

# **MINEOLA BIBLE INSTITUTE AND SEMINARY**

Page | 1

## **Divine Healing and Health**

### **Radically Biblical, Apostolic, Christianity**



Larry L Yates, ThD, DMin

**“Excellence in Apostolic Education since 1991”**

Copyright © 2019

**Mineola Bible Institute and Seminary**

All Rights Reserved

This lesson material may not be used in any manner for reproduction in any language or use without the written permission of Mineola Bible Institute and Seminary

# Divine Healing & Health

The doctrine of divine healing and health is one of the most important outstanding subjects of the Bible. This lesson is a brief and yet comprehensive study of the doctrine as taught in the Bible. This lesson will be of infinite value to you if you are in need of healing and of securing health for your body.

## 1. What Divine Healing & Health Is Not:

It is not healing and health by natural remedies, imagination, will power, personal magnetism, metaphysics, demonology, spiritualism, immunity from death, presumption, insubordination to God's will, mind over matter, denial of the plain facts of sin, sickness, and disease, or natural healing by inherent laws and creative powers in man's body.

## II. What Divine Healing and Health is:

Divine healing and health is a definite act of God through faith in Jesus by the power of the Holy Spirit, the Word of God, and the precious blood of Christ, whereby the human body is cured, healed, repaired, delivered from sickness and its power, and made as whole, sound, and healthy as it was before the attack.

## III. Is Divine Healing & Health Scriptural?

There are at least fourteen Hebrew and Greek words found in hundreds of Scriptures, which plainly teach the ideas of full salvation, deliverance, preservation, soundness, healing, health, and wholeness of body, soul, and spirit through the gospel.

These words are used many times of the body as well as of the soul. Sometimes they are used in the same passage of both body and soul, thus proving that they are not limited to the healing of the soul as some modern Bible students believe.

There are some passages where these words are used which speak of other things besides the body being *healed*, such as *the soul* (Ps. 41:4); *a vessel* (Jer. 19:11); *land* (2 Chron. 7:14); *waters* (Ezek. 47:8-11); and *backslidings* (Jer. 3:22). If healing is to be understood in a literal sense in these passages, then it should also be understood in a literal sense when it is used of the human body being healed. **Notice below, the scores of times bodily healing is referred to in the Bible:**

1. The Hebrew word *rapha* means and is translated *cure* (Jer. 33:6); *to make whole* (Job 5:18); *to heal* (Num. 12:13; Deut. 32:39; 2 Kings 20:5; Isa. 19:22; Jer. 17:14; Hosea 6:1; Zech. 1:16); *be healed* (Gen. 20:17; Ex. 21:19; Lev. 13:18; Deut. 28:27; 1 Sam. 6:3; 2 Chron. 22:6; Ps. 30:2; Isa. 6:10; Jer. 17:14; Ezek. 34:4; Hos. 7:1; *healeth* (Ex. 15:26; Ps. 103:3; Isa. 30:26); *be thoroughly healed* (Ex. 21:19); and *physician* (Gen. 50:2; 2 Chron. 16:12; Job 13:4; Jer. 8:22).

2. The Hebrew *marpay* means and is translated *healing* (Jer. 14:19; Mal. 4:2); *health* (Prov. 4:22; Jer. 8:15); *cure* (Jer. 33:6); *remedy* (2 Chron. 36:16; Prov. 6:15); *sound in health* (Prov. 14:30); and *wholesome* (Prov. 15:4).

3. The Hebrew *yeshuwah* means and is translated *health* (Ps. 42:11; 43:5; 67:2); *deliverance* (Ps. 18:50; 44:4); and *salvation* (Ps. 91:16). The whole 91<sup>st</sup> Psalm teaches perfect healing and health physically; so the salvation of v. 16 includes the body as well as the soul.

4. The Hebrew *arubah* means restoring to sound health (Isa. 58:8; Jer. 8:22; 30:17; 33:6).

5. The Hebrew *chabash* means *healer* (Isa. 3:7); and *to bind up or heal* (Isa. 30:26;

Ezek. 34:16; Hos. 6:1; Job 5:18; Ps. 147:3).

6. The Hebrew word *rifooth* means *health* (Prov. 3:8).

7. The Greek word *therapeuo* means and is translated *heal* (Matt. 8:7; Mark 3:2; Luke 4:23; 10:9; 14:3); *healed* (Matt. 4:23; 8:16; 12:15; 14:14; 19:2; 21:14; Mark 1:34; 3:10; 6:5; Luke 4:40; 5:15; 6:18; 8:43; 13:14; 14:4; Acts 4:14; 5:16; 8:7; 28:9); *cure* (Matt. 17:16; Luke 9:1); and *cured* (Luke 7:21; John 5:10).

8. The Greek *iama* means healing or repairing (I Cor. 12:9).

9. The Greek *iaomai* means and is translated *heal* (Matt. 13:15; Luke 4:18; 5:17; 9:2; John 4:47; 12:40); *healed* (Matt. 8:8; Mark 5:29; Luke 6:17; 17:15; 22:51; John 5:13; Acts 3:11; 28:8; Heb. 12:13; Jas. 5:16; I Peter 2:24); *healing* (Acts 10:38); *whole* (Matt. 15:28; Acts 9:24).

10. The Greek *iasis* means *healing* and *cure* (Luke 13:32; Acts 4:22; 28:27).

11. The Greek *hugiano* means *sound health* (3 John 2).

12. The Greek *hugies* means *healthy, sound* and *whole* (Matt. 12:13; 15:31; Mark 3:5; 5:34; Luke 5:31).

13. The Greek *sodzo* means *to save, deliver, protect, heal, preserve, and make whole*. It is used 86 times in reference to saving the soul, but in the following passages it refers to saving the body and healing it of sickness (Matt. 9:21-22; Mark 5:29; 10:52; Luke 8:36; 8:50; 17:19; Acts 4:9; 14:9).

14. The Greek *dia-sidzo* means *to save and to heal thoroughly, make perfectly whole* and is used of the body being healed (Matt. 14:36; Luke 7:3).

By reading the Scriptures listed above, and the scores in the following studies, one can see that both divine healing and divine health are taught in Scripture for all who will meet the conditions of faith required by the gospel.

#### IV. Cases of Sickness and Healing in the Old Testament

1. BARRNESS OF THE PHILISTINE WOMEN: *cause* -- divine intervention for Sarah (Gen. 20:1-7, 18); *remedy* -- prayer (Gen. 20:7, 17); *result* -- healing (Gen. 20:7, 17).

2. BARRNESS OF SARAH: *cause* -- unknown (Gen. 16:1-21:8); *remedy* -- prayer and faith (Gen. 18:10; 21:1-8; Rom. 4:17-22); *result* -- healing (Gen. 21).

3. BARRNESS OF REBEKAH: *cause* -- old age (Gen. 25:19-26); *remedy* -- prayer (Gen. 25:21); *result* -- healing (Gen. 25:21-26).

4. ISAAC'S BLINDNESS AND SICKNESS: *cause* -- old age (Gen. 27:1-2, 41); *remedy* -- none stated, but evidently he was renewed in body by faith (Heb. 11:20); *result*-- lived over twenty more years (Gen. 31:38; 35:27-29).

5. BARRNESS OF RACHEL: *cause* -- unknown (Gen. 29:31; 30:1); *remedy* -- prayer (Gen. 30:22); *result* -- healing (Gen. 30:22-24; 35:16-20).

6. JACOB'S DEATH: *cause* -- old age (Gen. 47:27-31; 48:1; 49:33); *remedy* -- none, because of the divine appointment for all men to die (Heb. 9:27). The Hebrew word for sick in Gen. 48:1 is *calah*, to be worn, weak. Jacob died of old age like an apple falling off the tree because of ripeness and not because of being diseased. The Bible teaches that all true believers can live to a ripe old age (Ps. 34:12--14; 91:16; I Peter 3:10-12). It is possible for one to live in health to a ripe old age and die a natural death. There is no law that says every person must die of a disease. By faith in God

one can ward off many ills of life and live long before natural death.

7. BOILS ON THE EGYPTIANS: *cause* -- hardness of heart and rebellion against God (Ex. 4:21; 5:2); *remedy* -- unknown; *result* -- unknown.

8. ALL SICKNESS OF ISRAEL: *cause* -- misuse of the tongue and rebellion (Ex. 15:24-26); *remedy* -- the Word of God, prayer and obedience (Ex. 15:26; Ps. 107:20); *result* -- the whole nation made perfect in health (Ps. 105:37).

9. PLAGUE IN ISRAEL: *cause* -- misuse of the tongue and idolatry (Ex. 32:1-6); *remedy* -- prayer, atonement and discipline (Ex. 32:7-28); *result* -- many rebels died, but the rest were delivered from the plague (Ex. 32:27-35).

10. PLAGUE UPON PRIESTS: *cause* -- drunkenness and disobedience; *remedy* -- none; *result* -- death by judgment from God (Lev. 10:1-9).

11. PLAGUE IN ISRAEL: *cause* -- misuse of the tongue and lust (Num. 11:4-20); *remedy* -- none because of judgment (Num. 11:19-20); *result* -- healing (Num. 11:33-35).

12. PLAGUE IN ISRAEL: *cause* -- misuse of the tongue and lust (Num. 11:4-20); *remedy* -- none because of judgment (Num. 11:19-20); *result* -- death to thousands (Num. 11:33-35).

13. PLAGUE OF LEPROSY UPON MIRIAM: *cause* -- pride and misuse of the tongue (Num. 12:1-10); *remedy* -- prayer and discipline (Num. 12:13-14); *result* -- healing (Num. 12:14-16).

14. PLAGUE UPON THE TEN SPIES: *cause* -- unbelief and misuse of the tongue (Num. 13:26-33); *remedy* -- none because of judgment; *result* -- death (Num. 14:37).

15. PLAGUE IN ISRAEL: *cause* -- misuse of the tongue and rebellion (Num. 14:1-19); *remedy* -- none because of judgment (Num. 14:22-35); *result* -- death (Num. 14:20-35).

16. PLAGUE IN ISRAEL: *cause* -- pride and misuse of the tongue (Num. 16:1-14); *remedy* -- judgment upon the rebels (Num. 16:21-30); *result* -- death (Num. 16:31).

17. PLAGUE IN ISRAEL: *cause* -- rebellion and misuse of the tongue (Num. 16:1-14); *remedy* -- judgment upon the rebels (Num. 16:29); *result* -- death (Num. 16:35).

18. PLAGUE IN ISRAEL: *cause* -- rebellion and misuse of the tongue (Num. 16:41-42); *remedy* -- atonement and judgment (Num. 16:46-50); *result* -- 14,700 were killed and the plague was stayed (Num. 16:49-50).

19. PLAGUE IN ISRAEL: *cause*--discouragement and misuse of the tongue (Num. 21:5); *remedy* -- prayer, faith, and confession of sin (Num. 21:7-9); *result* -- healing for all who obeyed and looked on the serpent of brass, a type of Christ (Num. 21:9; John 3:14).

20. PLAGUE IN ISRAEL: *cause* -- adultery and idolatry; *remedy* -- judgment upon the rebels; *result*--24,000 were killed and the plague was stayed (Num. 25:1-15).

21. BARRNESS OF HANNAH: *cause* -- the Lord caused her to be barren to test her and to teach coming generations certain lessons (I Sam. 1:2-9); *remedy* -- prayer and humility (I Sam. 1:9-19); *result* -- healing and fruitfulness (I Sam. 1:17-28).

22. PLAGUE OF EMERODS UPON THE PHILISTINES: *cause* -- taking the ark of God from Israel; *remedy* -- trespass offering and ark sent back; *result* -- unknown (I Sam. 5:1-6).

23. INSANITY OF SAUL: *cause* -- disobedience and jealousy (I Sam. 15:22-35);

18:8-30); *remedy* -- inspired music (I Sam. 16:14; 19:9-10); *result* -- temporary relief (I Sam. 16:14-23).

24. SICKNESS OF AN EGYPTIAN: *cause* -- unknown; *remedy* -- care and natural food; *result* -- he was restored to health (I Sam. 30:11-16).

25. JEROBOAM'S WITHERED HAND: *cause* -- attempted violence to a man of God (I Kings 13:4); *remedy* -- prayer; *result* -- healing (I Kings 13:6).

26. ABIJAH'S SICKNESS: *cause* -- sins of the parents (I Kings 14:8-9); *remedy* -- none, because of judgment; *result* -- death (I Kings 14:12-18).

27. ASA'S FOOT DISEASE: *cause* -- unknown; *remedy* -- physicians; *result* -- death for not trusting in God (I Kings 15:23-24; 2 Chr. 16:12-14; Jer. 17:5-13).

28. SICKNESS AND DEATH OF THE WIDOW'S SON: *cause* -- unknown; *remedy* -- prayer of Elijah; *result* -- resurrection and healing (I Kings 17:8-24).

29. AHAZIAH'S DISEASE: *cause* -- fell from an upper story; *remedy* -- trust in Baalzebub, the god of flies, instead of the true God; *result* -- death (2 Kings 1:1-18).

30. SICKNESS AND DEATH OF THE SHUNAMMITE'S SON: *cause* -- sunstroke; *remedy* -- faith, prayer, and the power of God in Elijah's body; *result* -- resurrection and healing (2 Kings 4:18-37).

31. NAMAAN'S LEPROSY: *cause* -- unknown; *remedy* -- trust in God and obedience; *result* -- healing (2 Kings 5:1-19).

32. SICKNESS OF BEN-HADID: *cause* -- unknown; *remedy* -- unknown; *result* -- might have recovered if he had not been murdered according to prophecy (2 Kings 8:10-15).

33. SICKNESS OF JEHORAM: *cause* -- unknown; *remedy* -- unknown; *result* -- recovered but slain by Jehu (2 Kings 9:14-29).

34. SICKNESS OF ELISHA: *cause* -- unknown; but could have been old age, for he was nearly 100 years old; *remedy* -- unknown; but if the cause was old age, there could be no remedy; *result* -- death (2 Kings 13:21).

35. SICKNESS OF HEZEKIAH: *cause* -- pride and unthankfulness to God (2 Chron. 32:25-31); *remedy* -- prayer and humiliation (2 Kings 20:3; Isa. 38:2-3); *result* -- healed and fifteen years added to his life (Isa. 39:5).

36. JEHORAM'S BOWEL TROUBLE: *cause* -- many sins (2 Chron. 21:6-7; 10:13; 2 Kings 8:18-19); *remedy* -- none, because of judgment; *result* -- death (2 Chron. 21:12-20).

37. JOBS BOILS: *cause* -- Satan (Job 1:6-22; 2:1-10); *remedy* -- prayer and humiliation (Job 42:6-17); *result* -- healing and prosperity (Job 42:6-17; James 5:11).

38. DAVID'S VENEREAL DISEASE: *cause* -- sin; (Ps. 38:3); *remedy* -- prayer and confession of sin (Ps. 38:1-22); *result* -- healed (Ps. 6:2; 30:2; 103:3).

39. SICKNESS AND DEATH OF EZEKIEL'S WIFE: *cause* -- made a sign to Israel (Ezek. 24:24); *remedy* -- none; *result* -- death (Ezek. 24:15-27).

40. SICKNESS OF DANIEL: *cause* -- long fasting; *remedy* -- prayer, rest, and nourishments; *result* -- complete recovery (Dan. 8:27; 10:2-3).

## V. Cases of Sickness and Healing in the New Testament

1. INNUMERABLE CASES OF HEALING BY CHRIST: (Matt. 4:23-24; 8:16-17; 9:35-36; 11:5; 14:14; 15:30-31; 19:2; 21:14; Mark 1:32-34; 3:10-12; 6:5; Luke 4:40-41; 6:17-19; 7:21-23; 9:11; John 2:23; 20:30-31; 21:25); *cause* -- the devil and demons (Acts 10:38; I John 3:8; Mark 5:16-17; Luke 13:14); *remedy* -- faith and the anointing with the Holy Spirit (Isa. 11:2; 42:1-7; 61:1-2; Matt. 12:22-32; Acts 10:38); *result* -- healing in every case (Acts 10:38; Matt. 4:23-24; 8:16-17; 9:35; 12:15; 14:14; 15:30-31; 19:2; 21:14).

2. INNUMERABLE CASES OF HEALING BY BELIEVERS BEFORE PENTECOST (Matt. 10:1-7; Mark 6:7-13; 9:38; Luke 9:1-6; 10:1-20); *cause* -- the devil and demons (Matt. 10:1-7; Luke 10:1-20; Acts 10:38); *remedy* -- faith and temporary endowment of power for the one mission representing Christ from city to city (Matt. 10:1-20; Luke 10:1-20); *result* -- healing in every case while on this one mission (Mark 6:7-13; Luke 10:1-20). The failure in Matt. 17:14-21 was after they had come back from this mission and before their permanent endowment of power at Pentecost.

3. INNUMERABLE CASES OF HEALING BY BELIEVERS AFTER PENTECOST (Mark 16:17-20; Acts 2:43; 5:12-16; 6:8; 8:7-13; 11:19-22; 14:3; 15:4; 19:11-12; 28:9; Rom. 15:18-19; I Cor. 16:10; Heb. 2:3-4); *cause* -- the devil and demons (Mark 16:17; Acts 5:16; 8:6-7; 10:38; 19:11-12); *remedy* -- faith and the anointing with the Holy Spirit (Luke 24:49; John 14:12-15; Acts 1:8; 3:6; 6:8; 19:11-12; I Cor. 12:7-11); *result* -- healing in every case (John 14:12; Acts 5:12-16; 19:11-12; Heb. 2:3-4; Mark 16:20).

4. TEN CASES OF DEMON-POSSESSION HEALED BY CHRIST AND PAUL, AND OTHERS:

- (1) A maniac of Gergesa (Matt. 8:28-34).
- (2) A maniac of Gadera (Mark 5:1-21; Luke 8:26-39).
- (3) A dumb man ((Matt. 12:22-32).
- (4) A blind and dumb man (Matt. 12:22-32).

- (5) An epileptic girl (Matt. 15:21-28).
- (6) An epileptic boy (Mark 9:17-29).
- (7) A maniac (Mark 1:23-28; Luke 4:21).
- (8) Mary Magdalene (Luke 7:36-50; 8:2).
- (9) An infirm woman (Luke 13:16-17).
- (10) A fortune-teller (Acts 16:16-24).

#### 5. EIGHTEEN CASES OF HEALING BY CHRIST, PETER, JOHN, AND PAUL:

- (1) A leper (Matt. 8:1-4; Mark 1:20).
- (2) A centurion's servant (Matt. 8:5-13).
- (3) Peter's mother-in-law (Matt. 8:14).
- (4) A woman (Matt. 9:18-26; Mark 5:22).
- (5) Two blind men (Matt. 9:27-31).
- (6) A withered hand (Matt. 12:9-14).
- (7) Two blind men ((Matt. 20:29-34).
- (8) A deaf-dumb man (Mark 7:31-37).
- (9) A blind man (Mark 8:22-26).
- (10) A man with dropsy (Luke 14:1-6).
- (11) Ten lepers (Luke 17:11-19).
- (12) A nobleman's son (John 4:46-54).
- (13) An infirm man (John 5:1-15).
- (14) A blind man (John 9:1-38).
- (15) A lame man (Acts 3:1-4).
- (16) A paralyzed man (Acts 9:32-35).
- (17) A lame man (Acts 14:9-10).
- (18) Father of Publius (Acts 28:7-9).

#### 6. SIX CASES OF RESURRECTION FROM THE DEAD BY JESUS, PETER, PAUL; AND OTHERS:

- (1) Jarius's daughter (Matt. 9:18-26).
- (2) A widow's son (Luke 7:11-18).
- (3) Lazarus (John 11:1-44).
- (4) Tabitha (Acts 36-42).
- (5) Paul (Acts 14:19-20).
- (6) Eutychus (Acts 20:7-12).

7. A PARALYZED MAN: *cause* -- sin; *remedy* -- faith in Christ; *result* -- healing (Matt. 9:1-12; Mark 2:3-12; Luke 5:18-26).

8. MALCHUS: *cause* -- ear severed by Peter's sword (John 18:10); *remedy* -- power of Jesus; *result* -- healed (Luke 22:50-51).

9. SICKNESS AND DEATH OF HEROD: *cause* -- pride and self-exaltation; *remedy* -- none, because of judgment; *result* -- eaten by worms (Acts 12:20-25).

10. BLINDNESS OF BAR-JESUS: *cause* -- unbelief and rebellion against the gospel; *remedy* -- none until Paul's curse was over (Acts 13:6-12).

11. PAUL'S SNAKE BITE: *cause* -- accident; *remedy* -- faith in Jesus Christ; *result* -- healing (Acts 28:1-6). Immunity from poisons and snake bites is promised all believers (Mark 16:17-20; Luke 10:19; Ps. 91). This does not mean, however, that believers can tempt God and get by with it by deliberately drinking poison and getting snake-bitten, as some foolish and ignorant people do today.

The Greek word for "take up" in Mark 16:18 is *airo*. The way it is used and the example of men taking up things shows its true meaning. It is translated "take away" and used of Christ taking away the sins of the world (John 1:29; I John 3:5); of branches being cut off the vine (John 15:2); of the bodies of Christ and the thieves being removed from the crosses (John 19:31, 38); of a fornicator being excommunicated from the Corinthian church (I Cor. 5:2); of taking a man away to prison (Matt. 22:13); of the

removal of a stone from the grave of Lazarus (John 11:39); of the destruction of a nation (John 11:38); and of the removal of knowledge and judgment (Luke 11:52; Acts 8:35).

It is also translated “put away” concerning the removal of sin from the life (Eph. 4:31); “took it out of the way” referring to abolishing the law of Moses on the cross (Col. 2:14-17); “remove” referring to the mountain being cast into the sea (Matt. 21:21; Mark 11:23); and “away with” referring to destruction or murder of Jesus and Paul (Luke 23:18; John 19:15; Acts 21:36; 22:22).

It is never used of making a side-show of the thing that is to be removed, destroyed, or done away with, so the modern snake-handling fanaticism is not biblical, to say the least. If men would remove them like Paul, the only example of how to take up snakes in the New Testament, then it would be biblical. Paul shook off the viper into the fire and destroyed it (Acts 28:1-6). If men would use power, if they have real power from God, to heal the sick and to do something really worthwhile for humanity, then they would show some intelligence, and they would be a blessing. One can go to India and other heathen lands and see better demonstrations of snake-handling than modern fanatics of religion who make it a side-show of the gospel idea of power over the power of the devil, as taught in (Luke 10:19; Ps. 91). These passages of Scripture simply mean that believers can have power over all enemies, but they never mean to bring reproach upon the gospel by trying to show people that they have great faith or great power.



12. THE BLINDNESS OF SAUL: *cause* -- rebellion and unbelief (Acts 9:1-9; I Tim. 1:13); *remedy* -- prayer and fasting (Acts 9:9-11); *result* -- healing (Acts 9:17-19).

13. SICKNESS OF A CORINTHIAN: *cause* --fornication (I Cor. 5:1-8); *remedy* -- repentance; *result* -- healing (2 Cor. 2:6-11).

14. SICKNESS AND DEATH OF MANY CORINTHIANS: *cause* -- failure to appropriate the benefits of healing by faith in the work of Calvary (I Cor. 11:27-32; I Peter 2:24; Matt. 8:16-17); *remedy* -- none where the gospel remedy is rejected and unbelief robs people of its benefits; *result* -- no healing. Often saints think that God should heal them in spite of their unbelief. They often wonder why God heals sinners and not them.

The reason is that God gives to no person one thing because of their own merits or because they have been a Christian a long time. God obligates the best Christian to have faith for what they ask as much as He does a sinner. Sinners throw themselves on God for mercy, not having any merits of their own to depend upon, while saints sometimes think their years of being Christians should merit them favor with God. If men and women would come to God in simple faith, without claiming merit, God will always answer every prayer. God will let a saint die as quickly as He will a sinner if they do not do what He commands -- "HAVE FAITH IN GOD" and "BELIEVE THAT THOSE THINGS WHICH HE SAITH SHALL COME TO PASS" (Mark 11:22-24; James 1:5-9; Heb. 11:6).

15. SICKNESS OF EPAPHRODITUS: *cause* -- overwork in the gospel; *remedy* -- prayer and rest to regain strength; *result* -- healing (Phil. 2:25-30).

#### **VI. Causes of Sickness and Disease**

The general causes of sickness and disease are the fall of man, sin, the work of Satan, and demons, and the execution of the law of sowing and reaping.

1. GOD THE LAW-MAKER. God is not the direct cause of either sin or sickness. He never wills any man or woman to have sin or sickness in their life. He has made abundant provision through the gospel to cleanse from all sin or sickness and to heal all diseases. He did make it a law in the beginning that whatever a man sows, that shall he also reap, but He never causes free moral agents to break the law. He cannot be just and keep them from reaping what they sow if they are determined to disobey Him.

In Isaiah 45:7 we read, "I create evil." The Hebrew word for *evil* is *ra*, meaning adversity, affliction, calamity, grief, misery, sorrow, wretchedness, trouble, harm, distress, ill, and mischief. These things are the harvest of sowing and breaking the laws of God. This is a law fixed by God, and it cannot be altered or changed. If any free moral agent chooses to break laws, contrary to his creative makeup and the highest good of his being and of the universe, they must pay the penalty of reaping what they have sowed.

When the Bible says that God puts physical sickness and disease upon men, as in the following Scriptures, it simply means that His law of sowing and reaping is being executed by the proper agencies to enforce this law (Ex. 15:26; Deut. 7:15; 28:1-68). In this passage it is stated that sickness is the result of sowing sin. If there had been no sin there would have been no disease. In many places where it speaks of God taking a certain action, in reality He used proper agents actually to bring it to pass. It is said that God sent Joseph into Egypt, but in reality, his brothers were the ones who sold him to the Ishmaelites (Gen. 45:4-8). It is said that God would visit Israel and lead them out of Egypt, but in reality, God used Moses and Aaron as His agents to this (Gen. 50:24; Ps. 77:20). It is said on numerous occasions that God subdued Israel's enemies, but in reality, He uses human agency to do it. (Judges 4:14-23; etc). The same is true of the law of sickness and disease. He has given the actual power of this law into the hands of demon powers.

2. SATAN THE LAW-EXECUTOR. In many Scriptures we have the fact stated that Satan is the direct power in executing the law of sin, sickness, and death. Sickness is

the result of sin and one of the effects of the fall of man. The many passages in Point V above prove this fact. (See also Matt. 12:22-28; Luke 13:14; John 10:10; Acts 10:38; Rom. 8:2; Heb. 2:14-15, I John 3:8).

3. MAN THE LAW-BREAKER. Man is the great law-breaker, and he must reap what he sows. Man is responsible in the first place for yielding to sin and Satan, and submitting to demon powers who take advantage of his sinful state and cause all kinds of failures and sufferings in his life. He is responsible for breaking God's laws; for living in lusts and uncleanness which breeds sickness and disease; for accidents due to careless living; for lack of power from God to defeat Satan; for lack of proper exercise; for failure to keep the body in a clean, healthy state; for overwork and intemperance in eating, in drinking, and in proper care of the body; for the wrong use of his faculties which cause worry and fear that tear down natural and spiritual resistance to sickness; for certain conditions that pass on from one generation to another; and for failure to appropriate the benefits for which Jesus died so that he can be healed and delivered from satanic powers.

In the cases in Points IV and V above it can be seen the many personal cases of sickness. Sins of all kinds, rebellion, misuse of the tongue, hardness of heart, fleshly lusts, pride, unbelief, and many other personal acts on the part of men and women have caused them to break the laws of God and give the agents of sin, sickness, and death the opportunity to bring about sickness in their lives. This vulnerability does not mean that demons always take advantage at once, for sometimes it is to their advantage not to use their powers to bring sickness upon the law-breakers. But eventually those who sow will have to reap.

We do not mean to say that every person's sickness is a direct result of some personal sin, for this is not true. This is true of many cases of sickness, but of some it is not (John 9:1-4; 11:4). Christ and the apostles dealt with sickness as they would deal with sin (Matt. 9:1-12; Mark 2:1-11; John 5:14; James 5:14-16). They dealt with sickness by casting out demons who cause it (Matt. 10:1-8; Mark 6:7-13; 16:17-20; Acts

10:38). Demons must be cast out in order to have instant and permanent relief.

Disease germs, which are so closely allied to the work of demons, are living forms of corruption, which have come into bodies of men and women bringing them to death. Just as refuse breeds maggots, so man in his fallen unclean state of sin breeds germs through unclean living, and by contact with contagion in this fallen world. They are really material agents of Satan corrupting the bodies of his victims. No remedy has ever been found that can cure diseases outside of the blood of Jesus Christ. No drug can cure a single disease. Any honest physician will admit that there is no healing power in medicines.

Mr. S. Weir Mitchell, one of the greatest physicians who has ever lived, said, "Back of each disease there is a cause that no drug can reach." Drugs may deaden pain, kill germs, and counteract certain poisons in the body, but they cannot heal. Many times, they harm the body worse than the germs. All healing is done by nature and by God. Drugs may be used as antidotes, but this is the extent of their power. Christ atoned on the cross for sin and for sickness, and God is as willing to heal as He is to forgive of sins. If Christ came to take away sin, He certainly came to take away also sickness the fruit of sin. The only hindrance in getting the full benefits of Calvary is unbelief and lack of appropriation of the blessings which Christ died to give to all men (Isa. 53:4-5; Matt. 8:16-17; I Peter 2:24; James 5:14-16). God's method is to get rid of the cause of disease, sin, while man's method is to cover up sin and deal with the outgrowth of it. If man would obey God and correct the source, there would be no outgrowth of sin.

## **VII. Excuses of Unbelief Answered with Scripture**

1. *A very common excuse for unbelief is that some persons are sick for God's glory.* The favorite Scriptures that demons use to persuade men and women that they are sick for the glory of God are John 9:1-3 and 11:4. It is argued that the blind man and

Lazarus in these Scriptures were healed for the glory of God, and that it must have been the will of God for them to be in the state of blindness and death before God could get glory in healing them.

This argument is half true. Naturally God cannot get glory out of any healing if no one is ever sick, but this does not prove that it is God's will for the people to be sick so that He can heal them. If it were the will of God for people to be sick, then He never would have healed anyone to oppose His own will. God never would have sent His Son Jesus Christ into the world to heal all the sick against the will of God if it were His will for them to be sick. The glory God got out of all the cases of healing in Scripture was not in the sickness, but in the healing. If the blind man had remained blind, or if Lazarus had remained dead, God would not have been glorified. The devil would have been glorified, for his work would have continued to be manifest in them. This should stir every child of God to refuse such deception any longer, that of being sick for the glory of God. It is the devil that causes the sickness and then he tries to make the sick one believe that God is responsible and that it is God's will for them to be sick. As long as the deceived one thinks they are glorifying God and that they are in accord with the will of God in being sick, let them never seek to get well by prayer or by any other means. On the contrary, let them desire to become more sick in order to glorify God that much more and in order to get into deeper accord with the will of God. The fact is that no one can conscientiously believe such a theory, but some people think it convenient to accuse God of the work of Satan so as to excuse their unbelief and lack of faith and fight against Satan.

Suppose a rich man in a community would promise to pay all hospital bills and by new cars for all who got into a serious accident. Suppose there were a number of accidents; should he be accused of deliberately causing them just because he promised to help men out of their troubles? Should he be accused of causing them just to get some praise for helping his neighbor's? It is true his goodness would be magnified by such acts of kindness, but this would not be the cause of the wrecks. He does not will such, and he would prevent them if at all possible. If he deliberately caused the wrecks

so that he would get praise for helping those who were wrecked, all of society would rise up and destroy him and reject such benevolence.

So it is with God, that men and women get into sin and sickness, or they are attacked by satanic powers and He helps them out of their troubles and thereby receives the glory due Him for His goodness does not prove that He wills the affliction or that He is the cause of the trouble. It is simply the fact that God gets glory in spite of them, not because He is responsible for them.

*2. Another common excuse of unbelief is that the sick one is under the chastening of God, and that it would be presumptuous to ask God to heal under those circumstances.* The sick one hides behind Hebrews 12:5-10, but this passage of Scripture compares the chastening of God to that of human parents and we know that no human parent will chasten any child by sickness and disease. Is God less loving than earthly parents? Jesus taught that He was more loving than men; so, if men will not chasten by such means, then lay this theory aside and quit being deceived by Satan. All the sick one has to do is to recognize that the source of their trouble is the devil and then co-operate with God to defeat him so that healing will come and then God will get the glory for healing.

If men and women will not obey God or exercise faith in Him and offer resistance to Satan, then God will not work in their behalf. A good father will help a boy get out of trouble but he will never be responsible for getting him into it. A father will use the occasion of the troubles his children get into to teach certain lessons and perhaps chastise them, but he will not deliberately will or be a party to destroying his children by disease. A father will also help rescue a child when attacked and beaten by an enemy, but he will never jump on the boy and help his enemy destroy him.

Likewise, a child of God does not have to accept sickness as a chastening from God. They need to realize they are set upon by demons and not God, and that God is the source of their deliverance. Only one passage of Scripture on chastening in the New

Testament could be used of physical sickness and the cause of the failure to get healing here is not appropriating healing from the broken body and the shed blood of Christ, not to the chastening of God. So the law of sowing and reaping had to be executed. They could have believed God instead of being defeated through unbelief.

The Greek word for chastening in Heb. 12:5-10 is *paideuo* and it means child training. It is translated *instructing* (2 Timothy 2:25); *taught* (Acts 22:3), *teaching* (Titus 2:12), *learn* (1 Tim. 1:20), *learned* (Acts 7:22), *chastened* (1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:5-10; Rev. 3:19), and *chastise* (Luke 23:16-22). Suppose we read into these passages of Scripture the idea that the only way one can learn anything is by sickness and disease. One can then see how foolish is such an idea. They can also see that this is not the way God chastises men and men chastise each other as recorded in 2 Sam. 7:14; Prov. 19:18; Ps. 73:14; 2 Cor. 6:9; Heb. 12:5-10. It is true that God permitted men to be punished by sickness, but in each case the person had sinned and broken the law of God and this gave Satan an occasion to attack them. In such instances, God simply used the trouble as an occasion to teach certain lessons and to help the person out of trouble, just like any other parent would do.

When one says they are under the chastening of God, they admit that they have sinned and rebelled against God to the point where they got into the hands of Satan, and therefore, they think that God will do nothing except permit them to reap what they have sowed. But in the circumstances, they can still repent and surrender to God who will immediately heal them if they will have faith (Job 33:14-29; Ps. 38:51). Where no known sin has been committed and yet a sick one imagines they must be ill because of something that they have done, this is a clear case of demon deception and attack which should be met by a vigorous resistance in the name of Jesus and by faith in the blood of Christ.

3. *The third excuse for unbelief is that God is the one who does the afflicting so why ask Him to remove it?* Christians hide behind this excuse because David said, "Many are the afflictions of the righteous" (Ps. 34:19). Therefore, they think afflictions are

God's will and there is no use to resist them. This kind of an argument will not stand up in view of all the other passages where the word "affliction" is found. It is found 177 times and only once is it clear that it refers to physical sickness (Ps. 107:17-20). Not even James 5:23 is clear that it refers to sickness. It is used in many ways other than in reference to sickness, such as: man afflicting man (Gen. 15:13; Ex. 1:11), husbands afflicting wives (Gen. 31:50), men afflicting own souls (Lev. 16:29-31), loss of loved ones (Ruth 1:21), family troubles (Gen. 29:32), imprisonment (Ps. 44:2; Isa. 9:1), and fastings (Ps. 58:5). Men are also spoken of as afflicting themselves (James 4:9; Lev. 16:29). Both God and Christ are spoken of as being afflicted (Isa. 53:4, 7; 63:9; Col. 1:24). Shall we say that God, Christ, and all these persons referred to in these Scriptures had diseases when they were afflicted?

Should we say that all these kinds of afflictions are physical diseases, then none of these Scriptures would make sense. Yet in the Christian realm, the word affliction is always, but with few exceptions used in referring to sickness. The Hebrew and Greek words for affliction mean to look down, browbeat, depress, abase self, humble self, displease, hurt, vex, grieve, and be sad. God never sends any of these trials. Sin and Satan are to blame for such afflictions as well as for sickness. Therefore, do not blame God for any ill that comes to you or anyone. If God is not the cause of these afflictions, then one can freely in faith ask Him for help in these sufferings, and He will fulfill His promise and deliver. If the sick one wants to insult God by laying the blame on Him and use this as an excuse for their unbelief, then let them stay sick. There is nothing God will do for them until they are awakened from their delusion and brought to faith and humility.

It is not presumptuous to pray to God for any good thing. In fact, we are promised that "no good thing will he withhold from them that walk uprightly" (Ps. 84:11). The true believer can get what they want, and does get what they want, for if they really want it, they will truly exercise faith (Mark 11:22-24). It is presumptuous to lay the blame for sickness on God instead of on the devil. If men and women would try in the least to believe God as they try to disbelieve Him, they would get what they want. If they would

try as hard to manufacture arguments for God and to build up faith in God and His Word, as they do to tear down faith and maintain arguments of unbelief, they would get instant healing from God.

Failure on God's part to heal because men and women fail or refuse to have faith cannot glorify God. God cannot be glorified by sickness any more than by sin, for both are the works of the devil. Both sin and sickness glorify the devil, but never God unless He can get men and women to have faith so that He can deliver them from both. How wonderful it would be if all Christians would enter fully into their gospel and family rights and get healed. In this event, God would manifest His power over the devil that all men and women might know that there is a true and living God able to deliver all who put their trust in Him. God would be glorified throughout the earth and millions of souls would be converted to the gospel of Christ. This power was demonstrated in the early church, and if men and women today would really become believers in all the gospel and "contend for the faith once delivered to the saints" (Jude 3), we would have a new type of Christianity to present to men and women. Christians are told to glorify God in their bodies and this can be done only by health and right living (I Cor. 6:19-20).

4. *Another excuse for unbelief is the claim that it is not always God's will to heal.* This is one of the greatest deceptions and lies of Satan.

#### Definite Proof That it is God's Will to Heal

We have an abundance of proof in the above points that it is God's will to heal, but this is not enough proof for some people. Even all the proof in the world would not be enough for some men and women, but to those who are honest and open-minded to truth, the following facts will be sufficient to prove that it is always God's will to heal:

(1). God would not have healed people in both Testaments as proved in the many cases of healing listed in Points IV and V above, if it had not been His will to heal all

who come in faith to Him. God is no respecter of persons (Rom. 2:11), and He has told us if anyone has a respect of persons he has sinned (James 2:9). This proves that God will heal all alike if He has ever healed anyone. Everyone can be healed the same way that others have been healed, and they have the same right to such healing, for which Jesus died (Matt. 8:16-17; I Peter 2:24).

(2). God would not have made plain His will concerning healing if it were not His will to always heal those who meet His conditions of healing (Matt. 8:17; I Peter 2:24).

(3). God would have been the originator of sin and sickness, if it had been His will for such to continue in the human race. He would not have healed even one person and He would not have provided for and freely promised healing if He were responsible for sickness.

(4). It was God's will that men and women should be healthy and sinless forever when He created them, and that is still His highest will (3 John 2).

(5). Jesus Christ proved it to be God's will to heal all the sick when He actually healed all that were oppressed of the devil (Acts 10:38). And when He gave the early church power to carry on the work He "began both to do and to teach" (Acts 1:1-8; Matt. 29:19-20; Mark 16:15-20; John 14:12-15). Neither Christ nor the early believers would have destroyed sickness as the work of the devil if it had been the work of God. Jesus healed all that were sick and oppressed by the devil (Matt. 8:17; Acts 10:38).

(6). Sin is also the will of God if sickness is, for both were dealt with on the same basis (Matt. 9:1-12; James 5:14-16; Matt. 13:15).

(7). Satan and demons would not fight to make and keep men and women sick if it was the will of God for them to be sick. Satan would try to make men and women well if it were the will of God for them to be sick. It is an unailing principle of Satan to work just the opposite of the will of God. When one argues that it is God's will for them or

anyone to be sick, they are in co-operation with Satan and not God (Acts 10:38; I John 3:8; John 10:10).

(8). Jesus would not have died to heal men and women of sickness if it is the will of God for them to be sick, and if He wanted them to bear it (Matt. 8:16-17; John 10:10; 12:14-15; Acts 10:38; I Peter 2:24).

(9). Every time men asked Christ to heal He did it and repeatedly He said, "I will" (Matt. 8:2,7; John 5:6). Since He spoke only as God gave Him words, then He expressed the will of God in saying "I will" (John 12:49).

(10). There can be no analogy between Christ's prayer, "if it be thy will" and the prayers of Christians concerning God's will to heal. Healing is always of God and is always His will, and we do not have to ask Him if it is His will concerning anything that is definitely promised in Scripture. It is already His will or we would not have His word that it is. In other words, any promise God has made should never once be doubted and asking God about a promise one time expresses doubt. The promises to the believer are "*ask what ye will*" and "*What things soever ye desire,*" therefore ask, and ye shall have them (Mark 11:22-24; John 14:12-15; 15:7; 16:23-26; Matt. 21:21-22; James 1:5-9; Heb. 11:6). It is foolish to ask God to know His will concerning anything that is already clearly His will! Never be guilty again of praying a useless, unbelieving prayer concerning anything that God has promised, such as "*If it be thy will.*" It is a sinful reflection upon God to always tell Him that you do not believe His will as expressed in plain promises, and that you must hear from Him personally as to whether His promises are according to His will, and as to whether He really is true in what He says. It is only in personal matters that are not specifically stated in the Scriptural promises that we must ask concerning the will of God.

(11). Sick people should ask God to forgive their unbelief even when they are only tempted to question the will of God concerning healing. The will of God is expressed in the Lord's prayer, "Thy will be done in earth AS IT IS IN HEAVEN" (Matt. 6:10). If one

could be presumptuous enough to argue that Heaven is full of sick people, and that this is God's will on Earth, one might question the will of God and excuse unbelief. This prayer has been perverted by Christians almost universally. Even Christian hymns and writings disclose such delusions of Satan to keep men and women in bondage to themselves. Christians actually thank God for the work of the devil. Satan also leads them to believe that his works in their bodies glorify God and that they are in His perfect will by having sickness. A clear sample of such fallacy is expressed in the following hymn of Francis Ridley Havergal, written in great pain in the Alps, October 8, 1876:

"I take this pain, Lord Jesus, from *thine own hand*; The strength to bear it bravely *thou wilt command*. I take this pain, Lord Jesus, *as proof indeed* that thou art watching closely *my truest need*, that thou, my Good Physician, art watching still, that all *thine own good pleasure thou wilt fulfill*. I take this pain, Lord Jesus; *what thou doest choose*. The soul that really loves thee *will not refuse*. I take this pain, Lord Jesus, as *thine own gift*. And true, though tremulous praises I now up lift, *Tis thy dear hand*, O Saviour, that presseth sore. The pressure only tells me thou lovest me."

What wonderful love and what a way to express it! This is accusing Christ of being the author of pain and sickness for the pleasure of God; that sickness proves the love of God; that it is the truest need of man; that the Good Physician instead of healing, makes sick; that it is God's pleasure to cause pain in His children; and that such is the choice and gift of God to the redeemed.

One can only believe that such poetry was inspired by Satan instead of God. And to think -- saints are so deceived. Satan stands back and laughs with glee when he can get God's own children to accuse him of putting on them the works of the devil.

(12). Sickness is an enemy and death is an enemy, so why should it be God's will that His enemies should be the victor in the lives of His people? (I Cor. 15:24-28; Heb. 2:14-15).

(13). It is as impossible for God to communicate disease as it is for Him to communicate and propagate sin and rebellion. Neither sin or sickness comes from God, for they do not belong to Him. They belong to a fallen world of sinful creatures (James 3:11-12).

(14). It is not presumptuous to pray in every case for healing, believing from the whole heart that it is already God's will, and that it shall be done according to His will (John 10:10; 15:7; James 4:7; 5:14-18; Mark 11:22-24).

From the standpoint of answered prayer, it has been made plain that it is always God's will to heal all who have faith. There is no limitation to the promises that God will heal and answer us concerning anything for which we pray. There is no limitation to the true believer to get what they want if they will pray in faith (Mark 9:23; 11:22-24; Matt. 21:21-22; John 14:12-15; 15:7; 16:23-26). Even if there was no specific provision or promise that God will heal the body, we still have the promises that God will do *whatsoever we ask of Him*. This is made clear in the above Scriptures, so would this not include healing for the body? If it does, then it is the will of God always to heal and meet His obligations to answer according to His Word.

(15). If it were not the will of God to always heal, He never would have provided the means of healing, made a covenant to heal, promised healing, demonstrated it, rebuked men for not having faith for it, continued to heal in every age, and He never would have made healing part of the spiritual equipment of the church and proof that an individual is a full believer (John 14:12; I Cor. 12:7-11; Acts 1:8; 3:6; 4:30; 5:10; 19:11).

(16). From the standpoint of the promises of God it is clear that it is always God's will to heal the bodies of men and women and do *anything* and *all things* and *whatsoever* anyone asks (Matt. 7:7-11; 21:21-22; Mark 9:23; 11:22-24; John 14:12-15; 15:7; 16:23-26; 2 Cor. 1:20).

(17). The infinite fatherhood of God, as taught in Matt. 7:7-11; Luke 11:11-13,

proves that it is always the will of God to heal the bodies of His children. If you had children would it be your will for them to suffer pain and sickness? Would you will for your children to suffer pain and sickness at any time if you could heal them? Why do you not want your children to be sick? Why would you heal them every time they got sick if you could? Why is it your will for your children to be always healthy? Wouldn't you keep them healthy if you could? Do you not love your children enough to will for them perfect healing and health? Do you love your children more than God loves His children whom He has bought with such a high price? Do you not think that God at least loves His children half as much as you love your own? If this is true, why would God then want to see His children sick? Why would He make them sick as He is oftentimes accused of doing? Why would it be His will for His children to suffer pain, sickness, poverty, and all the curses that come upon rebels against God who break the laws of God?

If you acknowledge that God loves His children as much as you love your children, then let us read what Jesus said, "If ye then, being evil, know how to give good gifts unto your children, HOW MUCH MORE shall your heavenly Father which is in heaven give good things to them that ask him" (Matt. 7:7-11).

(18). Healing is the children's bread (Matt. 15:21-28). It is their family right, their gospel right, their legal right, their redemptive right, their needful right, their prayer right, and their divine right.

(19). Jesus demonstrated to the leper and others that it was God's will to heal the body. The leper believed that God could, but he questioned God's will (Matt. 8:1-4). People today follow the unbelieving theory of the leper more than they follow the plain teachings of Jesus. The leper said, "If thou wilt, thou canst make me clean." Jesus answered, "I will, be thou clean." Is it not said that men and women would rather follow the doubting of the leper than the faith of Jesus. Jesus also said to the Centurion concerning his servant, "I WILL come and heal him" (Matt. 8:5-10). Jesus never did say one time, "I WON'T" and He never will say this to those who have faith.

(20). The Lord's Prayer proves that it is always God's will to heal sick bodies. We are taught to pray, "Thy will be done IN EARTH AS IT IS IN HEAVEN" (Matt. 6:10). Can we conceive that it is God's will in Heaven for men and women to be sick, full of pain, poor, and constantly defeated by the devil and demons? Can we even imagine that God permit's the devil's works to be manifest in the bodies of people in Heaven? Can we believe that God would not heal the bodies of His people in Heaven if they were sick? If we cannot conceive of sickness being the will of God in Heaven, then such is not His will on Earth.

(21). The work of the apostles and others also proves that God wills to heal all men and women who believe (Acts 2:43; 3:1-16; 5:15-15; 6:8; 8:5-12; 9:17; 15:4; 19:11-12; Heb. 2:3-4).

(22). The suffering and death of Christ guarantees that it is the will of God to heal the bodies of men and women (Matt. 8:16-17; John 10:10-18; I Peter 2:24; Isa. 53:1-10).

(23). Healing and health is specifically stated to be the will of God (3 John 2; John 10:10; Acts 10:38; Matt. 8:16-17; I Peter 1:24).

(24). The fact that the devil fights so hard to get men and women to disbelieving that healing is the will of God is proof that it is God's will to heal, for the devil is opposed to all the good works of God. Men and women never question whether healing is the will of God when they go to doctors. Every person who is sick seeks eagerly all the help possible from every human source, thus proving that their argument that it may be the will of God for them to suffer is a sham. If men and women believe that it is the will of God to suffer, then they commit sin by going to doctors or seeking help from any source. They sin when they ask for prayer to be healed. They sin in the least thing they do to get relief from such suffering, for they are seeking to get out of the will of God. And to follow their reasoning further, they should seek to get deeper into pain and

disease in order to get deeper into the will of God. It is only when it comes to getting healed by God that men and women begin to doubt and question the will of God in the matter. This proves the satanic source of all such questioning. This proof of the source of all doubt and unbelief proves that it is the will of God to heal or there would be no such satanic opposition.

(25). The fact that God did not create sickness and pain as part of the perfect creation, and the fact that sickness is here because of the work of the devil and because of sin, proves that it is not God's will for it to be in the human race (Rom. 5:12-21; Acts 10:38; John 10:10; Luke 13:16; 3 John 2).

(26). God's prescription for the sick proves that He does not will men and women to be sick (James 5:14-16; Mark 11:22-24).

(27). The ministry of the Holy Spirit in the church proves that it is God's will for men and women to be healed (Rom. 8:11; I Cor. 12:1-31; Acts 1:8; Luke 24:49).

5. *Another excuse made for unbelief is that healing is not in the atonement because all saints are not healed.* One might as well argue that forgiveness is not in the atonement because all sinners are not forgiven. This is an illogical and unscriptural excuse. The reason all Christians are not healed is because they fail to believe that God heals, just like a sinner fails to believe God for the salvation of their soul. Only those who have faith will get what they want. Healing is in the atonement as proved in Isa. 54:4-5; Matt. 8:16-17; I Cor. 11:29-30; I Peter 2:24, and therefore, everyone who has faith in the atonement can get all that it provides for them.

6. *One of the most insensible and foolish arguments of unbelief today is that divine healing, gifts of the Spirit, miracles, and all supernatural inspiration and manifestations ceased in 64 A.D. when most of the Apostles died except St. John.* There is no passage of Scripture which teaches such a theory. The Bible promises healing throughout this age, as we have seen. History has recorded multiplied thousands of

healings by God in this age since the apostles. We know of thousands today that have been healed and can produce them to testify in any court that they have been miraculously healed by God's power.

Men use the case of Trophimus in 2 Timothy 4:20 to prove that the day of miracles are over, and that Paul and others had lost their power by that time. But this example does not prove this. The Greek word for *sick* here is *astheneo* from *asthenes*, meaning feeble, strengthless, and weak. It does not always mean that sickness is from some disease. It is translated "without strength" (Rom. 5:6), "weak in faith" (Rom. 4:19, 14:1-1), "weak" law (Rom. 8:3); "weak" conscience (I Cor. 8:7-12); "weak" people (I Cor. 9:22), "weak and beggarly elements of the world" (Gal. 4:9), and "weak" in boldness (2 Cor. 11:21; 13:3). It is also used of humility and dependence upon God (2 Cor. 13:4,9). Not one time is physical sickness referred to in these passages of Scripture.

Trophimus was no doubt run down in body and had a physical breakdown because of his many labors for Christ and he needed to stay at Miletum to regain strength and rest a while. This is definitely stated of Epaphroditus who was brought back to health by proper rest and faith (Phil. 2:25-30). No doubt it is true that many people in Bible days did not exercise faith and get healed, as is stated of many Corinthians (11:29-32), but that does not do away with God's plan and provision for all who will believe. Multitudes were not saved in Bible days and yet shall we say that salvation ceased when the apostles died just because everyone was not saved in their day? This would not be a logical conclusion, and therefore it would not be a good excuse for unbelief about healing.

Divine healing does not give us liberty to abuse our bodies and overwork day and night. We need proper rest and care for the body if a breakdown is to be avoided. Just because Trophimus had to stay at Miletum to regain bodily strength, this does not do away with the many promises that God will heal all who pray in faith. Even if his case was that of a disease, it does not set aside one promise any more than the case of Judas being lost, sets aside the plan for salvation from sin. Such arguments come

solely from unbelief in the whole Word of God and willful rebellion against truth, or, if not from these, it comes from willful ignorance of the Bible.

7. *Another excuse made for unbelief is that all men in the Bible were not healed, so all men today cannot be healed.* If one tried to get healing today like Asa (2 Chron. 16:12-14), Ahaziah (2 Kings 1), and the woman of Mark 5:24-34, they would likely fail to be healed. But if one will take all the hundreds of examples in Scripture and follow the means of healing they used they would be healed.

8. *Others excuse their unbelief by claiming human remedies were used in Bible days instead of spiritual and divine means to heal sickness.* Hezekiah's poultice is used by some to prove God commanded human remedies, but a casual reading of Isa. 38 will show that his life already was prolonged fifteen years before the poultice was applied. And it was used for cleansing only for there is nothing curative about such a poultice. If this were not so, men and women would be using this particular kind of poultice today to heal. In this case it was Isaiah who advised use of the poultice, not the Lord; God did the healing, not the poultice. If God had not added fifteen years to his life, all the poultices under the sun would not have helped him.

Some people stumble over *Timothy's stomach* and excuse their unbelief. Some also use this as an excuse to drink wine. People live in sickness when they should be well if they would only believe God. The admonition to Timothy in I Tim. 5:23 was dietic only. A little grape juice could never cure any stomach. It is beneficial to drink a little grape juice instead of "water only," (as the margin of the Bible reads). One would naturally have stomach trouble if they had to drink stagnant rain water that is gathered during the rainy seasons as was the case where Timothy was laboring for the Lord. One cannot believe the New Testament and think that Paul taught Timothy unbelief, or that God would not heal anymore, for Paul was a great man in power with God (Acts 19:11-12; Rom. 15:18-19, 29).

All of Paul's power would not take away such advice to Timothy under the

circumstances. The water of Asia Minor was bad at certain seasons of the year due to the lack of rain, and much suffering was thus caused. This advice to Timothy must be understood in this light, but it should never be used to excuse unbelief as is plainly the case when men and women are seeking some kind of an excuse for not asking God for healing. Thus, we must conclude that any so-called human remedies do not set aside God's power to heal or nullify the atonement in any degree.

9. *Some people stumble over Paul's thorn in the flesh and claim that God will not heal some people.* Paul's thorn in the flesh was not weak eyes as most people teach. It was plainly "an angel of Satan," for the Greek word for *messenger* in 2 Cor. 12:7 means angel and not a disease. This angel followed Paul, and caused all the sufferings he listed in 2 Cor. 11 which were sent to him to keep him humble lest he should be exalted above measure for the abundant revelations that were revealed to him by God.

The expression "thorn in the flesh" should be understood in the same sense it is understood in Num. 33:55; Joshua 23:13; Judges 2:3; 8:7. In these passages of Scripture no disease is mentioned for they refer to the wars and hardships Israel was going to go through at the hands of the giant they had refused to kill. The thorn in Paul's flesh, therefore, refers to the sufferings the angel of the devil caused him to endure as proved in 2 Cor. 4:8-18; 6:1-10; 11:16-33; 12:7-11; 1 Cor. 4:9-17. The word "buffet" used in 2 Cor. 12:7 of Paul is never used of sickness, as proved where it is used (Matt. 26:67; 1 Cor. 4:11; 1 Peter 2:20). Therefore, whatever it was that was buffeting Paul to keep him humble had to be some supernatural person to harmonize with all Scripture.

An examination of Scriptures used to prove Paul had a physical disease do not say one thing about bodily sickness. The word *weak* in 1 Cor. 2:3; 4:10 should be understood of humility and dependence upon God as explained under Point 6 above. The passage of Scripture in 2 Cor. 10:10 covers what was reported about him. But if we are going to take the same word *weak* in this passage to prove he had a disease, let

us make the same word mean the same thing in 2 Cor. 11:29, where he said, “I am not weak” or “I am not sick,” then the argument concerning the other passage will be of no effect.

The words “affliction” and “chasten” in 2 Cor. 6:4, 9 do not refer to disease any more than the same words do in other Scriptures, as explained in Points 2 and 3 above.

The last passage we refer to that men use to prove Paul had sore eyes are Gal. 4:15 and 6:11, but neither of these passages say that he had the common oriental eye disease. The first passage could be best understood as a figure of affection for Paul. Just like one might say today, “I would give my right eye for that,” or “you would give your right limb for me as you love me so.” We would not have to believe that the speaker had a right eye or leg full of disease. These are mere human figures of speech, expressing affection. Concerning Gal. 6:11, “Ye see how large a letter I have written with mine own hand.” The Greek word for “letter” is *gramma*, meaning a writing, a letter, note, epistle, book, bill, or document. It could not possibly be that Paul was so blind that he had to write big letters in his words, for if he were as blind as this, he could not have written an epistle at all. It would not have been Paul’s epistles and as long as two others. In some ancient Manuscripts, Hebrews was attached to Galatians with this phrase, “Pros Hebrios,” to the Hebrews, and if this be the case, these epistles together would make this writing of Paul longer than any of his other separate works. At any rate, we can forget the sore eye theory, as there is nothing to support it in the Scriptures.

Let me repeat again, if men and women will thus seek half as hard for unexcused to believe God as they do for an excuse to disbelieve Him, they would get more of the benefits of the gospel. One of the greatest regrets of Heaven will be that when we get there and see how fully God had provided for our needs on Earth, and how anxious He was to bless us with the abundance of everything, we will wish we had believed Him more in this life. Let us now wake up to the greatness of His promises and refuse to let any man or demon rob us of the full benefits we can now have.

## **VIII. Healing & Health**

If you are sick in body, include your request for healing in your prayer. God wants to heal your body, and He will if you ask Him in faith. Both healing and forgiveness of sin go together in the Gospel, as you can see by reading Ps. 103:1-3; Matt. 8:16-17; 9:1-8; 13:15; James 5:14-16; I Peter 2:24. You can get healed as easily as to be forgiven of sins. Both come on the same basis of faith in the work of Christ for you on Calvary. Ask and then believe that you are healed and forgiven and God will do both. He does not desire His children to be sick any more than you want your children to be sick.

Men and women are sick, unhappy, and defeated in life, simply because they have been taught wrongly and because they do not surrender their lives to God and understand how to pray and get an answer. These conditions in the human family are not God's will. If all men and women would confirm to God's will we could banish want, poverty, sickness, sin, and all the curse, and God would make New Heavens and a New Earth at once. Because not all men are going to do this, God has to put down rebellion forcibly on the Earth before he can make all things new. The purpose of the Millennium is to do this very thing. As an individual, however, everyone can get the benefits of the promises **HERE AND NOW**, and this is what you are going to do when you learn how utterly simple is the will of God, and know that His provision is for you to have these blessings.

## **IX. How to Get Power From God Over Sickness**

Power from God to overcome sickness is on the same basis as power from God to overcome sin. Jesus taught that God had power to do both and that one power is just

as easy to receive from God as another: “For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?” (Matt. 9:5). Jesus further taught that conversion and bodily healing go hand in hand: “lest at any time they should.... understand with their heart, and should be converted, and I should heal them: (Matt. 13:15). Paul and others taught the same truth (Acts 28:25-31; James 5:14-16; Ps. 103:1-3; 2 Chron. 7:14; Ex. 15:26).

*Every believer can get power from God over diseases.* God gives every one of His children power when they receive the true Spirit baptism (Acts 1:8; 2 Tim. 1:7-8; John 14:12). Apart from receiving the baptism of the Spirit, faith is open to every child of God to get exactly what they want, as we can see from all the promises. *Faith is power*, and the person that has faith has power. To the extent to which a person has faith they have power. That is, *faith is the key that sets in motion the power of God.*

There are degrees or measures of power, and it is equally true that God gives to every child of God a measure of faith and power which they can use to get what they need in life. If one does not have delegated power to exercise at will, they can still have faith in God which will set in motion all Heaven to move in their behalf so that they can get exactly what they have faith for. As long as we limit God and His promises, we shall be limited in results. If we will have unlimited and unqualified faith, we shall have unlimited and unqualified answers to prayer. This means we shall have power over sin and sickness of all kinds.

The early disciples were given power over all demons, and diseases, and they exercised this power before they were permanently endued with power at Pentecost (Matt. 10:1-8; Mark 3:15; 6:7-13; Luke 9:1; 10:1-20). They were given power over all the power of the devil. God’s kingdom is always in power, not in word only (I Cor. 4:20). Is God’s kingdom still in existence? Has it lost its power? If it has not, then everyone in the kingdom has access to the power that belongs to that kingdom. Christ is the power of God and the wisdom of God to all who believe (I Cor. 1:18-24). It is impossible to have Christ in the life without having access to power, because He is the power of God

to the believer. The gospel is the power of God unto salvation to everyone that believes (Rom. 1:16). Salvation includes healing as well as forgiveness. If this be true, then the gospel is the power of God to heal, and no person can truly believe the gospel without believing in power to heal by the Gospel.

The way to get power to heal self and others is by believing in Christ according to the Gospel. This means that by faith in the promises, each child of God can appropriate what they need according to those promises. They can get healing by prayer and faith as simply and as quickly as they got forgiveness of sins or any other thing they ever received from God. Healing will come on the same basis as any other answer to prayer, so why not accept this truth and ask God in faith for the power of healing to be manifest in our bodies? If such is provided in the gospel, we might as well have it. Why be satisfied with anything less? Is it possible that we don't want to be healed? Is it possible that we had rather be sick and helpless? Is it possible that we are afraid of some Pentecostal organizations who are against it? Are we afraid of man? Are we to obey God or obey man? Certainly not! Then accept truth, which will make us free.

To be healthy, then, is within our grasp. It is in our power. God wants His saving health to be made known among all nations (Ps. 67:2). He has told us exactly how to have health. If we will practice literally the instructions of the following passages of Scripture, we shall have health: "Forget not my laws; but let thine heart (not mind only) keep my commandments: for LENGTH OF DAYS and LONG LIFE, and PEACE, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: SO SHALT THOU FIND FAVOUR AND GOOD UNDERSTANDING IN THE SIGHT OF GOD AND MAN. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and HE SHALL DIRECT THY PATHS. Be not wise in thine own eyes: fear the Lord, and depart from evil. IT SHALL BE HEALTH TO THY NAVEL, AND MARROW TO THY BONES. Honour the Lord with thy substance, and with the first fruits of all thine increase: SO SHALL THY BARNES BE FILLED WITH PLENTY, AND THY PRESSES SHALL BURST OUT WITH NEW WINE" (Prov. 3:1-10); "Attend to my words.....For

THEY ARE LIFE UNTO THOSE THAT FIND THEM, AND HEALTH TO ALL THEIR FLESH” (Prov. 4:20-27; 16:24).

You are told in Ps. 91 that if you will dwell “in the secret place of the most High” ... and “abide under the shadow of the Almighty....There shall no evil befall thee, neither shall any plague come nigh thy dwelling.” In Isaiah 58, you are promised that if you will practice twenty principles of righteousness, “Then shall thy light break forth as the morning, and THINE HEALTH SHALL SPRING FORTH SPEEDILY....Then shalt thou call, and THE LORD SHALL ANSWER.” It is God’s highest will that His children be in good health (3 John 2).

## **X. How To Get Healed And Stay Healed.**

### *1. Become converted and Born again of the water and the Spirit.*

The gospel teaches that forgiveness of sins and healing of the body go hand in hand. If ministers would preach all the gospel, people would have faith in both healing and forgiveness, and would get both at the time of being saved from sin. *The following Scriptures prove that both benefits were provided for in the sacrifice of Calvary:* “Himself took our infirmities, and bare our sickness” (Matt. 8:16-17); “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed: (I Peter 2:24). *The following passages of Scripture prove that both forgiveness of sins and healing of the body should be received at one time:* “Who forgiveth all thine iniquities; who healeth all thy diseases: (Ps. 103:3). “For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?” (Matt. 9:5). “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eye, they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them” (Matt. 13:15), “Is any sick among you? Let him call

for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (James 5:14-16). Thus, it is very clear that healing is just as easy to receive from God as forgiveness of sins. Both can be received by the same simple faith in God and asking in the name of Jesus. Healing is part of your salvation; do not be cheated out of it any more than you permit yourself to be cheated out of forgiveness of sins.

### **XI. Have Faith In God For Healing**

If one will ask God for healing and believe that it is done as they are taught to ask for forgiveness of sins, it will be done. One should never doubt for one moment that God will heal them, just as they are taught to believe in forgiveness of sins. One should resist all doubt that they are healed, just as they must if they are tempted to doubt that God has forgiven them. Men and women are taught to accept salvation by faith through baptism in Jesus name, and count it done whether they feel it or not. They are taught that God has forgiven them regardless of feelings; and if they will but believe this, they are saved. So it is with healing of the body. After prayer has been completed and healing has been asked for, one should likewise count it done and believe it regardless of feelings, symptoms, or outward evidences to the contrary.

If one will maintain that they are healed just as they must know that they are forgiven, God will confirm the healing just as He does forgiveness of sins. This fact cannot be overemphasized, as healing depends much on this firm stand that prayer has been heard and answered. If you want the benefits of the gospel, do what is required to get these benefits, and you will not fail to get them. If you are not saved and if you have not followed the instructions in the previous supplements, you must do so if you want results.

We cannot guarantee the benefits according to the gospel until you meet these conditions. Are the benefits worth the efforts in meeting the conditions? If they are, then do as you were instructed. If they are not worth the effort to believe God without a waiver, then do not fret because you do not get what you want. You cannot expect God to be a respecter of persons and give you these benefits when you fail to do as He requires. God is not that kind of God, and He will not break His laws for anyone. He knows that every individual can, if they will, choose to meet the conditions of unwavering faith. Do not baby yourself any longer or complain that it is hard to believe. This very attitude is sinful, and you should ask God to forgive you for believing lies and Satan in preference to truth and God. As long as you co-operate with Satan and allow unbelief, you cannot co-operate with God and exercise true faith. One cannot serve two masters or have faith and unbelief in their life at the same time.

If you have repented of your sins and have been baptized in water in Jesus Name, you have a right, a perfect right according to the gospel, to get what the gospel promises and what Christ died to give you. So it is all important to get rid of your unbelief and have simple, childlike faith in God for healing, for material prosperity, and for anything that is asked of God. Faith is required according to Matt. 21:21-22; Mark 9:23; 11:22-24; Heb. 11:6; James 1:5-8. Everyone who has faith will be healed without exception.

## **XII. Wholly Trust God In Sickness And Adversity**

The Bible says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord....he shall be like the heath in the desert....Blessed is the man that trusteth in the Lord, and whose hope the Lord is....he shall be as a tree planted by the waters...and he shall not see when heat cometh, but her leaf shall be green (shall have health).....neither shall cease from yielding fruit" (Jer. 17:5-10).

### **XIII. Obey God And His Word**

“My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee” (Prov. 3:1-8); “Attend to my words; incline thine ear unto my sayings....for they are *life unto those that find them, and health to all their flesh*: (Prov. 2:1-5; 3:13-24; 4:20-23); “if ye abide in me, and my words abide in you, ye shall *ask what ye will, and it shall be done unto you*” (John 15:7; I John 3:2-22; 5:14-15).

### **XIV. Make Peace With Fellow Men**

“When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses” (Mark 11:22-26); “Confess your faults one to another, and pray one for another, that ye may be healed” (James 5:14-16).

### **XV. Call Church Elders And Believe In Their Prayers**

“Is any sick among you? Let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick” (James 5:14-16); “They shall lay hands on the sick, and they shall recover” (Mark 16:17-20).

Thousands of ministers today can testify of miraculous healings in their ministry in the lives of people who have obeyed James 5:14-16 and called for prayer. Multiplied thousands of people are being healed every day by obeying this divine prescription. In almost every church there are many witnesses to the power of God to heal the body by

faith in the name of Jesus Christ.

## XVI. Control The Tongue

“The mouth of a righteous man is *a well of life*....There is that speaketh like the piercing of a sword; but the tongue of the wise *is health*....He that keepeth his mouth *keepeth his life*; but he that openeth wide his lips shall have destruction.....A wholesome tongue is a *tree of life*....pleasant words are as an honeycomb, sweet to the soul, and *health to the bones*....Death and life are in the power of the tongue” (Prov. 10:12; 12:18; 13:3; 15:4; 16:24; 18:21).

“What man is he that desireth life, and loveth many days, that he may see good. Keep thy tongue from evil, and thy lips from speaking guile” (Ps. 34:13-14; I Peter 3:10-11; James 3). It is interesting to note that nine times out of eleven plagues upon Israel, as recorded in Numbers alone, were caused by the misuse of the tongue.

## XVII. Live In God And Under His Protection

“He that dwelleth (remains, settles down, or takes up a homestead) in the secret place of the Most High shall abide under the shadow (defense, protection) of the Almighty....I will say of the Lord, He is my refuge and my fortress: my God in him will I trust. Surely, he shall deliver thee from the snare of the fowler, and *from the noisome pestilence*. He shall cover thee with his feathers....his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; *nor for the pestilence that walketh in darkness*; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; *but it shall not come nigh thee*....*There shall no evil befall thee, neither shall any plague come nigh thy dwelling*. For he shall give his angels charge over thee, to keep thee in all thy

ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet....He shall call upon me, and *I will answer him*; I will be with him in trouble; *I will deliver him* and honour him. *With long life will I satisfy him*, and shew him my salvation” (Ps. 91).

### XVIII. Praise God In Faith For Healing



David said, “Bless the Lord O my soul: and all that is within me....forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:1-5). It is written of Abraham, “He staggered not at the promise of God through unbelief; but was *strong in faith, giving glory to God*; and being fully persuaded that, what he had promised, He was able also to perform. And therefore it was imputed to him for righteousness” (Rom. 4:17-22; Heb. 11:11-12). Paul said, “Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:5-6; Heb. 13:15-16).

### XIV. Serve God In Holiness As Earnestly As You Sought Him

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:6-7); “Sin no more, lest a worse thing come unto thee....Neither do I condemn thee: go and sin no more” (John 5:14; 8:11). “If our heart condemns us not, then have we confidence toward God. And what-soever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (I John 3:21-22; 5:14-15).

### **XX. Appropriate The Benefits Of Calvary**

Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord....he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning (comprehending the benefits by faith of ) the Lord’s body. For this cause, many are weak and sickly among you, and many sleep” (I Cor. 11:27-30); “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

### **XXI. Resist The Devil--Refuse To Be Denied**

“Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you” (James 4:7-8); “The devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stead-fast in the faith” (I Peter 5:5-10).

### **XXII. Observe The Laws Of God And Of Nature**

The body is God's house as well as our own. It belongs to God and not to us; "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). As it is God's house, we are forbidden to mar it, to defile it, or to abuse it (I Cor. 3:16-17).

Common sense tells us that God can get more glory out of a body that is well and strong because a person with such a body has complete use of all their faculties. A rugged constitution, a keen, alert mind, and unpaired moral and spiritual faculties are necessary if one is to fully glorify God in the body and the spirit. We can glorify God best by bearing much fruit (John 15:8). To bear much good fruit, the tree or vine must be healthy and normally free from disease and things that cause fruit to become faulty (Matt. 3:10; 7:16-20). So, it is with a Christian.

If God can get some glory out of lives that are hindered by physical handicaps, how much more glory could He get out of the same people if they did not have such handicaps? Naturally, anyone with some physical handicap can do something, but they could do more if they did not have such physical defects.

All governments and organizations require physical fitness. They have certain standards of fitness for their employees, and make provision that it be kept up to the highest peak of efficiency. They demand that the least accident or sickness be reported, and every sore, illness, cold, etc., be taken care of at once in order to check any further layoff or spread of the trouble to others. In every factory and public place we read signs such as "Be careful," "Watch that cold," "Don't expose your body," "Take exercise," etc. Many firms provide their employees certain places for recreation and exercise on their own time. Laws are made in every city and state which require physical fitness for marriage, for certain public positions. Free clinics, medicine, advise, etc., are provided for those who cannot afford what they need to preserve their health. Parents will spend their all, and sacrifice everything in life to see that their children have the best of physical care and protection. They would heal their own children in a

second if they could. Practically every human being would make some sacrifice to see their fellowmen healed and enjoy good health. Men can fight and hate each other, but when sickness or death comes, the same men would aid their enemies to get well or have a decent burial if they die. Even most animals take care of their own, and do every conceivable thing to prolong the life and welfare of their own.

Is God the only Being in the universe that loves to see His own children, His own creation, His own workers, and those whom He professes to love to be sickly, puny, tired, worn and good for nothing physically? Is He the only One who loves to see pain and disease in His own creation? Is He the only One who has not provided for the physical welfare of His own? Is He the only One who gloats over the handicaps of His children and desires them to be diseased so that He can be best glorified by seeing them sick? Is He the only One who prefers sickness to health; who would not heal His children when they get sick; who chastens His children by causing their lungs to be eaten up by disease, their limbs to rot off, their lives to linger between life and death in the most inhuman suffering for years upon years, and their lives to be destroyed by their enemies of both God and man; who would make a creation only to let it end in suffering and defeat, and to die prematurely as manifest on every hand; and who wills these sin-cursed, disease-destroying agencies to take their toll of life and to cut off men and women before they finish their lifework? Is He the only One who does not demand a high standard of physical fitness and efficiency among His workers? Is He the only One whose highest will is manifest by the sufferings, sicknesses, and helpless conditions of His people? Is He the only One who can get the best glory out of people when they are physically, morally, and spiritually deprived out of their normal creative function?

If He is this kind of Being, then why did He not make man sick when He created him? Why then did He not keep men and women sick in both Testaments instead of healing them? If sickness is God's will, why do not all men and women have the same diseases in order for all to be in the perfect will of God alike? Is He a respecter of persons in wanting only some to be in His will and to glorify Him by being diseased and others to be well and healthy so as to be out of His will? Why did Jesus die to take away our

sickness? Why has God provided all necessary means of healing and health? Why has He cursed men and women who did not trust Him for healing?

Such doctrines as those expressed above are not in harmony with the Bible or the Being of God. It is God's highest will for all men and women to "prosper and be in health, even as they soul prospereth" (3 John 2). The blame for sin and disease cannot be laid at the door of God or on His will. The blame is entirely upon men and women and the enemies of both God and man. Instead of meeting the conditions of the gospel to receive healing and stay healed, men and women continue to break the laws of God and nature, and live in unbelief and rejection of God's way of healing and health in Christ. The sensible thing to do is to learn the cause of the trouble and remove it and keep the cause removed, then one can be healed and stay healed.

**XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX**