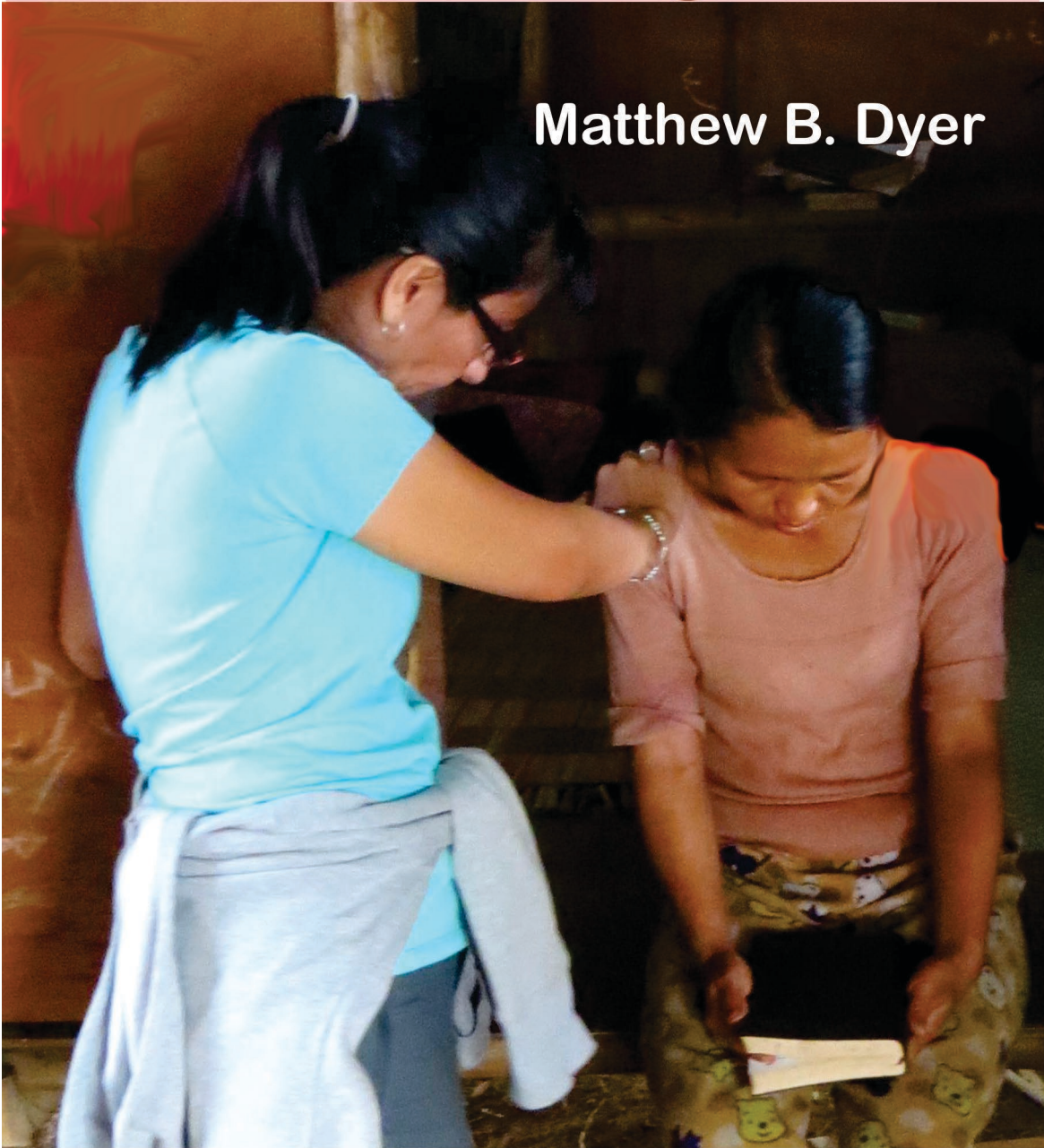


# Common Questions About Healing

Matthew B. Dyer



# ***COMMON QUESTIONS ABOUT HEALING***

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Unless otherwise indicated, all Scripture Quotations in this volume are from the *King James Version* of the Bible.

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## **Introduction**

The purpose of this book is to deal with some of the common questions that people have concerning divine healing. Whether spoken or not, many of us have found ourselves asking these questions when we do not see the answers to our prayers for healing for ourselves or others. Before getting to the questions I would like to lay out some groundwork, some basic premises from which we can work.

First, God's Word is true. God is not a man that he should lie (Numbers 23:19). His Word must come before all experiences, opinions, actions of men (even biblical characters), or theological theories.

Second, God is not holding back any of his blessings toward us. If there is a hindrance, it is on our part. Often the hindrance is a lack of knowledge. Hosea 4:6 says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge." As we grow in our understanding of God and his Word we can experience more of his blessings in our lives. We understand the Word, believe God for it, speak the Word, act in faith, and it shows up in our lives.

Third, lack of knowledge mixed with pride has caused men to devise reasons why God is not healing today or only healing some, etc. They then try to get the Bible to agree with them. A humble straight forward approach to the Bible is the best way to read and understand it.

I pray that this book will help you to understand better God's promise of healing paid for by the death of Jesus for yourself and your family and friends.

### **1. If healing is God's will for every Christian, then why do most Christians get sick just like non-Christians?**

Healing is received the same as all the promises of God. We all know that Jesus died for everyone so they can go to heaven, but only those who believe in Him receive the benefits of salvation. The same is true for healing: Jesus' death on the cross provided a salvation package that included healing, which is received by believing.

All the promises and benefits of God have conditions that require some action by us. There are three components that a person has to participate in to receive any of the

promises: hear, believe and speak (Romans 10:8-14). “Hearing” involves the obtaining of knowledge of God’s Word on the promise. “Believing,” or having faith that what God has said is true, is the next step. Then, “speaking” refers to the action that is required by faith. Salvation is received by confessing with your mouth the Lord Jesus; for healing, it is confessing that you have been healed by the stripes of Jesus (1 Peter 2:24) and acting like it. Most Christians do not know nor understand the benefits of divine healing provided for them, and therefore in that area of their life, they are subject to the natural elements of sickness and disease.

Hosea 4:6 says, “My people are destroyed for lack of knowledge.” It is what we do NOT know about God’s Word that can keep us from experiencing all God has for us and allow the enemy to destroy us. This lack of knowledge of God’s Word on healing has forced the church to seek health from the world’s system. Grow in your understanding of God’s Word, and you can begin to shift your faith from science and medicine to the living, healing God.

## **2. Why was the Apostle Paul sick with some kind of eye problem if healing was also available to him?**

No Scripture says Paul had a problem with his eyes. This conclusion was reached by scholars trying to make sense of pieces of information and concluding that there must have been some kind of problem with Paul’s eyes. Others have guessed that it was epilepsy.

Let’s look at the passages that are cited and see what you think. In Galatians 4:13-15, Paul says:

Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. (Galatians 4:13)

Then in Galatians 6:11 Paul says, “Ye see how large a letter I have written unto you with mine own hand.”

Whenever Paul spoke of infirmity, it always had to do with human inability to be holy, persecutions or personal attributes. (The one exception is in 1 Timothy 5:23 when he advised Timothy to take a little wine for his stomach and other infirmities.) For example, when defending his apostleship to the Corinthians in 2 Corinthians. 10:10 (AMPC), he says, “For they say, His letters are weighty and impressive and forceful and telling, but his personality and bodily presence are weak, and his speech and delivery are utterly contemptible (of no account).” And in 1 Corinthians. 1:3-4 (AMPC), Paul says, “And I was in (passed into a state of) weakness and fear (dread) and great trembling [after I had come] among you. And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit and power...” What the passage in Galatians tells us is this same “weakness or infirmity.” When he came to them, he was not very impressive, and his ability to communicate was below what he thought was adequate, but yet the Galatians received him with joy and open arms.

The passage in Galatians. 6:11 is claimed by some who oppose healing to mean that Paul had to write in large letters because his eyesight was bad, but it seems reasonable for “large” to refer to the length of the letter. Also, it was unusual for Paul to write letters in his own hand instead of utilizing a scribe as he usually did. Therefore, to mention that he had written this long of a letter himself would make sense.

### **3. What about Paul’s “thorn in the flesh”? I was told that it was a sickness to keep Paul humble.**

The reference to the “thorn in the flesh” is found in 2 Corinthians. 12:7-9:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a “thorn in the flesh”, the messenger of Satan to buffet me lest I should be exalted above

measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. (2 Corinthians 12:7-9)

Paul is talking about the visions he has had of Heaven. Those who oppose healing say that God sent him some kind of sickness in his flesh to keep him from becoming prideful. When Paul asked God three times to take it away, God's answer was that He would give Paul the grace to put up with this "thorn." Let me give you four reasons to prove that the "thorn in the flesh" does not refer to infirmity nor sickness in the flesh.

First, the passage does not say sickness but a "thorn in the flesh." The expression "thorn in the flesh" is found four places in the Bible and each time it refers to a being – an enemy opposed to someone (Num. 33:55; Josh 23:13; Judges 2:30; I Sam. 23:6). The Bible never uses the expression "thorn in the flesh" to refer to a sickness nor disease. Furthermore and most importantly, the Scripture in question, 2 Cor 12:7-9 itself, referring to Paul's "thorn in the flesh," makes it very clear that the "thorn in the flesh" is a **being** by calling it "the messenger of satan."

Second, God does not use satan nor satan's messengers (demons) to teach nor correct His children: God has His own messenger service, the angels. Furthermore, 2 Tim. 3:16-17 says that the Word of God is for correction. God uses the Word of God and the conviction of the Holy Spirit to teach His people.

Third, the context of these verses is part of a long passage beginning in 2 Cor. 10:1 – 12:21 where Paul has been forced to defend his apostleship because of opposition that had arisen against him in the Corinthian church. He presents five arguments in these passages to prove his apostleship so they will accept him as having apostolic authority over them. 1) Don't let my lowliness when present with you deceive you since I can be bold because I am commended by God (2 Cor 10:1-18); 2) I preached the truth of the gospel to you so beware of false teachers who try to deceive you (2 Cor 11:1-11:15); 3) I

have suffered far more than others to preach the gospel and care for the churches (2 Cor 11:16-11:33); 4) I have had great revelations from God and great persecutions and great victories (2 Cor 12:1-10); 5) I ministered in great signs, wonders and miracles just like the other apostles (2 Cor 12:11-21).

In this group of passages, please look at all the times Paul uses weakness or infirmity – not once did it refer to a physical sickness; it referred to his lowliness, his physical appearance, personality and the persecutions. The conclusion then is that the “thorn in the flesh,” “the messenger of satan,” was a satanic entity that was assigned to Paul to stir up persecution and dissent everywhere Paul went to preach the gospel. Read some of the incidences of the hatred and persecution that Paul suffered as he went from place to place (Acts 13:45,50, 14:5,6,19,20). Since Paul had received an abundance of revelation to be able to share with the people, satan was trying to do everything he could to steal the Word and to stop Paul.

Fourth, when Paul asked the Lord three times to take this “messenger of satan,” the Lord reminded Paul of his authority in Christ. Paul had spiritual authority over “the messenger of satan”: God was saying that, when you are weak and cannot overcome it, use your authority in the Name of Jesus and stop the attacks. That is why Paul gloried in his weakness because, in his weakness, God was able to show himself strong. For example, Paul had an incident described in Acts 16:16-18 where a young lady with a demon was mocking him and the gospel so Paul, using the name of Jesus, cast out the demon and stopped the opposition.

#### **4. I knew a man of God who had great faith but died young of a terminal disease. Why did God not heal him?**

This argument is similar to saying that I knew a really good man who went to hell. The man may have been good and may have gone to hell but certainly Jesus died for his salvation, just as He did for everyone’s salvation. One must always be careful never to put another person’s experience above the words of Scripture, even Bible personalities.



Just because a person, such as Paul, had an experience does not make that experience a basis for doctrine. Since the Bible is very clear that Jesus bore in His body on the cross all of our sin, sickness, disease, sorrow, grief and infirmity, these promises of God must be held as more important than an experience of a person that seems to contradict the Scriptures. Some people think that Paul was perfect in all his attitudes, intentions and actions. For example, in 2 Cor. 11:28 Paul says he that carried around daily the care of the churches. This is contrary to several places that say we are to cast our care on the Lord and enter into the Lord's rest.

Hosea 4:6 says, "My people are destroyed for lack of knowledge." It is what we do not know about God's Word that can keep us from experiencing all that God has for us and allow the enemy to destroy us. This man may have been very strong in faith in many areas but may not have known nor understood God's Word on healing.

There can be many things in a person's life that hinder the flow of the anointing. For example, Jesus emphasized the need to forgive others in His major teachings on prayer so that prayers could be answered. In addition, the words we use can contradict and cancel our prayers. Accept God's Word as true and do not place your experience nor someone else's experience above God's Word.

## **5. I have been taught that healing stopped with the last apostle.**

There are two primary arguments for this position. The first is found in 1 Cor. 13:8-10, which says, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." The argument says that prophesy, tongues, knowledge, etc. (which includes all the gifts such as healing), are used only in part until the "perfect" comes, then there will be no need for it. The "perfect," they say, is the Canon of Scriptures. So, after the Bible canon (all the books of the Old and New

Testament which we have today) was collected and accepted, there is now no longer any need for the “miraculous stuff” like tongues, healings etc. This holds that we now have all the truth of God that is needed. These verses in 1 Cor 13 simply do not teach nor support that position. Please notice that all the tenses in verse 8 are in the future tense, not present nor past. The perfect cannot refer to the Bible because in verse 12 we have not yet seen face to face. Moreover, the Bible does indeed teach that we should prophesy, speak in tongues, etc. Mark 16:15-20 mentions speaking in tongues and laying hands on the sick; John 14:12 instructs us to do the works of Jesus and greater which includes healing; and I Cor. 12-14 on the gifts of the Spirit, gifts of healing and tongues are mentioned all with no time limits; so if the “perfect” (the Bible) says it, then we should do it (a little tongue-in-cheek).

The second and similar argument is that all the healings, signs and wonders found in the ministry of Jesus and the apostles were necessary to start this new movement. The miraculous gave authenticity to Christianity. However, once the church was well established, then all the miraculous signs were no longer needed. Therefore now we are to preach the truth of the Gospel of Salvation without the expectation of signs and wonders.

However, there is no Scriptural support for this position at all. It is merely the conjecture of men. The Scriptures are full of admonitions to the church to minister by the gifts and power of the Holy Spirit. (Mark 16:15-20, John 14:12, I Cor. 12:1-11, James 5:14-16, 2 Tim 1:6-8). In fact, in John 14:12, Jesus says that the works which He did, we should do and greater ones.

## **6. Why does it appear that God heals one and not another?**

First, it is important to clarify what the Bible says about Jesus’ suffering and death on the cross as they apply to healing. Isaiah 53:4-5, Matt. 8:16-17 and I Pet. 2:24 make clear the argument that Jesus bore in His body our sicknesses, diseases, pains and infirmities as well as our sins. This does not apply to only a few people but rather applies to everyone. Healing is available to all Christians in the same way that salvation from sin is available to all people. What a person does with that information is what makes the difference.

We would never say that God was capricious when it comes to salvation by saying, “Well, Mr. Jones wanted to get saved but God just wasn’t ready today, maybe tomorrow.” We would look at Mr. Jones and ask what is it about Mr. Jones that is hindering him from receiving salvation? Unfortunately, when a Christian comes to Jesus for healing and doesn’t appear to have received it, we have a tendency to ask what is wrong with God instead of what is hindering the person from receiving. Hindrances can be broken down into three basic categories: lack of knowledge of God’s Word, sin or demonic influence.

Hosea 4:6 says, “My people are destroyed for lack of knowledge.” It is what we do not know about God’s Word that can keep us from experiencing all God has for us and allow the enemy to destroy us. Faith for healing comes by hearing the Word of God on healing. Spend time in God’s Word studying the Healing Scriptures.

In Psalm 66:18, the writer says that, if I regard iniquity in my heart, God cannot hear me. One of the most common sins is taking offense (i.e., getting offended) and the resultant unforgiveness that occurs. Unforgiveness can block all of our prayers. Therefore, anytime one approaches God in prayer, confession of sin is mandatory to be able to receive from Him.

Jesus freed a woman in Luke 13:11-16 from a demon which had kept her bowed down for eighteen years. Acts 10:38 says that Jesus was anointed with the Holy Ghost and power, Who went about doing good and healing all who were oppressed of the devil. While all sicknesses and diseases can ultimately be traced back to a demonic source (e.g., in the extreme to Adam and Eve), much healing can be received without the need to address the demonic basis; however, some challenges do require that the demonic causes be specifically dealt with through deliverance.

Healing is available for all Christians. We have found that, as we take a step toward God by removing hindrances such as lack of knowledge of God’s Word, sin or demonic influence, the way for healing is opened and God takes a step toward us.

## **7. Sometimes when a person is healed by God, why does it appear that the sickness comes back?**

In Jesus' death and resurrection and in the salvation package we received when we accepted Him as our Savior, we received healing: complete, full and whole. However, every promise of God is based on a partnership. We have our part and God has His part. On top of that, we have an enemy who is trying to destroy us. Once we see the manifestation of the healing for which we have been standing in faith, then frequently satan tries to attack us with lies or lying symptoms. By using these attacks, he hopes that we will accept the lying symptoms and conclude that we were really not healed after all. Each time it appears that a sickness or disease is trying to come back, it should be treated as an attack of the enemy, one more attempt with his fiery darts. We have our part, which is to continue to stand in faith not only with our words but also with our actions. God has His part, which is to provide the anointing in our lives to bring the manifestation. If we were to give in to the symptoms and back off from our faith, then it would appear that we have lost our healing.

## **8. Some people believe that sickness is not always the result of sin, because Jesus said about the man blind from birth that neither this man sinned nor his parents. John 9:1-4.**

Jesus was responding to a specific question by the disciples, "Who did sin, this man, or his parents?" Jesus answered truthfully that it was not the man (as an infant he was born in sin but not with sin) nor his parents, who brought the effect of sin. In other words, since Scripture says in Ex. 34:7 that sin is visited down to the 3<sup>rd</sup> & 4<sup>th</sup> generation, it could have been his grandparents or great grandparents or great-great-grandparents.

Jesus went on to say that, so the works of God be made manifest in him (the blind man), then He (Jesus) must do the works of Him (God) that sent Him. We know that Jesus came to set the captives free and to free His people from these bondages. Jesus was here to bring the Kingdom of God; therefore, He was going to show the glory of God by

breaking the bondages and effects of sin on this blind man and He was going to set the captive free by healing him.

**9. Some say that healing is not for everybody, because they knew an Aunt Sophia, who believed God for her healing (standing in faith) and she died.**

I am sure that Aunt Sophia was a woman of great faith. However, we always have to come back to the Scriptures for our understanding of all of the circumstances of life. Has God provided healing as part of our salvation package? Does every Christian have access to that package? Since the answer to both questions is a resounding “Yes!” then the short, blunt answer must be that the problem had something to do with Aunt Sophia and not with God or His Word. Actually, since God is perfect, He never makes mistakes and never changes. The perceived problems are never with Him. Since God and His Word are one (John 1:1), then God cannot break His Word. Refer to the answer to question #1 above for a general overview of the hindrances to healing.

One great misunderstanding which often takes place, is with the *tense* of our faith. What do I mean by *tense*? Consider the following, Are we putting our faith in the *present tense*, receiving our healing right now as a completed spiritual truth based on what Jesus has already done on the cross 2000 years ago? Or are we looking towards the *future*, focusing on the physical manifestation of our healing, based on the absence of symptoms? **Effective faith is in the *present tense*.** “I believe now that I have already been healed by the stripes of Jesus” not “Jesus is going to heal me.” We need to see ourselves as the healed, enforcing the healing that Jesus has provided. This believing in our hearts (heart faith) will cause us to do things differently. Keep in mind that Christians must be obedient to legal authority, including their doctors, then, if the Christians have doctors, be subject to the doctors instructions.

Heart faith will cause people with pain to push against the pain as they act in faith, simply because they believe that they have been healed. It will cause those challenged with cancer to refuse to lie in bed even though they feel terrible. In general, it will enable all

those who are standing in faith, to accomplish what God has called them to do as best as they can under the challenges of the circumstances. Faith requires works, even the work of maintaining a normal schedule as part of standing in faith. Biblical faith is aggressive, expecting God's Word to be true and not allowing circumstances to determine the results of their faith. Matt 11:12 states that the violent take the kingdom by force!

Last, but perhaps the most important, is what you say (Mark 11:23). A common hindrance to healing is the words of your mouth. When you believe that you are healed, you will talk like it. Watch the words that you use, especially when someone asks how you are doing. Your words in speaking of the circumstances can actually claim the challenges as your own, reinforce them or empower them in your body and so can easily cancel your prayers and your beliefs. We can also reveal the *tense* of our faith by our words. While our faith must be in the *present tense* our words reflect our present faith by speaking in the *past tense* (i.e., "I have been healed by the stripes of Jesus.") One man we know kept saying, "I know God is going to heal me (notice the *future tense*). For 20 years he kept putting his words and faith in the future. Finally, just before an impending surgery, he was shown his error and changed his words to *past tense* and woke up the next morning healed and his surgery was cancelled.

## **10. Is it God's will to heal all Christians?**

God's character, God's actions and God's Word all confirm that it is God's will to heal every Christian. God's names reveal His character. Jehovah-Rapha, found in Exodus 15:26, means: "I am the God that heals you." Since He is the same yesterday, today and forever, then He is still Jehovah-Rapha. In the prophetic word found in Isaiah 53:4-5, the Messiah would bare in His body sicknesses, diseases, pains and infirmities. That prophetic word was fulfilled in Jesus' ministry (Matt. 8:16-17) and through his death (I Pet. 2:24). Jesus' life was characterized by "going around and healing all who were oppressed by the devil" (Acts 10:38). In the life of the church in the book of Acts, signs and wonders were going on continually, especially in the area of healing. One interesting passage in James 5:14-15 says, "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.” The implication in the question is that it would be unusual for one of them to be sick.

You might ask, “But everyone?” The salvation package that Jesus purchased for us on the cross was for everyone, and it included everything. All who are open to receive the healing provided in the package will receive it as they partner with God. Acts 10:34 states that God is no respecter of persons. In other words, what God has done for one, He will do for all. The Bible tells us that Jesus healed everyone who asked Him. Therefore, today He must heal everyone who asks Him today. Remember what Jesus said repeatedly to those who were healed, “thy faith has made thee whole” (Luke 8:48); “Be it done unto you according to your faith” (Matt 9:29); “If you can believe, all things are possible” (Mark 9:23). Today, He is still saying the same thing to you and to me and, remember, our faith grows by hearing and acting on the Word of God (Rom 10:17).

### **11. If God wants to heal everybody, how would anyone die?**

It is widely accepted that death is the end result of sickness in old age for most people, and they hope that somehow they can avoid a lot of suffering. However, the Biblical way to die does not include sickness. Before dealing with this issue specifically, it is best to put it into a broader context of the whole issue of death. Death from a Biblical standpoint is a choice, not an expected result. The curse on Adam, which stated, “if you eat of this tree you will surely die,” affected both his spirit and his body. His spirit died immediately but he lived to be 930 years old before his body died. Adam was created to live forever; and so, even after the life source of God in his spirit was severed, there was still enough life to keep his body going. This is clearly seen in Gen 3:22-24.

Jesus’ death and resurrection reversed this curse of death on God’s people. Rom. 8:2 says, “the law of the Spirit of Life in Christ Jesus has made us free from the law of sin and death.” This is a most important truth to grasp. It is no longer necessary to be trapped in the death cycle which this world has known. That does not mean that people will not die; instead, the change in perspective is that it is now in our hands to decide; in

other words, death has been defeated. The choice of when to die is now legally ours; the choice should not be abandoned to the whims of sickness nor disease, nor given to doctors, and certainly not to satan. In fact, we should not leave that choice even to God; it is our choice. Did God not make clear to us that the choice belongs to us and not to Him in Psalm 91:16? That is where God said, “With long life will I satisfy them.” So the obedient children of God have the right to choose death whenever they are satisfied with the length of their days.

One of the best examples of the application of this truth is Paul. In Phil. 1:21-26, Paul says, “For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.” Notice that he was making a choice whether to die or not. His decision-making process did not seem to involve either prayer or direct leading by the Holy Spirit but simply the exercising of his own choice. At this point in time, he decided that he should stay and minister the gospel to the Philippians and others.

Paul later made a choice to die. In II Tim. 4:6-8, Paul says, “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” Paul is making the choice here to die, not by circumstances nor by sickness. Over many years of ministry, Paul encountered countless situations that could have resulted in his death but they did not (cf. 2 Cor. 11:23-27); in fact, even though it appeared that he did die and was left for dead, he regained his life (Acts 14:19-20). He overcame death time and time again, and now, after having completed all the will of God (i.e., completed his ministry), he made the choice that now he was ready to offer his life.



God does not intend that we are to spend our lives fighting against death until it finally wears us down and wins. Rather, death is an enemy which we overcome in victory until we have accomplished all of the will of God for us; then, if one desires to go and see Jesus face to face, one can choose death. So how does one die? Jesus is our example and He said that no man can take His life but that He chose to lay it down; then He went to the cross and gave up the ghost (spirit) and died. We can at any time in faith, not in fear nor desperation, ask Our Heavenly Father to remove our spirits from our bodies and take us home.

## **12. I am doing everything right. Why is it not working (i.e.,I am still sick.)?**

Hosea 4:6 says that God's people are destroyed for lack of knowledge. It is dangerous to conclude that we are doing everything right. If we were doing everything right, then we would not need a Savior. We always have to come back to the basic premise that God's Word is true. When God's Word says that we have been healed by the stripes of Jesus and circumstances do not seem to line up with the Word of God, then we must conclude that the circumstances are wrong and they, in time, must line up with God's Word. That being true, then our approach to our words and actions must also match the Word of God and support the Word. If you think you are doing everything right and circumstances are not changing, then there are only two conclusions that can be made: 1) you are doing everything right and the manifestation will occur in time as you keep standing on the Word in faith and patience, or 2) you are not doing everything right and there may be something you do not know that is hindering the manifestation.

During the process of standing in faith, it is always helpful to ask the Lord to reveal any hindrances to you: in other words, anything that you need to change in order to see the manifestation. An attitude of humility before God and His Word is important. Ps. 25:14 says that God reveals his way to the humble. Those that are humble before God realize that God is smarter and that His ways are higher than theirs (Is. 55:11). The correct way to say it is, "Lord, I am doing everything I know to do. Show me what I am not understanding nor doing right." There are three areas of errors which show up most often

that you might want to consider: 1) Putting “the healing” in the future with your thinking and speaking instead of putting it in the past when Jesus died. We have already been healed and we are enforcing the healing that belongs to us that satan is trying to steal. 2) Consistently failing to speak God’s Word over yourself with affirmations. During a challenge you need to be affirming the Word a lot (100 – 1000 times per day or more, depending on the severity of the challenge). 3) Contradicting your prayers, your affirmations, and your faith by speaking everyday conversational words which contradict your statement of faith for your healing. Carelessly speaking words of unbelief, doubt, unforgiveness, gossiping, malice, envy, pride, impatience, and fear can hinder the manifestation of healing.

### **13. Since God is in control, won’t He heal me if He wants to (when He is ready)?**

There are two major aspects to this statement. One has to do with control and the other with knowledge. Let us start with the former. To say that God is in control of your life is not a scripturally correct statement. Nowhere in the Bible does it say that God is in control. The Bible cannot say that because it states the opposite. God gave to each person a very precious commodity called Free Will. Because of this Free Will, we have the right to decide for ourselves what we will do with our own lives. In the ultimate area of salvation, we know that we can choose to accept Jesus and go to Heaven or we can choose to refuse Him and go to hell. People every day do one or the other. Every day, people choose to go to hell. Every day people die and go to hell after a lifetime of rejecting Jesus. Yet the Bible states that it is the will of God that all should be saved and that none should go to hell. So since it is the will of God for all to be saved, then, if God were in control, all would be saved and none would go to hell. The truth is that God will not force you to do anything that you don’t want to do. You are free to choose life or death, blessings or cursings. Isn’t that what Deut. 30:19 states? It is all up to you. You may choose Heaven or hell, health or sickness, riches or poverty. The choice is all in whether or not you choose to do it God’s way or your way; the latter, of course, is really the devil’s way. You just think it is your way.

The second aspect has to do with knowledge: specifically, the knowledge that every blessing of God has a condition. If you meet the condition, then you get the blessing. Let us put that another way: Walking in the will of God's requires a partnership between you and God. God tells you His will, and you do it. His general will for your life is specified in the Bible. Everything that you receive from God is based on this partnership which is described in your covenant (or legal agreement), which is the Bible. The Bible tells you what God has promised you in the covenant (or testament) and also tells you what your part of the contract entails (i.e., what you must do to partner with God on any and all promises).

Heb. 11:6 says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To receive the rewards or benefits of our salvation which God has for us requires seeking after Him with diligence. Another word for diligence is work. We are to seek Him with work, with effort. Since every promise of God has conditions, we have a part to fulfill and God has His part. We are partnering with Him to see His promises come to fruition in our lives.

What does effort look like? Jesus said in John 8:31-32 to those Jews who believed on Him, "If you continue in My Word, then are you My disciples and you shall know the truth and the truth will set you free." To be set free requires continuing in God's Word. If you want to be set free in the area of healing, then keep diligently continuing in God's Word on healing and you will be set free. The effort looks like this: It is spending time in God's Word studying, memorizing; and speaking God's Word over one's life with affirmations. It also means desiring to abstain from sin, repenting, (i.e., turning our backs on previous sin), and growing more and more towards God which is another way of saying we're sinning less and less.

In conclusion, I hope you understand that God is not in control unless we partner with Him by expressly using our free will to choose His ways. Therefore, the concept that God will heal me if He wants to is soundly unbiblical. God has already provided healing

for you through Jesus Christ. Choosing to accept His blessing and partnering with Him to bring it to pass is the way we receive the blessing and make it ours.

#### **14. I am suffering for Jesus. That is my cross to bear. The Bible says we are to partake of His sufferings, right?**

Jesus' passion for us, which included His suffering and death, purchased for us an amazing salvation. This salvation package includes being set free from sin, sickness, emotional and mental hurts and anguish, severed relationships and more. Look at what the Spirit of God says through Isaiah about the suffering Messiah, "Surely He has borne our griefs (sicknesses, weaknesses, and distresses) and carried our sorrows and pains [of punishment], yet we [ignorantly] considered Him stricken, smitten, and afflicted by God [as if with leprosy]. But He was wounded for our transgressions, He was bruised for our guilt and iniquities; the chastisement [needful to obtain] peace and well-being for us was upon Him, and with the stripes [that wounded] Him we are healed and made whole." (Is 53:4-5 AMP). Notice that the words for griefs and sorrows also included sickness, weakness and pain. Jesus suffered for us and bore all of these for us. Why? To set us all free from them. Jesus suffered with these so that we do not have to.

Paul in his epistles talked about his suffering for Jesus (II Cor. 11:30, 12:9-10, Phil. 3:9 and Col. 1:24). Please look carefully at the context of each of these passages. Each one refers to the persecutions and ardent efforts which Paul had to endure to be a faithful apostle to his Lord Jesus. Even the "thorn in the flesh" was not a physical ailment but refers to a demonic entity stirring up opposition and persecutions (see Common Questions About Healing Part 1). Jesus did the suffering to take sickness and disease away from us. Therefore, to accept sickness as a suffering would be to deny what Jesus did for us. Instead we should resist sickness and disease.

If we think that we should suffer for Jesus, what then do we think about those who say that they should be crucified for Him also? People still do that today, submit willingly and voluntarily to be crucified on Good Friday to show their love for Jesus. Don't we think that there was only one perfect Lamb, worthy of the sacrifice of the cross? Shouldn't we also think that this one perfect Lamb was the only One Who could take the

sufferings of the cross? Don't we denigrate, make light of, or lessen the work of the cross by saying that His work was not enough, so we need to be crucified with Him and/or suffer with Him to make up for the fact that His work on the cross was incomplete and so we need to help Him with the work of the cross? But the truth is that His work on the cross was perfect and complete. We have nothing to do but receive it and walk in its blessings by meeting the conditions of the promises. Refer to the Question above. To suffer for/with Him is similar to receiving a free gift from a loved one for your birthday and insisting that you need to pay for part of the cost of the gift. In fact, it is similar but much more insulting because none of us can pay for any part of the work on the cross.

### **15. Does God put sickness/disease on me to teach me (humble me)(break me)?**

James, the brother of our Lord, says in James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Compare this verse to what Jesus said in John 10:10, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." There is no place in the Scripture that indicates that God puts sickness on anybody. Sickness according to Deut. 28:15-68 is part of the curse of the Law and Jesus came to redeem us from the curse of the Law (Gal. 3:13). Sickness is not one of God's tools to teach His people.

The Scripture further tells us how God teaches His people in II Tim 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In addition to the Word, God also has given His people the Holy Spirit. I John 2:27 says. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." The Word and the Spirit are the teachers of the Church. This does not mean that we do not learn things from the trials that we go through. If we allow Him to bring good out of what satan meant for evil by working with Him and counting it all joy (James 1:2-

4), then, God is able to bring good to us out of any situation. However, the attacks on our bodies, our finances, and our relationships are part of the spiritual warfare (Eph 6:10-13) that we encounter. We are fighting against the enemies who are attempting to steal from us all for which Jesus died and for which He has already paid the price on the cross.

Here is another approach to this question which many tend to overlook. If God brings sickness and disease on us to teach us, then why would anyone go to the doctor and spend thousands of dollars trying to fight against “God’s will”? Philosophically, they would say that sickness is bad and do everything they can do to fight it but, when it comes to the spiritual, they think that sickness is good because they “learn” so much. The Biblical approach is that sickness is from the devil (Acts 10:38), who is attempting to steal our healing for which Jesus paid the price; and our response should be to fight him with our spiritual weapons to enforce our healing. It is in this process of enforcing our healing that the Word and the Spirit teach us and we grow from faith to faith, from glory to glory.