

Why Some Fail to Receive Healing From Christ

Twenty-Two Reasons For Failure To Be Healed

(By F.F. Bosworth from His book: Christ the Healer)

Since it is so clearly revealed everywhere throughout the Scriptures that the Heavenly Father wills our healing, why do some in our day, who seek healing, fail to receive it? This is a question in the minds of many honest inquirers. There are several answers to this question, which we will mention briefly, since by these answers many who had failed to receive healing have been enabled to locate themselves, after which they have been gloriously healed:

I. Insufficient instruction — Ignorance concerning the healing power of the Gospel.

Paul tells us that “faith cometh by hearing, and hearing by the Word of God.” Many have sought healing from Christ before having heard or known enough of the Word of God to produce in them a steadfast faith. The early Church members were in one accord in the matter of proclaiming all the Gospel. They “kept back nothing that was profitable.” They declared “all the counsel of God.”

We have seen that God’s way of producing *faith for healing* is the same as that of producing *faith for salvation*, or for any other blessing, and that is for the needy one first to learn from the Scriptures what is God’s will in the matter. **The hand of faith cannot reach out and take from God what the eye of faith does not first see to be the will of God.** Jesus said, “Ye shall know the truth, and the truth shall make you free.” it is the truth of the Written Word that sets us free—the truth known, understood, received, acted upon, maintained and steadfastly believed with an appropriating faith.

Paul tells us that it is “the Word of God, which effectually works in (them) that believe?” The Word of God is the “precious seed,” the “imperishable seed,” the “seed” that has the power and which never fails to do its own work when *known* and *received* and *kept* in “the good ground” in which alone good seed can grow.

Some fail to receive healing because they are trying to get results from the seed (the Word concerning healing) **without knowing what that Word is and without giving it its place and keeping it in “the good ground” in which alone it can do its work.** The seed cannot work *in* us unless it *is in us by our having known and received it.*

Before saying, “I am the Lord that heals thee,” and promising to take away all our sicknesses, God *first* said, “If thou wilt diligently hearken...and do all.” **This means, to be diligent in the matter of knowing, understanding and practicing what God has to say in His Word on the subject of healing. *We must know what God offers to us before we can expect it from Him. The knowledge of God’s will must precede faith for that will to be done.*** Multitudes today do not know that the perfect healing of their bodies is the fully revealed will of God **in His Written Word**, the Bible. To know this, is the *only sufficient evidence for appropriating faith.*

Unless those seeking healing can say, when tested, “It is written,” and then can quote to the adversary a promise which settles the question of God’s will, their faith cannot remain steadfast. Multitudes of sufferers who have prayed for healing for years without success, because of having used in their prayers *the faith-destroying phrase*, “If it be Thy will,” have afterwards been healed through the truth of God’s Word contained and explained in this book.

The early Church members were not only in one accord in teaching this subject but also they lifted up their voices to God in one accord in prayer for “signs and wonders” of healing, praying “the prayer of faith” before the sick were brought into the streets of Jerusalem. It was not the faith of a *single evangelist*, **but the faith of the entire company of believers that brought healing to “everyone!”** in the streets of Jerusalem after Christ’s ascension (Acts 5:14-16).

The majority of ministers and church members of today through their ignorance of and their traditions on the subject of the ministry of healing, are opposed to it as it was taught and preached and practiced in the early Church.

Instead of praying with one accord for these healing results as the early Church members did, the present Church members as a whole have not accepted our Lord’s attitude toward sickness as revealed in the Gospels. In our day opposition often takes the place of united prayer; unbelief takes the place of united faith; Luke warmth takes the place of being Spirit-filled, as all the early Church members were. So I will ask *you* the question: May not the blame for the failure of some to receive healing today be largely due to the unbelieving part of the Church itself, since we are members one of another? I believe you will say, yes, to this.

Suppose it were generally **believed that the day of regeneration** has passed, as we so often hear it said “the time of miracles has passed.” How this would hinder the work of the ministry in that part of the Gospel! Christian workers could have no success in saving souls except by getting people to give up the false tradition and putting the Word of God in its place. On the other hand, suppose that from infancy up we had all been taught the healing part of the Gospel, as definitely as any other part. In this case, I am sure, very few would have any difficulty in evidencing faith for healing.

It is the Word of God which produces faith for healing. We have had the joy of seeing hundreds healed while they were listening to the truth on that subject; others have been healed while reading our printed instructions, **which answered their questions and removed the hindrances to their faith.**

2. The second reason why some fail to receive healing is an enlargement on what we have already said.

Christ planned to carry on His healing ministry during His absence by means of the whole Church, which is His Body, **not through an obscure member of that Body.** He said, “These signs shall follow THEM”—the *Church*, not “him”—the individual. It was not the faith of a lone or solitary evangelist but that of a **Spirit-filled Church as a whole** which brought healing to all the sick in the streets of Jerusalem after Christ had gone away, and had sent His successor, the Holy Spirit.

Some do not like public healing services; but here, God, when He had His way,

had the multitudes healed right on the streets. He wanted His compassion to be made known to the world as a basis for faith. God began His works in this dispensation as He wants them continued; and that is, through the whole church; with every member *filled* and *kept filled* with the Holy Spirit.

The greatest number of conversions, for instance, is brought about by an outpouring of the Holy Spirit and through a Church in one accord; and this is the way that **all were healed** in the streets of Jerusalem.

God's wholesale dealings with men, both in saving and healing, is by the outpouring of His Spirit and through a Spirit-filled, united and praying Church. His method is revealed by the promise, "I will pour out My Spirit," and the statement, "They were all filled with the Spirit." **A Spirit-filled and praying Church produces an atmosphere in which it is easy for God to work and hard for the devil to interfere;** because *this atmosphere is the Holy Spirit Himself*, who is more than a match for the devil.

In the revival belt, during the Finney and other great revivals, sinners were put under conviction as soon as they would step off the train where a revival was in progress. Mr. Finney tells of such a unity in prayer that every adult person on a street three miles long was saved, except one. The Christians united prayed for that one, and he was saved.

It is true that individuals, here and there, are saved and healed where there are no revivals; but God's *regular* way is for His people all to pray for an outpouring of the Holy Spirit. We read, "These all continued in one accord in prayer and supplication." How seldom do we see such a thing now!

Some of our theology today, causes many people to anchor in past blessings without a daily renewing of the fullness which constituted the initial blessing, when they, as Christians, were filled with the Spirit. **Unless the Church is filled and kept filled with the Holy Spirit it is impossible that the spiritual atmosphere of the meetings can be what it must be if God is not to be limited or hindered.** In this atmosphere, produced by the whole Church being filled with the Spirit and all praying for the work of Christ, the power of God is present to heal as it was at the beginning. God's way is for the whole Church to be filled and kept filled with the same Holy Spirit which saved and healed those multitudes in New Testament times.

The results of the fulfillment of Divine promises are the same in any age. If you want to know how the Spirit acts now, just read how He did act when He had full possession of the Church. The Book of Acts is a blueprint by which the Holy Spirit wishes to work throughout His dispensation. As the early Christians in Acts 4 were all filled with the Spirit and all prevailed in prayer for "signs and wonders" of healing, so in James 5 all Christians are commanded to pray for the healing of the sick, and to do it as earnestly as Elijah prayed for rain. When this was done in the early Church, "the prayer of faith" by the *elders* was but voicing the prayer of the whole Church.

John says. "This is the confidence that we have in Him, that if we ask anything according to His will, He hears us." This was proven by the whole company of Christians in the fourth chapter of The Acts. ***Every Christian today is commanded to be filled with the Spirit, to pray for the outpouring of the Spirit, and to prevail in prayer for the healing of the sick.*** Every priest should be exercising his priesthood, but the failure

of the majority to do this in our day, pollutes the atmosphere of the meetings and makes it harder for the sick to have faith and for the Holy Spirit to work.

The failure of the Christians to live and walk in the Spirit, limits the Holy One of Israel; because *our being filled with the Spirit is the condition for His perfect working.* Instead of being surrounded by this atmosphere in our day, a poor, afflicted wife often is surrounded with opposition from her own family and often from her own pastor and fellow church members; and so she fails to receive healing, being too weak in mind and body to fight the battle alone. The very ones who are opposing her are **the ones who ought to be praying in faith for her healing. We are all to “bear one another’s burdens, and so fulfill the law of Christ.”**

Usually today it is the very ones who are violating these conditions which were met by the early Church who are asking why some fail to receive healing; and the answer is, **because these very doubters are making it impossible for the Church to be in one accord in prayer and faith for the sick.** “The Church is out of tune with God’s program.”

In a remarkable document signed by twenty bishops of the Episcopal Church in the Commonwealth of Australia, is given a wonderful report of the miracles of healing manifested in the cathedrals of that Church in various cities in Australia. In this report they say, ***“The faith which is needed is not merely individual but corporate faith, the faith of the home, of the ministry and of the whole Church. The Body, not a lone member of it, must cooperate with Christ its Head if its sick members are all to be healed. The most marked groups after the mission, came from parishes where the wave of intercession had been highest and swept farthest . . . The world today is waiting for afresh revelation of the presence and power of God in the work of the Church and in the life of its members. It has already seen and felt once more the wonder of Divine healing.”***

Today, a large part of the members of the Church, **through ignorance, are opposing that for which the early Church prevailed in prayer.** They have not accepted our Lord’s attitude towards sickness, and have not met the conditions for the healing of the sick which God desires, and it is these **very hinderers who are pointing out the failures for which they themselves are largely responsible.**

It is not uncommon today to find those who ought to be doing the works of Christ warning the sick to stay away from places where the works of Christ are being done. Would it not be better for them to warn the people against going where confirmation or baptism or church membership or reformation are put in the place of the new birth?

3. The third reason why some fail to receive healing from Christ is community unbelief.

Although in other places Jesus worked miracles and healed all that were sick, when He came to Nazareth, His home town, where He had been brought up, “He could do no miracles there...because of their unbelief” (Mark 6:5, 6, Weymouth’s Translation). **Think of it! Christ Himself, under the full anointing of the Holy Ghost, was hindered by community unbelief.** Since this is true, is it strange that some in any city,

today, should fail to receive healing? **God would not then allow the gift of miracles to operate through Christ where, by their unbelief, the people were making Him a liar, so why should He do so today?** Paul, among the heathen, had better success in working miracles than Jesus had in His home town (Acts 14).

The traditions which the people of today have been taught to believe in the place of the plain Word of God on the subject of healing have **turned the whole world into a veritable Nazareth of unbelief**. I mean by that, that today **community unbelief is almost general**. Those who preach the full Gospel and pray for the sick are obliged to labor in a Nazareth of unbelief. We can get results only so far as we can get rid of the “traditions of the elders” regarding healing **by teaching the people what the Scriptures actually teach on the subject**. By doing this, I boldly say that Jesus Christ (not ourselves) has had greater success in working miracles in all the cities where our revival campaigns have been conducted than He had in Nazareth, His own home town. Now, don't misquote me--I am not saying that we have had success. I am talking about what Christ has done, whenever and wherever the people have been enlightened by our ministry so as to know their privilege in the matter of healing.

Did the fact that Christ could do no miracle in Nazareth prove anything but the unbelief of the people? **And in passing, if, as some are teaching, the sick are to be healed without their faith, why didn't Jesus go ahead and heal the sick in Nazareth?** The Bible answers, “because of their unbelief,”

If it is proper to **account for the failure** of some to receive healing by calling in question **Christ's willingness** to heal all sick persons, **then why should we not call in question His willingness to save all sinners in order to explain the fact that so many in the churches are unsaved?**

Upon a certain occasion only one woman in a great throng touched Jesus with faith for healing. Later on, whole multitudes did so; **it is a matter of enlightenment and faith**.

After the nine disciples had failed to deliver the epileptic boy mentioned in the Gospels, some theologian of that day—if he were like many of the theologians of these days—might have seized upon that failure and said, “There, now we have the proof that it is not always God's will to heal.” But the father wanted the boy to be healed, the boy, himself, wanted to be healed, and the disciples, Divinely commissioned to cast out devils and heal the sick, wanted him to be healed; **yet under similar circumstances today some one would say, because of such a failure, “it is not God's will that such an one should be healed.” They would make theology out of the failure**. But Jesus came down from the mountain and delivered the boy, **thus proving it to be God's will to heal even when His accredited representatives have failed to heal**. *Why not make theology out of this?*

When the father of this boy said to Jesus, “If Thou canst do anything,” **Jesus refused to take the responsibility for any failure**. He said, “If thou canst believe,” and then the father cried out, “Lord, I believe; help Thou mine unbelief,” and, of course, he received the help asked for and succeeded where the apostles, themselves, had failed, for Christ delivered the boy.

Considering the fact that in the healing ministry, we are compelled to labor in the face of **almost universal unbelief**, and that those who preach only the soul salvation part of the Gospel are laboring in the midst of the almost universal acceptance of that

doctrine, **I think that God is giving proofs of Divine Healing as bright and convincing as the proofs of regeneration, and that with not nearly so much teaching to produce faith.** When I consider the lack of teaching on Divine Healing, and the unspiritual condition of the churches and their general attitude towards this part of forgotten orthodoxy, instead of wondering why some are not healed, **I marvel at the success God is giving to those who pray for the sick.** I have seen many deaf mutes healed when scarcely a person in the audience expected the healing.

Are not the thousands who now testify that they have been divinely healed in as good health physically as the general average of professing Christians in any church are spiritually? **Would not the *physical* health of those who testify that they have been divinely healed compare favorably with the *spiritual* health of those who oppose the Gospel of Healing?** Is the average professed Christian any better proof of the doctrine of regeneration than those who testify to having been divinely healed are of the doctrine of Divine Healing? They ought to be, because they have heard that part of the Word of God all their life, whereas the majority of those we pray for, who are healed, have heard the plain teaching of the Word of God concerning Divine Healing for only a few days.

There are many today who have been divinely healed after having been deaf and dumb from birth, **who can hear better *physically* than the average church member can hear *spiritually*.** I have seen many who could not walk a step until after they had been prayed for, who are now walking better *physically* than the average Christian is walking *spiritually*; yet the average Christian all his life has heard the Word of God which teaches the healing of the *soul*, whereas these others have heard only a few times the Word of God which teaches the healing of the *body*.

Are all who have been baptized washed from all their sins? No, but those who have faith are: and what water is in the ordinance of Christian baptism, oil is in the ordinance of anointing the sick for healing.

Suppose some one should say to me, "So-and-so was anointed, but was not healed." I would answer, **"So-and-so was baptized, but was not saved—was not healed from the disease of sin."** If a man should say to me, "I know a man whom you anointed whose body was not healed," I would say to him, **"I know a man whom you baptized whose soul was not healed."** Thousands who have been baptized have never been regenerated, and this is infinitely worse than for a Christian to fail to receive healing for his body.

Some say, "If so-and-so should be healed, I will believe in Divine Healing." Why not be consistent, then, and say, **"If so-and-so should get saved, I will believe in salvation?"** This is the same as to say, **"I will believe so-and-so's experience in preference to God and the Bible, and the experiences of all the other thousands who have been saved and healed."** After God has healed thousands from all their afflictions, why not say to Him, **"I will not believe unless you heal one more."**

Would you reject the doctrine of consecration because some church members are not consecrated while thousands of others are? I heard a minister say, concerning the work of another evangelist, "So-and-so was anointed and prayed for, but died without being healed." **Yet this same minister baptized so-and-so and took him into the Church, thereby proclaiming to the world that his soul had been healed from the disease of sin, but the man died without the new birth, and his soul was lost.** This

is infinitely worse than for a sick Christian to fail to be healed and so to die and wake up in glory.

If the testimony of those of us who say we have been healed is to be rejected because, after a careful examination by a medical expert, it could be shown that we fall short of physical perfection, then, **to be consistent, why should we not have a spiritual expert with spiritual discernment**—such as the apostle Paul had—examine those in the modern Church who oppose the Gospel of Healing and reject the testimony of all those among them who do not measure up spiritually to what the Bible represents a healthy soul to be?

While, after witnessing the miraculous healing of very many thousands, I am convinced that the proofs of healing are as bright and convincing as are the proofs of regeneration, **yet I do not base any doctrine on these answers to prayer. I for one will preach all the Gospel if I never see another man saved or healed as long as I live. I am determined to base my doctrines upon the immutable Word of God, not upon phenomena.**

No minister can get results until by preaching the Word of God, he can produce faith for what that Word offers. **Sixty thousand churches in the United States reported no conversions in a whole year, but I am not going to offer this fact as a reason for fighting the doctrine of regeneration, or any other part of the Gospel.** Some say, “We believe in healing, but we do not believe in parading it.” I have noticed that some who fail to rejoice with those who succeed in receiving healing from Christ, **are quick to parade a failure, while saying nothing about the successes.** To me, it is a mystery how any Christian can fail to rejoice when a poor afflicted person has been healed by Christ. I not only rejoice when a sufferer has been healed by Christ, but I am glad to parade God’s mercy to the world. “Make known His deeds among the people,” is the command of God. Jesus commanded the demoniac, out of whom He cast the devil, to go back to his own community and tell what great mercy Christ had shown him, and the Scriptures tell us that “he published throughout Decapolis, this mercy of Christ,” **and in the next chapter we read of multitudes in Decapolis being healed by Christ; and that the multitudes glorified the God of Israel.**

4. The healing part of the Gospel is hindered and even made void by the traditions of men.

Jesus said to the Jewish teachers of His day, “Ye have made void the law by your traditions.” In our day most preachers have done worse, **for they have made void a part of the Gospel by their traditions.**

(1) **One tradition is that God is the author of disease and that He wills the sickness of some of His worshippers.** It is a mystery to me how anyone can hold this view in the face of the Scriptures and the ministry of Christ, who for three years healed all that were oppressed of the devil, or, at least, all such as came to Him for healing.

If sickness is the will of God for His worshippers, then every physician is a law breaker, every trained nurse is defying the Almighty and every **hospital is a house of rebellion instead of a house of mercy. If God wants one to be sick, it is a sin for that one even to want to be well,** because we are to love the will of God; whatever

that will may be.

(2) **Another tradition which is responsible for thousands dying a premature death after years of physical agony is the teaching that we can glorify God more by remaining sick and exhibiting patience than we can by being divinely healed.**

An honest but unenlightened minister will often kneel at the bedside of one suffering with arthritis or cancer or some other dangerous disease and pray, “Lord since in Thy loving providence Thou has seen fit to lay Thine afflicting hand upon our dear sister, give her fortitude and patience to bear this affliction.” **This he does instead of obeying the plain command to anoint “any sick” in the Church and to pray “the prayer of faith” for their healing** (James 5:14); which method John Wesley says was the only process of healing in the Church until it was lost through unbelief.

Now, if it is true, as many are taught, that one can glorify God more by remaining sick than by being healed, **then Jesus did not hesitate to rob His Father of all the glory He possibly could by healing everyone that appealed to Him for help during His entire earthly ministry.** And His successor, the Holy Spirit, who was sent down to augment what Christ had begun to do and to teach, hesitated not to rob God of all the glory He could by healing everyone in the streets of Jerusalem (Acts 5:15, 16), and Paul did not hesitate to rob God of all the glory he could by healing all the other sick on the Island of Melita.

(3) **The most common and threadbare tradition is the worn out statement that “the age of miracles has passed.”** Of all the present day “traditions of the elders” or ministers, this is the **most foolish, illogical and unscriptural of any that I know.** The Holy Spirit, in whose age we are now living, is God’s only Miracle Worker, the only Administrator of the Father’s will; the One who healed all the sick multitudes who came to Christ for healing during the days of His flesh.

All the miracles ever wrought until the Day of Pentecost were accomplished by the Spirit, the Miracle Worker, before He had entered officially for His own dispensation.

The age in which we live was intended by our **Heavenly Father to be the most miraculous of all the dispensations because it is the Miracle Worker’s age, the Holy Spirit’s dispensation.** During this age the great promise is that God will pour out the Holy Spirit, the Miracle Worker, upon all flesh. This is the only age in which the **Miracle Worker would incarnate Himself**; this is the only age in which the nine gifts of the Spirit—including the gifts of faith, healing and miracles—were to be distributed to every man severally as He, the Holy Spirit, will. **Jesus declared that the works which He was doing would be continued and that even “greater works” would be done by the Holy Spirit, the Miracle Worker,** after He should have entered office during Christ’s exaltation; which is during the Spirit’s dispensation.

How absurd and ridiculous for any professed Bible Teacher to pick out this, the Miracle Worker’s age, as the only age when miracles are not to be done! How absurd for such one to teach that the Holy Spirit will work miracles in every age but His own age which is a “better” dispensation, with “better” priest, “better covenant,” “better” promises, and “better” everything, than any previous age!

Some talk as though the present age is not the Holy Spirit’s age. There is but one

Spirit dispensation, and that one lies between the first and second advents of our Lord, It is true, we are living in the Laodicean or lukewarm period of the Spirit's dispensation. At the beginning of the age the Church was in her Spirit-filled period, and we are now in the lukewarm period of the same age. But, for one (And, thank God there are many others like me!), I am going to base both my preaching and my practicing on the preaching and the practicing of the Church during her Spirit-filled period, rather than on the preaching and practicing of the Church during her lukewarm period. **I would rather labor to lift the True Church up to the Bible standard of the first century than to try to make the Bible fit the standard of the lukewarm church of the twentieth century.**

In previous discourses we have seen that God has worked miracles in each of the centuries since the closing of the Scriptures, down to our day, and that this worn-out tradition which we are considering is entirely set aside by the facts of history.

(4) **Another tradition is that it is not God's will to heal all.** In our book, "Christ the Healer," and in previous discourses over the air, we have answered this objection from every conceivable angle. **If it is God's will to heal only some of those who need healing, then none have any basis for faith, until they shall have received a special revelation that they are among the favored ones. If God's promises to heal are not for all, then no man can ascertain the will of God for himself from the Bible.** Are we to understand from such teachers that we must close our Bibles and get our revelation directly from the Spirit before we can pray for the sick, because the will of God in this matter cannot be ascertained from the Scriptures? This would be virtually to teach that the whole of the Divine activity on the line of healing would have to be governed by direct revelations from the Spirit instead of by the Scriptures.

(5) **Still others are hindered from receiving healing by being taught to add to their prayer for healing the faith-destroying phrase, "If it be Thy will,"** There is only one case given in the New Testament of one asking for healing in this way. That is the case of the leper, who said, "If Thou wilt, Thou canst make me whole." This man could not have prayed otherwise, because he was not yet informed as to the will of God in the matter. **Jesus did not heal this leper until he had added to his faith that Jesus could heal him the faith that Jesus would heal him.** The "I will" of Jesus cancelled the "If" of the leper. It is impossible for one ever to pray with faith until the "if" has been removed from his prayer. **To have real faith is to be "fully persuaded" that God will do what He has promised to do, and no one is ever "fully persuaded" when he adds to his prayer, "If it be Thy will."** Since God has revealed His will in this matter by His promises, for us to say, "If it be Thy will" when praying for healing is the same as to say, **"If it be Thy will to keep Thy promise."**

(6) **Another unscriptural premise that has sent thousands of sufferers to premature graves and kept multitudes of others from receiving healing, is the modern teaching that Paul's thorn in the flesh was some kind of physical trouble.** The falsity of this position is shown in the following sermon on 'Paul's Thorn in the Flesh.'

The expression “thorn in the flesh” is not once used in either the Old or the New Testament except as an illustration. The figure of the “thorn in the flesh” is not in one single instance used in the Bible as a figure of sickness. Every time the phrase is used in the Bible it is specifically stated exactly what the “thorn in the flesh” was. For instances, in Numbers 88:55 Moses told the children of Israel, before they entered the Land of Canaan, “If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex ye in the land wherein ye dwell.”

Here the Scripture itself plainly tells us that the “pricks” in the eyes and the “thorns” in the sides of the Israelites were the spared inhabitants of Canaan—not eye trouble or sickness. God was only illustrating to show that as a thorn sticking in the flesh is annoying, so the Canaanites, if allowed to remain in the land, would be a constant annoyance to the Children of Israel. And so in all the other places in the Bible where this expression is used, the thorns are personalities.

As in each of the other instances the Bible definitely states what the thorn was, so in this particular instance Paul as definitely states what his thorn was. He said it was “The messenger (Greek *angelos*) of Satan,” or, as translated by others, “The angel of the devil,” “Satan’s angel,” etc.

The Greek word “*angelos*” appears one hundred and eighty-eight times in the Bible. It is translated “angel” one hundred and eighty-one times and “messenger” the other seven times, in every one of the one hundred and eighty-eight times where this word is used in the Bible it means a person, not a thing. Hell was made for “the devil and his angels,” and an angel or a messenger is always a person that one person sends to another—never a disease,

Paul not only tells us that his thorn was an angel or messenger of Satan, but he also tells us what that angel came to do, viz., “to buffet me,” as when “the waves buffeted” the boat, and as when the soldiers “buffeted” Christ. Accordingly Weymouth translates this passage in this way, “Satan’s angel dealing blow after blow.” Since “buffeting” means giving *repeated* blows, if Paul’s buffeting was a physical one, it would have had to be a succession of diseases, or the same disease many times repeated, or he could not have termed it buffeting.

In speaking of this messenger or angel, Rotherham’s translation uses the pronoun “he.” Weymouth’s translation says, “As to this, three times I besought the Lord to rid me of *him*.” These two pronouns, as well as the word “angel” or “messenger,” prove that Paul’s thorn was, as he himself plainly shows, a Satanic personality—not a disease. Paul could not have used the personal pronouns “he” and “him” when speaking of a disease, **because there is no personality to disease**. Paul enumerates almost every kind of trouble one can think of as his buffeting, but disease is not on the list

In doing and so revealing to us the unchanging will of God, Jesus healed every sick person that ever applied to Him for Healing, but did not promise to take away the buffetings or persecution.

Those of you who have listened to our broadcasts have seen that Paul was the most prolific teacher in the Bible on the subject of Divine Healing.

(7) **Another tradition that has hindered the ministry of healing is the teaching that Jesus healed the sick as the Son of God, not as the Son of Man.** Such

teachers believe that as we are not Christ's we cannot expect such works today. The Scriptures teach us that Jesus, the Son of God, emptied Himself and became like unto His brethren in all things, except as to sin. He speaks of Himself as "The Son of Man" about eighty times, and as the Son of Man He said, "I can of Mine own self do nothing." This certainly was not true of Him before He became the Son of Man, because all things were made by Him and for Him. **We have already seen that Jesus did His works in reliance upon the Spirit,** and that He "began both to do and teach, until the day He was taken up," what He Himself promised in John 14:12 to continue and augment in answer to the prayers of the Church when He should be glorified. The very words here quoted from Acts 1:1, "Jesus *began* both to do and teach," prove that what the Lord "began" both in *doing* and *teaching* was to be continued by the Holy Spirit operating through the Church.

5. I assign for the failure of some to receive healing the breaking of natural laws.

Let it be remembered that natural laws are God's laws and that they are as Divine as are His miracles. Nature is God in action, but not miraculously. Because of their ignorance of natural laws some are not supplying their bodies with the required nourishment, or they may be overeating while asking God to heal them of stomach trouble, and thereby hindering the answer to their prayers. After God had revealed Himself as Jehovah-Rapha—our Healer—the conditions He imposed were that the people observe His laws of health. There are times when sufferers who are ignorant of dietetics and other simple requirements need the advice of some one who is qualified to give advice in such matters.

6. Some are not healed because of unbelief on the part of the elder or minister who prays for them.

Christ's disciples, although divinely commissioned to cast out devils and to heal the sick, failed to deliver the epileptic boy. When Jesus came down from the mountain He delivered the boy and rebuked the disciples for their unbelief.

7. Some are not healed because their affliction is the work of an evil spirit which must be cast out.

Jesus did not heal the epileptic *disease* but cast out the epileptic spirit. He also cast out the deaf and dumb and blind spirits. He says of those who "believe," "In My name they shall cast out demons." Many times we have seen people instantly delivered when we rebuked the afflicting spirit, merely speaking representatively, in Christ's Name, or by His authority.

8. Some fail to receive healing because they regard iniquity in their heart.

Such ought to learn to say with David: "If I regard iniquity in my heart, the Lord will not hear me." **God has not promised to destroy the works of the devil in the body while we are clinging to the works of the devil in the soul.** Unconfessed sin hinders people from receiving God's mercy. His Word tells us, "He that covers his

sins shall **not** prosper, **but** whoso confesses **and forsakes them**, shall obtain mercy.'

9. In this Laodicean period of the Church lukewarmness is one of the great hindrances to healing.

After Christ was glorified He sent down the message, "I would thou wert cold or hot so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The best thing for us is to be red hot for God, the next best thing is to be cold, but it is fatal to be lukewarm, for the Lord said He would spew out the lukewarm.

Lukewarmness is a much worse disease than cancer; therefore God wants to heal lukewarmness first. He has promised and is waiting to heal our backsliding and flood our hearts with His love. God says of the man whose heart is "hot" with love for Him, "Because he hath set his love upon Me, therefore will I deliver him." Serving God with gladness and cheerfulness of heart was the condition for healing in Old Testament times. Surely the standard ought not be lowered in this day of grace!

10. Sickness and affliction are permitted to remain on some as a halter, with which God leads them into the center of His will, and when this has been done, He removes the halter.

If God were to take the halter off too soon, many would run away, and so would deprive themselves of the pleasure of living out the Divine program. It is impossible to pray "the prayer of faith" to get the halter off from those who are unwilling to be led into the glorious center of God's will.

11. An unforgiving spirit, or holding a grudge, hinders some from receiving the Lord's healing.

Jesus said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

The first thing we need and the first thing God wants to grant us is the forgiveness of our sins, but God cannot forgive us when we will not forgive others. And if He cannot forgive us He certainly cannot heal us. Many times we have seen the afflicted healed "in the twinkling of an eye" when they were ready to forgive those who had wronged them.

12. Wrongs unrighted hinder the faith of some to receive healing.

Those who have wronged their neighbor in any way must ask his forgiveness. We have known many who, terribly afflicted, were healed as soon as this was done.

18. Some have no purpose and no diligence when seeking God for healing.

God "is the rewarder of them that *diligently* seek Him." We have known sufferers to undergo as many as a dozen or more operations without any positive promise of being healed. Yet in coming to God for healing, which He positively promises to give, many do not come with anything like the diligence shown by those who apply for help from man.

14. *Because of not being properly instructed, many fail to be healed because they endeavor to confine God to miracles.*

Because they are not made well and strong in an instant, these people cast away their confidence. God differentiates between a miracle and a healing. If every man, wasted with disease, were made strong and well in a moment, there would be no healings, for they would all be miracles. When enumerating the spiritual gifts, Paul speaks of gifts of healing and also of miracles. Christ could do no miracle in Nazareth because of the unbelief of the people there, but He did heal a few sick folk there. Confusing healings with miracles is a very common hindrance to healing in these days, when there is so little clear teaching on the subject.

15. *Some wax weak in faith by watching their symptoms.*

Instead of doing this they, like Abraham of old, should be waxing strong in faith by looking unto the promise of God. These people make their feelings the basis for faith rather than God's Word, which He has made its only basis.

16. *Others fail to receive healing because they do not act their faith.*

"Faith without works is dead." It is not God's turn to move until we have faith with corresponding actions. The literal translation of Mark 11:22—"Have faith in God"—is "**Reckon on God's faithfulness.**"

The full exercise of faith means that **we think faith, speak faith, act faith**. To the blind man, Jesus said, "Go, wash in the Pool of Siloam." This act gave the man an opportunity to exercise faith in heart, mind and body. He was not healed until he had first given this visible expression of his faith. He believed the healing was his **before** it was manifested.

It was the same with Naaman, the leper, and also with the ten lepers to whom Jesus said, "Go, show yourselves to the priests." The record is, "As they went, they were cleansed." A *visible expression* of faith, including their heart, mind and body, was required *before* their healing was manifested. Some miss being healed by reversing this Divine order.

17. *Others when tested, cast away their confidence, failing to see that, as with Abraham, by the test their faith should be perfected, not destroyed.*

We are made partakers on the condition that we hold the beginning of our confidence steadfast unto the end (Heb. 10:35). If the Word of God is the reason for our faith, then it is never right to cast away our confidence in it.

18. *Some fail to receive healing by neglecting to receive the Holy Spirit, who has been sent to impart to us the blessings of redemption.*

In Romans 8:11 Paul tells us that our mortal [not actually although judicially dead] bodies [also] are to be quickened by the Spirit that dwells *in* [not outside of] us. Since

our bodies are the temples of the Holy Ghost, and the Holy Ghost applies the healing, we might say that He is the Carpenter who repairs the house. Some are consciously keeping the Carpenter outside of the house while asking Him to repair it on the inside. Paul said, "The body for the Lord" before he said, "The Lord for the body." We must present our bodies a living sacrifice (Rom. 12:1), and let them become the temples of the Holy Ghost if we want them healed. This reason for failure does not usually apply to those who are untaught as to their privilege of being filled with the Spirit.

19. Some are not healed because they substitute their belief in the doctrine of Divine Healing for personal faith to be healed.

20. Some are not healed because of their failure to receive the written promise of God as His direct Word to them.

They fail to recognize that to faith the Word of God is the Voice of God. In Psalm 138:2 we read, "Thou hast magnified Thy *Word* above all Thy Name."

21. Some will not believe that their prayer for healing has been heard until they have experienced and seen the answer.

Christ has not promised that our healing shall begin before we believe that He has heard our prayer. Some suppose that they must keep on praying and not believe that their prayer has been heard, until they are well. This is exactly the opposite of what God requires.

In Mark 11:24 Jesus tells us exactly the conditions He requires for our appropriation of the blessings He has promised. He says, "What things so ever ye desire, *when ye pray*, believe that ye receive them, and ye shall have them." That is, "ye shall have them" **after you believe He has heard your prayer**. As Jesus said, "I thank Thee that Thou *hast* heard Me," while Lazarus was still dead; **so we should be able to say, "I thank Thee that Thou *Hast* heard me," while we are still sick.** "Ye shall have them," **is your answer from Jesus, and it is also your proof that your prayer has been heard.**

As we have already remarked, **to faith the Word of God is the Voice of God.** God has not promised that our healing shall begin before we believe that He has heard our prayer. "If we ask anything according to His will, He hears us." **If this is true, then we must believe that our prayer has been heard when we really pray.** We must be able to say, "We know we have the petition that we desire of Him," **not because we see the answer, but because "God is faithful, who also will do it."**

Abraham did not keep on praying for the birth of Isaac until the child was born. Instead, he kept on believing and glorifying God for His Word in the matter.

More than once we have read that **it was after** Solomon had "made an end of praying" that the blessing came.

Jesus, at the grave of Lazarus, had "made an end of praying," and had said, "I thank Thee that Thou hast heard Me," before Lazarus came out from his tomb.

Jehoshaphat and the children of Israel had "made an end of praying" and were all praising God "with a loud voice" for the answer to their prayers before they went out to do battle with the three great armies. Their faith was "the evidence [or assurance] of

things not (yet] seen.” Heb. 11:1.

The one hundred and twenty had “made an end of praying” and were all “continually praising and blessing God” when the Spirit was poured out upon them.

It is supposed to be the “end of praying” when one has been anointed for healing, and if one who has been anointed really has faith, we will hear nothing from him but thanksgiving until he has been healed.

When a child teases her mother for a new dress until the mother says, “I will get it for you,” the child makes an end of teasing before there is any dress in sight. Instead of continuing to say, “Please give me a dress,” she says, “Goody! Goody!”

Perhaps I should say here that after commitment, **one must not become indifferent**. One’s trust must remain active, like that of the Children of Israel when they marched around the walls of Jericho and blew their rams’ horns; and like that of Jehoshaphat and his men who, after they had “made an end of praying,” went out to battle, singing praises to God.

The healing of the ten lepers came while their trust was still active.

God said to the dying Israelites, “Every one that *looks* shall live.” This word “looks” is in the **continuous present tense**. It is not a mere glance, but a continuous “stare.”

¹¹Moses endured by *seeing* [continuously seeing] Him who is invisible.” It was a “*steadfast*” faith that brought the fulfillment of God’s promise to Abraham. Abraham **waxed strong** in faith by *looking* [continuously] unto the promise of God. **If we allow our trust to become inactive, it will weaken; if we keep it active, it will continually grow stronger.**

22) Some hinder God by basing their faith on their improvement after prayer rather than upon His promise.

They do not realize that there is no other reason **for faith as good as the Word** of God, **and that God wants to train every Christian to believe Him when everything they can see, except His promise, is to the contrary**. Amen and Amen!