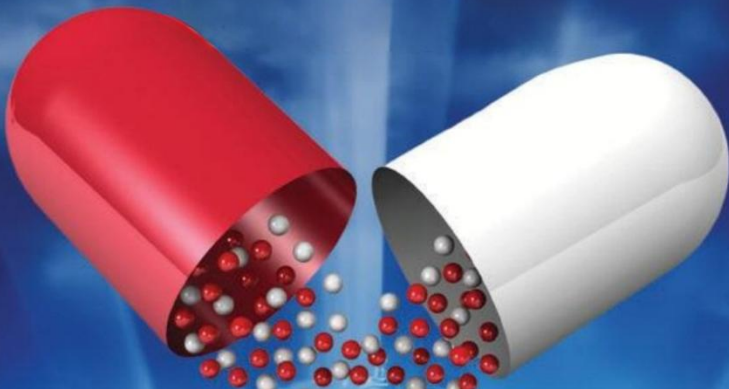


TIMO GROOT

105 REASONS

WHY GOD WANTS TO
HEAL YOU TODAY



My Words are medicine to all their flesh
Proverbs 4:22



105 reasons why God wants to heal you today
My words are medicine to all their flesh (Proverbs 4:22)

By Timo Groot

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FOREWORD

After Jesus had finished His sermon on the Mount, He came down and great multitudes followed Him. Suddenly, a leper came and approached Him. In those days, being a leper was a terrible condition. Lepers had to live outside the city, away from their families and communities. To keep others from becoming infected, they were required to shout, “Unclean! Unclean!” whenever someone came near. Can you imagine living in isolation, in poverty, and with constant shame? What a painful and lonely life.

Yet, in the middle of all this suffering, this man still had hope. He had heard of a Man in Israel who healed the sick. He heard that everyone who came to Him was healed. Slowly, faith began to grow in his heart, and he became convinced that Jesus could heal him. But one question remained—was Jesus willing? Would Jesus care about someone like him? Was it truly God's will for him to be healed?

Then, after Jesus came down from the mountain, their paths crossed. The leper saw Jesus, came to Him, and knelt down before Him. He said:

“Lord, if You are willing, You can make me clean.” (Matthew 8:2)

Right away, Jesus responded.

Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed. (Matthew 8:3)

I know many people today believe that Jesus can heal, but they're not sure if He wants to heal them. Like the leper, they wonder, “Will Jesus heal me? Does He want to?” But Jesus answered this leper clearly—and through this story, He also speaks to you: “I am willing; be healed.”

Maybe you are reading this book while dealing with sickness, pain, or disease. Deep down, you long to hear God's voice

saying, “I want you to be well,” just as Jesus said to this man. If you knew that God truly wanted to heal you, it would change everything.

Let this book be God’s voice to your heart, saying, “I want you to be well.” Not because I have written something special, and not because I have received a new revelation, but because I am letting the Word of God speak for itself. I want to show you what God has been saying—through Scripture—for thousands of years. I want to help you see how God views sickness and health.

I believe that as you read this book, you will come to understand God’s plan for your health. And when you do, you won’t have to ask anymore, “God, will You heal me?” Instead, you will stand in faith, knowing that God’s will for your life is healing.

INTRODUCTION

Perhaps the title has stirred something in you. You might be thinking, “How can you know that God wants to heal me today? Aren’t you claiming things from God?” In this book, we will examine the words of God and of Jesus. When God speaks in His Word, it reveals His will—especially when He says something not just once, but dozens or even hundreds of times. We are not claiming things from God; we are receiving what He already desires to give. The problem is, many people simply do not know that God wants to provide healing.

Imagine that you are sick. Then you receive a vision, and you see Jesus coming to you. He looks at you and says, “It is My will for you to be healed, and I want to heal you today.” In that moment, you would believe without doubt. You would stand in faith, knowing He cannot break His promise. After all, didn’t Jesus say it?

This book will show you what the Bible teaches about healing. Through 105 reasons, you will see that God wants you to be healed today and that He desires you to live in health. I encourage you to open your Bible and look up every verse that is mentioned. Don’t just read—highlight the verses that speak to you personally. Let the Word come alive by reading it directly from your Bible. Don’t read this book—or especially the Bible passages—in a rushed or superficial way. Meditate on each reason. Meditate on every verse. Read the context around each Scripture and invite the Holy Spirit to guide you as you read.

Before you begin, don’t take a position. Instead, pray, “Lord, will You guide me through Your Word so that I may know Your will for my life?” I am confident that God will answer that prayer and reveal His plan for healing and health in your life.

I believe that God’s Word is absolute truth. It is more trustworthy than my thoughts or experiences. God’s Word is the truth.

Your word is truth. (John 17:17)

When I look at my life, I don't always see healing take place. I don't understand everything. In those moments, I have two choices:

1. I can change God's Word to fit my experience. I might say, "The Bible says that God wants to heal everyone, but this brother wasn't healed. So, maybe God doesn't want to heal everyone. Maybe we need to interpret the Bible differently."

2. Or I can recognize that my experiences can change, but God's Word never changes. I might say, "Sadly, this brother wasn't healed. I don't know why. But I do know this: God wants to heal everyone—because that is what His Word says. And His Word is the truth."

I want to challenge you to set aside your experiences, feelings, and disappointments, and choose to accept God's Word as it is—the truth of God. We can know God's will in two main ways—through the Holy Spirit and through the Word of God. And the beauty of these two is this: the Holy Spirit never contradicts the Word, and the Word never contradicts the Spirit. They always agree. That's why I pray that the Holy Spirit will plant God's Word deep in your heart and that you will receive supernatural healing.

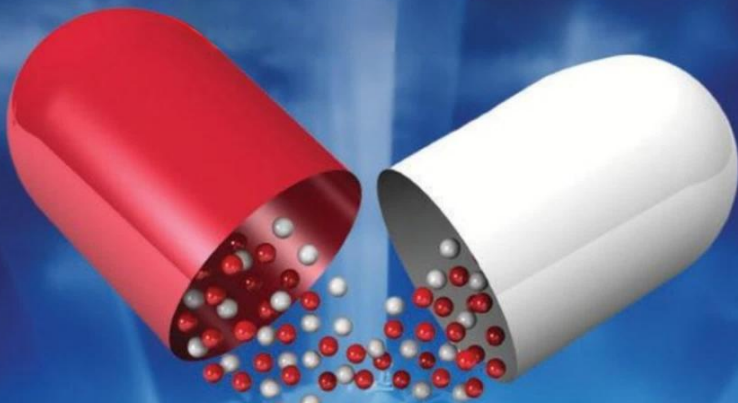
Before we begin with the first reason, I want to share something important. I do not advise you to stop taking any medication or to stop seeing your doctor. If you believe you no longer need medicine or medical treatment, always speak with your doctor first. Let them examine you and give you professional advice.

I am not a medical expert, and I am not offering medical advice in this book. I am simply letting the Word of God speak. I encourage you to do everything you can to receive your healing: study this book, read your Bible, and build your faith while also continuing with any medical care you are receiving. God wants you to be healed.

PART 1

OLD TESTAMENT

WHY GOD WANTS TO
HEAL YOU TODAY



My Words are medicine to all their flesh
Proverbs 4:22



C1 HEAVENLY HEALTH

Nature is beautiful. Every tree, plant, animal, and human being is uniquely created by God and has a specific purpose in His creation. We cannot live without trees, and trees cannot live without us. Trees absorb carbon dioxide from the air and produce oxygen. Humans and animals breathe in this oxygen and breathe out carbon dioxide. This cycle continues in perfect harmony. We also cannot live without bees. Bees pollinate plants and spread seeds without us even noticing. This allows new plants to grow, and it helps trees and plants produce fruit.

Everything in God's creation has a purpose. Just ask a biologist what would happen if a single species—an animal, plant, fungus, or bacteria—were to disappear. The results could be disastrous! In the beginning, God created a world that was complete and able to function on its own. That means God does not need to manually keep everything running. For example, He doesn't need to pump oxygen into the atmosphere every hour—trees do that by design. He created a system that sustains itself. Life produces life. Think of an apple tree: if you plant its seed, a new apple tree will grow. The same is true for animals and human beings—we are able to produce new life.

When God created the world, it was perfect. There were no flaws. Everything functioned just as it should. But after the Fall of Adam and Eve, brokenness entered into God's creation. From that moment, we began to see imperfections in people, animals, and nature itself.

This raises the question: Will everything ever be made right again? The answer is simple—yes! When a believer dies, they will be made perfect in heaven. And one day, God will create a new heaven and a new earth where there will be no more sickness, death, or decay. In the beginning, God created a perfect world. Throughout the Bible, we read how sin damaged that world—and how God provided a way to make both mankind and creation new again. In the final two chapters of the Bible, we see

the restoration of all things with the coming of the New Heaven and the New Earth.

In the beginning God created the heavens and the earth. (...) Then God saw everything that He had made, and indeed it was very good. (Genesis 1:1 and 1:31)

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away (...) (Revelation 21:1)

The Importance of Creation and Heaven

You might be thinking, “It’s wonderful that there was no sickness or imperfection in the beginning of creation, in heaven, and on the new earth—but what does that mean for me today?” It means a great deal! Because in the life of Adam and Eve in the Garden of Eden, in the reality of heaven, and in the future new earth, we see the perfect will of God.

Take heaven as an example. In heaven, God reigns supreme. The believers who have died are now in His presence. They have been made perfect—spirit, soul, and body. And if there is anything they do not understand, they can ask God directly and receive an immediate answer. They don’t have to wonder whether it was truly God who spoke, or if it was just their own thoughts. They don’t struggle to interpret a prophecy or a passage of Scripture among thousands of opinions and ideas. No—they see God, and they can speak with Him face to face. God speaks the truth, and there is no confusion.

By observing how God interacts with His people in heaven, we gain insight into His will. Later, we will look more closely at the place of sickness in heaven. Is it God’s will for people to be sick in heaven? Does God cause sickness there?

If sickness were a blessing from God, then we would expect to find it in the places where God’s will is fully done—in the Garden of Eden before the Fall, in heaven, and on the new earth. But if sickness is absent in those places, then we must ask: Is it truly God’s will for people to be sick?

Reason 1: Adam was Perfect

Let us look at the story of Adam. We read that God first created the earth and made it beautiful. But God did not create Adam on the first day. Why not? Because the world was not yet ready for him. If Adam had been created on the first day, he would not have seen anything at first—the sun, the moon, and the stars had not yet been made. There would have been no fruit-bearing trees, so he would not have had food. God wanted a perfect living environment for Adam. That is why He chose to create Adam on the sixth day—after everything else had been prepared. And what did God say after He created Adam?

Then God saw everything that He had made, and indeed it was very good. (Genesis 1:31)

God saw that His creation—especially Adam—was very good. God was pleased with His work! We read that He created everything in six days and blessed it. Everything worked as it should, because God declared it to be good. But notice what is missing from the creation account: there is no mention of sickness, pain, suffering, or flaws. God created everything in perfection, so He is not the author of sickness or misery. These things are neither found in the story of creation, nor in the life of Adam and Eve in the Garden of Eden.

Later, we will look at the origin of sickness. But for now, it is important to recognize that God's original creation was without disease or suffering. In fact, do you know what was in the Garden of Eden? The Tree of Life.

*And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. **The tree of life** was also in the midst of the garden (...)* (Genesis 2:9)

It is important to understand that one of the attributes of the Tree of Life is health. In the book of Revelation, we read:

In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. (Revelation 22:2)

Adam was also given a glorious, yet demanding, assignment. He was to care for the garden, cultivate it, and have dominion over the animals and birds. If Adam had been sick, he would not have been able to fulfill this calling. For instance, if he had been blind, he could not have seen the garden to tend it. If he had been paralyzed, he would not have been able to work the ground. If he had been unable to speak, he could not have exercised authority over the animals. To do what God had commanded, Adam needed to be strong and healthy.

Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” (...) Then the Lord God took the man and put him in the garden of Eden to tend and keep it. (Genesis 1:28 and 2:15)

So, we can be certain that Adam was healthy. This is clear for several reasons:

1. God saw that everything was good. There was no sickness or defect in His creation.
2. Nowhere in Genesis 1 or 2 do we read that God created disease or misery.
3. Adam had access to the Tree of Life, which is a representation of healing and health.
4. Adam could not fulfill his God-given task if he were sick. He needed a strong, healthy body to do the work.
5. Adam was created in the image of God. God is not sick, weak, or limited.

Reason 2: Man is Created in the Image of God

Let me begin this reason with a simple question: Is God sick? Or is God imperfect? Everyone would answer, “Of course not!” God is perfect, whole, and full of health. He is the source of life, strength, and everlasting power.

The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary (Isaiah 40:28)

God is so completely healthy that even death—the final result of sickness—has no power over Him. God is eternal and immortal.

Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen. (1 Timothy 1:17)

Of old You laid the foundation of the earth, And the heavens are the work of Your hands. They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed. But You are the same, And Your years will have no end. (Psalm 102:25-27)

God never changes. Since the beginning of time, He has been healthy, and He will remain healthy forever. Even a hundred trillion years from now, He will still be full of life. Sickness and death hold no dominion over Him. This is very important to understand because when we read about the creation of man, we discover something truly wonderful:

Then God said, “Let Us make man in Our image, according to Our likeness; (...) So God created man in His own image; in the image of God He created him; male and female He created them. (Genesis 1:26-27)

We are made in the image and likeness of God. This means, first of all, that we have been given dominion, just as God has dominion. God gave mankind authority over the earth. Second, it means that we share certain qualities with God. Because God can speak, we can speak. Because God makes decisions, we can make decisions. Third, it means that we were originally created perfect and holy. Since God is never sick, it was never His intention for man to be sick. Sickness was not created by God, and God Himself never falls sick. If we were made in His image and likeness, then sickness has no place in our original design. This shows that before the Fall, Adam and Eve were not sick but lived in the perfect will of God. And what was that perfect will? That Adam and Eve would remain healthy forever.

It's also important to see that it was not only Adam and Eve who were said to be made in God's image. This truth still applied to mankind even after the Fall:

*Whoever sheds man's blood, By man his blood shall be shed; **For in the image of God He made man.*** (Genesis 9:6)

To God, it is a terrible thing for one person to kill another. God loves all people, and the taking of a life is deeply tragic. Every human being bears the image of God. In every person, we can still see the beauty of God's creation. Even though sin and the Fall have damaged this image, parts of God's original design are still there. In the New Testament, we see that God's plan is to restore mankind to the image of Jesus.

*And put on the new self [the regenerated and renewed nature], created **in God's image**, [godlike] in the righteousness and holiness of the truth [living in a way that expresses to God your gratitude for your salvation].* (Ephesians 4:24, AMP)

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. (Romans 8:29)

No matter how healthy someone may be today, no human body can compare to the glorified body of Jesus Christ. The Bible promises that when Jesus returns, we will receive glorified bodies—bodies fully restored to the image of His glory.

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. (Philippians 3:20-21)

It is important to understand that it was God's will for us to be created in His image—and it is still God's will for us to be restored to His image.

Reason 3: God's Breath of Life

As we continue reading the book of Genesis, we see that God not only created man in His image—He also gave man something directly from Himself.

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being. (Genesis 2:7)

What did God do? He breathed into man something that came from His own being. Because God breathed the breath of life into man, man became a living being.

Let us look more closely at these wonderful words. The Hebrew word for “living” is “*ḥay*”. According to *The Semantic Dictionary of Biblical Hebrew* by R. de Blois, “*ḥay*” refers to: “A state in which men and gods live and are healthy. A state that requires the presence of air to breathe and food to eat. Life is seen as more than a physical state; in many cases it includes health, strength, and a certain degree of prosperity.”

This gives us a deeper understanding of what it means that man became a living being—it includes life, health, and strength.

The phrase “breath of life” in Hebrew is “*ḥay nešāmā*”. The first word, *ḥay*, means “living.” The second word, “*nešāmā*”, means “breath,” but it can also mean “spirit of life” or “soul of life.” It was not just oxygen or physical breath that God gave; it was His own breath of life—His Spirit.

Because God breathed His Spirit of life into man, man became a living soul and spirit and was created to live forever. It is true that man’s body will one day die, but his spirit and soul will continue to live. This reveals something about God’s will: God never intended for man to die from disease and vanish into nothingness. God gave man life from Himself—and that life is eternal.

Let me ask you a question: When God breathed into Adam’s nostrils, were there germs or disease-causing bacteria in His breath? Of course not. God breathed life, not death. He did not breathe disease, but health. He is the God of life, and He desires to give life.

The fear of the Lord is a fountain of life, To turn one away from the snares of death. (Proverbs 14:27)

In the early chapters of the Bible, we see no mention of sickness, death, suffering, or misery. And that makes perfect sense—there was no place for such things in God’s creation. He made a perfect world for man, not a broken or flawed one.

Reason 4: Sickness Came Because of the Fall

“If God did not create sickness and suffering, then why are people sick today?” This is a very good question. To answer it, we must understand the origin of sickness. In the first two chapters of the Bible, everything was good. Mankind had no flaws, and God’s creation was perfect. But in the third chapter, everything changed—the Fall took place. Adam and Eve were placed by God in the Garden of Eden, a paradise filled with beautiful trees and delicious fruit. Adam had everything he needed. But there was one command he had to obey:

And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:16-17)

God warned Adam that if he ate from the tree of the knowledge of good and evil, death and misery would enter the world. This referred, first of all, to spiritual death—Adam would no longer be able to walk in perfect fellowship with God. Second, it pointed to judgment, which the Bible calls the second death¹. And third, it referred to physical death—the beginning of decay in the human body.

We read that the devil, in the form of a serpent, tempted Eve by telling lies. Eve believed the serpent, ate the fruit, and gave some to her husband, Adam:

She took of its fruit and ate. She also gave to her husband with her, and he ate. (Genesis 3:6)

The moment Adam and Eve ate the fruit, they sinned against God. They took what had not been given to them. Through this disobedience, many problems plagued both mankind and creation. Adam and Eve became ashamed. They were afraid of God, and they hid themselves. The curse entered the world.

Before this moment, Adam and Eve lived under the perfect blessing of God. Now, they came under the curse of sin. Part of this curse was that Adam, Eve, and the animals became mortal.

In the sweat of your face you shall eat bread till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return. (Genesis 3:19)

It was not God’s will for man to eat from the tree of the knowledge of good and evil. Nor was it His will for man to experience toil, suffering, or death. God’s desire was for man to live forever—in

¹ Revelation 20:14

health and without hardship. He wanted to bless mankind, but because of sin, man came under the curse, and as a result, he died both spiritually and physically.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Romans 5:12, KJV)

The sting of death is sin. (1 Corinthians 15:56)

What was the origin of sickness, death, and misery? It was the Fall of Adam and Eve. Sickness was not created or intended by God—it came into the world because of man’s disobedience. This truth is very important to understand: it was never God’s will or plan to make people sick. Rather, it was the devil’s deception, and man’s disobedience that opened the door for sickness and suffering to invade God’s perfect creation.

Reason 5: In Heaven and on Earth

One way we can understand God’s will concerning health is by looking at heaven. In heaven, we will receive a perfect body—one without sickness, defects, or disease.

Who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. (Philippians 3:21)

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” (1 Corinthians 15:53-54)

When a believer dies and opens his eyes in heaven, there is no more sickness, pain, suffering, or trouble. Everything is made perfect. This truth brings great comfort.

I have listened to thousands of sermons, many of them about healing. But I have never heard any preacher, brother, or sister teach that there is sickness in heaven. As far as I know, every Christian denomination agrees on this: everyone in heaven is whole and healthy. And rightly so—because that is what the Word of God reveals. That’s good to know. But what does it mean for us today?

We know that during His life on earth, Jesus always prayed and acted according to the will of the Father.

For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak. (John 12:49-50)

One day, the disciples asked Jesus how they should pray. His answer—often called the Lord’s Prayer—is extremely important. If Jesus gives us a prayer to pray, then we know it perfectly reflects God’s will. Jesus said:

In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. (Matthew 6:9-10)

According to Jesus, we should pray that God’s will be done—on earth as it is in heaven. Just as God’s will is perfectly carried out in heaven, so it must also be on earth. Therefore, we cannot say, “In heaven God’s will is health, but on earth His will is to make people sick so they can learn valuable lessons.” No. God has one will, both in heaven and on earth.

It is God’s will that we bring heaven to earth—that we proclaim and live out the Kingdom of God in our lives². God desires

² In my book, *God’s Kingdom*, we explore this topic more deeply. There, we see that both receiving and ministering healing are part of the Kingdom of God.

to give every good and perfect gift from heaven to His children here on earth.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17)

Not only does God desire to do His will both in heaven and on earth, but He is also unchanging. There is no variation in Him. We cannot say, “Today God gives sickness, but in heaven He gives healing and health.” That would mean God changes—that He is one way today and another way tomorrow. That would imply that God gives evil today (sickness), but that in heaven He becomes good and gives only health. This is not possible, for there is no shadow of turning in God. He was, is, and always will be good. If it is God’s will for people to be healthy in heaven, then it is also His will for people to be healthy on earth. God and Jesus are unchangeable. The way God was two thousand years ago is the way He is today—and the way He will be ten million years from now in the New Heaven and the New Earth.

Jesus Christ is the same yesterday, today, and forever. (Hebrews 13:8)

In this book, we will see that Jesus was a Healer and will always be a Healer. Since Jesus never changes, He must also be a Healer today. If Jesus only healed in the past, or will only heal in the future, then His Word would not be true. But thank God, His Word is true. Jesus heals people yesterday, today, and forever—in the past, in the present, in the future, in heaven, and on earth.

Reason 6: Everyone is Healthy in the Future

This reason builds on what we saw in Reason 5. There, we read that everyone who is now in heaven is healthy. In this reason, we see that everyone who will live in the New Heaven and New Earth

will also be healthy and will remain healthy forever. All sorrow, pain, mourning, sickness, and death will completely disappear.

Now I saw a new heaven and a new earth. (...) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Revelation 21:1-4)

God allowed John to catch a glimpse of the glorious future that awaits every believer. I cannot imagine how wonderful and joyful eternity will be for the children of God. We will dwell with God forever and He will care for us completely. All the pain and struggles we have experienced on earth—both physical and emotional—will never return. Can you imagine it? No more sorrow, no more suffering, no more grief. No more sickness, no more pain, no more death. All the troubles of this fallen world will be gone. What will remain is the goodness and blessing of God. When we live under His perfect rule, and when the enemy—the devil—is cast into the lake of fire forever, there will be no more sickness. That truth is deeply significant. It tells us that sickness does not please God. Sickness is not a blessing from God.

If sickness were good, if it somehow pleased God, then why would He remove it completely in eternity? Why is there no sickness in the New Heaven and New Earth? The answer is simple: God does not delight in sickness. And under His perfect rule, there is no place for sickness.

Reason 7: The Millennial Kingdom

It is wonderful to know that believers will be healthy when they receive glorified bodies—bodies that are immortal and incorruptible. But what about ordinary people with natural, earthly bodies? Will people in normal human bodies also remain healthy when they live under the perfect rule of God?

To answer this question, we must look at the Millennial Kingdom. In my book, *A Revelation of the End Times*, I go into more detail about the end times and the key events on God's prophetic timeline³. For now, it is important to understand the sequence.

Jesus will soon return to take His Church in the rapture. After that, a period of great tribulation will come upon the earth. Then, after the tribulation, Jesus will return to the earth with all the saints. Together, we will establish a thousand-year reign of peace, also called the Millennial Kingdom. Something very special happens during this time: Jesus will reign as King over the whole earth, and Satan will be bound for a thousand years. This means the world will live under the rule of the perfect King, free from the influence of the enemy of mankind.

He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. (Revelation 20:2-3)

During this Kingdom, Jesus rules the earth. People who are born during the Millennial Kingdom will be just as human as we are today. They will not yet have received glorified bodies. Like us, they will be able to choose whether or not to accept Jesus as their Savior. However, there are two major differences between their experience and ours:

1. They will live under the perfect rule of King Jesus, while we still live in a world influenced by the devil.
2. They will not be tempted by Satan because during this time, the devil is bound and no longer able to deceive the nations.

³ God's Timeline: The Rapture of the Church → The Great Tribulation → The Second Coming of Christ → The Millennial Reign → The New Heaven and the New Earth.

Today, we are still called to stand against the attacks of the devil:

Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. (Ephesians 6:11)

What happens when people with natural human bodies live under the perfect rule of God and are no longer tempted or oppressed by the devil? Suddenly, they are able to live for hundreds of years! Keep in mind, these are not glorified bodies—they are normal earthly bodies, just like ours. Yet under God's rule, they enjoy extraordinary health and long life.

No more shall an infant from there live but a few days, Nor an old man who has not fulfilled his days; For the child shall die one hundred years old, (...) For as the days of a tree, so shall be the days of My people, And My elect shall long enjoy the work of their hands. They shall not labor in vain, Nor bring forth children for trouble; For they shall be the descendants of the blessed of the Lord, And their offspring with them. (Isaiah 65:20-23)

Glory to God! Under His perfect rule—and with the devil bound—people will be so healthy that they will live for centuries. It is God's blessing that gives health and preserves life.

Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. (Isaiah 35:5-6)

During the Millennial Kingdom, disabilities will be removed. What joy it will be for the blind to see Jesus! What joy for the deaf to hear His voice, for the lame to dance, and for the mute to praise Him with their voice! Under Jesus' rule, people will walk in health and healing.

This truth is confirmed in another prophecy from Isaiah. He spoke these words during a dark time in Judah's history, when sin, idolatry, and enemy threats were all around. Yet God gave

Isaiah a vision of a future day when He would deliver, forgive, redeem, and heal His people. The full fulfillment of this prophecy will take place in the Millennial Kingdom. It paints a picture of the glorious condition of Israel—and the world—under the reign of Jesus.

And the inhabitant will not say, “I am sick”; The people who dwell in it will be forgiven their iniquity. (Isaiah 33:24)

No inhabitant will say, *“I am sick.”* How special that will be! During the Millennial Kingdom, when the devil is imprisoned and Jesus reigns as King over all the earth, sickness will vanish.

The Dutch Study Bible makes the following comment about this passage: “When God deals with all evil powers and unrighteousness, there will be health in every way. Deliverance from enemy oppression is beautiful, but it is not the complete solution. People need more than deliverance—they need forgiveness and the restoration of their relationship with the Lord, their God. That is the true deliverance of Judah. The result of that will be that they are also healed of external needs, such as physical sickness.”

Authors Ger de Koning and Tony Jonathan, in their book, *Isaiah Explained and Applied 23*, say this about the same verse: “Physical and mental sickness will be a thing of the past. No inhabitant of Jerusalem will suffer from them. This is closely related to the forgiveness of their sins (Psalm 103:3).”

This verse in Isaiah 33 does not refer to a symbolic or spiritual sickness representing sin. It refers to actual physical sickness. The Hebrew word used in this verse is the same word used throughout Scripture for physical disease and sickness⁴.

God is a God who both forgives and heals. During the Millennial Kingdom, people will live in health. They will grow old, and death will be rare. God’s plan for creation—and for mankind—is not sickness, suffering, and chaos. His plan is peace, restoration, and health.

⁴ Hebrew Strong’s Number H2470

Summary

In this chapter, we have seen how God deals with health and sickness when the world is under His perfect rule. This is important because it reveals God's will concerning health. We have explored the following seven reasons why it is God's will for man to be healthy:

Reason 1: Adam was perfect. God created man to be healthy. He was not the author of sickness; that came later, after the Fall. Adam was healthy and had access to the healing leaves of the Tree of Life. He also needed to be physically strong to fulfill his task of tending the Garden.

Reason 2: Man was created in the image of God. Man was made in the likeness of God. Scripture tells us that God does not grow weary, and His years have no end. Since God is not sick, it was never His intention for man to be sick. Though the Fall distorted this image, God's plan is to restore us to His likeness.

Reason 3: God's breath of life. God breathed the breath of life into man. This breath gave man life and health. It was not just air—it was God's own breath. His breath was life, not sickness or death. Because of this, man was created to live forever.

Reason 4: Sickness came because of the Fall. Sickness, death, and all suffering entered the world because of the Fall. It was not God's decision, but man's disobedience. By choosing to go against God's command, man brought mortality and disease into creation.

Reason 5: Let God's will be done on earth as it is in heaven. In heaven, everyone is healthy and has a perfect body. Jesus taught us to pray: "Your will be done on earth as it is in heaven." Since there is no sickness in heaven, it is clear that God also desires health for people on earth. He does not change—there is no shadow of turning. If God wants you to be healthy in heaven one day, He also wants you to be healthy now.

Reason 6: In the New Heaven and New Earth, everyone is healthy. In the New Heaven and Earth, there will be no more pain, sorrow, mourning, or suffering. The devil will be cast into hell

forever, and God will be good to His people for all eternity. This reveals that sickness has no place under God's eternal rule.

Reason 7: The Millennial Kingdom. During the Reign of Christ, sickness will be no more. Even those with ordinary human bodies will live for hundreds of years under the reign of King Jesus. The devil will be bound, and Isaiah prophesied, “No inhabitant will say, ‘I am sick.’” This shows that under Jesus’ rule, health will flourish.

C2 FORESHADOW OF HEALING

Now that we have seen that people walk in health when they live in the perfect will of God, we can explore the foreshadowing of healing. In this chapter, we will focus on the first five books of the Bible and how healing and health are portrayed in them. We will look specifically at the images and types of healing, and in the next chapter, we will examine the covenant of healing more closely.

The first five books of the Bible are also known as the Torah or the Law. These books—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—form the beginning of Scripture. In Genesis, we read about creation, Adam and Eve, the murder of Abel by Cain, the flood in the days of Noah, and the lives of Abraham, Isaac, Jacob, and Joseph. In Exodus, we see how the descendants of Abraham, the children of Israel, were delivered from Egypt and received the Law from God at Mount Sinai. The books of Leviticus, Numbers, and Deuteronomy expand on the Law and recount Israel's time in the wilderness after their exodus from Egypt.

God brought Israel out of Egypt with the intention of giving them the Promised Land in Canaan. However, their unbelief kept them in the wilderness for forty years. This period in Israel's history is important for understanding how God revealed truths about health and healing even under the Old Covenant. Let us study how these truths are reflected in the Law and the early history of God's people.

The Law of Moses and the stories in the Old Testament point forward to Jesus Christ and His grace. In these early books, we see several foreshadows of healing that find their fulfillment in Him.

For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. (Hebrews 10:1)

In this chapter, we catch a glimpse of the goodness and grace of God. I can assure you: even the foreshadowing of Jesus will cause you to love Him—how much more when we behold Him fully, as we will in part two.

Is the Law of Moses important to study to understand God's will concerning healing? Yes. But the covenant we now live under is far greater than the one described in this chapter.

Reason 8: The Promise of Fertility

One of the first healings recorded in the Bible is found in the book of Genesis. This truth can strengthen your faith, showing that God heals sickness and infertility—even when someone is ninety or a hundred years old. No one is too old to be healed by God.

God promised Abraham that he would be blessed and that a great nation would come from him:

I will make you a great nation; I will bless you and make your name great; And you shall be a blessing. (Genesis 12:2)

Abraham obeyed and left his family, traveling through the land of Canaan. God promised to give this land to Abraham's descendants. For many years, Abraham remained a stranger and a sojourner in that land, yet he and his wife Sarah had no child. Then the word of the Lord came to Abraham, and he expressed his concern to God:

But Abram said, "Lord God, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" (Genesis 15:2)

God responded by promising once again that Abraham would have a child of his own, and Abraham believed the Lord:

And behold, the word of the Lord came to him, saying, "This one shall not be your heir, but one who will come from your own body

shall be your heir.” (...) And he believed in the Lord, and He accounted it to him for righteousness. (Genesis 15:4 and 6)

When Abraham was ninety-nine years old, the Lord appeared to him again and told him that he and his wife Sarah would have a child the following year. At that time, Sarah was ninety years old and had been barren all her life. To the natural mind, it would seem impossible for a ninety-year-old barren woman to bear a child with a ninety-nine-year-old man. But what is impossible with man is possible with God.

And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him. (Genesis 21:1-2)

This reveals that nothing is impossible for God. Even though Sarah’s womb was dead, God performed a miracle of healing in her. What was the key that enabled Abraham and Sarah to receive this promise? It was their faith in God’s word.

And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. And therefore “it was accounted to him for righteousness.” He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform. (Romans 4:19-22)

By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. (Hebrews 11:11)

By faith, Abraham and Sarah conceived a child. They held on to the promise God had given them, and God performed a miracle in the womb of a ninety-year-old barren woman. When God gives a

promise, we can receive it by faith. Nothing is impossible for those who believe His word.

Jesus said to him, "If you can believe, all things are possible to him who believes." (Mark 9:23)

We also see healing from infertility in the life of Abraham's son Isaac:

Isaac prayed to the Lord on behalf of his wife, because she was barren; and the Lord answered him and Rebekah his wife conceived. (Genesis 25:21, NASB)

Through the prayer of Isaac, God opened the womb of his wife Rebekah, who had been barren for about twenty years. With a prayer of faith, all healing is possible. In addition, the patriarchs of Israel—Abraham, Isaac, and Jacob—lived to a great age. They died in a good old age, full of days.

This is the sum of the years of Abraham's life which he lived: one hundred and seventy-five years. Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. (Genesis 25:7-8)

Now the days of Isaac were one hundred and eighty years. So Isaac breathed his last and died, and was gathered to his people, being old and full of days. (Genesis 35:28-29)

And Jacob lived in the land of Egypt seventeen years. So, the length of Jacob's life was one hundred and forty-seven years. (Genesis 47:28)

God desires that our days be full and that we experience the fullness of life. It is not His will to bring us home to heaven prematurely.

With long life I will satisfy him, and show him My salvation.
(Psalm 91:16)

Let this truth strengthen your faith: God can do what seems impossible. He desires to perform miracles—even for those of great age—and His plan is for you to grow old, filled with life and satisfied with the length of your days.

Reason 9: God Heals after Repentance

In the book of Genesis, we find a remarkable story where Abraham lied about his wife Sarah. Abraham was living as a stranger in the region of Gerar. Fearing that men would desire Sarah and kill him to take her, he said that she was his sister instead of his wife. Because of this, Abimelech, the king of Gerar, sent for Sarah and took her into his house. But God intervened by speaking to Abimelech in a dream.

But God came to Abimelech in a dream by night, and said to him, “Indeed you are a dead man because of the woman whom you have taken, for she is a man’s wife.” (Genesis 20:3)

Abimelech responded that he had not touched Sarah and did not know she was Abraham’s wife. God acknowledged the integrity of Abimelech’s heart and told him to return Sarah to Abraham. Then Abraham would pray for him so that he would live.

Now therefore, restore the man’s wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours. (Genesis 20:7)

The next morning, Abimelech returned Sarah to Abraham. Then Abraham prayed, and God healed Abimelech, his wife, and his female servants.

So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore children; for the Lord had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife. (Genesis 20:17-18)

The Bible does not specify what illness afflicted Abimelech personally, but it is clear that the women in his household had been made barren. Because Abimelech repented and Abraham prayed, they were all healed. We can learn several important lessons from this story:

1. Sickness in this story was a consequence of sin, not a blessing from God⁵. Abimelech and his household became afflicted because of a sinful act, even though it was committed unknowingly. God did not say, "Abimelech is a righteous man, so I will bless him with sickness." The sickness came as a result of sin.

2. God answers prayer. Through Abraham's intercession, Abimelech's life was spared, and the women were able to conceive again.

3. God heals. Abimelech and his house experienced God's healing power after repentance and prayer.

4. God helps His children. Even though Abraham made a mistake by lying about Sarah, God remained faithful to him. What a tragedy it would have been if God had not intervened—Isaac might never have been born, Israel would not exist, and the Messiah would not have come through Abraham's line.

5. God is faithful to His covenant. God had promised that Abraham and Sarah would have a child. To keep that promise, God corrected Abraham's mistake by ensuring that Sarah was returned.

⁵ For today, it is important to understand that sickness can result from sin. However, sin is not always the cause of sickness. We will examine this more closely later. Moreover, God rarely afflicts anyone with sickness. In the few cases where He does, there is always a clear revelation that He is the one who brought the affliction. For example, Abimelech knew through a dream that God allowed the sickness in his household because of sin. When he repented, healing followed.

Reason 10: The Exodus, Everyone Left Healthy

In the book of Genesis, we read about the patriarchs of the nation of Israel. After Abraham, Isaac, Jacob, and Jacob's children passed away, the descendants of Israel found themselves under severe oppression in Egypt. They were oppressed and tormented by slavery in Egypt for many years, yet they grew in number and became a great people.

The book of Exodus begins with the people of Israel still in Egypt, suffering under cruel slavery. Before we look at the actual events of the Exodus and the healing that took place, it is important to understand what the Exodus represents spiritually. The Exodus is a spiritual picture of our salvation. The following passage speaks of the events that took place in the wilderness and explains that these things serve as examples for us:

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for their bodies were scattered in the wilderness. Now these things became our examples. (1 Corinthians 10:1-6)

Remarkably, Paul compares the time of the Exodus with our life in Christ and repentance. Just as the Israelites escaped from Pharaoh and Egypt through Moses, we escape from the power of sin and the world through Jesus Christ. Just as the Israelites were baptized into Moses through the sea, we are baptized into Jesus Christ. As they were under the cloud of God's presence, we are filled with the Holy Spirit.

There are many other parallels between the Exodus and the New Testament:

- The Passover lamb, and Jesus, the Lamb of God.
- The manna from heaven, and Jesus, the living Bread.
- The Promised Land, and the inheritance we have in Christ.

- The sacrifices of animals, and Jesus Christ, the final offering for sin.
- The high priest Aaron, and Jesus Christ, our High Priest.
- The mediator, Moses, and Jesus, the Mediator between God and man.

The Exodus and Israel's journey through the wilderness form a beautiful picture of New Testament truth with Jesus as our Savior and Redeemer. As the Dutch Study Bible explains, the redemption under Moses is a shadow of the redemption brought by Christ. The writer of Hebrews confirms this:

For the law, having a shadow of the good things to come, and not the very image of the things. (...) (Hebrews 10:1)

The Exodus and the wilderness period are a foreshadowing of the things Jesus would later accomplish and make available to His followers. Now let us connect the Exodus to the theme of healing. Have you ever considered how the Exodus took place with six hundred thousand men⁶? When we include women and children, the number easily reaches at least two million people who journeyed with Moses into the wilderness. How was that even possible?

If you were to take a random group of two million people today, many would not be physically able to make such a journey. Think of those who are crippled, the elderly with limited strength, or those suffering from illnesses or disabilities. So, how did God ensure that every Israelite could go with Moses to the Promised Land?

Psalm 105 is a beautiful psalm that describes the history of Israel. It calls the reader to remember the wonders God performed and the covenant He made with His people. The psalm describes how Israel came into Egypt, how God raised Moses as a deliverer, and how He brought them out with signs and wonders. Then it makes this powerful statement about the Exodus:

⁶ Exodus 12:36

He also brought them out with silver and Gold. And there was none feeble among His tribes. (Psalm 105:37)

The Amplified Bible translates it this way:

He brought the sons of Israel out [of Egypt] with silver and gold, And among their tribes there was not one who stumbled. (Psalm 105:37, AMP)

Every Israelite joined the Exodus. No one was too weak, too sick, or too tired to go. The Hebrew word translated “stumble” is “*kāšal*”, which, according to Dr. James Strong, means “to totter or waver (through weakness of the legs, especially the ankle); by implication, to falter, stumble, faint, or fall ... be weak.” The writer of the psalm gives us a clear picture: no one was weak or collapsing. Imagine asking the entire population of a modern nation—such as the United States—to cross a wilderness. Millions would be physically unable to go. Yet when God delivered Israel from Egypt, He worked a miracle of healing so that every person was physically able to make the journey. This is confirmed in the book of Exodus:

And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt. (Exodus 12:41)

God made sure that all the Israelites were healthy and strong so that no one remained sick or weak in the land of Egypt. Everyone was able to go with Moses. It was a great miracle of God. When He delivered the Israelites from Egypt, He also delivered them from weakness.

If we compare the deliverance of the Exodus with the deliverance through Jesus Christ, we see that Jesus also desires to set people free from sickness. He wants to heal us. Jesus is not only concerned with redeeming us spiritually from sin—He also

wants to redeem our bodies from sickness, weakness, and affliction. The following verse shows God's physical care and protection for the people of Israel:

Your garments did not wear out on you, nor did your foot swell these forty years. (Deuteronomy 8:4)

This is another remarkable sign of God's provision. Despite all the walking through the wilderness, their feet did not swell. God gave them physical strength and endurance, ensuring that everyone could continue the journey.

In the same way, through the sacrifice of Jesus Christ, God wants to provide healing and strength for our bodies today. Just as He physically healed every Israelite during the Exodus, He also desires to heal us physically through the redemptive work of Christ.

Reason 11: Healing in the Passover

So, when were the Israelites healed of their physical weakness? Let us first consider the situation of the Israelites in Egypt. They were enslaved and forced to do hard labor. God chose Moses to lead them out of Egypt, but Pharaoh refused to let them go. To deliver His people, God brought a series of plagues upon Egypt. These included the Nile turning to blood, frogs covering the land, lice, swarms of flies, locusts, and thick darkness. Despite these nine devastating plagues, Pharaoh's heart remained hardened, and he still would not release the Israelites.

Then God declared that He would send one final plague—the death of all the firstborn in Egypt. This judgment was so severe that it caused the Egyptians to urge the Israelites to leave their land. Just before this last plague, God commanded the Israelites to observe the Passover. Each household was to take a lamb without blemish. That evening, the lamb was to be slain, and its blood was to be applied to the two doorposts and the lintel of the house. The lamb itself was to be roasted and eaten by the family. God had warned that the death angel would strike down all the firstborn

in Egypt, but would pass over the houses where the blood of the lamb was applied. From that moment on, the Israelites were to observe the Passover each year to remember how God had delivered them from Egypt.

Now that we understand the context of the Passover, we can look at its connection to healing. The Passover was not just a symbolic act—it contained the power of God, including healing. One example of this can be seen in the time of King Hezekiah, about five hundred years later. King Hezekiah reigned over Judah after his father, who had led the nation into deep idolatry. Hezekiah chose to restore the worship of the Lord and reinstate the Passover. After the Passover was observed, Hezekiah prayed for the people, and God responded by healing them.

(...) But Hezekiah prayed for them, saying, “May the good Lord provide atonement for everyone who prepares his heart to seek God, the Lord God of his fathers.” (...) And the Lord listened to Hezekiah and healed the people. (2 Chronicles 30:18-20)

Do you see how wonderful the Passover is? Through this feast and Hezekiah’s prayer, the people were reconciled to God—and God healed them. If we go back to the time of the Exodus, we see that no one stumbled in the wilderness. What did the Israelites do before they left Egypt? They ate the Passover.

Not only did eating the Passover bring healing to the Israelites, but it also accomplished something else. Remember that the Passover was observed during the tenth plague, when the destroyer came to strike all the firstborn in Egypt? The Passover kept the destroyer out. In other words, it protected them from death.

*And they shall take some of the blood (of the lamb) and put it on the two doorposts and on the lintel of the houses where they eat it. (...) Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and **the plague shall not be on you to destroy you** when I strike the land of Egypt. (Exodus 12:7 and 13)*

The blood of the lamb—foreshadowing the precious blood of Jesus Christ—ensured that no plague would come upon those who observed the Passover. The Passover and the blood of the lamb protected the people from the destroyer, from death, and from disease. We see a similar promise in Psalm 91:

The Most High, who is my refuge— no evil shall be allowed to befall you, no plague come near your tent. (Psalm 91:9-10, ESV)

So, the Passover brought healing and prevented the destroyer from harming the people of Israel. But for this to happen, the Israelites had to sacrifice a lamb. If the blood and flesh of an ordinary lamb could bring healing and protection to the Israelites, how much more will the blood and body of Jesus Christ bring healing and protection to us today?

The lamb that the Israelites were commanded to sacrifice is a picture of the Lamb of the New Covenant—Jesus Christ:

(...) For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:7, ESV)

The Passover lamb of the Israelites pointed to the perfect Lamb of God: Jesus Christ. If the Passover lamb, which was a type of Christ, brought healing, how much more will Jesus Christ, the true Passover Lamb, bring healing today. This is exactly what the prophet Isaiah foretold:

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. (...) And by His stripes we are healed. (...) He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (...) For the transgressions of My people He was stricken. (...) Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. (Isaiah 53:4-10)

This powerful passage will be discussed in more detail later in this book. But notice already that Jesus is described as the Lamb, and this is directly connected to both forgiveness and healing.

It is also important to observe that the word “stricken” is used—“For the transgressions of My people He was stricken.” Interestingly, the same Hebrew word appears in Exodus 11:1, where God says He will bring one more plague upon Egypt—the plague that struck down all the firstborn. Just as the blood of the Passover lamb protected the Israelites from that plague, the blood of Jesus Christ—our true Passover Lamb—protects us today from the plague and sickness.

Reason 12: The Bronze Serpent

As believers, we can learn many lessons from the Israelites in the wilderness. One important truth from the book of Numbers is that God desires us to believe Him, trust Him, and obey Him. The Israelites repeatedly tested God by living in unbelief, disobeying His commands, engaging in immorality, worshiping idols, and complaining. At times, God’s judgment came upon them in the form of a plague. The Law of Moses records several examples where God sent a plague among the people, and Moses and Aaron had to make atonement to stop it. One of these examples is found in Numbers 21.

Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.” (Numbers 21:4-5)

Can you imagine it? The Israelites had been wandering in the wilderness for many years. Despite everything God had done for them—His provision, His guidance, and His daily miracles—they remained stubborn and continued to test Him. God provided

man from heaven every day, and He watched over them continually. Yet the people kept complaining throughout their journey. Finally, God's patience came to an end.

So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. (Numbers 21:6)

This was a severe judgment. The fiery serpents bit the people, and many died. A remedy was urgently needed.

Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people. (Numbers 21:7)

The Israelites repented and asked Moses to intercede for them. Some people claim, "God gives sickness—it's in the Bible, and we just have to accept it." It is true that Scripture shows God allowing or sending sickness. However, He never does so without cause. In this case, the people became sick because of their sin. The judgment came as a curse and a consequence of rebellion. But once the people repented, God provided a way of healing.

Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live." So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived. (Numbers 21:8-9)

God's solution was very unusual. Moses was instructed to make a bronze serpent and place it on a pole. Every Israelite who had been bitten by a fiery serpent had to look at the bronze serpent, and they would live. Let us take a closer look at the bronze serpent:

1. The bronze serpent. The word serpent immediately raises concerns. It was the serpent in Genesis 3 that tempted Eve to eat from the tree of the knowledge of good and evil. The serpent

is also a symbol of the devil, as we read in Revelation 12:9. Jesus said:

Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. (Luke 10:19)

The serpent is a picture of sin and of humanity's enemy—the devil and his demons. It not only symbolizes sin itself but also the consequences of sin. As we have already seen, the Fall brought sickness, curse, and misery into the world. In Genesis 3, God pronounced a curse on the serpent for deceiving Adam and Eve:

So the Lord God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." (Genesis 3:14-15)

So, the serpent represents evil, sin, and the curse. Since sickness is part of the curse and a result of the Fall, the serpent also serves as a picture of sickness. Furthermore, the Israelites became sick because of the bites of serpents, so their healing came by looking at the bronze serpent.

2. The serpent was lifted. Moses was not only commanded to make a bronze serpent—he was also told to lift it. There were hundreds of thousands of Israelites in the wilderness. Anyone who had been bitten needed to see the bronze serpent quickly, so Moses had to lift it high enough for all to see.

3. God did not remove the fiery serpents, but He provided a way of healing. God did not take away the serpents. Instead, He gave the people a way to be healed. Whoever was bitten had to look at the bronze serpent. This act of looking was an act of faith. The people had to believe God's word and respond in obedience to receive healing.

Now that we have studied this story, we can connect it to the New Testament. Just as Moses lifted the bronze serpent in the wilderness, so also Jesus had to be lifted on the cross.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. (John 3:14-15)

One night, a teacher of the Israelites named Nicodemus came to Jesus. Jesus spoke to him about the kingdom of God and how a person could enter that kingdom and receive eternal life. In this conversation, Jesus said that He would be lifted, just as Moses lifted the serpent in the wilderness. In this way, the bronze serpent was a foreshadowing of the sacrifice of Jesus Christ. Consider the following parallels:

1. The serpent—representing sin, evil, and the curse—was lifted and placed on a pole. In the same way, Jesus bore our sins and became a curse when He was nailed to the cross.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”). (Galatians 3:13)

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)

2. God provided a solution for healing, but did not remove the fiery serpents. Likewise, God has not removed sickness from the earth, but He has given us a remedy through the sacrifice of Jesus Christ. This means we may still face sickness or symptoms, but we can look to Jesus and receive healing and strength.

3. When someone was bitten by a fiery serpent, they had to look at the bronze serpent and they were healed and lived. In the same way, we look to Jesus and receive eternal life—a life that begins the moment we are born again.

When we think of salvation or eternal life, we often think only of the future. On earth, we believe our sins are forgiven, but

we sometimes assume that other blessings—like healing—are only available in heaven. It is true that the forgiveness of sins and the promise of eternity with God are the greatest blessings, because eternity has no end. However, eternal life and salvation do not begin after we die—they begin now. God desires to save us not only from spiritual death, but also from sickness, poverty, and oppression. His salvation is greater than the forgiveness of sins alone.

4. The Israelites looked at the bronze serpent and received healing. Today, we look to Jesus and His sacrifice and receive healing.

Surely He has borne our griefs And carried our sorrows; (...) And by His stripes we are healed. (Isaiah 53:4-5)

The bronze serpent was a foreshadowing of Jesus' sacrifice. If the foreshadowing could bring healing to those who looked at it in faith, how much more will the true sacrifice of Jesus Christ bring healing to those who look to Him today?

Reason 13: Moses, a Type of Jesus

The main character in the books of Exodus, Leviticus, Numbers, and Deuteronomy is Moses. He is seen as a type of Jesus Christ. This does not mean that Moses was Jesus, but it means that we can see reflections of Jesus in certain events and characteristics of Moses' life.

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house. (Hebrews 3:1-2)

The book of Hebrews compares Moses to Jesus. The writer shows that Jesus is worthy of more honor than Moses. Yet, there are beautiful parallels between their lives. Consider the following:

1. Moses was born when the Israelites were under Egyptian rule. Jesus was born when the Israelites were under Roman rule.
2. Pharaoh commanded that all newborn boys be killed. Herod gave orders to kill all the male children under two in Bethlehem.
3. Moses was called to lead the Israelites out of Egypt. Jesus leads us out of the bondage of sin.
4. Moses led the Israelites to the Promised Land. Jesus gives us the true Promised Land.
5. Moses was a mediator between God and the people. Jesus is our Mediator between us and God.

Let us look more closely at the fifth point. Moses acted as a mediator between God and the people, and he often pleaded with God to forgive their sins. We see this in the following Bible verses:

Then Moses pleaded with the Lord his God. (...) So the Lord relented from the harm which He said He would do to His people. (Exodus 32:11-14)

Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the Lord; perhaps I can make atonement for your sin." (Exodus 32:30)

And the Lord spoke to Moses and Aaron, saying, "Separate yourselves from among this congregation, that I may consume them in a moment." Then they fell on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?" (Numbers 16:20-22)

And the Lord spoke to Moses, saying, "Get away from among this congregation, that I may consume them in a moment." And they fell on their faces. So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense on it, and take it quickly to the congregation and make atonement for them; for wrath has gone out from the Lord. The plague has begun." Then Aaron took

it as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people. And he stood between the dead and the living; so the plague was stopped. (Numbers 16:44-48)

Moses served as a mediator and reconciler for the Israelites. In the same way, Jesus is our Mediator and our Reconciler. Moses often interceded so that God would not destroy the people. The Israelites had sinned and deserved judgment, but because Moses pleaded, God's anger was turned away.

Likewise, Jesus is our Reconciler. Through His sacrifice on the cross, we have been reconciled to God. This also means that we have been delivered from the plague. In other words, no plague has the right to come upon us because Jesus has made full atonement. If God listened to Moses in the Old Testament, how much more will He listen to Jesus—His own Son—whose sacrifice reconciles us to Himself and stops every plague?

That He was cut off from the land of the living [by His death] For the transgression of my people, to whom the stroke [of death] was due? (Isaiah 53:8, AMP)

Jesus took upon Himself the judgment we deserved. Because of this, we no longer need to be sick.

Summary

This chapter focuses on the foreshadowing of healing as seen in the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The chapter begins by emphasizing the importance of living according to God's will to enjoy good health. It then explores various images and events that point to healing in these books.

A key example of healing is found in the story of Abraham and Sarah, who received a child in their old age. This shows that

God can perform miracles that seem impossible for those who believe in Him. The story of Isaac and Rebekah also points to healing from infertility. Both accounts reveal that through faith in God's promises, healing and fruitfulness are possible.

In the story of the Exodus—God's deliverance of the Israelites from Egypt—we see that no one was left behind. God healed the people of their weaknesses and diseases so that all were able to go out. This shows that God can bring healing to an entire nation.

The chapter also discusses the Passover and the bronze serpent as signs that point to healing through Christ. The blood of the Passover lamb protected the Israelites from the plague of the death of the firstborn. The bronze serpent lifted on a pole brought healing to those who were bitten by fiery serpents. In the same way, Jesus is our Passover Lamb, and He went to the cross to bear our sicknesses and plagues.

Finally, we see that Moses is a type of Jesus Christ. Just as Moses was the mediator and reconciler between the Israelites and God, Jesus is our perfect Mediator and Reconciler. Through His sacrifice, we are reconciled to God and receive both healing and salvation.

C3 THE HEALING COVENANT

In my book, *From Law to Grace*, we looked at the importance of the Law of Moses for the believer. The summary of that book is that a believer is not made righteous by the law, but only by the grace of God through faith and the finished work of Jesus Christ on the cross. Nevertheless, we can learn many valuable lessons from the Law of Moses.

First, the Law showed what sin is and made it clear that no one can be righteous by their works. Everyone needs the grace of God. The Law also revealed the character of Jesus, for He fulfilled the Law of Moses.

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. (Matthew 5:17)

The Law also shows us what God considers important. For example, it teaches us about God's love for the widow, the orphan, and the stranger—and His love for these groups has not changed in the New Testament. The Law also commands us to love one another and to love God. This, too, remains the same in the New Covenant.

For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself." (Galatians 5:14)

Finally, the Law reveals what God calls a blessing and what He calls a curse. When the people of Israel obeyed the commandments of the Law, they received God's blessing. When they sinned and disobeyed His commandments, they came under the curse. This brings us to an important question: Does God consider sickness a blessing or a curse?

As stated earlier, a believer is not made righteous by the law, but by the grace of God. And we no longer need to keep the sacrificial laws to receive forgiveness. So, why should we look to the Law of Moses for answers about whether it is God's will to heal? Here comes the beautiful part: through the sacrifice of Jesus,

we have been redeemed from the Law and have received the Holy Spirit to guide us. Jesus also redeemed us from every curse written in the Law of Moses. But the blessings and promises that God gave to Israel now belong to us through the sacrifice of Jesus. So, if God made a promise in the Law, that promise still applies to believers under the New Covenant.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:13-14)

Thanks to the sacrifice of Jesus, we are entitled to the promises contained in the Law. Because Jesus forgave all our sins and redeemed us from the curse of the Law, the curse no longer has any right over us.

The following Bible verse shows that God has given us a better covenant than the Law of Moses:

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (Hebrews 8:6)

This makes Jesus the guarantor of a better covenant. (Hebrews 7:22. ESV)

I want to give a word of caution. As we read about the covenant and the Law of Moses in this chapter, we must remember that God has given us a better covenant. This means two things:

1. The things God promised in the Law of Moses also apply to us. If that were not true, then God would have given us a lesser or inferior covenant—which would contradict His Word.

2. God gives us even more because we live under a better covenant. God can give us more than He gave to the people of Israel in the Old Testament because Jesus died on the cross and rose from the dead. Jesus fulfilled the Law, and because of His

sacrifice, believers have received the Holy Spirit and the resurrection power of Christ.

And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. (Ephesians 1:19-21)

Reason 14: God's Covenant of Healing in the Law

In the previous chapter, we saw several stories of God healing individuals. Now we will look at God's covenant for healing. When Israel was delivered from the land of Egypt and on their way to the Promised Land, God made a powerful promise:

"If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer." (Exodus 15:26, ESV)

So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days. (Exodus 23:25-26)

Then it shall come to pass, because you listen to these judgments, and keep and do them, that the Lord your God will keep with you the covenant and the mercy which He swore to your fathers. (...) And the Lord will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all those who hate you. (Deuteronomy 7:12-15)

Hallelujah! God made a covenant with the people of Israel. If they obeyed Him, He promised to keep every disease away from them, and there would be no sickness among them.

The special thing about a covenant is that it involves two parties, and both have responsibilities. God made a covenant with Israel. It was Israel's responsibility to keep God's commandments and statutes. If they did, God would keep His part of the covenant—He would heal them and keep them healthy.

Have you ever heard someone say, "God doesn't always heal. God is not a gumball machine where you put in a dollar and receive healing"? Don't worry. I don't believe God is a gumball machine either. But I do believe that God keeps His covenants. If God makes a covenant and we walk in that covenant, He will keep His part. God cannot break His covenant—because then He would be a liar. And God does not lie.

(...) God, who cannot lie (...). (Titus 1:2)

God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? (Numbers 23:19)

When God makes a covenant with you and says, "If you do this and that, I will take care of this and that," then you have a one hundred percent guarantee that God will do what He has promised—as long as you keep your part of the covenant. Healing is part of God's covenant, and God cannot, will not, and does not break His covenant.

This covenant of healing was not given only to the people of Israel. Through the sacrifice of Jesus Christ, believing Gentiles—those who are not Jews—have also been brought into the covenant of God.

Therefore remember that you, once Gentiles in the flesh (...) that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ

Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace. (Ephesians 2:11-15)

Before we came to faith, we were excluded from the citizenship, the covenants, and the promises given to Israel. But now, through the sacrifice of Jesus Christ on the cross, both Jews and Gentiles have been made one. This means that believing Gentiles have been given the same citizenship, the same covenants, and the same promises that God gave to Israel. In other words, we have received the blessing of Abraham and share in the same covenants and promises found in the Book of the Law.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:13-14)

The covenant of healing has come to all believers through the sacrifice of Jesus Christ. If we keep our part of the covenant of healing, God will surely keep His part.

Reason 15: Sickness is Curse, Health is Blessing

In the Law of Moses, we can clearly see whether God considers sickness a curse or a blessing. Let me explain how we can discover this.

After Moses and the people of Israel were delivered from Egypt, they passed through the parted sea and came to Mount Sinai. It was there that Moses received the Law of God. This Law included the Ten Commandments and many other commandments that the people of Israel were required to obey. The Law was part

of the covenant that God made with the people of Israel. In a covenant, there are two parties, each with their responsibilities. God made it clear how He would bless the Israelites if they kept His covenant. As you read through the Law of Moses, you will often come across this kind of statement:

But if you indeed obey His voice and do all that I speak, then I will ... (Exodus 23:22)

God said, “If you obey Me, I will do something for you. Then I will bless you.” But if the people of Israel did not obey God's voice, the blessing would not come—instead, the curse would come. Before we take a closer look at the curse, let me ask you a question: What does God desire? Does He want us to obey Him and receive the blessing, or to disobey Him and receive the curse? You probably know the answer already, but let's let the Bible speak for itself:

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them. (Deuteronomy 30:19-20)

God wants us to choose obedience, life, and blessing. He does not want us to be cursed or to live under the curse. God desires that we obey Him and live a life filled with His blessing.

Now it is time to look at what God considers a curse and what He considers a blessing—specifically in relation to health. A full overview is found in Deuteronomy 28. Let's begin by looking at the curses:

15 But if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. 18 Cursed shall be the fruit of your womb. 21 The Lord will make the pestilence stick to you until he has consumed you off the land that you are entering to take possession of it. 22 The Lord will strike you with wasting disease and with fever, inflammation. 27 The Lord will strike you with the boils of Egypt, and with tumors and scabs and itch, of which you cannot be healed. 28 The Lord will strike you with madness and blindness and confusion of mind. 35 The Lord will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head. 59 then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting. 60 And he will bring upon you again all the diseases of Egypt, of which you were afraid, and they shall cling to you. 61 Every sickness also and every affliction that is not recorded in the book of this law, the Lord will bring upon you, until you are destroyed. (Deuteronomy 28, ESV)

Let me be clear: it is not my intention to condemn anyone who is sick. I simply want to show that God does not consider sickness a blessing, but a curse. In fact, Deuteronomy 28:61 states that every sickness and every affliction is part of the curse of the Law. Sickness is a curse, and God does not desire to curse us. He desires to bless us. God wants us to obey Him and listen to His voice so that we may live in His blessing and not under the curse.

Now, let us take another look at what God calls a blessing. We have already studied the following Bible verses, but I would like to read them again:

“If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer.” (Exodus 15:26, ESV)

So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. (Exodus 23:25)

Then it shall come to pass, because you listen to these judgments, and keep and do them, that the Lord your God will keep with you the covenant and the mercy which He swore to your fathers. (...) And the Lord will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay them on all those who hate you. (Deuteronomy 7:12-15)

If we obey God and listen to His voice, He promises to remove sickness from our midst, to be our Healer, and to keep us in health. This is the blessing of God. When we keep our part of the covenant, God will surely keep His.

For this reason, it becomes clear: sickness is a curse, and health or healing is a blessing. God calls us to walk in obedience so that we may live under His blessing and in health, and not under the curse and in sickness. For the next reason, we turn to the New Testament and discover something wonderful that Jesus did for us—so that no child of God would ever have to live under the curse.

Reason 16: The Curse of Sickness is Broken

In the previous reason, we saw that God considers sickness a curse. If the Israelites listened to God's voice and obeyed Him, He promised to bless them with health, and there would be no sickness among them. That alone is a great gift of God's grace. But the New Testament reveals something even greater.

Through the sacrifice of Jesus Christ, the entire curse of the Law no longer applies to the children of God. Jesus bore the curse of the Law on the cross of Calvary. No matter what sins or shortcomings you may have committed in the past, you have been forgiven through His sacrifice, and the curse has no more power

over you. God placed the curse upon Jesus Christ so that we could receive the blessing.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:13-14)

Earlier, in Galatians chapter 3, Paul explained that no one becomes righteous by keeping the Law of Moses. All have sinned and broken the Law, and therefore all have come under its curse.

For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” (Galatians 3:10)

But then Jesus Christ came to earth to bear the curse for us on the cross. Jesus was crucified and became a curse so that we could live free from the curse.

When we look at how Jesus was crucified, we can clearly see that He bore the symbols of the curse. Jesus was crucified on a wooden tree—the cross—which is a symbol of the curse.

*If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you as an inheritance; **for he who is hanged is accursed of God.** (Deuteronomy 21:22-23)*

In addition, Jesus wore a crown of thorns—another symbol of the curse.

*And the soldiers twisted a **crown of thorns** and put it on His head, and they put on Him a purple robe. (John 19:2)*

This reminds us of what God said to Adam after he sinned:

*Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both **thorns and thistles** it shall bring forth for you, And you shall eat the herb of the field." (Genesis 3:17-18)*

Because Adam and Eve sinned against God by eating from the tree of the knowledge of good and evil, the curse entered the world. One result of that curse was that the ground would produce thorns and thistles. When Jesus wore a crown of thorns on the cross, He bore not only the curse of the Law but also the curse that came upon the earth. Jesus was cursed during His crucifixion because He hung on a tree, and He bore the curse because He wore the crown of thorns. Jesus took upon Himself the curse that we deserved. Because of this, we can live free from the terrible curses.

Now I would like to briefly list some of the curses that Jesus bore on the cross of Calvary. You will see that the crucifixion and resurrection of Jesus was the moment when the curse was broken and the blessing was restored. Jesus ensured that the power of the curse was broken on the cross and through His resurrection.

1. Jesus bore our punishment and guilt so that we might receive forgiveness and peace with God.

But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, (...) (Isaiah 53:5)

2. Jesus was made sin so that we might receive the righteousness of God.

*For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)*⁷

3. Jesus died our death so that we might live a holy life.

For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (Romans 6:10-11)

4. Jesus bore our sicknesses and infirmities so that we might live in health.

(...) And healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities and bore our sicknesses." (Matthew 8:16-17)

5. Jesus became poor so that we might become rich.

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. (2 Corinthians 8:9)

6. Jesus suffered separation from God so that we might dwell in God's presence forever. When Jesus died, the veil in the temple was torn in two—signifying that God's presence is no longer separated from His people.

And about the ninth hour Jesus cried out with a loud voice, saying, (...) "My God, My God, why have You forsaken Me?" (...) Then, behold, the veil of the temple was torn in two from top to bottom; (Matthew 27:46-51)

This overview is not complete, but it clearly shows that God's grace was poured out when Jesus gave His life on the cross. The

⁷ See also Romans 4:25

curse was broken, and we no longer have to live under its power. On the cross, Jesus did more than provide forgiveness of sins—He broke all the curses of the Law.

In fact, Jesus not only delivered us from the curse, but also brought us into the blessing of Abraham. This means that, through Him, we have received the blessings found in the Law of Moses. As we saw in Reason 13, health is one of the blessings of God. Thanks to Jesus, we have been redeemed from the curse of sickness and are now entitled to the blessing of health.

Reason 17: God Will Take Away All Sickness

Let us return to the blessings of health in the Law of Moses:

(...) I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer. (Exodus 15:26, ESV)

(...) I will take sickness away from the midst of you. (Exodus 23:25)

And the Lord will take away from you all sickness. (...) (Deuteronomy 7:15)

God's Word is clear, and there is no room for doubt. God told the Israelites that He would not bring diseases upon them, that He would remove sickness from their midst, and that He would take away all sickness. Notice that God did not speak of some sickness—He said **all** sickness.

God did not say, "I will give you health, but there will still be times of flu season." No, He said He would take away all sickness. That means sickness has no right to remain in our lives. Many people stand in faith for healing when they are sick. This is both important and Biblical. But God's desire is not only to heal us when we are sick—He wants to keep us healthy so that we do not even know sickness in our lives. The New American Standard Bible translates Deuteronomy 7:15 this way:

The Lord will remove from you all sickness; (Deuteronomy 7:15, NASB)

Can you imagine that? God protects us from all sickness. He places us in a shelter and guards us so that disease cannot touch us.

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. (...) He shall deliver you (...) from the perilous pestilence. (...) No evil shall befall you, Nor shall any plague come near your dwelling; (Psalm 91:1, 3 and 10)

God will take away every sickness from us. We can not only stand in faith for healing when we are sick, but we can also stand in faith that God will keep us healthy and that sickness will not have a hold on our lives. The beauty of this promise is that God did not say it just once—He said it three times in the Law of Moses: in Exodus 15:26, Exodus 23:25, and Deuteronomy 7:15. According to Scripture, every fact is established by two or three witnesses:

(...) “Every fact shall be sustained and confirmed by the testimony of two or three witnesses.” (2 Corinthians 13:1, AMP)

God’s Word does not say just once that He will take away all sickness—it says it three times. And beyond that, we have many New Testament passages that show us Jesus healed everyone who came to Him.

Reason 18: I Fulfill the Number of Your Days

What happens when people are healthy and free from disease? They live a long life. But what does the Law of Moses say about long life? Do people die young, or do they live to an old age?

*Honor your father and your mother, that **your days may be long** upon the land which the Lord your God is giving you. (Exodus 20:12)*

I will fulfill the number of your days. (Exodus 23:26b)

*You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may **prolong your days** in the land which the Lord your God is giving you for all time. (Deuteronomy 4:40)*

*You shall walk in all the ways which the Lord your God has commanded you, that you may live and that it may be well with you, and that you may **prolong your days** in the land which you shall possess. (Deuteronomy 5:33)*

*That you may fear the Lord your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that **your days may be prolonged**. (Deuteronomy 6:2)*

*And that you may **prolong your days** in the land (...). (Deuteronomy 11:9)*

*(...) That **your days may be lengthened** in the land which the Lord your God is giving you. (Deuteronomy 25:15)*

If we obey God and keep His commandments, He will prolong our days, and we will not die before our time. It is not God's plan for our lives that we die prematurely because of sickness. God's plan is that we fulfill the number of our days, that we are still able to speak of His goodness and glory in our old age, and that when we die, we go to be with God the Father—without sickness or pain.

The promise of prolonged days was not only for the Israelites in the Old Testament. It also applies to us who live under the New Covenant. In fact, Exodus 20:12 is quoted in the New Testament:

“Honor your father and mother,” which is the first commandment with promise: “that it may be well with you and you may live long on the earth.” (Ephesians 6:2-3)

Notice that Paul refers to the promise of long life from the Old Testament and applies it to believers in the New Testament. God's promises are not limited to the Israelites of the Old Testament. They are for all who believe—regardless of time, place, or background. In fact, Paul wrote this letter to the church in Ephesus—a city in what is now modern-day Turkey. The believers in Ephesus did not live in Old Testament times, they did not live in the Promised Land, and many of them were not Israelites. Yet, Paul still applied this promise from the Law of Moses to them. If the Ephesians received this promise, then we too can receive this wonderful promise from God's Word today.

In this section, we have only looked at verses from the Law of Moses that speak of long life and growing old. But the rest of the Bible, including the book of Proverbs, also speaks often about this truth.

Summary

This chapter has focused on the covenant of healing in the Law of Moses. Although a believer is not justified by the Law, but by the grace of God through faith and the finished work of Jesus Christ, there is still much we can learn from the Law. The Law revealed what sin is and showed that no one is righteous by their works. It also revealed the character of Jesus, for He fulfilled the Law. In addition, the Law shows us what God values—such as love for others and love for God. It also teaches us what God considers a blessing and what He considers a curse, based on obedience to His commandments.

We have seen that through the sacrifice of Jesus, believers are redeemed from the curse of the Law and are entitled to the blessings and promises found in it. The New Covenant that Jesus brought is better than the Old Covenant, and believers today can receive even greater blessings than the people of Israel in the Old

Testament because of His sacrifice. This chapter also explained the covenant of healing in the Law of Moses. God promised the Israelites that if they obeyed Him, He would not bring sickness upon them and would provide healing. This covenant was not only for the Israelites—it also applies to believers today because Jesus extended the covenant to include believing Gentiles. God desires that we live in health, and He has promised to take away all sickness from us.

Furthermore, the Law clearly shows that sickness is a curse and health is a blessing. Through the sacrifice of Jesus on the cross, the curse of sickness was broken, and believers now have a right to health and healing. God does not desire to curse us—He desires to bless us. He has delivered us from the curse and brought us into the blessing of Abraham.

Finally, God promises to take away all sickness and to prolong our days. It is His will that we live long and see our days fulfilled. These promises are just as relevant for New Testament believers as they were for the people of Israel.

This chapter affirms that the healing covenant found in the Law of Moses reflects God's desire to keep His people healthy. It also confirms that through Jesus' sacrifice, the curse of sickness has been broken, and believers now have access to health and healing.

C4 HEALING IN OLD TESTAMENT

Now that we have studied the first five books of the Bible, we will continue with the rest of the Old Testament. In this chapter, we will look at what the books from Joshua to Job reveal about health and sickness.

The first five books focus on the beginning of the nation of Israel, the Exodus, and the wilderness journey. In contrast, the following books show how the people lived in the Promised Land. We read about Joshua leading the conquest of Canaan, the period of the judges and kings, and later, Ezra and Nehemiah rebuilding the land after the exile. These books make up a significant part of Israel's history.

Reason 19: Deeds, Not Words

In the previous chapter, we read that God made several promises to the people of Israel. One of those promises was that He would remove all sickness from their midst:

So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. (Exodus 23:25)

This is a wonderful promise from God. But did He keep this promise? Let us look at what Joshua said about God's faithfulness:

Not a word failed of any good thing which the Lord had spoken to the house of Israel. All came to pass. (Joshua 21:45)

Behold, this day I am going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the Lord your God spoke concerning you. All have come to pass for you; not one word of them has failed. (Joshua 23:14)

What a powerful testimony! At the end of his life, Joshua could boldly say, *“All have come to pass for you; not one word of them has failed.”* Joshua and the Israelites not only heard God’s promises—such as health and blessing—but they also experienced their fulfillment.

We can be confident that God will fulfill every word He has spoken. He is a covenant-keeping God. When we keep our part of the covenant, He is always faithful to keep His. There are no exceptions and no uncertainty. When God gives a promise in His Word, He will surely keep it. As the apostle Paul wrote:

For the Son of God, Jesus Christ, (...) was not Yes and No, but in Him was Yes. For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. (2 Corinthians 1:19-20)

As many promises of God as there are, in Jesus they are Yes, and in Him, Amen. Amen means “so be it.” So if God has made a promise, it is settled. You do not have to doubt whether God will give you a promise that is written in the Bible. When you are in Christ, every promise is “Yes and Amen.” Healing is for you because God has promised it to you. It is not maybe for you—it is certainly for you.

When Joshua looked back at the end of his life, he could only say one thing:

“All have come to pass for you; not one word of them has failed.”
(Joshua 23:14)

I pray that when you reach old age, you will be able to say the same: that as you look back on your life, you will see the goodness and the glory of God, and remember that every promise in His Word was fulfilled in your life.

Joshua was not the only one who testified to the faithfulness of God. Solomon said the same when he dedicated the temple, as we will discuss more in the next reason.

Blessed be the Lord, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses. (1 Kings 8:56)

There is a key from Joshua's life that is important in receiving the promises of God. When Moses died and Joshua became the new leader of Israel, the word of the Lord came to him. God said:

Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go. (Joshua 1:7-9)

As I have said, God is a God of covenants. When Joshua began his leadership, God commanded him to walk in full obedience to the entire Law. He was not to let the Law depart from his mouth, and he was to meditate on it day and night.

In the same way, as you stand in faith for healing, it is important to give careful attention to what the Word of God says about healing. God's promises of healing should be in our mouths. We can choose to fill ourselves with the promises of God rather than with the fear, panic, and worry of the world. Fill your heart with God's Word daily. Meditate on it, speak it, and act on it. When we do this, God's Word brings healing to our bodies.

My son, give attention to my words; Incline your ear to my sayings. Do not let them depart from your eyes; Keep them in the midst of your heart; For they are life to those who find them, And health to all their flesh. (Proverbs 4:20-22)

Reason 20: The Prayer of Solomon

We now make a leap of more than 400 years in history. After the death of King David, his son Solomon became king of Israel. David had a desire to build a temple for the Lord, but God did not permit him to do so. Because David had been a man of war and had shed much blood, God chose his son Solomon to build the temple instead.

When Solomon became king, he built the house of the Lord, and the construction took seven years. After the temple was completed, Solomon dedicated it to God and prayed on behalf of the people of Israel. He asked the Lord to restore the people if they sinned, were taken into exile, and then repented and prayed toward the temple.

When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple, then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. (1 Kings 8:33-34)

Notice the phrase, “because they have sinned against You.” The reason Israel went into exile and experienced famine and other calamities was because they sinned against God. When the Israelites obeyed God’s commandments, He was faithful to keep His part of the covenant. But when they disobeyed, they came under the curse of the Law of Moses. Yet when they repented, every plague, drought, oppression by foreign nations, and disease would be removed. Solomon also prayed:

*When there is famine in the land, **pestilence** or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or **whatever sickness** there is; whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple: then*

hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men). (1 King 8:37-39)

What a promise from God! If someone was suffering or sick, and then repented and prayed toward the temple, Solomon asked God to intervene. In the case of sickness, this meant the sickness would be removed and the person would be healed. And the beautiful thing is that Solomon prayed not only for the Israelites, but also for foreigners from other nations who prayed toward the temple of God—in other words, for the Gentiles who desired to serve the Lord.

*Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for Your name's sake (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple, **hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You**, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name. (1 Kings 8:41-43)*

Solomon prayed not only for his people, but also for all who would call upon the name of the Lord—even those from distant nations. And do you know the wonderful thing? God answered Solomon's prayer.

Then the Lord appeared to Solomon by night, and said to him: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice. When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people, if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land. Now My eyes will be open and My

ears attentive to prayer made in this place. For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.” (2 Chronicles 7:12-16)

If prayer directed toward the earthly temple could bring healing to both Israelites and foreigners, how much more can prayer focused on the grace of Jesus Christ bring healing today? We no longer need to look to a physical building where God once dwelt—we now look to Jesus Christ, who lives forever.

And God is not far away. He is near because the Holy Spirit dwells within us.

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? (1 Corinthians 6:19)

God desires to heal—both in the days of Solomon and today. Just as He heard the Israelites when they cried out to Him, He will also hear us when we call upon Him with a believing heart.

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. (John 15:7)

Reason 21: Job was Healed

This reason may surprise you because the story of Job is often used as an argument against healing. But the truth is this: Job was healed by God. That means the book of Job is actually a healing story. We also find beautiful passages about Job in the rest of the Bible. Let’s first look at those, and then we will focus on the book of Job itself.

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful. (James 5:11)

What does James say is the lesson of Job's story? Not that God gives bad gifts to His children. Not that God makes people sick without a cause. Not that suffering and sickness come from God's hand. James teaches us that we must endure, just as Job did. And when we persevere, we will see what Job saw: that the Lord is full of compassion and mercy. The book of Job was not written to show that, in His sovereignty, God randomly afflicts people with sickness. It was written to show that God is merciful, and that His compassion is revealed.

Job is also mentioned in the Old Testament, in the book of Ezekiel. Ezekiel was a prophet who warned the people that they would go into exile if they did not repent of their idolatry and return to the Lord. In this warning, God spoke the following:

*The word of the Lord came again to me, saying: "Son of man, when a land **sins against Me** by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. Even if these three men, **Noah, Daniel, and Job**, were in it, they would deliver only themselves by their righteousness," says the Lord God. "If I cause wild beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts, even though **these three men were in it**, as I live," says the Lord God, "they would deliver neither sons nor daughters; **only they would be delivered**, and the land would be desolate. "Or if I bring a sword on that land, and say, 'Sword, go through the land,' and I cut off man and beast from it, even though **these three men were in it**, as I live," says the Lord God, "they would deliver neither sons nor daughters, but only they themselves would be delivered. "Or if I send **a pestilence** into that land and pour out My fury on it in blood, and cut off from it man and beast, even though **Noah, Daniel, and Job** were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; **they would deliver only themselves by their righteousness.**" (Ezekiel 14:12-20)*

This clearly shows that God will do everything to save and protect the righteous from plague and trouble. If Job had lived during the

time of the exile, God would have spared his life because he was righteous.

But why did Job become sick? Let's briefly look at a few key facts from the story of Job—because the explanation is quite simple. In fact, as you will see, the book of Job reveals that God is good and that He is a Healer.

Fact 1: God did not make Job sick—the devil did. At the beginning of the book of Job, we read that Satan brought misery upon Job and made him sick:

So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head. (Job 2:7)

It was Satan who afflicted Job with sickness. But you may wonder: Didn't God allow or even provoke it?

Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" (Job 1:8)

Let's look closely at Job 1:8, where it appears that God brought up Job in a conversation with Satan. In the New King James Version, it seems that God is challenging Satan to look at Job. However, let's also consider the Amplified Bible:

AMP: The Lord said to Satan, "Have you considered and reflected on my servant Job?"

It is not as if God suddenly introduced Job and Satan didn't know who He was referring to. A more literal translation from the Hebrew is: "Have you set your heart on My servant Job?" This shows that Satan was already thinking about Job, and God, knowing this, addressed it directly. God did not give Satan the idea to attack Job—Satan had already set his heart against him. So, it was Satan—not God—who brought suffering to Job.

Fact 2: Job lived before Moses and before Jesus. Job lived before the time of the covenants made through Moses. Later, when God gave His covenant to Israel through Moses, He revealed Himself as the Healer of His people:

“If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am the Lord, your healer.” (Exodus 15:26, ESV)

If Job had lived after Moses, he would have been entitled to the covenant promises. But Job lived before Moses. That means we cannot compare Job’s situation with that of the Israelites under the Law—and certainly not with ours today. We not only have the promise of healing found in Exodus 15, but Jesus Christ Himself came to earth to redeem us from sin, spiritual death, and sickness. In Ezekiel 14, we saw that Job was counted among the righteous and would have been protected from pestilence, even under the Law of Moses:

*“Or if I send **a pestilence** into that land and pour out My fury on it in blood, and cut off from it man and beast, even though Noah, Daniel, and **Job** were in it, as I live,” says the Lord God, “they would deliver neither son nor daughter; **they would deliver only themselves by their righteousness.**”* (Ezekiel 14:19-20)

Fact 3: God protected Job. Even though Job lived before the covenant given through Moses, God still protected him. In fact, before the devil attacked him, Job was both prosperous and healthy:

Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. (Job 1:10)

God had placed a hedge of protection around Job, and the devil could not touch him. Even when Satan was testing Job, he was forbidden to take Job's life.

And the Lord said to Satan, "Behold, he is in your hand, but spare his life." (Job 2:6)

Fact 4: Job could be attacked by the devil.

The Bible teaches that there are two spiritual kingdoms operating on the earth: the kingdom of darkness and the kingdom of Jesus. Every unbeliever automatically belongs to the kingdom of darkness. But the moment a person is born again, they are transferred into the kingdom of Jesus Christ.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love. (Colossians 1:13)

We know that we are from God, and the whole world lies in the power of the evil one. (1 John 5:19, ESV)

I do not know exactly what the spiritual reality was for people who lived before Christ and before the Law of Moses. But what I do know is this: now that we belong to the kingdom of God, we can—and must—resist the attacks of the devil. We no longer live under his power; we live under God's authority.

Why did the devil have access to attack Job? I do not know for certain. Some suggest it was because Job was afraid. He feared for his children and was deeply concerned that they might lose their relationship with God. Every day, Job would offer sacrifices to God on their behalf.

So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly. (Job 1:5)

Job also said:

For the thing I greatly feared has come upon me, And what I dreaded has happened to me. (Job 3:25)

Honestly, I do not know for sure why the devil was able to attack Job. Maybe it was fear; maybe it was something else.

After Job had suffered, his friends came to visit him. They made all kinds of accusations, claiming that Job must have hidden sin and that this was the reason for his suffering. But this was not true. In fact, God defended Job.

And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has.” (Job 42:7)

So even though I don’t know exactly why Job was attacked, I do know that we live in a completely different reality today. The devil may try to attack us with sickness, but we have victory in Christ. When we resist the devil, he must flee from us. We have been given authority over all the power of the enemy—something Job did not have. What happened to Job does not have to happen to us.

Therefore submit to God. Resist the devil and he will flee from you. (James 4:7)

Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. (Luke 10:19)

Fact 5: We must be careful when quoting from the book of Job. It is important to understand that the book of Job is part of the Bible’s wisdom literature. The story centers on a long dialogue between Job and his friends. While we can learn valuable lessons

from these conversations, it is essential to realize that not everything spoken by Job or his friends was true. God pointed this out. To Job, the Lord said:

Then the Lord answered Job out of the whirlwind, and said: "Who is this who darkens counsel By words without knowledge?" (Job 38:1-2)

Will you even put me in the wrong? Will you condemn me that you may be in the right? (Job 40:8, ESV)

And to Job's friends, God said:

And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has." (Job 42:7)

In response to God's correction, Job confessed:

Therefore I have uttered what I did not understand, (...) Therefore I abhor myself, And repent in dust and ashes. (Job 42:3-6)

Do you see? It is dangerous to base a theological belief on a statement from the book of Job that is not confirmed elsewhere in Scripture. Some of Job's words reflect his suffering and limited understanding at that time. Therefore, we should not build doctrine on certain verses in Job that conflict with the broader teaching of the Bible. For example, we cannot confidently declare the following verses as theological truth because they do not align with the full counsel of God's Word:

And he said: "Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord." (Job 1:21)

“Shall we indeed accept good from God, and shall we not accept adversity?” In all this Job did not sin with his lips. (Job 2:10)

While Job did not sin with his lips, his understanding of God’s nature was incomplete. The rest of Scripture clearly shows that God is the giver of every good and perfect gift, and that it is the enemy who comes to steal, kill, and destroy. Job did not know it was the devil who took everything from him; he believed it was God who caused his suffering. That is why we must be careful not to quote just any verse from the book of Job as doctrinal truth.

Fact 6: Job was not sick for decades. When we read the book of Job, we see the intense suffering he endured. Even a single day of such pain would be terrible. Some people assume Job was sick for decades, but that is not what Scripture says. Job himself said:

So I have been allotted months of futility, and wearisome nights have been appointed to me. (Job 7:3)

Job spoke of months, not years. While we don’t know the exact length of his suffering, we do know it was limited in time. After God restored him, Job lived another 140 years in health and blessing:

After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. So Job died, old and full of days. (Job 42:16-17)

Fact 7: Job was healed by God. It is very important to understand that Job did not remain sick. God healed him. This makes the book of Job a story of healing and restoration.

And the Lord restored Job’s losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before. (...) Now the Lord blessed the latter days of Job more than his beginning; (Job 42:10-12)

Job was healed—this was a clear act of God’s mercy and grace. Job endured, and God restored him.

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful. (James 5:11)

Fact 8: Job is never used in the Bible as an argument that God does not heal. When Jesus and the disciples ministered on earth, they never said, “You must suffer like Job.” No, Jesus went about healing all who were oppressed by the devil, and He taught His disciples to do the same.

So, the story of Job is not a message of hopeless suffering. It is a powerful testimony of a man who endured, and who was healed and restored by God. Like Job, let us persevere—and receive wholeness and healing from our compassionate and merciful Lord.

Summary

In this chapter, we studied healing in the Old Testament and read several passages related to health and restoration.

One key truth is that God fulfills all His promises. We saw this in the testimony of Joshua, who declared that not one word of God’s promises had failed. This shows that God is faithful to His covenant, and His promises have always been, and will always be, fulfilled.

We also looked at Solomon’s prayer at the dedication of the temple. Solomon prayed for the healing and restoration of the people—not only for the Israelites, but also for the foreigners who called upon the name of the Lord. This reveals that God’s healing is not limited to one group; it is available to all who seek Him.

We also considered the story of Job. Though he suffered greatly, he was not sick for his entire life. Job was healed by God, and his later years were more blessed than his beginning. This makes the book of Job a testimony of healing and restoration. It is important to be careful when quoting from the book of Job, as it

is wisdom literature. The conversations between Job and his friends were not always accurate, and God rebuked both Job and his friends for their words.

This chapter emphasizes that God is a God of healing and restoration—even in the Old Testament. He is faithful, merciful, and compassionate. The story of Job shows that even in times of suffering, God can heal and restore. As believers, we must resist the attacks of the devil and keep our focus on faith and the Word of God.

C5 GOD HEALED AND MADE SICK

In the previous chapter, we looked at several Old Testament passages that speak about healing and health. We also examined the story of Job and his healing. In this chapter, we will continue exploring healings in the Old Testament. We will consider various accounts where God healed people. We will also look at examples where God caused sickness.

Did the people whom God afflicted with sickness have anything in common? This helps us understand much about God's will to heal and the purpose of sickness.

Reason 22: God Healed in the Old Testament

As we study the Old Testament, we find several accounts of healing. Below is a brief list of some of these healing stories. If God was willing to heal under the Old Covenant, how much more does He desire to heal us today under the New Covenant? Let these stories strengthen your faith and remind you that God is the Healer.

1. Miriam was healed of leprosy: Miriam and Aaron spoke against Moses because he had married a Cushite woman—something that seemed to go against the Law, which forbade marriage covenants with foreign nations. But instead of rebuking Moses, God defended him. He summoned all three—Moses, Miriam, and Aaron—to the tabernacle of meeting and pronounced judgment. As a result, Miriam was suddenly struck with leprosy.

So the anger of the Lord was aroused against them, and He departed. And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" (Numbers 12:9-12)

Aaron acknowledged their sin and pleaded with Moses to intercede for Miriam's healing. Moses responded by crying out to the Lord on her behalf:

So Moses cried out to the Lord, saying, "Please heal her, O God, I pray!" (Numbers 12:13)

In response, God commanded that Miriam be shut out of the camp for seven days. After this time, she was received back among the people, healed by the Lord.

2. Elijah and the Widow's Son: During the time of the prophet Elijah, the king of Israel and the people were living in sin. Because of this, God's judgment came upon the land. Elijah prophesied that there would be no rain, which led to a severe famine. God took care of Elijah by the Stream Cherith, where ravens brought him food and the stream supplied water. After some time, the stream dried up, and God sent Elijah to a place called Zarephath, where a widow lived. Elijah asked her for water and her last portion of food. The woman obeyed and gave it to him. Because of her faith and obedience, God performed a miracle: the flour in her bin and the oil in her jar did not run out. She had enough food every day for herself, her son, and Elijah. Then a tragic event occurred.

Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him. So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?" (1 Kings 17:17-18)

It was a heartbreaking moment for the woman. But God is the great Healer—even raising the dead is possible with Him. He did so even in the Old Testament.

And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. Then he cried out to the Lord and

said, "O Lord my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?" And he stretched himself out on the child three times, and cried out to the Lord and said, "O Lord my God, I pray, let this child's soul come back to him." Then the Lord heard the voice of Elijah; and the soul of the child came back to him, and he revived. (1 Kings 17:19-22)

What a powerful miracle! God heard Elijah's prayer, and the child was raised from the dead and returned to his mother. Truly, God is a God of healing and life.

3. King Hezekiah's Miraculous Healing: King Hezekiah also experienced a miraculous healing. He became sick, and the prophet Isaiah told him that he would die from his illness. But Hezekiah prayed to the Lord, and God chose to heal him and add fifteen years to his life.

*In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the Lord: 'Set your house in order, for you shall die, and not live.'" Then he turned his face toward the wall, and prayed to the Lord, saying, "Remember now, O Lord, I pray, how I have walked before You in truth and with a loyal heart, and have done what was good in Your sight." And Hezekiah wept bitterly. And it happened, before Isaiah had gone out into the middle court, that the word of the Lord came to him, saying, "Return and tell Hezekiah the leader of My people, 'Thus says the Lord, the God of David your father: "I have heard your prayer, I have seen your tears; **surely I will heal you.** On the third day you shall go up to the house of the Lord. And I will **add to your days fifteen years.**" (...)* Then Isaiah said, "Take a lump of figs." So they took and laid it on the boil, **and he recovered.** (2 Kings 20:1-7)

It is wonderful to see that God healed Hezekiah in response to his prayer. The Lord heard his cry and answered him. A man who was about to die received fifteen more years of life and health. The same story is told in Isaiah 38, where we also read Hezekiah's heartfelt thanksgiving for God's healing.

4. The Healing of Naaman: Now we come to a very special healing—the healing of Naaman in 2 Kings 5. Naaman was the commander of the army of the king of Syria. He was a non-Israelite and therefore had no part in the covenant between God and Israel. In fact, Naaman was an enemy of Israel—and he was a leper.

During a Syrian military raid, a young Israelite girl was taken captive and brought to Syria, where she became a servant to Naaman’s wife. This girl told her master’s wife that the prophet Elisha could heal Naaman of his leprosy. What stands out is this: how did this young girl know that Elisha, through God’s power, could heal leprosy?

In the chapters leading up to Naaman’s story, we read of remarkable miracles performed by Elisha. One example is when Elisha healed the water in Jericho, making it safe so that it no longer caused death or miscarriage.

*Then the men of the city said to Elisha, “Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren.” And he said, “Bring me a new bowl, and put salt in it.” So they brought it to him. Then he went out to the source of the water, and cast in the salt there, and said, “Thus says the Lord: **‘I have healed this water; from it there shall be no more death or barrenness.’**” So **the water remains healed** to this day, according to the word of Elisha which he spoke. (2 Kings 2:19-22)*

By the hand of God, Elisha also “healed” a poisoned stew that his servant had unknowingly prepared.

And Elisha returned to Gilgal, and there was a famine in the land. Now the sons of the prophets were sitting before him; and he said to his servant, “Put on the large pot, and boil stew for the sons of the prophets.” So one went out into the field to gather herbs, and found a wild vine, and gathered from it a lapful of wild gourds, and came and sliced them into the pot of stew, though they did not know what they were. Then they served it to the men to eat. Now

it happened, as they were eating the stew, that they cried out and said, "Man of God, there is death in the pot!" And they could not eat it. So he said, "Then bring some flour." And he put it into the pot, and said, "Serve it to the people, that they may eat." And there was nothing harmful in the pot. (2 Kings 4:38-41)

There are other miracles in the Bible that Elisha performed in the name of the Lord. It is also very likely that Elisha worked more miracles that were not recorded in Scripture. In any case, the young girl was fully convinced that Elisha could heal Naaman.

Imagine a little girl who had been kidnapped and forced to serve the enemy. A tragic situation. She must have known that if she lied to Naaman, he would likely get angry or punish her. Yet she spoke with confidence. Why? Because she believed that God was a Healer, and she had seen or heard that He was working through Elisha. Naaman received permission from the king of Syria to travel to Elisha in the land of Israel, seeking healing for his leprosy.

Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean." (2 Kings 5:9-10)

Naaman was not pleased with this instruction. He became angry that Elisha did not come out to him personally, and he felt that washing seven times in the Jordan River was too simple and even humiliating.

Sometimes, we make healing seem like a complicated process, as if we must fulfill many conditions before God will heal us. But in Naaman's story, we see that healing was simple. God does not ask us to do what we cannot do. Eventually, Naaman's servants persuaded him to follow Elisha's command.

So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. (2 Kings 5:14)

God healed Naaman—a man who was not part of Israel, and even an enemy of God’s people. If God was willing to heal an enemy, how much more will He heal you?

Jesus, too, healed not only His friends but even those who came to harm Him. For example, when Jesus was being arrested in Gethsemane, He healed the servant of the high priest after one of His disciples struck him.

*And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?” When those around Him saw what was going to happen, they said to Him, “Lord, shall we strike with the sword?” And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, “Permit even this.” **And He touched his ear and healed him.** (Luke 22:47-51)*

We never have to wonder whether God wants to heal us. If God healed Naaman and Malchus—both of whom were enemies—how much more is He willing to heal His children?

Finally, let us consider what Jesus said about Naaman. Why was he healed? It was because of his faith. Jesus traveled throughout the region, preaching and healing the sick. Eventually, He came to His hometown of Nazareth, where He had grown up. But there, He could not perform many healings because of the people’s unbelief. They saw Him only as Joseph’s son, someone familiar, and they could not accept that He was the Son of God. Then Jesus said:

“Assuredly, I say to you, no prophet is accepted in his own country. But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months,

and there was a great famine throughout all the land; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.” (Luke 4:24-27)

In this passage, Jesus refers to two stories we have discussed in this chapter: the widow in Zarephath, whose son was raised from the dead, and Naaman, who was healed of leprosy. Jesus made it clear that these miracles were not random. The widow and Naaman experienced the power of God because of their faith. The people of Israel at that time did not believe, and therefore did not receive. But two Gentiles—outsiders—received the blessing of God.

5. God Opened Hannah’s Womb: We have already read the story of Sarah, who was barren. But Sarah was not the only one who experienced the miracle of God opening a woman’s womb and giving life. Hannah, the mother of the prophet Samuel, also received a miracle from the Lord.

So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle of the Lord. And she was in bitterness of soul, and prayed to the Lord and wept in anguish. Then she made a vow and said, “O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head.” And it happened, as she continued praying before the Lord, that Eli watched her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. So Eli said to her, “How long will you be drunk? Put your wine away from you!” But Hannah answered and said, “No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the Lord.” (1 Samuel 1:9-15)

Hannah was deeply grieved because she could not have children. When someone goes through sickness, pain, or sorrow, they often feel overwhelmed—experiencing sadness, hopelessness, anger, or fear. It is important to bring all our pain and needs to God and to cast all our cares upon Him.

When we read the Psalms, we see that David and the other psalmists often poured out their hearts to God. They expressed their needs with emotion and honesty.

How long, O Lord? Will You forget me forever? How long will You hide Your face from me? How long shall I take counsel in my soul, Having sorrow in my heart daily? (...) But I have trusted in Your mercy; My heart shall rejoice in Your salvation. I will sing to the Lord, Because He has dealt bountifully with me. (Psalm 13:2-6)

We may go through sorrow and cry out to God. But like David, we should also learn to turn that sorrow into thanksgiving and praise. You may not feel ready to praise God in the middle of your pain, but when you do, you will find strength.

Do not sorrow, for the joy of the Lord is your strength. (Nehemiah 8:10)

There is a place for sorrow, but do not remain in it. Let sorrow turn into joy and thankfulness.

Then Eli answered and said, “Go in peace, and the God of Israel grant your petition which you have asked of Him.” And she said, “Let your maidservant find favor in your sight.” So the woman went her way and ate, and her face was no longer sad. (1 Samuel 1:17-18)

After Eli heard Hannah’s plea, he blessed her and declared that God would grant her request. Faith arose in Hannah’s heart, and her sadness left. She believed that God would give her a child.

So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel, saying, "Because I have asked for him from the Lord." (1 Samuel 1:20)

God performed a miracle in Hannah's womb, and a great prophet was born. Truly, God is the One who opens wombs and gives life.

6. The resurrections performed by Elisha: Finally, we return to the prophet Elisha. Earlier, we saw that the prophet Elijah raised a dead child. But Elisha also performed two remarkable resurrections.

The first story is about a woman from Shunem. She was a notable woman who desired to bless Elisha. Whenever Elisha passed through the region, she and her husband invited him to eat with them. In time, she decided to build an upper room in their house so that Elisha would have a place to stay whenever he came by.

And it happened one day that he came there, and he (Elisha) turned in to the upper room and lay down there. Then he said to Gehazi his servant, "Call this Shunammite woman." When he had called her, she stood before him. And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What can I do for you?' (...)" And Gehazi answered, "Actually, she has no son, and her husband is old." (...) Then he said, "About this time next year you shall embrace a son." And she said, "No, my lord. Man of God, do not lie to your maidservant!" But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her. (2 Kings 4:11-17)

Elisha was deeply grateful for the room the woman had prepared for him. Because of her kindness and generosity, he wanted to bless her. He didn't bless her as part of a transaction or in exchange for money, but out of genuine love and appreciation for the heart she had shown. In the same way, God desires to bless those who come to Him with a sincere and generous heart. He is not looking for payment, but for people who trust Him and honor

Him with what they have. The Lord delights in generosity and in those who put Him first—even in their finances.

But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (Matthew 6:33)

This is a great story where God opened a woman's womb and gave life. But then something terrible happened to the child.

And the child grew. Now it happened one day that he went out to his father, to the reapers. And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother." When he had taken him and brought him to his mother, he sat on her knees till noon, and then died. (2 Kings 4:18-20)

What a tragic event—the child died. Yet the woman did not panic. She told no one about his death and went straight to Elisha the prophet. She returned with him to her home so that he could pray for the child.

When Elisha came into the house, there was the child, lying dead on his bed. He went in therefore, shut the door behind the two of them, and prayed to the Lord. And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm. He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes. (2 Kings 4:32-35)

The child came back to life. This is a powerful demonstration of God's ability to heal and restore—even in the most hopeless situations. God can even raise the dead.

*Heal the sick, cleanse the lepers, **raise the dead**, cast out demons. Freely you have received, freely give. (Matthew 10:8)*

One of the most remarkable resurrection stories in the Bible is the next one—simple, sudden, and full of divine power. It shows that the anointing of God upon a person, in this case, Elisha, was so strong that even after his death, someone was raised from the dead.

Then Elisha died, and they buried him. And the raiding bands from Moab invaded the land in the spring of the year. So it was, as they were burying a man, that suddenly they spied a band of raiders; and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet. (2 Kings 13:20-21)

The anointing and power that Elisha had received from God remained so strong that even in death, it caused a man to rise from the grave. All glory to God! If the anointing of a deceased Old Testament prophet could raise the dead, how much more can the living Jesus, under the New Covenant, heal you of any sickness or pain? No one expected the man to rise from the dead when he touched Elisha's bones—but the power of God brought him back to life.

Reason 23: Sickness Due to a Reason

Before we look at this reason, let me first clarify something. People can become sick because of a sinful lifestyle. We see this in the natural world—for example, someone who eats an unhealthy diet is more likely to develop symptoms than someone who eats a healthy diet. A person who smokes is more likely to develop lung disease than someone who never smokes. Someone with many sexual partners is more likely to contract a sexually transmitted disease. We also see this in the emotional and mental realm. A person who is constantly negative or bitter may experience more physical ailments than someone who is joyful and rejoices in the Lord.

At the same time, not every sickness or physical condition is caused by sin. Illness can have other causes. We see this clearly in the Gospel of John:

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned” (...) (John 9:1-3)

In chapter 16, we will explore the origin of sickness in more detail. For now, let us look at examples of sickness in the Old Testament. There are several stories in Scripture where people became sick. In some cases, it is even stated that God caused the sickness. However, just because someone became sick—even if God was involved—does not mean that God desired for them to be sick. We will look at several examples and briefly highlight the main reasons why people in the Old Testament became sick.

We begin with a passage from the Law of Moses, where God sets a clear choice before His people: blessing or curse.

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; (...) (Deuteronomy 30:19-20)

We have already learned that healing and health are part of the blessing, while sickness is part of the curse. If the people of Israel chose to obey God, they would receive the blessing, which included health. If they disobeyed, the curse—including sickness—could come upon them. What did God desire? He wanted His people to be blessed and live in health. But the choice was theirs. Sadly, many generations in Israel turned away from the law. They worshiped idols and lived in immorality. As a result, sickness and suffering came upon the land. Let us now look at some of these stories.

1. The plagues of Egypt:

So the Lord said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh. And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt." Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast. And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians. But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses. (Exodus 9:8-12)

Why did the Egyptians come under this curse? Because they lived in sin. Pharaoh enslaved the Israelites and refused to let them go, despite God's repeated commands. The same principle applied to the death of all the firstborn in Egypt—these judgments did not come without cause.

2. Miriam became leprous:

Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. So they said, "Has the Lord indeed spoken only through Moses? Has He not spoken through us also?" And the Lord heard it. (...) Suddenly the Lord said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out. (...) "Why then were you not afraid to speak against My servant Moses?" So the anger of the Lord was aroused against them, and He departed. And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. (Numbers 12:1-10)

Why did Miriam become leprous? Because she sinned by speaking against Moses, the servant of the Lord, and challenged his

God-given authority. This was not God's desire for her—but it was the consequence of sin. After Miriam and Aaron repented, God removed the leprosy from her after seven days.

3. The people of Israel in the wilderness:

“Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. And the people spoke against God and against Moses: ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.’ So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore the people came to Moses, and said, ‘We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us.’ So Moses prayed for the people.” (Numbers 21:4-7)

Why did the Lord send fiery serpents among the people, which led to many of them dying? Because of sin. The Israelites themselves confessed, “We have sinned, for we have spoken against the Lord and against you.”

If we examine the plagues and afflictions the Israelites experienced in the wilderness, we see that they were always the result of sin or disobedience. Even their forty years of wandering in the wilderness were not part of God's original plan—it was because of their unbelief.

Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? (Hebrews 3:17)

4. Rachel died in childbirth:

Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor. Now it came to pass, when she was in hard labor, that the midwife said to her, “Do not fear; you will have this son also.” And so it was, as her soul was departing (for she died), that

she called his name Ben-Oni; but his father called him Benjamin.
(Genesis 35:16-18)

This is a tragic story. Rachel died while giving birth to her second son. One possible reason for Rachel's death may be found earlier in the story. When Jacob fled from Laban, Rachel secretly took Laban's household idols. Jacob, unaware of what Rachel had done, responded to Laban's accusation with a strong declaration:

*"Anyone with whom you find your gods **shall not live**. In the presence of our kinsmen point out what I have that is yours, and take it." Now Jacob did not know that Rachel had stolen them.* (Genesis 31:32, ESV)

Jacob did not know that Rachel had stolen the idols. Laban searched but could not find them because Rachel had hidden them. Yet Jacob's words came true—Rachel died not long after.

This is a sobering reminder of the power of our words and the danger of idolatry. Possessing idols was not only forbidden by God, but it also brought consequences.

5. Gehazi became leprous: After we read that Naaman was healed of his leprosy, we see that the same leprosy later came upon Gehazi. The story unfolds as follows: Naaman wanted to thank Elisha for the great miracle of healing, but Elisha refused to accept any gifts. So Naaman departed. However, Gehazi, Elisha's servant, secretly followed Naaman against Elisha's will. Gehazi told Naaman that they needed gifts after all. He lied, took the gifts, and hid them in a house. But Elisha received a revelation from the Lord and confronted Gehazi.

*Now he went in and stood before his master. Elisha said to him, "Where did you go, Gehazi?" And he said, "Your servant did not go anywhere." Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? **Therefore the leprosy of Naaman shall cling to you and your descendants***

forever.” And he went out from his presence leprous, as white as snow. (2 Kings 5:25-27)

Why did Gehazi become leprous? Because he sinned. He lied, was dishonest, and tried to get money from a miracle that came from God. His actions came from greed and a wrong heart, and because of that, God’s judgment came upon him.

6. King Uzziah became a leper:

But when he (Uzziah) was strong his heart was lifted up, to his destruction, for he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense. So Azariah the priest went in after him, and with him were eighty priests of the Lord—valiant men. And they withstood King Uzziah, and said to him, “It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God.” Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar. (2 Chronicles 26:16-19)

Why did King Uzziah become a leper? Because he became proud and sinned against the Lord by entering the temple to offer incense—something that only the priests, the sons of Aaron, were allowed to do. His pride led him to overstep his God-given authority. As a result of his disobedience, leprosy came upon him. This was never God’s desire for Uzziah. His sickness was the consequence of his sin.

7. King Ahaziah did not recover:

Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, “Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury.” But the angel of the Lord said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria,

and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-Zebub, the god of Ekron?' Now therefore, thus says the Lord: 'You shall not come down from the bed to which you have gone up, but you shall surely die.' " So Elijah departed. (2 Kings 1:2-4)

Why did King Ahaziah not recover from his fall? Because instead of seeking the Lord, the living God of Israel, he sought help from an idol—Baal-Zebub, the god of Ekron. His choice to turn away from God brought judgment upon him.

8. King Asa did not recover:

And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the Lord, but the physicians. (2 Chronicles 16:12)

The reason King Asa did not recover was the same reason King Ahaziah did not recover—Asa turned only to the physicians for healing and did not ask God for help. It is important that we look to God as our Healer. This does not mean we should avoid doctors, medical treatment, or medicine. Rather, we must recognize that God is the highest and most faithful Healer. We can trust Him completely. God is not angry or disappointed when we seek medical help, undergo surgery, or take medication—as long as we continue to look to Him as the true source of healing.

I also want to encourage anyone who is sick to stand in faith for healing and health, while also seeking medical advice. Do not stop taking any prescribed medication unless you have first consulted your doctor or medical specialist. Take every opportunity that God gives to receive your healing.

In Asa's case, the problem was not that he consulted a doctor, but that he placed all his trust in man and not in God. This was part of a greater pattern in his life, as we also see in 2 Chronicles 16:1–10, where he relied on human strength in military matters instead of trusting in the Lord. Do not trust in the strength of man, but in the power and faithfulness of God.

9. King David's child died: One of the saddest stories in the life of King David is the death of his child due to illness.

So David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has put away your sin; you shall not die. However, because by this deed you have given great occasion to the enemies of the Lord to blaspheme, the child also who is born to you shall surely die." Then Nathan departed to his house. (2 Samuel 12:13-15)

This is a heartbreaking account. But why did the child become sick and die? It was the consequence of David's sin. David had committed adultery with Bathsheba, the wife of Uriah. When Bathsheba became pregnant, David tried to cover up his sin. He called Uriah home from battle, hoping he would sleep with his wife so that the child would appear to be his. But Uriah refused, saying it would not be right to enjoy the comfort of home while his fellow soldiers were sleeping in tents and risking their lives.

When David saw that his plan had failed, he arranged for Uriah to be killed in battle. He instructed Joab, the commander of the army, to place Uriah on the front lines and then withdraw, so that Uriah would be struck down. David committed both adultery and murder.

As a result, the child became sick and died. This judgment was not without reason—God did not strike the child randomly. It was a direct consequence of David's sin and disobedience.

10. The lepers in the camp:

Another story in the Bible where we read about the sick is found in the Book of Kings:

*Now there were **four leprous men** at the entrance of the gate; and they said to one another, "Why are we sitting here until we die? If we say, 'We will enter the city,' the famine is in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die." (2 Kings 7:3-4)*

The lepers then went to the camp of the Syrians and discovered that the Lord had brought about a great victory—causing the enemy to flee. The lepers returned to the city to report the good news. The people went out and plundered the camp, bringing an end to the famine and misery in the city.

But why were there lepers in the first place? To understand this, we must look at the spiritual condition of Israel during that time. The kings of Israel were often wicked and did what was evil in the sight of the Lord. At the time of the four lepers, King Jehoram reigned in Israel. Concerning him, the Bible says:

Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he did evil in the sight of the Lord, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made. Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them. (2 Kings 3:1-3)

The people of Israel were living in sin. As a result, famines, plagues, and sickness came upon the land. They were experiencing the curse of the law due to their disobedience:

If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE Lord YOUR GOD, then the Lord will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you. Also every sickness and every plague, which is not written in this Book of the Law, will the Lord bring upon you until you are destroyed. (Deuteronomy 28:58-61)

It was not that God suddenly decided to bring famine, war, and sickness upon Israel. These judgments came because of continued disobedience. Although God had warned the people through many

prophets, they refused to repent. Eventually, God's patience ran out, and the people came under the curse, resulting in suffering and disease.

So, when we read stories of sickness or misery in the Old Testament, it does not mean that it was God's will for those individuals to be sick. God's desire was to bless Israel so that other nations would see and desire what Israel had.

Now it shall come to pass, if you diligently obey the voice of the Lord your God, to observe carefully all His commandments which I command you today, that the Lord your God will set you high above all nations of the earth. And all these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God: (Deuteronomy 28:1-2)

11. Ezekiel could no longer speak:

I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord God.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house. (Ezekiel 3:26-27)

This is an extraordinary account in which God caused Ezekiel's tongue to cling to the roof of his mouth. Ezekiel could not speak unless the Lord gave him a word to proclaim. This was not a permanent condition but a temporary and prophetic sign to the people of Israel.

The reason this happened was because of the spiritual state of the nation. Israel was a rebellious house, and Ezekiel's muteness served as a sign of God's judgment and message to the people. Later, the Lord fulfilled His promise and restored Ezekiel's ability to speak.

And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped

from Jerusalem came to me and said, “The city has been captured!” Now the hand of the Lord had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute. (Ezekiel 33:21-22)

This moment had been prophesied earlier:

On that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and they shall know that I am the Lord. (Ezekiel 24:27)

This is a special story where Ezekiel could not speak because God gave him a message to show the people. He was not mute because of sin or disobedience, but because God chose it as a sign. Ezekiel knew—because God told him—that it was from the Lord and that it had a purpose.

12. Jacob's hip:

Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. (...) So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” Just as he crossed over Peniel the sun rose on him, and he limped on his hip. (Genesis 32:24-31)

This is a very special and unique story. Jacob wrestled with God—whether this was God, an angel of the Lord, or an appearance of Jesus in the Old Testament. Remarkably, Jacob prevailed. Then God touched the socket of his hip, and it was dislocated. From that moment on, Jacob walked with a limp. We are not told whether Jacob's hip ever healed or if he continued to limp for the rest of his life.

Why did Jacob limp? Because he had wrestled with God and prevailed. Some believe this was to humble Jacob, who may have struggled with pride. Others think it was a consequence of

deceiving his brother Esau. Still, others see it as a sign to Jacob and to the people of Israel—a lasting reminder that Jacob had wrestled with God. We don't know the exact reason. But what is clear is this: Jacob understood that the injury came directly from God. It happened suddenly, and Jacob was fully convinced that God caused it.

Conclusion on sickness in the Old Testament

There are indeed stories in the Old Testament where people became sick or were struck with illness. However, this does not mean that it is God's will to make people sick. In fact, the opposite is true. When we look at these stories carefully, we see that people did not become sick without cause.

In many cases, sickness came because of sin—either personal sin or the sin of the nation of Israel. Often, it was the result of the curse that came upon Israel when they did not keep the Law of Moses. Nowhere in the Old Testament is sickness described as a blessing from God or as something to rejoice over.

It is possible, in rare and unique cases, that God causes someone to become sick. But before making that conclusion, consider the following important points:

Point 1: Are you living a sinful lifestyle—refusing to repent and even hindering others from receiving the gospel of God?

Point 2: Has God clearly spoken to you beforehand that He is the One causing the sickness?

Point 3: Did the sickness come suddenly? Not through a slow decline, but all at once?

Point 4: Does the sickness serve as a miraculous sign? For example, are you able to speak when prophesying, but unable to speak when sitting at home?

Let me explain Point One a bit further. I am not referring to an occasional sin, a forgotten sin from the past, or a sin that you have already confessed. I am speaking about a continued lifestyle of sin. If you are living this way, it is important to repent and turn back to God, so that your relationship with Him may be restored. This is true whether or not your sickness is connected to sin.

I hope this reason helps you understand that even in the Old Testament, God did not cause sickness suddenly and without reason. First, it was very rare for God to make someone sick. Second, it was never God's desire to do so. It is far more likely that sickness is caused by the devil, by demons, or by some other source—not by God. If a sickness truly comes from God, you will know without any doubt that He is the One who caused it. He will have spoken and warned you beforehand. You will be living in sin. And the sickness will come upon you immediately—not through a slow process.

Summary

In this chapter, we looked at several Old Testament stories where people became sick or were healed by God. In the stories of Miriam, Elijah, King Hezekiah, Naaman, Hannah, and Elisha, we saw that God was able and willing to heal. Even some who had died were brought back to life. This shows that God desires to heal and that nothing is impossible for Him. Naaman, though an enemy of Israel, was healed of his leprosy by God.

We also examined stories where people were sick or made sick by God. These included the Egyptians, Miriam, the Israelites in the wilderness, Rachel, Gehazi, King Uzziah, King Asa, the child of David, the four lepers, Ezekiel, and Jacob's hip. In each case, God did not cause sickness without a reason. There was always a clear cause. Many sicknesses in the Old Testament were the result of sin or came because the people were under the curse for disobeying God's commandments. However, this does not mean that every sickness today is caused by sin.

C6 HEALING IN THE PSALMS

The Psalms in the Bible are truly wonderful. They are short songs or prayers written by David, Asaph, and a few other psalmists. The Psalms give thanks to God, ask for His blessings and protection, and teach us valuable truths about who God is. Some of them also speak about God's healing power. In this chapter, we will look at several verses from Psalms that can strengthen your faith for healing.

Reason 24: God Forgives and Heals

Psalm 103 is a beautiful and powerful psalm written by David. It speaks about health, healing, and the goodness and mercy of God. In this chapter, we will look at a few verses, but I encourage you to read the entire psalm. David begins by calling us to praise the Lord:

Bless the Lord, O my soul; And all that is within me, bless His holy name! Bless the Lord, O my soul, And forget not all His benefits.
(Psalm 103:1-2)

As you stand in faith for healing, it is important to look back on your life and remember all of God's blessings, miracles, and acts of kindness. God is pleased when we are thankful and give Him praise for what He has already done. Gratitude also strengthens our faith. When we remember how God has helped us before, it becomes easier to trust Him for healing now.

It is helpful to write down God's blessings and miracles in a notebook. Then, whenever you read through it, you can rejoice and give thanks again. This helps you to not forget any of His benefits. David continues by saying:

Who forgives all your iniquities, Who heals all your diseases.
(Psalm 103:3)

This is a powerful truth. If you ask a born-again Christian, “Has God forgiven your sins?” the answer will be, “Yes.” We believe that God has forgiven us—that is what is preached in churches everywhere. When we come to faith, we receive forgiveness. But David does not stop there. In the same sentence, right after “*Who forgives all your iniquities,*” he writes, “*Who heals all your diseases.*” It would be strange if we said with confidence, “Yes, God has forgiven all my sins—hallelujah!” and then read, “*Who heals all your diseases,*” and respond, “Well, maybe. Sometimes yes, sometimes no. You never know. God’s ways are higher than ours.” That would be inconsistent. David declares both truths together: God forgives all our iniquities and heals all our diseases. For God, healing is not more difficult than forgiving. Jesus showed this clearly:

*Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” (...) “**For which is easier**, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.” And he arose and departed to his house. (Matthew 9:2-7)*

God and Jesus both forgive and heal. The Bible says that God *heals **all** your diseases*. It does not say that He heals only some diseases or heals occasionally. God desires to heal **all** our diseases. David experienced the mercy of God. He knew that God forgave all his iniquities and healed all his diseases. We can also believe and trust that God forgives all our iniquities and heals all our diseases.

Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies, Who satisfies your mouth with good things, So that your youth is renewed like the eagle’s. (Psalm 103:4-5)

God redeems our lives from destruction and crowns us with His lovingkindness and tender mercies. It is His mercy that moves Him to heal our diseases. God is our loving Father, and He wants to heal us. He is good, merciful, and full of compassion toward us.

Reason 25: In the Shelter of God

I want to share another beautiful psalm with you. In Psalm 91, we read about God's protection. It is a powerful psalm to read and meditate on.

He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the Lord, "My refuge and my fortress, my God, in whom I trust." (Psalm 91:1-2, ESV)

When you meditate on a Bible verse, it is important to visualize what the verse says. You form a picture in your heart of what is written. Jesus also taught this way—He used parables so that people could picture and understand the lessons.

In the same way, see yourself dwelling in God's shelter. Imagine abiding in the shadow of the Almighty. This means God is protecting you and surrounding you completely with His care. He watches over you, even as you sleep.

Another important part of meditating on Scripture is to personalize it. The psalmist did this when he said, "**My** refuge and **my** fortress." When it comes to healing, it is important to say, "God is **my** healer, and the promises of healing are for **me**." These truths are not only for others—they are for you.

Surely He shall deliver you from the snare of the fowler And from the perilous pestilence. He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler. (Psalm 91:3-4)

God promises to deliver you from the snare of the fowler and deadly diseases. Whether you are trapped by sickness, betrayed by others, or caught in any kind of danger, God will save you.

Even in the face of a deadly pestilence or another disease, this psalm declares that God will protect and deliver you.

Psalm 91 is a powerful passage for healing. But it is important to remember the first two verses. The promises of protection and healing are for those who dwell in the shelter of the Most High and trust in Him as their refuge.

Verse 4 tells us that we take refuge under God's wings. This is a beautiful picture—God covering and embracing you with His presence. It shows that He is near. And under His wings, there is healing.

*But to you who fear My name The Sun of Righteousness shall arise **With healing in His wings**; And you shall go out And grow fat like stall-fed calves. (Malachi 4:2)*

So, how can we trust God? God says that His *truth shall be your shield and buckler*. In the first four verses of Psalm 91, we see God's abundant protection over our lives. Let us continue reading this Psalm.

You shall not be afraid of the terror by night, Nor of the arrow that flies by day, Nor of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday. (Psalm 91:5-6)

When you receive a revelation of God's protection, fear begins to disappear. You no longer fear sickness because you know that God is supernaturally caring for you. His presence surrounds your entire life. You do not need to be afraid of the night, of arrows that fly by day, of pestilence in the darkness, or of destruction at noonday.

Ephesians 6 gives us a deeper understanding of how to defend ourselves against these attacks—by putting on the armor of God:

Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the

breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints. (Ephesians 6:13-18)

It is important to understand that God's armor protects us from all the fiery darts of the wicked one. Ephesians 6 explains how we are to walk in this armor, though we will not explore that in detail in this book.

A thousand may fall at your side, And ten thousand at your right hand; But it shall not come near you. Only with your eyes shall you look, And see the reward of the wicked. (Psalm 91:7-8)

Even if you see everyone around you dying from a certain sickness, this verse says that disaster will not come near you. Maybe there is a genetic disease in your family that has affected many people. Stand in faith with the help of this psalm. Even if you see sickness and suffering all around you, it shall not come near you—because you are protected in the shelter of the Most High.

Even if everyone at your workplace has the flu or a cold, it will not come near you because you dwell under God's wings of healing and health.

Because you have made the Lord, who is my refuge, Even the Most High, your dwelling place, No evil shall befall you, Nor shall any plague come near your dwelling; (Psalm 91:9-10)

The word plague here can also mean sickness. The Hebrew word for “plague” in this verse is “*neḡa*”, which means “plague, sickness, stricken, stroke, or sore”. We see the same word used in Isaiah 53:

*For the transgressions of My people He was **stricken**.* (Isaiah 53:8)

The sickness or plague was laid on Jesus. Because He carried it, we no longer have to accept sickness in our lives or homes. Thank You, Jesus! No sickness shall come near our dwelling!

For He shall give His angels charge over you, To keep you in all your ways. In their hands they shall bear you up, Lest you dash your foot against a stone. (Psalm 91:11-12)

Not only does God protect you, but He also commands His angels to guard you in all your ways. Most of us have stubbed our toe at some point—maybe not on a stone, but on a table leg or something else at home. Usually, the pain lasts just a few moments. Yet this verse shows us that God even cares about those small moments. He doesn't want you to suffer—not even for a few minutes due to carelessness. God wants to protect your life. But does this verse only speak of spiritual protection?

Yes, God certainly protects us spiritually. But I also believe this verse speaks literally. God desires to protect our bodies as well. Even the devil understood this. When he tempted Jesus in the wilderness, he took Him to the highest point of the temple in Jerusalem and challenged Him to throw Himself down. The devil then quoted this exact verse from Psalm 91:

“If You are the Son of God, throw Yourself down. For it is written: ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up, Lest you dash your foot against a stone.’” (Matthew 4:6)

You see? The devil tempted Jesus to do something that would normally cause a person great pain or even death. The devil took the text of Psalm 91 literally. And notice—Jesus did not correct him by saying, “That’s only spiritual. God doesn’t really protect the body.” No, Jesus replied:

“It is written again, ‘You shall not tempt the Lord your God.’”
(Matthew 4:7)

Jesus took the promise of Psalm 91:11–12 literally, but He also made it clear that we are not to test God. The same applies to us. We may believe and trust these promises literally, but that does not give us a reason to live recklessly or to put ourselves in danger on purpose.

You shall tread upon the lion and the cobra, The young lion and the serpent you shall trample underfoot. “Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.” (Psalm 91:13-15)

What a promise! God chooses to help us when we face trouble or need. He hears our prayers and answers us. We have a loving Father who cares for us and desires our well-being.

“With long life I will satisfy him, And show him My salvation.”
(Psalm 91:16)

God also promises to satisfy us with a long life. That means He wants us to live out all our days—strong, healthy, and under His loving care.

Reason 26: God Responds to Your Call

I will extol You, O Lord, for You have lifted me up, And have not let my foes rejoice over me. Lord my God, I cried out to You, And You healed me. Lord, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit. (Psalm 30:1-3)

This is a beautiful psalm in which King David gives thanks to God for delivering him from death. We do not know exactly what the

sickness or danger was, but David's words reveal something powerful. In his time of great need, he cried out to God—and God healed him.

David was not praising God for healing him from a mild sickness. He was in danger. He said, "*You have kept me alive,*" which shows that the situation was life-threatening. But God worked a miracle and restored him.

Just as God performed a healing miracle for David, He also desires to heal you. When we cry out to God in faith, He hears us—and He responds with healing.

Reason 27: God Blesses the Helper

The next psalm we will study shows a spiritual law: what you give is connected to what you receive. This principle also applies to healing. When you help others in their time of need, it opens the door for God to help and heal you in your time of need.

This does not mean we earn our healing, or that someone who is sick never cares for others. But it is important to keep a giving attitude, regardless of your situation. The gospel of God is a gospel of giving. God gave His Son so that we could be saved, healed, made whole, and set free. And just as God is a giver, we are also called to give.

Let's first read a few verses from Psalm 41 and then return briefly to the principle of giving:

Blessed is he who considers the poor; The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, And he will be blessed on the earth; You will not deliver him to the will of his enemies. The Lord will strengthen him on his bed of illness; You will sustain him on his sickbed. (Psalm 41:1-3)

This psalm contains powerful promises—but to whom are these promises given? They are for the one who *considers the poor*. When we act with compassion toward those in need, we open the door to God's blessing in our own lives. God desires to bless us, but He blesses those who walk with a pure heart.

According to King David, when someone cares for the poor, the Lord will help and deliver that person in their time of trouble. Just as they treat others with kindness, God will treat them with kindness. He will preserve them and keep them alive. This also applies to healing. The psalm says God will strengthen the sick person on their bed of illness and sustain them on their sick-bed. This means that the person will not remain sick—they will be restored and live. What a powerful promise!

It also says, “*He will be blessed on the earth.*” Some people say, “It doesn’t matter to God whether you are blessed and joyful on earth. In heaven, you will be blessed, but here on earth, life is broken.” But that thinking goes against the Word of God. God wants you to be blessed here on earth. He wants you to live in His joy, and that is much easier when your body is healthy and free from pain. God desires to lift you, heal your body, and cause you to live in health and blessing—so that you may honor Him for His goodness.

This principle of giving and receiving is a vital part of the Christian life. We also see it in the book of Galatians:

For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. (Galatians 6:8-10)

This does not mean we earn healing through good works. But it does show that there is a spiritual principle: how we treat others matters. If you live in sin and sow to the flesh, you will reap corruption and trouble. But if you sow to the Spirit, you will reap eternal life and blessing.

Reason 28: Fresh and Flourishing

God desires to give you a good and healthy life. Some people believe that the first forty years are the best—full of strength and

health—but that after forty, the body starts to weaken and physical problems begin to appear. However, that is not God's will for your life. God wants to keep you strong and healthy, even as you grow older. He desires that you remain fresh and flourishing in old age. The following verse speaks about the righteous and how they continue to live in health and fruitfulness, even in their later years:

They shall still bear fruit in old age; They shall be fresh and flourishing, To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. (Psalm 92:14-15)

Let's also look at how this verse is translated into other Bible versions:

They still bear fruit in old age; they are ever full of sap and green. (Psalm 92:14, ESV)

[Growing in grace] they will still thrive and bear fruit and prosper in old age; They will flourish and be vital and fresh [rich in trust and love and contentment]; (Psalm 92:14, AMP)

What a promise from God! Even in old age, you will still be vital and fresh. In other words, your body can remain strong, full of life, and healthy. It is possible to grow old without physical decline or disability. This is part of God's desire for His people—to live in strength and bear fruit all their days.

Reason 29: God Sends out His Word

The next psalm we will study is Psalm 107. This psalm shows how God delivers, heals, and redeems those who cry out to Him. It reveals that God hears the cries of people in their time of need.

Throughout the psalm, we see examples of people who were in dangerous situations, but God saved them and brought them to a place of safety. Some were wandering in the wilderness, hungry and lost—but God led them to a city where they could dwell. Others sat in darkness and the shadow of death—but God

brought them out and gave them light. Still others were caught in storms at sea—but God calmed the storm and brought them safely to their haven.

This psalm shows the saving hand of God. And just as God delivered people in these situations, we also see that He healed them.

Fools, because of their transgression, And because of their iniquities, were afflicted. Their soul abhorred all manner of food, And they drew near to the gates of death. (Psalm 107:17-18)

Psalm 107 was written as a song of thanksgiving after the exile. It makes clear that the people had sinned against God, but after they repented, He saved them. In verse 17, the people were described as fools who were afflicted because of their sins. In other words, their sickness was the result of their choices.

Maybe you, too, have made mistakes in the past, and you wonder, “Can God still heal me after all I’ve done?” Or maybe your pain or sickness came from an accident, carelessness, or an unintentional choice—like falling, eating something harmful, or making a wrong decision. If that’s you, let the next verses build your faith:

Then they cried out to the Lord in their trouble, And He saved them out of their distresses. He sent His word and healed them, And delivered them from their destructions. (Psalm 107:19-20)

If you have received Jesus as your Savior and Redeemer, then not one sin from your past has the right to haunt you. Jesus has completely forgiven you. Even if you have sinned as a believer, when you repent, your sin is removed—and it no longer has a hold on your life.

When you cry out to God in your trouble, He hears you. According to Psalm 107, He saves, heals, and delivers.

He sent His word and healed them. This verse also points us to Jesus. God not only speaks a healing word—He also sent His

Word into the world. Jesus is the Word made flesh. God sent Jesus to carry our sicknesses and to bring us healing.

Surely He has borne our griefs And carried our sorrows; (...) The chastisement for our peace was upon Him, And by His stripes we are healed. (Isaiah 53:4-5)

God sent His Word—and healed us. There is no excuse and no barrier. God desires to heal you. He does not want you to remain sick. Jesus bore your sickness, and by His stripes, you are healed.

Reason 30: I Shall Live

Let us read another powerful verse from the Psalms:

I shall not die, but live, And declare the works of the Lord. (Psalm 118:17)

This is a wonderful promise. Instead of dying from sickness, you will live and proclaim the mighty works that God has done in your life. It is not God's will for you to die young because of disease. God desires that you live and grow old in good health.

When God heals you, it is very important to testify of what He has done. Your testimony gives hope and strengthens the faith of others. What God has done for you, He also wants to do for others. At the same time, it is important to honor and thank God for His healing. We see this in the story of the ten lepers. Jesus healed them all, but only one came back to give thanks:

Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, "Were

there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well." (Luke 17:12-19)

It is important to testify about God's works and to thank Him for what He has done in your life. Even if you are still sick, take time to reflect on all the good things God has already done for you—all the blessings and miracles you have received.

Gratitude builds your faith. When you remember God's goodness and thank Him, you activate your faith—and faith is the key to receiving God's promises.

Summary

In this chapter, we studied several verses from the Psalms that speak of the healing power of God. The Psalms are beautiful songs and prayers that reveal the goodness and mercy of God.

Psalms 103 speaks about health and healing. In this psalm, David calls us to bless and thank the Lord for all His benefits. He reminds us that God not only forgives all our iniquities but also heals all our diseases. David highlights the importance of being thankful and remembering God's blessings and miracles. Writing them down helps us to see how God has already worked in our lives, and this strengthens our faith to believe for healing. David also shows that God redeems our lives from destruction and crowns us with lovingkindness and tender mercies.

Psalms 91 speaks of God's protection. The psalmist encourages us to dwell in the shelter of the Most High and to trust in God. He promises that God will deliver us from danger and sickness. He uses the image of being under God's wings to show how near God is and how He brings healing and health. We are told not to fear sickness or destruction because God watches over us. Even when others fall around us, we are promised protection.

In Psalm 30, we read how David cried out to God, and God healed him. David was close to death, but the Lord preserved his life.

Psalm 41 tells us that God cares for those who care for others. When they are sick, the Lord will strengthen and sustain them on their sickbed and restore them to health.

Psalm 92 shows that God wants us to grow old in good health. The righteous will still bear fruit in old age—they will be fresh and flourishing.

Psalm 107 speaks of God's deliverance and healing. Even when sickness comes because of sin, God hears us when we cry out to Him. He forgives, heals, and delivers us from destruction. The psalmist testifies that God sent His Word and healed them.

Finally, Psalm 118 declares: *"I shall not die, but live, and declare the works of the Lord."* It is God's will that we live, not die young from sickness. He wants us to live healthy and full lives so that we can testify to His goodness.

C7 HEALING IN PROVERBS

The book of Proverbs is the next part of our study on God's healing in the Bible. In this book, we learn many wonderful truths. It is as if we, like little children, are invited to sit on the lap of our Heavenly Father while He gently teaches us how to live wisely on this earth. I would like to begin this chapter with the opening passage from Proverbs. This will help you understand the purpose of the book.

*The proverbs of Solomon the son of David, king of Israel: To know **wisdom and instruction**, To perceive the words of understanding, To receive the instruction of wisdom, Justice, judgment, and equity; To give prudence to the simple, To the young man knowledge and discretion— A wise man will hear and increase learning, And a man of understanding will attain wise counsel, To understand a proverb and an enigma, The words of the wise and their riddles. The fear of the Lord is the beginning of knowledge, But fools despise wisdom and instruction. (Proverbs 1:1-7)*

This book was written to give us wisdom and instruction. But what does it teach us about health and healing? Let us find out.

Reason 31: Increase the Length of Your Days

One of the first things we notice about the book of Proverbs is that it gives a lot of advice. If we follow this advice, it will increase the length of our days. In other words, we will grow old. Let us look at some of the verses that promise this:

My son, do not forget my law, But let your heart keep my commands; For length of days and long life And peace they will add to you. (Proverbs 3:1-2)

Happy is the man who finds wisdom, And the man who gains understanding; (...) Length of days is in her right hand, In her left hand riches and honor. Her ways are ways of pleasantness, and

all her paths are peace. She is a tree of life to those who take hold of her, and happy are all who retain her. (Proverbs 3:13-18)

My son, let them not depart from your eyes— Keep sound wisdom and discretion; So they will be life to your soul and grace to your neck. (Proverbs 3:21-22)

Hear, my son, and receive my sayings, and the years of your life will be many. (Proverbs 4:10)

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding. For by me your days will be multiplied, and years of life will be added to you. (Proverbs 9:10-11)

The fear of the Lord prolongs days, but the years of the wicked will be shortened. (Proverbs 10:27)

The fear of the Lord is a fountain of life, to turn one away from the snares of death. (Proverbs 14:27)

We have already seen in the Law of Moses that it is God's will for us to grow old. The book of Proverbs repeats this important truth. If we walk in the fear of the Lord and keep His instructions, our days on earth will be multiplied, and we will grow old in good health. God's plan for your life is not that you die in the middle of your days, but that you live a long and full life. God wants what is best for you, not what is worst. It is His blessing and goodness that allow us to grow old and enjoy life.

Reason 32: God's Word is a Medicine

The next principle we find in the book of Proverbs is that the Word of God works like medicine.

My son, give attention to my words; Incline your ear to my sayings. Do not let them depart from your eyes; Keep them in the

midst of your heart; For they are life to those who find them, And health to all their flesh. (Proverbs 4:20-22)

Let us also look at how verse 22 is translated in other versions:

JUB: *For they are life unto those that find them and medicine to all their flesh.*

NASB: *For they are life to those who find them And health to all their body.*

AMP: *For they are life to those who find them, And healing and health to all their flesh.*

God's words are living and give strength to our whole body, like medicine. There is great power in the Word of God. Based on this passage, we will now briefly look at some simple but powerful principles for receiving God's Word as medicine. In other words, how can we allow God's Word to bring healing to our bodies?

Principle 1: "Give attention to my words." The first step is to give attention to God's words. It is important to know what the Bible says about healing. That is why this book is so important—because it shows hundreds of Bible verses where God speaks about healing and health. Through this book, you will read many Scriptures from God that can work like medicine in your body. But just reading God's Word is not enough. You must also study it carefully and keep it in your heart.

People have learned to read in different ways. Below is an overview of these different reading methods:

1. **Orientational reading:** You look to see whether a text is interesting to read. For example, when reading a newspaper, you start with the title and some headlines. Then you decide whether to read the article or move on to something else.
2. **Search reading:** You don't read the entire text but look for specific information. For example, if you receive an invitation to a party and you want to know where it is, you scan the invitation for the address. This is called scanning or search reading.

3. Global reading: You read quickly to get a general idea of what the text is about. You may read only the title and a few sentences in each paragraph to understand the overall message.

4. Attentive reading: You read the text carefully, sometimes several times. You ask questions, meditate on the words, and reflect deeply—this is often called “chewing” on the text.

Many people read the Bible, but they do not always read it carefully. This is not always a bad thing. There are times when I also read in a searching way. For example, I know a certain Bible verse is found in a specific book or chapter, but I don’t remember the exact location. So, I search for it. Sometimes I use keywords or Bible terms, which give me a quick overview of where certain passages are found in the Bible. At other times, I read for orientation. I may read all the titles and headings in a book of the Bible to get an idea of the main themes, without going into the details. Or I read globally, where I want to read a large portion of a book, not focusing on individual verses, but on the overall message and structure of the book.

These types of reading are not wrong. But if we want to apply God’s principles and receive His Word as medicine, it is very important to read carefully.

Here are some tips for reading the Bible attentively:

Tip 1: Read the passage several times, focusing on a different word each time. This helps you understand the passage more deeply and helps you memorize it.

Tip 2: Meditate on the passage. Picture the words in front of you and imagine yourself walking in them. For example, in the case of Proverbs 4:22, see God’s Word as literal medicine. Every time you study God’s Word and read it carefully, you receive more healing, health, strength, or pain relief—just as physical medicine works. Even if you are not yet walking in it fully, see yourself living according to God’s Word.

Tip 3: Ask questions about the passage. I often ask myself the 5W1H questions: Who, What, Where, When, Why, and How. This is also helpful when writing sermons or books. For example, in a book about healing, you might ask:

- Who is healed? (Some or all?)

- What does healing mean in the Bible? (Is it spiritual, physical, or both? What do the Hebrew and Greek words mean?)
- Where can I find healing? (In the Word, through the elders, in the church?)
- Why does God want to heal me?
- How does healing take place?

In this book, we answer the question, “Who will be healed?” We also build faith to understand that God wants to heal everyone.

Tip 4: Read with the Holy Spirit. The Holy Spirit is the Author of the Bible, and it is important to read the Bible together with the Author. So, read in prayer, and ask the Holy Spirit for understanding and revelation as you study God’s Word.

The second principle: “*Incline your ear to my sayings.*” The second principle is found in the words, “*Incline your ear to My sayings.*” This means that we must turn our ears toward what He is saying. To incline the ear is to bend toward the voice of God—it means we pay close and careful attention to His words.

This principle is closely connected to the first. In the first principle, we give attention to God’s Word by reading it carefully. In the second, we give attention by listening carefully to His voice.

There are different ways of listening. Let’s consider three of them:

1. Hearing without focus: You hear sounds or voices around you, but they become background noise. For example, think of a church lobby where everyone is talking, but you are not engaged in any of the conversations.

2. Hearing without understanding: Someone speaks to you while you’re reading a book. You respond with “yes,” but you aren’t truly listening, and you don’t know what was said.

3. Attentive listening: You stop what you’re doing, turn toward the person, and listen carefully. You lean in and focus on every word—sometimes even taking notes. You are fully engaged. You are “all ears.” This is how we should listen to God’s Word—with full attention and an open heart. There are different ways to hear God’s Word:

Way 1: Through the preaching of the Word

So then faith comes by hearing, and hearing by the word of God.
(Romans 10:17)

The preaching of faith produces faith. When we listen to good preaching about healing, faith is born in our hearts. It is important to listen to Bible-based teaching. This can be through a video or audio message, or during a healing service or campaign.

Way 2: Listen to God's voice. In addition to the written Word of God, the Lord also desires to speak to us personally. He may speak through a gentle voice, or He may speak as we read the Bible. That is why it is so important to read the Bible together with the Holy Spirit. If we ask the Holy Spirit for help, and if we read and listen attentively, He will reveal the Word to us. It is not enough to know Bible verses in our minds—we must receive revelation about those verses. The Word of God must enter our hearts, and this happens through the help and guidance of the Holy Spirit.

Principle 3: “Do not let them depart from your eyes.” It is important to keep God’s Word before our eyes. This means we are continually focused on His promises. We keep reading and hearing what God says about healing. We keep filling our hearts with His Word.

But we must also ask ourselves: What are we looking at? What is the focus of our attention? Are we focused on the natural condition of our bodies or on the promises of God’s Word? We must keep our eyes fixed on God’s promises so that we remain focused—so that our hearts are not divided. We should not think, “God can heal me, but maybe He won’t.” Instead, we must be fully convinced that God does heal us. We need one focus, one faith, and one expectation.

Principle 4: “*Keep them in the midst of your heart.*” The final principle we take from this passage is to keep the Word of God in our hearts. We do not keep God’s Word only on our nightstand, in a prayer book, or on a picture on the wall—we keep it in our hearts. We do this by studying the Bible and by listening

to the voice of the Holy Spirit. It is important to guard what we allow into our hearts. We must allow the truth of God's Word in and reject the lies and fears of the world.

Keep your heart with all diligence, For out of it spring the issues of life. (Proverbs 4:23)

Hold on to the good Word of God, and cast out all unbelief and doubt. What happens when we follow these principles?

For they (God's words) are life to those who find them, And health to all their flesh. (Proverbs 4:22)

God's Word brings healing to your body. It works like medicine—a medicine that always works and has no side effects. Let us look at another powerful verse:

Do not be wise in your own eyes; Fear the Lord and depart from evil. It will be health to your flesh, And strength to your bones. (Proverbs 3:7-8)

I also appreciate how the Amplified Bible puts it:

Do not be wise in your own eyes; Fear the Lord [with reverent awe and obedience] and turn [entirely] away from evil. It will be health to your body [your marrow, your nerves, your sinews, your muscles—all your inner parts] And refreshment (physical well-being) to your bones. (Proverbs 3:7-8, AMP)

When we choose not to be wise in our own eyes, but to trust and obey the Lord and turn away from evil, we will receive healing in our bodies. It will bring strength and well-being—just like medicine, God's healing will flow to us. This is a wonderful promise from the Word of God.

Reason 33: A Healthy Heart

We have already read many wonderful promises of healing in the book of Proverbs—but we are not finished yet. There are more promises that show how important it is to live a righteous and healthy life. This will help us walk in the healing God has provided.

A sound heart is life to the body, But envy is rottenness to the bones. (Proverbs 14:30)

A sound heart brings life to the body. The Amplified Bible describes this as a “*calm and peaceful and tranquil*” heart. The opposite of this is envy or jealousy, which brings rottenness to the bones.

The heart is a vital organ that pumps blood throughout the body. If the heart or the blood is not healthy, the whole body is affected. Life is in the blood, and the heart sends that life through the body. So, this proverb speaks of something essential—life or decay.

What happens when you have a calm, peaceful, and tranquil heart? It is as if life and health are constantly flowing through your body. It strengthens you and helps you recover from sickness. But what happens when there is envy, jealousy, or unforgiveness? It damages your body. It is like a poison that flows through your system and causes harm. That is why it is so important to remove all jealousy, envy, and unforgiveness from your life—and instead, keep a heart that is calm, peaceful, and at rest.

The harmful effects of envy are clearly seen in daily life. For example, think of two neighbors who are both convinced they are right. Maybe the problem is small—one has taken a meter or a yard of land—and yet the conflict continues for years. Over time, the stress can harm their health, especially their hearts. It is better to be forgiving and patient than to hold on to envy or your sense of justice. Forgiveness is not only right—it is good for your health.

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15)

Let us look at another example where a good heart promotes healing, but a bad heart—or in this case, a broken spirit—hinders or worsens healing.

A merry heart does good, like medicine, But a broken spirit dries the bones. (Proverbs 17:22)

The ESV translates this verse as: “*A joyful heart is good medicine, but a crushed spirit dries up the bones.*” And the NLT says: “*A cheerful heart is good medicine, but a broken spirit saps a person’s strength.*”

This shows how important it is to be joyful and to laugh. When a person remains sad, it affects the body. According to the Bible, joy has great power.

Do not sorrow, for the joy of the Lord is your strength. (Nehemiah 8:10)

Rejoice in the Lord always. Again I will say, rejoice! (Philippians 4:4)

When you are in a sad or difficult situation, try to find joy and laugh whenever you can. This is not always easy, but it will help you much more than remaining in sadness. Of course, there are times when we will be sad—that is part of life—but sadness should not control us. Sadness does not help us move forward. Joy does. This truth is also confirmed in the following verse:

The spirit of a man will sustain him in sickness, But who can bear a broken spirit? (Proverbs 18:14)

Or, as the NLT translates this verse: *“The human spirit can endure a sick body, but who can bear a crushed spirit?”* No matter how difficult the illness or pain may be, if you have a strong spirit, the suffering is more bearable than when you give up. So persevere in hard times and remember that better days are coming! We stand in faith for complete healing. And even if someone dies from an illness, they will have beautiful days in the heavenly paradise. So stand firm and do not give up.

It is also important to speak words of healing, not words of death. This applies first to the person who is sick, but it also helps when others speak with faith and encouragement during a visit. Let us read some Proverbs that speak about this:

Death and life are in the power of the tongue, And those who love it will eat its fruit. (Proverbs 18:21)

There is one who speaks like the piercings of a sword, But the tongue of the wise promotes health. (Proverbs 12:18)

The law of the wise is a fountain of life, To turn one away from the snares of death. (Proverbs 13:14)

Pleasant words are like a honeycomb, Sweetness to the soul and health to the bones. (Proverbs 16:24)

A soothing tongue [speaking words that build up and encourage] is a tree of life, But a perverse tongue [speaking words that overwhelm and depress] crushes the spirit. (Proverbs 15:4, AMP)

Speak life to your body, not death. Don’t say, “It will never get better. I will remain in misery. I’m going to die from this.” Instead, say, “I will rise and not fall. Things will get better and better. I will be free from every symptom and every complaint in my body. By the stripes of Jesus, I am healed.” These words strengthen you—and your body listens.

The book of Proverbs not only shows us how to become healthy, but also how to stay healthy. These verses reveal the will

of God. If healing were not God's will, why would He give us instructions on how to live in health? God desires to give us health, and in the book of Proverbs, He gives us clear advice on how to walk in it.

Summary

This chapter explored the book of Proverbs and shared several principles and promises related to health and healing. Proverbs offers wise counsel and divine truth to help us live well on the earth. We saw that following its instruction and walking in the fear of the Lord will lead to long life.

The next reason focused on the Word of God as medicine. God's words are life and healing to our bodies, and they have the power to strengthen and restore us. For God's Word to work like medicine, we must read it carefully and meditate on it. One important way to do this is to read the Bible with the help of the Holy Spirit. It is also essential to listen to the Holy Spirit and to keep God's Word in our hearts.

We then looked at the importance of having a healthy heart. According to Proverbs, "*A sound heart is life to the body*", while "*envy is rottenness to the bones*." A heart that is filled with gentleness, forgiveness, and kindness brings healing, but bitterness, jealousy, and a broken spirit lead to decay.

Proverbs also says, "*A merry heart does good, like medicine, but a broken spirit dries the bones*." That is why it is vital to let go of negative emotions and guard our hearts with all diligence.

A strong spirit and a joyful heart help us endure sickness. In times of trouble, we are called to persevere, stand firm in faith, and speak words of life.

The book of Proverbs is filled with divine wisdom and clear instruction. Its principles and promises reveal that God desires us to walk in health and wholeness, and He teaches us how to do so.

C8 HEALING IN THE PROPHETS

We have now studied almost all the books in the Old Testament that speak about healing. We have come to the books of the prophets. These books are full of powerful messages that reveal God's goodness, mercy, and judgment.

The prophets speak about different themes: the time of the exile, the coming of Jesus to the earth, and His return in the future. To understand why Israel and Judah were sent into exile and had to suffer terrible conditions and diseases, we must carefully study the words of the prophets. But before we look at the exile, we will first read and study several passages in the prophets that speak about healing.

Reason 34: The Stripes of Jesus

One of the most well-known passages about healing is found in Isaiah 53. This chapter is a prophecy about what Jesus would do, written hundreds of years before it happened. It speaks about the cross and how Jesus would provide atonement for us. His sacrifice made it possible for all our sins to be forgiven. But it also made healing available for our sicknesses. Jesus bore our sins so that we might become righteous.

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)

Jesus also carried our sicknesses so that we might be healed.

(...) by whose stripes you were healed. (1 Peter 2:24)

On the last day of His earthly life, Jesus suffered greatly. He did this for us. Not only did He suffer on the cross, but even before that, He was treated cruelly by those who arrested Him.

Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophecy to us, Christ! Who is the one who struck You?" (Matthew 26:67-68)

Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. (Matthew 27:26)

Then they spat on Him, and took the reed and struck Him on the head. (Matthew 27:30)

This was terrible. Because of the scourging and beatings, Jesus suffered many physical wounds. During the scourging, blood flowed from His head, back, stomach, arms, and legs. He was struck all over with a brutal whip that tore away much of His skin. The suffering was so great that Jesus no longer looked like a man. This took place just before He was crucified. But why was Jesus scourged? The answer is found in Isaiah 53:

(...) And by His stripes we are healed. (Isaiah 53:5)

The reason Jesus was scourged was that He paid the price for our healing from sickness. Jesus was never sick. He is God, and God does not experience infirmity, discomfort, or physical pain. But when Jesus came to earth, He willingly took on human flesh. And during His crucifixion, He experienced pain and suffering. He knew exactly what it felt like to be afflicted.

Jesus took every blow of the scourge, fully aware that He was paying the price for our sickness and pain. He was abused, wounded, and made physically weak because He took our sicknesses upon Himself—so that we could be healed and walk in health. This reveals the depth of Jesus' love for us and His desire to heal. Jesus wants to heal us; He even gave His life to make it possible.

You may be sick right now. There may be many people around you who wish, pray, hope, or believe for your healing. But how many people would be willing to carry the sickness themselves so that you could be made well? Probably not many. But

there is One who already took your sickness upon Himself. Someone who gave His life so that you could be healed. Someone who suffered, felt pain, was afflicted, and whose blood flowed from His head, back, stomach, and entire body—so that you could be fully restored. He did it all for you.

We often long for many things in life. Think about owning a house or car, going on vacation, or receiving some other blessing. But how much would you be willing to give for it? A house costs a lot, and many people take out a mortgage that takes thirty years to repay. But would anyone give their life for a house? Hopefully not. Most people want to receive good things—so long as the price is not too high.

Your healing, however, cost Jesus His life and His strength. He was made weak so that you could be made strong. What does this tell us about His desire for your healing? Jesus paid the full price for your health. There is no one on earth—no friend, no family member, not even yourself—who wants you to be well more than Jesus does. He wants to heal you. It is one of the reasons He came to earth.

But didn't Jesus come to save me and forgive my sins? Yes, that is true. But He also came to heal you and set you free from the power of sickness. It is not forgiveness or healing—it is forgiveness and healing. Jesus came to restore you completely—body, soul, and spirit.

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)

Jesus deeply cares about your body. He was wounded, scourged, and crushed—so that your body could be made whole.

(...) And by His stripes we are healed. (Isaiah 53:5)

Notice also the tense of the sentence: “*we are healed.*” It is written in the present tense. This means it is already done. In the spiritual realm, your healing and physical strength have already been

given. You have already received them in your spirit. It is not a future event—it has already taken place. The only thing that remains is for your healing to flow from your spirit into your body. God has already given it. Now, it is up to us to receive it by faith, so that it becomes visible in our physical body.

You do not need to receive it again. You do not have to try to convince God to move. We do not need to fast, proclaim, pray, or read the Bible for years to make it happen. We received healing when our spirit was born again—at the moment of our new birth. Now it is time for that healing to become visible in our body.

It is good to fast, pray, declare God's Word, read the Bible, and seek the Lord. But it is not that God gives healing in return for these things. It is not: "I give something to God, and He gives me healing in exchange." No. What is needed is the revelation and the faith that God has already given you healing and health, and that sickness has no right to remain in your body.

What gave you this healing?

(...) And by His stripes we are healed. (Isaiah 53:5)

The stripes of Jesus paid for your healing. So, when was the price paid? It was at the moment Jesus was scourged by the Romans. And when did that happen? Around 30 A.D., about 2,000 years ago. In other words, the price was paid long ago. And it was paid for everyone. The next verse I want to share speaks about the forgiveness and redemption of sins. But the same truth applies to healing.

Not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another— He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. (Hebrews 9:25-26)

Suppose you sinned today. God forgives that sin because of the sacrifice of Jesus. Jesus does not need to come back to earth and be crucified again for your sin to be forgiven. His sacrifice, made

over 2,000 years ago, already paid the penalty for all sin. No new atonement is needed.

It is the same with sickness. Jesus does not need to do anything more to defeat your sickness. He does not need to return to earth and be scourged again so that you can be healed. Just as the sacrifice of Jesus paid for all sin once and for all, His stripes also paid for all sickness and disease—once and for all.

In heaven, no further action is required for your healing. The price has already been paid, and healing has already been given to you. What remains is for that healing, which is already present in your spirit, to flow into your body.

Reason 35: The Disease was Carried

In the previous reason, we looked at the stripes of Jesus. That verse comes from a larger prophecy in the book of Isaiah. Let us now read a few verses from that prophecy:

*Surely **He has borne our griefs And carried our sorrows**; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. (Isaiah 53:4-6)*

This is a beautiful passage filled with promises of healing. Let us take a closer look at verse 4. It says that Jesus “*has borne our griefs and carried our sorrows.*”

When we study the word “griefs” in Hebrew, we find that it refers to physical sicknesses or is used in comparison to physical sickness. The same Hebrew word appears in other parts of the Bible as well. For example:

*And the Lord will take away from you all **sickness** (...) (Deuteronomy 7:15)*

We also find this word in the next verses we have already studied. When the Israelites disobeyed God, the curse came upon them—and with it came sickness:

*(...) great and prolonged plagues—and serious and prolonged **sicknesses**. (Deuteronomy 28:59)*

*Also every **sickness** and every plague, which is not written in this Book of the Law, will the Lord bring upon you until you are destroyed. (Deuteronomy 28:61)*

And Jesus bore all this sickness. The same Hebrew word for sickness is used in both Deuteronomy 28 and Isaiah 53. This same word is also found in the following verse:

*Now it happened after these things that the son of the woman who owned the house became sick. And his **sickness** was so serious that there was no breath left in him. (1 Kings 17:17)⁸*

So, Jesus bore our physical sicknesses.

*Surely He has borne our griefs **And carried our sorrows**; (Isaiah 53:4)*

Now let us look at what the word “sorrows” means. Several Bible translations—such as the NIV, NASB, AMP, and CEV—use the word “pain.” Others, like the NLT and BSB, use “suffering” or “weakness.”

In the Bible, the Hebrew word for “sorrows” can refer to both physical and emotional pain. However, we know for certain that Isaiah 53:4 is primarily referring to physical pain and weakness. This is confirmed in Matthew 8:17, where Matthew quotes

⁸ Other Bible passages where this Hebrew word for sickness appears include: 2 Kings 1:2; 8:8–9; 13:14; 2 Chronicles 16:12; 21:15–19; Psalm 41:3; Ecclesiastes 5:17; 6:2; Isaiah 1:5; 38:9; 53:3–4; Jeremiah 6:7; 10:19; and Hosea 5:13.

this verse to describe Jesus' healing ministry. He clearly understood it as speaking about physical sickness and disease:

(...) and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses." (Matthew 8:16-17)

So Isaiah meant that Jesus took our sicknesses and bore our pains and sorrows. Because Jesus carried them, we do not have to carry them ourselves. This is not only what the Old Testament teaches, but also what the New Testament confirms in Matthew 8:16–17. Jesus came to earth to bear our sicknesses so that we could live without sickness. He carried the diseases out of our lives.

Reason 36: The Healing Messiah

The prophets in the Old Testament spoke about the coming of the Messiah. One of the clear signs of the Messiah is that He would bring healing. When John the Baptist began to doubt whether Jesus was truly the Messiah, he sent his disciples to ask Jesus, "Are You the Coming One, or do we look for another?" Jesus answered:

"Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them. And blessed is he who is not offended because of Me." (Matthew 11:4-6)

Why did Jesus answer like this? Because these were the signs that the Messiah was supposed to show. God had already spoken through the prophets that the Messiah would do these things.

Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. (...) (Isaiah 35:5-6)

In that day the deaf shall hear the words of the book, And the eyes of the blind shall see out of obscurity and out of darkness. (Isaiah 29:18)

These healing miracles were signs that would help people recognize the true Messiah. And Jesus Christ, the Messiah, healed thousands of people during His time on earth. These prophecies were fulfilled in His ministry. The blind received their sight, the deaf began to hear, and many others were healed.

Although these promises will be fully completed in the Millennial Kingdom, we can already see that Jesus is the Messiah now, and He is the King of all who believe in Him. What Jesus will do for all in the future, He already began to do when He was on the earth. And even after His ascension to heaven, He gave His followers the same mission: to continue His healing work.

And these signs will follow those who believe: (...) they will lay hands on the sick, and they will recover. (Mark 16:17-18)

So, the Old Testament clearly prophesied that the Messiah would heal, and the New Testament shows how this was fulfilled in Jesus Christ.

Reason 37: He Gives Strength to the Weary

Sickness is never pleasant. Besides the physical pain, it can also leave a person feeling weak and worn out—both in body and mind. Sometimes sickness makes it hard to sleep. Other times, it causes extra tiredness because the body is constantly working to fight it. That's why it's so encouraging to read a beautiful promise from God's Word about receiving strength:

Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable. He gives power to the weak, And to those who have no might He increases strength. Even the youths shall faint and be weary, And the young men shall

utterly fall, But those who wait on the Lord Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. (Isaiah 40:28-31)

What a powerful promise from the Word of God. Maybe you feel tired and worn out. Perhaps you don't know how you'll make it through the day. Let this verse encourage your heart. God wants to renew your strength. He can make you feel refreshed, strong, and full of energy again—more than before.

Just as God never grows tired or weary, He wants to give His strength to you. He desires to give you even more strength and energy than the strongest youth. God is full of strength and energy, and He wants to share it with us. When we come into His presence—when we worship Him, sing to Him, and spend time with Him—His power begins to flow. In His presence, there is both peace and strength.

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. (Matthew 11:28-30)

When we enter into the stillness and presence of God, there should be peace. Of course, there are moments of joy, and it is possible to act for God out of that joy. But when we are in His presence, there is rest and peace. We can come to Him as children and receive from Him.

In His presence, we do not need to be busy with religion or rituals. We do not have to pray for three hours, then read the Bible for another three hours, and then sing thirty more songs just to enter His presence. We can simply receive. We can go into our inner room and draw near to God.

God does not come to you because you pray, sing, or do other things. He is already there. He was there before you began your quiet time, and He is there after it ends. During your quiet

time, you are simply setting aside your thoughts, worries, and distractions to focus on the God who is already with you. You do not need to “bring God down from heaven.” He already dwells in you through the indwelling of the Holy Spirit.

Do not think you must earn a relationship with God through good works or religious rituals. He is already with you. He wants to be with you, and He desires to give you strength, peace, and health. You do not have to earn it—you can receive it in peace.

For we who have believed do enter that rest, (...) (Hebrews 4:3)

God is the One who wants to give you strength, health, energy, and rest. He does not want you to be weak, always tired, or constantly struggling through life. He wants you to be strong, full of health, and full of physical strength.

However, I want to make something clear as you study these Scriptures: you also need physical rest. These verses are not a reason to live an unhealthy lifestyle. Staying up until three in the morning and waking up at six is not wise. Nor is it right to skip rest periods just to stay busy. You need rest. God created our bodies, and He designed us to rest. Man was not created just to work—he needs sleep, food, water, and oxygen. If any of these are taken away, he cannot survive. Did you know that a person can go longer without food than without sleep? God placed the need for sleep, rest, and relaxation within us. Jesus said:

And He said to them, “The Sabbath was made for man, and not man for the Sabbath.” (Mark 2:27)

The Sabbath was a day of rest each week. In Israel, people were to work six days, but on the seventh day, they were not to do any work. Jesus makes it clear, in the context of this passage, that we do not need to be religious about the Sabbath. On the contrary, the Sabbath was given as a blessing to man—not as a burden.

I am not saying you are required to stop working one day each week. You are free to choose what you do. But it will benefit

you to take at least one day a week to rest—not to focus on work, but to relax in the presence of God.

Reason 38: Justice and Health

We have already looked at the following passage earlier, but it is important to include it again here to complete the picture. In the book of Ezekiel, we read that God planned to send the people into exile because of their many sins. They also experienced terrible judgments, such as pestilence and famine. But what about the righteous? What would happen to someone who obeyed God's commandments and laws? Would that person also suffer from plagues and sickness like the rest who lived in sin?

*The word of the Lord came again to me, saying: "Son of man, when a land **sins against Me** by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it. Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God. (...) "Or if I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast, even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness." (Ezekiel 14:12-20)*

This passage shows that even if an entire nation falls into sin, God still remembers the righteous. He does not allow a righteous person to perish because of the plague. It is clear that it is not God's will to punish the righteous with sickness or to treat them the same as those who rebel against Him. God is willing to make a distinction for the sake of the righteous. Even if the whole land is struck by pestilence, the righteous will be protected by God.

Reason 39: God Heals His Sheep

In the New Testament, believers are often described as sheep. Jesus and the Scriptures frequently compare us to sheep.

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. (Matthew 9:36)

Jesus does not want people to be tired and helpless. He desires them to have a shepherd who will care for them. In the New Testament studies, we will explore more about Jesus' teaching and healing. For now, it is important to see that Jesus wants His sheep to be guided by good shepherds—leaders who care for the flock with compassion.

Jesus was not the first to compare God's people (in the Old Testament, primarily Israel) to sheep without a shepherd. The Old Testament prophets also used this image, often condemning the leaders of Israel as unfaithful shepherds.

And the word of the Lord came to me, saying, "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord God to the shepherds: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks? You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them." (Ezekiel 34:1-6)

God was displeased that the leaders of Israel did not care for His people—the sheep. He was angry that they did not strengthen the weak, heal the sick, or care for the injured. When we apply this to the New Testament Church, we see that God desires pastors and elders who truly care for the people. He wants the "weak" members of the Church to be strengthened—through teaching, prayer,

and support. And He wants the sick to be healed, for example, through the prayer of faith.

Is anyone among you sick? 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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. (James 5:14-15)

It is the responsibility of church leaders to care for their flock. God has entrusted His sheep to the care of these leaders, and it is their duty to look after them well.

In the following verses, God speaks directly to the shepherds of Israel and tells them that He is turning against them. Because they failed to care for the flock, He will take over and shepherd His people:

For thus says the Lord God: "Indeed I Myself will search for My sheep and seek them out. As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country. I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. I will feed My flock, and I will make them lie down," says the Lord God. (Ezekiel 34:11-15)

This passage is first and foremost for the people of Israel. But God also wants to bless us with the same care and compassion. As Jesus said:

*And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be **one flock and one shepherd**. (John 10:16)*

We too have God as our Shepherd. If God leads the people of Israel to green pastures and still waters, He will do the same for Gentile believers. God does not say, “Here is an Israelite who believes in Me—let Me feed him, care for him, and give him the best food and drink,” and then think, “Here is a Gentile believer—let Me send him into the wilderness. He can eat scraps and drink from a polluted pool, and if he survives, he will learn to love Me.”

No, that is not God’s heart. What God wants to do as a Shepherd for Israel, He also wants to do for you and me. He desires to lead us, care for us, and provide for us as a good Shepherd.

And now we come to one of the most beautiful verses in Ezekiel 34, which speaks of healing:

I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; (...) (Ezekiel 34:16)

If the leaders of Israel choose not to care for the flock, then God will step in and care for them. He will strengthen the sick, bind up the broken, and bring back the lost. God will personally take action. This shows how important it is to Him that the sick be healed.

God began to fulfill this prophecy through the coming of Jesus to the earth. Let us look again at Matthew 9:

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. (Matthew 9:36)

Did you know that this passage is connected to healing the sick? Just look at what happened immediately before this verse:

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. (Matthew 9:35)

Jesus did not only come to preach the good news—He also came to bring redemption from sickness and healing for the body. But He faced one major challenge: there were so many sick people, and the need was so great. Jesus could not do it all alone during His earthly ministry. That’s why He told His disciples to pray that God would send more laborers into the harvest.

Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.” (Matthew 9:37-38)

And what was the result of this prayer and desire of Jesus? More people were sent into ministry—to preach the gospel and heal the sick.

*And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (...) But go rather to the **lost sheep** of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10:1-8)*

Jesus, the Great Shepherd, chose to send out “smaller” shepherds to care for the sheep. The disciples were sent to the lost sheep of the house of Israel. But what exactly were they commanded to do? To preach, heal the sick, cleanse lepers, raise the dead, and cast out demons. Do you see how God, as our Shepherd, desires to care for His sheep? Not only in their spiritual needs, but also in their physical needs.

We will continue studying New Testament passages in part two of this book, but for now, let us return to Ezekiel 34:

I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, the Lord, will be their God, and My servant David a prince among them; I, the Lord, have spoken. (Ezekiel 34:23-24)

God was deeply grieved by how the shepherds—the leaders of Israel—had treated the sheep. But He was also grieved by how the sheep treated one another. They hurt each other and kept each other from doing what was right. So, God promised to appoint another Shepherd over them—David.

David here is a type of Christ. This prophecy points forward to Jesus, whom God would appoint as the true Shepherd over His flock. And one thing is certain: we could not ask for a better Shepherd than Jesus Christ. He will bind us up, heal us, and care for us.

We see a similar picture in Jeremiah 23, where God rebukes the shepherds for neglecting the flock and promises to raise new shepherds who will truly care for His people. God desires shepherds who love and tend the sheep—not those who dominate them or abandon them. As our Shepherd, God always has our best interests at heart.

Reason 40: Healing in His Wings

Let us look at the prophecy of Malachi, the last of the Old Testament prophets:

But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves. (Malachi 4:2)

This verse is part of a prophecy that speaks of the future—the Day of the Lord. The full fulfillment of this promise will take place in the future. Yet, even now, the promise remains true. Today, we can already find shelter under the wings of God. This image is beautifully expressed in Psalm 91:

He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler. You shall not be afraid (...) of the pestilence that walks in darkness, Nor of the destruction that lays waste at noonday. A thousand may fall at your side, And ten thousand at your right hand; But it shall

not come near you. (...) Because you have made the Lord, who is my refuge, Even the Most High, your dwelling place, No evil shall befall you, Nor shall any plague come near your dwelling; (Psalm 91:4-10)

Even today, we can take refuge under the wings of God. His presence is our protection. Just as a young chick is safe under the wings of its mother, we too are safe under the wings of the Lord. He will guard us and heal us. We can turn to Him at any time and find shelter—protection from sickness, evil, and danger.

Keep me as the apple of Your eye; Hide me under the shadow of Your wings. (Psalm 17:8)

How precious is Your lovingkindness, O God! Therefore the children of men put their trust under the shadow of Your wings. (Psalm 36:7)

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!” (Luke 13:34)

Today, there is a place prepared for you under the wings of God. It is a place of healing, mercy, and protection. Can you picture yourself leaping with joy like calves released from the stall? God wants you to live in joy and health, rejoicing in His presence and goodness.

Reason 41: The Exile was not God's Will

Finally, let us look at what the prophets say about the exile. As we saw in the studies on the Law of Moses, God promised to bless His people if they kept His commandments. But if they disobeyed, they would be sent into exile. God sent many prophets to warn the people and to call them to repentance. If they refused to repent, exile would come, along with sickness and trouble.

In the books of the prophets, we often see that God called His people to turn from their evil ways. God did not want to bring judgment. He wanted them to repent so that He would not have to send disaster, sickness, or exile. Here are some Bible verses that show this:

Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. (Ezekiel 18:27-28)

“Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? For I have no pleasure in the death of one who dies,” says the Lord God. “Therefore turn and live!” (Ezekiel 18:31-32)

Seek good and not evil, That you may live; So the Lord God of hosts will be with you, As you have spoken. (Amos 5:14)

Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it. (Jonah 3:10)

The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. (Jeremiah 18:7-8)

Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings. (Jeremiah 26:3)

“Now, therefore,” says the Lord, “Turn to Me with all your heart, With fasting, with weeping, and with mourning.” So rend your heart, and not your garments; Return to the Lord your God, For

He is gracious and merciful, Slow to anger, and of great kindness; And He relents from doing harm. Who knows if He will turn and relent, And leave a blessing behind Him— A grain offering and a drink offering For the Lord your God? (Joel 2:12-14)

God did not speak through just one prophet at one time, but through many prophets over a long period. It was not God's will to send His people into exile or to bring terrible plagues upon them. God had warned the people many times.

From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this is the twenty-third year in which the word of the Lord has come to me; and I have spoken to you, rising early and speaking, but you have not listened. And the Lord has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. They said, 'Repent now everyone of his evil way and his evil doings, and dwell in the land that the Lord has given to you and your fathers forever and ever. (Jeremiah 25:3-5)

Through the prophets, God made it clear to the people of Israel that they were sinning, and He called them to repent of their evil ways. When the Israelites turned from their sins, God would relent from the disaster He had planned and restore them. We see this pattern throughout the prophetic books. Sadly, the people did not listen to the prophets and did not repent. As a result, they were taken into exile.

When we consider the judgment God warned about if the people refused to repent, we see famine, exile, disease, and the other plagues listed as curses in the Law of Moses. We have already studied the curse. Now I want to briefly show that sickness was one of the consequences mentioned in the curse of the law. As we have read, the Israelites had a choice: they could live under the blessing or under the curse. Because they disobeyed God, they came under the curse.

Also every sickness and every plague, which is not written in this Book of the Law, will the Lord bring upon you until you are destroyed. (Deuteronomy 28:61)

Because the people of Israel sinned and turned away from God, He began to warn them through the prophets. But they would not listen. Therefore, terrible diseases came upon them. God wanted His people to stop sinning so that the sickness and the exile would not come. But they refused to obey. As a result, the Israelites became sick and were taken into exile—even though this was not God's desire. It was their choice and disobedience that brought these things upon them. Let us look at some Bible verses that show this:

(...) He will remember their iniquity now, And punish their sins. (...) When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence. (Jeremiah 14:10-12)

*I will strike the inhabitants of this city, both man and beast; they shall die of a **great pestilence**. (Jeremiah 21:6)*

*'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the Lord—'so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt. (...) And I will send the sword, the famine, and **the pestilence** among them, till they are consumed from the land that I gave to them and their fathers. (Jeremiah 24:8-10)*

*'Therefore, as I live,' says the Lord God, 'surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish you; My eye will not spare, nor will I have any pity. One-third of you shall **die of the pestilence**, and be consumed with famine in your midst; (...) (Ezekiel 5:11-12)*

*“Or if I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast, even though Noah, Daniel, and Job were in it, as I live,” says the Lord God, “they would deliver neither son nor daughter; they would deliver only themselves by their righteousness.” For thus says the Lord God: “How much more it shall be when I send My four severe judgments on Jerusalem—the sword and famine and wild beasts and **pestilence**—to cut off man and beast from it? (Ezekiel 14:19-20)*

*And say, ‘Thus says the Lord God: “Behold, I am against you, O Sidon; I will be glorified in your midst; And they shall know that I am the Lord, When I execute judgments in her and am hallowed in her. For I will send **pestilence** upon her, And blood in her streets; The wounded shall be judged in her midst By the sword against her on every side; Then they shall know that I am the Lord.” (Ezekiel 28:22-23)*

There are many other Scriptures in the prophets that speak of God sending pestilence or other diseases upon the people. It is important to understand the following: God did not send sickness because He wanted to. He did not say, “I feel like striking the people with pestilence for a while.” No! On the contrary, God was grieved that the people were suffering under the plague. That is why He sent prophets to call them to repentance. When the people repented, the plague and the sickness would cease in the land.

It is very important to read the passages that speak of God sending sickness to His people in the right context. When we understand the context, we see that these judgments were connected to the exile and the disobedience of the Israelites. In other words, God does not desire to afflict people with sickness. Israel lived under the curse because of their disobedience, and that is why they were afflicted with disease.

God sent His prophets so that the people of Israel could turn back to Him, be healed, and no longer live under the curse of sickness.

Summary

In this chapter, we have seen that the prophets spoke about the time of the exile, the coming of Jesus, and His return. A well-known Scripture about healing is found in Isaiah 53, where it was prophesied that Jesus would bear our sins and our sicknesses. Jesus suffered greatly on the cross and was mistreated before He was crucified. He was scourged, and His blood flowed from many wounds. He endured all this to bring healing to us. Jesus paid the price for our healing with His own life. He has already healed us—it is up to us to receive it by faith so that it becomes visible in our bodies.

Another well-known passage about healing is Isaiah 35, which says that the eyes of the blind shall be opened and the ears of the deaf shall hear. This was fulfilled during the time Jesus, the Messiah, walked on the earth and it still applies to believers today. Jesus healed many who were sick and commanded His disciples to heal the sick as well.

We also saw that God cares for His sheep and desires them to be healthy. He calls leaders to care for the sheep and to heal the sick. God knew that human leaders were bad, so He sent His Son. Jesus is the perfect Shepherd who heals His sheep.

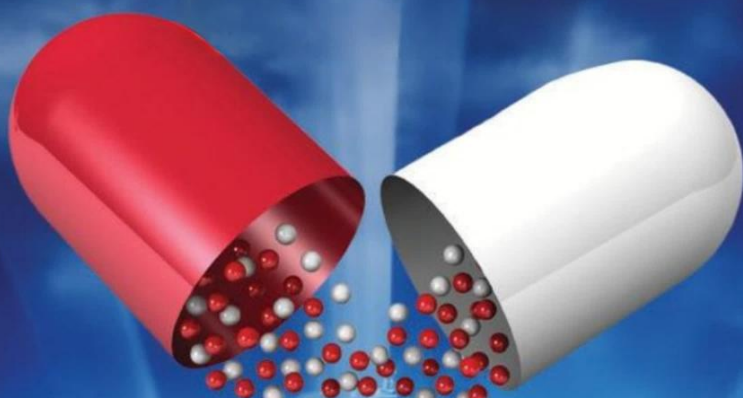
Under the wings of God, we find healing, protection, and rest. We can seek refuge under His wings, and according to Malachi 4, healing is found there. This picture is confirmed in Psalm 91.

Finally, it is important to understand that God did not send sickness to Israel because He desired to. He sent prophets to warn the people and to call them to repentance so that they could be healed. It was God's will for His people to be healthy and to walk in His commandments. Sickness and exile came as a result of disobedience—not because God chose it in His sovereignty.

PART 2

NEW TESTAMENT

WHY GOD WANTS TO
HEAL YOU TODAY



My Words are medicine to all their flesh
Proverbs 4:22



C9 EVERYONE HEALED

In the previous chapters, we have looked at the Old Testament and many Scriptures that speak about healing. I trust that these reasons and Bible verses have strengthened your faith and built you up in God's Word. But the best is yet to come in the following chapters. Healing is not only a theme in the Old Testament—it is also clearly revealed in the New Testament.

Although the Old Testament provides more than enough Scripture to build our faith and assure us that God heals, the New Testament makes it even clearer and more powerful. As the writer of Hebrews says:

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (Hebrews 8:6)

When we compare the new covenant (the New Testament) with the old covenant, we see that the new is far better. If God already promised healing under the old covenant, how much more can New Covenant believers trust in this wonderful promise?

In this chapter, we will focus on the Scriptures that clearly say all were healed. We will go through them quickly, but truly, this chapter alone could become an entire book, showing how much God desires to heal.

Why We Should Look to Jesus

It is very important to look at the life of Jesus. He was perfect, walked in the perfect will of God, and did everything the Father desired. When we look at Jesus, we see the image of God the Father.

*Has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and **the express image of His person**, (Hebrews 1:2-3)*

*Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father**; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.” (John 14:9-10)*

When we look at Jesus and read the accounts of His life in the Gospels, we see God. The will and works of Jesus are the same as the will and works of the Father.

Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” (John 5:19)

Jesus did not come to earth and decide on His own to heal people, as if to say, “Let Me heal for a change.” He did not act contrary to God's will—He walked in perfect obedience to the Father. When we see Jesus healing, we are seeing the will of both Jesus and the Father. When Jesus heals, the Father heals.

That is why it is so important to study the Gospel accounts and see how often people were healed. It is also important to observe how Jesus responded to those who came to Him for healing. Did He ever refuse to heal someone? Did He ever give reasons why someone should remain sick? Let me tell you in advance: we cannot answer that question with examples of Jesus refusing to heal—because He healed everyone. He never sent anyone away sick. He never said, “It is not your time to be healed,” or “It is not God's will for you to be healed,” or “Remain sick so God can test your love for Him.”

By looking at the life of Jesus, we see clearly the will of God the Father—to heal.

Reason 42: Jesus Healed Everyone

Let us examine whether Jesus healed people—and how many He healed. Some who read the healing accounts in the Gospels think, “Those people were fortunate; God, in His sovereignty, must have decided to heal them.” But the testimonies in the Gospels are not just isolated cases—they are examples of people who were healed. In fact, Jesus healed far more people than are recorded in Scripture. As the apostle John wrote:

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen. (John 21:25)

Let us now look at Bible passages that show Jesus healed *everyone* who came to Him. Since the four Gospels sometimes describe the same event, I have listed the relevant verses together for each occasion.

1. The Sermon on the Mount:

*And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and **healing all kinds of sickness and all kinds of disease** among the people. Then His fame went throughout all Syria; and they brought to Him **all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.** (Matthew 4:23-24)*

2. After Jesus healed Peter's mother-in-law:

*When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, **and healed all who were sick**, that it might be fulfilled which was spoken by Isaiah the prophet, saying: “He Himself took our infirmities And bore our sicknesses.” (Matthew 8:16-17)*

*At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed. And the whole city was gathered together at the door. Then **He healed many who were sick with various diseases**, and cast out many demons; and He did not allow the demons to speak, because they knew Him. (...) (Mark 1:32-34)*

*When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on **every one of them and healed them**. (Luke 4:40)*

3. Before Jesus gave His disciples power and authority over sickness and demons:

*Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and **healing every sickness and every disease among the people**. (Matthew 9:35)*

4. John the Baptist's question:

*Jesus answered and said to them, "Go and tell John the things which you hear and see: **The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.**" (Matthew 11:4-5)*

*And that very hour **He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight**. Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them." (Luke 7:21-22)*

5. After healing a withered hand:

*But when Jesus knew it, He withdrew from there. And great multitudes followed Him, **and He healed them all**. (Matthew 12:15)*

*For **He healed many**, so that as many as had afflictions pressed about Him to touch Him. (Mark 3:10)*

*And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. **And they were healed.** And the whole multitude sought to touch Him, for power went out from Him and **healed them all.** (Luke 6:17-19)*

6. At the time of the miraculous multiplication of bread:

*When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and **healed their sick.** (Matthew 14:13-14)*

*But when the multitudes knew it, they followed Him; and He received them and spoke to them about the kingdom of God, and **healed those who had need of healing.** (Luke 9:11)*

*After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias. Then a great multitude followed Him, because they saw His signs which **He performed on those who were diseased.** (John 6:1-2)*

7. In Gennesaret:

*And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, and begged Him that they might only touch the hem of His garment. **And as many as touched it were made perfectly well.** (Matthew 14:35-36)*

*And when they came out of the boat, immediately the people recognized Him, ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was. Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. **And as many as touched Him were made well.*** (Mark 6:54-56)

8. Before the second multiplication of bread:

*Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there. Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, **and He healed them.** So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel. (Matthew 15:29-31)*

9. On the way to Judea:

*Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan. And great multitudes followed Him, and **He healed them there.*** (Matthew 19:1-2)

10. In the temple:

*Then the blind and the lame came to Him in the temple, and **He healed them.*** (Matthew 21:14)

11. The report about Jesus:

*However, the report went around concerning Him all the more; and great multitudes came together to hear, **and to be healed by Him of their infirmities.** So He Himself often withdrew into the wilderness and prayed. (Luke 5:15-16)*

12. A summary from the Book of Acts:

*How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and **healing all who were oppressed by the devil**, for God was with Him.. (Acts 10:38)*

These are twenty different Bible passages showing that Jesus healed everyone who came to Him. Healing was not a rare or occasional event in His ministry. Jesus traveled throughout Israel, healing the sick. Why did Jesus heal the sick? Because “*He was moved with compassion for them*” and desired to take away their suffering. We clearly saw this in Matthew 14:14.

Thus, when we study the ministry of Jesus, we come to the clear conclusion that Jesus healed everyone who came to Him. Even today, Jesus still desires to heal all who are sick, because He is moved with compassion. He does not want anyone to remain in sickness—His will is to heal them all.

There is, however, one occurrence in the Bible where Jesus could not perform many miracles. And there was a clear reason for that. Let us read the passage:

*When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this Man get this wisdom and these mighty works? Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this Man get all these things?” So they were offended at Him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.” **Now He did not do many mighty works there because of their unbelief.** (Matthew 13:54-58)*

But Jesus said to them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.” Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. (Mark 6:4-5)

Do you see what happened? Jesus wanted to heal them, but He could not—because He was not received with faith. They saw Jesus as “the carpenter’s son,” someone they had known growing up in their town. They did not see Him as the Messiah or believe that He had the power to do miracles. Because of their unbelief, they were unable to receive their healing. In fact, when we include Luke’s account, we see that their rejection was so strong that they even wanted to kill Him:

So all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Then passing through the midst of them, He went His way. (Luke 4:28-30)

When you are planning to throw the Son of God off a cliff, you cannot also stand in faith to receive healing from Him. In His hometown, Jesus was not honored. The people did not believe in Him—they preferred to reject Him rather than receive from Him. This was one of the few situations where Jesus could not heal everyone. He healed only those who were willing to receive and believed in Him. The point I want to make is this: everyone who came to Jesus in faith was healed. And in those days, having faith to receive from Jesus was not difficult. Jesus never had to turn anyone away. He healed them all.

Because Jesus healed everyone, people believed He would heal them too. Imagine standing in line behind someone who has only one arm, and you watch as Jesus heals that person and a new arm is restored. That kind of miracle stirs faith in your heart for your needs. That is why I encourage you to attend healing services or listen to testimonies of healing—when you see God healing others, faith rises in your heart that He wants to heal you as well. In Israel, hundreds of thousands of people were healed during Jesus’ ministry. But at the same time, there were also people who did not come to Him for healing—they stayed home. Others did not honor Him for who He truly was. These people remained sick. Yet many of them appear again in the book of Acts—not healed

by Jesus during His time on earth, but healed later through the apostles by the power of the Holy Spirit.

Reason 43: Jesus Healed in All Circumstances

As you know, we can respond differently depending on the situation we are in. Suppose someone asks, “Would you like to go to the movies with me?” Your answer may depend on your circumstances. If you haven’t done much all day, you’re feeling bored and have plenty of energy, you’ll probably say yes. But if you’ve had a rough day—slept poorly, worked long hours, got stuck in traffic—you might not feel like going. You’re tired and just want to rest. It was a difficult day.

When Jesus walked the earth, He also experienced difficult circumstances. There were times when He was tired, hungry, in need of rest, grieved, or even angry. Jesus was fully human, just like us—with the great difference that He never sinned.

For this reason, we will look at some of Jesus’ more “difficult” moments. In other words: What did Jesus do when He was physically exhausted or when He had just gone through something painful or heavy? Let’s look at some examples.

Difficult Moment 1: The Death of John the Baptist

Jesus' cousin, John the Baptist, was beheaded. When a loved one dies—especially through violence—it is deeply painful. Beyond the practical matters, like arranging a funeral, we also need time to grieve, cry, and process the loss. That is normal and healthy. After Jesus heard that John had died, He wanted to be alone for a while.

Then his disciples came and took away the body and buried it, and went and told Jesus. When Jesus heard it, He departed from there by boat to a deserted place by Himself (...) (Matthew 14:12-13)

Can you picture this moment? Jesus had just received terrible news. He wanted time alone—perhaps to pray, to grieve, and to process the loss. He also wanted to be with His twelve disciples

in private. So He got into a boat and went to a quiet place. But the people noticed.

But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude; (...) (Matthew 14:13-14)

The moment Jesus stepped off the boat—expecting solitude, rest, and time to mourn—He saw a great multitude waiting for Him. Imagine this happening to you. You're grieving, needing space, and as you open your front door, you find dozens of people standing there—not just for conversation, but people with serious needs. Many of us would likely turn away or say, “Not now, please come back another time.” But what did Jesus do?

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. (Matthew 14:14)

Jesus stepped out of the boat, put aside His own need for rest and mourning, and began healing the sick. Do you see how important healing was to Jesus? He did not heal only when it was convenient for Him—He healed even when it was the hardest moment for Him.

Jesus loves us so deeply that He desires to heal our sicknesses, even when it is not convenient from a human point of view. Of course, His position today is different than it was during His earthly ministry. Now, through the Holy Spirit, Jesus can perform healing miracles at the same time in America, Brazil, Australia, and China.

Difficult Moment 2: Even When Jesus was Angry, He Healed

Even in moments of righteous anger, Jesus continued to heal the sick. When He entered the temple and saw that it had been turned into a den of thieves—where goods were sold at unjust prices—He still showed compassion to those in need of healing.

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.' " Then the blind and the lame came to Him in the temple, and He healed them. (Matthew 21:12-14)

Can you picture it? Jesus cleared the temple by driving out the merchants. And who was allowed to come to Him? The blind and the lame. It was not wrong to sell sheep and doves near the temple—people needed to purchase offerings to present to God. But charging excessive prices for sacrificial animals was a scandal in the eyes of Jesus. That injustice had no place in the house of God. The merchants were sent out, but the broken and needy were welcomed in.

The blind and the lame were allowed to come to Jesus in peace, and He cared for them. He healed them there—even while the temple was still stirred by what had just happened. Jesus demonstrated what kind of sacrifice God truly desires—to care for those in need.

"To what purpose is the multitude of your sacrifices to Me?" Says the Lord. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats. (...) Bring no more futile sacrifices; Incense is an abomination to Me. (...) Cease to do evil, Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow." (Isaiah 1:11-17)

So even in a moment of anger—while cleansing the temple—Jesus still healed the sick. Once again, we see that healing the sick was not a small or occasional part of His ministry. It was central to His mission and His heart.

Difficult Moment 3: Jesus Healed in the Face of Offense

When Jesus walked the earth, many people were offended by Him. The scribes and Pharisees frequently criticized His ministry. They could not tolerate Jesus, and their hatred eventually led them to plot His death. One of the things that especially offended them was that Jesus healed on the Sabbath. Even though Jesus knew the Pharisees would take offense if He healed on the Sabbath, He chose to do so anyway. To Jesus, the person in need was far more important than avoiding offense. He was willing to face opposition to bring healing to someone who was suffering.

And He entered the synagogue again, and a man was there who had a withered hand. So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. And He said to the man who had the withered hand, "Step forward." Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other. Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him. (Mark 3:1-6)

Jesus knew what the consequences would be if He healed this man. He could have avoided conflict by saying, "Come to Me after sunset, when the Sabbath is over, and I will heal you then." But Jesus did not choose that path. Instead, He healed the man immediately.

Jesus valued that man's healing more than His safety. He was willing to endure the anger and plots of the Pharisees and Herodians so that this man would not have to wait another day for healing. Once again, we see how important healing was to Jesus—even at great personal cost.

Difficult Moment 4: Healing at His Arrest

Jesus did not only heal His friends or followers. He also healed Malchus, the servant of the high priest—one of the very men who came to arrest Him.

And one of them struck the servant of the high priest and cut off his right ear. But Jesus answered and said, “Permit even this.” And He touched his ear and healed him. (Luke 22:50-51)

Malchus was not standing in faith, expecting a miracle. There is no indication that he believed Jesus would heal him—he came as part of the group sent to seize Him. Yet Jesus, during His arrest, chose to heal him.

This moment reveals something powerful about the heart of Jesus. If He was willing to heal *an enemy* who came to take Him away, how much more will He heal *you*—a child of God?

Difficult Moment 5: Jesus Needed Rest, Yet He Still Healed

Jesus had a human body, and like all people, He needed rest. That’s why He sometimes sought out lonely places, away from the crowds, to regain His strength and spend time in prayer with God the Father. One such moment is found in Mark 7, where Jesus traveled to a region outside of Israel.

From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden. (Mark 7:24)

Jesus entered a house, hoping to remain unnoticed. He desired to be alone—to rest. But even there, He could not escape the needs of the people. A woman came to Him, pleading for the healing of her daughter. At first, Jesus did not respond, because He was sent to the lost sheep of the house of Israel, and His ministry to the Gentiles had not yet begun. But the woman persisted in faith.

Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour. (Matthew 15:28)

Even though Jesus had gone to that place to rest and remain hidden, He responded to the woman’s faith and healed her daughter.

Once again, we see that Jesus healed even in difficult moments. Though He was limited by the physical nature of His earthly body, He still went out of His way to heal those in need. Healing was never a secondary part of His ministry—it was a deep expression of His love and compassion.

Reason 44: Jesus' Mission

When Jesus was on the earth, He gave His disciples many teachings. He also gave them assignments so they could actively participate in the work of the kingdom of God. But did Jesus also give them assignments concerning healing? And if so, does that mean healing is meant for everyone?

Jesus sent His disciples out to proclaim the kingdom of God. But why did He do this? Why didn’t He just do everything Himself?

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.” (Matthew 9:35-38)

Jesus commissioned His disciples to preach the gospel because He could not carry out the entire mission alone in His earthly ministry. He needed fellow laborers—those who would join Him in caring for people. Jesus was deeply moved with compassion for the crowds and wanted everyone to hear the good news, be healed,

and be set free. That is why He told His disciples to pray that the Lord of the harvest would send out laborers into His harvest. In the following verse, we see how this prayer was answered:

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (Matthew 10:1)

Jesus gave the disciples authority over every sickness and every disease. There was no sickness that they could not heal through the power He gave them. In other words, not only was Jesus able to heal all the sick—He also gave His disciples the same power and authority to do so. And after receiving this authority, they were also given the command:

Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10:8)

This may sound redundant. After all, if you have received authority to heal the sick, then you simply go and heal the sick—right? Yet even today, for whatever reason, many believers do not take the step to pray for the sick or minister healing, even though Jesus has given us the power and authority to do so.

What Jesus commanded His disciples in Matthew 10 was not only for them—it was something they were to pass on to all nations.

*And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **teaching them to observe all things that I have commanded you.**” (Matthew 28:18-20)*

What had Jesus commanded the disciples? To heal the sick. What, then, were the disciples supposed to teach the nations? To heal the

sick. We find the same commission recorded in the Gospels of Luke and Mark:

*Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. (...) So they departed and went through the towns, preaching the gospel and **healing everywhere**. (Luke 9:1-6)*

*And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. (...) So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and **healed them**. (Mark 6:7-13)*

In this story, we read that Jesus gave His disciples power and authority to heal the sick. He commissioned them to minister to the sick, and we see that they did, in fact, heal the sick. Because of these three facts, we understand that the disciples were able to heal all who were sick, for Jesus had given them power over every disease. This shows that Jesus desired to heal all the sick, and that He also wanted others to walk in this healing ministry.

Jesus did not only send out the twelve disciples to heal the sick. He also appointed seventy others for this same mission.

*After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. (...) And **heal the sick there**, and say to them, 'The kingdom of God has come near to you.' (Luke 10:1 and 9)*

In other words, at least eighty-two disciples of Jesus were sent out to preach the gospel, heal the sick, and cast out demons. Imagine the impact it would have in your country if eighty-two disciples today received a revelation that Jesus has given them power and authority over all diseases. What would happen if these disciples understood the great authority they have received through Jesus

Christ, and every sickness was healed and every demon was cast out? When this happens, it will lead to a great revival in your country. In a short time, the entire nation could be reached with the good news of the gospel. If it was possible for these eighty-two disciples—before the outpouring of the Holy Spirit in Acts 2—how much more is it possible for us today, now that we have received the baptism with the Holy Spirit?

In addition, there were others who also cast out demons in the name of Jesus.

Now John answered Him, saying, “Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us.” But Jesus said, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. For he who is not against us is on our side.” (Mark 9:38-40)

Jesus was not the only one who had the power and authority to heal the sick. He shared that power and authority with at least eighty-two of His followers. Many were active in healing the sick—just as Jesus had prayed for. He desired to see many laborers caring for the lost sheep. If that was Jesus’ desire two thousand years ago, then it is still His desire today. Jesus wants to see many workers preaching the gospel, healing the sick, and casting out demons.

Reason 45: The Disciples Healed All the Sick

In the previous reason, we saw that the disciples healed all who were sick while Jesus was still on the earth. But even after Jesus ascended into heaven, the disciples continued to heal all the sick. We begin with Jesus’ final command and then look at the book of Acts.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make

*disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **teaching them to observe all things that I have commanded you;***” (Matthew 28:18-20)

As we saw earlier, one of Jesus’ commands to His disciples was to heal the sick. They were also instructed to teach everything He had commanded them to future generations of believers.

*And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; **they will lay hands on the sick, and they will recover.*** (Mark 16:17-18)

Jesus gave His disciples a commission that closely resembles the one He gave them in Matthew 10. They were to preach the gospel, cast out demons, and heal the sick. This commission did not change after Jesus left the earth. In fact, this was not a command for the disciples only—it was a command for all who believe. In other words, if you are a believer, these signs are meant to follow you.

Some people claim, “Only Jesus and His disciples could heal the sick.” But that is not true. Mark did not say, “These signs will follow the disciples.” He said, “*These signs will follow those who believe.*” If you believe in Jesus, you can lay hands on the sick, and they will recover. This is available to every believer. And every believer is called to lay hands on the sick so that they may be healed.

Furthermore, it does not say, “Pray for the sick, and God will sovereignly decide whether or not the person is healed.” Instead, God gives us the command, power, and authority to heal the sick. God desires that everyone be healed and wants to accomplish this—among other ways—through His children. This reveals both God’s will to heal all and the authority He has placed within the believer. Every believer has the ability to heal the sick because Jesus dwells in the believer and has given that authority. Healing

the sick should be part of the daily life of every believer. I believe that all of us—including myself—are invited to grow in this area.

These were the words of Jesus, and the disciples obeyed them. Not only did Jesus' disciples carry out this important work, but we also read in the book of Acts about others who healed the sick—such as Philip, Ananias, and Paul. Let us read what the book of Acts says about large-scale healings:

*And believers were increasingly added to the Lord, multitudes of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, **and they were all healed.** (Acts 5:14-16)*

Do you see the power and authority of the early Church in the book of Acts? The sick were brought to Jerusalem in great numbers—and they were all healed. God's healing power rested so strongly on Peter that even his shadow brought healing to the sick.

The healing power that was in Jesus also worked through the believers in the book of Acts. And that makes perfect sense. When Jesus was on the earth, He had all authority and power to heal the sick. In the book of Acts, Jesus—through the Holy Spirit—dwelt in the believers. That same power was in Peter, and it caused people to be healed, just as when Jesus walked the earth.

You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. (1 John 4:4)

Jesus' healings had not come to an end. The time of healing was not over. God's healing power continued to be abundant in the book of Acts.

And Stephen, full of faith and power, did great wonders and signs among the people. (Acts 6:8)

Stephen was not one of the twelve apostles, yet he performed great wonders and signs among the people. Although Luke did not record the specific miracles Stephen performed, we read similar descriptions about the apostles, so it is reasonable to assume that Stephen did the same kinds of miracles and signs.

Then fear came upon every soul, and many wonders and signs were done through the apostles. (Acts 2:43)

And through the hands of the apostles many signs and wonders were done among the people. (...) (Acts 5:12)

We also read in Acts about Philip, who healed many who were paralyzed and lame. Like Stephen, Philip was not one of the twelve apostles. He was one of the seven deacons appointed over the church in Jerusalem. Later, because of persecution, Philip left Jerusalem and went to Samaria.

*And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who were possessed; and **many who were paralyzed and lame were healed.** (Acts 8:6-7)*

God worked not only through the apostles in Jerusalem, but also through Philip among the Samaritans. God's healing power is not limited by location, person, or circumstance.

Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done. (Acts 8:13)

Great miracles and signs were also performed through Paul and Barnabas.

Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands. (Acts 14:3)

Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. (Acts 15:12)

In Acts 19, we read a powerful example of the signs and wonders God performed through Paul:

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. (Acts 19:11-12)

People were healed by Peter's shadow, and cloths that had touched Paul's body brought healing. God's healing power did not end when Jesus ascended into heaven. His power remained available on earth through His servants.

So, when this was done, the rest of those on the island who had diseases also came and were healed. (Acts 28:9)

The disciples followed the example of Jesus—they healed the sick. In the book of Acts, we see several accounts of healings of multitudes. It is likely that many more took place, but Luke had to make choices about which events to include. He did the same in his Gospel. Luke recorded five healings of multitudes, while Matthew described ten. Yet even these were only a portion of what Jesus did. This is important to remember.

Healing is part of the life of every believer. Believers may receive healing and also minister healing to others. This clearly shows that God wants every sickness and disease to be healed. If God wanted people to remain sick, why would He command us to heal the sick?

Summary

In this chapter, we saw that healing is found not only in the Old Testament, but also in the New Testament. Jesus healed everyone who came to Him. He healed all kinds of diseases and sicknesses and never sent anyone away sick or with an excuse. Jesus was perfect and did everything the Father desired. When Jesus healed people, it revealed that God the Father also wants to heal. It is important to look at Jesus because He is the exact image of God the Father. Jesus lived in perfect obedience and did only what He saw the Father doing. He healed people in every circumstance—even when He was tired, angry, or grieving. Jesus also healed on the Sabbath, which caused great offense to the Pharisees. Even when He was being arrested, He healed Malchus.

In addition, Jesus gave His disciples power and authority to heal the sick, and He sent them out to proclaim the Kingdom of God and to heal. This took place both during His time on earth and in the book of Acts. For example, people were healed through Peter's shadow and cloths from Paul's body.

Clearly, healing is a vital part of the life of faith. It is God's will for everyone to be healed. At the same time, it is also the believer's calling to bring healing to others.

C10 HEALING AND FAITH

In the previous chapter, we saw that Jesus healed everyone who came to Him. While He was on earth, multitudes were healed—hundreds of thousands of people. This shows that healing was very important to Jesus.

In this chapter, we will study some of the healing accounts in relation to faith. We will look at a few specific examples where Jesus healed individuals. We will not go into detail about every healing story, because that would require an entire book on its own. Much of the Gospels focus on Jesus healing the sick. To help you, I have included a list of Jesus' healings and the Scriptures where you can find them. This way, you can study these accounts in your own time and build your faith for healing through the Word of God.

Perhaps you will come across a disease in one of these examples that you are also facing. If so, I encourage you to study that healing story closely. It can help you grow in faith and believe in God for your healing.

Overview of Individual Healings by Jesus

Healing Story	Bible Texts
1. Cleansing of a leper	Matthew 8:1-4 Mark 1:40-45 Luke 5:12-15
2. Healing of the centurion's servant	Matthew 8:5-13 Luke 7:1-10
3. Peter's mother-in-law with fever	Matthew 8:14-15 Mark 1:29-31 Luke 4:38-39
4. Paralytic lowered through the roof	Matthew 9:1-8 Mark 2:1-12 Luke 5:17-26
4. Woman with the flow of blood	Matthew 9:20-22 Mark 5:25-34 Luke 8:43-48

5. Two blind men	Matthew 9:27-31
6. Mute man	Matthew 9:32-33
7. Man with a withered hand	Matthew 12:9-13 Mark 3:1-5 Luke 6:6-11
8. Blind and mute man	Matthew 12:22 Luke 11:14
9. Daughter of the Syro-Phoenician woman	Matthew 15:21-28 Mark 7:24-30
10. Epileptic boy	Matthew 17:14-21 Mark 9:14-29 Luke 9:37-42
11. Blind Bartimaeus	Matthew 20:29-34 Mark 10:46-52 Luke 18:35-43
12. Deaf and mute man	Mark 7:31-37
13. Blind man at Bethsaida	Mark 8:22-26
14. Woman with a spirit of infirmity	Luke 13:10-17
15. Man with dropsy	Luke 14:1-6
16. Ten lepers	Luke 17:11-19
17. Healing of Malchus's ear	Luke 22:51
18. Nobleman's son	John 4:46-54
19. Paralytic at Bethesda	John 5:1-9
20. Man born blind	John 9:1-7

This is an overview of the many healings Jesus performed. As you can see, the Gospels speak extensively about healing. The message of Jesus Christ and healing go hand in hand. It is unbiblical to separate the preaching of the Word from the miracles of the Gospel.

And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen. (Mark 16:20)

It is essential to preach the Word, and for signs and wonders to follow. Jesus demonstrated this throughout His ministry. The two most frequent signs that confirmed the Word were the healing of

the sick and the casting out of demons. This is clearly seen in the Gospels. The writers carefully recorded both the teachings of Jesus and the signs He performed. These go together—they are both part of His message.

In the rest of this chapter, we will look at specific healing accounts. As we study them, we will see that healing is still possible today. Jesus desires to touch and heal us even now.

Reason 46: No Partiality

Let us begin with the woman who had a flow of blood.

*Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and **touched His garment**. For she said, “If only I may touch His clothes, I shall be made well.” Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. (Mark 5:25-29)*

We read that this woman had faith. She said, “*If only I may touch His clothes, I shall be made well.*” In faith, she reached out, touched Jesus, and was healed. What a powerful miracle! You may think she was just fortunate—after all, many people were touching Jesus that day, and yet she alone was healed.

And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?” But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?’” (Mark 5:30-31)

Many were pressing in and touching Him, yet her touch was different. What made it different? She touched Him in faith. And when someone touches Jesus in faith, miracles happen. This woman was not lucky—she knew how to receive her healing.

And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.” (Mark 5:34)

The woman touched Jesus in faith. It is not simply about touching Jesus—it is about touching Him in faith. When she shared her testimony, it stirred faith in those who heard it. I imagine people saying, “Did you hear about that woman? She suffered for twelve years, but she touched Jesus and was healed!” From that moment on, many desired to touch Jesus, believing they too could be healed. And they were.

Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well. (Mark 6:56)

Jesus showed no partiality. Anyone who came to Him in faith, He made well. Jesus had no favorites—or rather, every believer is His favorite. This truth is not only seen in Jesus’ ministry, but throughout the Bible, we see that God does not show partiality.

*Then Peter opened his mouth and said: “In truth I perceive that God shows **no partiality**. But in every nation whoever fears Him and works righteousness is accepted by Him.” (Acts 10:34-35)*

*But to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. **For there is no partiality with God.** (Romans 2:9-11)*

*And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for what he has done, and **there is no partiality.** (Colossians 3:23-25)*

*And if you call on the Father, who without **partiality** judges according to each one's work, conduct yourselves throughout the time of your stay here in fear. (1 Peter 1:17)*

God does not regard a person's status or background. Anyone can reach out to Jesus in faith and be healed. What God does for one, He is willing to do for another. We saw this with the woman who had a flow of blood. She was healed by touching Jesus in faith. After her testimony, many followed her example—and they too were healed.

Reason 47: Faith Heals

In the story of the woman with the flow of blood, we read something else that is very beautiful. Jesus was not consciously focusing on healing her. He was on His way to heal the daughter of Jairus.

And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live." So Jesus went with him, and a great multitude followed Him and thronged Him. (Mark 5:22-24)

Jesus was already on His way to help someone else. While He was walking toward Jairus' house, the woman who had suffered for twelve years came and touched His garment. She had no intention of drawing attention to herself—she simply believed that a touch would be enough. She touched Jesus quietly, in faith. Jesus didn't even know she was going to touch Him until the miracle had already happened.

*For she thought, "If I just touch His garments, I will get well." Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. Immediately Jesus, **perceiving in Himself** that the power proceeding from Him had*

gone forth, turned around in the crowd and said, “Who touched My garments?” (Mark 5:28-30, NASB)

What does this tell us? Healing comes by faith. We don’t need to first get Jesus’ attention. We don’t need to give a large offering. We don’t need to pray in tongues for hours or fast for forty days. Faith is enough. Faith receives the promise.

Of course, it is good to pray, to give, to fast, to pray in the Spirit, and to read the Bible. These things can help strengthen our faith. They help shift our minds from earthly thinking to spiritual understanding. But healing does not come by doing these things alone. Healing comes by faith in Jesus Christ. You are healed by knowing that God can heal you, that He wants to heal you, and that He already made provision for your healing through Jesus. The price has already been paid. Healing is received by faith.

Every healing comes from God, through Jesus—but notice what Jesus said to the woman. He did not say, “You were healed because My anointing happened to flow through My garment.” He did not say she was lucky. Jesus said:

And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.” (Mark 5:34)

The point is this: God’s healing anointing is always present. Everyone is healed by His anointing and through His grace. But this anointing does not suddenly appear—it is already there. Healing flows through the anointing of God. This anointing seeks a conductor, a way to flow from God to us. That conductor is faith. Faith heals. This was true in the case of the woman with the flow of blood, but faith and healing are also connected in many other healing accounts. When we study these stories, we often see the word faith mentioned directly. Or we see a clear act of faith that leads to healing. Let us now look at several passages that link faith and healing, without focusing on the full story or the healing itself. For each example, we will read one verse from one Gospel that highlights this connection.

*But say the word, and my servant will be healed. (...) When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such **great faith**, not even in Israel!" (Luke 7:7-9)*

*Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw **their faith**, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." (...) And he arose and departed to his house. (Matthew 9:2-7)*

*Then He touched their eyes, saying, "According to **your faith** let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." (Matthew 9:29-30)*

*Then Jesus answered and said to her, "O woman, great is **your faith**! Let it be to you as you desire." And her daughter was healed from that very hour. (Matthew 15:28)*

*Jesus said to him, "If you can believe, all things are possible to him who **believes**." (Mark 9:23)*

*So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni, that I may receive my sight." Then Jesus said to him, "Go your way; **your faith** has made you well." And immediately he received his sight and followed Jesus on the road. (Mark 10:51-52)*

*Jesus said to him, "Go your way; your son lives." So the man **believed** the word that Jesus spoke to him, and he went his way. (John 4:50)*

Faith is incredibly powerful. Jesus said that all things are possible to those who believe. Faith makes the impossible possible. It is a mighty force that God has given to us. Faith accomplishes what our minds and natural understanding cannot. It brings forth supernatural miracles and signs.

*And **the prayer of faith** will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and **pray for one another**, that you may be healed. **The effective, fervent prayer of a righteous man** avails much. Elijah was a man with a nature like ours, and he **prayed earnestly** that it would not rain; and it did not rain on the land for three years and six months. And he **prayed again**, and the heaven gave rain, and the earth produced its fruit. (James 5:15-18)*

James highlights the power of prayer offered in faith. He makes it clear that Elijah was not someone extraordinary—he was a man with a nature like ours. But Elijah understood the power of prayer. He knew how to trust God, and as a result, great signs and wonders occurred.

The same is true for us. We, too, may believe God for healing—and great and marvelous miracles will happen. With faith, all things are possible. Faith also brings certainty. It means being confident that what God has promised in His Word, He will fulfill in your life.

Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrews 11:1)

This does not mean standing in front of a mirror every day saying, “I must believe, I must believe.” That approach does not work. Faith should not become a source of pressure or frustration when doubt arises. Faith is meant to grow in rest, within a living relationship with God.

In marriage, it is normal to trust your spouse—it’s part of the relationship. But no one fully trusts their partner from the very first moment of the first date. That’s natural, because you don’t yet know the person. How did that trust grow? By spending time together, talking, sharing life, and building a relationship. As you got to know each other, trust developed naturally.

This is also how we grow in our relationship with God. When you first came to faith, it may have felt unfamiliar. You

didn't know God well, prayer may have seemed strange, and you weren't sure what to expect. But over time, you got to know God—through His Word, through preaching, prayer, and fellowship with other believers. As your knowledge of God increased, so did your faith and trust in Him. You discovered that He is truly your Father, and that He is good. Your relationship with Him deepened—not because God changed, but because you came to know Him more fully. So how do you grow in faith for healing? By coming to know God as your Healer.

So then faith comes by hearing, and hearing by the word of God.
(Romans 10:17)

If you feel that you do not have faith for your healing, you can take the following steps to help build your faith:

1. Listen to faith-filled preaching. Listen to preachers who believe in healing and who boldly teach on faith and healing from the Word of God.
2. Read the Word of God. Search the Bible for passages that speak about healing. This book contains many such verses. Choose a few, and meditate on them until they become part of your heart.
3. Listen to testimonies of healing. Hearing what God has done for others will strengthen your faith, because what He does for one, He is willing to do for another.
4. Create an environment of faith. Surround yourself with believers who have strong faith in God's power to heal. Find a church that believes in supernatural healing. This makes it easier to believe God for healing, and gives you brothers and sisters who can stand with you in faith.

Finally, I want to emphasize that faith is a key component of healing. All things are possible to those who believe. Most people already have faith for healing—and since even faith as small as a mustard seed can move mountains, faith itself is usually not the issue. The real challenge often comes from unbelief or doubt in the heart. This is something we will address in the next reason.

Faith is necessary, but unbelief is like a weed—it can choke out the faith. This is not a word of condemnation or criticism. It is meant to help you. When you recognize the problem, you can deal with it and see a breakthrough.

Reason 48: Unbelief Hinders Healing

There is a story in the Bible where the disciples prayed for healing but saw no result. Jesus had gone up to the mountain, where He was transfigured, and spoke with Moses and Elijah. Some of the disciples did not go with Him—they remained below. While Jesus was on the mountain, a man came to the disciples with his sick son and asked if they could heal him. The disciples spoke against the sickness, but nothing happened. Let us look at this account.

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him.” (Matthew 17:14-16)

What would Jesus' response be? Today, when healing does not take place, people often say things like, “Maybe God doesn't want to heal this person,” or “Perhaps God has a different purpose for this suffering,” or even, “Maybe generational curses need to be broken first.” But what did Jesus say?

Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. (Matthew 17:17-18)

Jesus offered no excuses. He didn't say, “Maybe it's not God's will to heal.” Instead, Jesus addressed their unbelief—and then He solved the problem. He healed the boy. This shows us something powerful: when healing doesn't happen immediately, it does not

mean it is not God's will. Something else may be hindering it. We can trust God that healing will come to light.

Jesus had hoped and expected that His disciples—and the people of Israel—would be able to stand in faith and bring healing themselves. But sadly, Jesus was still “needed” on the earth to do what they were meant to do.

Then the disciples came to Jesus privately and said, “Why could we not cast it out?” So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting.” (Matthew 17:19-21)

Later, the disciples asked Jesus privately why they had not been able to cast it out. Jesus gave a very direct answer—and that was a good thing. He didn't offer a comforting explanation; He simply told them the truth. This is important, because now we know what can hinder healing: unbelief, or in other words, doubt.

*If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no **doubting**, for he who **doubts** is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; (James 1:5-7)*

This sounds strong and direct—but it's helpful. It shows us clearly what might prevent us from receiving healing. It is better to be confronted with the truth so we know how to grow, than to be comforted with words that leave us confused and without direction.

Now that we understand that unbelief and doubt can hinder healing, it is important to know how to overcome them. Let's briefly consider a few practical steps for breaking free from unbelief.

Tip 1: Pay no attention to natural conditions. This can be difficult—especially when pain is constant—but it is vital not to focus on our physical symptoms. Instead, we must focus on what the Word of God says. Abraham is a clear example of this. Though he was about a hundred years old and his wife’s womb was barren, he did not consider his body, but trusted in the promise of God.

And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God. (Romans 4:19-20)

This can be very difficult, but it is also very important. One thing that can help is this: when you look at your problem from your perspective, it may appear to be a huge mountain—immovable and overwhelming. But try to see your situation through the eyes of God. When you do, that same problem will no longer seem like a mountain, but like a grain of sand. It is not hard for God to solve any problem—just as it is not hard for you to move a grain of sand.

Tip 2: Feed yourself with faith. It is important not to focus on your body, but instead to focus on God and His Word. Strengthen your faith by meditating on God’s goodness and power. As we saw earlier, faith grows by hearing the Word of God.

Tip 3: Avoid unbelief.

Keep your heart with all diligence, For out of it spring the issues of life. Put away from you a deceitful mouth, And put perverse lips far from you. Let your eyes look straight ahead, And your eyelids look right before you. (Proverbs 4:23-25)

Your heart is the most important part of your spiritual life. In fact, it is not so serious if a doubt arises in your mind—as long as it doesn’t take root in your heart. But how do you keep doubt from entering your heart? By answering every doubt with the Word of God. Every time doubt comes, you must respond with Scripture.

You have two choices. One option is to spend your time reading or listening to stories about people who died from the same illness you are facing, or who suffered for years without healing. But what happens then? Doubt enters your mind. You begin to think, What if this happens to me too? At that point, you must refute the doubt with the Word of God.

The other—and better—option is to avoid unbelief altogether. When you guard your heart and prevent doubt from entering in the first place, you won't need to fight it later. This makes the journey toward healing much simpler.

See your heart as the most important part of your entire being. So how do you protect your heart from lies and doubts? The following “defensive and offensive” actions can help:

1. Be cautious around people who speak unbelief. This does not mean you should isolate yourself or avoid all your colleagues, friends, or family members. But be wise about whom you share your problems and challenges with. For example, is it wise to share your struggle with someone who only knows how to discourage? Someone who turns every small problem into something big? Who can name a hundred people with the same issue—and then say it always ends badly? Again, you don't have to avoid people altogether, but make a conscious decision to share your challenges with someone who can stand in faith with you. Don't share them with those who will only plant seeds of doubt.

2. Avoid negative content—videos, books, and testimonials filled with unbelief. Imagine you have pain in your toe one day. What happens when you search the internet for “pain in the toe?” You'll find the most extreme stories and frightening diseases. Before long, you might think, Oh no, my toe might have to be amputated—or worse!

I'm not saying you should never look up information. But stay sober-minded. If something is wrong in your body, it's often better to visit a doctor and describe your symptoms, rather than reading through countless distressing online testimonies of people with similar complaints. You may end up feeling like you're facing a serious, incurable disease—while the doctor might simply say, “This will go away on its own in a few weeks.” Don't open

the door to doubt and unbelief. That already spares you a great deal of distress.

Of course, God can heal any disease. But from a practical standpoint, it is easier to stand in faith when the problem is not unnecessarily magnified. Guard your heart—it makes all the difference.

3. Say no to doubts and negative thoughts. It is important to reject doubts and mental images of sickness. Try to avoid negative thoughts—or turn them around. For example, if a thought enters your mind that says, “It will never get better,” respond with, “That is a lie because God’s Word says...” Fill your heart with Scripture, and answer every negative thought with the truth of God’s Word.

Also, don’t be too hard on yourself. You are growing. Changing the way you think takes time. Don’t get angry with yourself—see this as part of the learning process.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:2)

4. Feed your faith and starve your unbelief. Imagine you have two large dogs of equal strength and weight. If they were to fight, it would be a close match. But now imagine that you feed one dog well, train it, and care for it—while the other dog you neglect and leave unfed. Over time, one will become strong, while the other will become weak. If they now fight, the stronger dog will clearly win.

This is how it is with faith and unbelief. If you feed your faith and neglect your unbelief, your faith will grow strong, and your unbelief will become weaker. So focus on things that build your faith—such as speaking the Word, prayer, Bible study, and listening to testimonies of healing. Do not focus on things that feed unbelief and doubt. As a result, faith will begin to play a greater role in your life, and unbelief a smaller one.

We have now briefly discussed practical ways to deal with doubt and unbelief. Much more could be said about this, but that

is beyond the scope of this book. What matters is this: unbelief can hinder healing, but it is always God's will to heal. We saw this clearly in the story of the epileptic boy. The disciples could not heal him because of unbelief—but then Jesus stepped in, and He healed the boy.

Summary

In this chapter, we explored healing in the light of faith. We saw that healing was important to Jesus, as He healed many people during His ministry on earth. Several of these healing accounts are recorded in Scripture, and we began with an overview of individual healings, along with the corresponding Bible verses.

Through the example of the woman with the flow of blood, we learned that God shows no partiality. She touched Jesus in faith and received her healing. When others followed her example and reached out in faith, they too were healed.

Throughout various passages, we saw that faith played a vital role in many healings. Faith was often directly connected to the miracle. We also learned that faith activates the healing anointing of God. That's why it is so important to strengthen our faith—by listening to faith-filled preaching, reading the Word of God, hearing testimonies of healing, and surrounding ourselves with an environment of faith.

We also studied how unbelief and doubt can hinder healing. Practical tips were given to overcome unbelief, such as avoiding negative influences, feeding our faith, and guarding our hearts.

Healing is always God's will—but unbelief and doubt can stand in the way. It is therefore essential to grow in faith and deal with unbelief, so we can fully receive what God has already made available through Jesus Christ.

C11 DO NOT HINDER THE PEOPLE

It may come as a surprise, but many religious leaders in Jesus' time were not pleased with Him. They were upset that Jesus healed people on the Sabbath—the Jewish day of rest. They often argued with Him about this, and eventually, they even sought to kill Him. It is remarkable to read that some leaders were not at all happy when someone in their synagogue was healed. They were offended—and jealous of Jesus. Can you imagine?

Sadly, we still see the same kind of reaction today. As we have already seen, healing is the will of God. He desires that all people be made whole. Yet those who minister healing often face criticism, especially from religious circles. Some even claim that healings are from the devil and that sickness comes from God. This is a distorted way of thinking. Why would the devil want to bless people and restore them? And why would God want to harm them physically?

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. (John 10:10)

God is the God of restoration. The devil is the source of destruction and suffering. We must not confuse their roles, as the Pharisees did.

Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons." (Matthew 12:24)

In this chapter, we will look at healing stories in which Jesus faced criticism from religious leaders—and we will see how He responded to them.

Reason 49: Jesus Healed on the Sabbath

As we have already seen, the Pharisees and other religious leaders were deeply offended that Jesus healed on the Sabbath. They considered it to be a violation. However, it is important to understand that neither God nor the Law of Moses forbade healing on the Sabbath. In reality, the Pharisees had created additional rules—man-made regulations known as the traditions of the elders—and they expected people to follow them.

*Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, “Why do Your disciples transgress **the tradition of the elders**? For they do not wash their hands when they eat bread.” He answered and said to them, “Why do you also transgress the commandment of God because of your tradition?” (Matthew 15:1-3)*

In this passage, we read of a confrontation between Jesus and the Pharisees. According to the tradition of the elders, one was required to wash their hands before eating. The Pharisees were offended when the disciples did not do this. But this was not a commandment of God—it was a tradition created by men. God does not hold people accountable for breaking human traditions. He holds people accountable for breaking His commandments and for not believing in Jesus Christ.

The problem was that the Pharisees gave too much authority to their traditions. In some cases, they even elevated these traditions above the Word of God. That is where things went wrong. The same was true regarding the Sabbath. According to their own rules, healing on the Sabbath was only permitted in life-threatening situations. But this was not found in the Law of Moses—it was a man-made regulation. Jesus did not follow these added rules, and rightly so, because they were not from God.

This is an important truth: Jesus never broke the Sabbath. He kept every commandment of the Law of Moses perfectly. What He did not follow were the religious laws and traditions added by the Pharisees and other leaders. And He was right not to

keep them, because they were the commandments of men, not the commandments of God.

When it comes to healing, this is also very important: What do you hold to? What carries more weight in your life—the traditions and teachings of a specific denomination, or the Word of God? It is essential that we always believe the Word of God and place it above any human tradition. Let us now read how Jesus was opposed by the Pharisees because He healed on the Sabbath.

*And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him. (...) Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and **plotted against Him**, how they might destroy Him. (Matthew 12:10-14)*

But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” (Luke 13:14)

Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. And behold, there was a certain man before Him who had dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” But they kept silent. And He took him and healed him, and let him go. (Luke 14:2-4)

*Jesus said to him, “Rise, take up your bed and walk.” And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.” (...) For this reason **the Jews persecuted Jesus**, and sought to kill Him, because He had done these things on the Sabbath. (John 5:8-16)*

Then some of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?” Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.” (John 9:40-41)

Jesus knew everything. He knew that healing people on the Sabbath would anger the religious leaders and that they would seek to kill Him. But Jesus considered healing so important that He did not listen to the religious authorities. He healed people even though it would stir up problems and provoke opposition. This shows that healing was not a secondary matter for Jesus—it was central to His ministry. When Jesus saw someone who was sick, He was moved with compassion and desired to heal them, whether it was the Sabbath or any other day. Healing mattered deeply to Him.

It also makes perfect sense that Jesus would heal on the Sabbath. The Sabbath was a day when the Israelites were commanded to rest and remember how God had delivered them from Egypt:

*But the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you. **And remember that** you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day. (Deuteronomy 5:14-15)*

The Sabbath was about salvation and rest. Through His actions, Jesus revealed that God cares not only about our spiritual salvation and rest, but also about our physical well-being. God wants us to be whole—free from sickness, pain, and physical strain. He desires our bodies to be at rest and not weighed down with affliction. That is a powerful sign of what the Sabbath represents.

*So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, **be loosed from this bond on the Sabbath?*** (Luke 13:16)

Reason 50: People Matter

Let us now look at Jesus' discussions with the Pharisees concerning healing on the Sabbath. The Pharisees rebuked Jesus, insisting that healing should not take place on the Sabbath. But Jesus responded with clear reasons why it *was* good to heal on the Sabbath. These reasons help us understand why healing is from God and why it is good and right to heal. This strengthens our faith, as we see that Jesus considered healing to be very important.

First and foremost, Jesus valued and loved people. Human beings were more important to Him than traditions or regulations. Many of Jesus' confrontations with the Pharisees were about what was considered lawful to do on the Sabbath. Let us read one of these healing accounts:

*Now when He had departed from there, He went into their synagogue. And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"—that they might accuse Him. Then He said to them, "**What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep?** Therefore it is lawful to do good on the Sabbath." Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him. (Matthew 12:9-14)*

Suppose you have a dog, and one day it falls into a well and cannot get out on its own. What would you do? You would stop whatever you were doing, run to the well, and rescue your dog. Why? Because you love your dog, and you don't want it to suffer in pain.

Now think about this: if we already care so much for an animal, how much more does God care for His sons and daughters? A human being is far more valuable than an animal.

Sometimes I hear people say, “It’s not about healings and miracles.” But if I may speak honestly—it is about healings and miracles. Every person who is sick longs to be well. They are willing to do almost anything to be healed—whether undergoing major surgery or even taking out a second mortgage to pay for medical treatment. Everyone desires health. And if we are honest, what kind of Father would God be if He didn’t care about the pain and suffering of His children?

Imagine being seriously ill as a teenager, and your father has the exact medicine that could make you well in just one week. But then he says to you, “I have the medicine, but I won’t give it to you. Life isn’t about healing. I want you to stay sick so you can learn to endure it. I’ll give you strength to bear the suffering, but I won’t heal you.” That would be unthinkable. If the authorities found out, such a father would likely be arrested.

But I have good news: God is not like that. God wants you to be healthy—because you are precious to Him. You are far more valuable than all the riches of the world combined. God loves you, and out of that love, He desires to heal you. If people are willing to help an animal in need, how much more will God help His children when they are suffering? You are not insignificant to Him. You are worthy of healing—not because of what you’ve done, but because you are His child, and you love Him.

Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name. (Psalm 91:14)

Jesus also used this same reasoning in other healings He performed on the Sabbath.

*The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath **loose his ox or donkey from the stall, and lead it away to water it?** So ought not this woman, being a*

daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” (Luke 13:15-16)

*And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” But they kept silent. And He took him and healed him, and let him go. Then He answered them, saying, “Which of you, having **a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?**” (Luke 14:3-5)*

Through these examples, Jesus made it clear that human beings are far more valuable than the religious traditions of the Pharisees. The Pharisees were not concerned if someone remained unhealed; they cared only about preserving their religious rules. In doing so, they missed the heart of God—mercy and love for people.

Let this be a powerful and important lesson for us today. Do we truly care about the people around us, or are we more focused on religion and our own reputation? Are we moved with compassion to help those in need, or do we walk past them without concern?

When Jesus walked the earth, He was continually moved with compassion. He longed to help people and to set them free from the bondage that the devil had placed upon them. Jesus came to break those chains and lead people into true freedom. In the same way, Jesus wants to break every chain in your life today—including the chains of sickness—and lead you into His freedom.

Reason 51: Healing is Good

In addition to everything we've seen, it is important to understand that healing is good—not wrong. Let us look again at the healing of the man with the withered hand, as recorded in the other two Gospels:

*And He said to the man who had the withered hand, “Step forward.” Then He said to them, “Is it lawful on the Sabbath **to do***

***good or to do evil**, to save life or to kill?” But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored as whole as the other. (Mark 3:3-5)*

*Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath **to do good or to do evil**, to save life or to destroy?” And when He had looked around at them all, He said to the man, “Stretch out your hand.” And he did so, and his hand was restored as whole as the other. (Luke 6:9-10)*

Jesus asked the Pharisees a profound question: *Is it lawful to do good or to do evil?* Everyone agrees—it is right to do good and wrong to do evil. But what does it mean to “do good?” In this context, doing good is healing a person. Doing evil would be to keep someone in their sickness and allow them to perish. In other words, Jesus clearly called healing good.

Sadly, this truth is often reversed today. When a healing service is held, some may say, “This is from the devil.” And when someone is sick, they say, “This sickness is from God—it brings Him glory.” But that is simply not true. Healing and healing services are good. They are the will of God. Sickness does not come from God; it is not His will.

Could it be that healing is good and sickness is evil—and yet God sometimes chooses to give us what is evil? Let us look at what the apostle John said. John had walked with Jesus for more than three years, heard His teachings, and witnessed His miracles. What was John’s conclusion about the character of Jesus and God?

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. (1 John 1:5)

And what did James say about God and Jesus?

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17)

Sickness is evil in God's eyes. It is not part of His will, because God only gives good and perfect gifts. Healing and health are good gifts. God is completely good—there is no darkness in Him, no hidden motives, and He does not change. It is never God's will to make anyone sick, and He takes no pleasure in suffering. His desire is for all His children to be healthy and to enjoy His goodness. This truth applied not just to a few, but to all whom Jesus healed.

*How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about **doing good** and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38)*

Jesus went about doing good—and how did He do that? By healing people. Healing, therefore, is good. It reflects the very goodness of God.

Reason 52: Healing is Saving a Human Being

When it comes to healing, Jesus used powerful language—He spoke of “*saving a life*” or “*destroying it*.” This reveals how seriously Jesus viewed healing. Let us study the story:

*Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered. So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him. But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood. Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, **to save life or to destroy?**” And when He had looked around at them all,*

He said to the man, “Stretch out your hand.” And he did so, and his hand was restored as whole as the other. (Luke 6:6-10)

It must have been very difficult to live with a withered or deformed hand. Yet this condition was likely not life-threatening. The man would have still been alive the next day when the Sabbath was over. Jesus could have said, “Come back tomorrow, and I’ll heal you then.” But He didn’t. Healing was so important to Jesus that it had to happen immediately.

When Jesus looks at someone who is sick, He does not see illness as a minor issue or something people must simply learn to live with. He did not say, “I give you eternal life, but your physical body does not matter.” No—the body mattered to Jesus, and He wanted it to be healed and even to be blameless.

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and **body be preserved blameless** at the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)*

Of course, the most important thing is that our spirit is saved and that we spend eternity with God in heaven. But Jesus did not come to earth only to save our spirit—He also came to save our body from sickness.

Let us look at the word save. The word “save” comes from the Greek word “*sōzō*”, which means: “to save, rescue from danger or destruction, make whole, and heal”. When this word is used in the Bible, it refers to rescuing someone from danger—whether from hell, sin, sickness, or any other harmful situation. This powerful word is used in the following verses:

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be **saved**. (John 3:16-17)*

*And she will bring forth a Son, and you shall call His name Jesus, for He will **save** His people from their sins.* (Matthew 1:21)

*For “whoever calls on the name of the Lord shall be **saved**.”* (Romans 10:13)

*And the prayer of faith will **save** the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.* (James 5:15)

Do you see how powerful the word “*sōzō*” is? Jesus used this same word not only for salvation from sin or death but also for healing the sick. The context of the passage shows what people were saved from—whether from sin, sickness, eternal death, or other suffering. Jesus came to save people from sickness— both from deadly illnesses and from symptoms that cause discomfort or distress.

For Jesus, healing is not a bonus that He occasionally gives. For Him, the body matters, and He came to save not only the soul, but also the sick and “lost” body. Jesus wants to give you a healthy and whole body.

Reason 53: Healing Glorifies God

How can we know if something is from God? One clear way is this: it glorifies God and produces good fruit. Let us read a few Scriptures that show it is our calling to glorify God in all that we do:

*By this My Father is **glorified**, that you bear much fruit; so you will be My disciples.* (John 15:8)

*Therefore, whether you eat or drink, or whatever you do, do all to **the glory of God**.* (1 Corinthians 10:31)

*Let your light so shine before men, that they may see your good works and **glorify your Father** in heaven.* (Matthew 5:16)

It is clear that we are to live in a way that honors and glorifies God. One way we do this is through the good works we do in His name. Now imagine that you lead a healing service, and people who have been sick for years come and are healed by God. What would their reaction be? Most of them would respond with deep gratitude, giving glory to God. They would rejoice and praise Him for what He has done. This shows that the fruit of healing is good fruit, because healing leads people to glorify God. We see this again and again in the healing accounts in Scripture:

*And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and **glorified God**. (Luke 13:11-13)*

*And one of them, when he saw that he was healed, returned, and with a loud voice **glorified God**. (Luke 17:15)*

*(...) then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw it, they marveled and **glorified God**, who had given such power to men. (Matthew 9:6-8)*

The fruit of healing is undeniably good. Healings glorify God, stir gratitude, cause people to marvel, and serve as powerful testimonies of God's goodness. Many people have come to faith in Christ because they were healed—or because they witnessed the healing of someone they love.

Reason 54: Healing is God's work

In the following healing story, we read about a man who was blind from birth. This is a powerful account, and it contains important keys to understanding healing. We learn, for example, that not

every sickness is the result of sin—and that healing the sick is a work of God. Let us look at the passage:

*Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, **but that the works of God should be revealed in him.**” (John 9:1-3)*

The works of God, the work of the Father, were to be made visible in this man. What exactly was that work? Was God’s work to heal the man, or merely to give him strength to endure?

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, “Go, wash in the pool of Si-loam” (which is translated, Sent). So, he went and washed, and came back seeing. (John 9:6-7)

Clearly, the work of God was healing. Jesus did not dwell on why the man was born blind. He simply made it clear that it was not the result of sin—and He did not focus on the cause, but on the outcome: the healing that would display God’s power. This is also a key for us. We do not need to spend months fasting and praying to find the cause of an illness. Instead, we may focus on God’s will to heal and the salvation He provides.

If the Holy Spirit specifically reveals a cause—whether spiritual, physical, or behavioral—we may pray accordingly or make needed changes. But if the Holy Spirit is silent on the cause, we do not need to worry about it. We can still stand in faith for the outcome: healing.

In some translations, such as the NASB or AMP, John 9:3 may appear to suggest that the man was born blind so that God’s works could be revealed in him:

*Jesus answered, “It was neither that this man sinned, nor his parents; **but it was so** that the works of God might be displayed in him.” (John 9:3, NASB)*

*Jesus answered, “Neither this man nor his parents sinned, **but it was so** that the works of God might be displayed and illustrated in him.” (John 9:3, AMP)*

However, the words “*It was so*” do not appear in the original Greek text. In the NASB, they are italicized, indicating that these words were added by translators to help with readability. In contrast, the NKJV does not include those words—staying closer to the Greek. This distinction is important. The Greek text does not say that the man was born blind in order that God could heal him later. Instead, it points us to the reality that God’s healing work would now be revealed in his situation.

God is in the business of healing—not in the business of sickness. He delights in making His children whole. This account shows God’s desire and willingness to heal—no matter the sickness or its cause.

Reason 55: Healing—The Children’s Bread

In the previous reasons, we saw that the Pharisees did not permit Jesus to heal on the Sabbath, yet Jesus chose to heal anyway. For this reason, we will look at a unique story in the Bible—one in which someone came to Jesus for healing and was, at first, refused. But in the end, Jesus performed a miracle. Let us study this story and discover how we, too, can receive our healing.

From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, (...) (Mark 7:24)

Jesus had a very demanding ministry. He often ministered late into the night, healing the sick and preaching the Word. There were

moments when Jesus desired rest and time alone with His disciples and His Heavenly Father. This appears to be one of those times. He withdrew from the crowds in Israel and traveled to the region of Tyre and Sidon. He didn't go there to preach or perform miracles—He simply wanted to be alone.

(...) but He could not be hidden. For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. (Mark 7:24-25)

Even though Jesus intended to stay hidden, a woman discovered His presence and came to Him. She was desperate for her daughter to be delivered from an unclean spirit. Although we are not told the exact nature of the illness, it is clear that the girl suffered greatly under the influence of this spirit.

The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter. (Mark 7:26)

This is an important detail. The woman was Greek—a Syro-Phoenician by birth. At that time, Jesus was sent only to the house of Israel. His earthly ministry was directed specifically toward the Jews. It was after Pentecost that the Gospel was extended to the Gentiles.

But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." (Matthew 15:23-24)

This was a very difficult situation. The woman had hope that Jesus could heal her daughter, but at first, He ignored her completely. Then, when He finally responded, He said that she was not eligible for a healing miracle because He had been sent to the house of Israel. All hope seemed lost—but the woman did not give up. She refused to be turned away.

Then she came and worshiped Him, saying, “Lord, help me!” But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” (Matthew 15:25-26)

Once again, she was rejected. What a painful moment this must have been. She had tried twice. She had pleaded. And still, Jesus had done nothing—yet. Jesus repeated that the “bread” (healing) was for the children, not for the Gentiles.

And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” (Matthew 15:27)

At this point, something powerful rose inside her: faith. In the beginning, she had come to Jesus only with her need and nothing happened. But now she came to Him with faith. She believed that even a crumb from Jesus was enough for her miracle. She no longer asked based on her need, but based on her faith. And Jesus always responds to faith.

*Then Jesus answered and said to her, “O woman, **great is your faith!** Let it be to you as you desire.” And her daughter was healed from that very hour. (Matthew 15:28)*

The woman’s faith moved Jesus to act. Because of her faith, her daughter was healed. She had no covenant right to healing. She had been turned away—twice. And yet, she still received her miracle. How did she receive it? By faith.

Let us now study a few more lessons from this story:

1. Jesus said that healing is the children’s bread: Jesus was referring to the Israelites, the children of the covenant. Because they were descendants of Abraham, they were entitled to the covenant promises—including the promise of healing. But what about the Gentiles? Are they not entitled to healing?

*Therefore remember that you, **once Gentiles in the flesh**—who are called **Uncircumcision** by what is called the **Circumcision made in the flesh by hands**— **that at that time you were without***

*Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who **has made both one, and has broken down the middle wall of separation**, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as **to create in Himself one new man from the two**, thus making peace, and that **He might reconcile them both to God in one body through the cross**, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. **For through Him we both have access by one Spirit to the Father.** (Ephesians 2:11-18)*

In the past, the Gentiles had no part in the promises God gave through His covenants with Israel. They were outside of God's family. But through Jesus' sacrifice, they were welcomed in and became part of God's people. Because of His finished work, Gentiles can now partake in the promises of God—including the promise of healing. Once, we were lost and excluded from the commonwealth of Israel, but through Jesus' sacrifice, we have been reconciled to God. Through Christ, both Jew and Gentile are now children of God.

But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs." (Mark 7:27)

Jesus said the children must be filled first with the bread, and only then the dogs. But now, through faith in Jesus, we are no longer outsiders—we are children. That means you are entitled to the children's bread. You may sit at God's table and receive the bread of healing. And God is pleased to give it to you.

If you have children, then you know how it sometimes goes at the table. You want your children to eat, but sometimes they refuse. Still, you do everything you can to make sure they eat—because you know it's important. In the same way, God is

our Father, and He greatly desires that we partake of the bread of healing. He wants us to receive the right revelation, so we will take and eat—and be healed.

God does not withhold healing from us. He wants to give it—joyfully and freely. Just as you long to see your child eat what is good, God longs for you to eat His “healing bread.”

2. Bread is something you eat every day: Jesus specifically spoke about bread. He did not refer to steak, lobster, salmon, caviar, or other expensive foods that are eaten only on special occasions—perhaps once a year at Christmas. No, Jesus spoke of bread, something simple and essential, something most people eat daily. Bread represents a necessity of life.

In the same way, healing is not a luxury or a rare experience. Jesus did not treat healing as a one-time blessing or as something available only to a select few. He saw healing as something needed every day—just like bread. Healing is part of our daily inheritance as children of God. Just as we are meant to eat physical bread each day, we are also invited to partake daily of Jesus’ healing and health.

3. Come with faith: At first, this woman came to Jesus in deep distress.

(...) “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” But He answered her not a word. (...) Then she came and worshiped Him, saying, “Lord, help me!” But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” (Matthew 15:22-26)

The woman cried out in desperation, but Jesus did not respond. In fact, His response seemed harsh and dismissive. Instead of helping her, He initially turned her away. Distress alone did not move Jesus to act. Desperation did not produce the miracle. So what did?

*And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” Then Jesus answered and said to her, “O woman, **great is your faith!** Let it be to you as you*

desire.” And her daughter was healed from that very hour. (Matthew 15:27-28)

Faith brought about the miracle. The woman stepped out of her distress and chose to believe. She no longer approached Jesus based only on her pain—she came in faith. And when Jesus saw her faith, He responded. Her daughter was healed.

Of course, we may pour out our hearts to God. We are free to cry before Him and share our sorrow. But we must also understand that God responds to faith. It is faith that activates the miracle. After we have poured out our hearts, we can choose to walk in faith. We may say: “Lord, this illness is painful. It breaks my heart. But I trust in You. You are my Healer. You provide all I need. By the stripes of Jesus, I am healed. You care for me.”

We see this often in the book of Psalms. Many psalms begin with deep sorrow, but they end with declarations of faith and hope. The psalmist may start by describing his suffering, but he finishes by expressing trust in God's power to deliver. So, turn your distress into faith. Don't focus on the need—focus on the solution that God has already provided in His Word.

4. One crumb is enough for healing: Did you notice that this woman asked for crumbs? She didn't ask for a full meal. She knew that even a small portion of Jesus' power and authority was enough to meet her great need. When we look at our problems, we may think, “This is overwhelming. The doctors can't help me, the psychologists can't help me, and no one else has a solution. Maybe Jesus can help—but it must take Him a lot of time, effort, and power to do so.” But that is not true. Nothing is too difficult for God. In six days, He created the heavens and the earth. If God created all things so effortlessly, then surely He can solve your problems in just one moment.

We serve a great God, who performs great miracles. But even the greatest miracles that amaze the world do not require great effort from Him. In God's eyes, even the most astounding miracle can be compared to just a crumb of His power. One crumb is enough. That's why it's so important to view your situation from God's perspective. When you look at your problem through

His eyes, it becomes small. But when you look at it through your natural eyes, it may seem like an immovable mountain.

Summary

In this chapter, we explored the response of the religious leaders to Jesus' healings on the Sabbath. These leaders were not pleased that Jesus healed the sick—even to the point of wanting to kill Him. Sadly, we still see similar reactions today. Some people claim that healing is from the devil, while sickness is from God. But this is not true. The devil does not bless, and God does not afflict His children with sickness.

We saw that the Pharisees and religious leaders placed more value on their traditions and rules than on the commandments of God. Jesus did not break the Sabbath. He only violated the man-made traditions that the religious leaders had added. It is essential for us to place the Word of God above human traditions.

In the various healing accounts, we saw how the religious leaders criticized Jesus for healing on the Sabbath. They believed it was not appropriate to heal on that day. But Jesus saw healing as a priority—regardless of the day. He showed that the Sabbath is not only about spiritual rest and salvation, but also about physical healing and restoration. God is concerned with our entire well-being—spirit, soul, and body.

We also saw that healing is good and that it glorifies God. When people are healed and respond with thanksgiving, it brings glory to the Lord. Healing is a work of God, and it is His desire that all His children walk in health and enjoy His goodness. Jesus even described healing as an act of saving a person.

Lastly, we looked at the account of the Greek woman who pleaded with Jesus to heal her daughter. Although Jesus initially seemed to reject her request, He ultimately granted her miracle because of her faith. This story clearly highlights the importance of faith in receiving healing.

C12 WHO WAS HEALED?

In the previous chapters, we have already examined many accounts of healing. In this chapter, we will look more closely at some personal testimonies of healing and read how individuals were made well. First, we will see that Jesus healed all kinds of diseases and also healed those who had been sick for many years. Then we will consider several specific healing stories.

Reason 56: Jesus Healed all Kinds of Diseases

When we study the healing accounts in the Gospels, we see that Jesus healed all kinds of diseases. No sickness was too difficult for Him. Jesus paid the price for all our diseases and all our suffering.

*Who forgives all your iniquities, Who **heals all your diseases.***
(Psalm 103:3)

Matthew, who walked with Jesus for many years, recorded the following about Jesus and His ministry to the sick:

*Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and **healing every sickness and every disease among the people.*** (Matthew 9:35)

When Jesus bore our sicknesses at the cross of Calvary, He died for all our diseases and all our suffering. Every sickness has been paid for—whether it is a common cold or a life-threatening illness. The price was paid by Jesus. Therefore, we do not have to live our lives under the burden of sickness.

As we study the healing miracles of Jesus, we see that He healed many different physical conditions. He never had to say, “I’m sorry, but I can’t heal this disease.” Let’s look at a few examples of the kinds of sicknesses Jesus healed:

- Blindness

- The lame and crippled
- Leprosy and other skin diseases
- Muteness
- Fever
- Bleeding disorders
- Dropsy
- Epilepsy
- Back pain
- Severed or damaged body parts, such as Malchus's ear

These examples are found in the Bible. In addition, Jesus also healed every other kind of sickness you can imagine—such as headaches, inflammation, and more. The Gospels give only a limited number of examples of the diseases Jesus healed. When choosing whether to record the testimony of someone healed from a headache after a week, or someone who had been paralyzed for years and was completely restored, the healing of the paralytic reveals a greater demonstration of the power and authority of Jesus. Such healings could be clearly verified—people had seen the paralyzed man lying on a mat for years, and after just one touch from Jesus, they saw him walking. This served as a greater confirmation of the miracle than a healing from a mild and brief headache.

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name (John 20:30-31).

As we read in Matthew 9:35, Jesus healed every sickness and every disease. No matter what you are suffering from or how severe it is, Jesus desires to heal you.

Sometimes people say, “I have a mild headache, but I don’t want to bother God with this—it’s just a small issue.” This is not true. God cares about every pain and discomfort you experience and desires to heal you of them all. It does not cost God any extra effort to heal you—the price was already paid at the cross of Calvary.

I encourage you to exercise your faith for “small” illnesses, because doing so will teach you valuable lessons. When you learn to trust God for healing in the small things, it becomes easier to stand in faith when greater challenges come. Put your faith into action so that it may grow stronger.

*And the apostles said to the Lord, “Increase our faith.” So the Lord said, “**If you have faith as a mustard seed**, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.” (Luke 17:5-6)*

Why did Jesus compare faith to a mustard seed? Because faith can grow and become stronger. Jesus did not compare faith to a grain of sand—which cannot grow—but to a mustard seed, which is meant to grow.

Note: It is not necessary to have a large amount of faith to be healed. Jesus said that faith as a mustard seed is enough to uproot a mulberry tree. A small amount of faith, without unbelief, is sufficient. At the same time, it is important to grow your faith and to silence unbelief. One way to do this is by putting the faith you already have into action. When you see your faith producing results in “smaller” healings, your confidence to believe for “greater” healings will naturally increase.

Reason 57: Jesus Healed Long-term Illnesses

In the previous reason, we saw that Jesus healed all types of diseases. For this reason, we focus on how Jesus also healed long-term illnesses.

Sickness is a very unpleasant experience. Most people have had the flu at some point and were sick for a few days or a week. That alone is already uncomfortable—but it usually doesn’t affect your identity. You still see yourself as a healthy man or woman who happens to be sick for a short time.

However, when the flu—or any sickness—lasts for years, something deeper begins to happen. You may start to see yourself differently. You no longer identify as a healthy person temporarily

affected by illness; instead, you begin to view yourself as a sick person. Your natural circumstances try to convince you that you are sick, you feel sick, and you will always be sick. Over time, you may even forget what it feels like to be healthy.

This is also true for those who were born with a sickness or physical condition. They have never known what it feels like to be healthy or to live as a healthy person. Sickness is not just a physical problem—it attacks your identity. Yet it is important to continue seeing yourself as a healthy person who is under attack from sickness, rather than a sick person without hope. When we study the Bible, we see that Jesus healed many who had been sick or physically afflicted for years. These individuals had faith. They believed that one touch from Jesus could change their lives completely. They believed He could heal their condition.

In some of these accounts, we read how the person left behind their identity of sickness and began to act or believe as a healed person—even before their healing had fully manifested. Let's look at some examples:

*Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you." **And throwing aside his garment**, he rose and came to Jesus (Mark 10:46-50).*

Bartimaeus was blind and sat by the road begging for money. He wore a special garment that identified him as a blind man, so others would recognize his condition. When he heard that Jesus was calling him, he immediately cast off his garment. He threw aside the symbol of his old identity—the identity of a blind beggar. He did this before he could see. Do you see the certainty of his faith? He knew he would no longer need that garment. He believed Jesus

would open his eyes, and that he would never have to beg as a blind man again.

So Jesus answered and said to him, “What do you want Me to do for you?” The blind man said to Him, “Rabboni, that I may receive my sight.” Then Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed Jesus on the road. (Mark 10:51-52)

Jesus saw this act of faith. He saw that Bartimaeus had cast off his garment, and He recognized it as a demonstration of faith. Bartimaeus believed that Jesus would restore his sight. That is why Jesus said, *“Go your way; your faith has made you well.”* Bartimaeus let go of his old identity of sickness and stepped into his new identity—healed and whole.

Jesus also healed the woman who had a flow of blood for twelve years. When we study her story, we see that she, too, left her old identity behind. She was already walking in faith—already believing in her healing—before it happened.

Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. (Mark 5:25-26)

This woman had been sick for many years. She had spent all she had on doctors, hoping to be cured, but her condition worsened instead. All hope seemed lost—until faith rose within her. Why? Because she had heard about Jesus. She knew He could heal her.

When she heard about Jesus, she came behind Him in the crowd and touched His garment. For she said, “If only I may touch His clothes, I shall be made well.” (Mark 5:27-28)

She knew that one touch from Jesus would be enough to receive her healing. But there was one obstacle: because she had a flow of

blood, she was considered unclean according to the Law of Moses. This meant she was not allowed to touch anyone.

*If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. **Whoever touches those things shall be unclean;** he shall wash his clothes and bathe in water, and be unclean until evening. (Leviticus 15:25-27)*

Yet, she touched Jesus. In faith, she stepped out of her identity as a sick and unclean woman, and embraced the identity of one who was whole and pure. She touched Him, fully believing that in that moment she would be healed.

According to the Law of Moses, her touch would have made Jesus ceremonially unclean. But this woman understood something greater: in this case, the power of healing and purity flowed from Jesus to her. Her uncleanness did not defile Him—His holiness cleansed her. She left behind her old identity and received her new identity as one who was healed and allowed to touch the Son of God.

Let us now study one more account, where people left behind their identity of illness even before they were healed:

Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, “Jesus, Master, have mercy on us!” So when He saw them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. (Luke 17:12-15)

Can you picture it? Ten lepers came to Jesus seeking healing. They cried out to Him, standing at a distance. Jesus simply said, “*Go, show yourselves to the priests.*” He did not pray for them, lay hands on them, or visibly heal them in that moment. The lepers still looked the same. Yet they obeyed. They stepped out of their identity as sick men and went to the priests. But why did they go?

This shall be the law of the leper for the day of his cleansing: He shall be brought to the priest. (Leviticus 14:2)

According to the Law of Moses, the priest had to examine a person to confirm if the leprosy had truly been healed. So these ten lepers—still visibly unhealed—set out to the priests. They trusted the word of Jesus and believed that healing would come, even before they could see it with their eyes.

And indeed, as they went, the healing power of God touched them, and they were cleansed. Their obedience and faith led to their healing, and they were all declared clean. But first, they broke away from their identity of sickness and acted in faith before the healing manifested.

This shows us how important it is not to live with a mindset of sickness. Instead, we must continually recognize that we are healthy people under attack from illness—not sick people trying to become well.

Finally, let us take a look at the people Jesus healed, and how long they had been sick:

*And suddenly, a woman who had a flow of blood for **twelve years** (...) (Matthew 9:20)*

*Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. So He asked his father, “How long has this been happening to him?” And he said, “**From childhood.**” (Mark 9:20-21)*

*And behold, there was a woman who had a spirit of infirmity **eighteen years**, and was bent over and could in no way raise herself up. (Luke 13:11)*

*Now a certain man was there who had an infirmity **thirty-eight years**. (John 5:5)*

*Now as Jesus passed by, He saw a man who was blind **from birth**. (John 9:1)*

*And a certain man lame **from his mother's womb** was carried. (...) For the man was **over forty years old** on whom this miracle of healing had been performed. (Acts 3:2 and 4:22)*

*There he found a certain man named Aeneas, who had been bed-ridden **eight years** and was paralyzed. (Acts 9:33)*

*And in Lystra a certain man without strength in his feet was sitting, a cripple from **his mother's womb**, who had never walked (Acts 14:8)*

All of these people were healed—either by Jesus or by the apostles. No matter how long someone has been sick, the healing power of Jesus is available. Whether a person has been sick for one day or many decades, nothing is impossible with God. His healing is available to all who believe.

Reason 58: Jesus Wants to Heal

Sometimes people wonder, “Does Jesus want to heal me?” When Jesus walked the earth, there was also a man who had this same question—and he decided to ask Jesus directly.

And behold, a leper came and worshiped Him, saying, “Lord, if You are willing, You can make me clean.” Then Jesus put out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed. (Matthew 8:2-3)

This is a beautiful passage that clearly reveals the will of Jesus. Notice that Jesus didn't say, "Wait a moment, I need to pray to God first to see if it's His will to heal you," or, "Let Me fast for three days to find out whether this healing is for you." No—right after the man asked if Jesus was willing, Jesus reached out, touched him, and said, "I am willing."

The answer Jesus gave to that man is the same answer He gives you today: Yes, Jesus wants to heal you. Yes, Jesus wants you to live in health and not carry the burden of sickness. What Jesus was willing to do for one, He is willing to do for all. Jesus shows no partiality.

Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him." (Acts 10:34-35)

The reason Jesus did not need to ask the Father whether this man could be healed is because the will of God is already clear: God wants everyone to be healed. Jesus bore all sickness and suffering on the cross—not for a few, but for all. Jesus and the Father are one in will and purpose, and both desire healing for every person.

Reason 59: One Word is Enough

We have already seen that healing is not difficult for God or Jesus. In fact, Jesus has already paid the price for our healing on the cross—so the work is finished. When Jesus walked the earth, He did not need to pray long prayers for the sick. One word was, and still is, enough for Jesus. He has all authority over every sickness, and even when He speaks a single word, sickness must obey.

*The centurion answered and said, "Lord, I am not worthy that You should come under my roof. **But only speak a word**, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said*

to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!” (...) Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour. (Matthew 8:8-13)

What made the centurion so confident that Jesus could heal his servant with just one word? He understood how authority works. As a military officer, he knew that when he gave an order to a soldier, the soldier obeyed without question—because the centurion had authority over him. Likewise, the centurion obeyed those in higher rank above him. This is how authority functions.

The centurion recognized that Jesus operated the same way in the spiritual realm. He understood that Jesus had authority over sickness. Therefore, he knew that Jesus did not need to be physically present—He only needed to speak. Because when someone with true authority gives a command, it must be obeyed. You may be thinking, “Yes, Jesus has all authority, but that doesn't apply to us.” But the good news is: Jesus has also given His disciples authority over sickness and demons. That means, in Jesus' name, we are called to heal the sick and cast out demons—just as He did.

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (Matthew 10:1)

*And Jesus came and spoke to them, saying, “**All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.**” Amen. (Matthew 28:18-20)*

In the name of Jesus, we have also received power and authority. That means it is enough for us to speak one word—to heal the sick

or to cast out a demon. One word, spoken in faith and authority, is sufficient. We do not need to spend hours in prayer to see someone healed. The prayer of one righteous person is powerful.

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. (James 5:16)

Reason 60: Healing is Easy for Jesus

In Mark 2, we read that healing was not difficult for Jesus—it was easy. When Jesus returned to Capernaum, many people gathered at the house where He was staying to hear Him teach. A paralyzed man was brought to Him, carried by four of his friends. However, because of the crowd, they could not get near Him. So, they went up onto the roof, made an opening, and lowered the paralyzed man on a mat down before Jesus. When Jesus saw their faith, He said to the paralytic that his sins were forgiven. The scribes, reasoning in their hearts, thought, “Why does this Man speak blasphemies like this? Who can forgive sins but God alone?” In response, Jesus said:

*“Which is **easier**, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, take up your bed and walk’? But that you may know that the Son of Man has power on earth to forgive sins”—He said to the paralytic, “I say to you, arise, take up your bed, and go to your house.” Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, “We never saw anything like this!” (Mark 2:9-12)*

Of course, for us as humans, it is easier to say that someone's sins are forgiven, because this cannot be seen with the natural eye. There is no outward proof that sins have been forgiven. But when you say to a paralyzed man, “Arise, take up your bed, and walk,” a visible miracle must take place. However, for Jesus, it was no more difficult to forgive sins than to heal sickness. Jesus did not

say, “Which is harder?”—He said, “Which is easier?” For Jesus, both forgiving sins and healing diseases are easy.

In addition, Jesus proved His authority to forgive sins by healing the man. This is very significant, and throughout the Bible, we often see the connection between forgiveness and healing.

Bless the Lord, O my soul, And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases. (Psalm 103:2-3)

But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. (Isaiah 53:5)

And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. (James 5:15-16)

For God, healing you is no more difficult than forgiving you. And Jesus desires to do both. When He saw the paralyzed man, He did not only want to heal him; He also wanted to forgive him. In the same way, Jesus wants to forgive and heal you.

Jesus does not ask us to choose between forgiveness or healing. He wants to give us both—and He desires to give them freely and without delay. When Jesus forgave the man, He did not say, “I have now forgiven you. Do not sin for a year, and then come back. If you have not sinned, I will heal you.” No, Jesus forgave and healed him at the same time. Why? Because for Jesus, it is not difficult to forgive and to heal—and it is His will to give both to us.

Reason 61: Healing Flows from the Kingdom

The kingdom of God and healing go hand in hand—they belong together.

Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw. (...) But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. (Matthew 12:22 and 28)

They brought a man to Jesus who was possessed by a demon, was blind, and could not speak. Jesus healed him completely. This was a great miracle and a tremendous blessing for the man. However, the Pharisees did not agree. They accused Jesus of being possessed by Beelzebub, the ruler of demons, and claimed that this was how He was able to cast out demons.

Sadly, similar accusations are made today against healing ministries and preachers. Some people believe that healers are empowered by the devil or demons to perform miracles. But the same accusations were made against Jesus—so there is nothing new about such claims.

Jesus responded by exposing the foolishness of their reasoning. He explained that it would make no sense for Satan to cast out Satan, because a kingdom divided against itself cannot stand.

But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?” (Matthew 12:25-26)

Why would the devil want to heal people and do good? On the contrary, the devil seeks to destroy and kill.

The thief does not come except to steal, and to kill, and to destroy. (...) (John 10:10)

(...) He was a murderer from the beginning. (...) (John 8:44)

No—the devil causes sickness, and God brings healing. It is not possible for a preacher who is possessed by a demon to cast out

other demons through that same demonic power. So, there must be another explanation.

But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you. (Matthew 12:28)

Jesus did not cast out demons by the power of a demon, but by the Holy Spirit of God. Healing the sick and casting out demons are works of the Holy Spirit—and therefore they are works of God. These signs are also characteristics of the kingdom of God. Healing and deliverance belong to the ministry of the kingdom.

And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10:7-8)
And heal the sick there, and say to them, ‘The kingdom of God has come near to you.’ (Luke 10:9)

When do believers become part of God’s kingdom? The moment they are born again.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. (Colossians 1:13)

In other words, healing and deliverance are blessings of the kingdom of God. And as a born-again believer, you are part of that kingdom. This means that all born-again Christians have a right to healing and deliverance. If you are a son or daughter of God, you may walk in healing and freedom. God is eager to give it to you.

Reason 62: Distance is no Barrier for Jesus

When we study the healing accounts of Jesus, we might think, “That is wonderful, but Jesus cannot touch me anymore. He is in heaven, and I am here on earth.” I have good news: when Jesus

was on earth, He often healed by laying hands on people, but He also healed at a distance. Jesus did not always need to lay His hands on someone; He could simply speak the word, and healing would take place—even from far away.

*So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. Then Jesus said to him, “Unless you people see signs and wonders, you will by no means believe.” The nobleman said to Him, “Sir, come down before my child dies!” Jesus said to him, “Go your way; your son lives.” So the man believed the word that Jesus spoke to him, **and he went his way**. And as he was now going down, his servants met him and told him, saying, “**Your son lives!**” (John 4:46-51)*

Jesus did not need to travel with the nobleman to Capernaum; He remained in Cana and spoke healing at a distance. We see this happen on several occasions:

*And Jesus said to him, “I will come and heal him.” The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. (...) Then Jesus said to the centurion, “**Go your way**; and as you have believed, so let it be done for you.” And **his servant was healed that same hour**. (Matthew 8:7-13)*

*Then He said to her, “For this saying **go your way**; the demon has gone out of your daughter.” And **when she had come to her house**, she found the demon gone out, and her daughter lying on the bed. (Mark 7:29-30)*

*Then as He entered a certain village, there met Him ten men who were lepers, who stood **afar off**. And they lifted up their voices and said, “Jesus, Master, have mercy on us!” So when He saw*

*them, He said to them, “Go, show yourselves to the priests.” And so it was that **as they went, they were cleansed.** (Luke 17:12-14)*

We also see healing at a distance in the book of Acts, where handkerchiefs and aprons from Paul's body were brought to the sick, and they were healed.

Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. (Acts 19:11-12)

Jesus can heal people at a distance. Therefore, we do not need a physical manifestation of Jesus walking into our room and laying hands on us. One word spoken from heaven is enough for complete healing. In fact, Jesus has already spoken healing over your life.

*Then they cried out to the Lord in their trouble, And He saved them out of their distresses. **He sent His word and healed them,** And delivered them from their destructions. (Psalm 107:19-20)*

You do not need a physical revelation to receive healing. You can know and believe that Jesus heals at a distance—and He is more than willing to do so. Moreover, after His ascension, Jesus is no longer far away. In a human sense, it was even more difficult for Jesus to heal at a distance during His earthly ministry than it is today. Why? Because through His crucifixion, Jesus paid the full price for sin and sickness on the cross, rose from the dead, and received all authority in heaven and on earth. In addition, He gave us the Holy Spirit, so that we may walk with God and experience His presence continually.

(...) “and lo, I am with you always, even to the end of the age.” Amen. (Matthew 28:20)

Summary

In this chapter, we studied several healing accounts from the Bible. First, we saw that Jesus healed all kinds of sicknesses, and no disease was too difficult for Him to heal. He paid the price for all our diseases and suffering. Examples include healing blindness, paralysis, leprosy, fever, and epilepsy.

We also saw that Jesus healed long-term illnesses and those who had been sick from birth. In several accounts, we read how people left behind their identity of sickness and stepped into their identity of health—even before they were actually healed. This shows how important it is to continue seeing yourself as a healthy person under attack from sickness, rather than identifying as a sick person.

Jesus desires to heal everyone, regardless of the illness. He has all power and authority to heal, and all He asks for is faith. Even one word spoken in faith is enough for Jesus to bring healing.

We also learned that healing is part of the kingdom of God. Healing is a key feature of God's kingdom, and all believers have a right to healing and deliverance.

Finally, we saw that Jesus can heal at a distance. His healing power is not limited to physical touch; one word spoken at a distance is enough to bring complete healing.

C13 THE TEACHINGS OF JESUS

Let us consider the teaching of Jesus concerning healing and health. What did Jesus say about healing? In Chapter 9, we already studied how Jesus instructed His disciples to heal all who were sick. We also examined the Great Commission, where Jesus declared that believers would lay hands on the sick, and they would recover. Furthermore, we looked at Jesus' responses to the Pharisees' criticism when He healed on the Sabbath. Therefore, we will not repeat these teachings in this chapter.

Reason 63: Both Jesus and the Father Healed

In Reason 54, we saw that healing is a work of God. It is also a work of Jesus. The whole Trinity desires for you to be healthy. When Jesus came to earth, He spent much time healing great multitudes. But why was Jesus doing this work? Did He consider it important by His understanding, or was He doing it at the direction of God the Father?

Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner." (John 5:19)

Jesus healed the paralytic at Bethesda on a Sabbath. The Jews were angered by this and sought to kill Him because He performed a work on the Sabbath. Jesus responded with the verse above. He showed that He did not act on His initiative to heal on the Sabbath. He declared that He could do nothing of Himself but only what He saw the Father doing. Jesus healed because the Father was healing through Him.

It is very special to see that Jesus did the works He saw the Father doing. This means Jesus saw God the Father healing, and He healed in the same way. Healing was in the heart of God the Father. God had been healing even before the Gospels were written, and Jesus, seeing the Father, was able to imitate Him. Yet

Jesus did more than imitate—God the Father was working through Him. In other words, God used the ministry of Jesus to heal the sick. Jesus did not heal by His own power; He trusted the Father, and the Father did the works through Him.

This is very important, because just as God the Father worked through Jesus, He can also work through you today, so that you may do the same works that Jesus did.

*Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. “Most assuredly, I say to you, **he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.**” (John 14:10-12)*

We can do the same works that Jesus did. This is because Jesus did not perform His works by His own power; He did them by the power of the Holy Spirit. Likewise, by the power of the Holy Spirit, we also may do the same works.

“If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him.” (John 10:37-38)

Jesus was very clear about the importance of works. Of course, everything centers on the Person of Jesus. However, if people did not believe in Him based on His words—that He is the Son of God—Jesus encouraged them to believe because of the works themselves. He showed that works were a vital part of His ministry. Jesus not only preached the Word; He also demonstrated it through His works.

Reason 64: The Gospel is Confirmed by Miracles

Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. (John 14:11)

This verse reveals something very powerful. Sometimes people say, “It is not about miracles and signs.” But the truth is that it does concern miracles and signs. How can we know that Jesus is the Christ? By the miracles and signs He performed.

*Men of Israel, hear these words: Jesus of Nazareth, a Man **attested by God to you by miracles, wonders, and signs** which God did through Him in your midst, as you yourselves also know. (Acts 2:22)*

*If I had not done among them **the works** which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. (John 15:24)*

When you separate miracles and signs from the gospel, you no longer have the full gospel. Everything God does is a miracle. God desires to reveal Himself to people through miracles and signs.

*(...) for the works which the Father has given Me to finish—**the very works that I do**—bear witness of Me, that the Father has sent Me. (John 5:36)*

*And truly Jesus did **many other signs** in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. (John 20:30-31)*

*God also bearing witness both with **signs and wonders**, with various miracles, and gifts of the Holy Spirit, according to His own will? (Hebrews 2:4)*

The writer of Hebrews referred not only to the miracles and signs that Jesus performed but also to the miracles and signs that took place—and continue to take place—in the Church. All these signs bear witness to the gospel.

*And they went out and preached everywhere, the Lord working with them and confirming the word through **the accompanying signs**. Amen. (Mark 16:20)*

*Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, **granting signs and wonders to be done by their hands**. (Acts 14:3)*

Even when we read the Old Testament, we see many accounts of miracles. Consider the Exodus, the miracles of Elijah and Elisha, and how God repeatedly delivered Israel from their enemies in the books of Judges, Samuel, Kings, and Chronicles. God is a God of miracles—both in the Old Testament, the New Testament, and continuing to the final chapters of Revelation. Why would God reveal Himself through miracles in the Old Testament, the New Testament, the early Church, and to the last generation in the last days in Revelation, but not to us? God is the God of miracles: yesterday, today, and forever. He does not change. God still desires to perform miracles and signs today. One form of miracles and signs is healing.

A healing is not only a great blessing for the person, but also a powerful miracle that can help others believe. Imagine a neighbor who has been in a wheelchair all his life and has no feeling in his legs—he cannot walk or stand. One day, he decides to attend a healing service and is miraculously healed. How will the people in his street react when they see him walking? Everyone will ask, “What happened to your legs?” He becomes a walking testimony, and no one can deny that a great miracle has taken place.

The point is this: when you speak with words alone, others may say, “I am sorry, but I do not believe the gospel.” But when you demonstrate the gospel by healing someone in the name of

Jesus, it becomes much harder to deny. We need miracles and power to spread the gospel of God. When we display the power of God, people will be eager to hear the message of the gospel.

*For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—in **mighty signs and wonders**, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. (Romans 15:18-19)*

*Truly the signs of an apostle were accomplished among you with all perseverance, **in signs and wonders** and mighty deeds. (2 Corinthians 12:12)*

*For our gospel did not come to you in word only, **but also in power**, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. (1 Thessalonians 1:5)*

Let us return to John 9, where the blind man was healed. Why was he healed?

*Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that **the works of God should be revealed in him.**” (John 9:1-3)*

The beauty of this healing account was that no one could deny a great miracle had occurred. A great discussion followed between the healed man and the Pharisees. Can you picture it? The Pharisees could not deny that a miracle had taken place, yet they still refused to accept Jesus as the Messiah. So they said:

(...) “Give God the glory! We know that this Man is a sinner.” (John 9:24)

When we display the miracles and signs of God to people, there is no longer any debate about whether God exists or whether a miracle has occurred. People know that something extraordinary has happened, especially when it is their own healing. The only question they must then answer is, “Do I want to serve God?” They can no longer question, “Does God exist?” They know He exists, because a great miracle has taken place in their lives.

Reason 65: All Things are Possible by Faith

In the New Testament, we read that Jesus was transfigured on the mountain. Afterward, He descended from the mountain and saw a large crowd and some scribes disputing with the disciples. Jesus asked what the scribes were discussing. Then someone from the crowd spoke to Jesus:

Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” (Mark 9:17-18)

There was a boy who had not been healed. The disciples had failed to cast out the demon so that the boy might be made well. How was this possible?

He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.” Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. (Mark 9:19-20)

The reason they did not succeed was because of unbelief. It is important to understand that the disciples were not inexperienced in healing the sick and casting out demons. They had already healed many and cast out many demons earlier, as recorded in Mark 6.

They had done this even without Jesus being physically present with them.

So how could it be that they could not cast the demon out now? The boy was convulsing, foaming at the mouth, and exhibiting many alarming symptoms. Likely, the disciples saw these natural circumstances and allowed unbelief to arise in their hearts. They were probably focused on what they saw, and no longer fully confident that the boy would be healed.

Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you." (Matthew 17:19-20)

Unbelief had entered their hearts, and as a result, no miracle took place. Fortunately, Jesus was present on the earth and was able to intervene. Let us study the story further:

*So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." Jesus said to him, "**If you can believe, all things are possible to him who believes.**" (Mark 9:21-23)*

I find this response from Jesus very beautiful. Jesus helped this man return to faith. He did not say, "I notice unbelief, so I am going to walk away; figure it out for yourself." No, Jesus helped the man by leading him back to faith.

This is still true today. The Holy Spirit helps us and gives us revelation, including concerning healing. The Holy Spirit desires to strengthen our faith and assist us in resisting all unbelief. Of course, it remains important that we make our own choices and refuse to give unbelief a place in our hearts. Yet the Holy Spirit is willing to help us remove every trace of unbelief.

Casting all your care upon Him, for He cares for you. (1 Peter 5:7)

Worrying is a form of unbelief. We are invited to cast all our worries and troubles upon God. Once we have given them to Him, we must leave them with Him. We are not meant to take them back again. The Amplified Bible translates this verse as follows:

Casting all your cares [all your anxieties, all your worries, and all your concerns, once and for all] on Him, for He cares about you [with deepest affection, and watches over you very carefully]. (1 Peter 5:7, AMP)

We may throw all our worries upon Him. God desires to help us destroy all unbelief in our lives, just as Jesus helped the father of the boy.

Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. (Mark 9:24-27)

What the disciples failed to do, Jesus accomplished. What was God's will for this boy? That he be healed. Did the disciples succeed? No. This shows us that when we do not immediately succeed in receiving healing or in ministering healing to someone else, it does not mean that it is God's will for the person to remain sick.

Let us take a closer look at Mark 9:23:

Jesus said to him, "If you can believe, all things are possible to him who believes." (Mark 9:23)

Jesus said that all things are possible to those who believe. When we look at the context of this verse, we see that Jesus spoke these words during a healing encounter. He was teaching that every disease and every affliction can be overcome by faith. Faith is a powerful force, and through faith, even the greatest problems can be solved. Let us briefly review what else Jesus says about faith:

So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them." (Mark 11:22-24)

Faith is very powerful. Sometimes an illness or a problem may seem like a mountain—immovable and impossible to overcome. Yet faith can move even the greatest mountain. Faith without doubt ensures that any problem can be overcome.

So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you." (Luke 17:6)

Moreover, we do not need to have great faith. Faith as small as a mustard seed is enough, as long as there is no unbelief or doubt in our hearts. Thus, Jesus taught that any disease or ailment can be overcome through faith.

Reason 66: Jesus Came to Save People

Psalms 23 is one of the most well-known Psalms. Written by David, this Psalm teaches us that God is our Shepherd and that He cares for us as a faithful Shepherd.

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He

restores my soul; He leads me in the paths of righteousness For His name's sake. (Psalm 23:1-3)

This Psalm from the Old Testament, is tremendously powerful. Once again, we see that God desires to bless us in all areas of life. He wants us to lie down in green pastures and to be led beside still waters. God does not desire us to live in a barren, dry land, facing one storm after another. It is true that storms can come into our lives, but even through those storms, God will lead us, and we will experience His blessing and His nearness.

Now let us look at Jesus, who reveals Himself as the Good Shepherd in the New Testament:

I am the good shepherd. The good shepherd gives His life for the sheep. (John 10:11)

Jesus is the Good Shepherd, and He delights in giving us good gifts. He is not like a hired hand who does not care if a sheep is lost. Jesus is the Good Shepherd who goes out to find and restore the lost sheep. He is good to us, and He desires to care for us and help us as a true Shepherd.

The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. (John 10:10)

The thief—this is the devil—comes only to steal, kill, and destroy. He seeks to rob people of life. But Jesus is different. Jesus came to give us life, and that more abundantly.

What does abundant life mean? It means that Jesus not only provides what is necessary but gives even more. He gives us life beyond mere survival. When someone is sick, it is difficult to speak of living an abundant life. Sickness affects a person's joy and well-being, and it belongs to the category of “steal, kill, and destroy.” Health, however, belongs to abundant life—and Jesus desires to give it to us. In this parable, Jesus clearly shows that He

comes to give good things, while the enemy comes to take them away.

Moreover, Jesus came to give us life. The word “life” speaks not only of eternal life but also of life here on earth. A person lives because he breathes, and Jesus desires to give life in its fullness. Sickness and life do not go together, especially when someone suffers from an incurable disease. One cannot walk in the “fullness of life” while lying sick in bed day after day. That is not the abundant life Jesus promised. Jesus came to give us the fullness of life, which includes health and the removal of every trace of death and disease. The devil comes to bring death, but Jesus comes to bring life and health.

Reason 67: Jesus Seeks the Lost

In addition to the previous example, there is another parable in the Bible that speaks of Jesus as the Shepherd and we as the sheep. Let us read it:

“What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.” (Luke 15:4-7)

This passage speaks about someone coming to faith. Jesus seeks the lost and desires that they repent and be added to His spiritual flock. At the same time, this parable reveals the deep love Jesus has for every individual. Even if He had already reached all people and only one person remained lost, Jesus would still do everything possible to reach that one person. His love extends to every single soul.

This is a wonderful truth. Jesus is interested in you and desires that it goes well with you. He loves you deeply. What Jesus has done for those He has already healed, He desires to do for you as well. You are not an exception, and you are not less loved. Jesus wants to reach you too, and His loving hand desires to change your situation.

We see the same image in the parable of the prodigal son. The prodigal son asked for his inheritance early and spent it living a life of sin. Eventually, he repented and returned to his father. He thought, “Maybe I can serve my father as a hired servant, but I will never be his son again.” However, nothing was further from the truth. Read with me:

“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.” (Luke 15:20-24)

Do you see the unimaginable grace of the father, which is a picture of the grace of our heavenly Father? God is pleased when someone repents and returns home to Him. He is moved with deep compassion and immediately welcomes him into His family. After the son repented, he did not have to prove himself to his father over some time. Immediately, he received back his position as a son. Likewise, the moment we come to faith, we become sons and daughters of God.

But what exactly was the father pleased about? That:

- The son was dead and is alive again.
- The son was lost and is found.
- The son returned safe and sound.

The father—and our heavenly Father—is glad when His son or daughter returns healthy. The brother of the prodigal son heard that a great feast was taking place in the house. He asked a servant what was happening. The servant answered:

*And he said to him, ‘Your brother has come, and because he has received him **safe and sound**, your father has killed the fatted calf.’* (Luke 15:27)

The father rejoiced that his son had returned safe and sound. Sometimes people think that although God has forgiven them, they must continue to suffer from an illness or affliction caused by their past sins—as if God gives them a scar to remember their former life. But this story shows that God is not pleased when we carry scars of sickness. God is not pleased with disease; He is pleased when we live in health and fellowship with Him.

I am so thankful for the grace of God. He does not desire for us to pay for our past sins through sickness. Instead, He desires that we live with Him in health. Even if we have lived in a pigsty, we may repent and be welcomed directly into His house.

Reason 68: It is Finished

As you read earlier in Reason 34, Isaiah 53 tells us that our diseases and ailments were borne by Jesus on the cross of Calvary. But when exactly was the price for our healing paid? Has this already taken place, or is it something that will happen in the future? When Jesus hung on the cross and breathed His last, the following happened:

So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit. (John 19:30)

The Greek word translated as “finished” is *teleō*. It means to accomplish, to fulfill, or to pay. When Jesus cried out, “*It is finished*,” He was declaring that the price had been paid in full. He had brought His earthly ministry to completion. Jesus fulfilled the

price required to restore, forgive, redeem, and heal mankind. He does not need to pay or accomplish anything further. The price was fully paid two thousand years ago. Everything that was necessary has already been done. Jesus does not need to do something new when someone needs healing.

Imagine you order a coffee at Starbucks. You give your name and pay at the counter. You have not yet received the coffee because the barista is still preparing it. But you are confident that the coffee will come, and you know there is nothing more you need to do. Why? Because you already paid the price.

It is the same with the sacrifice of Jesus. He has already paid the price. We may now receive, by faith, our healing, redemption, and forgiveness. Jesus has already completed His work. It is waiting for us. All we have to do is receive it in faith.

Just like your coffee order, it may seem as if you haven't received anything yet. The barista hasn't handed you the cup. Yet you are completely certain that you are entitled to it—and if the barista forgets, you will boldly claim it. After all, you paid for it.

In the same way, we must understand that our healing has already been paid for. We are entitled to it—not because of what we've done, but because of the grace and goodness of Jesus. Healing has been given to us as a gift. We ought to walk in it, because Jesus has already paid the full price.

Summary

Jesus taught and demonstrated healing and health throughout His ministry. He healed people in the same way the Father did—because He saw the Father healing, and because the Father worked through Him. Jesus did not act on His initiative, but in agreement with the Father. He was not able to heal the sick apart from the help and power of God the Father and the Holy Spirit.

Jesus also taught that all things are possible to those who believe. Faith is a powerful force that moves mountains. Even faith as small as a mustard seed can make the impossible possible—so long as there is no doubt in the heart.

Jesus came to give life and to give it more abundantly. He is the good Shepherd who cares for His sheep. The thief—the devil—comes only to steal, to kill, and to destroy, but Jesus came to give life in abundance.

Moreover, Jesus cares about everyone and desires that all be in good health. He rejoices when a sinner repents and returns to Him. God is moved with compassion and immediately welcomes us into His family. He delights in seeing His children healthy and living in fullness with Him.

Finally, Jesus has already paid the full price for healing and health on the cross. When He cried “*It is finished!*” He declared that everything necessary for restoration, forgiveness, redemption, and healing was accomplished. We do not need to earn our healing; we may receive it by faith.

C14 HEALINGS IN ACTS

Now that we have studied the Old Testament and the Gospels, we come to the next book of the Bible: Acts. In the book of Acts, Jesus had been taken up into heaven, and it became the responsibility of the disciples to preach the gospel. In chapter 9, we read that the disciples also healed the sick, and great miracles and signs took place. Individuals were healed, just as we saw in the Gospels. Let us now look at what the book of Acts reveals about healing.

Reason 69: What I Have, I Give to You

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple; who, seeing Peter and John about to go into the temple, asked for alms. And fixing his eyes on him, with John, Peter said, "Look at us." So he gave them his attention, expecting to receive something from them. (Acts 3:1-5)

Peter and John were on their way to the temple when they encountered a lame man at the gate. This man had been lame from birth and was over forty years old.

For the man was over forty years old on whom this miracle of healing had been performed. (Acts 4:22)

Many people knew this man, as he was regularly seen at the temple gate. They often passed by him as they went in to pray, and it was clear to all that he was unable to walk. When he was healed and able to walk, it was a powerful testimony to the entire city.

Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk." And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he,

leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. (Acts 3:6-8)

I love this story, and a few things stand out to me. I am sure it will be a great blessing to you as well.

1. Peter had the authority to heal the sick. Notice that Peter said, *“Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.”* Peter did not hesitate. He did not say, “Let me pray for you for a moment, and if it is God's will, you will be healed.” Peter was absolutely certain that a miracle would take place.

Did Peter receive a dream or a word from God beforehand, making it known that this man was chosen to be healed? I do not believe so, nor do I find anything about that in the Bible. As I read this story, it appears that Peter and this man met by chance. I do not think Peter knew about it when he left home that day. Then how did Peter know for sure that this man would be healed? Because Jesus had given him—and all believers—the authority and power to heal the sick and to cast out demons. Peter was fully aware of the authority he had received from Jesus.

And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. (Matthew 10:1)

2. Peter knew this man would walk even before the healing took place. Before anything was visible, Peter said, *“In the name of Jesus Christ of Nazareth, rise up and walk.”* This is faith. Even before the healing was seen, Peter believed he had already received the answer.

Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. (Mark 11:24, ESV)

Faith already has the answer, even when the visible manifestation has not yet appeared. It is important to believe that God has healed

us before the healing becomes visible in the natural. Peter understood this, and he believed that his words would be fulfilled even before he saw it with his eyes.

3. Peter stepped out in faith.

And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. (Acts 3:7)

Peter not only spoke words of faith to the man, but he also acted on his faith. He took the man by the hand and lifted him up. Peter encouraged him to do something he had never done before in his life. This is a beautiful picture of the power of standing together in faith for healing. Peter did not say to the man, “You must believe, and you will be healed. Strengthen yourself to stand in faith.” No, Peter helped him. He supported him with his own faith and helped him to rise.

When you are facing sickness, you do not have to fight the battle of faith alone. It is a great blessing to have people around you who are like Peter—people who help you stand in faith and who understand that they, too, have been given authority to heal the sick and cast out demons. Together you can stand in faith, and together you can step out in faith.

4. The man did not hesitate. After Peter helped him, the man's feet and ankles were strengthened. What did he do next?

So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. (Acts 3:8)

The man immediately leaped and began to walk. He did not hobble at first, nor did he cling to Peter and John as he stumbled into the temple. No, he knew with certainty that a miracle had taken place. He showed his faith by doing what he had never done before. He was fully convinced that God had healed him.

5. The man thanked God. After he was healed, the man praised God in a very joyful way. Sometimes at healing services, people ask, “Should there be all this shouting, rejoicing, and dancing?” The answer is, “Yes.” When someone has been sick for

years and Jesus heals them, how can they remain silent? A Biblical response to healing is rejoicing, dancing, and joy. This is not only allowed—it is important.

Jesus is grieved when people are healed but fail to give Him thanks and glory. We see this in the account where Jesus healed ten lepers, yet only one returned to give thanks.

And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, “Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?” And He said to him, “Arise, go your way. Your faith has made you well.” (Luke 17:15-19)

It is important to be thankful when Jesus works in our lives.

Reason 70: Healing Brings Biblical Responses

We have already read that God works miracles and signs, and that these miracles and signs are powerful tools for evangelism. We see this again in the story of the lame man. Sometimes I ask myself, “Why is this particular healing story recorded in the Bible? Jesus and the apostles healed thousands of people. Why was the healing of this lame man specifically mentioned?” I believe it is because this healing caused two important reactions to take place at the same time. First, the healing led many people to believe and be filled with wonder. Second, it caused the apostles to face persecution from the religious leaders. When God is at work, you will always encounter these two reactions. One group will be amazed and glorify God, while another group will stir up opposition and resist what God is doing. Even if God were to raise thousands of dead through you, there would still be many who refuse to believe and would desire to silence or imprison you. Sadly, this resistance can even come from among those who call themselves Christians.

Let us look at the first response. Healings cause people to wonder. After the man at the gate of the temple was healed, we read:

*So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. And all the people saw him walking and praising God. Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, **greatly amazed**. (Acts 3:8-11)*

Now, try to make this personal. Imagine you know a man who has always been in a wheelchair. Suddenly, you see someone reach out to him, and the man rises from his wheelchair and walks. A miracle like this—especially when it happens to someone well-known in a town or village—causes great wonder. Everyone would want to know what happened. It would have a powerful impact, and no one could deny that God is alive. Even the apostles' opponents, the religious leaders, had to acknowledge that a great miracle had taken place:

(...) What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. (Acts 4:16)

Healings cause Biblical reactions. When people are touched and healed by God, it opens the way for them to testify about Him. This is exactly what Peter and John did after the healing of the lame man. They testified of Jesus, declaring that God had glorified Him:

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus. (...) (Acts 3:13)

Signs and wonders create amazement, and amazement opens hearts. Therefore, wonders and signs are essential in preaching the gospel.

In mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. (Romans 15:19)

You are the God who does wonders; You have declared Your strength among the peoples. (Psalm 77:14)

Healing provides a strong Biblical response and makes known God's miracles and His power among the nations. In the example of the lame man, the healing and the preaching that followed led to many coming to faith:

However, many of those who heard the word believed; and the number of the men came to be about five thousand. (Acts 4:4)

Let us now look at the second kind of reaction: turmoil.

Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. And they laid hands on them, and put them in custody until the next day, for it was already evening. (Acts 4:1-3)

A healing causes not only positive reactions, but also negative reactions. This was true in the life of Jesus and also in the lives of the apostles in the book of Acts. Negativity is, unfortunately, part of it and is a Biblical (anti-)reaction. Therefore, when people speak negatively about us for preaching the Word, it should not surprise us. It is to be expected.

Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. Blessed are you when they revile

and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. (Matthew 5:10-12)

And you will be hated by all for My name's sake. But he who endures to the end will be saved. (Matthew 10:22)

"If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also." (John 15:18-20)

When we look at healing services, we see both reactions take place. There is a group that marvels and gives God all the glory, but there is also a group that speaks falsely against the evangelist or pastor, persecutes him, or hates him. When we examine the reactions produced by the healing message, we find that both positive and negative responses are signs of Biblical reactions and evidence of a Biblical message.

Reason 71: Jesus' Name Heals

A special aspect of the healing of the lame man is that the disciples were accountable to the people. They explained why this man had been healed. What was Peter and John's explanation? Were they receiving a special revelation? Had they been fasting for days? Were they living so godly that God was obligated to act? Why did God heal this man? God did not heal this man because he was godly, nor because Peter and John were godly.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though

*by our **own power or godliness** (ESV: piety) we had made this man walk?” (Acts 3:12)*

It was not through their strength, godliness, or piety that the man was healed. God does not heal us because we deserve it, because we have been especially holy for a week, or because we have done something for Him. God heals because He loves us, and He heals through faith. Of course, it is important to live godly lives, but healing cannot be bought or earned through godliness.

*And His name, through **faith in His name**, has made this man strong, whom you see and know. Yes, **the faith** which comes through Him has given him this perfect soundness in the presence of you all. (Acts 3:16)*

Let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. (Acts 4:10)

This man was healed through faith in the name of Jesus, and even that faith was given by Jesus. When you stand in faith for healing, you can know that you are not alone. It is good to build your faith by reading Scripture, meditating on the Word, and praying to God. When we do our part, Jesus will do His part. For example, as we study and meditate on the Bible, Jesus, through the Holy Spirit, will give us revelation—and revelation brings forth faith.

When someone is healed, there is no place for boasting about their godliness, piety, strength, or even faith. All is given by Jesus. At the same time, it is necessary to do what the Bible teaches so that we may receive faith:

So then faith comes by hearing, and hearing by the word of God. (Romans 10:17)

As we fill ourselves with the Word of God and continue to meditate on it, faith will be given in our hearts by Jesus and the Holy Spirit.

Let us also consider another reason why this man was healed:

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus. (...) (Acts 3:13)

This man was healed so that God the Father would glorify His Servant Jesus. In other words, when someone is healed, it brings glory to the name of Jesus. This also shows that God desires to heal.

Reason 72: Healing Gives Boldness

After Peter and John healed the lame man and were warned by the leaders of the people, they returned to their companions. Together they prayed about what had taken place. What was their prayer?

*“Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, by stretching out Your hand **to heal**, and that signs and wonders may be done through the name of Your holy Servant Jesus.” And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. (Acts 4:29-31)*

The disciples prayed that God would stretch out His hand so that more healings, signs, and wonders would take place. They understood that boldness would come when miracles and signs occurred. Peter had already experienced this on the Day of Pentecost. Through a special sign—the outpouring of the Holy Spirit and the speaking in tongues—he was empowered to preach the gospel with boldness, and thousands came to faith. Similarly, after healing the lame man, Peter again boldly preached the gospel, and

thousands believed. Miracles, signs, and healings bring boldness to proclaim the Word.

If healing were not from God and not His will, why would the disciples pray for God to heal? God heals, and it is very important. Healing brings boldness to speak, and through miracles and signs, people come to faith and are saved for eternity.

What was the Holy Spirit's response to their prayer? The Holy Spirit agreed with their request. He came upon the place where they were gathered, and the whole place was shaken. The Holy Spirit and God are eager to heal, so that boldness may arise and the gospel may be preached.

I find this prayer powerful. Peter and John had just been threatened by the spiritual leaders and commanded not to speak in the name of Jesus again. Yet how did the disciples respond? They prayed and asked God to continue doing healings, signs, and wonders. The disciples did not listen to the criticism, but continued in faith. God also did not listen to the criticism, but continued to heal and perform miracles. As we read later in Acts:

And through the hands of the apostles many signs and wonders were done among the people. (...) (Acts 5:12)

Healing gives boldness, and through boldness, we can proclaim the gospel of God.

Reason 73: The Church is the Solution

In the world today, many people are sick or struggling with mental problems. This is very difficult for those who suffer, and it also demands much energy and time from their caregivers. How wonderful it would be if the church, as in the book of Acts, would rise again.

The church is meant to be the answer for this world. When the church becomes the answer, it will also bring great benefit to society. Imagine what would happen if people who are chronically ill were healed in great numbers. It would be a tremendous blessing for those who are healed, and at the same time, a great relief

for those around them. When we study the book of Acts, we see that the church was the solution to these kinds of problems:

So that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. (Acts 5:15-16)

There are many other passages in the book of Acts that show that healings, miracles, and signs took place among the people. What would the world look like if the church once again took this position in society? The church is meant to be the solution—not only for spiritual problems, where people experience new birth, but also for physical needs. This was the reality for the early church in Acts, and since Jesus has not changed, we as the church today may also strive to see healing and health restored in our midst.

As we continue reading the book of Acts, we find several more examples of healing. The disciples did not only heal in the first months after Jesus' ascension into heaven; they continued to heal afterward. Consider the wonderful story of Aeneas:

*Now it came to pass, as Peter went through all parts of the country, that he also came down to the saints who dwelt in Lydda. There he found a certain man named Aeneas, who had been bed-ridden eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus the Christ heals you. Arise and make your bed." Then he arose immediately. **So all who dwelt at Lydda and Sharon saw him and turned to the Lord.** (Acts 9:32-35)*

Aeneas was healed, and this miracle led all who lived in Lydda and Sharon to turn to the Lord. Healing is a powerful miracle sign of God's power, and when healings begin to flow, many will come to faith.

Reason 74: The Gospel is about Healing

Paul preached the gospel in Lystra, and during this time, a great healing miracle took place. This healing story is very beautiful, and we can learn much from it. First, let us read the full account:

*And they were preaching **the gospel** there. And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. This man **heard Paul speaking**. Paul, observing him intently and seeing that he had **faith to be healed**, said with a loud voice, "Stand up straight on your feet!" And he leaped and walked. (Acts 14:7-10)*

Paul entered this city and preached the gospel. A crippled man heard Paul speak, and based on what Paul said, he received faith for healing. So what was Paul speaking about? I believe Paul was preaching the gospel, which includes God's desire to restore man completely: spirit, soul, and body. Paul must have spoken about God's willingness to heal the body, because when the crippled man heard Paul's message, faith arose in him to be made well. If Paul had only spoken about the forgiveness of sins and eternal life in the future, this lame man would not have had faith that God wanted to heal him physically. Paul proclaimed the gospel, and what he spoke produced faith for healing. Therefore, the gospel is also about healing the body.

*And as you go, preach, saying, 'The kingdom of heaven is at hand.' **Heal the sick**, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10:7-8)*

*He sent them to preach the kingdom of God and **to heal the sick**. (Luke 9:2)*

The healing of the sick is part of the gospel of the kingdom of God. God cares about the healing of the body. Paul was not the only one who included the healing of sickness in his evangelistic message; Peter also did this when he preached to Cornelius.

It is important to realize that Peter spoke the following words during his very first sermon to Cornelius. Therefore, healing should be seen as an important part of the gospel message:

*The word which God sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all— that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and **healing all** who were oppressed by the devil, for God was with Him. (Acts 10:36-38)*

See? Healing was not a subject the disciples reserved for the third year of a Bible school. Healing was something they taught and demonstrated immediately, or almost immediately. Often, people were healed first, heard a testimony of healing, or saw a miracle sign before they came to faith and heard the message that Jesus Christ forgives sins. We saw this, for example, with the lame man at the temple. He was healed first, and only afterward did Peter preach about Jesus and forgiveness.

Am I saying that healing is more important than forgiveness and eternal life? Absolutely not. Forgiveness and eternal life are most important. But healing is not unimportant; it belongs in the evangelistic message.

*This man heard Paul speaking. Paul, observing him intently and seeing that he had **faith to be healed**, said with a loud voice, “Stand up straight on your feet!” And he leaped and walked. (Acts 14:9-10)*

In addition, the crippled man in Lystra received faith during Paul’s preaching. The Bible does not tell us exactly how long he heard Paul speak—perhaps it was ten minutes or a few hours. In any case, faith arose while Paul was speaking. This man had not been believing for years for his healing. He believed, Paul recognized his faith, and he was healed. Faith for healing does not have to be a long, difficult struggle lasting many years. Faith for healing can

arise quickly, and healing can manifest immediately. It is the hearing of the gospel that produces faith:

So then faith comes by hearing, and hearing by the word of God.
(Romans 10:17)

Reason 75: Supernatural protection

There is much more that could be written about healings and miracles in the book of Acts, but I would like to close this chapter with a special story about Paul. First, let us read from Mark 16:

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. (Mark 16:17-18)

In this passage, Jesus said that believers would take up serpents and drink anything deadly without being harmed. Of course, the intention is not that we should test God by doing foolish or dangerous things on purpose. We are not meant to drink poison or seek to be bitten by a poisonous snake. But God promises to protect us when such dangers happen unexpectedly, especially when we are on our way to proclaim the gospel.

When Paul was captured in Jerusalem, he had to stand trial before various rulers. Eventually, Paul appealed to Caesar, which he was allowed to do because he was a Roman citizen. However, he had to be transported from Caesarea to Rome, and much of the journey was by sea. During the voyage, a great storm arose, and the ship was shipwrecked. The entire ship was lost, but God protected Paul and ensured that everyone aboard reached land safely.

Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them, saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."

*Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul. (...) But not long after, a tempestuous head wind arose, called Euroclydon. So when the ship was caught, and could not head into the wind, we let her drive. (...) But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss. And now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God to whom I belong and whom I serve, saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.' Therefore take heart, men, for I believe God that it will be just as it was told me." (...) The centurion, (...) commanded that those who could swim should jump overboard first and get to land, and the rest, some on boards and some on parts of the ship. And so it was that **they all escaped safely to land.** (Acts 27:9-11, 14-15, 21-25, 43-44)*

This story shows God's protection over Paul during the shipwreck. What stands out is that Paul warned the crew beforehand, telling them that it was not wise to set sail. Paul already knew that something was wrong. However, he had no choice; he was forced to go along because he was a prisoner.

This is an important example of supernatural protection. When the Holy Spirit instructs you to not to do something or refrain from doing something, it is very important to obey. Sometimes, for example, while evangelizing, you may feel a strong urge to not approach someone. I am not speaking of fear from your mind, but of the voice of the Holy Spirit. When the Holy Spirit says not to do something, He may be warning you to protect you from danger.

In this story, Paul was forced to continue the journey; he had no choice. But God still protected him. First, God sent an angel to encourage Paul, assuring him that he would arrive safely. Then God made sure that Paul and the entire crew escaped from

the ship and reached land safely. This was a great miracle of God's protection. Then another miracle took place:

*But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” **But he shook off the creature into the fire and suffered no harm.** However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god. (Acts 28:3-6)*

Paul was bitten by a poisonous viper. The people expected him to swell or fall dead immediately. Yet, Paul suffered no harm. This clearly shows God's supernatural protection. Again, it is important not to put God to the test. It is also important to listen carefully to the Holy Spirit when He tells us what to do or what not to do. But at the same time, God desires to protect us supernaturally from dangers that arise unexpectedly.

Summary

The book of Acts describes the healings that took place after Jesus ascended into heaven and the disciples were given the task of proclaiming the gospel. We began with the story of Peter and John encountering a lame man at the gate of the temple. Peter healed the man in the name of Jesus Christ, and the man immediately began walking and leaping, praising God. This story shows that Peter had authority to heal the sick and that he believed the man would be healed even before it was visible. Peter knew, by faith, that the man would walk, and he acted on that faith by taking the man by the hand and helping him to stand. This highlights the value of having others around us who encourage and support us in our faith. After his healing, the man praised God, demonstrating

the importance of gratitude when God works in our lives. Joy and thankfulness are appropriate responses to healing.

We also saw that healing is part of the gospel. Both Paul and Peter spoke about healing during their preaching, and we witnessed that healings and miracles opened the way for them to testify about God. Healing is part of the message of the kingdom of God and serves to bring people to faith.

Healings also produce boldness, and this was part of the disciples' prayer. The church is meant to be the solution to people's physical needs, just as it was in the early church.

The story of the healing of Aeneas is also very beautiful. It shows that the message of the gospel includes the healing of the body. Because Aeneas heard the gospel, faith arose in his heart, leading to his healing miracle.

Finally, we saw how God provided supernatural protection for Paul. Paul faced a violent storm and a shipwreck on his journey to Rome, but God protected him and ensured that he and the entire crew reached land safely. Even when Paul was bitten by a poisonous viper, he suffered no harm. This demonstrates that God desires to protect His people supernaturally, even in dangerous and life-threatening situations.

C15 HEALING IN THE EPISTLES

Now is the time to study the Epistles and see what the apostles wrote about healing. You may have already noticed that healing is mentioned relatively little in the Epistles. When we read the Gospels and the book of Acts, we find many accounts and testimonies of healing. In the Epistles, however, there is much less emphasis on this topic. This is not because the Epistles were written much later than the events recorded in the book of Acts. The Epistles were written roughly between the 50s and 100s A.D., while the events of the book of Acts took place between approximately the 30s and 60s A.D. In other words, the same people who lived during the time of the book of Acts also wrote the Epistles. Consider, for example, Paul, John, Peter, James, and Jude.

The reason these writers spoke less about healing was not because miracles and healings had ceased. In fact, they had witnessed many signs and wonders. If you read the letters carefully, you will see that Paul mentioned the miracles and signs that occurred in his ministry:

In mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. (Romans 15:19)

Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds. (2 Corinthians 12:12)

The letters to the churches were not addressed to a “new generation” church, but rather to the same churches that are described in the book of Acts and were established during that time. Moreover, the letters were written for specific purposes. They were meant to correct errors in the churches, to answer questions, or to share revelations from Jesus Christ (as in the book of Revelation). While we can learn much from the Epistles, not every subject is addressed in them. This is also true for healing.

We will study several passages from the Epistles that speak about healing. However, because there were not many questions from the early churches regarding healing, Paul and the other writers did not discuss the topic in great depth.

Reason 76: The Sick will be Saved

The letter of James is very beautiful and practical. James spoke briefly but powerfully about the healing of the sick. Let us study these verses:

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? 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 will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much (James 5:13-16)

This is a great promise. James said that the prayer of faith **will** save the sick, and the Lord **will** raise him up. He did not say, "Let the elder pray, and if it is God's will, perhaps the sick person will be healed." Nor did he say, "The sick person will receive strength to bear the disease," or, "We pray for wisdom for the doctors, so that they may heal the sick person."

Do not misunderstand: praying for strength and wisdom is also beautiful, and you may certainly pray and stand in faith for these things. For example, you can pray that a surgery will go well. But God desires to do more than give us strength or wisdom to doctors—He desires to bring healing. God wants to act as a Doctor in your body.

What, then, brings healing to the sick? Faithful prayer and the effective prayer of a righteous person or an elder. Do you see the role of faith? Faith is of great importance in the healing of the

sick. This applies not only to the sick person but also to the righteous man or woman praying. They, too, must stand in faith, believing that the sick are healed in the congregation. James illustrates the power of faith through the example of Elijah:

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit. (James 5:17-18)

Faithful prayer will save the sick. James spoke with absolute certainty and not with doubt. Moreover, he was not describing a long journey in which the sick person must endure many trials and sufferings before becoming well. James spoke of one prayer, provided it is prayed in faith. Of course, there may be a period needed to study what the Bible says about healing, to receive faith, and to remove unbelief. This is not strange, and it is entirely acceptable. But once faith is present, the sick person will be healed, and the disease must go. It does not have to be a long process.

These verses also show how important it is to pray for the sick. It is a command from the Word of God, important both within the congregation and during home visits. In the congregation, we honor God, give thanks for who He is, and desire to know Him more deeply. At the same time, God desires to bless us and restore every area of our lives. Healing is part of God's desire for His children. Indeed, it is a command to pray in faith for the sick. When this happens, the sick person will be saved, and God will restore him.

Reason 77: Healing and Oil

*Is anyone among you sick? 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. (James 5:14)*

James also teaches that the elders of the church should anoint the sick with oil. We see this practice not only in James but also among the disciples of Jesus:

And they cast out many demons, and anointed with oil many who were sick, and healed them. (Mark 6:13)

In the time of Jesus, oil was also used to soothe wounds. We see an example of this in the parable of the Good Samaritan:

So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. (Luke 10:34)

Was James then speaking about the healing properties of oil? No. James did not say that the oil would heal. He taught that it is the prayer of faith that brings healing. So why, then, were the elders instructed to anoint with oil?

When we look at the use of oil in Scripture, we see that it is a symbol of the Holy Spirit. Oil was used not only to anoint the sick but also to appoint kings to their offices. When kings were anointed with oil, they were anointed with the Holy Spirit. We see this in the anointing of King David:

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward. So Samuel arose and went to Ramah. (1 Samuel 16:13)

When did the Spirit of the Lord come upon David? At the moment he was anointed. Likewise, in the healing of the sick, the Holy Spirit plays a crucial role. Even when Jesus was on the earth, He did not heal by His own power, but because He was anointed with the Holy Spirit:

*How God **anointed** Jesus of Nazareth with **the Holy Spirit** and with power, who went about doing good and **healing all** who were oppressed by the devil, for God was with Him. (Acts 10:38)*

Thus, the oil is a sign of the Holy Spirit. But can the Holy Spirit also heal sickness?

But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. (Romans 8:11)

The Holy Spirit raised Jesus from the dead. In the future, the Spirit will also give life to our mortal bodies. If the Spirit can raise the dead, He can certainly heal disease.

But why must anointing be done with oil? Anointing with oil is an act of faith. The healing is not in the oil itself but in the belief that when the oil is applied, the Holy Spirit begins His work in the body. By faith, we believe that the Holy Spirit—symbolized by the oil—removes all sickness. James was not promoting a special “heavenly” oil that would cure every disease. The anointing with oil is a step of faith and a sign of the work of the Holy Spirit.

Reason 78: Healing through Conversion

*And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. **Confess your trespasses to one another, and pray for one another, that you may be healed.** The effective, fervent prayer of a righteous man avails much. (James 5:15-16)*

In chapter 16, we will look at the origin of sickness and see that sin can sometimes be a reason a person becomes sick. However, this is not always the case. James speaks about sin and confession in connection with healing, but he does not say that every sickness is a direct result of sin.

Of course, sin can lead to sickness. We also see this in the natural. Consider the following examples:

- Eating too often and too unhealthily can cause physical problems.
- Using many drugs can lead to severe weight loss.
- Drinking too much alcohol damages the liver.
- Sexual immorality can cause sexually transmitted diseases.
- Anger can lead to stress.
- Worry and stress can result in physical symptoms.

And many more examples could be added. What is important in this? Let us consider the following example:

There is a man named David and an elder named Kevin. David loves delicious but unhealthy food and makes a radical decision: from now on, he will eat every morning, afternoon, and evening at fast-food restaurants, drinking only Coke and milkshakes. After one year, David feels very ill. He goes to the doctor, has blood tests done, and is told he has high blood pressure and high cholesterol due to his diet. His knee pain and constant fatigue are also caused by overeating and being overweight. David believes in healing, so he calls Kevin to pray for him. Kevin comes, anoints him with oil, and prays in faith for his healing. God touches David, and he is supernaturally healed. However, David returns to his old habits, visiting fast-food restaurants daily. After six months, he falls ill again and finds himself back where he started.

Do you understand the example? This is a natural case where it is obvious that David's sickness is connected to his lifestyle. David does not primarily need healing; he needs to repent of his unhealthy way of living. When he chooses to repent, God's healing and health can continue to flow in his life, and he can remain healthy. We also see a similar example in the Bible, in Paul's letter to Timothy:

No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities. (1 Timothy 5:23)

Why did Timothy have to drink wine? Because it was healthy and brought healing to his stomach. It is important to understand that the water we drink in the Western world today is much healthier than the water in ancient times. In those days, water could easily be contaminated, which could cause diseases such as diarrhea and cholera. By drinking a little wine, which contained alcohol, certain harmful bacteria in the stomach could be killed. As a result, Timothy would be less likely to suffer from ailments. Paul could have laid hands on Timothy and prayed for his healing, but if Timothy had not changed his drinking habits, he likely would have become sick again within a few weeks. When we look at people's health, it is sometimes necessary to repent of bad or unhealthy habits.

In this reason, we compared this mainly to natural or physical consequences, which are well-known in the medical world. However, this principle can also apply to spiritual sins, which may not (yet) be recognized by the medical world. In such cases, repentance can bring healing.

But must I repent in order to become healthy? This is not the right question to ask. When you live with God and see His goodness, you will desire to be like Him. You do not repent to be delivered from sickness; you repent because you want to be like God and like Jesus. That is the right motivation for repentance.

I call everyone to repentance toward God and to turn from dead works, whether you are healthy or sick. If you live a lifestyle in which you seek to be like Jesus as much as possible, and you repent whenever the Holy Spirit reveals something to you, then you do not need to worry whether a sickness is caused by a hidden sin. Only when you are certain that a sickness stems from sin is it necessary to repent before praying for healing.

Reason 79: Sickness is not Biblical Suffering

When you talk about healing and explain that God does not want people to be sick, you may hear someone say, "Suffering is part of life, and the Bible promises suffering and persecution." It is true that suffering and persecution are part of life. Jesus said:

(...) In the world you will have tribulation; but be of good cheer, I have overcome the world. (John 16:33)

On earth, Christians will face persecution, and some will even be killed because of their faith. This is suffering for the sake of Christ. However, in the New Testament, suffering never refers to someone suddenly becoming ill. Whenever someone did suffer from sickness, the Scriptures record that they were healed, or that the sickness could not harm them⁹.

Often, the story of Paul's thorn in the flesh is cited as evidence that sickness is part of a Christian's life and that sickness is part of suffering. Paul wrote:

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." (...) (2 Corinthians 12:7-9)

What was this thorn in the flesh? Was it a disease? Thankfully, we do not have to guess what Paul meant by a thorn in the flesh. In the following verses, he explained what his weaknesses were:

*(...) Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in **infirmities, in reproaches, in needs, in persecutions, in distresses**, for Christ's sake. For when I am weak, then I am strong. (2 Corinthians 12:9-10)*

Also, when we study the context of this passage, we find that Paul was not speaking about a disease. Paul was speaking about suffering for the sake of the gospel. In other words, he was referring to reproaches, needs, persecutions, and distresses. Paul was not

⁹ Matthew 17:15, Mark 5:26, and Acts 28:5

speaking of a sickness that God refused to take away. Paul—and we too—may suffer for the gospel by being treated wrongly and hated. But suffering for the gospel does not mean that God has given us a disease that He no longer wants to heal.

I encourage you to read the New Testament, and every time you see the words “suffering,” “tribulation,” or “persecution,” take time to read the context. Does it speak about sickness, or does it refer to other forms of suffering? You will find that Biblical suffering and sickness do not go hand in hand.

There is, however, one form of physical suffering that can result from Biblical persecution. This is when someone is physically tortured and experiences bodily harm because of their faith. Yet even in these situations, it is not God who causes the suffering, and God still desires to bring healing. We see this clearly in the stoning of Paul:

*Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, **they stoned Paul** and dragged him out of the city, supposing him to be dead. However, when the disciples gathered around him, **he rose up** and went into the city. And the next day he departed with Barnabas to Derbe. (Acts 14:19-20)*

Paul was stoned, which is part of “the sufferings for the gospel.” But then Paul was healed in a supernatural way. Therefore, even when we suffer for the sake of the gospel, God desires to heal us.

Reason 80: Our Body is a Temple

When you think of the heavenly temple of God, what comes to mind? I am sure that the temple of God is beautiful beyond comparison to even the most magnificent buildings on earth. It is perfect, with no cracks, no danger of the ceiling collapsing, and no holes in the floor to trip over. God's heavenly temple is flawless. Did you know that a believer's body is also called a temple?

Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your

own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. (1 Corinthians 6:19-20)

Because our body is a temple, it is important not to use it for immorality. This was the main point Paul was making to the church in Corinth. But at the same time, I find it so beautiful that our body is called a temple of the Holy Spirit.

Many people today struggle with insecurity about their bodies; some are even afraid to look in the mirror. Yet God sees your body as a temple in which His Holy Spirit dwells. You do not need to be ashamed—you are a beautiful temple of God, and you are wonderfully made!

When we look at the Old Testament and read about the temple, we see that it was the most beautiful building in Israel. Everything had to be perfect, decorated with gold, precious stones, and fine materials. In the same way, God desires that our bodies be healthy and without blemish. He desires our bodies to be beautiful and perfect temples of the Holy Spirit.

In my church, someone shared a wonderful testimony. Before coming to faith, she had struggled with depression and had cut herself, leaving scars on her arms. After she came to faith, her depression was lifted. However, the scars remained. During a service, a great miracle took place. As she sat there, all the scars disappeared, and her skin became smooth and beautiful again. Why did God do this? I believe it was because God wanted to restore her completely. He not only wanted to heal her by removing her depression but also desired to restore her body and make it “like new” again. Her body was allowed to become a “perfect temple” of the Holy Spirit.

If you are struggling with sickness, know that God also desires to restore your body, making it a beautiful and perfect temple of the Holy Spirit.

Reason 81: John Prays that you be in Health

Now, we turn to the third letter of John. John wrote this letter to Gaius, who was involved in the church. We read that Gaius was eager to help traveling ministries and to receive them with hospitality. However, another brother in the congregation, Diotrephes, opposed this. He did not help traveling ministers, and he even expelled those who did. In this short letter, John encouraged Gaius that he was right to support traveling ministries and urged him not to listen to Diotrephes. This was a personal letter from John to Gaius. Let us look at the opening verses:

*The Elder, To the beloved Gaius, whom I love in truth: Beloved, I pray (KJV: wish) that you may prosper in all things and **be in health**, just as your soul prospers. (3 John 1:1-2)*

John wished, or rather prayed, that Gaius would be healthy. The apostle John had walked with Jesus for many years, and he had learned how to pray from Jesus. John knew how to pray according to the will of God, and he understood that it was God's will for Gaius to be healthy.

When John prayed, he did not pray with uncertainty, hoping that perhaps God might do something. No, John prayed with confidence, knowing that he was praying according to God's will. In fact, in John's first letter we read:

And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. (1 John 3:22)

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (1 John 5:14-15)

John understood the power of prayer and knew exactly how it worked. When he prayed for Gaius to be healthy, it was a Biblical prayer aligned with the will of God.

God wants us to pray for one another, and to pray that we remain in health. God is not only concerned about our spiritual lives; He also desires that our souls and bodies prosper and be well.

Reason 82: Remembering the Stripes

In his letter, Peter looked back at the Suffering Servant described in Isaiah. In fact, Peter quoted directly from Isaiah 53:

Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (1 Peter 2:24)

It is interesting to consider to whom Peter was writing. He addressed this letter to slaves who were instructed to be submissive to their masters. Some masters were kind and loving, but others were harsh and abusive, even beating their slaves and leaving them with injuries.

For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. (1 Peter 2:20)

Peter reminded the slaves that Jesus also suffered unjustly and endured beatings He did not deserve. In their suffering, they could identify with Jesus. Yet the stripes that Jesus bore resulted in something wonderful: healing. Peter encouraged the slaves to persevere, remembering how Jesus had endured injustice and how His suffering brought healing.

Peter wrote to slaves who had suffered physical wounds and welts from their masters. Could it be that Peter specifically mentioned, “By whose stripes you were healed,” to show them that the physical pain and injuries they endured could be healed

through the stripes of Jesus? That because of His suffering, they did not have to continue living in pain and physical affliction? In any case, the crucifixion of Jesus clearly shows that He brought full restoration—spirit, soul, and body. In Reason 34, we looked more deeply into the crucifixion of Jesus and the significance of His stripes.

Reason 83: Let the Body be Preserved

As we saw in the previous reason, God desires that our spirit, soul, and body be well. This is reflected in 1 Thessalonians:

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)

This was a prayer of the apostle Paul for the church. He prayed that our whole spirit, soul, and body would be preserved blameless at the coming of Jesus Christ. Paul spoke not only about our spirit and soul, but also about the body. God is interested in the whole person, including the body.

It is also difficult to separate the soul and the body. For example, the soul contains your emotions, will, and thoughts, while the body is the “earth suit” in which you walk. When the body is not doing well, it often affects the soul. If you experience pain every day, it can cause sadness in your soul. When physical limitations prevent you from doing certain things, it may affect your will and thoughts. Where you once had great plans, smaller or more negative thoughts may now take their place.

It is not Biblical to view the body, soul, and spirit as separate parts. Man is a unit and consists of spirit, soul, and body. God is concerned with the whole person, not just certain parts. He desires to bring complete health and restoration.

Reason 84: Death is an Enemy

The Bible speaks of death as an enemy. Death is not a friend of man, but the enemy. Many diseases lead to death, and there are

many incurable diseases in the world that bring death and destruction within weeks, months, or years. Right now, death is still an enemy of man, and everyone dies at some point. But this was never God's will.

The last enemy that will be destroyed is death. (1 Corinthians 15:26)

Sometimes, when someone is sick, it is considered a blessing or a beautiful learning process. It is true that you can learn lessons during sickness, but sickness itself is not a tool of God, nor is it His way of disciplining or teaching you. We should regard sickness, which often leads to death, as an enemy and an intruder. God does not want you to be sick, nor does He use sickness to test His children.

It is important to see disease as an enemy and an invader. When we recognize it as such, we will make every effort to resist it. However, if we say, "This sickness has been given to me so that God can test me," we embrace the sickness instead of resisting it. We may then hold on to the idea that God has a higher purpose with the sickness, and that we need to learn something from it, or that it is a form of discipline.

Sickness is also an enemy of the world. Medical science does everything it can to fight disease, so that people can live healthy lives. Every person knows that sickness is wrong and is not a blessing. Man was not created to go through life in pain, where every movement hurts. Man was created for freedom, and that includes freedom from sickness and pain.

But how did disease come into the world? We discussed this in the first chapter. Disease was not created by God but entered the world through the Fall. Because of the Fall, imperfection came into the world, and death, sickness, and trouble came into existence.

Reason 85: God has Appointed Healers

When we look at a congregation, we see that different people and ministries are needed to lead it. Most people are familiar with the pastor or shepherd who leads the congregation. There are also support ministries that help people with specific needs. In many congregations, there is also a board that oversees legal matters. Paul listed the ministries that should be present in a congregation:

*And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then **gifts of healings**, helps, administrations, varieties of tongues.* (1 Corinthians 12:28)

According to Paul, what has God given to the church? Apostles, prophets, teachers, miracles, gifts of healings (which I will refer to as healers), helps, administrations, and varieties of tongues. Have you ever noticed the order Paul uses? When we compare this to a typical church today, it looks different. In many modern congregations, the board is in charge. The board (or the congregation members) appoints a pastor, who works under the board. Then support ministries, such as pastoral caregivers, support the pastor. Some congregations also recognize the ministry of a Bible teacher. However, in many congregations, you do not often find apostles, prophets, those who perform miracles, healers, or those who pray in tongues and interpret them. Yet Paul showed that these ministries should have a place in the church.

In this book, I do not want to go into detail about all the different ministries. I want to focus on healers. According to Paul, healers should have an important and active role in the local congregation. What does this reveal about God's will to heal?

First, it shows that God desires healers to be present in every local congregation. Sometimes, people argue that only Jesus and His apostles could heal. But this is not true, because James and Paul instructed that healers should be appointed in every local congregation to pray for the sick and bring healing.

Is anyone among you sick? 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. (James 5:14)

Second, it means that healing plays an important role in the church of God. God desires to heal in His church and wants people to be actively involved in the healing ministry. It is important that the church makes room for healing teaching, healing services, and visiting the sick. Healings are often dismissed with the attitude, “It is nice when it happens, but the focus is on the Sunday morning service and spiritual growth.” Of course, it is wonderful for people to grow spiritually, but there should also be an urgency to care for the sick and to heal them.

Third, it means that specific people are called as healers. While the command to heal the sick applies to all followers of Jesus, there is also a special ministry within the church.

And these signs will follow those who believe: (...) they will lay hands on the sick, and they will recover. (Mark 16:17-18)

When you are on the street, you may pray for the sick. But within the church, this role is given to specific people. God has given this ministry to every local church. Usually, a city has several churches, which means there are many people whom God has called to be healers, but who are not yet walking in their purpose and destiny. If every church had at least one person with the ministry of healing, there would already be thousands of healers called by God. When all these people are active in their ministry, the church will be healthier than ever before. Healing is truly an important part of the structure of the church.

Reason 86: The Gifts of Healings

But how can these healers heal? Paul explains this in 1 Corinthians 12, where he speaks about the gifts of the Spirit:

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: (...) There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. (1 Corinthians 12:1-11)

From this passage, I would like to share some important lessons. First, the whole Trinity—God the Father, the Lord Jesus Christ, and the Holy Spirit—desires to heal. Do you notice that all Three are mentioned? God wants to heal you, as is confirmed throughout the Bible.

God the Father desires to heal:

(...) for I am the Lord, your healer. (Exodus 15:26, ESV)

Jesus Christ also desires to heal:

*Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "**I am willing; be cleansed.**" (Mark 1:40-41)*

And the Holy Spirit desires to heal:

(...) to another gifts of healings by the same Spirit. (1 Corinthians 12:9)

This is wonderful to know, because it means we can approach God's throne with boldness, already confident that God is eager to hear us. We do not need to convince Him or change His mind—He already desires to heal us.

The second lesson we can learn is that it is the Holy Spirit who works through the healer. When we go to a healer, we should not expect healing from the man or woman who prays or speaks healing. Instead, we can trust that the Holy Spirit is working through the healer to touch and heal us. We do not put our trust in people, but in God, who uses people as His vessels. Our faith and hope must always be in Jesus and the Holy Spirit who heals us, not in any human being.

The third lesson is that God has appointed healers in His church, as we also saw in the previous reason. Sometimes people are skeptical about healers, and healing is even labeled as “of the devil.” But it is God who has appointed healers, and it is the Holy Spirit who uses them and has given them to the church. Of course, it is important to test everything, but if the fruit is good and Jesus is exalted, then the healer is from God.

A healer is an important tool that God has given to you as a church member. You may confidently make use of the healer's ministry and stand together in faith for a miracle and breakthrough from God.

Summary

In this chapter, we looked at what the apostles wrote about healing in the epistles. Although there are many accounts of healing in the Gospels and the book of Acts, healing is mentioned less often in the epistles. This is because the letters were written to answer specific questions from the congregations, or to encourage and correct them on matters they were dealing with.

Nevertheless, there are several texts in the epistles that speak about healing. For example, the letter of James teaches about praying for and anointing the sick. James emphasizes the importance of faith in healing, both for the one who desires healing and for the elders who pray. In his third letter, John expresses

his prayer that Gaius, a member of the church, would prosper in all things and be in health. This prayer shows that it is God's will for people to be healthy.

Peter also refers to healing by quoting from the Old Testament. He cites Isaiah, saying that by Jesus' wounds, we are healed. Peter wrote this to slaves who were suffering physical abuse from their masters.

In addition, the letter of James highlights that repentance and confession of sins can sometimes lead to healing. It is important to understand that sickness is not always the result of sin, but in some cases, repentance can bring healing.

When we study the concept of suffering, we see that it does not refer to sickness. When God speaks about suffering and persecution as part of the Christian life, He does not mean that sickness must be accepted as coming from Him.

The epistles also emphasize the importance of the body, which is described as the temple of the Holy Spirit. God desires that our bodies be healthy and whole, just as His heavenly temple is perfect. Paul also prays that the believer's body would be preserved blameless until the coming of Jesus Christ.

In the same way, death is seen as man's enemy, not as a friend. Since disease often leads to death, disease too can be regarded as an enemy.

Finally, Paul teaches that healing plays an important role in the church and that healers are appointed by God. Healing is an essential part of the structure of the church, and it is the Holy Spirit who works through the healers to bring healing to people.

C16 ORIGIN OF SICKNESS

In this book, we have already looked at many reasons why God desires to heal. We have also seen a few examples in the Old Testament where God caused someone to become sick. However, in each of these cases, there was a specific and special reason. There are also a few examples in the New Testament where someone was made sick by God. In this chapter, we will look at some of these people and examine why God allowed them to become sick.

We will also explore the origin of sickness. In Reason 4, we saw that sickness entered the world at the Fall. In the story of Adam and Eve in the Garden of Eden, everything was still good, and sickness did not exist yet. But because of the Fall, sickness and suffering entered creation. This shows that God is not the author of sickness; sickness came into the world through the curse. In this chapter, we will look at more Bible passages to see how sickness can happen and what or who might cause it.

Reason 87: The Devil Makes Sick

In the Bible, we read that the devil makes people sick.

*How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all **who were oppressed by the devil**, for God was with Him. (Acts 10:38)*

This verse clearly shows how the roles are divided in the world. Jesus is the One who does good and brings healing, while the devil oppresses people with sickness and suffering. It is the devil who causes people to be sick, and Jesus who heals them. We see the same truth in the story of the woman who was bent over.

*And behold, there was a woman who had **a spirit of infirmity** eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and*

*glorified God. (...) So ought not this woman, being a daughter of Abraham, whom **Satan** has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?* (Luke 13:11-16)

In this story, we read that Satan had bound this woman for eighteen years. But how does the devil bind people? When we study the Bible, we learn that there are different kinds of spiritual beings. There are angels who serve God, but there are also fallen angels and demons who serve the devil. These demons try to keep people away from the truth of God and torment them both spiritually and physically. In the New Testament, we often see that demon possession and sickness are closely connected. Consider the following examples:

*As they went out, behold, they brought to Him a man, mute and **demon-possessed**. And when **the demon** was cast out, the mute spoke.* (Matthew 9:32-33)

*Then one was brought to Him who was **demon-possessed**, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.* (Matthew 12:22)

*Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. (...) And Jesus rebuked **the demon**, and it came out of him; and the child was cured from that very hour.* (Matthew 17:15-18)

It is likely that the fever of Peter's mother-in-law was also caused by a demon. Luke writes that Jesus rebuked the fever, and then it left her. This suggests that Jesus may have been addressing an evil spirit.

*(...) But Simon's wife's mother was sick with a high fever, and they made request of Him concerning her. So He stood over her and **rebuked the fever**, and it left her. And immediately she arose and served them.* (Luke 4:38-39)

Another example is the woman of Canaan, who cried out to Jesus on behalf of her daughter:

*And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely **demon-possessed**." (...) And her daughter was healed from that very hour. (Matthew 15:22 and 28)*

In many cases, we see that healing and deliverance took place together in the ministry of Jesus. For example, during the large-scale healings, Jesus not only healed the sick but also cast out demons.

*Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were **demon-possessed**, epileptics, and paralytics; and He healed them. (Matthew 4:24)*

We see the same pattern in the book of Acts.

*Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and **the evil spirits** went out of them. (Acts 19:11-12)*

*Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by **unclean spirits**, and they were all healed. (Acts 5:16)*

In many cases, sickness is caused by a demonic spirit. However, this is not always the case. Sometimes illness or injury can result from natural causes. For example, someone may be hurt by falling off a bicycle.

But how can a person be afflicted by a demonic spirit through sickness? Is this always because of sin? It is true that demonic influence can sometimes enter a person's life through serious sin or repeated sin. However, this is not always the reason. In this book, I will not go deeply into how demons can influence

people, but I will mention several possible causes. If any of these apply to you, bring the matter before God, and break its influence in the name of Jesus. For instance, if you have occult stones in your home, throw them away, ask God for forgiveness, and renounce any spiritual influence they may have had. Here is a brief list of potential open doors for demonic oppression:

- Repeated or serious sins
- Sexual relations outside of marriage between a man and a woman (this can also include rape or abuse, even when someone was a victim—unfortunately, demons are extremely cruel and may exploit such situations)
- Occult practices, such as divination, horoscopes, tarot cards, spiritism, yoga, occult objects, etc.
- Worship of demons or other gods
- Ancestral events or generational curses
- Spoken curses
- False doctrine (in Scripture, this is also called doctrines of demons)
- Addictions
- Drunkenness
- Pride and arrogance
- Unforgiveness

These are some of the important open doors through which demons can enter. If you recognize any of these in your life, it is important to confess it to God. If it involves sin, you should also repent. Remove anything connected to that sin from your life. When it comes to occult practices or objects in your home, it is essential to throw them away and break every connection with them. If the open door came through something that happened to you—such as a curse or abuse—it is important to break the power of that demonic influence and ask God to deliver and restore you completely. If you need to forgive someone, then it is important to truly forgive them from your heart.

We have touched on this only briefly. There is much more to say about demonic influence, but that is beyond the scope of this book. You can also seek help from a born-again believer or a pastor who can pray with you to break these powers. Deliverance

does not need to be a long process—one sincere prayer of faith is enough.

What causes sickness? In many cases, it is caused by demonic powers, not by God. It is the devil who seeks to make people sick, and it is God who desires to heal and restore. This truth is important to understand. When we know that the enemy is behind sickness, we can treat it as a trespasser. We can take authority over it and command it to leave our lives in the name of Jesus. Sickness has no rightful place in the life of a believer. It is a work of the devil, and Jesus came to destroy all the works of the devil.

(...) For this purpose the Son of God was manifested, that He might destroy the works of the devil. (1 John 3:8)

Reason 88: Sickness can Come from Sin

Before we look at this reason more closely, let me first say clearly: not every sickness comes from sin. Sickness can have other causes as well. But if someone has become sick because of sin, they will know it. We already discussed this in Reason 78, where I gave several examples of how sickness can result from sin or an unhealthy lifestyle:

- Eating too often and unhealthily can cause physical problems.
- Using many drugs can lead to weight loss.
- Drinking too much alcohol affects the liver.
- Sexual immorality can result in sexually transmitted diseases.
- Anger can lead to stress.
- Worry and anxiety can lead to physical symptoms.

In these examples, it is clear that the sickness is a direct result of sinful choices. Is it God's will for someone who eats unhealthily or lives unwisely to become sick? No. But when we make wrong choices, sickness can arise as a natural consequence. The Bible also gives examples where repentance was necessary before healing could take place. Let us look at some of these Scriptures:

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. (James 5:16)

The next passage refers to the Lord's Supper. Some believers in Corinth were partaking in an unworthy manner, not discerning the body of the Lord. Because of this, Paul writes:

For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. (1 Corinthians 11:29-30)

Because the congregation in Corinth partook of the Lord's Supper in an unworthy manner—where the rich ate abundantly while the poor were left with nothing—many became weak and sick. Some even died. But when the church repented and began to partake of the Supper in a worthy manner, healing came. In the next chapter, we will return in more detail to the Lord's Supper and its healing power.

Jesus also healed many people during His ministry. To one man, Jesus gave a clear warning to repent so that something worse would not happen to him. This was the case with the paralyzed man at the pool of Bethesda:

Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." (John 5:14)

When we read this story, we see that the man had placed his trust in a false hope and remained in a place of idolatry. Jesus came to him, healed him, and then told him to sin no more. In other words, he was to stop putting his trust in idols. So the Bible clearly teaches that sin and sickness can be connected. However, this is not always the case. We see this in the story of the man who was born blind:

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him." (John 9:1-3)

This shows that not every sickness or disability is the result of sin. In the case of the blind man, Jesus did not explain why the man was born blind, only that through him, the works of God would be revealed.

We see the same truth in the story of Job. Job did not become sick because of sin in his life:

Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause." (Job 2:3)

Why Job became sick and how it happened was already discussed in detail in Reason 21.

There is also an important passage in Luke 13 that shows when disaster happens to someone, it does not mean that the person is worse than others who seem to escape such events. In fact, someone who is sick may live more righteously than someone who is healthy:

*There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? I tell you, **no**; but unless you repent you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, **no**; but unless you repent you will all likewise perish." (Luke 13:1-5)*

Therefore, when someone is sick, it does not automatically mean they are living in sin. The sickness could be the result of a spiritual attack by the devil, or it could come from another cause.

However, sickness and sin can be connected. And when someone experiences the consequences of sin, it is never God's will or intention. It results from wrong choices that the person may have made.

Reason 89: God does not Reward with Sickness

When we read the Bible and consider how God desires to bless people, one important truth becomes clear: God always blesses and rewards with good gifts—abundance, health, and life. Nowhere in Scripture do we read that God says, “This person is living righteously; let Me reward him with sickness.” Whenever God rewards someone for living in obedience and holiness, He blesses them with good things. Let us look at a few examples:

Abraham obeyed God. What was his blessing?

Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. (Genesis 24:1)

Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. (Genesis 25:8)

Noah obeyed God. What was his blessing?

So God blessed Noah and his sons, and said to them: Be fruitful and multiply, and fill the earth. (Genesis 9:1)

Isaac obeyed God. What was his blessing?

Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the Lord blessed him. The man began to prosper, and continued prospering until he became very prosperous; for he had possessions of flocks and possessions of herds and a

great number of servants. So the Philistines envied him. (Genesis 26:12-14)

Joseph obeyed God. What was his blessing?

The Lord was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian. (Genesis 39:2)

Even though Joseph was thrown into prison because of the actions of men, God's blessing remained on him. Even in prison, the Lord was with him. In time, Joseph became the viceroy of Egypt.

Job obeyed God. What was his blessing?

Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. (Job 42:12)

There are many more examples in the Bible of people who lived under the blessing of God. Consider the kings who obeyed the Lord—God's blessing made them prosperous and gave them peace with the surrounding nations. God's blessing always aims to give good gifts. God did not say to Abraham, "Because you have left everything behind and obeyed Me, I will bless you supernaturally: you will spend your life searching for food, living in sickness and misery. You will barely be able to walk from weakness, everyone will try to kill you, and I will take everything away from you." No—quite the opposite is true. When God's blessing is on your life, He does not bless you with misery and adversity. God always blesses with good things.

But how do we know that sickness is not a good gift from God? We already looked at this in Reason 15, where we saw that God describes sickness as a curse and health as a blessing.

Reason 90: Redeemed from the Fall

When did sickness first enter creation? It began with the Fall of Adam and Eve. We already discussed this in Reason 4. Because of the Fall, sickness, suffering, and death entered the world. God was not the Creator of sickness—sickness came as a result of sin. However, this does not mean that humanity must remain bound by the curse of sickness. Jesus came to earth to redeem us from the power of sin and to deliver us from the negative effects that followed the Fall, including the curse.

Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (Galatians 3:13-14)

Jesus died to break the curse of the law—but also to break the curses that came through the Fall. One powerful symbol of this is the crown of thorns. Before Jesus was crucified, the Roman soldiers placed a crown of thorns on His head to mock Him:

Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him. When they had twisted a crown of thorns, they put it on His head, and a reed in His right hand. (...) (Matthew 27:27-29)

The crown of thorns is a sign of the curse. What did the curse of the Fall include?

*Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. **Both thorns and thistles it shall bring forth** for you, And you shall eat the herb of the field.” (Genesis 3:17-18)*

The curse of the Fall included the bringing forth of thorns and thistles from the earth. This sign of the curse was placed on Jesus' head during His crucifixion. Jesus bore the curse—and the consequences of the curse—on the cross. He died not only to break the curse of the Law, but also to break the curse that came through the Fall. Jesus came to restore us completely.

The full restoration from the Fall will take place in the future, but the children of God may already begin to enjoy the blessings of God in this life. In the Bible, we read that Jesus came to redeem us from the effects of the Fall. That is why Jesus is often compared to Adam. Through Adam, misery and death entered the world. Through Jesus Christ, blessing and eternal life have come to those who believe.

But the free gift is not like the offense. For if by the one man's (Adam) offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. (Romans 5:15)

For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. (1 Corinthians 15:21-22)

The following passage speaks of the future hope:

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (Romans 8:19-21)

Jesus is called the second Adam. What was lost through Adam, Jesus came to restore. Since sickness came through the Fall, Jesus also came to redeem us from it, so that we would no longer be bound by the power of sickness. We are not called to live under the bondage of sin, the Fall, or its consequences. Instead, we are

called to walk in the healing and restoration that Jesus has made available.

Reason 91: Sickness Had a Cause

In Reason 23, we looked at people in the Old Testament who were made sick by God. In this reason, we will do the same, but now with examples from the New Testament. We will look briefly and clearly at each case, focusing especially on whether there was a reason why someone was made sick.

Zacharias

Zacharias was the father of John the Baptist. He and his wife had been unable to have children for many years. Zacharias was a priest, and one day he was chosen to offer incense in the temple. There, the angel Gabriel appeared to him with a special message: his wife would bear a son, even though they were both advanced in age. But Zacharias did not believe the angel's words.

*And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years." And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, **because you did not believe my words** which will be fulfilled in their own time." (Luke 1:18-20)*

Zacharias was made temporarily mute—he could not speak. But why did the angel do this? Because Zacharias did not believe the words spoken to him by God's messenger. The angel made Zacharias mute to prevent him from continuing to speak in unbelief. It was not God's desire to make him mute; it was a necessary consequence to protect the fulfillment of God's plan.

Now let us compare this with Mary's response to the angel. When the angel Gabriel visited Mary, her words were quite different.

*Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.” (...) Then Mary said, “Behold the maidservant of the Lord! **Let it be to me according to your word.**” And the angel departed from her. (Luke 1:30-38)*

Mary responded in faith. She did not speak words of unbelief but received the message with a heart of trust. Because of this, there was no reason for her to be made mute.

King Herod

Another example where an angel of God caused someone to become sick is found in the story of King Herod.

*Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's country. So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. And the people kept shouting, “The voice of a god and not of a man!” Then immediately an angel of the Lord struck him, because **he did not give glory to God.** And he was eaten by worms and died. (Acts 12:20-23)*

Why was Herod struck and eaten by worms? Because he did not give glory to God. In this, we see that God did not, in His sovereignty, randomly decide to make Herod sick. There was a clear reason: Herod accepted worship as if he were a god and failed to honor the true and living God.

Ananias and Sapphira

Ananias and Sapphira were also struck dead. But why did this happen?

But a certain man named Ananias, with Sapphira his wife, sold a possession. And he kept back part of the proceeds, his wife also

*being aware of it, and brought a certain part and laid it at the apostles' feet. But Peter said, "**Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?** While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."* Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things. And the young men arose and wrapped him up, carried him out, and buried him. Now it was about three hours later when his wife came in, not knowing what had happened. And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much." Then Peter said to her, "**How is it that you have agreed together to test the Spirit of the Lord?** Look, the feet of those who have buried your husband are at the door, and they will carry you out." Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, buried her by her husband. (Acts 5:1-10)

This is a very serious story. But why did Ananias and Sapphira die? Because they lied to God and tested the Holy Spirit. This was not a light matter in the eyes of God. They died because they chose to lie on purpose. As sad as it is, their actions had serious consequences.

Barjesus

Barjesus also experienced a miraculous sign—he was temporarily struck with blindness.

*Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God. **But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.** Then Saul, who also is called Paul, filled with the*

Holy Spirit, looked intently at him and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” (Acts 13:6-11)

The blindness that came upon Barjesus was not without cause. He actively opposed the gospel and tried to prevent others from believing. Because of this, Paul, filled with the Holy Spirit, declared that he would be blind for a time. Fortunately, the blindness was temporary, as Paul specifically said he would not see the sun for a time.

Paul

Barjesus was not the only person in the Bible who was temporarily blinded. Paul—then called Saul—also experienced temporary blindness. Why did this happen? Because he was opposing Jesus and was persecuting His followers.

*Then he fell to the ground, and heard a voice saying to him, “**Saul, Saul, why are you persecuting Me?**” And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.” So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord said to him, “Arise and go into the city, and you will be told what you must do.” And the men who journeyed with him stood speechless, hearing a voice but seeing no one. Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. (Acts 9:4-8)*

Paul was blinded because he had been persecuting Jesus by attacking His followers. But after this, the Lord sent a disciple named Ananias to pray for him. When Ananias laid hands on him and prayed, Paul's sight was resored.

Participants of the Lord's Supper

Paul wrote to the church in Corinth that many among them were sick and weak because they were not properly partaking in the Lord's Supper.

Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. (1 Corinthians 11:27-30)

Why did these people become sick? Because they partook of the Lord's Supper in an unworthy manner and did not discern the Lord's body. We will return to this topic in more detail in the next chapter.

Summary

Sickness entered the world because of the Fall. After Adam and Eve sinned, sickness and suffering became an unwanted part of creation. This does not mean that God is the source of sickness.

In the Bible, we also read about the power of demonic influence that can cause sickness. For example, Jesus healed a woman who had been bent over for eighteen years. Scripture says she had been bound by a spirit of infirmity. This shows that demons can bring sickness and misery. Although sickness can sometimes result from natural causes, such as injury, demonic influence is often involved.

Sickness can also come as a result of sin—such as repeated sins, sexual immorality, occult practices, and other sinful actions. In such cases, it is important to repent, break with sin, and turn to God for forgiveness and healing.

At the same time, not all sickness is caused by a sin. The story of the man born blind is a good example. Jesus clearly said that his blindness was not the result of sin.

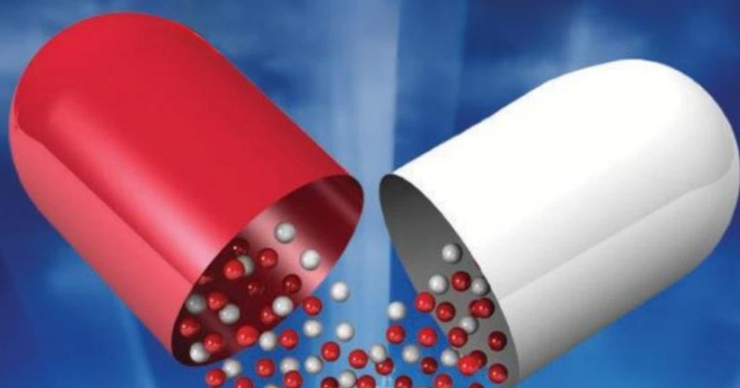
It is important to understand that sickness is not portrayed in Scripture as a punishment from God for sin, but rather as a consequence of the Fall. Jesus came to break the curse of the Fall and to bring healing and restoration—including deliverance from physical sickness. He came to destroy the works of the devil, and that includes sickness and suffering.

Finally, we looked at examples of people in the New Testament who were made sick or afflicted by God or by an angel. In each of these cases, there was always a clear reason. God did not make people sick without cause.

PART 3

CONCEPTS

WHY GOD WANTS TO
HEAL YOU TODAY



My Words are medicine to all their flesh
Proverbs 4:22



C17 CONCEPTS AND NAMES

In the previous chapters, we looked at what the Old and New Testaments say about healing. In this chapter, we will explore specific concepts and names related to healing. We will see that many key Christian truths are connected to healing and that healing is an important part of the gospel of God. In fact, the gospel of God includes the restoration of the whole person—spirit, soul, and body.

Reason 92: The LORD Your Healer

In chapter 3 of this book, we looked at what the Law of Moses says about healing. One of the key verses we studied was:

*Saying, “If you will diligently listen to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, for I am **the Lord, your healer**.” (Exodus 15:26, ESV)*

Isn't it extraordinary that God revealed Himself to the Israelites as their Healer—or we could say, their Doctor? And what does a doctor do? A doctor's task is to promote, improve, and restore health. In the same way, God desires to be our Doctor. He wants to promote, improve, and restore our health.

Earthly doctors do not always have all the answers and cannot always bring healing. But our heavenly Doctor always can. He is never limited, and His power to heal is complete.

When you visit a doctor and he says, “I'm Robin, and I'm your doctor,” you understand that his role is to help restore your health. He will do what he can—whether through advice or medication—to help you get well or relieve your symptoms. God also wants to introduce Himself to you. In His Word, He says, “*I am the Lord, your Healer*.” In other words, “I am the Lord your Doctor.” God has taken on this role. With love and compassion, He wants to promote, improve, and restore your health. And unlike

any earthly doctor, God can do what no one else can—He can fully restore and heal.

Let's read the same verse again in the New King James Version:

*And said, "If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am **the Lord who heals you.**"* (Exodus 15:26)

God not only bears the title "Doctor"—He also acts as one. He has not retired. He was the Doctor for the generation of Moses, and He is still the Doctor today—for you and your generation. God is not the "I was" or the "I will be." He is the eternal "I AM." He is with you now, and He is your Doctor now.

He was not only your Doctor in the past, nor will He only become your Doctor later in the future. He is your Doctor today—and forever. You can live in the assurance that right now, God is your Doctor. Today, He desires to promote, improve, and restore your health. Let's also look at this name of God in Hebrew. The word "Healer" in Hebrew is "*rāpā*", which means "to heal," "doctor," or "healer." It is used to describe someone who brings healing, or someone who has visited a doctor. God wants to restore your body completely.

Reason 93: Jesus Saved Us - *Sōzō*

"*Sōzō*" is a very important word in the Bible. It is a Greek word that appears often and means "to save," "to make whole", "to heal" and "to rescue from danger or destruction". Let's look at some Bible verses where this word is used.

*And she will bring forth a Son, and you shall call His name Jesus, for He will save (*sōzō*) His people from their sins. (Matthew 1:21)*
*And you will be hated by all for My name's sake. But he who endures to the end will be saved. (*sōzō*). (Matthew 10:22)*

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. (sōzō). (John 3:16-17)

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. (sōzō). (Romans 10:9)

As you can see, this word is used at key moments. Sōzō means that God saves us and blesses us. When someone comes to faith, we often say, “This person is saved.” In Greek, instead of saved, we would say “sōzō”. But what does this word really mean? I would like to share part of the explanation from the Dutch Study Bible, with some phrases highlighted for emphasis:

The verb sōzō means “to save, preserve, redeem.” The word primarily means “to keep alive” (see, for example, Mark 5:23)—that is, to save from death or to deliver from mortal danger. It is therefore contrasted with apokteinō, “to kill” (Mark 3:4), and apollumi, “to cause to be lost, to destroy, to perish.” (Luke 6:9)

Sometimes the source of the danger is mentioned, such as “out of Egypt” (Jude 1:5), “from this hour,” referring to the threat of death at that moment (John 12:27), or more generally, “from death” (Hebrews 5:7; cf. James 5:20).

The word also means “to deliver from sickness,” whether life-threatening or not—that is, “to make well, to heal” (for example, James 5:15). In the passive form, it can mean “to be healed” or “to recover” (see Mark 6:56; Luke 8:36; John 11:12). In several passages, sōzō seems to refer to more than just physical healing. It points to physical healing as a sign of spiritual salvation. This is especially clear in the phrase “your faith has made you well” or “your faith has saved you” (see Mark 5:34; Mark 10:52; Luke 17:19; 18:42).

*In most places where the word **sōzō** appears in the New Testament, it refers to **spiritual salvation**—being saved from eternal destruction. In this context, we read about being saved “**from sins**” (Matthew 1:21), “**from wrath**” (Romans 5:9), “**from this perverse generation**” (Acts 2:40), and “**from death**”—that is, spiritual death (James 5:20; cf. Jude 1:23).*

*On the other hand, the word also refers to being “**preserved for His heavenly kingdom**” (2 Timothy 4:18), and it is closely connected with “**to enter the kingdom of God**” (Mark 10:25–26) and “**have everlasting life**” (John 3:16–17).*

The Study Bible gives a beautiful explanation of what the Greek word **sōzō** means. This word shows that we are saved from a specific situation. The context of each passage makes clear what we are saved from—whether it is eternal death, sin, sickness, or another form of danger.

When Jesus died on the cross, He died to save us completely. First and foremost, Jesus died to save us from sin and eternal death. But He also died to save us from sickness. When we say, “Jesus wants everyone to be saved,” the word saved includes more than just salvation from eternal death. It also includes salvation from sickness.

Again, the context in which “**sōzō**” appears in the Bible determines how we should understand it. Often, the Bible speaks of salvation from eternal death. But very often, it also speaks of salvation from sickness. Here are some verses where the word **sōzō** clearly refers to being saved from sickness:

*And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. For she said to herself, “If only I may touch His garment, I shall be made well (**sōzō**).” But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well (**sōzō**).” And the woman was made well (**sōzō**) from that hour. (Matthew 9:20-22)*

And He said to the man who had the withered hand, “Step forward.” Then He said to them, “Is it lawful on the Sabbath to do

good or to do evil, to save (sōzō) life or to kill?” But they kept silent. (Mark 3:3-4)

Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well (sōzō). (Mark 6:56)

Then Jesus said to him, “Go your way; your faith has made you well (sōzō).” And immediately he received his sight and followed Jesus on the road. (Mark 10:52)

If we this day are judged for a good deed done to a helpless man, by what means he has been made well (sōzō). (Acts 4:9)

This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed (sōzō), said with a loud voice, “Stand up straight on your feet!” And he leaped and walked. (Acts 14:9-10)

And the prayer of faith will save (sōzō) the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. (James 5:15)

So what does Jesus save us from? Jesus saves us from eternal judgment and sin. But He also saves us from sickness. His salvation is not only spiritual—it is also physical. Through Jesus, we are saved from sickness. Jesus has fully redeemed us.

Reason 94: Jesus Gives Us Shalom

Another important Biblical concept is shalom. This is a Hebrew word that means “peace,” “harmony,” “wholeness,” “prosperity,” “completeness,” “well-being,” and “rest.” It is often used as a greeting or blessing.

Jesus desires to give us His shalom. God also wants us to live in His peace. The peace that God gives goes beyond all understanding. But how can you experience supernatural peace when your body is in constant struggle?

Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. (John 14:27)

Jesus wants us to live in peace, free from worry. On one hand, this is a command: we are told not to let our hearts be troubled. On the other hand, it is a promise and a blessing from God—we do not have to worry, because He will take care of us.

Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? (Matthew 6:25-27)

So Jesus tells us not to worry about the things of this life—not about food or clothing, and not about the ailments we may face in our bodies. God wants to care for us and provide for our needs, so that our minds can be at peace.

When someone is sick, it can be harder to remain at peace. In the Netherlands, where I live, we have many safety nets. If someone is sick and cannot work, the government provides financial support, so the person does not end up homeless or without food. But in many other countries, these safety nets do not exist. And when someone also has no family, they may find themselves completely alone. It is very difficult to have peace of mind when you are sick, unable to work, and forced to live on the streets without food or clothing.

But God is a God who wants to give us peace. Shalom is not only a spiritual idea. It is something we can experience in our

minds and in our bodies. God desires to care for us, just as a father cares for his children. He wants to give us true shalom.

In addition, the word shalom is often used among the Israelites as a way of wishing someone “health” or “prosperity.” When you wish someone shalom, you are wishing them complete harmony. First of all, this means inner harmony—health in the body, peace of mind, and a sense of safety and rest in the home. You also wish them protection from disaster or any other hardship that could disturb their peace.

Reason 95: Raphael and Rephaiah

When you name your child, you choose a name that is meaningful and beautiful. Everyone thinks carefully about what name to give their child. In the Bible, we read about many people with different names, and these names often reveal something about God. For example:

- Daniel – God is my Judge.
- Joshua – The Lord saves.
- Lazarus – God has helped.
- Elijah – My God is the Lord.
- Elisha – God is salvation.

Through these names, we can discover something about God's character. In the Old Testament, we also find the name, Raphael.

*The sons of Shemaiah were Othni, **Raphael**, Obed, and Elzabad, whose brothers Elihu and Semachiah were able men. (1 Chronicles 26:7)*

The name Raphael means “God has healed.” It is formed from rapha (to heal) and El (God). Raphael’s parents likely chose this name because they wanted to acknowledge God as the One who heals. They gave their son a name that declared: God has healed. We also find the name Rephaiah in the Bible.

*The sons of Hananiah were Pelatiah and Jeshaiah, the sons of **Re-phaiah**, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah. (1 Chronicles 3:21)¹⁰*

Rephaiah means “Yahweh heals.” This name is also based on the Hebrew root “*rapha*” (heal) and “*Yah*” (short for Yahweh, the name of the Lord). So again, this name reflects a deep trust in God as the One who brings healing. The parents of Rephael and Rephaiah understood that healing is one of God’s attributes. By giving these names, they acknowledged that the Lord is the Healer.

Reason 96: God is the Guarantor

I want to share something beautiful with you: God is the guarantor of your healing. When Job was suffering and sick, he said the following:

*“My spirit is broken, My days are extinguished, The grave is ready for me. Are not mockers with me? And does not my eye dwell on their provocation? “Now put down **a pledge** for me with Yourself. Who is he who will shake hands with me?” (Job 17:1-3)*

Job had reached a point where he saw no way out of his suffering. His hope was gone. He felt that his days were numbered, and the grave seemed to be his only outcome. In the middle of his misery, he cried out, “*God, put down a pledge for me with Yourself.*”

Job believed no one else would defend his innocence. Many thought he was sick because of sin. But Job looked to the only One who could stand as his guarantor—God. If God would stand surety for him, then his innocence could be upheld, and he could be restored and healed.

Job was not the only one who, in sickness and distress, asked God to be his guarantor. King Hezekiah also faced death. When God miraculously healed him, Hezekiah wrote:

¹⁰ See also 1 Chronicles 4:42, 7:2 and Nehemiah 3:9

*I said, In the noontide and tranquillity of my days I must depart; I am to pass through the gates of Sheol (the place of the dead), deprived of the remainder of my years. (...) Like a twittering swallow or a crane, so do I chirp and chatter; I moan like a dove. My eyes are weary and dim with looking upward. O Lord, I am oppressed; take my side and **be my security** [as of a debtor being sent to prison]. (Isaiah 38:10-14, AMPC)*

Hezekiah also asked God to “be my security” which means to be a guarantor—as if one stands surety for someone in debt. And God heard Hezekiah’s prayer and healed him. Likewise, God also heard Job and restored him.

God was willing to be their surety—and He gave them health. And today, God still desires to be the One who is the guarantor of our well-being, including our healing.

Be surety for Your servant for good; Do not let the proud oppress me. (Psalm 119:122)

We also read in the New Testament that Jesus is our Surety. We have already seen that healing is part of the Old Covenant in the Old Testament, and also part of the New Covenant in the New Testament. Jesus is the Surety for us—and He is the Surety of the New Covenant.

By so much more Jesus has become a surety of a better covenant. (Hebrews 7:22)

The Greek word for “surety” is “*enguos*”. This word was used in legal settings to describe someone who stands as a guarantor, ensuring that the terms of a covenant or agreement are fulfilled.

Jesus guarantees that we have access to the better covenant, and He stands as Surety to ensure that everything included in this covenant is fulfilled in our lives. This means that Jesus guarantees our healing, along with every other promise that belongs to us through the New Covenant.

Reason 97: Healing in the Lord's Supper

The Lord's Supper is a sacred meal in which we remember Jesus Christ. It is not just a ritual—it is a covenant meal. We partake of the Lord's Supper because we are in covenant with God. There are many wonderful truths we can draw from this meal, but here we will focus on one powerful aspect: healing. It would be possible to write an entire book on the healing power found in the Lord's Supper, but for now, we will focus on the main points.

1. In the Lord's Supper we eat the body of Jesus Christ. The body of Jesus was broken for us so that we might be whole and healed.

*But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by **His stripes** we are healed.* (Isaiah 53:5)

When we partake of the Lord's Supper and eat the bread, we remember that Jesus' body was broken for us. Because His body was broken, the price for our healing was paid.

For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." (1 Corinthians 11:23-24)

Why was Jesus' body broken? He was wounded and bore stripes for our healing. When we eat the bread of the Lord's Supper, we remember that it represents His body, which bore our sicknesses. As we eat in faith, the healing power of Jesus flows into our bodies. It is important that we take the bread of the Lord's Supper in remembrance of Jesus. We are called to remember how He walked on earth—not only as our Savior and Redeemer, but also as our Healer and Deliverer. When we take the bread, we remember that Jesus bore the curse so that we could be set free from every power of sickness and disease.

2. The blood of Jesus in the Lord's Supper. When we eat the bread, we partake of the body of Jesus. When we drink the cup, we receive the blood of Jesus. What does the Bible say about His blood?

In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." (1 Corinthians 11:25)

The blood of Jesus represents the New Testament, or the New Covenant. When we partake of the Lord's Supper, we may think of it as participating in a covenant meal with Jesus. The cup represents the New Covenant, which was paid for with the blood of Jesus Christ. Whenever we drink from the cup, we are reminded of the covenant that Jesus has made with us. So, what is included in this New Covenant?

*Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, **which is shed for many for the remission of sins.**" (Matthew 26:27-28)*

First, this speaks of the forgiveness of our sins.

Who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2 Corinthians 3:6)

Second, the New Covenant involves the indwelling of the Holy Spirit in the believer. It is the Spirit who gives us life.

Third, the covenant includes freedom, as we read in Paul's account in Galatians 4:21–31, where he contrasts the bondage of the law with the freedom found in the New Covenant.

Fourth, Jesus is the Mediator of a better covenant, showing that what we have in Him is greater than what was given through Moses.

By so much more Jesus has become a surety of a better covenant. (Hebrews 7:22)

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (Hebrews 8:6)

In the Law, we read about many blessings God wanted to give His people, such as healing. But according to the writer of Hebrews, the New Covenant is even better than the Old Covenant.

*As His divine power has given to us all things that **pertain to life** and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us **exceedingly great and precious promises**, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:3-4)*

Fifth, God has given us all things that pertain to life and godliness. Notice also that Peter spoke of exceedingly great and precious promises. He did not say, “To the Jews were given exceedingly great and precious promises, but under the New Covenant we must settle for less.” No, Peter clearly says that God has given us the greatest and most precious promises. God has not given us promises that are less precious than those given to Israel. In fact, He has given us even better promises.

If healing was already part of the Old Covenant, then it is certainly part of the New Covenant. And when we drink the cup at the Lord’s Supper, we remember that through His blood, Jesus established this New Covenant. It is through His blood that we have access to these exceedingly great and precious promises.

3. The body and blood of Jesus bring life. Let us now consider Jesus’ teaching in the Gospel of John:

*“This is the bread which comes down from heaven, that one may eat of it and not die. I am **the living bread** which came down from heaven. If anyone eats of this bread, **he will live forever**; and the*

*bread that I shall give is My flesh, which I shall give for the life of the world.” The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?” Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you **have no life in you**. Whoever eats My flesh and drinks My blood **has eternal life**, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.” (John 6:50-58)*

Do you see how important it is to receive the body and blood of Jesus? It is very important, because when we partake of the body and blood of Jesus, we share in the eternal life and power in Christ. This refers not only to eternal life in the future—eternal life begins the moment a person is born again. So when we participate in the body of Jesus, we experience the power of His eternal life. This life is not only about spending eternity with God, but also about receiving the life of Jesus here and now.

In addition, it is important to stay in Jesus and remain connected to Him. If we are not in Christ, we do not have access to His eternal life. That is why we must always seek Jesus and live in Him—to abide in Him, as He said.

4. The Lord's Supper replaces the Passover. The Lord's Supper was instituted in place of the Passover. The healing power of God was also clearly seen in the Passover, as we already discussed in Reason 11. Therefore, when we partake of the Lord's Supper, it is important to remember the full work of Jesus, including His work of healing. As we partake of the bread and the cup, we enter into fellowship with the covenant of Jesus Christ. And through this covenant, His healing power flows through us.

Summary

In this chapter, we explored important concepts and names related to healing in the Bible. We began with the revelation of God as the Lord your Healer. God revealed Himself to the Israelites as their Healer, showing that He is the Divine Doctor who restores, sustains, and promotes our health.

We then looked at the Greek word “*sōzō*”, which means “to save,” “to make whole,” “to heal” and “to rescue from danger or destruction”. This word refers to both spiritual and physical salvation. Jesus died to save us completely, and that includes healing from sickness.

Next, we considered the meaning of shalom, a Hebrew word that means peace, harmony, wholeness, well-being, and prosperity. Jesus offers us His shalom—an all-encompassing peace that includes both spiritual and physical health.

We also reflected on two Old Testament names: Rephael, meaning “God has healed,” and Rephaiah, meaning “Yahweh heals.” These names highlight that healing is an attribute of God.

Furthermore, we saw that God is a guarantor. In their suffering, Job and King Hezekiah asked God to stand as surety for their healing. In the New Testament, Jesus becomes the Surety of a better covenant, ensuring that all its promises—including healing—are available to us.

Lastly, we studied the healing power of the Lord’s Supper. This covenant meal helps us remember the body and blood of Jesus, given for our forgiveness and healing. It reminds us of the New Covenant, which includes both spiritual and physical wholeness. Through the Lord’s Supper, we are connected to the eternal life of Jesus Christ.

C18 GOD'S CHARACTER

We have now come to the final chapter. In this chapter, I want to take a brief look at the character of God. When we study His character, we can learn much about healing. Each aspect of His character is so rich that an entire book could be written about it. For now, we will consider just a few key points.

As we look at who God is, it becomes clear that there is no place in His nature for giving us physical sickness or suffering.

Reason 98: Jesus and God have not Changed

When we read the New Testament, we see many accounts of healing. Jesus healed all who came to Him, and the disciples also healed many. In other words, Jesus acted as a Healer. And in the new heavens and the new earth, everyone will be completely healed.

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." (Revelation 21:3-5)

So we know that Jesus was a Healer in the past, and we also know that in the future—when all things are made new—sickness will be no more. In other words, Jesus will still be the Healer in the future. But the question remains: Is Jesus our Healer today?

Jesus Christ is the same yesterday, today, and forever. (Hebrews 13:8)

Yes—Jesus was the Healer, He will be the Healer, and because He never changes, He is also the Healer today. What Jesus did for people in the New Testament, He still desires to do today. No matter where or when you live, Jesus wants to treat you the same way He treated the woman with the flow of blood, the blind man, and all the others who were healed in the Bible. Jesus wants to restore you—because He is your Healer today. Let us read other verses that confirm this truth:

For I am the Lord, I do not change. (...) (Malachi 3:6)

But You are the same, And Your years will have no end. (Psalm 102:27)

*Every good gift and every perfect gift is from above, and comes down from the Father of lights, **with whom there is no variation or shadow of turning.** (James 1:17)*

With God, there is no change. He chose to heal in the time of Jesus and the disciples. So why would He change now? Why would He be good to that generation, but not to this one? The answer is simple: God was good to the generation of Jesus, He was good to the generation of the disciples, He is good to our generation, and He will always be good. God does not change, and His will remains the same. He wanted to heal people in the past—and He still wants to heal people today.

Reason 99: God cannot Lie

In the previous reasons, we have read many of God's promises about healing. Throughout both the Old and New Testaments, it is clear that God desires to heal everyone. But how can we be sure that God truly wants to heal us? How do we know He will not go back on His promises? As we saw in the previous reason, *Jesus Christ is the same yesterday, today, and forever*. This means that God's will and desire do not change. He still wants to heal. And not only does God remain the same—He also never breaks His

promises or covenants. When God gives a promise or enters into a covenant, He always keeps His Word. He is faithful to fulfill what He has spoken. Therefore, we do not need to doubt whether God wants to heal us. In His sovereignty, He has already decided to heal, and He does not change His mind.

Furthermore, it is not even possible for God to lie. God cannot deceive or speak falsely. He wants to heal us, He has made a covenant of healing with us, and that covenant is sure and unchanging.

*In hope of eternal life which God, **who cannot lie**, promised before time began. (Titus 1:2)*

(...) in which it is impossible for God to lie. (...) (Hebrews 6:18)

*God is not a man, **that He should lie**, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good? (Numbers 23:19)*

How can we know what the truth is? We can know the truth by looking at the life of Jesus. After all, Jesus said of Himself:

*I am the way, **the truth**, and the life. No one comes to the Father except through Me. (John 14:6)*

Jesus was the only Man on earth in whom we could fully see the perfect will and character of God the Father. Therefore, we can be certain that everything Jesus taught and everything He did reveals the perfect will of God—and is the truth.

Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. (John 14:10-11)

Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.” (John 5:19)

In the Gospels, we read that Jesus healed all who came to Him, and many passages are devoted to healing. Because of this, we can clearly see God the Father's perfect will regarding health: God desires that everyone be made well. This is the truth.

God cannot go back on this, because He would break His covenant—and that would make Him a liar, which is impossible. God and Jesus are the truth. That is how we can know with certainty that what the Bible says is the truth for our lives. The Bible is not a lie or a collection of stories—it is the living truth of God.

Reason 100: God is a Good God

You only need to open the book of Psalms to read about the goodness of God. And it is absolutely true—we serve a good God.

Oh, taste and see that the Lord is good; Blessed is the man who trusts in Him! (Psalm 34:8)

For You, Lord, are good, and ready to forgive, And abundant in mercy to all those who call upon You. (Psalm 86:5)

For the Lord is good; His mercy is everlasting, And His truth endures to all generations. (Psalm 100:5)

God is a good God. In this book, we have seen that healing is described as something good, while sickness is described as something evil. Under the law of Moses, healing was considered a blessing, and sickness was considered a curse. In the same way, Jesus described healing as something good.

*Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath **to do good** or to do evil, to save life or to destroy?”*

And when He had looked around at them all, He said to the man, "Stretch out your hand." And he did so, and his hand was restored as whole as the other. (Luke 6:9-10)

Peter also reflected on the life of Jesus and confirmed that He went about doing good and healing all who were oppressed by the devil.

*how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about **doing good** and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38)*

So healing is a good gift, and God is a good God. He delights in giving us what is good.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17)

God desires to care for us as a loving Father. He does not desire to strike us with misfortune or afflict us with disease. Instead, He wants to give us good gifts—and healing is one of them. God is merciful toward His children and a faithful Father. He does not take pleasure in suffering or darkness, but in blessing us.

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. (1 John 1:5)

God does not withhold good things from His children. When we walk with Him, He desires to pour out His goodness upon us.

*For the Lord God is a sun and shield; The Lord will give grace and glory; **No good thing will He withhold** from those who walk uprightly. (Psalm 84:11)*

Every promise God has made in His Word, He desires to fulfill. He wants to give us all of His goodness—including healing.

*As His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us **exceedingly great and precious promises**, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:3-4)*

Reason 101: God is Our Father

As a father, you want everything to go well for your child. You hope your child is healthy, is not bullied at school, makes good friends, finds a job he enjoys, marries a loving and faithful wife, and is blessed in all things. If we, being imperfect, desire the best for our children and do all we can to give them a good start in life, how much more will God the Father bless His children? God is a good God. Even the kindest and most loving earthly father cannot compare to the goodness and love of God for His children. God desires to bless His children abundantly.

*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will **your Father** who is in heaven give good things to those who ask Him! (Matthew 7:7-11)*

God is our good Father. He cannot be compared to any earthly father. He delights in giving good gifts, and we have seen in Scripture that healing is one of those good gifts. When we pray and come close to God, we may draw near to Him as our Father. You may see God as your loving Father who truly has your best interests at heart.

*Behold what manner of love **the Father** has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. (1 John 3:1)*

When you are born again and have accepted Jesus, you may know that God has become your loving Father, who desires what is best for you. Just as an earthly father does not want his child to be sick, our heavenly Father does not want you to be sick. We see this clearly in the story of the prodigal son. The son was first in his father's house. But because he wanted to explore the world, he asked his father for his inheritance. With that money, he went into the world and spent it all on partying, immoral women, and other sinful things. When the money was gone and a famine came, the prodigal son decided to return to his father. What did the father do? Was he angry, or was he glad?

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. (Luke 15:20)

The father was glad to see him again. But what else made the father rejoice?

For this my son was dead and is alive again; he was lost and is found.' And they began to be merry. (Luke 15:24)

*And he said to him, 'Your brother has come, and because he has received him **safe and sound**, your father has killed the fatted calf.'* (Luke 15:27)

The father rejoiced that his son had returned safe and sound. In the same way, our heavenly Father rejoices when we are safe and sound.

Reason 102: God Wants to Answer Our Prayers

In addition to being our Father, God wants to answer our prayers. When we pray according to the will of God, He will answer us. We have seen that it is God's will for us to be in good health. So when we pray and ask God to heal us and keep us healthy, this is a prayer He desires to answer. When we bring our requests to God in prayer, we can know with confidence that He wants to answer us. This truth is emphasized throughout the New Testament. Here are a few verses:

Ask, and it will be given to you; (...) For everyone who asks receives. (Matthew 7:7-8)

And whatever things you ask in prayer, believing, you will receive. (Matthew 21:22)

Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. (Mark 11:24)

And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. (John 14:13)

If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. (John 15:7)

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you. (John 16:23)¹¹

When we pray, we may know that God is pleased to give us what we ask for. As long as we pray according to His will, in faith, and with the right motives, God desires to answer us. There is much more to say about prayer, but that is beyond the scope of this book.

¹¹ See also Matthew 18:19, John 15:16, 16:24, 1 John 3:22, 1 John 5:14-15 and James 5:15-16.

What matters now is that we see how much God delights in answering our prayers and that He does not ignore them.

Reason 103: God is a Giver

Another important attribute of God is that He is a Giver. God is eager to pour out His grace upon us. He even gave the most precious gift He had to mankind—Jesus Christ.

He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Romans 8:32)

God has given His Son to us. Therefore, we may know that He also desires to give us all other things. Healing is not difficult for God. Compared to the gift of His Son, healing is a small thing. God is a giving God.

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! (Matthew 7:11)

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. (James 1:17)

And my God shall supply all your need according to His riches in glory by Christ Jesus. (Philippians 4:19)

Delight yourself also in the Lord, And He shall give you the desires of your heart. (Psalm 37:4)

Throughout the Bible, we read that God is a God who blesses and gives. He desired to bless abundantly those who obeyed Him. Consider, for example, the blessing over the lives of Noah, Abraham, Isaac, Jacob, Joseph, the Israelites in the Promised Land, King David, King Solomon, and King Hezekiah. Everyone who

sought God and desired to obey Him was blessed and received gifts from God. It is in God's character and nature to bless people and to give them good gifts.

Reason 104: Jesus' Compassion for Healing

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. (Isaiah 53:4-5)

We have already studied this passage in depth. In this reason, I want to ask you a question: How much do Jesus and God want you to be in good health? We read that Jesus' back was broken, He was beaten with many stripes, and He suffered intense pain. The suffering Jesus endured was terrible.

So then Pilate took Jesus and scourged Him. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, "Hail, King of the Jews!" And they struck Him with their hands. (John 19:1-3)

Jesus went through all this suffering for our healing. Isaiah tells us that by His stripes we are healed. Jesus bore this pain knowing He was carrying the sickness and sorrow of others upon Himself. He wants you to be healed. He desires to restore you completely—and He even bore stripes on His body to make that possible. Jesus did not go through this agony just because healing is a “nice benefit.” Healing is not something He takes lightly. Jesus sees our healing as something deeply important—so important that He willingly endured beatings for it. And that is a beautiful truth.

In this section, I want to share what I believe is the main reason why God wants to heal you. It is because God loves you and you are His child. Sometimes I hear people say, “God heals you so you can be a great witness for Him.” It is true that you can

testify about God's goodness when He heals you. But I do not believe that is the main reason God wants to heal you.

I believe—and this is my conviction—that the reason God wants to heal you is because He loves you. It is His love, His supernatural goodness, and His grace that move Him to heal, without any hidden agenda. Yes, it is wonderful to testify about healing, but first and foremost, God wants to take care of you because you are His child.

When your father is a doctor, he doesn't make you sick just to prove he can heal you, does he? He doesn't make you suffer just so you can tell everyone what a good doctor he is. Why would he do that? In the same way, God doesn't want you to be sick just so He can heal you and people will talk about it. Of course, it is important to testify when God has healed you. Signs and miracles are meaningful and powerful. But the main reason God wants to heal you is because He loves you.

When Jesus walked the earth, He healed many people. But why did He heal them? Was it so that everyone would testify about Him? In fact, during a certain time in His ministry, Jesus often told people not to talk about what He had done. That command only applied during His earthly ministry—it does not apply today—but it shows something important. Here are some examples where Jesus told people not to speak about the healing He had performed:

*And He strictly warned him and sent him away at once, and said to him, “**See that you say nothing to anyone**; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them.” (Mark 1:43-44)*

*But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all. Yet He **warned them not to make Him known**. (Matthew 12:15-16)*

*Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. **Then He commanded***

them that they should tell no one; but the more He commanded them, the more widely they proclaimed it. (Mark 7:35-36)

*And their eyes were opened. And Jesus **sternly warned them**, saying, “**See that no one knows it.**” (Matthew 9:30)*

Jesus did not want to be fully revealed at that time, so He commanded people not to speak about Him. Again, this was only for that specific period. Today, we are called to share what Jesus has done.

But here is the point I want to make: Sometimes people say, “I want to be healed in front of a large crowd so everyone can see that God heals.” That is a beautiful desire. But that is not the main reason why God wants to heal you. God wants to heal you because He loves you.

Jesus told people not to testify about their healing, but they often did so anyway. Jesus knew this, and He could have chosen to ignore them. But He didn’t. Do you know why?

*And when Jesus went out He saw a great multitude; and He was moved with **compassion** for them, and healed their sick. (Matthew 14:14)*

The reason Jesus healed people was because He was moved with compassion. Jesus desires to heal us because of His love, His goodness, and His mercy. This is very important to understand.

We often think of others when we pray for healing: “I hope Jesus heals me, so that my family members will believe.” Or: “I hope Jesus heals me, so that I can still do this or that for God.” These are good desires, and such things may indeed happen as a result of healing. But this is not the main reason why God wants to heal you. God wants to heal you because He loves you.

Reason 105: Has God Forgotten to be Merciful?

As a final reason, I want to ask you a question. We read that Jesus healed everyone, and we see the promises of healing in both the

Old and New Testaments. God healed in the past—but does He still heal today? Some people believe He no longer does. To them, I want to ask:

Will the Lord cast off forever? And will He be favorable no more? Has His mercy ceased forever? Has His promise failed forevermore? Has God forgotten to be gracious? Has He in anger shut up His tender mercies? (Psalm 77:7-9)

What is the answer to this Psalm? I know that God is still merciful, and His goodness endures forever. I know that what He has promised, He will do—and He will not go back on His Word. His promises are sure from generation to generation. God is still gracious today, and His mercy is still available.

God has not changed, even when circumstances seem to say otherwise. God has not changed, even when our feelings or our bodies speak differently. God has promised to be our Healer. And if God has made a promise, then it will come to pass. What did the psalmist do after writing these questions? He chose to reflect on the miracles God had done in the past:

I will remember the works of the Lord; Surely I will remember Your wonders of old. I will also meditate on all Your work, And talk of Your deeds. Your way, O God, is in the sanctuary; Who is so great a God as our God? You are the God who does wonders; You have declared Your strength among the peoples. You have with Your arm redeemed Your people, The sons of Jacob and Joseph. (Psalm 77:11-15)

In this reason, I want to encourage you to reflect on the past. Has God ever performed a miracle in your life? Have you seen others receive healing? Think about the healing power of God—in your life, the lives of others, and the Bible. As you meditate on God's healing power, your faith will grow for your healing. It is important to remember that God is the God of miracles and the God who heals. What He has done before, and what He has done for others, He wants to do for you—and He wants to do it today.

God has not forgotten to be merciful. He still performs miracles, and every day many people are healed by the power of God.

Summary

In the last chapter of this book, we briefly looked at God's character and what it teaches us about healing.

First, Jesus and God have not changed. Jesus was a Healer in the New Testament, and He will make all people well in the future. Since Jesus never changes, He is also our Healer today.

Second, God cannot lie. He remains faithful to His promises and covenants. Because He cannot lie, we can trust that He truly wants to heal us.

Third, God is good. Healing is presented in the Bible as a good thing. Since God is good and gives good gifts, we know that He desires to heal us.

Fourth, God is our Father. Just as an earthly father wants the best for his children, our heavenly Father wants us to be healthy and whole.

Fifth, God wants to answer our prayers. If we pray according to His will, He hears us and will answer—He will heal us.

Sixth, God is a Giver. He delights in giving good gifts to His children, and healing is one of those gifts.

Seventh, Jesus paid a high price for our healing. By His stripes, we are healed. Through His suffering, healing became available to us.

Eighth—and I believe this is the most important reason why God wants to heal—is because He loves us. God's desire to heal is not just so that we can testify about Him or do something for Him. Above all, He heals because He loves us and cares for us.

Finally, Jesus has not forgotten to be merciful. He was gracious then, and He is **still** gracious today. What Jesus did for people in the New Testament, He also wants to do for you—today.

RECEIVE YOUR HEALING TODAY

We have looked at a total of 105 reasons why God wants to heal you today. It is important not only to have read this book, but also to continue reading and meditating on the Bible verses contained in it. When you meditate on God's Word, and read and hear it with an open heart, it will not return void. God's Word always accomplishes what it promises.

Finally, I would like to pray for your healing. I invite you to pray this prayer with me in faith. Place your hand on the area where you are experiencing sickness, pain, or any affliction, and pray with faith. Feel free to adapt the prayer so that you speak directly to the specific illness that is attacking your body. For example, instead of "organ," you may say "liver," or instead of "long-term illness," you may say "rheumatism."

"Thank You, Jesus, for my body. Thank You that You care for me with love and mercy, and that You have paid the price for every sickness, affliction, and suffering that has come against me. Thank You because You can solve every problem and heal every disease. Thank You for Your healing hand upon my life, and that You want to touch me right now.

"In Jesus' name, I command that (*name the disease or symptoms attacking you*) be removed. Let God's healing power flow through my body. The devil has no authority over me. In Jesus' name, I command every spirit of infirmity to leave my body right now. I speak to all pain and command it to cease. I declare that every organ not functioning properly begins to function. I speak to body parts or muscles that are missing or have been removed, and I declare that God restores them. I declare that creative miracles take place in my body, and that every muscle, organ, blood cell, tissue, nerve, and every part that is affected be supernaturally restored at this moment.

"In Jesus' name, I command that all chronic illnesses and conditions disappear. I declare that I am completely healed from head to toe. Finally, in the name of Jesus, I command that every

sickness or affliction with which I have been afflicted shall not return. I will remain in health until the day Jesus calls me home—full of life, strength, and many healthy, blessed days.

“In the wonderful and healing name of Jesus, Amen.”

ETERNAL LIFE

We have looked at 105 reasons why God wants to heal you. Healing is very important to God. But there is something even more important than healing. Even if you live to be 120 years old, one day you will die. The question is: Where will you be after your death?

God wants you to receive eternal life, so that you may spend eternity in heaven with Him. Let me briefly take you through the gospel of God.

The Gospel of God

The Bible speaks of the gospel of God. The word “gospel” means good news—but why is it good news? Because it is God's answer to the bad news.

Bad News

The Bible says that all have sinned. This means that every person has done wrong. That could be a terrible crime like murder, or something that seems small—like stealing a piece of candy or lying to someone. But all sin separates us from God. No one can come to God by their goodness or strength.

The Bible teaches that Adam and Eve, the first people, walked with God in perfect fellowship. They had a beautiful relationship with Him. But they chose to disobey God. Because of their sin, they could no longer walk with Him. God is so holy and pure that anything unclean in His presence cannot survive. In other words, it became impossible for Adam and Eve to remain in fellowship with God. The same is true for us.

Sin also has serious consequences. Sin must be judged, because without judgment, there is no justice. We see this clearly in our justice systems today. Murderers, thieves, and liars are brought before a judge, who decides their punishment. In the same way, after death, every person will stand before the righteous Judge—God. God must judge sin. Because He is perfectly holy

and good, every sin deserves eternal punishment—punishment full of sorrow and separation from God. That is the bad news.

Good News

Thankfully, the story does not end with judgment. God—our Lord Jesus—provided a just and merciful solution through which the penalty for sin was paid, and a hopeful future became possible. In this way, Jesus is both a just Judge and a merciful Savior. Jesus did the following: He laid aside His divine privileges and came into the world as a human being. While on earth, Jesus lived a perfect life—He did not sin. Because of this, He did not deserve judgment and could walk in perfect fellowship with God the Father, just as Adam and Eve once did.

But Jesus looked upon mankind with compassion and chose to take the punishment for sin upon Himself, so that we would no longer have to bear it. The Lord Jesus was crucified and died on the cross. At that moment, He bore the full penalty for our sins. Then Jesus rose from the dead and was given authority to judge the living and the dead. He now has the power to grant eternal life to those who believe in Him. In other words, because of Jesus, we no longer have to suffer eternal punishment—we are invited to walk with God.

Your Choice

However, God gives every person the choice to accept or reject what Jesus has done. Whoever believes that Jesus is the Son of God and places their trust in His finished work on the cross will not bear the penalty of sin. But whoever does not believe is already condemned. God desires that no one should perish, but that all should come to repentance and walk with Him. God is calling: “Come!” What are you doing?

I Want to Follow Jesus!

The Bible says:

If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.
(Romans 10:9)

It helps to speak a sincere prayer to God, and I would like to help you with a sample prayer that you may say aloud:

“Father in heaven, I have made mistakes and I have sinned against You. I cannot come to You in my strength or goodness. I believe and trust in the work of the Lord Jesus, and I believe that Jesus is the Son of God. Will You forgive me of all my sins? Will You come and live in me, and help me to live a life that pleases You? Lord Jesus, teach me to follow You and to obey You. Thank You that I now become a child of the Most High God! In the name of Jesus, Amen.”

If you prayed this prayer with a believing heart, then you have now become a child of God! It is important to grow in your relationship with Him and to continue believing in Jesus.

You do this by reading the Word of God—the Bible—because it contains the stories and teachings that reveal who God is and what He does. We worship a living God, and He desires to speak to you. You can hear His voice during your time in prayer and worship.

Also, find a church near you and connect with other Christians. They can help you with your questions about God and the Bible. Remember, being a follower of Jesus is a journey. When you prayed that prayer, you began a beautiful walk with God here on earth. It is also important to be baptized.

THE LIVING GOSPEL

In this chapter, I would like to tell you a little about myself and the ministry of The Living Gospel.

Who am I?

My name is Timo Groot, and I grew up in a Christian family in the Netherlands. From a young age, I attended various Evangelical and Pentecostal churches, where I heard many beautiful sermons and powerful testimonies, and met wonderful brothers and sisters in Christ. But the greatest of all is this: God is alive and He moves in His Church. He works through preaching, testimonies, and relationships! In my own life, I have been blessed to experience and discover God in many different ways.

Currently, I am fully dedicated to this ministry and the books I am writing. Since I was eight years old, I have had a deep hunger from the Holy Spirit to study the Bible. That year, I read the Bible from cover to cover for the first time. Over the years, I have read it many more times. I have a great love for God and His Word, and I want to share that Word with everyone who is open to it.

At present, I do all the work for The Living Gospel on a volunteer basis, while also working a part-time job. However, I carry a deep desire in my heart to one day serve full-time in building God's Kingdom—and I believe that time will surely come.

My dream is to see the world changed and flooded with the knowledge and power of God. People need Jesus, even if they don't realize it yet. With God's power, I want to reach people so they can make a radical decision for Jesus Christ. I also want to train and equip others to evangelize and to walk in the power of God's Kingdom.

I create videos on Biblical topics and write books that are grounded in God's Word. Through this ministry, I see again and again how relevant the Bible still is today. We serve a living

God—a God of miracles—whose love reaches out to every person!

It is my desire to reach people with the Word of God and show them that God is still working in and through believers today, just as Jesus promised:

And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. (Mark 16:17-18)

Origins and Social Media

The Living Gospel was founded in April 2020. Since then, millions of people have been reached with teaching and the gospel of God through Facebook, Instagram, YouTube, and the website the-livinggospel.org. We look forward with expectation to what God will continue to do in the world!

You can follow The Living Gospel through the channels below:

Website

On the website, you can discover the Word of God and see how relevant it is today. Here you can watch videos and read Bible studies. In creating these resources, I work from the belief that God's Word is one hundred percent inspired by the Holy Spirit, and that every Bible verse can teach us and equip us to live a godly life. I hope this website helps you grow in faith and that you come to know God more, just as He reveals Himself in the Bible. You can also find my books on the website.

Facebook

The Living Gospel has its own Facebook page, where all videos are posted. You can find the page via the link on the website.

YouTube

All The Living Gospel videos are available on YouTube. YouTube was the first channel I used to post videos, and here you'll find an overview of all available teachings.

Instagram

Instagram is another way to stay connected. All The Living Gospel videos are posted here, along with short messages and images related to current events or encouragement from God's Word.

TikTok

On TikTok, you'll find short videos about faith and the Bible, as well as brief messages of encouragement.

Email

For questions, feedback, or encouragement, you can contact me at: info@TheLivingGospel.org

Vision, Goals, and Supporting the Mission

The vision of The Living Gospel is to ensure that you live in the perfect grace of God, that you extend God's grace to those around you, and that you live in the perfect will and calling of God. This is done by:

- Uploading Bible study videos
- Writing Bible studies on topics, Biblical characters, and book commentaries
- Writing books on Biblical themes and commentaries
- Using various social media platforms

Have you been blessed by this book? Would you like to help me reach and equip many more people with the gospel of God? Then consider becoming a partner of The Living Gospel or making a one-time donation. As a partner, you help build God's Kingdom and bring His gospel to others. Make your (recurring) donation through:

thelivinggospel.org/giving

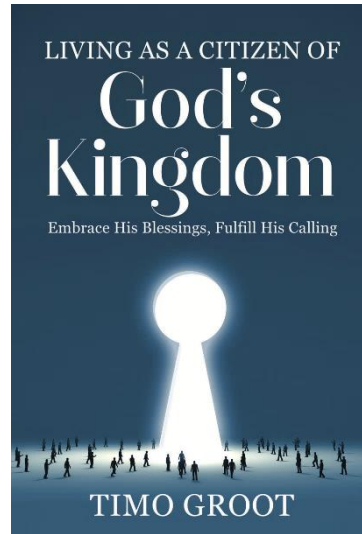
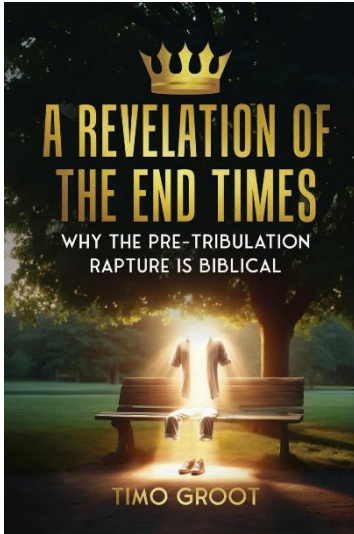


You can also make a one-time gift via the same link. Finally, thank you for reading this book.

God bless you!

BOOKS

In addition to this book, I have also written the following teaching materials:



You can order these books via the following link:
thelivinggospel.org/webshop

