

<https://stream.org/10-myths-regarding-divine-healing-part-1/>

*Fr. Perozich comments —*

*I send this article out so that Christians have more ammunition to evangelize the name and power of Jesus. “There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.” (Acts 4:12), Jesus ‘In him we live and move and have our being,’ (Acts 17:28)/*

*It is reported that 9 of 10 baptized Catholics leave the practice of the faith, and that Islam is gaining converts to Mohammed’s religion.*

*Yet church leaders are still speaking of synodality, announcing climate change, failing to address the need for chastity among those tempted to adultery, transgenderism, homosexual lust, suppression of legitimate worship such as the traditional Latin Mass, laicization of priests who call out the evils in the church, wasting precious words and opportunities to proclaim Jesus Christ as the one Savior of the world.*

*People will convert to Jesus when they hear about Him, know His power, and how His love can heal them and change their lives.*

*The article below gives Christians points to express when speaking about Jesus, and answering some objections to His healing power.*

*It is odd that we Catholics have to hear this from a non Catholic Christian instead of our own Catholic clergy and prelates.*

# **10 Myths Regarding Divine Healing (Part 1)**

***Dispelling the Misconceptions  
That Have Hindered the Church***



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By **JOSEPH MATTERA**

In recent decades, divine healing has often been overshadowed by extremes — on one side, excessive sensationalism and theological imbalances, and on the other, skepticism and neglect. As a result, many sincere believers avoid the topic altogether, wary of false hope or doctrinal error. But this retreat from divine healing has come at a cost. Many overlook the biblical foundations and rich history of God’s healing power throughout Scripture and the Church.

The following are **10 common myths regarding divine healing** that have distorted its biblical meaning. There are many

more we could explore, but for the sake of brevity, we'll focus on these 10 in Part 1.

### ***Jesus Only Healed to Prove His Divinity***

While Jesus's miracles certainly testified to His divine identity (John 10:38), He did not heal merely to prove a point. Matthew 14:14 says, **“He had compassion on them and healed their sick.”** Healing was not just a demonstration — it was an expression of divine mercy. If the purpose were strictly to validate His messiahship, He would not have instructed some to refrain from publicizing their healing (Mark 1:44).

### ***Healing Is Tied Only to the Health and Wealth Gospel***

Some have equated divine healing with the extreme “prosperity gospel,” which promotes materialism and guarantees of perfect health. But the biblical doctrine of healing predates this distortion by millennia. God revealed Himself as Jehovah Rapha (Exodus 15:26) [*Book of Tobit, Fr. Perozich addition since non Catholic Christians do not accept Tobit in their biblical canon*] long before any modern teaching. **Healing, properly understood, is a gift of grace — not a formula for comfort or luxury.** Rejecting healing because of abuse is like rejecting the ministry of teacher or pastor because some misuse them.

### ***Paul's “Thorn in the Flesh” Was a Physical Illness***

A common argument against divine healing appeals to Paul's thorn in 2 Corinthians 12:7–10. But a closer look at the context of 2 Corinthians 11:23–33 shows that Paul's affliction was not a sickness but a “messenger of Satan” — likely persecution or demonic harassment.

The term “thorn” is a metaphor also used in Numbers 33:55 and Joshua 23:12–13 to describe hostile nations as thorns in Israel's side, not illness. Paul's trials — beatings, shipwrecks, imprisonment — align more with opposition from a demonic

messenger that followed him on his missionary journeys rather than a particular physical ailment.

### ***The Stripes of Jesus Only Provide Spiritual Healing***

Some argue from 1 Peter 2:24 that Jesus's wounds only pertain to spiritual healing from sin, since the verse ends with "by His wounds you have been healed." However, Peter is quoting Isaiah 53:4–5, which clearly includes physical affliction: "Surely he took up our pain (or sickness in the Hebrew) and bore our suffering..."

Furthermore, Matthew 8:16–17 applies Isaiah 53 directly to Jesus healing the physically sick — not just forgiving sin. Thus, the atonement encompasses spiritual and physical restoration.

### ***Paul Had a Lifelong Eye Disease***

Some interpret Galatians 4:13–15 to mean Paul had an eye illness. While Paul does say he preached while experiencing a physical infirmity, the passage does not identify it specifically as a chronic or unhealed eye condition. In fact, his suffering may have been the result of recent persecution, like his stoning in Galatia as shown in Acts 14:19.

Having a temporary physical ailment (likely due to persecution) does not negate the biblical promise of healing. The promise of Divine healing doesn't preclude being wounded for Christ, nor does it mean a believer will never experience sickness.

### ***It's Not God's General Will to Heal Everyone***

While healing is not always received, we must avoid making God's will conform to our experiences. Jesus repeatedly said He came to do the Father's will (John 6:38). And in every instance in the gospels where someone came to Him for healing, He never turned them away.

Jesus said in John 14:9, "Anyone who has seen Me has seen the Father." This means that the compassionate healing ministry

of Jesus perfectly reflects the Father's heart toward human suffering and sickness.

However, we must remember that we do not fully understand all of God's ways, nor do we know the hidden circumstances of the person we are praying for. If someone is not healed, we should be careful not to turn our limited experience into a doctrine — especially one that contradicts the clear witness of the gospels about **God's desire to heal and restore**.

### ***God Cannot Use People Who Are Disabled or Not Healed***

Some take divine healing to the extreme and judge those with ongoing conditions, suggesting a lack of faith. But Scripture shows that God often uses people through their weakness (2 Corinthians 12:9).

Rather than condemning those not healed, we should affirm that God meets us where we are. He can work through a blind person's insight, a paraplegic's perseverance, or a cancer survivor's testimony. The hope of healing should never overshadow the value or ministry of the person.

### ***Job's Experience Is the Norm for Suffering Believers***

Job's story is often cited as the template for why believers may not be healed. But the book of Job is a unique narrative, not a doctrine. Yes, James 5:11 points to Job as an example of patient suffering, but the full story reveals several truths:

- Job was exceptionally righteous—a rare category (Job 1:1).
- His suffering was temporary, not lifelong.
- God eventually restored him and “turned his captivity” (Job 42:10).
- Job's suffering is described as “captivity,” a word Jesus uses when He says He came to set the captives free (Luke 4:18; John 8:36).

Thus, Job's story allows for mystery, but it should not be used to negate the hope of healing.

### ***Sickness Is Always Caused by Sin***

Jesus directly refuted this idea in John 9:1–3, when His disciples asked why a man was born blind. Jesus replied, “Neither this man nor his parents sinned, but this happened so that the works of God might be displayed in him.”

While sin can lead to sickness (John 5:14), not all sickness is the result of personal sin. Sometimes it's simply the result of living in a fallen world — or an opportunity for God's glory to be revealed through healing.

### ***Everyone Desires to Be Healed***

Not everyone who is sick actually desires healing. In John 5:6, Jesus approached a man at the Pool of Bethesda who had been ill for 38 years and asked, “Do you want to be made well?”

Why would Jesus ask such a question? Because **emotional attachments to sickness — including fear of change, identity rooted in suffering, or financial reliance on disability — can hinder faith. God respects human will, and healing must often begin with the desire to be whole.**

We must clear away the myths, uphold sound doctrine, and minister healing with both faith and compassion.

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About the Political, Economic, and Moral Issues of Our Day.  
Divine healing is not a peripheral or fringe doctrine—it is woven  
into the very fabric of God's redemptive plan.