

## Excuses of Unbelief Answered With Scripture

1. A very common excuse for unbelief is that some persons are sick for God's glory. The favorite Scriptures that demons use to persuade men that they are sick for the glory of God are [John 9:1-3](#) and [11:4](#). It is argued that the blind man and Lazarus in these Scriptures were healed for the glory of God and that it must have been the will of God for them to be in the state of blindness and death before God could get glory in healing them.  
This argument is half true. Naturally God cannot get glory out of any healing if no one is ever sick, but this does not prove that it is God's will for the people to be sick so that He can heal them. If it were the will of God for people to be sick, then He never would have healed anyone to oppose His own will. God never would have sent Jesus to heal all the sick against the will of God if it were His will for them to be sick. The reason God healed was to prove to men that it was not His will for them to be sick. The glory God got out of all the cases of healing in Scripture was not in the sicknesses, but in the healing. If the blind man had remained blind, or if Lazarus had remained dead, God would not have been glorified. The devil would have been glorified, for his work would have continued to be manifest in them. No person can glorify God and magnify His work until it is manifest in Him. This should stir every child of God to refuse such deception any longer, that of being sick for the glory of God. It is the devil that causes the sickness and then he tries to make the sick one believe that God is responsible and that it is God's will for him to be sick. As long as the deceived one thinks he is glorifying God and that he is in accord with the will of God in being sick, let him never seek to get well by prayer or by any other means. On the contrary, let him desire to become more sick in order to glorify God that much more and in order to get into deeper accord with the will of God. The fact is that no one can conscientiously believe such a theory, but some think it convenient to accuse God of the work of Satan so as to excuse their unbelief and lack of fight against Satan.  
Suppose a rich man in a community would promise to pay all hospital bills and buy new cars for all who got into a serious accident. Suppose there were a number of accidents; should he be accused of deliberately causing them just because he promised to help men out of their troubles? Should he be accused of causing them just to get some praise for helping his neighbors? It is true his goodness would be magnified by such acts of kindness, but this would not be the cause of the wrecks. He does not will such, and he would prevent them if at all possible. If he deliberately caused the wrecks so that he could get praise for helping those who were wrecked, all of society would rise up and destroy him and reject such benevolence.  
So it is with God, that men get into sin and sickness, or they are attacked by satanic powers and He helps men out of their troubles and thereby receives the glory due Him for His goodness does not prove that He wills the affliction or that He is the cause of the trouble. It is simply the fact that God gets glory in spite of them, not because He is responsible for them.
2. Another common excuse of unbelief is that the sick one is under the chastening of God and that it would be presumptuous to ask God to heal under those circumstances. The sick one hides behind [Heb. 12:5-10](#), but this passage compares the chastening of God to that of human parents, and we know that no human parent will chasten any child by sickness and disease. Is God less loving than earthly parents? Jesus taught that He was more loving than men; so if men will not chasten by such means, then lay this theory aside and quit being deceived by Satan. All the sick one has to do is to recognize that the source of his trouble is

the devil and then co-operate with God to defeat him so that healing will come and then God will get the glory for healing.

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

Likewise, a child of God does not have to accept sickness as a chastening from God. He needs to realize he is set upon by demons and not God, and that God is the source of his deliverance. Only one passage on chastening in the New Testament could be used of physical sickness and the cause of the failure to get healing here is

not appropriating healing from the broken body and the shed blood of Christ, not to the chastening of God. So the law of sowing and reaping had to be executed. They could have believed God instead of being defeated through unbelief.

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

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

3. The third excuse for unbelief is that God is the one who does the afflicting so why ask Him to remove it? Christians hide behind this excuse because David said, "Many are the afflictions of the righteous" ([Ps. 34:19](#)). Therefore, they think afflictions are God's will and there is no use to resist them. This kind of an argument will not stand up in view of all the other passages where the word "affliction" is found. It is found 177 times and only once is it clear that it refers to physical sickness ([Ps. 107:17-20](#)). Not even [James 5:13](#) is clear that it refers to sickness. It is used in many ways other than in reference to sickness, such as: man afflicting man ([Gen. 15:13](#); [Ex. 1:11](#)), husbands afflicting wives ([Gen. 31:50](#)), men afflicting own souls ([Lev. 16:29-31](#)), loss of loved ones ([Ruth 1:21](#)), family troubles ([Gen. 29:32](#)), imprisonment ([Ps. 107:10](#); [Phil. 4:14](#)), persecutions ([1 Thess. 1:6](#)), trials ([Isa. 48:10](#)), wars ([Ps. 44:2](#); [Isa. 9:1](#)), and fastings ([Isa. 58:5](#)). Men are also spoken of as afflicting

themselves ([Jas. 4:9](#); [Lev. 16:29](#)). Both God and Christ are spoken of as being afflicted ([Isa. 53:4](#), [7](#); [63:9](#); [Col. 1:24](#)). Shall we say that God, Christ, and all these persons referred to in these Scriptures had diseases when they were afflicted?

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

It is not presumptuous to pray to God for any good thing. In fact, we are promised that "no good thing will he withhold from them that walk uprightly" ([Ps. 84:11](#)). The true believer can get what he wants and does get what he wants, for if he really wants it, he will truly exercise faith ([Mark 11:22-24](#)). It is presumptuous to lay the blame for sickness on God instead of on the devil. If men would try in the least to believe God as they try to disbelieve Him they would get what they want. If they would try as hard to manufacture arguments for God and to build up faith in God and His Word, as they do to tear down faith and maintain arguments of unbelief, they would get instant healing from God.

Failure on God's part to heal because men fail or refuse to have faith cannot glorify God. He cannot be glorified by sickness any more than by sin, for both are the works of the devil. Both sin and sickness glorify the devil, but never God unless He can get men to have faith so that He can deliver them from both. How wonderful it would be if all Christians would enter fully into their gospel and family rights and get healed. In this event, God could manifest His power over the devil that all men might know that there is a true and living God able to deliver all who put their trust in Him. God would be glorified throughout the Earth and millions of souls would be converted to the gospel of Christ. This power was demonstrated in the early church and if men today would really become believers in all the gospel and "contend for the faith once delivered to the saints" ([Jude 3](#)), we would have a new type of Christianity to present to men. Christians are told to glorify God in their bodies and this can be done only by health and right living ([1 Cor. 6:19-20](#)).

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

Definite Proof That it is God's Will to Heal

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

(1) God would not have healed people in both Testaments as proved in the many cases of healing listed in Points IV and V above, if it had not been His will to heal all who come in faith to him. God is no respecter of persons ([Rom. 2:11](#)), and He has told us if anyone has a respect of persons he has sinned ([Jas. 2:9](#)). This proves that God will heal all alike if He has ever healed anyone. Everyone can be healed the same way that others have been healed and

they have the same right to such healing, for it is a part of His promises to provide for all alike, and it is one of the benefits for which Jesus died ([Matt. 8:16-17](#); [1 Pet. 2:24](#)).

(2) God would not have made plain His will concerning healing, if it were not His will to always heal those who meet His conditions of healing ([Matt. 8:17](#); [1 Pet. 2:24](#)).

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

(4) It was God's will that man should be healthy and sinless forever when He created him, and that is still His highest will ([3 John 2](#)).

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

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

(7) Satan and demons would not fight to make and keep men sick if it was the will of God for them to be sick. Satan would try to make men well if it were the will of God for them to be sick. It is an unfailing principle of Satan to work just the opposite of the will of God. When one argues that it is God's will for them or anyone to be sick he is in co-operation with Satan and not God ([Acts 10:38](#); [1 John 3: 8](#); [John 10:10](#)).

(8) Jesus would not have died to heal men of sickness if it is the will of God for them to be sick, and if He wanted men to bear it ([Matt. 8:16-17](#); [John 10:10](#); [12:14-15](#); [Acts 10:38](#); [1 Pet. 2:24](#)).

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

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

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

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

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

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

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

(12) Sickness is an enemy and death is an enemy, so why should it be God's will that His enemies should be the victor in the lives of His people? ([1 Cor. 15:24-28](#); [Heb. 2:14-15](#)).

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

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

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

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



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

(17) The infinite fatherhood of God, as taught in [Matt. 7:7-11](#); [Luke 11:11-13](#), proves that it is always the will of God to heal the bodies of His children. If you had children would it be your will for them to suffer pain and sickness? Would you heal your children if they got sick? Would you heal them every time they got sick? Would you will for your children to suffer pain and sickness at any time if you could heal them? Why do you not want your children to be sick? Why would you heal them every time they got sick if you could? Why is it your will for your children to be always healthy? Wouldn't you keep them healthy if you could? Do you not love your children enough to will for them perfect healing and health? Do you love your children more than God loves His own children whom He has bought with such a high price? Do you not think that God at least loves His children half as much as you love your own? If this is true, why would God then want to see His children sick? Why would He make them sick as He is oftentimes accused of doing? Why would it be His will for His children to suffer pain, sickness, poverty, and all the curses that come upon rebels against God who break the laws of God?

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

(18) Healing is the children's bread ([Matt. 15:21-28](#)). It is their family right, their gospel right, their legal right, their redemptive right, their needful right, their prayer right, and their divine right, as we have seen in Supplement Eleven.

(19) Jesus demonstrated to the leper and others that it was God's will to heal the body. The leper believed that God could, but he questioned God's will ([Matt. 8:1-4](#)). People today follow the unbelieving theory of the leper more than they follow the plain teachings of Jesus. The leper said, "If thou wilt, thou canst make me clean." Jesus answered, "I will; be thou clean." Is it not sad that men would rather follow the doubting of the leper than the faith of Jesus. Jesus also said to the centurion concerning his servant, "I WILL come and heal him" ([Matt. 8:5-10](#)). Jesus never did say one time, "I WON'T" and He never will say this to those who have faith. (20) The Lord's Prayer proves that it is always God's will to heal sick bodies. We are taught to pray, "Thy will be done IN EARTH, AS IT IS DONE IN HEAVEN" ([Matt. 6:10](#)). Can we conceive that it is God's will in Heaven for men to be sick, full of pain, poor, and constantly defeated by the devil and demons? Can we even imagine that God permits the devil's works to be manifest in the bodies of people in Heaven? Can we believe that God would not heal the bodies of His people in Heaven if they were sick? If we cannot conceive of sickness being the will of God in Heaven, then such is not His will on Earth

(21) The work of the apostles and others also proves that God wills to heal all men who believe ([Acts 2:43](#); [3:1-16](#); [5:15-16](#); [6:8](#); [8:5-12](#); [9:17](#), [34](#); [15:4,12](#); [19:11-12](#); [Heb. 2:3-4](#)).

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

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

(24) The fact that the devil fights so hard to get men to disbelieve that healing is the will of God is proof that it is God's will to heal for the devil is opposed to all the good works of God. Men never question whether healing is the will of God when they go to doctors. Every person who is sick seeks eagerly all the help possible from every human source, thus proving that his argument that it may be the will of God for him to suffer is a sham. If men believe that it is the will of God to suffer then they commit sin by going to doctors or seeking help from any source. They sin when they ask for prayer to be healed. They sin in the least thing they do to get relief from such suffering, for they are seeking to get out of the will of God. And to follow their reasoning further, they should seek to get deeper into pain and disease in order to get deeper into the will of God. It is only when it comes to getting healed by God that men begin to doubt and question the will of God in the matter. This proves the satanic source of all such questioning. This proof of the source of all doubt and unbelief proves that it is the will of God to heal or there would be no such satanic opposition.

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

(26) God's prescription for the sick proves that He does not will men to be sick ([James 5:14-16](#); [1:4-8](#); [Mark 11:22-24](#)).

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

5. Another excuse made for unbelief is that healing is not in the atonement because all saints are not healed. One might as well argue that forgiveness is not in the atonement because all sinners are not forgiven. This is an illogical and unscriptural excuse. The reason all Christians are not healed is because they fail to believe that God heals, just like a sinner fails to believe God for the salvation of his soul. Only those who have faith will get what they want. Healing is in the atonement as proved in Isa.[54:4-5](#); [Matt. 8:16-17](#); [1 Cor. 11:29-30](#), [1 Pet. 2:24](#), and therefore everyone who has faith in the atonement can get all that it provides for him
  6. One of the most insensible and foolish arguments of unbelief today is that divine healing, gifts of the Spirit, miracles, and all supernatural inspiration and manifestations ceased in 64 A.D. when the apostles died. In the first place all the apostles did not die by 64 A.D. Secondly, there is no one passage that teaches such a theory. The Bible promises healing throughout this age, as we have seen. History has recorded multiplied thousands of healings by God in this age since the apostles. We know of thousands today that have been healed and can produce them to testify in any court that they have been miraculously healed by God's power.
- Men use the case of Trophimus in [2 Tim. 4:20](#) to prove that the day of miracles is over and that Paul and others had lost their power by that time. But this example does not prove this. The Greek word for sick here is *astheneo* from *asthenes*, meaning feeble, strengthless, and weak. It does not always mean that sickness is from some disease. It is translated "without strength" (Rom.[5:6](#)), "weak in faith" (Rom.[4:19](#); [14:1-2](#)), "weak" law (Rom.[8:3](#)), "weak" conscience ([1 Cor. 8:7-12](#)), "weak" people ([1 Cor. 9:22](#)), "Weak and beggarly elements of the world" ([Gal. 4:9](#)), and "weak" in boldness ([2 Cor. 11:21](#), [29](#); [13:3](#)). It is also used of

humility and dependence upon God ([2 Cor. 13:3, 4, 9](#)). Not one time is physical sickness referred to in these passages.

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

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

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

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

Lord; God did the healing, not the poultice. If God had not added fifteen years to his life all the poultices under the sun would not have helped him.

Some stumble over Timothy's stomach and excuse their unbelief. They live in sickness when they should be well if they would only believe God. The admonition to Timothy in [1 Tim. 5:23](#) was dietetic only. A little grape juice could never cure any stomach. It is beneficial to drink a little grape juice instead of "water only," (as the margin of the Bible reads). One would naturally have stomach trouble if he had to drink stagnant rain water that is gathered during the rainy seasons as was the case where Timothy was laboring for the Lord. One cannot believe the New Testament I and think that Paul taught Timothy unbelief, or that God would not heal any more, for Paul was a great man in power with God ([Acts 19:11-12](#); [Rom.15:18-19, 29](#)).

All of Paul's power would not take away such advice to Timothy under the circumstances. The water of Asia Minor was bad at certain seasons of the year due to the lack of rain and much suffering was thus caused. This advice to Timothy must be understood in this light but it should never be used to excuse unbelief as is plainly the case when men are seeking some



kind of an excuse for not asking God for healing. Thus we must conclude that any so-called human remedies do not set aside God's power to heal or nullify the atonement in any degree.

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

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

An examination of Scriptures used to prove Paul had a physical disease do not say one thing about bodily sickness. The word weak in [1 Cor. 2:3](#); [4:10](#) should be understood of humility and dependence upon God as explained under Point 6 above. The passage in [2 Cor. 10:10](#) covers what was reported about him. But if we are going to take the word weak in this passage to prove he had a disease let us make the same word mean the same thing in [2 Cor. 11:29](#) where he said "I am not weak" or "I am not sick," then, the argument concerning the other passage will be of no effect.

The words "affliction" and "chasten" in [2 Cor. 6:4](#), [9](#) do not refer to disease any f more than the same words do in other Scriptures, as explained already in Points 2 and 3 above.

The last passages we refer to that men use to prove Paul had sore eyes are [Gal. 4:15](#) and [6:11](#), but neither of these passages say that he had the Common oriental eye disease. The first passage could best be understood as a figure of affection for Paul. Just like one might say today, "I would give my right eye for that," or "you would give your right limb for me, you love me so." We would not have to believe that the speaker had a right eye or leg full of disease. These are mere human figures of speech, expressing affection.

Concerning [Gal. 6:11](#), "Ye see how large a letter I have written with mine own hand." The Greek word for "letter" is *gramma*, meaning a writing, a letter, note, epistle, book, bill, or document. It could not possibly be that Paul was so blind that he had to write big letters in his words, for if he were as blind as this, he could not have written an epistle at all. It would not have been readable if he had written it. Galatians was a long epistle, longer than seven of Paul's epistles and as long as two others. In some ancient Manuscripts, Hebrews was attached to Galatians with this phrase, "Pros Hebrios," to the Hebrews, and if this be the case these epistles together would make this writing of Paul longer than any of his other separate works. At any rate, we can forget the sore eye theory, as there is nothing to support it in Scripture.

Let me repeat again, if men will thus seek half as hard for an excuse to believe God as they do for an excuse to disbelieve Him they would get more of the benefits of the gospel. One of the greatest regrets of Heaven will be that when we get there and see how fully God had provided for our needs on Earth and how anxious He was to bless us with the abundance of

everything, we will wish we had believed Him more in this life. Let us now wake up to the greatness of His promises and refuse to let any man or demon rob us of the full benefits we can have now.

Dake Topical Index.