

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

2 Corinthians 6:5:

In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

2 Corinthians 6:14-16:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 Corinthians 6:18:

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians 7:1:

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 7:6:

Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus;

2 Corinthians 7:10:

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2 Corinthians 8:9:

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2 Corinthians 8:23:

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

2 Corinthians 9:6:

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

2 Corinthians 9:7:

Every man according as he purposeth in his heart, so let him give; not grudgingly, of necessity: for God loveth a cheerful giver.

2 Corinthians 9:9:

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

2 Corinthians 10:12:

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2 Corinthians 10:15:

Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

2 Corinthians 11:14:

And no marvel; for Satan himself is transformed into an angel of light.

2 Corinthians 11:23-27:

Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

2 Corinthians 12:7:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

2 Corinthians 12:9:

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 13:1:

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 Corinthians 13:5:

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

2 Corinthians 13:14:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 1:4:

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Galatians 2:11-14:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Galatians 2:19:

For I through the law am dead to the law, that I might live unto God.

Galatians 3:7:

Know ye therefore that they which are of faith, the same are the children of Abraham.

Galatians 3:9:

So then they which be of faith are blessed with faithful Abraham.

Galatians 3:24:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Galatians 3:27:

For as many of you as have been baptized into Christ have put on Christ.

Galatians 3:28:

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians 3:29:

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 4:6:

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Galatians 4:7:

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Galatians 5:1:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again the yoke of bondage.

Galatians 5:6:

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Galatians 5:13:

For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Galatians 5:15:

But if ye bite and devour one another, take heed that ye be not consumed one of another.

Galatians 5:16:

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

Galatians 5:19-21:

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Galatians 5:22-23:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

Galatians 5:24:

And they that are Christ's have crucified the flesh with the affections and lusts.

Galatians 6:2:

Bear ye one another's burdens, and so fulfill the law of Christ.

Galatians 6:14:

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Galatians 6:15:

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Ephesians 1:4:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Ephesians 1:6:

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Ephesians 1:7:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace

Ephesians 1:11:

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Ephesians 1:13:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Ephesians 2:1:

And you hath he quickened, who were dead in trespasses and sins;

Ephesians 2:3:

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Ephesians 2:5:

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 2:8-9:

For by grace are ye saved through faith, and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.

Ephesians 2:10:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:11-18:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ,

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

Ephesians 2:19:

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Ephesians 2:20-21:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Ephesians 3:6:

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:10:

To the intent now that unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

Ephesians 3:12:

In whom we have boldness and access with confidence by the faith of him.

Ephesians 3:14-19:

For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Ephesians 4:3:

Endeavouring to keep the unity of the Spirit in the bond of peace.

Ephesians 4:5:

One Lord, one faith, one baptism,

Ephesians 4:6:

One God and Father of all, who is above all, and through all, and in you all.

Ephesians 4:7:

But unto every one of us is given grace according to the measure of the gift of Christ.

Ephesians 4:9-10:

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
He that descended is the same also the ascended up far above all heavens, that he might fill all things.)

Ephesians 4:11-16:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:19:

Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Ephesians 4:25:

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Ephesians 4:28:

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Ephesians 4:29:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ephesians 4:30:

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Ephesians 4:31:

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Ephesians 4:32:

And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5:1:

Be ye therefore followers of God, as dear children;

Ephesians 5:3:

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Ephesians 5:4:

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

Ephesians 5:8:

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

Ephesians 5:18:

And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Ephesians 5:21:

Submitting yourselves one to another in the fear of God.

Ephesians 5:25-27:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 6:8:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Ephesians 6:18-19:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Ephesians 6:23:

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Philippians 1:6:

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Philippians 1:7:

Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Philippians 1:18:

What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Philippians 1:23-24:

For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you.

Philippians 2:5-8:

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Philippians 2:12:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Philippians 2:13:

For it is God which worketh in you both to will and to do of his good pleasure.

Philippians 3:3:

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Philippians 3:8:

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

Philippians 3:9:

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Philippians 3:20:

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Philippians 4:2-3:

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Philippians 4:4:

Rejoice in the Lord alway: and again I say, Rejoice.

Philippians 4:8:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Philippians 4:13:

I can do all things through Christ which strengtheneth me.

Colossians 1:10:

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

Colossians 1:11:

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

Colossians 1:18:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Colossians 1:20:

And, having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Colossians 1:27:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Colossians 1:29:

Whereunto I also labour, striving according to his working, which worketh in me mightily.

Colossians 2:3:

In whom [Christ] are hid all the treasures of wisdom and knowledge.

Colossians 2:12:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Colossians 2:13:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Colossians 2:14-17:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Which are a shadow of things to come; but the body is of Christ.

Colossians 2:18:

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Colossians 2:19:

And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Colossians 3:1:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Colossians 3:3:

For ye are dead, and your life is hid with Christ in God.

Colossians 3:8:

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Colossians 3:9:

Lie not to one another, seeing that ye have put off the old man with his deeds;

Colossians 3:10:

And have put on the new man, which is renewed in knowledge after the image of him that created him:

Colossians 3:11:

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Colossians 3:12:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Colossians 3:13:

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Colossians 3:19:

Husbands, love your wives, and be not bitter against them.

Colossians 3:21:

Fathers, provoke not your children to anger, lest they be discouraged.

Colossians 3:22:

Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

Colossians 3:25:

But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4:3:

Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

Colossians 4:6:

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Colossians 4:11:

And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

Colossians 4:14:

Luke, the beloved physician, and Demas, greet you.

1 Thessalonians 1:10:

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thessalonians 2:12:

That you would walk worthy of God, who hath called you unto his kingdom and glory.

1 Thessalonians 4:4-6:

That every one of you should know how to possess his vessel in sanctification and honour;

Not in the lust of concupiscence, even as the Gentiles which know not God:

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

1 Thessalonians 4:9:

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

1 Thessalonians 5:5:

Ye are all children of the light, and the children of the day: we are not of the night, nor of darkness.

1 Thessalonians 5:8:

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

1 Thessalonians 5:9:

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

1 Thessalonians 5:25:

Brethren, pray for us.

1 Thessalonians 5:27:

I charge you by the Lord that this epistle be read unto all the holy brethren.

2 Thessalonians 1:8-9:

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 Thessalonians 1:11:

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

2 Thessalonians 2:11:

And for this cause God shall send them strong delusion, that they should believe a lie:

2 Thessalonians 2:14:

Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Thessalonians 3:1-2:

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it

is with you:

And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2 Thessalonians 3:3:

But the Lord is faithful, who shall stablish you, and keep you from evil.

2 Thessalonians 3:8:

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

2 Thessalonians 3:10:

For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

1 Timothy 1:4:

nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

1 Timothy 1:5:

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1 Timothy 1:9-10:

Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1 Timothy 1:13:

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

1 Timothy 1:14:

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 Timothy 1:15:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

1 Timothy 1:19:

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1 Timothy 2:1-2:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1 Timothy 2:3-4:

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

1 Timothy 2:5:

For there is one God, and one mediator between God and men, the man Christ Jesus;

1 Timothy 2:8:

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

1 Timothy 2:13:

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1 Timothy 3:3:

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1 Timothy 3:8:

Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

1 Timothy 4:12:

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

1 Timothy 4:14:

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Timothy 5:8:

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

1 Timothy 5:12:

Having damnation, because they have cast off their first faith.

1 Timothy 5:14:

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

1 Timothy 5:15:

For some are already turned aside after Satan.

1 Timothy 5:21:

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

1 Timothy 5:23:

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

1 Timothy 6:10:

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Timothy 6:11:

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

1 Timothy 6:12:

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1 Timothy 6:17:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy;

1 Timothy 6:20-21:

O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—
by professing it some have strayed concerning the faith. Grace be with you. Amen.

2 Timothy 1:6:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

2 Timothy 1:9:

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

2 Timothy 1:13:

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

2 Timothy 2:9:

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

2 Timothy 2:15:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Timothy 2:17-18:

And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2 Timothy 2:24:

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

2 Timothy 3:16-17:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 4:3:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2 Timothy 4:7:

I have fought a good fight, I have finished my course, I have kept the faith:

2 Timothy 4:13:

The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

2 Timothy 4:14-16:

Alexander the coppersmith did me much evil: the Lord reward him according to his works:

Of whom be thou ware also; for he hath greatly withstood our words.

At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

2 Timothy 4:17:

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

Titus 1:2:

In hope of eternal life, which God, that cannot lie, promised before the world began;

Titus 1:7:

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Titus 2:3:

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Titus 2:10:

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Titus 2:15:

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3:1:

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Titus 3:5-6:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
Which he shed on us abundantly through Jesus Christ our Saviour;

Titus 3:7:

That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus 3:9:

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Philemon 6:

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Hebrews 1:9:

Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Hebrews 1:14:

Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 2:1-3:

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Hebrews 2:10:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Hebrews 2:11:

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Hebrews 2:17:

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Hebrews 3:1:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Hebrews 3:6:

But Christ a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews 3:8:

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

Hebrews 3:12-14:

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

Hebrews 4:2:

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Hebrews 4:3:

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Hebrews 4:11:

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Hebrews 4:12:

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 5:1:

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Hebrews 5:14:

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6:1-2:

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 6:4-6:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews 6:18:

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Hebrews 7:19:

For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.

Hebrews 7:22:

By so much was Jesus made a surety of a better testament.

Hebrews 7:25:

Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 8:6:

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:10:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Hebrews 8:12:

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Hebrews 9:16:

For where a testament is, there must also of necessity be the death of the testator.

Hebrews 9:22:

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Hebrews 9:27:

And as it is appointed unto men once to die, but after this the judgment:

Hebrews 10:6:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Hebrews 10:8:

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Hebrews 10:10:

By the which will we are sanctified though the offering of the body of Jesus Christ once for all.

Hebrews 10:11-14:

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

From henceforth expecting till his enemies be made his footstool.

For by one offering he hath perfected for ever them that are sanctified.

Hebrews 10:16:

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds I will write them;

Hebrews 10:19:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Hebrews 10:21:

And having an high priest over the house of God;

Hebrews 10:25:

Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching.

Hebrews 10:29:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebrews 10:30:

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Hebrews 10:38:

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Hebrews 11:6:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Hebrews 11:7:

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Hebrews 11:13:

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Hebrews 11:34:

[Through faith people did these things] Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Hebrews 12:1:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Hebrews 12:2:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Hebrews 12:5-11:

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Hebrews 12:15-16:

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Hebrews 12:24:

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Hebrews 13:4:

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Hebrews 13:5:

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Hebrews 13:6:

So that we may boldly say, The Lord is my helper, and I will not fear that man shall do unto me.

James 1:15:

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

James 2:1-9:

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing [this means bright clothing; it does not refer to a man who showed up to the service in drag], and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Do not they blaspheme that worthy name by the which ye are called?

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

James 2:10:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

James 2:19:

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

James 2:23:

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

James 3:8:

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

James 3:10:

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

James 4:2:

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

James 4:4:

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

James 4:8:

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

James 4:17:

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

James 5:1-6:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are motheaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

James 5:11:

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

1 Peter 1:8:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1 Peter 1:12:

Unto whom it was revealed, that not unto themselves, but unto us they did minister these things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent from heaven; which things angels long to look into.

1 Peter 2:2:

As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1 Peter 2:5:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Peter 2:6:

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1 Peter 2:9:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

1 Peter 2:10:

Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

1 Peter 2:13-15:

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise
of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

1 Peter 3:9:

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto
called, that ye should inherit a blessing.

1 Peter 3:12:

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of
the Lord is against them that do evil.

1 Peter 3:18:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being
put to death in the flesh, but quickened by the Spirit:

1 Peter 4:10:

As every man hath received the gift, even so minister the same one to another, as good stewards of the
manifold grace of God.

1 Peter 4:17:

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall
the end be of them that obey not the gospel of God?

1 Peter 5:3:

Neither as being lords over God's heritage, but being ensamples to the flock.

1 Peter 5:7:

Casting all your care upon him; for he careth for you.

2 Peter 1:1:

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with
us through the righteousness of God and our Saviour Jesus Christ:

2 Peter 1:2:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2 Peter 1:9:

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged
from his old sins.

2 Peter 2:10-11:

But chiefly them that walk after the flesh in the lust of uncleanness, and despise government.

Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

2 Peter 2:19:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2 Peter 2:20-21:

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2 Peter 3:9:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2 Peter 3:13:

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Peter 3:18:

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

1 John 1:3:

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1 John 2:1:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1 John 2:2:

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

1 John 2:12:

I write unto you, little children, because your sins are forgiven you for his name's sake.

1 John 2:13-14:

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written to you, fathers, because ye have known him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1 John 2:20:

But ye have an unction from the Holy One, and ye know all things.

1 John 2:23:

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 2:27:

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 John 3:1:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1 John 3:15:

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

1 John 4:8:

He that loveth not knoweth not God; for God is love.

1 John 4:15:

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John 4:17:

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1 John 4:19:

We love him, because he first loved us.

1 John 5:1:

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1 John 5:11-13:

And this is the record, that God has given us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written to you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God.

1 John 5:21:

Little children, keep yourselves from idols. Amen.

2 John 9:

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

3 John 7:

Because that for his name's sake they went forth, taking nothing of the Gentiles.

Jude 8-9:

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude 20:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Revelation 1:6:

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 1:18:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 1:20:

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The seven stars are the angels of the seven churches: and the seven candlesticks thou sawest are the seven churches.

Revelation 2:1:

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Revelation 2:7:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 2:10:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Revelation 2:11:

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 2:17:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Revelation 2:26:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Revelation 3:5:

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 3:12:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Revelation 3:16:

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Revelation 3:21:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 5:10:

And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 9:3-6:

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Revelation 12:10:

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Revelation 13:8:

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 19:10:

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 20:10:

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Revelation 20:14-15:

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:1-3:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Read This if You Have No Idea What's Going On or What This Is About

This book was written to help you receive healing in your body through faith in Jesus Christ.

When He went to the cross, Jesus paid the price to redeem you from sin and the punishments for sin. In this book, you will learn that God considers sickness a curse and that it is part of the punishment for sin. Jesus allowed Himself to be punished in your place so that you could go free. He bore the penalty for sin Himself so that you would not have to spend eternity in hell. He also bore the curse of sickness and disease in your place to free you from having to suffer them in this life.

No matter who you are and no matter what your physical problem is, Jesus Christ has already made provision for your healing. You do not need to beg God to do something new for you. You must simply receive God's gift of healing that Jesus made available to everyone.

The central message of this book is as old as the gospel itself. The good news about divine healing has always been in the Bible. If you take the time to read what the Bible says about your healing, you will realize that God is not only able, but also willing, to heal you. You will also realize that God offers you healing right now because He has already done something about your healing. You will then be able to pray in faith and receive this gift from Him. God offers you healing right now because Jesus paid for you to have it. He is the same yesterday, today and forever. The healings that He was famous for in the four gospels are just as much His will today. They always will be His will until the day that God finally rids the earth of all sickness and creates a new earth in which righteousness dwells.

YEAH Index

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About This Book and Its Author

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I don't recommend printing a hard copy of this book. The hard copy would not let you follow the convenient links and it would be many inches high! A physical book that almost requires you to have a forklift to carry it is not very convenient. However, you could print just certain pages that interest you or that might interest someone else. The book is NOT set up to allow cutting and pasting of content within the free Adobe PDF reader. If you want someone else to see something in this book, please email him the whole book and just tell him the page number(s) that he might want to check out. Alternatively, you can have the person download this book from cstephenyoung.com.

General Information about This Book and about Me

I'll spare you the tradition of writing this in the third person as if some biographer stepped in to write it about me. Nobody has bothered writing a biography of me yet as of this writing!

My name is C. Stephen Young (the C stands for Chester; I go by Steve). I originally put out a smaller version of this book, called *Healing for Windows*, as a free Windows Help file, in 1997. My goal then, as now, was to disseminate as much knowledge of divine healing to as many people as possible – for free. This expanded version would be over 4,100 pages long if it were printed out in typical fonts used in “classic faith library” books. If printed using the print conventions of some modern faith books, it would be over 7,000 pages long. At least using the PDF format allowed me to put more content on each page and keep this book under 3,000 pages long. Unlike a website, which I considered as the new format for a while, this book keeps the original premise that you can download it ONCE from the Internet and use it without an Internet connection forever. Unlike a site with thousands of links, putting this out as one file lets people copy the book and send it to whomever they wish very easily with a single attachment. You can even copy it onto a portable drive and give it to someone who has no Internet access as long as he has the free Adobe PDF file reader.

Despite its length, this book is not a “be-all-and-end-all” reference on divine healing. There are other good books out there on the subject by authors who have other insights and experience, and I’m sure that more will be written that will offer insights you won’t find here. There are many biographies of famous healing ministers available elsewhere. I don’t attempt to get into that realm, as others are better qualified to write such books. This book is not an attempt to put out a semi-plagiarized modern version of F. F. Bosworth’s excellent book “*Christ the Healer*” nor an attempt to combine the contents of other books I’ve read into one free volume with my name on it. I did all my own Bible research. I don’t purpose to parrot popular preachers. The result is a book that contains some teachings that I have never seen published elsewhere. Some of them contradict ideas that are fairly well-accepted at this writing. I never took anyone’s word for what something said “in the Hebrew” or “in the Greek.” I found that studying the underlying original words sometimes led to different conclusions from what I had been taught. In some cases, seminary professors objecting to the use of certain verses in faith circles had legitimate points.

The opinions expressed in this book are mine, so don’t blame anyone else for them, including the church and ministerial association to which I belong! I wrote this whole book myself without using any ghostwriters or assistants. I don’t expect that everyone will like my style or my sense of humor or the broad range of content in this book, but other books are out there written in other styles with narrower scopes.

Before I put out the 1997 first edition of this book, called *Healing for Windows*, I wanted to address many of the common objections to divine healing, so I deliberately set up a healing forum on America Online with the idea of not only promoting healing but collecting objections for my book to answer for readers who were sure to encounter those objections themselves. And the objections came! “Hate mail” exceeded “fan mail” by about 4 to 1. I was somewhat surprised how some of the people, including seminary professors, would call me nasty and derogatory names and accuse me of being a heretic. But that’s nothing new; most people who preach divine healing get labeled that way sooner or later by those who don’t know any better. The main arguments against healing are the same ones people use 22 years later, though I added some other lesser-known ones for this version of the book.

The original Healing for Windows ended up circulating around the world. I got some grateful emails from people who read it. Because it did not require an Internet connection once you had it, it could go into countries where open Christian preaching to general audiences was banned. However, one issue was that only people with Windows machines could use it – Apple and Linux users (and later, Android users) were left out in the cold. My most frequent request was for a version that people with non-Windows systems could use.

Once Windows 7 came out, Microsoft “deprecated” (dropped!) the internal Windows feature that allowed the processing of all Windows help files that used to work with Windows 3 and up. This rendered Healing for Windows unusable for modern Windows users. A patch could allow Windows 7 users to still use it, but after Windows 7 no patch was available – no one could use Healing for Windows anymore. I knew that at some point I would have to come up with a new version.

I reworked the book into a PDF format with thousands of internal links, Anyone who can read PDF files can now read this book. I used this opportunity to update and expand the book into its current form.

This book always uses the masculine in statements like, “Everyone has his own tastes in grammar.” This is grammatically correct and it is not intended to limit the statement to males. I didn’t need to clutter an already long book with phrases such as “Everyone has his or her own tastes in grammar” or use the commonly-spoken but grammatically mismatched “Everyone has their own tastes in grammar.” So I’m not sexist, just in case you were wondering.

Within Scripture verses, my comments and clarifications that are not part of the original text are in square brackets. For example: “Surely he has borne our griefs [literally sicknesses] and carried out sorrows [literally pains].” These remarks are not found in the official King James Version, which I use throughout unless otherwise noted. I am not a KJV stickler; I don’t think that people in other countries have to learn 1611 English in order to read God’s true Word or that no one had the real Word until the day of King James. However, it is one of the most faithful translations from the original languages, and most importantly for me, it’s in the public domain. I use too much Scripture to be permitted to use other copyrighted versions within their licensing terms. Any time that a particular part of a verse is underlined, that is my emphasis on that part of it – nothing is underlined in the original text.

You are welcome to post this book on online forums, websites, download centers, and so on, email it to all your friends and make non-audio CD’s and thumb drives with this book as a PDF file on it, as long as you don’t modify it and you do not charge anyone for it or the media onto which you copy it. I’m not charging anyone for it, so it would be unfair for others to make money off a book that I put all the work into and gave out for free.

I thank God for the people whom the previous version helped to receive healing, and I expect that far more people will be healed as they read the truths contained in this version. Don’t worry, I’ll get an ample reward in heaven for blessing the Body of Christ (and maybe some people who aren’t yet Christians) with this book.

The fact that I am offering this book free to everyone in the world is not intended to make any kind of statement against ministries that charge for their books, CD's and DVD's. I have absolutely no problem with any ministry that makes money on product sales. If the ministry is good, I hope that it makes a lot of money! My motive behind the free distribution is to get the message of divine healing out as quickly as possible to as many people as possible, including people in places where Christian books cannot be sold or distributed openly.

This book has 220 primary discussions with 2 side discussions reachable from other ones, answers to 204 questions and refutations of 426 objections. The total book (without the index) contains over a million words. It has been a labor of love.

As of this book's release date, this is my only book, though this one file could easily have been a collection of smaller books – they just couldn't link to each other as easily with hyperlinks. My only other "product" at this writing is my 2009 music CD entitled "Be Healed" that has about an hour and fifteen minutes of original healing songs that are consistent with the teachings in this book. I played all the instruments and sang all the vocals and background vocals. (There are even cases of 30-piece chorales in the background where I sang all 30 tracks one at a time. Modern digital technology is a wonderful thing.) At this writing, it's still available from Amazon, Apple, CD Baby and other outlets, and there is a link for "hard-copy" CD's on my website, cstephenyoung.com. There, that is the sole "commercial pitch" in this entire book! (I've just proved that I'm not against Christian product sales.)

I deliberately do NOT list the sources of the objections answered in this book because I'm not out to embarrass anyone by name. Besides, this is a book to help you understand healing, not a term paper. So you won't see footnotes or the word "ibid," and I felt free to make up some of my own words that would flunk any spell checker just because I felt like it!

This book is yours to enjoy free of charge. No donation is requested.

At this writing, I do not have an office staff that can answer questions and take prayer requests. Other ministries have prayer hotlines that you can call. While you can go to cstephenyoung.com for my current contact information, I can't guarantee a reply.

My wife Rosie and I founded and co-pastored a church in Maine for many years, though at this writing the Lord has led us to travel instead of pastor. We are now based in the Blue Ridge Mountains in Eastern Tennessee. Before pastoring, I preached healing in the United States and overseas and also led worship and played/sang on worship teams at various conferences here and abroad.

I'll answer a question that I get asked a lot, usually in jest. No, I am not the former NFL quarterback. I am a famous-name preacher. A quarterback made the name Steve Young famous, so I have a famous name. However, I am a different Steve Young. He was a passer and I was a pastor. We both labored in the field, hoped for good receptions, went for conversions and did plenty of kneeling, but only one of us thought that possession was a good thing.

While I go by Steve among friends, I found out that there was an unrelated Steve Young Ministries that also happened to put out music and there was a famous secular singer/songwriter named Steve Young who lived in Tennessee, which is where I also live at this writing. So I go by C. Stephen Young as an artist and C. Stephen Young Ministries in ministry to avoid confusion.

I don't claim to know everything on the subject of healing – nobody does. This book is my effort to share what I DO know. I want people to receive the healing that Jesus already paid for them to have.

I hope that you enjoy reading my book as much as I enjoyed writing it!

Steve