

# Holy Spirit 8

by William MacDonald

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*The sermon discusses the role of the Holy Spirit in giving spiritual gifts and the importance of women's roles in the church, emphasizing that women are not given a public place of leadership but are given a more important ministry through childbearing and preserving a godly seed.*

**Duration:** 42:20

**Scripture:** Job 1:8, John 20:29, 1 Corinthians 14:26-27, 1 Corinthians 14:34, 1 Corinthians 14:39, 2 Corinthians 12:7

**Topics:** "Holy Spirit"

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## Description

In this sermon, the speaker begins by emphasizing the importance of believing in God's word without seeing. They then shift the focus to the topic of healing, acknowledging the prevalence of healing claims in today's media. The speaker highlights the need for a balanced view of healing based on the Word of God. They also share a personal story about a promise of healing found in Psalm 91 and discuss the availability of the Bible in different countries. The sermon concludes by mentioning the purpose of signs, wonders, and gifts of the Holy Spirit in confirming the gospel message and suggesting that the need for signs may have passed with the completion of the New Testament.

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## Transcript

Can parents help their children, who are saved, discern what their gifts are? Can parents help their children, who are saved, discern what their gifts are? The answer is yes, especially after the children mature, I would say. But in the meantime, they can help them by teaching them to be students of the Word of God, by reading widely good Christian literature, by praying for them, and by introducing them to practical Christian service. There are many ways in which parents can do that, especially, I think, after the young people come into their maturity.

But they can be laying the coals on the fire during their early youth, so that the Holy Spirit can come and light them afterwards. There are two questions here about gifts of women. I mean, what spiritual gifts do you usually see in women? How can they be developed and used in our meetings, other than Sunday school teachers? Are there particular gifts given by the Holy Spirit that are given to women only, or to men only? Well, I looked over the list of gifts today, and I found that most of them could be given to women.

The only thing is not to be exercised in the local church. That would be the difference. For instance, a woman could have the gift of teaching, and many women do.

I know assemblies that grow largely through ladies' Bible classes taught by ladies. Teaching, no problem there at all. Exhortation, I can see how a woman would have the gift of exhortation.

No problem. Giving, showing mercy. That's a good gift for a nurse, isn't it? Showing mercy.

Faith, a gift. Word of wisdom. I think of some older women whom I've known, mothers in Israel.

And what a help they were to younger believers with their words of wisdom. I think a woman can have the gift of discerning of spirit, certainly of help. Gift of evangelism.

Maybe the woman of Samaria had the gift of evangelism, huh? She was no sooner saved than she caught a net full of fish herself. I think of Mrs. Logan from Zambia. When the Logans used to come back to this country, they'd travel across the country and they'd leave a trail of saved souls.

And Mrs. Logan was part of that too. Anybody here saved through the Logans? I'm kind of surprised because everywhere I go I meet people who were. Ministry, gift of ministry.

Remembering that ministry means service. So, my answer is yes. I think most of the gifts.

I don't think that a woman can have the gift of apostles. I don't think a man can either. Today.

I don't think a woman can have the gift of prophecy in the primary sense in which it's used in the New Testament. But neither can a man. Today.

And I don't think that God has given the woman the gift of government in the church. In the church. It seems to me that God has given women very wonderful ministries.

But not in connection with a public place in the local assembly. You might like to turn to, I wasn't planning to get off into this. You might like to turn to 1 Timothy chapter 2. Let me just point out something to you.

Part of the problem is. And part of this is because of the women's live movement. Part of the problem is that people think today that public ministry in the church is the greatest ministry.

Oral ministry in the church. I don't think it is. I think a woman raising a family for God.

Means a lot more to God. I think of a woman like Susanna Wesley. Don't think ladies.

She raised 19 children. She spent an hour every night with one of those children. John Wesley.

The great Wesleyan revival. Saved England from the ravages of the French Revolution. I mean England was ripe for a revolution just like France.

Generally credited to the Wesley revival. Charles Wesley. Whose hymns we sing all the time.

How did God appraise that? And I think that's what it says in 1 Timothy chapter 2. And I'm just going to take a minute to speak on this. I'm going to begin reading in verse 8. I will therefore that men pray everywhere. Now there are two words for men in the New Testament.

One is mankind in general. The other is male not female. The word that's used here is male.

Not mankind in general. I will therefore that the males pray everywhere. And incidentally it's generally accepted that this chapter has to do with order in the local church.

Generally accepted. By commentators of all schools. Okay.

Here's the word of God. I will therefore that the males pray everywhere. Lifting up holy hands without wrath and doubting.

In like manner also that women adorn themselves in modest apparel. With shamefacedness and sobriety. Not with broided hair or gold or pearls or costly array.

But which becometh women professing godliness with good works. Let the woman learn in silence with all subjection. But I succor not a woman to teach nor to usurp authority over the man.

But to be in silence. You think from this that woman is just reduced to a cypher. That she's just reduced to a non-person.

Paul bases this on creation. This isn't a cultural thing for the day in which Paul lived. That's what people say today.

That was just for Paul's culture. It has nothing to do with us. Listen to the next verse.

It says. For Adam was first formed. Then Eve.

And Adam was not deceived. But the woman being deceived was in the transgression. This is given as a reason why the foregoing instruction.

Right? Public ministry in the church. That's what it's talking about. But notice verse 15.

Notwithstanding, she shall be saved in childbearing. As they continue in faith and charity. Faith and love.

And holiness with sobriety. When it says she shall be saved in childbearing. It doesn't mean the salvation of her soul.

That would be a different gospel, wouldn't it? Somebody being saved through bearing children. It doesn't mean that. It refers to her position in the church.

From the foregoing verses. Because it might seem that woman is given no place at all in God's economy. But that's not true.

The salvation of her position is found in childbearing. Let me put it this way. Woman is not given a public place of leadership in the church.

But she's given a more important ministry. That is raising up godly leadership for the church. Notice the next verse.

Here's another case where chapter breaks are rather unfortunate. Nevertheless, she shall be saved in childbearing. Verse 1 of chapter 3. This is a true saying of a man desires the work of a bishop.

Overseership. He desires the good work. So it's right on to talk about leadership in the church.

And this is one of the great ministries that's given to the woman. Not a public place of leadership in the church. But preserving a godly seed.

And raising up godly leadership for the church. Now you might still think that it's far more important to be on the platform teaching publicly. But the way we see things and the way God sees them is quite different.

Even in our own language we have that saying. The hand that rocks the cradle rules the world. And it's true.

The hand that rocks the cradle rules the world. It's a mother's hand that rocks the cradle. And whenever God has a great work to do.

He brings a mother onto the scene and she gives birth to a baby. Moses' mother. And so many others down through the history of the years.

How did I get off on that? Well those are having to do with the gifts. I told you that most of the gifts listed in the New Testament. A woman can exercise them but not in a public way.

Here's another one somewhat similar. In other words, to what extent do you carry the command in 1 Corinthians 14.34. Let's turn to it. 1 Corinthians 14.34. Let your women keep silence in the churches.

For it is not permitted unto them to speak. But their commandment to be under obedience has also set the law. The question is, to what extent do you, and you as underlined, carry the command in 1 Corinthians 14.34. Especially in regard to women singing solos, asking questions, and giving songs.

I imagine that means giving out a hymn to be sung. First of all, let me say that I don't know any place in the history of the church where women have been forbidden to sing congregationally. Doesn't seem to be even an issue, does it? With regard to these other things that are listed here.

Women singing solos, asking questions, giving songs. Well, the scripture says about asking questions. There doesn't have to be any doubt about that.

But there are other gray areas, aren't there? My attitude is that the leadership of an assembly should adopt a policy on that. Make the policy known. A lot of the confusion in local churches today arises because the people don't know what the policy of the assembly is.

And I think the elders should be before the Lord in the fear of God. Let the people know what the policy of the assembly is. Draw it up in the fear of the Lord, and I don't think you'll have any trouble at all.

Please explain 1 Corinthians 14.13 in regard to not praying for a gift. I said that you don't pray for a gift, that the Spirit of God gives sovereignly a gift. Well, it says in 1 Corinthians 14.13, You all know that the word unknown is not there in the original language.

That last he could just as well have been translated one. Pray that one interpret. It doesn't mean that the one who speaks in the tongue has to interpret, but he can pray that there be someone there in the meeting to interpret.

And I believe that's the meaning of that passage. Let me just read it that way. He may not have the gift of interpretation at all.

There are two questions. Exactly what do we mean by repent in this context? I don't know what the context is, but in Acts we read, I illustrate it this way. The gospel coin has two sides to it.

Repentance and faith. Repentance toward God and faith in the Lord Jesus Christ. What is repentance? Repentance is a change of mind resulting in a change of action.

It's a change of mind with regard to sin and with regard to God as well. And it affects the moral part of a person's being. It's not just intellectual, it affects his whole moral being.

And in repenting, he turns to God from sin and from idols to serve the true and living God. And then he puts his faith in the Lord Jesus Christ. You can't really believe in the Lord Jesus Christ in the scriptural sense without first repenting.

They're the two sides of the gospel coin. Okay, in 1 Corinthians 14.38. Another question. 1 Corinthians 14.38. I'll have to read 37 for the connection.

And the question is, in 1 Corinthians 14.38, that it means other than I think it means. Well, to be ignorant here means to refuse what Paul said in verse 37. Paul in chapters 12, 13, and 14 has just gone over this very broad subject.

He says, now, this is not something cultural. This is not just something from the day that I'm living in. He says, these things that I'm writing to you are the commandments of the Lord.

Now, if you want to reject that, you're ignorant. And if you want to be ignorant, be ignorant still. That's really what it means.

That's the context there. Okay. In reference to your statement yesterday, individuals should not pray for a specific gift.

And I did say that. But local assemblies can earnestly desire the greater gifts with a support for this in Scripture. 1 Corinthians 12.31. This seems to be a commandment from the Holy Spirit that we desire the greater gift.

1 Corinthians 12.31. How can it be that what's good for a local church is not good for the family or individual? Since God created individuals and family first, then the church second. Well, the point in verse 31 is he's speaking not to an individual, but he's speaking to people collectively. In this case, to the assembly in Corinth.

He's saying, but you all desire earnestly the greater gifts. Not you as an individual, but if you as an assembly, for instance, feel the lack of a gift of administration, you're entitled to ask the Lord to send somebody along like that. But not that individuals should pray for an individual gift.

That's not the meaning of the passage at all. He goes on to say, for example, if a person is stranded on an island, is weak and dehydrated through lack of food or water, he should not desire or pray for the gift of personal edification, as Paul himself claimed in practice often, through the gift of a tongue prayer language. There's a question, should he not? Should he accept defeat and death as God's will when the Holy Spirit could intercede for him and help him to the victory? Well, this is really not clear to me, and I'm not trying to avoid it either.

If I was stranded on a desert island and I was weak and dehydrated, I would be entitled to pray for food and water. But I don't see how praying for the gift of personal edification would help me. And I don't see that personal edification is a gift.

I don't see it listed as a gift. Maybe I should turn to that verse in 1 Corinthians chapter 14. It says in verse 3, why don't you turn to that, 1 Corinthians chapter 14.

I'm going to begin with verse 1, but it's verse... I'm going to read through verse 4. 4. Follow after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy. Rather that ye may prophesy. I think this is saying that the gifts that edify are greater than the spectacular gifts, the signed gifts.

He that speaketh in a tongue... Now you have to supply some words here to get the meaning. It means he that speaks in a tongue without interpretation. That's what he's speaking about.

He that speaks in a tongue without interpretation speaks not unto men, but unto God. For no man understandeth, howbeit in the spirit he speaketh mysteries. You see, the context shows that in that verse, in verse 2, it's speaking in tongues without an interpreter.

What is the result? Nobody knows what he's saying. He's speaking in a foreign language, but nobody can understand what he's saying. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Why? Because he's speaking in the language that they understand. The man that prophesied, he's not speaking in a foreign language, he's speaking in the then present language. And that's why it results in these things, edification, exhortation, and comfort.

That's not a definition of prophecy. A lot of people think that's a definition of prophecy. It's not.

It's merely saying that the prophet getting up and speaking in the language that people understand, people can understand what he's saying, and they're helped by it. Verse 4, he that speaks in a tongue edifies himself, but he that prophesied edifies the church. There again, he that speaks in a tongue without interpretation edifies himself.

He that prophesied edifies the church. They know what he's saying. That's why I emphasize that in chapter 13, Paul has just labored the point that we should exercise the gift in love.

Remember when I said, love thinks of others, not of self. I don't think that in verse 4, Paul is justifying self-edification. I think he's saying that's not the way to go.

That's not why the gifts were given, for self-edification. They were given to help others, and not self. That's the whole context of 1 Corinthians chapter 13.

And so, if I were on that desert island, I wouldn't pray for the gift of personal edification through the gift of a tongue prayer language. I would pray that the Lord would miraculously send me food or water. And if it wasn't his will, then I would accept death as his will for me.

Okay, now I'm just going to review a couple of things that came up last night, not very much. Control of the use of tongues, because that's what chapter 14 is largely about. Abuses had come in the assembly, in Corinth, and Paul lays down certain controls for the use of tongues.

And I say again, Paul never said anything against the use of tongues, it's the abuse that is in mind here. Paul, by the Spirit, lays down these controls. One, do not forbid to speak in tongues, 1 Corinthians 14.39 says that.

But he also says, not more than three may speak in tongues in any one meeting. And they must speak one at a time, and that in turn. That means one at a time, not everybody speaking in a tongue at the same time.

There must be an interpreter present. The women must keep silent. These are the commandments of the Lord, they're not my commandments, they're the commandments of the Lord.

What is said must be edifying. And the meeting must be conducted properly, in an orderly manner. Now those are the controls that are given in 1 Corinthians.

We just had a few additional points. Additional points. These signs, wonders, miracles, and gifts of the Holy Spirit were given to confirm the gospel message when it was first preached by the apostles.

It says that distinctly. God also bearing them witness, both the signs and wonders and divers gifts of the Holy Ghost. Hebrews 2.4. The need for signs may have passed when the New Testament was completed in written form.

Some believe this is the meaning of 1 Corinthians 13.10. When that which is perfect is come, then that which is in part shall be done away. That which is perfect, the complete word of God. Let me just pause here to say something.

I make a difference between conditions in the United States, in a way, and conditions in other lands where the Bible is not available. Here we have the word of God, you can buy it in any city in the country, and no problem in getting it. But you go to a country like Turkey, and that's not true.

And I think that God works in miraculous ways in some of those countries where the Bible isn't available. Let me tell you what. Very few Muslims ever come to the Lord without having first seen Jesus in a vision.

Now that might startle you, but it's true just the same. In other words, you go, here's a Muslim, and he comes to you, and you're going to witness to him, and in the purposes of God, he's going to get saved. And you start talking about Jesus, and he'll say, oh, I know Jesus.

And you'll say, how did you know Jesus? He appeared to me in a vision. Now, God reserves to himself that ability, especially in lands where the word of God is not readily available. He reserves that privilege of appearing to people and giving them a manifestation of himself.

And then later, they hear the word of God and are saved. Something like Cornelius in the book of Acts, isn't it? He was a God-fearer. He was seeking after God, and the word of God came to his prayers and alms or come up as a memorial before God.

And then God says to Peter, go and tell him words by which he might be saved. And I think that's going on today in various parts of the world. I believe God can use miracles today in countries like that to attest, but I don't think there's any need for it in the United States, in the same sense.

Because we have the word of God, and he wants us to use the word of God. The Lord is not pleased by the kind of faith that requires a sign. We went over that last night.

Blessed is he that hath not seen and yet hath believed. He wants us to believe without seeing, to believe just because he said it. Now, I'd like to say a few words this morning on the subject of healing, because one of the gifts that was mentioned was the gifts of healing.

Well, spoken of in the plural, as I mentioned before. And this is a big subject today, because you turn on the television and you see purported healing. And you turn on the radio and you hear the subject of healing a great deal.

What is a balanced view of this subject from the word of God? Sorry I don't have this in the transparency. Maybe Jim needs to shut that off, there's no use in wasting power. That's the Scott kidney coming out.

First of all, first point, in a general way, in a general way, all sickness is a result of sin. Not individual sin. What I'm saying is, sickness would never have come into the world unless sin had come into the world.

Sickness is one of the results that follows the entrance of sin. And incidentally, I personally believe that all sickness, tragedy, death come from the devil. I really do.

God does not originate them. God permits them and then overrules them for his glory and for our good. God doesn't originate.

Sometimes the Bible seems to say that God originates them. Job, Job says, the Lord has given and the Lord has taken away, blessed be the name of the Lord. Well the Lord didn't take away, the devil took away.

But God is often said to do in the Bible what he only permits to be done. To me that's a great key in solving a lot of Bible riddles. God is often said to do things in the Bible that he only permits to be done.

And that's a good illustration of it. The Lord has given, the Lord has taken away, blessed be the name of the Lord. The scripture distinctly says it was Satan who brought all of these afflictions on Job.

Number two, sometimes, sometimes, sickness is the direct result of sin in a person's life. Sometimes. However it's not for us to go and tell them that.

In fact I might know it in my own life and you wouldn't know it. Which I'm glad. And it ill behooves any of us to go to someone who's suffering and say what Job's comforter said to him.

Because you're not righteous. 1 Corinthians 11.30 For this cause many are weak and sickly among you and some sleep. What? Because they were coming to the Lord's supper with unjudged sin in their lives.

And the sickness was a result of unjudged sin. Of course we know that's true today. We know that alcoholism sometimes causes cirrhosis of the liver.

We know that smoking can cause cancer of the lungs. Sometimes emphysema, heart disease. We know that sexual immorality sometimes causes venereal disease.

We know that emotional stress can result in high blood pressure, migraine, headaches, arthritis, heart trouble and ulcers. I was at the doctor's once and I had some crazy thing, I still don't know what it was. I said to him, could tension cause this? And he looked at me and he said, Mr. Tension can cause anything.

Number three. But not all sickness is a result of sin in a person's life. Boy that's important.

Not all sickness is a direct result of a person's own sin. And I'd like to give you six proofs of that from the Bible. Six proofs of it from the Bible.

Luke chapter 13, verse 16. A woman had curvature of the spine. Let's see what it says.

Luke chapter 13. And Luke was a physician, wasn't he? Luke chapter 13 and verse 16. It says, ought not this woman, being a daughter of Abraham, whom Satan had bound, lo these 18 years, be loosed from this bond on the Sabbath day, whom Satan had bound.

It was a satanic attack. Second proof. Paul's thorn in the flesh, 2 Corinthians 12.7. 2 Corinthians 12.7. It's described as the messenger of Satan to buffet me.

Why did Paul have a thorn in the flesh? Because of some senior. Who was more tireless in the service of the Lord than the apostle Paul. This was an attack from the evil one.

The messenger of Satan to buffet me. Job's illness. Job chapter one, verse eight.

God said he was the most righteous man on the face of the earth. How do you like that? God said that. And yet, look at all the trouble that came upon him.

The blind man in John chapter nine. The disciples came with that idiotic question to the Lord. Who did sin, this man or his parents, that he was born blind? And the Lord said, heed him.

But just that the works of God might be made manifest in him. He was born blind as a springboard for me to show the mighty power of God. I want to tell you, dear friends, that was a wonderful miracle.

Because if you're born blind, you need two new optical nerves. That's what the creator did that day. He created two new optic nerves for that man.

But there was more miracle than that, too, because when the man got his sight, he immediately recognized everything. He didn't. Somebody didn't have to say that is a tree.

The knowledge of everything went along with it. An awful lot of miracles took place that day. The blind man.

Philippians two, verse 30. Epaphroditus. Epaphroditus had been critically ill.

Why was he ill? Well, it was, again, as a result of his untiring service for the Lord. Not because of sin in his life. Maybe we should look at that one.

It's not so well known. Philippians chapter two, verse 30. Because for the work of Christ, he was nigh unto death, not regarding his life to supply your lack of service toward me.

And then Gaius in 3 John, 3 John 2. Gaius was spiritually healthy, but physically unwell. John prayed that he might prosper in body as he did prosper in spirit. So those are six illustrations from the New Testament or from the Bible, I should say, where sickness is not a direct result of a person's own sin.

Point number four. God can and does heal. God can and does heal.

Three ways. Sometimes he heals by natural bodily processes. You know, the human body is a wonderful mechanism, and God has put right within the body wonderful restorative powers.

You know that. Lewis Thomas, a doctor, reveals in his book *The Lives of a Cell*. He said, the great secret known to internists, but still hidden from the general public, is that most things get better by themselves.

That's why the doctor says, take two aspirins and call me in the morning. In fact, Lewis says that he said most things, in fact, are better by morning. Interesting, isn't it? A couple of years ago, I broke my foot, the fifth metatarsal.

It happened at a prayer meeting of all places. And I went to the doctor, and he just put a wet bandage on it, no cast or anything. And I want to tell you something.

Every morning, I woke up and I'd move my foot, and I thought, it's better. Every morning, I could tell it was better. And just the body, as it were, under the power of God, of course, taking over and healing.

It was a great experience. It was, really. Second, God sometimes heals through physicians.

Medicine and surgery. No question about it. He uses these things.

Physicians. Luke is referred to as the beloved physician. Colossians 4, verse 14.

And I don't think the Bible would refer to him as a beloved physician if we're not supposed to go to the doctor, do you? Medicines. Paul prescribed a medicinal use of wine for Timothy. He said, use no longer water, but take a little wine for thy stomach's sake and thine often infirmities.

1 Timothy 5, 23. And you must understand what the water supply was like. Timothy was traveling around the service of the Lord, and he was drinking some of the water out of the wells, and he was getting the golly wobbles.

And Paul said, look, lay off on the water and drink some wine. A little what? This is the medicinal use of wine. That verse has been completely overworked in other regards.

And then God uses surgery, too. Du Bois, the famous French surgeon, said, the surgeon dresses the wound. God heals it.

But God uses surgeons. We're grateful for them. And then the third way in which God can and does heal is miraculously.

Miraculously. The Gospels are full of illustrations of miraculous healing, and so is the history of the Christian church. And I'd be the last one in the world to deny miraculous healing.

Because I myself have been healed miraculously. I'll tell you how. There was no healer involved.

Just God. When I was five, my parents had taken us over to an island up off the northwest of Scotland, where they came from. We were far from medical help.

And I developed diphtheria. I had diphtheria in my throat, and diphtheria is a very, well, it's usually fatal. What happens is a mucous membrane forms across your throat and strangles you to death.

That's where I was. I was strangling. I was so low that my mother turned her back so she wouldn't see me die.

That's pretty low. As soon as she turned her back, a knock came on the door. It was my uncle.

It was my father's brother. And she said, what is it? He was really distracted. And he said, well, I've just come to tell you that he died.

He's going to live. Someday God's going to save his soul. Well, my mother was really beside herself, and she really didn't appreciate it, I must tell you.

Because she knew I was going to die. But being a good Scottish lady, she put on the kettle and made a cup of tea for him. And he sat her down at the table, and he explained to her.

He had been in the next village where he lived, and he was reading his Bible. And he was reading Psalm 91. The Lord gave him a promise that I would live.

And that my soul would be saved. The promise is at the end of Psalm 91. It says, verse 15.

He shall call upon me, and I will answer him. I will be with him in trouble. I will deliver him and honor him.

With long life will I satisfy him and show him my salvation. With long life will I satisfy him and show him my salvation. Well, he's performed both.

69 isn't bad. He can take me home any time, and the promise is fulfilled. And 13 years later, he saved my soul.

Now, dear friends, that's divine healing, isn't it? I was far away from any medical help at that time. Humanly speaking, there's no reason why I should be alive today. The Lord's in it.

And so many times, even today, we hear of cases where the doctor gives up. He says, well, I've done all I can do. He says, it's up to the man upstairs.

You know, you've heard all of this. And yet God, God healed. God can heal miraculously.

We know that. We don't deny it. But number five, it's not always God's will to heal.

Three proofs of that, three reasons for that. First of all, 2nd Timothy, chapter four, verse 20. Paul says, Prophemus, have I left at my need him sick? Prophemus, have I left? Oh, why didn't you heal him? Didn't he left him at my need him sick? Second, 2nd Corinthians, chapter 12, verses 7 through 10.

Paul had the thorn in the flesh. Three times he begged the Lord to remove the thorn in the flesh. God said, no.

And whatever it was, it was physical. You can argue about what the thorn in the flesh was, but it was in the flesh. It was physical.

And God said, no, I'm not going to remove it, Paul. My grace is sufficient for you. My strength is made perfect in thee too.

What did Paul say? He said, most gladly will I rather therefore glory in my infirmities that the power of Christ might rest upon me. It's not always God's will to heal. If it were always God's will to heal, some would never grow old and die.

But everybody does. And everybody's going to die if the Lord doesn't come. Number six, God has not promised to heal in every case.

Therefore, healing is not something we can demand from him. Not true that we can go to the Lord and demand healing from him. Paul speaks of it as a mercy from the Lord.

It says in Philippians chapter two, in connection with Epaphroditus, the Lord had mercy on him. It's one of the mercies of the Lord when the Lord does heal us. But some people say, but healing was in the atonement.

When the Lord died on the cross of Calvary, part of the value of that death was healing. By his strikes, we're healed. Well, there are two different ways of looking at that.

One says healing was not in the atonement. I say, well, supposing healing was in the atonement. We don't have all the fruits of the atonement yet.

I went over that yesterday. We don't have the glorified body yet, do we? That was in the atonement. The glorified body was in the atonement, but we don't have the glorified body.

And yet it was purchased for us by the redemptive work of Christ. Number eight, failure to be healed does not indicate a lack of faith. Otherwise, unconscious people could never be healed.

But Acts 20 records the case of a man who fell, went unconscious, and he was healed. He wasn't healed through his faith, was he? Eutychus? And Jesus raised the dead, and they had no power to exercise faith. It just doesn't fit the facts.

Now, James 5, verses 13-20. Maybe we should turn to that. James 5, verses 13-20.

It has to do with healing, and I think it's worth looking at. It says, Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

Is any sick among you? Let him call to the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick. The Lord shall raise him up, and if he has committed sins, they shall be forgiven him.

Confess your faults one to another, and pray one for another, that he may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain.

And it rained not on the earth by the space of three years and six months.

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Audio: <https://sermonindex1.b-cdn.net/21/SID21045.mp3>  
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