

Faith Healing - an Important Factor in Soul Saving

by D.S. Warner

D.S. Warner emphasizes the vital connection between faith healing and the salvation of souls, arguing that healing should be a central focus of ministry rather than a side issue.

Scripture: Matthew 8:16, Mark 16:17, John 14:12, Acts 4:30, Romans 15:18

Topics: "Faith Healing", "Gospel Miracles"

Description

D.S. Warner preaches about the importance of healing miracles in conjunction with soul-saving work, emphasizing how miracles performed by Christ and the apostles led to the conversion of many souls. He challenges the notion that healing is a 'side issue' and demonstrates how healing miracles were instrumental in bringing people to faith. Warner highlights the power of God's miracles in confirming the Gospel message and attracting unbelievers to Christ, showing that signs and wonders are essential in fully preaching the Gospel of Christ.

Transcript

It has been a mystery to our mind how men can write articles on scriptural subjects, and give their own notions without giving a particle of scripture from beginning to end.

The Highway editor shuts up his bible, picks up his pen, and says, "You may change a holiness camp meeting into a healing meeting, and get some persons healed of physical malady, but the greater work of saving will drag." He includes healing among the "side issues."

Now let us look into the word and see whether healing of bodies by Christ and the apostles militated against the work of saving souls. You are familiar with the record of Christ's ministry. You all know that about every miracle He wrought, produced faith in Him on the part of the people. And in fact we read of scarcely any who did profess faith in Him except they were led to do so by "hearing and seeing the miracles which He did."

"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him."

"Now when He was in Jerusalem at the Passover in the feast day, many believed in His name, when they saw the miracles which He did."

These passages point to the efficient source of faith in all who were saved in Christ's personal miracles. Therefore, it is not true that the great work of saving souls dragged, under the ministry of Christ.

How was it with the Apostles?

The wonderful outpouring of the Spirit on the day of Pentecost produced a glorious result but was it not chiefly the miraculous tongues of fire, and gift of tongues, that struck conviction to the three thousand that were converted on that memorable occasion? Now let us review that grand and interesting narrative in Acts 3rd and 4th chapter.

"Now Peter and John went up together into the temple at the hour of prayer."

Doubtless their chief object was to preach Christ, and get some souls saved, and of course they must be careful to avoid "all" side issues "lest this great work of soul-saving should drag." Suppose they enter into that concourse of Jews, and when an opportunity presents itself, they arise and begin to present the hated Nazarene, who had recently been executed with malefactors on the disgraceful cross; and whose body, it was commonly believed among the Jews, had been stolen out of the tomb by His disciples, and entombed some where else. Suppose they attempt to preach, in the name of this reputed deceiver who was believed to be a dead corpse, how much attention would they have received there? Would they not have been only scoffed and laughed at? Would they not have been spurned and hissed out of the temple? But the providence of God had provided an excellent opportunity for one of Brother Reed's "side issues." All that worshiped were familiar with the face of the lame man that had daily laid at the gate of the temple to ask alms. And now they behold him coming leaping and praising God. What in the world has happened? He seems to have been made suddenly well. How the poor fellow does praise God. See how he holds on to those men. They must have been the means of his restoration. Now Peter takes the "main track" again.

"Ye men of Israel," "why marvel ye at this?" "The God of our fathers hath glorified His Son Jesus."

"And His name through faith in His name hath made this man strong whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

Now, note the result of this "side switch." See the boldness of the apostles in preaching Christ, and affirming His resurrection, and charging home the murder of the Prince of Life upon those wicked Jews. Again notice the effect of the Gospel when backed by the "signs that shall follow them that believe;" why, "as they spake unto the people, the priests, and captain of the temple, and the Sadducees came upon them, being grieved that they taught the people," etc.

"And they laid hands on them, and put them in hold unto the next day."

Ah, yes, the devil is not afraid of regiments of preachers who have no wonder-working God with them. He is perfectly willing such should run at large; in fact, he sends them out, and gets good positions for them in all the proud steeple houses of Babylon.

Well, how about the "great work of soul-saving?" Did it drag?

"Howbeit, many of them which heard the word believed; and the number of men was about five thousand."

Whether this included women or not, we cannot tell; if not, the number was probably twice five thousand. But now-a-days, when people are so very patient as to avoid all "side issues," such as preaching against

"pride, tobacco, secret societies," and that of preaching the power of Christ to heal the body, it usually takes about five thousand sermons to convert one soul, and then nine cases out of ten they are just daubed over with untempered mortar.

Well, for not acting in accordance with such advice as Brother Reed gives, the devil got angry at these two apostles, and put them in jail. But we doubt not they had a glorious night with the Lord. Possibly the healed man had the privilege of praising God with them. If he was not permitted to enter the jail, he must have kept close about, for the next morning when they were brought out and tried, he was on hand.

"And beholding the man which was healed standing with them they could say nothing against it."

This trial furnished Peter and John another good opportunity to preach Christ.

"So when they had further threatened them, they let them go, finding nothing how they might punish them because of the people: for all men glorified God for that which was done."

A very salutary side issue, that leads all men to glorify God.

"And being let go, they went to their own company and reported all that the chief priest and elders had said to them and when they heard they lifted up their voices to God in one accord."

After the praises of God they bowed down in prayer, concluding with these words:

"And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak the word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

Who cannot say amen to an apostolic prayer? God accepted it, and poured out His Spirit upon them so that the place was shaken where they were assembled.

You see beloved, that that which modern wisdom calls a "side switch," the wisdom of God and the apostles used as the main track for the car of salvation. And these first few chapters of the Acts of the Apostles show just the order that ran all through their ministrations; healing miracles and salvation go hand in hand, as cause and effect.

"And it came to pass, as Peter passed throughout all quarters he came down also to the saints which dwell at Lydda. And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy, and Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately, and all that dwelt in Lydda and Saron saw him and turned to the Lord."

Just think of it. Two towns converted to God by Peter's switching on a few moments on Brother Reed's "side-issueism." Then at the end of the same 9th chapter of Acts, we read of the restoration to life of a very good, benevolent sister; "and it was known throughout all Joppa; and many believed in the Lord." Here again salvation did not drag. "Paul, with the fulness of the blessing of the Gospel," could be shipwrecked on a heathen island, "switch off on a side track" and lay his hands on some poor hopeless sufferer and "the Lord would raise him up" and have a whole island converted to God in a short time, and a self-sustaining mission from the hour he landed penniless on their shores.

But ever since the unbelief of Babylon and doctrine of devils, have limited the Holy One of Israel, and held back the mighty wonder working God, good sincere, but sect dwarfed missionaries have labored and died

by the scores, and money by the thousands have been expended in every new missionary field before there was scarcely a foothold gained.

Thus the reputed "side track" of God's power, accomplished more in one day, through one man, than the regular line of present day collegiate infidelity and sophistry has been able to do through fifty men in twenty years of time.

No wonder it has been so difficult to induce the heathen to believe, when their teachers lacked the Bible tests of believers themselves. For

"these signs shall follow them that believe; in my name they shall (with other things) lay hands on the sick, and they shall recover."

"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." Mark 16, John 14:12, 13.

He that does not prove by the Bible rule that he believes in Christ, himself ought to be ashamed to ask others to believe.

Hear how Paul "fully preached the Gospel of Christ."

"For I will not dare to speak of any of those things, which Christ hath not wrought by us to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have preached the Gospel of Christ." Rom. 15: 18, 19.

From these words we may infer that the manifestation of miracle power is an essential condition to the claim of fully preaching the Gospel of Christ.

This language also refutes the error that miracles were only designed to attest the will of Christ, and to establish the divinity of Christianity. Paul declares they were to make the Gentiles obedient, thence they are needed as long as there are disobedient [sinners] on earth. If they had no other object [than] that of establishing the divinity of Christ, why were they so numerous performed?

A few clear, striking miracles would have answered that purpose just as well as many. But since it is a fact that His healing power was exerted to the full extent of the sufferers that besought him, we are constrained to believe that, in His infinite compassion, the Divine Jesus, "took our infirmities and bore our sicknesses." That he actually "healed all manner of diseases because His tender sympathies were touched with the feeling of our infirmities."

And if His healing beneficence flowed from the compassion of His heart, an argument that would do away with them now would prove that his love had grown less and that He is not "Jesus Christ, the same yesterday, to-day and forever."

Or should it be said that His love and sympathy are still the same, but that His absence in person prevents Him from doing the same things now, then it were not expedient that He departed to the Father. But He declared that it would be to our advantage. He gave us many strong promises that, through the Comforter, He would do much more for them that believe into Him after His ascension than He had in His personal presence.

Finally just contrast the teaching of the Apostle Paul with that of the modern prophet Isaiah; the former made men obedient to the faith that saved their soul, by both "word and deed," through "mighty signs and wonders," healing miracles, etc. The latter thinks healing a "side issue," which makes the "great work of soul saving drag."

We can do no better than appeal to the fruits of the labors of each to determine which is right.

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