

A GUIDE FOR BELIEVERS SEEKING SETTLED FAITH

Is It God's Will to Heal Me?

Settling the One Question That Makes Faith Possible

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A WORD BEFORE YOU BEGIN This little book asks only one question, and it refuses to move on until that question is answered. Read it slowly. Look up every scripture in your own Bible. What settles into your heart over these pages may change the way you pray for the rest of your life.

INTRODUCTION

The Question Behind Every Prayer

I have prayed with a lot of people over the years of my ministry. I have prayed in hospital rooms where the machines hummed louder than our voices, in living rooms where a diagnosis had just landed like a stone through a window, and at altars where someone finally worked up the courage to ask for prayer after suffering in silence for years. And I can tell you that beneath almost every one of those prayers, spoken or unspoken, sits the same question.

It is not, “Can God heal?” Almost every believer I have ever met answers that one instantly. Of course God can heal. He is God. He spoke galaxies into existence; a failing body is not beyond His power. Ability has never really been the issue.

The question that actually haunts the praying heart is different, quieter, and far more personal: “*Is it God's will to heal **me**?*”

You can hear the question hiding inside the way we pray. “Lord, if it be Thy will, touch her body.” “Father, we ask You to heal him, if it is Your will.” Those prayers sound humble, and the people who pray them are usually sincere and godly people. But listen to what that little word “if” confesses: we are not sure. We are asking, but we are braced for no. We are hoping God might be willing, while quietly suspecting He might not be.

And here is what I have learned, both from Scripture and from years of walking with hurting people: faith cannot stand on “maybe.”

Hope Is Not the Same as Faith

Hope and faith are close relatives, but they are not the same thing, and the difference between them decides everything in the matter of healing.

Hope says, “God *might* do it. Perhaps. Someday. If He is willing.” Hope looks toward the future with crossed fingers. Faith says something entirely different. Faith says, “God *has spoken*, and therefore I *know*.” Hope wishes; faith rests. Hope is a beautiful attitude, but the Bible never says that hope makes the sick whole. Jesus said, over and over, “Your **faith** has made you well.”

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

Notice that faith is the substance underneath hope. Hope without faith beneath it is a house without a foundation — lovely to look at, unable to bear weight. And what is faith itself built on? Knowledge. Settled, certain knowledge of what God has said and what God wills. You cannot believe for something while wondering whether God wants you to have it. The wondering itself is the leak through which all your confidence drains away.

Why Uncertainty Destroys Confidence

James describes the person who asks God for something while doubting: he is “like a wave of the sea driven with the wind and tossed,” and “let not that man think that he shall receive any thing of the Lord” (James 1:6–7). That is not God being harsh. It is simply how faith works. A heart divided against itself cannot take hold of anything.

Think of it this way. If you were drowning and someone threw you a rope, but you were only half convinced the rope was meant for you, how firmly would you grip it? You would clutch and release, clutch and release, glancing around to see whether the rope-thrower really intended it for the man next to you. That is exactly how many sincere believers pray for healing — grasping and letting go, grasping and letting go — not because they doubt God's power, but because they have never settled the question of His willingness.

The great teachers of divine healing all saw this same truth. F. F. Bosworth, whose book *Christ the Healer* has anchored the faith of generations, put it in a single sentence that this book exists to unpack:

“Faith begins where the will of God is known.”

Before that point, you can hope, you can plead, you can wish — but you cannot truly believe, because believing requires something solid to stand on. After that point, everything changes. Prayer stops being a lottery ticket and becomes the confident reception of a promise.

What This Little Book Will Do

This is not my full book on divine healing. That larger work walks through God's covenant with Israel, every category of Jesus' healing ministry, the atonement in careful detail, the hindrances to receiving, and the healing of spirit, soul, and body. This book has a smaller

and, in a sense, more urgent job. It exists to help you settle one question — the one question that makes all the others answerable.

We will look at how Jesus Himself answered it when a desperate man asked Him directly. We will look at who God has revealed Himself to be, by name and by nature. We will stand at the cross and see what was actually purchased there. And then, with the question settled, we will talk about how faith takes hold of what God has provided.

THE KEY OF THIS ENTIRE BOOK “Until the will of God is settled in the heart, faith remains impossible. Once it is settled, faith becomes almost inevitable.”

One request before we begin: do not take my word for anything in these pages. Open your own Bible beside this book. Read every passage in its context. The confidence you need cannot be borrowed from me or from any preacher; it has to be built out of God's own words, planted in your own heart. My job is only to show you where to dig.

Let's settle this.

CHAPTER ONE

The Leper's Question — and the Answer That Never Changed

If you could ask Jesus your question to His face — “Lord, are You willing to heal me?” — what do you suppose He would say?

You do not have to guess. Someone asked Him. It is recorded in three of the four Gospels, and Matthew places it first among all the individual healings in his account, as if to say: before we go any further, let this question be answered.

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

— **Matthew 8:1–3**

Look closely at what this man said, because he is asking your question. He did not doubt Jesus' power for a moment — “thou canst make me clean.” His theology of God's ability was perfect. What he doubted was Jesus' willingness. “Lord, if thou wilt.” If. There is that word again, the same word that lives inside so many of our prayers.

And I want you to notice that Jesus did not scold him for asking. He did not say, “How dare you question My will.” The man's uncertainty was honest, and Jesus met it with an answer so direct that it leaves no room for a second interpretation. Two words in the Greek, two words in the English: “I will.”

Then Matthew adds a detail that still makes me pause every time I read it: Jesus *touched* him. Lepers were untouchable. The law required them to live outside the camp, to cry “Unclean!” when anyone approached, to exist cut off from every human embrace. This man may not have felt a hand on his skin in years. Jesus could have healed him with a word from a safe distance — He healed others that way. Instead He reached across the whole distance of the man's isolation and put His hand on him *before* the leprosy left. The touch was not the mechanism of the miracle. It was the revelation of the heart behind it.

Jesus answered the “if” question with “I will” — and He has never taken it back.

The Search That Comes Up Empty

Now, one healing story, however beautiful, might not settle your heart by itself. Perhaps the leper caught Jesus on a generous day. So let me invite you to do something I once did over many months of study: search the Gospels for even one instance of Jesus refusing to heal a person who came to Him.

Take your time. Read all four accounts. Here is what you will find:

- No record of Jesus ever turning away a single person who came to Him for healing. Not one.
- No record of Jesus telling a sick person, “It is not My Father's will for you to be well.”
- No record of Jesus instructing anyone to remain sick in order to learn a lesson, develop patience, or glorify God through disease.
- No record of Jesus putting sickness on anyone. He was, in Peter's words, one “who went about doing good, and healing all that were oppressed of the devil” (Acts 10:38).

Instead, the Gospel writers pile up statements of stunning breadth:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

— **Matthew 4:23**

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.

— **Matthew 8:16**

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

— **Luke 4:40**

All manner of sickness. All that were sick. Every one of them. The Holy Spirit chose those words. If it were sometimes God's will for His children to remain sick, we would expect at least one scene in which Jesus explains this to a hopeful sufferer. The scene does not exist. In three and a half years of public ministry, thronged daily by the diseased and the desperate, Jesus' answer to the willingness question was **yes** every single time it was asked.

But Was Jesus Showing Us God?

Here a serious question rises, and it deserves a serious answer. Granted that Jesus healed all who came — does Jesus' behavior actually reveal the Father's will? Might the Father's disposition toward sickness be different from the Son's?

Scripture closes that door firmly, and from several directions at once.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son... who being the brightness of his glory, and the express image of his person...

— **Hebrews 1:1–3**

The phrase “express image” translates the Greek word *charaktēr* — the exact impression a stamp leaves in wax, the precise imprint of a die on a coin. Jesus is not an approximation of God's character. He is its exact representation. Whatever you see Jesus doing, you are watching the Father's will in motion.

Jesus said this about Himself in the plainest possible terms. “The Son can do nothing of himself, but what he seeth the Father do” (John 5:19). “I do always those things that please him” (John 8:29). And when Philip asked to see the Father, Jesus answered, “He that hath seen me hath seen the Father” (John 14:9). Every healing, then, was the Father's pleasure. Every “I will” spoken to a sick person was the Father's “I will.” The compassion that reached out and touched the leper was the compassion of God Almighty, wearing human skin so we could finally see it clearly.

SETTLE THIS FIRST If Jesus perfectly revealed the Father, and Jesus healed all who came to Him and refused none, then the will of God toward the sick who come to Him has been publicly, repeatedly, and perfectly demonstrated. The question “Is God willing?” was answered two thousand years ago — in word, and in touch.

One more thing before we leave the leper's story. Jesus is “the same yesterday, and to day, and for ever” (Hebrews 13:8). The “I will” He spoke on that hillside was not a mood. It was a revelation of unchanging character. Which raises the question the next chapter will answer: what exactly is that character? Who is this God, by name and by nature?

CHAPTER TWO

Healer by Nature, Not by Mood

There is a picture of God that quietly sabotages the faith of many believers, and it goes something like this: God is able to heal, and He sometimes chooses to, but His willingness varies from case to case according to purposes we cannot know. On this view, healing is something God occasionally does, the way a busy king occasionally grants a petition — possible, but unpredictable.

Scripture paints a different picture entirely. Healing is not merely something God *does*. It is an expression of who God *is*. And the difference between those two matters enormously for your faith, because moods change — but nature does not.

The Name God Chose for Himself

Three days after the Red Sea crossing — three days into their life as a redeemed people — Israel arrived at the bitter waters of Marah. And there, at the very threshold of covenant life, God introduced Himself with a name He had never used before:

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

— Exodus 15:26

“I am the LORD that healeth thee” — in Hebrew, **Jehovah Rapha** (more precisely, *Yahweh Roph'ekha*). Pay careful attention to the grammar, because it carries the whole point. God did not say, “I am the Lord who *can* heal,” or “I am the Lord who *sometimes* heals,” or even “I am the Lord who *will* heal.” He said, “I AM the Lord that healeth thee.” It is a name — a statement of identity, in the same family as I AM THAT I AM. Healing is not one of God's occasional activities. It is one of His names. He heals because healing is what His nature does when it meets disease, the way light scatters darkness simply by being light.

This name takes its place among the great compound covenant names by which God revealed Himself to His people: Jehovah Jireh, the Lord who provides; Jehovah Shalom, the Lord our peace; Jehovah Tsidkenu, the Lord our righteousness; Jehovah Rapha, the Lord who heals. Notice something about that list. No believer wonders whether it is God's will to provide, or to give peace, or to impart righteousness. We treat those names as

standing revelations of His will. On what grounds, then, do we single out Rapha — alone among all His names — and attach a question mark to it?

The Psalm That Refuses to Separate

Centuries later, David gathered up the benefits of covenant life in a psalm that believers have prayed ever since. Watch what he places side by side:

Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

— Psalm 103:2–4

Forgiveness and healing stand in the same sentence, joined by the same grammar, flowing from the same heart, both governed by the same sweeping word: **all**. All thine iniquities; all thy diseases. Every believer gladly takes the first clause at full strength — we would correct anyone who taught that God forgives only some sins, only sometimes, only if it happens to be His will in your particular case. Yet many of us have been taught to read the very next clause at half strength. David gives us no permission to split the verse. Forgiveness and healing are listed together as benefits — not possibilities, not lottery prizes, but covenant benefits — and he warns us not to *forget* them, which is precisely what much of the church has done with the second one.

Goodness and Mercy: The Character Behind the Name

Why does God heal? The Psalms answer: because of what He is like.

The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works.

— Psalm 145:8–9

Good to all. Tender mercies over all His works. Now hold that revelation of God's character up against the idea that this same God desires some of His children to remain sick — that He looks at a suffering son or daughter, possesses full power to heal, and prefers not to. Something has to give. Sickness destroys, deforms, and kills; Jesus identified that entire program by name: “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” (John 10:10). The stealing side of that verse and the abundant-life side of that verse belong to two different persons. We must not credit the thief's work to the Healer's heart.

James states the principle as a settled rule for interpreting everything that comes into our lives:

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

— **James 1:17**

Two claims in one verse. First, the good comes from God — and no honest person calls cancer, or crippling pain, or a child's disease “a good and perfect gift.” Second, the Father of lights has no variableness, no shadow of turning. His disposition does not flicker. He is not merciful on Monday and mysterious on Tuesday.

“I Change Not”

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

— **Malachi 3:6**

Here is where everything in this chapter converges. The God who named Himself Jehovah Rapha declares that He does not change. The Jesus who healed all who came — the express image of God's person — “is the same yesterday, and to day, and for ever” (Hebrews 13:8). If God was the Healer at Marah, and the Healer in the streets of Galilee, and He cannot change, then there is only one conclusion available to us: He is the Healer still, in your city, in your house, in your body, today.

*Moods fluctuate. Nature does not. God heals not because
He is in the mood, but because He is the Healer.*

SETTLE THIS SECOND Healing flows from God's unchanging character — revealed in His name (Jehovah Rapha), demonstrated in His mercy (Psalm 103; Psalm 145), and guaranteed by His immutability (Malachi 3:6; James 1:17). To question His willingness to heal is not humility; it is, however unintentionally, a question about His character. And His character has been on open display for a very long time.

There remains one more place to look — the place where God's will was not merely spoken or demonstrated, but purchased and sealed in blood. If the leper's story shows us God's willingness, and God's names show us His nature, the cross shows us His provision. To the cross we now go.

CHAPTER THREE

What the Cross Settled

Everything we have seen so far — the leper's “I will,” the name Jehovah Rapha, the unchanging mercy of God — might still leave a careful reader with one final hesitation. Granted that God is willing in general. But has He actually provided healing for me, personally, in the way He has provided forgiveness? Is healing part of my redemption, or is it something extra I must hope for on the side?

Seven hundred years before the crucifixion, the prophet Isaiah answered that question with a precision that still astonishes scholars. Isaiah 53 is the Bible's most detailed portrait of the suffering Messiah, and at its center stand two verses that every believer should be able to read in the original depth:

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.

— Isaiah 53:4–5

Four Hebrew Words That Change Everything

English translations soften this passage without meaning to. “Griefs” and “sorrows” sound emotional — as if Messiah bore only our sadness. But the Hebrew words underneath are concrete, physical, and unmistakable. There are four of them, and they are worth learning by name.

Choli (“griefs”) — the ordinary Hebrew word for *sickness and disease*. It is the same word used in Deuteronomy 7:15, “the LORD will take away from thee all sickness [choli],” and in 2 Kings 1:2, where King Ahaziah asks whether he will recover from his “disease [choli].” When Isaiah wrote that Messiah bore our choli, his readers heard one thing: He bore our sicknesses.

Makob (“sorrows”) — *pains*, physical and mental anguish. Job uses this word for his bodily suffering (Job 33:19, “pain upon his bed”). Messiah carried our makob — our pains.

Nasa (“hath borne”) — to *lift up and carry away as a substitute*. This is sacrificial language. It is the very word used of the scapegoat on the Day of Atonement, which “shall bear [nasa] upon him all their iniquities unto a land not inhabited” (Leviticus 16:22), and

it is used again in Isaiah 53:12, “he bare [nasa] the sin of many.” Whatever nasa means for our sins, it means for our sicknesses — the word is the same, the Sufferer is the same, the verse is the same.

Sabal (“carried”) — to *carry as a heavy burden*, used in Isaiah 53:11 of Messiah's bearing our iniquities. Again: the identical vocabulary of substitution applied equally to sins and to pains.

Here, then, is what Isaiah actually wrote: Surely He has borne our sicknesses and carried our pains — borne and carried them in the same substitutionary way He bore and carried our sins. Sickness and sin are handled by the same Substitute, in the same passage, with the same verbs, at the same cross.

Matthew's Inspired Commentary

If any doubt remained about whether choli really means physical sickness, the New Testament removes it. Matthew, writing under the inspiration of the Holy Spirit, quotes Isaiah 53:4 and tells us exactly what it refers to:

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

— **Matthew 8:16–17**

Matthew applies Isaiah 53:4 not to emotional sorrow, not to spiritual sickness as a metaphor, but to Jesus healing *physically sick bodies*. That is the Holy Spirit's own interpretation of the Holy Spirit's own prophecy, and it settles the exegetical question for anyone who accepts the authority of Scripture: the sicknesses Messiah bore are the kind that afflict human bodies.

Peter's Past Tense

The apostle Peter, an eyewitness of the crucifixion's aftermath, completes the picture:

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 Peter 2:24**

Isaiah, looking forward, said “with his stripes we *are* healed.” Peter, looking back at the finished work, changes the tense: “by whose stripes ye *were* healed.” Were. Past tense. From heaven's side of the ledger, the provision is complete. Healing is not something God

must now decide whether to do for you; it is something Christ has already accomplished for you, waiting — like forgiveness — to be received by faith.

The Great Exchange

Put the whole passage together and a breathtaking transaction comes into view. Theologians have long called it the Great Exchange. At the cross, Jesus took what was ours and gave us what was His:

- He was wounded for our transgressions — He took our sin; we receive His righteousness.
- The chastisement of our peace was upon Him — He took our punishment; we receive His peace.
- He bore our sicknesses and carried our pains — He took our diseases; we receive His health.

Every line of the exchange runs in the same direction and rests on the same finished work. To believe the first two lines while doubting the third is to divide what God joined at Calvary. The blood that answered for your sin and the stripes that answered for your sickness fell on the same Person, on the same day, for the same “us.”

Healing is not a favor God may yet decide to grant. It is a provision Christ has already purchased.

SETTLE THIS THIRD Isaiah prophesied it: He bore our choli — our sicknesses — and carried our makob — our pains. Matthew certified that this means physical healing. Peter announced it accomplished: “by whose stripes ye were healed.” The will of God concerning your healing was not merely declared at Galilee; it was purchased at Calvary and sealed in blood. A question that has been answered with blood does not need to be asked again.

The willingness of God: demonstrated by Jesus. The nature of God: revealed in His name. The provision of God: secured at the cross. The question is settled — and now something remarkable becomes possible. Now, for the first time, you are in a position to have faith. The next chapter explains why.

CHAPTER FOUR

Faith Begins Where the Will of God Is Known

F. F. Bosworth spent decades ministering to the sick, and he noticed something that changed the shape of his entire teaching. The people who received healing were not necessarily the most emotional, the most desperate, or even the most devout. They were the people for whom the question of God's will had been settled. And the people who struggled — often godly, praying, Bible-loving people — were almost always struggling at the very same point: deep down, they were not sure God wanted them well.

Out of that observation came the principle this book has been building toward from its first page:

“Faith begins where the will of God is known.”

This is not a slogan. It is a law of the spiritual life, and once you see it, you will see it everywhere in Scripture. Consider why it must be true.

Why Faith Cannot Rise Above Knowledge

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

— **Romans 10:17**

Faith is not manufactured by effort. You cannot clench your fists, screw your eyes shut, and generate it. Faith is born in the heart when God's Word is heard, understood, and received. It is the natural response of the heart to a known promise — as natural as trust is between friends who have proven themselves. This means faith can never extend one inch beyond what you know God has said. Where the Word is unknown, or where its meaning is uncertain, faith has no ground to stand on. It is not that God withholds faith from you; it is that faith has nothing to be made of.

This is why the “if it be Thy will” prayer, prayed over a promise God has already given, quietly defeats itself. There is a right place for “if it be Thy will” — Jesus prayed it in Gethsemane over the direction of His path, and we rightly pray it over decisions, plans, and matters where God has revealed no promise. James tells us to pray that way about our

business plans (James 4:13–15). But to pray “if it be Thy will” over something God has plainly promised is to reintroduce a question He has already answered — and the reintroduced question dissolves the very faith that would receive the answer. Imagine praying, “Lord, forgive my sins, if it be Thy will.” No believer prays that way, because on the matter of forgiveness we know His will. The entire purpose of the last three chapters has been to bring your knowledge of His will concerning healing up to the same level.

Uncertainty: The Silent Faith-Killer

Hebrews 11:6 says that “he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Notice the two required convictions: that God *is*, and that God *rewards* — that He is favorably disposed toward the one approaching Him. Most believers have the first conviction in abundance and hemorrhage at the second. They come to God for healing the way a nervous employee approaches an unpredictable boss: hoping for kindness, braced for refusal. That posture is not faith, and no amount of sincerity can turn it into faith. But watch what happens when the will of God is settled. The nervous petitioner becomes a confident child. The prayer changes from “Please, if You are willing” to “Father, thank You — You have said.”

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.

— 1 John 5:14–15

Read that passage slowly and you will see that John hangs everything on knowing God's will. Confidence comes from asking *according to His will*; assurance of answer comes from that confidence. The chain runs: known will → confidence → assured reception. Break the first link and the whole chain falls. Which is exactly why the enemy of your soul concentrates his entire effort on that first link. He rarely tries to convince believers that God cannot heal — that argument lost its force long ago. He works instead to keep the will of God permanently uncertain: through hard cases, through well-meaning teaching, through the whispered suggestion that confidence is presumption. Keep a believer unsure of God's will, and you never need to attack his faith at all. It will die quietly of starvation.

Settling It — Personally and Finally

So how does the question actually get settled in a human heart? Not by a preacher's say-so, and not by a single inspiring moment. It gets settled the way every deep conviction gets

settled: by the Word of God, received personally, until it becomes more real to you than the circumstance shouting against it.

My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.

— Proverbs 4:20–22

God prescribes His own words as medicine — “health to all their flesh” — and like medicine, they work when taken, consistently, over time. Here is the practice I have urged on believers for years, and it has never failed anyone who actually did it: take the scriptures gathered in this book (the appendix will arm you with twenty-five of them), and read them aloud, daily, deliberately, in the first person. Not as a ritual. As a meal. Let “He healeth all thy diseases” and “by whose stripes ye were healed” pass through your eyes, your voice, and your ears until one day you notice that the question mark is simply gone — that somewhere along the way, “Is it God's will?” became “Thank You that it is.” That is what a settled heart feels like. And on that ground, and only on that ground, faith stands up.

THE HINGE OF EVERYTHING Faith is not a feeling you work up; it is a certainty that grows out of God's known will. Settle the will of God through the Word of God, and faith will not have to be manufactured. It will rise on its own — because now it has something to stand on.

Which brings us to the final, practical question of this book. The provision is made; the will is known; faith is present. How, then, does a believer actually receive? Jesus answered that question too — in one of the most practical passages He ever spoke.

CHAPTER FIVE

How to Receive

Everything now comes down to a single verse — one of the most staggering promises Jesus ever made, and one of the most precise. Read it as if for the first time:

And Jesus answering saith unto them, Have faith in God. 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. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

— Mark 11:22–24

Look carefully at the order of the tenses in verse 24, because Jesus put them there deliberately: believe that ye *receive* (when you pray — present), and ye *shall have* (afterward — future). Receiving by faith comes first; the visible manifestation follows. Most of us have been trained to run this exactly backwards — to believe we have received only after we can see and feel the answer. But that is not faith; that is sight. Faith takes God at His word before the evidence arrives, and it is precisely this order that Jesus blesses. Believe first. Have afterward.

In practice, receiving from God moves through four movements. They are not a formula that obligates God — they are simply how faith behaves. You will find all four in every great faith story in the Gospels.

First: Believe — Take Your Stand on the Word

Ground your case entirely on what God has said. Choose the specific promises this book has walked through — Exodus 15:26, Psalm 103:2–3, Isaiah 53:4–5, Matthew 8:17, 1 Peter 2:24 — and make the deliberate decision that these words are true about you, today, regardless of symptoms. Abraham is our pattern here: “he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform” (Romans 4:20–21). Notice that Abraham did this while “he considered not his own body now dead” — he was not ignoring reality; he was choosing which reality got the final word.

Second: Speak — Give Your Faith a Voice

Three times in Mark 11:23 Jesus uses the word *say*, and only once the word *believe*. Faith in the heart is meant to reach the lips. “We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak” (2 Corinthians 4:13). This is why the appendix pairs every scripture with a confession — a first-person declaration of what God has said. Speaking God's Word over your life is not positive thinking and it is not pretending; it is agreeing out loud with the highest authority in the universe. Say what God says about your body, and keep saying it, especially when symptoms argue.

Third: Act — Let Your Faith Change Your Posture

“Faith without works is dead” (James 2:26) — not because works earn anything, but because genuine faith cannot help behaving as if God told the truth. In the Gospels, faith always moved: the friends tore open a roof, the woman pushed through a crowd to touch a hem, ten lepers set off for the priests while their skin still bore the disease — “and it came to pass, that, as they went, they were cleansed” (Luke 17:14). Acting on faith also means using the means God has given: James instructs the sick believer to call for the elders of the church for anointing with oil and the prayer of faith (James 5:14–15). Ask for prayer. Receive the laying on of hands (Mark 16:18). Begin thanking God. Let your posture, your words, and your steps line up with what you have believed.

Fourth: Receive — and Hold Your Ground

The Greek word translated “receive” in Mark 11:24 is *lambanō* — to take, to lay hold of. Receiving is not passive waiting; it is active taking of what has been given. And having taken, hold. “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Hebrews 10:35–36). Some healings in Scripture were instant; others unfolded — “as they went.” Faith holds its ground in the space between believing and seeing, giving thanks the whole way.

*Believe it. Say it. Act on it. Receive it — and hold your
ground with thanksgiving.*

A Prayer to Pray Right Now

If the question of God's will has been settled in your heart over these pages, then you are ready to pray — not a hoping prayer, but a receiving prayer. Pray it aloud. Mean every word:

A PRAYER OF RECEIVING “Father, I come to You in the name of Jesus. Your Word says You are the Lord who heals me, that You forgive all my iniquities and heal all my diseases. Your Word says Jesus Himself took my infirmities and bore my sicknesses, and that by His stripes I was healed. I believe Your Word above every symptom and every report. Right now, according to Mark 11:24, I believe I receive healing in my body from the crown of my head to the soles of my feet. Thank You, Father. It is Your will. It is Your provision. It is mine in Christ. From this moment I will speak Your Word over my body and give You praise, in Jesus' mighty name. Amen.”

Now — having prayed — do not judge that prayer by the next hour's feelings. Judge it by the Word it stood on. God's Word does not return void (Isaiah 55:11). Keep believing, keep speaking, keep thanking, and give the seed room to grow.

When Healing Doesn't Come Immediately

I cannot close this book without sitting down beside one particular reader: the one who has believed, and prayed, and confessed the Word — and is still waiting. Perhaps you have been waiting a long time. Perhaps you have watched others receive quickly while your own symptoms persist, and a quiet, painful question has begun to form: What is wrong with me?

Hear me carefully, as a pastor who has walked this road with many: nothing in this book was written to condemn you, and nothing in God's Word condemns you either. “There is therefore now no condemnation to them which are in Christ Jesus” (Romans 8:1). If any teaching on healing produces shame in a suffering saint, that teaching has been twisted somewhere along the way, because the Jesus of the Gospels was never once ashamed of a struggling believer. He is not ashamed of you.

Let me give you three anchors for the waiting season.

First, delay is not denial. Some healings in Scripture manifested instantly; others unfolded over time — the ten lepers were cleansed “as they went,” and the nobleman's son began to amend “at the same hour” though his father did not see it until the next day (John 4:52–53). The time between believing and seeing is not evidence that God has said no. It is the very space where faith does its deepest work. “Let us hold fast the profession of our faith without wavering; for he is faithful that promised” (Hebrews 10:23). Your part in the waiting is not to re-open the settled question, but to stand on it.

Second, do not carry the burden of explanation. You do not have to account for why the manifestation has not yet come, and you must not let anyone — including your own accusing thoughts — audit your faith like a tax examiner. There is much in this life we will not fully understand until we see Him face to face. What God asks of you is not explanation but trust. Keep your eyes on His character, which this book has laid out from His own Word: He is good, He is merciful, He does not change, and He is for you. That is solid ground even on the hardest day.

Third, use every gift God has provided — including doctors. Let no one tell you that seeing a physician or taking medicine is unbelief. Luke, who wrote more of the New Testament than any other single author, was “the beloved physician” (Colossians 4:14), and Paul kept him close. Medicine and faith are not rivals; every genuine healing, through

whatever channel, flows from the same Jehovah Rapha. Take the medicine, keep the appointment, and keep believing. Faith is not proven by the risks it takes but by the God it trusts.

And if you are standing beside someone else who waits — a spouse, a parent, a friend — then let your presence be gentle. Never lay the blame for an unmanifested healing at the feet of the one who suffers. That is not faith; it is cruelty wearing faith's clothing, and Jesus never once treated a sick person that way. Bear one another's burdens. Keep praying. Keep hoping. Keep the Word flowing in gently, like nourishment, not like an indictment.

*Faith is not proven by how quickly the answer comes, but
by Whom you keep trusting while you wait.*

The God who said “I will” to the leper has not changed His answer. Stand on it — and let Him carry both you and the timing.

APPENDIX

Twenty-Five Healing Scriptures with Confessions of Faith

These twenty-five passages are your daily medicine (Proverbs 4:20–22). Read them aloud. Read them slowly. After each one, speak the confession — a first-person agreement with what God has said. Faith comes by hearing, and hearing by the Word of God (Romans 10:17). Take this medicine every day, and especially on the days when symptoms speak loudest.

I. God's Character: The Healer by Nature

I am the LORD that healeth thee.

— **Exodus 15:26**

I CONFESS: *The Lord Jehovah Rapha is my Healer. Healing is His name and His nature toward me.*

Bless the LORD, O my soul... who forgiveth all thine iniquities; who healeth all thy diseases.

— **Psalms 103:2–3**

I CONFESS: *The same God who forgives all my sins heals all my diseases. I will not forget His benefits.*

The LORD is good to all: and his tender mercies are over all his works.

— **Psalms 145:9**

I CONFESS: *God is good to me, and His tender mercies cover my life and my body.*

For I am the LORD, I change not.

— **Malachi 3:6**

I CONFESS: *The Healer of Scripture has not changed. What He was, He is — today, for me.*

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

— **James 1:17**

I CONFESS: *Health is a good gift from my Father. Sickness is not His gift, and I refuse to credit it to Him.*

II. Covenant Promises of Healing

And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

— **Exodus 23:25**

I CONFESS: *I serve the Lord my God, and He takes sickness away from the midst of me.*

And the LORD will take away from thee all sickness.

— **Deuteronomy 7:15**

I CONFESS: *The Lord takes away from me all sickness — all of it, by covenant promise.*

He sent his word, and healed them, and delivered them from their destructions.

— **Psalms 107:20**

I CONFESS: *God has sent His Word concerning me. His Word heals me and delivers me from destruction.*

My son, attend to my words...for they are life unto those that find them, and health to all their flesh.

— **Proverbs 4:20–22**

I CONFESS: *I give God's words my full attention, and they are life to me and health to all my flesh.*

I shall not die, but live, and declare the works of the LORD.

— **Psalms 118:17**

I CONFESS: *I shall not die, but live, and declare the works of the Lord.*

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

— **3 John 2**

I CONFESS: *God's desire over me is prosperity of soul and health of body. His wish is my inheritance.*

III. Jesus: The Will of God in Action

And Jesus put forth his hand, and touched him, saying, I will; be thou clean.

— **Matthew 8:3**

I CONFESS: *Jesus has answered my question. His word to me is “I will.” I receive His willing touch.*

And Jesus went about all Galilee... healing all manner of sickness and all manner of disease among the people.

— **Matthew 4:23**

I CONFESS: *No sickness is beyond His reach. He heals all manner of disease — including mine.*

...who went about doing good, and healing all that were oppressed of the devil; for God was with him.

— **Acts 10:38**

I CONFESS: *Healing is good, and it comes from God. Sickness is oppression, and Jesus destroys it.*

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.

— **John 10:10**

I CONFESS: *Sickness is the thief's work; abundant life is Jesus' gift. I choose the Giver, not the thief.*

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

— **Hebrews 13:8**

I CONFESS: *The Jesus who healed them all is the same today. He is the same — for me.*

IV. Healing in the Atonement

Surely he hath borne our griefs [sicknesses], and carried our sorrows [pains]... and with his stripes we are healed.

— **Isaiah 53:4–5**

I CONFESS: *Jesus bore my sicknesses and carried my pains. With His stripes I am healed.*

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

— **Matthew 8:17**

I CONFESS: *Jesus Himself took my infirmities and bore my sicknesses. What He took, I need not carry.*

Who his own self bare our sins in his own body on the tree... by whose stripes ye were healed.

— **1 Peter 2:24**

I CONFESS: *By His stripes I was healed. The provision is finished; I receive it now by faith.*

Christ hath redeemed us from the curse of the law, being made a curse for us.

— **Galatians 3:13**

I CONFESS: *Christ has redeemed me from the curse. Sickness has no legal claim on my body.*

But if the Spirit of him that raised up Jesus from the dead dwell in you... shall also quicken your mortal bodies by his Spirit that dwelleth in you.

— **Romans 8:11**

I CONFESS: *The resurrection Spirit of God lives in me, giving life to my mortal body right now.*

V. Faith That Receives

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

— **Romans 10:17**

I CONFESS: *As I hear and speak God's Word, faith is rising in my heart.*

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

— **Mark 11:24**

I CONFESS: *When I pray, I believe I receive — and I shall have what God has promised.*

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

— **1 John 5:14–15**

I CONFESS: *I ask according to His known will, so I know He hears me — and I know I have my petition.*

Is any sick among you? let him call for the elders of the church... and the prayer of faith shall save the sick, and the Lord shall raise him up.

— **James 5:14–15**

I CONFESS: *The prayer of faith saves the sick, and the Lord raises me up.*

Cast not away therefore your confidence, which hath great recompence of reward.

— **Hebrews 10:35–36**

I CONFESS: *I will not cast away my confidence. I stand on God's Word until I see His promise fulfilled.*

AN INVITATION

Where to Go From Here

If you have read this far with an open Bible and an open heart, then something has likely shifted in you. The question you carried into these pages — “Is it God's will to heal me?” — has met the leper's “I will,” the name Jehovah Rapha, the unchanging character of the Father, and the finished work of the cross. My prayer is that the question mark is gone, and that in its place stands a settled, quiet, immovable knowing.

But a settled question is a foundation, not a finished house. There is so much more to build.

This little book is drawn from my larger work, ***Divine Healing: Discovering God's Desire to Heal Spirit, Soul, and Body***. There, we walk the whole territory this book could only point toward: healing in God's covenant with Israel and the healing Psalms; a miracle-by-miracle study of Jesus' ministry and how faith operated in each one; the full scholarly case for healing in the atonement, with Hebrew and Greek word studies; the hindrances that make faith ineffective — including honest chapters on Paul's thorn, Job, and the hard questions; the healing of the whole person, spirit, soul, and body; the great healing revivals of church history, from John G. Lake's Spokane healing rooms to F. F. Bosworth's crusades; and how to minister healing to others with compassion and authority.

If this book settled the question, that one will build the life.

CONTINUE THE JOURNEY Get the complete book, “Divine Healing: Discovering God's Desire to Heal Spirit, Soul, and Body” — and stay connected for teaching, encouragement, and prayer. [Ministry website, email list sign-up, and contact details here.]

Let me leave you with the charge that closes the larger book, because it belongs here too:

“Do not merely admire God's promises. Believe them. Act upon them. Receive them.”

The Lord who said “I will” is saying it still. May you take Him at His word — and may His healing power be made manifest in your spirit, your soul, and your body.

In His service,

Steve Younger

Author, Divine Healing: Discovering God's Desire to Heal Spirit, Soul, and Body