

THE GOOD REPORT



God Wants
You Well

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Andrew Wommack

Unless otherwise indicated, all Scripture quotations are taken from the *King James Version* of the Bible.

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And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Mark 16:17-18

From Andrew

Jesus used miracles of healing like a bell to draw the masses. He used healing as proof that He could forgive sins (Mark 2:10). In fact, He said His miracles were a greater testimony to the fact that He was the Son of God than the preaching of John the Baptist (John 5:36). God used miraculous healings to authenticate Jesus and His message (Heb. 2:3-4).

Likewise, the Lord told His followers that the same works He had done, they would do also (John 14:12). He said the Holy Spirit would confirm the true preaching of God's Word with signs and wonders following (Mark 16:20). Believers would lay hands on the sick, and they would recover (Mark 16:18).

Jesus is still the same today as He was in biblical times (Heb. 13:8). If Jesus was still on the earth in His physical body, He would be healing the sick, cleansing the lepers, and raising the dead. Jesus hasn't changed; the people who represent Him are the ones who have changed.

There is no doubt that God wants you well. It glorifies God for you to be well. It doesn't bring Him glory for you to be sick. Jesus bore your sicknesses just as much as He bore your sins (1 Pet. 2:24 and Ps. 103:2-3). He doesn't want you sick any more than He wants you to sin.

Experiencing God's healing touch will build your faith and the faith of others like few other things. Most importantly, Jesus wants you well because He loves you. He knows the pain sickness brings. It was compassion that moved Jesus to heal the sick (Matt. 14:14). If you, being evil, want those you love not to suffer with sickness, then how much more does God, who is love (1 John 4:8), want you to be healed?

This booklet contains seeds from God's Word. Plant them in your heart and they will grow into a miracle of physical healing. GOD WANTS YOU WELL!

— Andrew Wommack

Since Jesus bore our sicknesses and diseases just as He bore our sins, then Jesus would no more put sickness on us than He would lead us to commit sin. He has redeemed us from sin and sickness.

Healing is in Christ's Atonement

Isaiah 53:4-5 says,

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

These scriptures should leave no doubt that Jesus bore our sicknesses and diseases as a part of His atonement. Yet, the traditional church has explained these verses away, saying they refer to spiritual and emotional healing. Isaiah's prophecy included spiritual and emotional healing, but it certainly includes physical healing for our bodies as well.

The Hebrew words that were translated “griefs” and “sorrows” in verse 4 were choliy and makob, respectively. Choliy means “malady, anxiety, or calamity.” Makob means “anguish or (fig.) affliction” (Strong's). This means Jesus bore our physical sicknesses and diseases, just as He bore our sins.

In case you have any doubt, the way Isaiah 53:4 was quoted and applied in the New Testament should remove those doubts.

In Matthew 8:17, Matthew said, under the inspiration of the Holy Spirit:

“That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

This is a commentary on Isaiah 53:4, and the words “infirmities” and “sicknesses” were substituted for Isaiah’s words “griefs” and “sorrows.” Isaiah was speaking of Jesus bearing our physical sicknesses and diseases.

Let’s look at a few scriptures that include the forgiveness of our sins and the healing of our bodies in the atonement of Christ:

“Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:2-3).

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pet. 2:24).

The Scriptures don’t make the distinction between Jesus forgiving our sins and healing our bodies that modern-day Christianity makes. They were both results of the one atonement of Christ.

The Greek word “sozo”, which was translated “save” forty-one times and “saved” fifty-three times in the New Testament, was also translated “healed” three times and “made whole” ten times in reference to physical healing. This Greek word “sozo” was used in James 5:15 where it says, *“And the prayer of faith shall save the sick.”*

In that instance, it is very clear that God saving the sick is referring to the healing of their bodies. Healing is a part of the redemption just as much as the forgiveness of sin.

Since Jesus bore our sicknesses and diseases just as He bore our sins, then Jesus would no more put sickness on us than He would lead us to commit sin. He has redeemed us from sin and sickness.

I firmly believe that the separation of physical healing from the atonement of Christ is a convenient theology to deal with our ineffectiveness in receiving healing. It's a cop-out to say, “It's not God's will to heal everyone.” That's not what God's Word teaches.

Andrew has a more complete teaching called “Healing Is in Christ's Atonement,” which is in his album entitled “God Wants You Well”. (Item Code: 1036C (CD) or 1036D (DVD)).

Scriptures clearly state that sickness is a curse. It's not a blessing sent by God .

Sickness is a Curse

The fact that the Bible consistently calls sickness a curse, and not a blessing, again confirms the fact that GOD WANTS YOU WELL. Deuteronomy 28 is a classic chapter on blessings and curses of the Law. Imagine drawing a line down the middle of a chalkboard. On the left side write the “blessings,” listing everything in verses 1-14. On the right side, list the “curses,” everything from verses 15-68.

You would find multitudes of sicknesses listed on the curse side. In fact, Deuteronomy 28:61 says “every sickness, and every plague, which is not written in the book of this law” is a curse that would come upon the Israelites because of their disobedience.

Notice that the Scriptures clearly state that sickness is a curse. It’s not a blessing sent by God to teach us something, as modern “Christianity” has taught.

Sickness is a curse of the Law, as we see in Galatians 3:13,

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

Therefore, sickness and disease will never be used by God to bless us. It was used in the Old Testament as a curse, but Christ redeemed us from the curse. God is not the one who is bringing sickness on people.

Still, it's very common today to hear people testify about how God either allowed or caused their sicknesses. Once they have accepted that as truth, they believe they must submit to the sickness and allow God to teach them or they are in rebellion. No Christian wants to be in rebellion toward God, so many passively submit to the sickness. What they don't understand is that they are really submitting to the devil, who is the author of sickness (Acts 10:38).

This is one of Satan's slickest deceptions. If he can get Christians to think his actions are actually God's actions, they won't resist him. He masquerades as an angel of light and is embraced instead of resisted (2 Cor. 11:14).

James 4:7 says,

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

The word “resist” means to actively fight against. You can't actively fight against the devil if you think he is God's messenger boy. God isn't using the devil, or the sickness he brings, to deliver His messages. Satan comes only to steal, kill, and destroy, but Jesus comes to give us abundant life (John 10:10). Satan comes to make us sick; Jesus came to heal us.

Sickness is a curse, and Jesus died to set us free from the curse. God is a good God, and the devil is a bad devil. Sickness is bad, and healing is good. Don't ever get that confused.

Why Doesn't Everyone Believe in Divine Healing?

I don't know anyone who wants to be sick. Everyone wants to be healthy. This is evident by the huge amount of money that flows into hospitals, doctors' surgeries and pharmacies. People will do just about anything to retain or regain their health. It's universal and one of the strongest desires of every person who has ever lived.

That's because mankind was created by God to live forever. There is a God-given aversion in every one of us to sickness, disease, and dying. God didn't create us to be anything less than perfectly healthy. Sickness came upon us as a result of our rejection of God and His ways.

Proverbs 14:12 and 16:25 says,

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

Death, including sickness, was our choice, not God's.

If God wants us well, and He does, then why is it that so many Christians are opposed to divine healing? And why do others who believe in healing fail to receive?

One of the main reasons: it's convenient. It is obvious that not everyone gets healed. Not even all those who desire healing receive it. So, let's just say it's not always God's will to heal. That's convenient. That makes it God's fault and not ours if things don't go right. That is not what the Word of God teaches.

Our modern culture has become obsessed with refusing to accept personal responsibility. Rather than admitting our faults and overcoming them, we blame others. Our insecurities cause us to reject any blame for our problems. It's easier to believe we suffer sickness and are depressed because of chemical imbalances and bad gene pools.

The carnal church has bought the same lie. "It couldn't be our unbelief that keeps us from receiving from God; it must be God who doesn't want us well." We've developed elaborate theologies that place the blame on God.

It is commonly taught that God wants us sick. It is said that this is the way God teaches us and builds our character. THAT IS ABSOLUTELY UNTRUE!

Jesus is the perfect representation of God. The writer of Hebrews said in Hebrews 1:3,

"Who being the brightness of his glory, and the express image of his person."

This is speaking of Jesus. This passage said Jesus was "the express image" of God. The Greek word that was translated "express" in this verse literally means "an exact copy or (fig.) representation" (Strong's). This is saying Jesus was a perfect copy, or representation, of His Father. Yet, Jesus never made one person sick or told one person He wouldn't heal them.

Consider Jesus' statement in John 5:19,

“Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”

Jesus made it very clear that He did only the things that His Father did. If Jesus didn't make people sick, neither does our Father God. If Jesus never refused to heal a single person, then our Father God doesn't either. (See p. 33 for a list of New Testament instances where Jesus healed everyone who came to Him.)

The Apostle Peter, speaking under the inspiration of the Holy Spirit, summed it all up when he said in Acts 10:38,

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

The sick were oppressed of the devil, not of God. It is good when people get healed. It is not good when people are sick. The idea that God may choose not to heal is primarily an effort to dodge the guilt and liability for our failure to receive.

The first step towards freedom is to accept the truth. It's our receiving that's the problem. As long as we take comfort in the thought, *It's all up to God. Whatever will be will be*, we will always stay victims and never become victors.

**Jesus healed all who came to
Him. He did exactly what He saw
His Father do.**

Why Isn't Everyone Healed?

The prophet Malachi said in Malachi 4:2,

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”

This was not just a metaphor for spiritual healing and health; the same thing was spoken by the prophet Isaiah in Isaiah 53:4,

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”

Combine this with the example of Jesus healing all who came to Him (see list on p. 33), the undeniable truth that healing is a part of Christ's atonement, and the fact that Jesus said He did exactly what He saw His Father do (John 5:19), the conclusion is that God wants you well.

As the Apostle Peter put it in Acts 10:38,

“God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing ALL that were oppressed of the devil; for God was with him” (emphasis mine).

Notice the word “all” in that verse. Notice also that those who were sick were oppressed of the devil, not of God. Sickness is not from God; it's from the devil. Healing is not from the devil; it's from God.

Am I saying that since healing is a part of the atonement that Christians don't get sick? No, not any more than those who have received forgiveness of their sins never sin again. Freedom from sickness and disease has been provided just like freedom from sin. Christians still sin and they still get sick. However, it's not the will of God.

This leads to another major factor causing many people to reject the truth that it is always God's will to heal. It's often said or implied that sickness is caused by sin in a person's life. That's too simplistic. That is one reason, but only one reason.

Jesus told the man He healed at the Pool of Bethesda, "Sin no more, lest a worse thing come unto thee" (John 5:14). Sin can be one reason for sickness, but God is not sending sickness as punishment. Sin allows the devil to release his death in us. Not all sickness, however, is a direct result of individual sin.

Failure to present this truth properly has caused many people to believe it's not always God's will to heal. According to their thinking, if all sickness were the result of sin, all sick people are bad, or evil, in some way. But they know there are many godly people who get sick and even die.

Regardless of the cause of sickness, there is always something we can do about it. We can believe God, and He will heal ALL our diseases (Ex. 15:26 and Ps. 103:3).

So, if it is God's will to heal all our diseases, why isn't everyone healed? That's a simple question with a complex answer.

There are three major reasons. First, it's our own personal sin. God doesn't "get us" when we sin, but we reap what we sow. An alcoholic gets liver disease. Drug abusers get brain damage. Sexually promiscuous people get sexually transmitted diseases. God isn't punishing them; they do it to themselves.

Second, the devil is a foe that fights us with all types of problems. We make his job easier when we yield to him through sin, but he also uses ignorance as an inroad into our lives. Other times, Satan's opposition doesn't come because of sin or ignorance but just because we are in a war. He comes to steal, kill, and destroy (John 10:10).

Third, many of our problems are just the natural results of living in a fallen world. A wound gets infected not because of your personal sin and not because of a demon; it is just the result of the corruption that entered the world through sin.

I'm not saying that all sickness is a result of sin or ignorance or failure in our lives – I am saying that faith in God's healing atonement is what overcomes sickness. But, it's not just faith that God can heal – it has to be more specific than that. A person can have faith and yet have that faith misdirected (see Niki's Story on p. 19-21).

In Matthew 17, Jesus' disciples asked Him why they weren't able to cure a boy who had a demonic spirit that caused seizures. His response to them was enlightening, to say the least.

Jesus said to His disciples in Matthew 17:17,

“O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.”

Notice that Jesus didn't try to console His disciples by telling them it wasn't their fault; He told them they were faithless and perverse. Do you really think He would have a kinder, gentler response for His followers today?

Jesus spent much time training His disciples to do the same works that He did. He wasn't pleased with their inability to meet the people's needs. He expected them to do as He did. He still wants the same for us (John 14:12).

Today, the carnal church is sending the sick to doctors, the poor to bankers, the disturbed to psychiatrists. But it's God's will for the church to meet these needs. This is one of the main reasons we've seen a decrease in the influence of the church in our culture. People don't see the relevance of the church for everyday life, but only for the hereafter. That's our fault for not meeting the needs of people the way Jesus did.

After Jesus rebuked His disciples, He cast the demon out of the boy, and he was completely whole.

“Then came the disciples to Jesus apart, and said, Why could not we cast him out?” (Matt. 17:19).

This is the same question many people are asking today. “Why isn't everyone healed when we pray?” And this question didn't come from people who didn't believe God wanted to heal. If the disciples had doubted that God wanted to heal this boy, they wouldn't have asked this question. The reason

they were puzzled was because they believed it was God's will to heal him, and they had seen others healed through their prayers. So, why wasn't this boy healed?

Jesus' answer comes as a total shock to most people. He didn't say it was because they had no faith or that their faith wasn't strong enough. He didn't even mention their faith. He said it was because of their unbelief.

“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you” (Matt. 17:20).

Someone may be thinking, *Wait a minute. If you have unbelief, then you aren't operating in faith. If you are truly in faith, then there won't be any unbelief.* That's not what the Word teaches.

Jesus said in Matthew 21:21,

“Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.”

Notice that Jesus said to believe, without doubting. If believing excludes doubting, then it would have been unnecessary to say that. The Gospel writer Mark recorded this same instance where Jesus cast the demon out of the boy, but he gave a little more detail than Matthew.

The Scriptures record in Mark 9:21-24,

“And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears; Lord, I believe; help thou mine unbelief.”

Notice in verse 24 that the father of the child believed, but he had unbelief too. Jesus didn't correct him for that statement. It's true – you can believe and disbelieve at the same time.

Imagine that you hooked a horse up to a wagon. Under normal circumstances, the horse could pull the wagon. But if you had another horse of the same strength hooked to the wagon and pulling in the opposite direction, the wagon wouldn't move, even though there would be great force exerted. That's the way it is with faith and unbelief.

Every true believer in the Lord Jesus Christ was given “the measure of faith” (Rom. 12:3). That faith is sufficient to accomplish whatever you need. The problem isn't that you don't have faith; the problem is that you have unbelief that negates, or cancels out, the force of your faith.

This has to be the point Jesus was making to His disciples, because He goes on to say in Matthew 17:20,

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.”

If Jesus was telling His disciples that their faith was too small, then why would He have told them that a very small amount of faith was sufficient to move a mountain? That wouldn't have made sense. However, if He was telling them that their faith wasn't the problem but that unbelief was negating their faith, then it makes perfect sense.

Many Christians try to increase their faith but do little or nothing to decrease their unbelief. A simpler and easier solution would be for them to starve their doubts. How is that done?

Unbelief comes the same way faith comes. Faith comes by hearing (Rom. 10:17), and doubt, or unbelief, comes by hearing. Unbelief is actually belief. It's just belief in the wrong thing or direction. When we focus our attention on God through His promises, faith rises. When we focus our attention on this world and its deceptions, unbelief rises.

To decrease our unbelief, we have to decrease the influence of the world on our thoughts. However, you can't just cast out thoughts; thoughts have to be replaced. Until this is done, using the faith we have is counterbalanced by the unbelief that comes at us through the world. The result: we aren't delivered and we aren't healed.

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Niki Ochenski
with
Andrew Wommack

Niki's Story

On November 14, 2000, I was ministering at the Shepherd's House in Lewisville, Texas, where my good friends, Richard and Dorothy VanWinkle, pastor. A woman named Chris Ochenski, who had a daughter near death, was there that night. Her daughter, Niki, had fibromyalgia and a host of allergic problems that had her in constant pain. She was so weak, she couldn't lift a hand or go to the bathroom by herself. She was totally dependent on her mother.

Niki and her whole family were fanatical believers. God wasn't punishing them with this terrible sickness because of some sin. It came as the result of a head injury sustained in a car crash five years earlier as they were driving home from church. They were believing God for healing, and Niki was very open about telling everyone that she was going to be healed.

In my message that night, I said that we aren't waiting on God to heal us; by His stripes we WERE healed (1 Pet. 2:24). It's misdirected faith for us to just wait on God for healing. This was totally opposed to what Niki and her family believed. Niki had actually had a vision where the Lord appeared to her and showed her His stripes and bruises, and promised her a progressive healing.

Chris took a tape of my message home and asked Niki to listen. She was blessed, but confused, when she

heard that healing doesn't have to be progressive. She asked the Lord about that, and He told her that her healing was coming progressively because that's what she believed would happen, but it wasn't His best.

The Lord will meet us where we are, but His best is now. "Now faith is..." (Heb. 11:1). Faith must believe that God is (Heb. 11:6), not that He was or is going to be. Faith is now! We have to aggressively take the authority God has given us and bring that healing into manifestation.

I prayed for Niki the following afternoon not really knowing how bad she was. I only knew she had pain for over four years and was really hurting. Her doctor later testified that he didn't expect to see her again – she was so close to death. But Niki's faith and the faith of her parents had been redirected, and they were ready to believe for a healing NOW!

What happened then was awesome. God instantly and miraculously healed Niki. A young lady, who had missed her teenage years, living nearly in isolation because of pain and allergic reactions, was healed. She walked for the first time in months, and her family and friends went wild. It was an awesome thing to see.

This was such an amazing miracle, I wanted to document it. My television crew took over fifteen hours of interview footage with the Ochenskis, their doctors, and others and have produced a fifty-minute DVD documenting Niki's healing. When I viewed it, I was moved to tears. I didn't realise how miraculous the healing

really was. It impacted me more than actually being there. This is one tremendous DVD.

We would love to send you a copy of *Niki's healing story* (Item Code: 3002). I know it will bless you, and it is a powerful tool for sharing the healing power of God with others, including unbelievers. I would also like you to have a copy of the exact teaching I taught the night that Chris Ochenski got hold of the truth that NOW is the time for your healing to manifest (Item Code: M199 - *Grace and Faith* from Shepherds House).

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Paul made it very clear that his thorn in the flesh was “the messenger of Satan,” not the messenger of God.

What About Paul's Thorn in the Flesh?

Every time you say it is always God's will to heal, someone will mention Paul's thorn in the flesh. The logic is that Paul was one of God's greatest messengers and yet God didn't heal him. They say God wanted Paul sick to humble him. However, that's not what the Bible teaches.

Paul spoke about his thorn in the flesh in 2 Corinthians 12:7-10,

“And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”

Notice that Paul prefaced all his statements about his thorn in the flesh by saying it came because of the abundance of revelations. Therefore, anyone who doesn't have the abundance of revelations Paul had shouldn't be claiming to have a thorn in the flesh like Paul. There are a lot of people with very marginal relationships with the

Lord who are hiding behind Paul's thorn in the flesh. That's not rightly dividing God's Word (2 Tim. 2:15).

Paul made it very clear in verse 7 that this thorn was "the messenger of Satan," not the messenger of God. Yet, those who choose to interpret this verse in a way that promotes the doctrine that God does not always heal, consistently credit God as the author of this thorn. That's being dishonest with Scripture. Paul's thorn was from the devil, not from God.

What was Paul's thorn? It's presumed that it was sickness because of the word "infirmities" in verses 9-10. But in context, Paul used the word "infirmities" to describe hardships that were not sicknesses. In 2 Corinthians 11:23-30, Paul listed such things as being whipped with thirty-nine lashes five different times, being beaten with rods, stoned and left for dead, and shipwrecked three times. He spoke of the perils of travel on land and sea and being assaulted by the heathen as well as his own countrymen. He suffered weariness and painfulness, hunger and thirst, and cold and nakedness.

Then Paul said in verse 30,

"If I must needs glory, I will glory of the things which concern mine infirmities."

This proves that the word "infirmity" doesn't only refer to sickness. Paul called his hardships "infirmities". The Bible also refers to not knowing exactly how to pray, as an "infirmity" (Rom. 8:26).

Those who view Paul's thorn as a sickness are not using the word "infirmity" the way that Paul used it in context.

In verse 10 of 2 Corinthians 12, Paul said,

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses."

Paul listed five things that he took pleasure in. Four of the five are definitely speaking of hardships he had to endure. If the word "infirmities" is used the way Paul used it in context (2 Cor. 11:30), then it, too, would be describing hardships. This is the correct interpretation of the word "infirmities".

Paul's thorn was actually persecution everywhere he went. It came at him through people, but was motivated by a demonic angel assigned to him to repeatedly trouble him. He asked the Lord to remove this persecution, but we aren't redeemed from persecution.

Paul later said,

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Therefore, God gave Paul the grace to suffer the persecution instead of removing the persecution from him. Other scriptures bear this out. The terminology "thorn in the flesh" didn't originate with Paul.

There are three Old Testament scriptures that use similar expressions,

“But 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 you in the land wherein ye dwell” (Num. 33:55).

“Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you” (Josh. 23:13).

“Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you” (Judg. 2:3).

The Old Testament terminology that Paul was referring to was speaking of people as being the thorns. In each of these scriptures, God was warning His people that if they left any of the inhabitants alive, they would be thorns in their sides and pricks in their eyes. Therefore, a thorn in the flesh has scriptural precedent to refer to persecution from people more than to sickness.

Some people have tried to use Paul's statements in Galatians 4 to confirm that Paul had a sickness. They say he had a disease that affected his eyes and that's what he was referring to here,

“Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but

received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (Gal. 4:13-15).

They say, “See, Paul had eye problems, and he even mentioned that he had an infirmity when he came preaching the Gospel to them.”

I will concede that Paul had a physical infirmity when he first preached to the Galatians. That appears to be what he was saying. But to say that it was an eye problem just because he said that the Galatians were ready to pluck out their eyes and give them to him, is jumping to conclusions. Do you think that when a person says “He would give his right arm for me,” they are implying something’s wrong with their right arm? No, it’s just a figure of speech, meaning that this person would do anything for them. That’s what Paul was saying of the Galatians. They would have sacrificed parts of their own bodies for him if necessary.

Let’s say that Paul wasn’t just using a figure of speech and that he really did have something wrong with his eyes. Does that mean this was his thorn in the flesh? That’s pretty flimsy. It would be more logical to say that it was from his recent stoning.

Acts 14:19-20 records an instance where Paul was stoned and left for dead,

“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been

dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.”

I personally believe Paul was dead and that God raised him up. If he wasn't dead, he was so close to it that the people who stoned him thought he was dead and they left. But Paul was raised up as the disciples stood around him and prayed.

The very next day, Paul went to the city of Derbe and preached the Gospel. Do you know where Derbe was? It was a city in Galatia. So, it would be perfectly understandable that the people of Galatia were the first to see him after the stoning. If he had been stoned and left for dead the day before, then he still may have had some physical problems, including problems with his eyes.

The Galatians 4 reference certainly doesn't prove that Paul's thorn in the flesh was some eye disease. The very fact that Paul says this infirmity was "at the first" implies that he got over it.

So you see, Paul's thorn in the flesh wasn't sickness, and God didn't refuse to heal him so he could be humbled. Those who teach that are grasping at straws to teach a doctrine that fits what they want to believe.

The truth is that GOD WANTS YOU WELL.

Andrew has a more complete teaching on "What about Paul's Thorn in the Flesh?" in his album entitled "God Wants You Well". Item Code: 1036C (CD) or 1036D (DVD).

Speak To Your Problems

One of the most important things I've learned about ministering healing is that you have to speak to the problem.

Jesus said in Mark 11:23,

“For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

Notice that Jesus said to speak unto the mountain. He didn't say to speak to God about the mountain. He told us to speak directly to the mountain. The mountain is our problem. We are to speak to our problems and command them to respond to God's power. Most people are speaking to God about their problem. They pray and ask God to do something about this mountain of a problem in their lives. That's not what the Lord said to do.

I prayed with a woman in Charlotte, North Carolina, for healing. She was in very bad pain. The doctors had given her up to die four years before. She was hanging on, but the pain was nearly unbearable. She was only able to cope because of her faith in God and magnetic therapy. She had been in constant pain for over seven years.

I prayed with her, and instantly she was pain free. She was really blessed, but she was also a little confused

because she still had a burning sensation across her lower back. I told her that was because I didn't speak to burning. I had only spoken to pain.

I then spoke to the burning and commanded it to leave, and it was instantly gone. She and I were both praising God. I spent about twenty minutes or more teaching her how to deal with any symptoms that might try to come back.

Before she left, she told me that the burning was coming back. I told her that I would agree with her, but I wanted her to pray.

She prayed a pretty good prayer for a woman who only minutes before thought God was the one who had given her this sickness to work some good in her life. She thanked the Lord that He wanted her well and praised Jesus that by His stripes, she was already healed. She said she claimed her healing.

When she was through, I asked how she was doing. She said she still had the burning. I asked if she knew why. She said no. I said it was because she hadn't talked to it. She had talked to God about her healing and had said a lot of good things, but she didn't talk to the burning.

She said, "You mean I am supposed to say 'Burning' and speak directly to it?" I told her that's exactly what she was supposed to do. So, she prayed again. This time she said, "Burning, in the name of Jesus..." That's as far as she got. The burning left immediately. I had dinner with this woman and her husband a year later and she is doing great.

There has never been another problem. The Word works.

If you have pain in your body, speak to it. Don't just speak to God about it, but speak directly to the problem. Say, "Foot (or whatever), I command you to receive the healing power of God. Pain, leave me now in the name of Jesus." It will obey you if you believe.

Become a Partner Today

If you would like to help Andrew share this nearly-too-good-to-be-true news about the healing power of God with others, become a Grace Partner today. To do this either go to our website at www.awme.net and click on partnerships, or call our Helpline on +44(0)1922 473300 and tell them you would like to become a Grace Partner or write to us.

Jesus Healed Them All

There are 17 times in the Gospels where Jesus healed all of the sick that were present (Matt. 4:23-24; 8:16-17; 9:35; 12:15; 14:14, 34-35; 15:30-31; 19:2; 21:14; Mark 1:32-34, 39; 6:56; Luke 4:40; 6:17-29; 7:21; 9:11; 17:12-17).

There are 47 other times where He healed one or two people at a time (Matt. 8:1-4, 5-13, 14-15, 28-34; 9:1-8, 20-33; 12:10-13, 40-45; 2:1-12; 3:1-5; 5:1-20, 25-43; 7:24-37; 8:22-26; 9:14-29; 10:46-52; Luke 4:33-39; 5:12-15, 17-26; 6:6-10; 7:1-17; 8:27-39, 43-56; 9:37-42; 11:14; 13:11-17; 14:1-5; 18:35-43; 22:51; John 4:46-54; 5:2-15; 9:6-7; 11:43-44).

Nowhere do we find Jesus refusing to heal anyone. In light of Jesus' statement that He could do nothing of Himself but only what He saw the Father do (John 5:19 and 8:28-29), His actions are proof enough that it is always God's will to heal.

The three paragraphs above are footnote 1 at Matthew 8:16 in my "Life for Today Study Bible and Commentary: the Gospels Edition." This is a 600+ page, hardbound book with a red letter text of the four Gospel writers. There are over 1,300 of my personal footnotes on these Gospels along with thousands of references, Greek definitions, indexes to footnotes, and many other study guides.

“God Wants You Well” Scriptures*

*scriptures are all taken from the King James Version unless otherwise stated

Mark 2:10

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

John 5:36

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

Hebrews 2:3-4

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

John 14:12

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Mark 16:20

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Mark 16:18

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Hebrews 13:8

Jesus Christ the same yesterday, and to day, and for ever.

1 Peter 2:24

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Psalm 103:2-3

Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases;

Matthew 14:14

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

1 John 4:8

He that loveth not knoweth not God; for God is love.

Isaiah 53:4-5

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Matthew 8:17

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Luke 4:18

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

James 5:15

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Deuteronomy 28:1-14 (Blessings)

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

Deuteronomy 28:15-68 (Curses)

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The LORD shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand.

The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high;

and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her

bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Galatians 3:13

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Acts 10:38

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

2 Corinthians 11:14

And no marvel; for Satan himself is transformed into an angel of light.

James 4:7

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Proverbs 14:12 and 16:25

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Hebrews 1:3

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

John 5:19

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself; but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

Acts 10:38

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.

Malachi 4:2

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

John 5:14

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Exodus 15:26

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Psalm 103:3

Who forgiveth all thine iniquities; who healeth all thy diseases;

John 10:10

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Matthew 17:17

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

Matthew 17:19-21

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

Mark 9:21-24

And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do

any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Romans 12:3

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Matthew 17:20

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Romans 10:17

So then faith cometh by hearing, and hearing by the word of God.

Hebrews 11:1

Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:6

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

2 Corinthians 12:7-10

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my

infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Corinthians 11:23-30

Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

Romans 8:26

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

2 Corinthians 12:10

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

2 Corinthians 11:30

If I must needs glory, I will glory of the things which concern mine infirmities.

2 Timothy 3:12

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Numbers 33:55

But 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 you in the land wherein ye dwell.

Joshua 23:13

Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

Judges 2:3

Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Galatians 4:13-15

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

Acts 4:19-20

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

Mark 11:23

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

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About the Author



For over four decades Andrew Wommack has travelled America and the world teaching the truth of the Gospel. His profound revelation of the Word of God is taught with clarity and simplicity, emphasising God's unconditional love and the balance between grace and faith. He reaches millions of people through the daily Gospel Truth radio and television programs, broadcast both domestically and internationally. He founded Charis Bible College in 1994 and has since established CBC extension schools in Chicago, Atlanta, Dallas, Jacksonville, Kansas City, and abroad in England, Russia, South Africa and India. Andrew has produced a library of teaching materials available in print, audio, and visual formats. And, as it has been from the beginning, his ministry continues to distribute free audio materials to those who cannot afford them.

Notes

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Jesus Healed Them All

JESUS HEALED THEM ALL

There are 17 times in the Gospels where Jesus healed all of the sick that were present (Matt. 4:23-24; 8:16-17; 9:35; 12:15; 14:14, 34-35; 15:30-31; 19:2; 21:14; Mark 1:32-34, 39; 6:56; Luke 4:40; 6:17-29; 7:21; 9:11; 17:12-17).

There are 47 other times where He healed one or two people at a time (Matt. 8:1-4, 5-13, 14-15, 28-34; 9:1-8, 20-33; 12:10-13, 40-45; 2:1-12; 3:1-5; 5:1-20, 25-43; 7:24-37; 8:22-26; 9:14-29; 10:46-52; Luke 4:33-39; 5:12-15, 17-26; 6:6-10; 7:1-17; 8:27-39, 43-56; 9:37-42; 11:14; 13:11-17; 14:1-5; 18:35-43; 22:51; John 4:46-54; 5:2-15; 9:6-7; 11:43-44).

Nowhere do we find Jesus refusing to heal anyone. In light of Jesus' statement that He could do nothing of Himself but only what He saw the Father do (John 5:19 and 8:28-29), His actions are proof enough that it is always God's will to heal.



Andrew Wommack

The ministry of Andrew Wommack, author and Bible teacher for over forty years, reaches millions of people through the daily *Gospel Truth* radio and television broadcasts and *Charis Bible Colleges* around the world.

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