

# Death of Life in the Body (Romans 5:17c)

by Ernest O'Neill

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*We were made to live forever, but sin entered the world, and death became a reality. However, through Jesus' death and resurrection, God made the Holy Spirit available to us again, and we can receive eternal life and be made whole.*

**Duration:** 38:41

**Scripture:** Isaiah 53:4, Matthew 9:24

**Topics:** "Mortal Life", "Spiritual Renewal"

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## Description

In this sermon, the preacher discusses the stages that people who have faced near-death experiences go through. He mentions that initially, individuals tend to resist and rebel against the idea of death. However, in the second stage, they reflect on their lives, focusing on the pleasant moments. Finally, in the last stage, they embrace death and surrender themselves to it. The preacher encourages the audience to consider themselves as sheep that will be slaughtered each day, emphasizing the importance of embracing death. He also shares a personal testimony of how he found strength and healing through Christ, allowing him to live a life free from physical consciousness and anxiety.

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## Transcript

Have you ever thought about dying? I mean, it used to be popular for people of our generation to say, oh, what a morbid thought, but I think we're different now, aren't we? We really do feel that we ought to be able to face that, whether we're Christians or not. I think everybody is beginning to sense, yeah, I should be able to face the thought of death and think what I would do with death. So, really, I'm pushing you on it, you know, I'm asking you, have you ever thought about dying or about death, and have you ever thought the way you'll meet it? Some of you will know Dylan Thomas, the English poet, and you remember he was watching his father dying, and he wrote a poem, and oh, it was a raging, rebellious poem.

Remember, he said, do not go gentle into that good night. Old age should burn and rave at close of day. Rage, rage against the dying of the light.

And Thomas's whole poem was that, you know, that everybody should rage against the dying of the light. Now, he's a psychiatrist from Iowa University, and you may have read maybe two weeks ago in Time magazine that he interviewed different men and women who had almost died in mountain falls or in parachute jumps where the parachute failed. And you remember he said that there seemed to be three stages.

The first stage, the person seemed to rebel against the whole thing and resist it. And then the second stage, the person tended to have a real review of their own lives and to look for a moment at all the things that had happened, and especially the pleasant things. And then the last stage was they really seemed to embrace death and surrender themselves to it.

Now, what do you think of it? If you say to me, well, I mean, in spite of all that you say, I kind of recoil from the whole idea. I don't like to think of death. I don't feel I need to, and I don't like to think of it.

And I think that that's right, brothers and sisters. I think really we were made not to have to face death originally. Really, God made us to live forever.

And that's part of the reason we recoil against it, you see. Now, you can see that in Genesis 3 and 22, if you look at it, that we were really originally made never to die. In Genesis 3, 22, it's page three in that black Bible, Genesis 3 and 22b, lest he put forth his hand, and take also of the tree of life, and eat, and live forever.

So, obviously, the Creator had put the tree of life in the world, had made the Holy Spirit, because he is the tree of life, had made the Holy Spirit alive in the world, so that we could receive of that Holy Spirit and live forever. And that was God's plan. Really.

God planned that the bodies, you know, would never grow old, that there'd never come wrinkles, that our hair would never grow gray, but that we would just live on and on forever, and would come into his immediate presence, and would just be like that forever. And you remember that really the whole problem came when the first man refused the tree of life. He refused to live dependent on the Holy Spirit, and he decided to live his own way by trial and error.

And that's what it means to eat of the tree of knowledge of good and evil, you know. To live by trial and error, to do what you thought was right by your own muddled attempts, instead of receiving God's Holy Spirit into you by faith, and letting that express itself through you. And so the first man, you remember, refused to receive this uncreated supernatural life, and immediately he did that, his whole body began to experience the effects.

And of course the mind began to be impaired, and the emotions became unbalanced, and the body itself began to be weakened. And that's really now why we have weakened bodies. At that time, you see, even the body became temporary.

The body was made to be permanent, but when the Holy Spirit ceased to flow through it, it began to be temporary also. And you find that, if you like to look at it, in James, and James 2 and verse 26. It's about page 1055.

For as the body apart from the Spirit is dead, so faith apart from works is dead. But you see the first statement, as the body apart from the Spirit is dead. And so when the Holy Spirit was no longer flowing through us, our bodies became temporal.

And they immediately came into a position, you remember, where at the beginning of Old Testament times they seemed to live for about 120 years, and now they live for maybe an average of 70 years, don't they? And even that varies from country to country, because there are places where people only live on an average 45 years. But the whole body suffered because of the lack of the Holy Spirit. And then that happened to even good men, you see.

Even men who were walking in obedience to God, even their bodies that they inherited from the first man that came into the world, even their bodies were temporary. But worse things happened as men began to behave like Cain and Abel. You remember the way Cain behaved, if you like to look at it, it's Genesis 4 and verses 6 through 8. As men began to try to prove that they were worth something because they lacked God's approval on their lives, so they began to compete with each other.

And that of course brought a death of its own. Genesis 4 and verse 6. The Lord said to Cain, Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door. It's desirous for you, but you must master it.

Cain said to Abel his brother, Let us go out into the field. And when they were in the field, Cain rose up against his brother Abel and killed him. Now, as men began to share Cain's sense of insecurity and began to try to establish their security by driving everybody else away from them and putting everybody else under their feet, so of course men and women began to hurt each other.

And so not only did the body become temporary, but we began to injure each other. And in a real way, brothers and sisters, in a real way, every automobile accident is connected up, you know, with if not anger, that sense of insecurity or impatience or lack of love and concern for our brothers and sisters. In other words, really, it is God's will that there should never be an accident, you see.

But this is another way in which death came into the world. As men and women began to be selfish and angry and irritated with each other like Cain, they began to commit injuries against each other, and that of course brought death as well. There was another way that death was brought.

As men and women lacked love for each other, so they began to be careless about their own habits, their own habits of hygiene. And as they began to be careless about those, so germs began to be created in the world. That was not God's original plan at all.

But germs began to be created and they began to transmit disease. And you get that kind of teaching, you know, if you look at Leviticus 11. Because even back in Old Testament days, God was trying to teach them what in fact, you remember, we only learned in the 18th or 19th century in New York, that the way to stop plagues was really to be clean in your own habits and to be clean about washing.

Leviticus 11 and verses 31 to 34. And even in these days, you see, which was maybe 1500, 1600 BC, God was trying to stop the spread of germs. In Leviticus 11 and verse 31, it's page 92.

These are unclean to you among all that swarm, these certain insects and animals. Whoever touches them when they are dead shall be unclean until the evening. And anything upon which any of them falls when they are dead shall be unclean, whether there's an article of wood or a garment or a skin or a sack.

Any vessel that is used for any purpose, it must be put into water and it shall be unclean until the evening. Then it shall be clean. And if any of them falls into any earthen vessel, all that is in it shall be unclean and you shall break it.

And food in it which may be eaten upon which water may come shall be unclean. And all drink which may be drunk from every such vessel shall be unclean. Now, of course, the way the reason God said that was men weren't behaving that way.

Men and women were becoming careless about themselves, about their friends, about their neighbors. And so germs and disease began to spread in the world. And sickness came into the world as a direct result of man's lack of love for God and lack of love for his neighbors.

Then you know too that men and women began to hate each other, yet pretend that they loved each other. And that's how sexual intercourse, as we know it, apart from Jesus and apart from his spirit of unselfish love, that's how that began to be treated in the world. And that brought its own problems.

Remember, you have it outlined in Romans chapter 1, Romans 1 and 26 through 27. And the whole question of birth defects, you see, did not begin simply with thalidomide. And that kind of problem, which you know, is another example of man's lack of love and selfishness.

But the birth defects began to come because of men and women's dealings with each other. Romans 1 and 26 to 27. For this reason, because they rejected God, God gave them up to dishonorable passions.

Their women exchanged natural relations for unnatural. And the men likewise gave up natural relations with women and were consumed with passion for one another. Men committing shameless acts with men and receiving in their own persons the due penalty for their error.

And of course, not only in their own persons, but in the persons of the people that they bore. So the illegitimate child receives some of the sin of the father or mother. The illegitimate child with a sense of insecurity and a feeling that nobody wants them, which they often pass on to the other people unless they really deal with God.

That is part of receiving in your person the due penalty of your error. Or the child that is born with deformations and deformities on its face because of VD in the parents. That kind of thing comes directly from men's sin.

And so, brothers and sisters, God had to watch as men did without the Holy Spirit. And as they lacked the Holy Spirit, their own bodies began to produce not only the anger that injured others, not only the selfish that destroyed others' bodies, but also the disease through their habits and then the deformities that they passed on and birth defects. And then you see there was another set of diseases altogether.

The set of diseases that we call psychosomatic. You know that if you go into any psych ward, most of the people suffering there are suffering from guilt or they're suffering from the high cost of retaliation. People in psych wards are normally suffering either from guilt or from a terrible burning deep sense of resentment.

And really all psychosomatic diseases can be traced back to the works that God purposely calls the works of the flesh. That's one of the reasons he calls them the works of the flesh. Not only that they come from preoccupation with your own body, but that they actually produce results in your body that are disease and sickness.

And you see those in Galatians 5 and 19 through 21. As men and women lacked the Holy Spirit in their own lives, so they began to produce these feelings and these attitudes in themselves. It's page 1015.

And each one of these, you see, produces either a tension in the muscles that begins to produce diseases or produces certain secretions in the glands that begin to produce disease. Or it affects the flow of blood which produces disease. You can see how close these things are, you see.

If you are embarrassed, you know what happens. You blush. Because obviously the embarrassment can affect the flow of the blood to your face.

Or you are nervous when you're standing up in front of a crowd of people and you find that you could drink a gallon of water, your mouth is all dry. Because the nervousness and the fear of men affects the secretion of the liquids and the fluids in your mouth. Now you can see that the psychosomatic diseases all come from this fact that these works of the flesh, this resentment, this hatred, this fear, this worry, this nervousness always affects either the flow of your blood to different parts of your body or the secretions of your glands.

Or it affects the tension in your muscles. And those are all the things that begin to produce sickness and tension in your body. Now you can see them there in Galatians 5 and 19.

Now the works of the flesh are plain. Immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like. And this is really why William Penn explained to that person, you remember, who asked him, you never get angry with anybody? Why not? Just for their sake? And he said, no.

I am my own worst enemy when I get angry with anybody. And even he in those days realized that anger destroyed the person who is angry far more effectively than it destroyed the people against whom it was aimed. And so, dear ones, this is part of what we mean, you see, when you read Romans 5 and 17 there, you remember.

Romans 5 and 17. It's page 981. If because of one man's trespass, death reigned through that one man.

That's part of what we mean by that. That death really did begin to reign in our bodies. And the body that you have received is a body that has been acted upon in thousands of those ways that we've just discussed this morning.

Part of the body that you have received, you've received from a mum that has in some way, at some time or other, had some of those works of the flesh in her life. The body that you've received has come from a dad that in some way has not dwelt completely in the peace of God. And you yourself, you see, will multiply that and compound it if you live the same way.

Now, you know that when God looked down upon us, we must have looked like such a bundle of poor cripples who were determined to spread our hatred and our sickness throughout the universe, that he must have felt tempted, you know, just to destroy the lot of us and start all over again. And you know that he didn't do that. But he took us all and he put us all into Jesus, his son, and he destroyed us all there on the cross. It's a miracle.

You and I don't understand. But he did that. In his own eyes, as far as he is concerned, he has destroyed us all in Jesus.

And he's destroyed all our weakness in Jesus. And destroyed all our sickness in Jesus. And all our impaired minds and our unbalanced emotions, he has destroyed in Jesus.

That is why Jesus was able to tell us that he could give us the Holy Spirit again. Because God had worked out his justice on Jesus and so he was free to make the Holy Spirit available to us. And that's really what we need, you see.

In order to reverse the terrible effects of this lack of the Holy Spirit in our bodies, we need the Holy Spirit. Brothers and sisters, in your bodies this morning, you don't need more medicine and more drugs. You don't need more hospitals.

You really need the Holy Spirit of God's uncreated spiritual life. That's the only one, really, that will make a permanent change in not only your mind and your emotions, but in your body. And this is why Jesus laid such emphasis, you see, on the Holy Spirit.

He knew that he had died in our place so that God was satisfied as far as his justice and his holiness was concerned. And he could now make available to us the Holy Spirit again. And that's why Jesus said that, you remember, in Acts chapter 1, where he's talking to the disciples.

And we often think, oh, after Jesus died, that was all he had to do. Why does he make such a big deal of this commandment? But you can see why. The whole purpose of Jesus' death was so that God could make the Holy Spirit available to us again.

And Acts 1 and verse 4. And while staying with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which he said you heard from me. For John baptized with water, but before many days you shall be baptized with the Holy Spirit. Now, dear ones, we were never meant to live without the Holy Spirit, you see.

We weren't made to live in these bodies without this supernatural power of the Holy Spirit. This is God's oxygen. And without it, you will not breathe, and you will not be healthy.

Without it, you'll always be doing a patch-up work on your own body. Now, you can see that immediately Jesus came into the world with this Holy Spirit. The Holy Spirit began to reverse the effects of that death.

For instance, men then who died with the Holy Spirit available were actually sleeping. And that's what happens. When you receive the Holy Spirit into you, though to us you'll look as if you've died, you'll actually be sleeping.

Now, that's true if you like to look at it. It's Matthew 9 and 24. We often like to interpret it, you see, allegorically and say, ah, Jesus was just being nice, you know, and kindly and trying to comfort the rest and say, don't worry, she's just sleeping.

Jesus doesn't tell lies just to comfort people. Matthew 9 and 24, and it's about page 842, Matthew 9 and 24. You remember, they all said the girl's dead.

He said, depart, for the girl is not dead, but sleeping. And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl arose, which kind of proved that she was sleeping.

So, when the Holy Spirit comes, death, physical death, is not death. It is a passing from this existence into a new spiritual existence. And we actually are just sleeping.

So, the Holy Spirit, when he comes into you, so makes your body alive that when you come to the time of death that God has allowed to continue to come to us for his own plans, then it is a sleep. It's not a death. You get that, you see, in even our own language.

Cemetery, you know, cemetery, c-e-m-e-t-r-y comes from the Latin, or the Greek, coimeterion. And coimeterion is a sleeping chamber. And the old Christians who were able to influence our English language away at the beginning, they purposely called the place where we put people after they died, a sleeping chamber.

Because in their eyes, it was just a sleeping until they would rise up the next day. And that's why when people who have received the Holy Spirit die, it is a great time, you know. It is a real rejoicing time.

I remember when my dad died in Belfast. Oh, it was great. We sang, you know, there's a lovely hymn, in heavenly love abiding, no change my heart shall fear.

And safe is such confiding, for nothing changes here. Green pastures are before me, which yet I have not seen. Blue skies will soon be all me, where the dark clouds have been.

And it was great to sing it, you know. I know that he was singing it too, up there. And we were looking at the old dead body, you know.

Now, I remember my wife, she was there, touching the old body and saying, it's not, it's not him at all. And right enough, I could see it. It wasn't him.

It was a body that he'd used while he was here. But it obviously wasn't him. I didn't sense at all that he was there.

And it's that kind of experience that you have when you begin to receive the Holy Spirit into yourself. Death itself, you see, is transformed into just a sleeping. And it becomes something that you do not fear at all.

And something that you only accept when it is God's good permissive time to let it come to you. But God will keep you from it until you achieve what he wants you to achieve. And that's why Jesus said that, you remember, in Isaiah, or God said it really in Isaiah 53 and 4 through 5. That when Jesus died, actually, he destroyed sickness and pain.

And as far as God is concerned, he only lets those continue within us as far as they will serve his purposes, to bring us closer to himself. Isaiah 53 and 4 through 5. And if you have the RSV, it's page 634. And you will also see the footnotes that give you the translations of the Hebrew.

Isaiah 53 and 4 and 5. Surely he has borne our griefs. And you see the footnote X at the bottom of the page. Sicknesses.

And the Hebrew word means sicknesses. Surely he has borne our sicknesses and carried our sorrows. And you see the footnote Y as an index.

And look at the bottom of the page. Our pains. So that verse is, surely he has borne our sicknesses and carried our pains.

And so it is as with our sins. If he's carried them, we don't both need to carry them. And we don't need to carry our sicknesses and our pains if Jesus has borne them for us.

And that's what happens when you begin to receive the Holy Spirit into your own life. The Holy Spirit begins to remove your sicknesses and pains. And begins to take the health of Jesus' body and impart it to

your body.

And that's what those verses mean in Romans 8, if you like to look at it. Romans 8 and 10 through 11. Many of us, I think, if you have not really entered into this normal state of those of us who receive the Holy Spirit.

And I think we need to see that God expects us to enter into this. Romans 8 and verse 10. But if Christ is in you, although your bodies are dead because of sin.

Although your bodies may still have some of the symptoms, you see, of disease. Your spirits are alive because of righteousness. And then if the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his spirit which dwells in you.

And that same spirit that raised Jesus from the dead will give life to your body. And brothers and sisters, I really mean that it works today. You know, if you're sitting there and saying, well, do you mean it works sometime in the future, maybe when I die? No, it works today.

It is not God's will for us to live in sickness. It is not God's will for us to live in pain and ill health. It is God's will for us to learn how to receive his spirit into our bodies for real health.

And that is the Father's plan. Now, how do you do it? Well, God only allows sickness to continue in you. It's a work of Satan.

It's not God's work. He only allows sickness to continue in you as long as he can achieve something through it. So if ever sickness comes upon you, really what you need to do is go to God and ask him, Lord, do you want me to see something that I haven't seen before either about myself or about you? And let God show you what that is and then simply receive God's health by faith.

In other words, it's true that you have not sickness today because of your sin, you see? Say you have the flu today. Well, you haven't the flu because of sin. Right enough your resistance has probably been lowered by all kinds of things.

But you have sickness because a germ has come to you. Or you haven't trouble with your appendix because of your sin. We have trouble with those things because of the corporate sin of mankind.

But it is true, brothers and sisters, that God can keep sickness from you if he wishes. And the only reason he lets sickness come to any of us is to bring us into a new place in our relationship with him. And so the first thing we should do when sickness comes is not try to believe, you know, I believe, Lord, I believe, you bore my sickness, you bore my pains, you bore my sickness, you bore my pains, you know, and kind of ought to suggest ourselves into health.

But our first job is, Lord, why have you allowed this to come? Is there something you want to teach me about yourself or about me? And I know once you've taught me it, and once you've seen that I've realized it, you'll remove the sickness. And that's true, that will happen. Now, the teaching for that is in 1 Corinthians 11, the teaching that sickness does need to be dealt with first by confession, you see, and by allowing God to show you.

Because I think there's a lot of foolish talk among us, you know, about you haven't enough faith if you're not healed. Well, that's not true. God has plans and purposes for allowing sickness to continue, as you can see with Paul, you remember, who besought the Lord three times and the thorn was still there in his flesh.

But it is connected in some sense with a readiness to confess. 1 Corinthians 11 and 30. That is why many of you are weak and ill, and some have died.

But if we judged ourselves truly, we should not be judged. And so Paul says that there's a place for asking God to show you if there's any way in which you are bringing this sickness upon yourself, if there's any real sin that you're walking in, or if there's any way in which you have not entered into the beauty and the Christlikeness of Jesus. I think a lot of us, you see, say, oh yeah, I know God put me into Christ and he destroyed me there, but we are not actually willing to be destroyed in Jesus.

And we're not really willing to die to ourselves. And often God allows a sickness to come to show you that you're not really willing to die to yourself. And he wants to show you, that there's anger in your life that should not be there, that there's resentment against a friend that should not be there, that there's a grudge that you've been bearing for years that should not be there, that there's a retaliation and a desire to pay back that should not be there.

And so God will often allow this sickness to come in so that you'll see that you have not really died to self. And there is a good book that you may want to get from the bookshop called None of These Diseases. And Macmillan is a doctor of medicine and wrote the book to show how our own inner attitude again and again affects our outer attitude and brings disease upon us.

And, you know, he talks about this business of dying and dying to self and dying to self's right to get your own back and dying to self's right to have your own way and dying to self's right to resent and retaliate. And he says this, at the beginning of each day consider yourself a sheep that is going to be abused even to the extreme of being slaughtered. If you take that attitude of mind then nothing that comes up should frustrate or disturb you.

A man awaiting death is not disturbed by many stress factors that upset people. He is not upset because his neighbor's chickens are scratching up his flower bed. His arthritis has not worsened because the taxes on his house have been raised.

His blood pressure is not raised because his employer discharged him. He doesn't get a migraine headache because his wife burned his toast. And his ulcerative colitis doesn't flare up because the stock market goes down ten points.

The crucified soul is not frustrated. The man who willingly, cheerfully and daily presents himself as a living sacrifice can excellently adapt to the severest situations and will fall be more than conquerors. And dear ones, it is true.

A lot of us live in constant strain and tension. Really, dear ones, even as you're sitting in your seat this morning, you know, you probably have strain and tension in a thousand different places in your body and your face that you do not realize. And you see, it's that that predisposes your body to accept the germ when it comes.

But there is a place where you can rest in absolute peace and it's the place where you're willing to be crucified with Jesus. Where you're willing to accept that God has destroyed you in Jesus and you don't

have rights. You don't have rights to tell your mom where to get off.

You don't have rights to be treated by the professor in a different way. You don't have rights to have your own way rather than your roommate have her way. You don't have those rights.

And it's beautiful, brothers and sisters, when you come into that kind of death to self, it's beautiful the freedom from strain that you can live in. Free from the blood flow being restricted, free from the muscles being tensed, free from the old glands putting out secretions or failing to put out the secretions that God wants. And it is possible then to begin to live in real peace.

And actually one of the beautiful things, you know, that MacMillan shows on medical evidence is that the healthiest attitudes of all are those described just a few verses above, you remember, or a few verses below. The sick attitudes. In Galatians 5, it's the attitudes that the Holy Spirit brings about in a person.

And he says if a person was to try to live the healthiest psychological and physical life they could live, this is the way they ought to live. And it's Galatians 5 and 22. And this is the kind of fruit, you see, that the Holy Spirit brings about.

And this is how he brings health. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

And really, brothers and sisters, those are the attitudes that the Holy Spirit produces inside you when you really begin to receive him into yourself. And that's why we say, you see, that we have weakened bodies because we lack the Holy Spirit. But as soon as we begin to receive the Holy Spirit into us, these bodies begin to be strong.

And loved ones, there are a lot of details in teaching on healing that I would urge you maybe to follow out in. We have cassettes, maybe about five cassettes, in the library that I know I preached maybe, there must be three hours of teaching on health and sickness. So I do urge you to go and listen to those, you know, rather than just take this morning's brief presentation, because there are many details that have to be filled in.

But nevertheless, in spite of the fact, brothers and sisters, it is the Father's will for us to live in health. And it is possible to live in health. Now remember, Old Simpson, you know, describes it this way, his own experience.

Then the body broke away in every sort of way. I had always worked hard, and from the age of 14 I studied and labored and spared no strength. I took charge of a large congregation at the age of 21.

I broke down utterly, half a dozen times. And at my last, constitution was worn out completely. Many times I feared I should drop dead in my pulpit.

I could not ascend any height without a sense of suffocation, because of a broken down heart and exhausted nervous system. I heard of the Lord's healing, but I struggled against it. I was afraid of it.

I had been taught in theological seminaries that the age of the supernatural was past, and I could not go back from my early training. My head was in my way. But at last, when I was brought to attend the funeral of my dogmatics, the Lord whispered to me the little secret, Christ in you.

And from that hour I received him for my body as I had done for my soul. I was made so strong and well that work has been a perfect delight. For years I have spent my summer holiday in the hot city of New York, preaching and working amongst crowds, as I never did before.

Besides the work of our home and college, and an immense mass of library work, and much besides. But the Lord did not merely remove my sufferings. It was more than simple healing.

He so gave me himself that I lost the painful consciousness of physical organs. That is the best of the health he gives. I thank the Lord that he keeps me from all morbid physical consciousness, and a body that is the object of anxious care, and gives a simple life that is a light and a service for the Master, that is a rest and joy.

Maybe that's the secret. Health is received by faith, not by sight. Have you healed me? I don't feel healed.

Have you healed my headache? No you haven't. Health is not received by sight. It's received by faith.

God's health and strength is made perfect in the presence of your own weakness. But brothers and sisters, it is not God's will that we should live in sickness. And you know, if you don't catch any of the other nuances besides that truth, it would be good just to hold on to that this morning.

Because Satan has persuaded so many of us that, well, we're just sick kind of people. We just have three colds every winter, and we need to rest a lot after a hard day's work. And dear ones, you know, Satan just predisposes us to sickness.

Loved ones, that's not God's will. God's will is health. So this Christmas, would you let Jesus come into your body for health and strength? Don't just keep him, you know, to the spiritual things.

But would you ask him, Lord Jesus, I believe your Holy Spirit is here to bring health to my body, and I want to die old and well. And that is God's will, for us to die well. Not to die of sickness or disease, but to die of healthy old age, after we've done what God planned for us to do.

So will you think about it over Christmas and ask yourself, am I giving ground to the whole lie that I'm just a sickly person, you know? Or am I really living in all the health that God has for me? I know that many of you are sitting there with pains and sicknesses of all kinds, so I think we should just be serious and just pray for a little, okay?

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Audio: <https://sermonindex1.b-cdn.net/8/SID8080.mp3>

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