

Healing – The Advanced Class
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But, I feel in my heart we're going to have to get to the Word pretty soon because this is the one night I'm going to teach on Christian healing. Now many people wonder why I do not teach on Christian healing a great deal more; I really don't know why I don't. It's a field I have pioneered in: I have been through every avenue of healing in extent, both from the spiritualist side as well as all the psychiatric as well as all the medical fields – not that I have done all of them, but I have been with great leading men who have opened their hearts and their lives and we've talked and worked healing.

The second most difficult subject in the Word of God that I've ever dealt with in research is healing. The most difficult one is the most terminating one, and that's death. Ah, I just spent years and years looking and working and never out of my mind on death – the explanation and, of course, when you touch death you have to touch suffering. When you touch suffering you get into sickness and disease and that whole field. And, of course, tonight it's the Advanced Class. And in the Advanced Class (the closing night) I usually teach what I'm going to teach tonight, at least in part. I'll save some of the goodies for you in the Advanced Class for the last night. But, in a moment I do want to teach this, but I'd like for you, however, to take your Bibles first (before we get to the part I really want to go to) and turn to Mark chapter 3.

Well, I think I ought to pray. Father, very beautifully and very humbly we stand again before you tonight with great thanksgiving and before these people to praise your name and to magnify it because of the love that you shed abroad in our hearts by the holy spirit. And how deeply thankful I am tonight to it Father that you called us out of darkness into the marvelous light of the gospel of redemption and salvation. And I thank you and praise you for your goodness unto all of us through Christ Jesus our lord. Amen

In the Foundational Class, in order to teach some of the great principles of God's Word, I handle the third chapter of the gospel of Mark. And tonight, of course, I do not want to handle it in that detail, I simply want to set some truths before you and then move on to the great chapter on healing.

In Mark chapter 3 verse 1 we read:

Mark 3:1,2

And he [Jesus] entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him [they watched Jesus], whether he would heal him [the man with the withered hand] on the sabbath day; that they might accuse him.

Now isn't that beautiful. Here was a man whose hand was withered. He had gone to the synagogue. And the synagogue represented the place where the Word should be taught; that's where the ministry of deliverance should have been carried out. Jesus Christ walked into that synagogue that day, and there was this man with the withered hand, and they watched him. It was the Sabbath day, and they watched him to see whether he would deliver this man for one reason only: they were not interested in the man at all – they were interested did he do it on the right way at the right time. That's not what I call love. They watched him to see if they could do one thing: accuse him. They were no more interested in the healing of that man than you could shake a stick at the moon. They weren't concerned about the man. They were only concerned about whether Jesus Christ would do it, and if he did it, it'd be the wrong day to do it on. That's right. How terrible. One should think that a person who has a need could go to the synagogue and at least somebody there would love you, right? Today, the same thing is true. We ought to be able to go to the church and there in that church there ought to be love. And if man has a need, that's where they ought to have the deliverance – it ought to be there.

Well, Jesus saith unto the man who had the withered hand, he said

Mark 3:3

... Stand forth.

Now, that takes a lot of courage on the part of the man with the withered hand. Because the moment he's going to take this stand, of standing forth on the word of Jesus Christ, it's going to separate him out from the rest, and the criticism is going to begin – you can guarantee it.

Mark 3:4,5a

... [then Jesus, verse 4 and] he saith unto them [unto the people there], Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

And when he had looked round about on them with [compassion, with love]

Oh, but no Christian ever gets angry, does he? Man, if you got angry as a Christian ... what's a matter with you? Well, I don't know if Jesus Christ was quite a Christian, but I do know he was God's only begotten son, right? And my Bible says he did what? He got real tee off, hot under the collar, foaming at the gills – whichever way you like it. That's right. He got real angry. And as far as I'm concerned it still stands. Now, there are a lot of things that I can stand, don't bother me very much, but when men start cutting down God's Word or when they hash it to pieces, when they take a crack at God's Word, I lose all the dandruff I haven't gotten. Because that's one thing, I'm liberal, I'm very free because the Word made me this way, but there's one thing the Bible says stands above all of God's creation, everything God has ever made and that's His Word. He magnified His Word above all His name. Therefore, of all of God's works, the greatest of His works has to be His Word, and, ladies and gentlemen, if it is, I have a right to protect it with all my ability (as little as it may be), but that's what I stand for; that's what I believe.

Jesus Christ got real angry. Here there was a synagogue, they should have loved that man; they should have been willing to have that man helped – if it was Sunday or Monday or

Tuesday, what difference did the day make? Well, they said it's the Sabbath day, on the Sabbath we're not supposed to do it. Well, bless God, Jesus Christ did it anyways in spite of them. You'll see he did because people need help. It doesn't make any difference what kind of package it comes in – the help. If somebody's got help today, people need it. Doesn't make any difference whether it's VP Wierwille or Henry Bolocal or Johnny Jumpup or Maggie Muggins – doesn't make any difference. If anybody's got it, praise God for it because we sure need it today. That's right. And boy, look at that thing.

Mark 3:5a

... he ... looked round about on them with anger, being grieved [hurt] for the hardness of their hearts,

That's right and my heart breaks tonight as it has for almost 30 years of the hardness of the heart of people who call themselves Christian, who just have no compassion for people, who are not willing to go God's Word and let God's Word speak again and just try it OUT. They already have the answers; they already know it doesn't work. Well, bless God, if God's Word doesn't work, what have you got left that does work? Nothing is right. Bet your life. Well, praise the Lord.

Mark 3:5b

he saith ... to the man, Stretch forth thine hand.

He can't do it because the man's hand is withered. But, Jesus still said to him, "Stretch forth thy hand. Now you have to explain something to me. How can a man do something he can't do? That's right. Before you can get anything from God, there are three things you have to know: number one, what's available; number two, how with a capital H, a capital O and a capital W, HOW to receive it; and number three, what to do with it after you've got it. You cannot receive anything from God until it's available. Now whatever God says is available, is available. And that day he said to the man with the withered hand, "Stretch forth thy hand." He couldn't do it because his hand was withered. Then, how did he do it? It's very simple: there's a little law involved; it's the law of believing. He believed that what Jesus Christ said was God's will, and his believing acted literally upon the Word – literally. He acted literally upon the Word. Jesus said, "Stretch forth thy hand," four words, that's all the man had, all the Word of God he had. But, ladies and gentlemen, that's all the Word he needed to meet his need.

You find that Word of God that meets your need; you stand on it literally and believe it; God will bring it to pass. He said to the man, "Stretch forth thy hand," and what does it say? And God forced it out. And Jesus made him do it. No, and it says he – and he, he, the man. That's a great key. Because in every prayer group that I've ever been with they talk about healing, then always talk about Jesus doing it. They always talk about God doing it. My Bible says the man did it. Now you got to make up your mind whether what they're saying is right or whether the Word's right. It's as simple as that.

Jesus said to the man stretch forth thy hand, and then it says:

Mark 3:5b

And he [he, the man whose hand was withered, he] stretched it ... [forth]:

He stretched it forth. How did he do it? By believing that the Word of God was the Will of God – that it meant what it said and said what it meant. That's right. When Jesus Christ said stretch forth thy hand, he literally believed it; he stretched it forth. He, the man, stretched it forth. That's the believing. Believing is action. To believe is a verb, a verb connotes action and when you believe, you act. He stretched it forth and his hand was restored, was restored.

There are five different kinds of healings in the Bible. This is one – when something is restored, you can't restore something if you've never had health to begin with – like you cannot retread an automobile tire if you've never had an automobile tire to start with. You can restore it, if you had one to begin with. This man had healing – he was whole at one time, but he lost this (Satan robbed him of it), and his hand was withered. That's why it is used of the word restored.

Mark 3:5b

and his hand was restored whole as the other.

Now, this man found out what was available. The how of receiving is believing; he knew how to receive it; and naturally you know what to do with it after you've got it – if your hand's withered, made whole, there's no problem of what to do with it after you've got it.

Another thing I know, in order for him to do this, he had to get his need and want parallel. Another thing, he had to recognize is that God's ability equals God's willingness. What God is willing to do, He is able to do, and what He is able to do, He's willing to do. This is not always true in my life or yours, perhaps. I'm sometimes willing to help people, but I lack the ability. At other times, I'm able to help people, but I'm not willing to do it. But, in God and in His wonderful son Jesus Christ the ability and the willingness go together. The need and want are parallel in an individual. When you get your need and your want parallel; you know what's available; how to receive it; what to do with it after you've got it; realizing that God's ability equals God's willingness – God's Word never fails. Now, those are the great principles set forth. And every place in God's Word where something happens (and in every individual's life today where something happens) those same five basic laws can be followed and can be seen – never fails. Every place in the Bible, every miracle, every record in the Bible all fits in the same pattern.

Now, I take you to the greatest miracle of all time: a healing miracle which Jesus Christ did, which a prophecy hundreds and hundreds of years before the birth of Jesus Christ – in this prophecy, this man of God had given the statement that when the true messiah would come he would do one miracle that had never been done in the history of the world before, and that one miracle would be the proof that he was THE son of God. And ladies and gentlemen, that's the miracle that's recorded in John chapter 9. It is tremendously remarkable (the historical position of this ninth chapter of the great gospel of John) because Jesus Christ had just come out of the fight in the temple area with those born of the seed of the serpent (who were the head of the temple), the Pharisees. He had just told them that they were of their father, the devil. And they

had just informed him that he was born illegitimately, and that he didn't know what he was talking about. And they had had that good go around, and they became so angry that they would have killed him, but he walked right out of the group.

Then begins that great ninth chapter.

John 9:1a

And ... [conjunction – tying together that which now follows with that which precedes. And] as Jesus passed by ...

Passed by these people who would have stoned him and gotten rid of him. There on the outside of the temple, or in that area of the temple:

John 9:1b

he saw a man ... [who] was blind from his birth.

Then, he was born this way, as I put it, he came from the factory, blind. Now ladies and gentlemen, if you have never had sight, you cannot have a recovery. That's for sure. Now this man had been born blind.

And then his disciples (Jesus' disciples) asked the master, asked him saying, verse 2:

John 9:2

... Master, who did sin, this man, or his parents, that he was born blind?

There's an age old question. This is the question in reincarnation that is always used. As a matter of fact, this is the verse they shove at you to prove their reincarnation (that whole eastern religion trip), like this verse because it says in this verse: who did sin, this man or his parents? Now, if his parents sinned, then it must be sort of a like a reincarnation trip, because you can't sin before you're born. That's how they use it. Well, the background is the 8th chapter – who had brought up all of this stuff? The boys who were born of the seed of the serpent (the head of the temple gang) and they had questioned the disciples and the disciples brought the question to Jesus.

And the punctuation in the King James is totally erroneous. Now punctuation came relatively late. They were not in the original text, and therefore I pay no attention to them. I work the Word for truth, not punctuation because you can take a comma and change the whole meaning of God's Word. I'd like to punctuate it and give you what it really says.

John 9:2,3 [accurate punctuation]

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents. [period.]

Now verse 4:

John 9:4,5 [accurate punctuation]

But [in contrast] that the works of God [that the works of God] should be made manifest in him, I [Jesus] must work the works of him that sent me, while it is day: the night cometh, when no man can work. [period – one sentence]
As long as I am in the world, I am the light of the world.

Now to go back and pick it up.

John 9:3

Neither hath this man sinned nor his parents. [period]

That's the Word of God. The man who was born blind didn't sin and naturally his parents did not sin. That's Jesus' answer to reincarnation on this verse.

John 9:3b,4

But [in contrast] that the works of God [that the works of God] should be made manifest in him.
I must work the works of him that sent me,

The man was not born blind, so Jesus could go to work. Blindness does not come from God. God does not cause people to be born blind. That's right. But, here was a man who was born blind, but in contrast to his birth, that the works of God should be made manifest in him. I, Jesus Christ, must work the works of him that sent me.

John 9:4b

... the night cometh, when no man can work.

And ladies and gentlemen if you know your Bible and you've worked it, there's a day coming when nobody's going to get healed. Nobody's going to get delivered.

John 9:5

As long as I am in the world, I am the light of the world.

That's right and he's here tonight because there're born again believers here, and whoever's born again of God's spirit, it's Christ in you the hope of glory, and he is the light. And as long as the church of the body (to which you and I belong) is here, there's going to be light. And as long as there's light, there's going to be deliverance available for believers. But, there's a day coming when the church is going to be gathered up, taken out, it says, and when that gathering day comes, the light is not here. And they're not going to get delivered. As long as he's here, I'm the light, and as long as he's here, it's available. That's the tremendous thing that he's trying to say.

You know:

John 9:3b

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Have you ever taken a look at that sixth chapter of John, I think it is – back a chapter or two.

John 6:28

Then said [verse 28 – then said] they unto him, What shall we do, that we might work the works of God?

This is the question in John 9 – works of him that sent me.

John 6:29

Jesus answered and said ... , This is the work of God, that ye believe on him whom he hath sent.

That's the Word. To believe on him whom he hath sent. And that is to believe on the Lord Jesus Christ.

And that's why he said

John 9:5,6

As long as I'm in the world, I am the light of the world.

When he had thus spoken [verse 6], he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with ... clay,

And I've been to healing meetings where people who are blind – they literally go outside and they get dust and they spit in it and put it in the people's eyes, but I haven't seen them delivered. And this bothered me. I spent most of my time in healing studying my failures and not the successes. That's right. Because I was thankful to God for what we were seeing in successes, but what bothered me: why wasn't everything we were doing a success; where were we failing? And I think if you're going to be honest in research, you have to look at those failures; you've got to be honest. That's right. I have never kept a list of people who have been healed under our ministry. I have a list of four or five hundred (I don't know if we still have them – we've had that many) of people that I've written down who I felt we had failed on/or something I didn't know at the time.

Same way with people getting born again – I've never kept a record of that, you know like they do in some meetings where you come down, sign the card. I just let God do the idea and work because it's not necessary for me to know. I just want to help people, and if you get help, you get help. But, I had to study and work and try to figure out where the problems were, on where the failures were in our ministry if (you know) because we had no visible results manifested. And therefore I – you have to be honest enough to find out, why not? And, this particular verse I can explain to you because tonight I understand it.

There are nine manifestations of the spirit. In the worship manifestations you have: speaking in tongues, interpretation of tongues and prophecy. And then there are three revelation manifestations. You don't squeeze them out of God, but God is able and God's willing. And He's more anxious to answers our prayers than we are, the Word says, so I have no doubt about God's love. And these three revelation manifestations are called: word of knowledge, word of wisdom and discerning of spirits. Those are the revelation; they're the informational manifestations whereby God can and does give revelation, this way down, regarding any subject or any situation about which it is humanly impossible with you by your five senses to know anything about. You see, I studied my syllabus. (You're a great bunch. They're all sitting down here laughing at this definition, I guess. Bless your heart.)

By word of knowledge God told Jesus, "Put clay in his eyes." That's how He told him. Word of wisdom is doing it. Because other records in the Word of God – no other operation like this at all. And you never treat any two cases alike because there are never any two cases alike. I've never seen any two – I don't see any two alike in the Word of God. And I know every healing, every miracle in detail in the Word, and they're just not alike.

So, God gave revelation (word of knowledge) told him to spit on that little dust and punk it in the eye. That's right. That's what He told him. Now there happens to be an orientalism behind this that the Bishop [K.C. Pillai] discussed and Dr. Lamsa and I, and that is that many people in the east, like in India and so forth, the holy men – the people believe that there is healing power in the spittle of a holy man.

Now, God by revelation must have told Jesus, well, this is what the man believed or this is what the man needed. And so, all Jesus did was he took clay (which literally means he took the dust of the ground), he spit in it (like that), made like a clay (like a little, like you make mud pies) and he anointed the eyes of the blind man with clay: word of knowledge and word of wisdom. And you see, the healing that I watched (or so-called, were-to-be healing), that never happened to blind people; they'd just plonk it in their eyes. That's what I call mud in the eyes. See. That doesn't heal you. You've got to walk by revelation. In this case, God said to Jesus, do this; put it in his eyes. Now you do exactly what the word of knowledge and word of wisdom says.

John 9:7

And [then he] said unto him [in verse 7], Go, wash in the pool of Siloam

And people that one again just blows my mind: seven words in translation here, "Go wash in the pool of Siloam." Now that's the craziest thing in the world to do when you're blind because the waters of the pool of Siloam are not healing. That's right. No more so than a lot of other waters. Sure, there may be some corrective things water can do – like just recently in Europe I was at the place where just hundreds and hundreds of people come to take baths for their rheumatism. They just spend thousands and thousands of dollars because it's a certain type of water, it runs through a certain type of a filter (they have a special kind of filter), and that's supposed to do it. It does help them, because the heat helps them, and so forth, and so they get some relief. Well, I praise God for it, but that's not Christian healing. That's not what I'm talking about. And that's

not what Jesus Christ sent him to the pool of Siloam for. No more so then he told Naaman, the head of the army of the great Syrian Empire.

When God told (by way of the prophet) he told Naaman go dip in the Jordan seven times. And you know, Naaman got real teed off, he was real irritated. He wasn't only irritated, he was madder than a little red hen because it says he became wrath. I wonder what that means – I know what it means, so do you. And he said why do you want me to dip in that ole stinkin' Jordan for anyways? Are not the rivers of Damascus that come out of the mountains, pure mountain streams? They're clean up there; why should I go down to the Jordan and dip, you know? Well, the prophet never left the kitchen and his teapot. He just poured himself another cup of tea. He had given the word once, and once the Word of God's given, it settles it. It's God's Word. And so finally Naaman goes down and dips in the Jordan six times, and takes a look at himself – no improvement. He hasn't literally fulfilled the Word. And he dipped the seventh time, and it says when he came up the seventh and time Schick went out of business, and so did Gillette. Because the Bible says the skin on him was like the skin of a baby. And I want to tell you Gillette hasn't got much business with babies, neither does Schick. He said to the man (and he put the stuff on his eyes), he said, "Go wash in the pool of Siloam." Seven words.

Once upon a time I counted them, worked them. I think there're nine hundred and some, I forget how many. It's written up on one of my books and if you find it, it's accurate. (Sometimes my statistics don't always say the same, but once I've written it, I'll document it and back it up, that I guarantee you.), but over 900 and some promises in the Word of God for physical and material wellbeing of an individual. Nine hundred and some – how many do you know? You cannot utilize or operate any more than you know. That's right. Now, suppose you can find just one that meets your need. You get your need and want parallel, know what's available, know how to receive it, know what to do with it, believe it and God's going to do what? {bring it to pass} Nine hundred and some – how many do you know? You can't utilize any more than you know.

Well, this man had one promise. Well, that's all he needed. Seven words, "Go wash in the pool of Siloam." He'd been born blind. Now, ladies and gentlemen if you'd been born blind and you hadn't seen for 35, 40, 50 years, how much believing would you have if somebody plunked some mud in your eyes and said, "Go wash in the Arkansas," or what do you call this thing? I always mispronounce it and get myself . . . I guess it's the Arkansas River, isn't it? It belongs to Kansas because it's from Arkansas. I got all that figured out. Just really, honestly, honestly, how much believing would you and I have after 35, 40 years of the same sickness? How much believing would you have to be healed tonight? I deal with people – if God doesn't do it right now (they've only been sick about an hour), and if God doesn't do it right now, to hell with God. That's a fine . . . that's just honestly how they act. I'm not kidding anybody. They call me on the phone, they say, "You believe in healing?" I said, "Sure, don't you?" They said, "Well, we'll try ya out." I said, "Goodbye." That's right. Not in business to be tried out. I'm in business to help people in the Word I know. Can you imagine, they'd never get healed anyway.

The reason I learned all these things is because I used to always fall for that stuff. That's right. Every time somebody'd call up and need any help, I'd run, you know. I've driven over 150 miles one way to minister or pray for somebody (that's 300 miles around trip). They never

thanked me, they never even paid for my gas – just nothing. Oh, I’ve been through the mill, I could tell you a thousand stories on this stuff tonight. And I came to the place, finally, to understand the Word and revelation, so now I just sit and brew me another pot of tea. That’s right, until I get one thing, revelation – when I have revelation, that’s it. Then I’d go a thousand miles to help somebody if I had any – no distance barrier, but until I have that revelation, no use.

And boy, I had to learn this the hard way because in life, when you’re really moving into these categories and into these fields and you’re questing honestly, it takes a real discipline to stay there. Mrs. Wierwille was so angry at me we almost didn’t talk for three days because we had a person who had just started coming to our church in Van Wert, and they had a child they had to take into the hospital. And she thought, boy my husband has to go over there; if he goes now to visit that baby, that child, while he’s in there, that’ll bless daddy and mommy, and they’d keep coming back to church – you know the trip. So, she asked me when I was going, and I said, “I don’t know.” And then about supper time she asked me, “Did you go to the hospital this afternoon?” And I said, “No.” And she said, “YOU DIDN’T?” And I said, “Nope.” And then I won’t tell you what happened. Ah . . . it happened the next morning at breakfast time because I could’ve gone (you know, I can go to the hospital anytime – she knows that), but I didn’t go. Next day I didn’t go, and it got worse and worse. So, finally I just didn’t go home; I just stayed in my office. Nuts. You see, I was learning. I just didn’t want to do it. And then, all at once, there it was. And I went to the hospital (Daddy and Mommy weren’t in the room, nobody was there), and the little boy was just tickled to death I came to see him. And he said, “Sure glad you came now, ‘cause Daddy never would have believed if you’d have come in because he doesn’t believe God can do it. But, I know God can do it, and I’m glad you came.” That afternoon he walked out of the hospital.

You see, I’ve learned this stuff the hard way. And . . . but, it’s research. You don’t learn research overnight. It’s something you work at honestly, and you try to be honest. If we don’t know something just admit you don’t know it. I’ve done it a thousand times. It’s no disgrace to admit you do not know something. But, to me, it’s a terrible disgrace to say you know something, and then you don’t know it. And, people, there’re a lot of things about God’s Word we don’t know. And when they bug you (you get out on the field to help people) and they think you should have all the answers, just tell them straight, “I haven’t got it, but I know Him who is the answer.” And then you begin moving. You see, if we just help one person, it’d be worth a lifetime. If we just saved one person, it’s worth a lifetime because the Bible says that a man’s soul is worth more all the wealth of the world. And God’s Word has to be right. You can’t fail when you walk that way.

And so he said to the man, “Go wash in pool of Siloam. The Word of God is the Will of God. It means what it says, and it says what it means. So, what do you think this man had to do? Go wash in the pool . . . if he’d a washed any other place would he have gotten healed? No. He literally went down – he had to go to the pool of Siloam. And that’s exactly what he did.

Look what it says.

John 9:7b

He [the man, verse 7, last part, He, the man like again Mark 3, the man – he did it. He] went his way therefore, and washed, and came seeing.

The man was born blind. And this is the first time in the history of the world that anybody who was born blind was healed.

That's why we're going to have a little trouble now, really going to have some trouble because now the neighbors are going to get involved, and you know you got to get the neighbors involved in your life if something really happens. Right? They're usually more interested in your life, than you might think. Verse 8:

John 9:8,9

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he [this is the neighbors talking]: others said, He is like him [even the neighbors didn't know whether they're coming or going]: but he [the man] said, I am he [I'm the guy].

Beautiful neighbor trip, isn't it?

John 9:10,11

Therefore said they [the neighbors] unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay ... anointed

... [my] eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

How'd he get it? How'd he get it? He received it; he took it. He took it; he took it. The only way you ever get anything from God and His promises – you got to believe and you take it. (And spill the water on the boot. I tell you. I tell these fellas not to set these things so close to me. Bless your heart.) Boy, oh boy, oh boy, you talk about truth. I wash, he did it, I went, I washed, he did it and I received it. I took it. That's how you get delivered. How do you get saved? You believe and you confess with your mouth, you do it – not your grandma, you do it. You confess with your mouth the Lord Jesus, you believe God raised him from the dead and “thou shalt (absolute tense) be saved.” I went, I washed and I came, what? {received sight}. That's the way you get it. You got to receive it. But, you know what the human mind says to you? “Oh, you can't have it.” Man, huh. Well, I guess you can't when you say that.

Verse 12

Then said they unto him, Where is he? [Who did this, where is he? And the man said] I know not.

Oh man. It's that something? He didn't even know this Jesus man; he didn't know where he'd gone. Nothing. Real tremendous.

Now boy, verse 13.

Verse 13

They brought to the Pharisees him that aforetime was blind.

Now the Synagogue, the church, the temple had to get involved – the religious outfit, you know. And there is no persecution that equals the religious. That's right. Just check your history. If you want to see persecution that vicious, go the religious route, because there's nobody as devilish as Christians one to another – so-called Christians. If you don't agree with them, chuck it. That's right. I've been the route. Three times they've tried to kill me physically, and I'm still living. I want to tell you something, you ain't going to kill me tonight either, because I've got an Advanced Class going. That's right, boy. That's why I don't scare in this stuff, and nobody bugs me. That's right, because there isn't a person in this auditorium that's ever been attacked spiritually for your honest belief of God's Word and some literally tried to kill you. That's right. I've paid that price three times, so you don't scare me very damn easy, I want to tell you. You just keep the record straight. That's why I know how devilish Christians (so-called) can be one to another. They brought him to these men (who were the heads of the temple) where the great religion, the great move was, where God had set in meeting people – they brought him there.

And verse 14 says it was the Sabbath, oh goodness. Boy, now you know you've had it. It's what day {the Sabbath} that he's healed? The man who was born blind, the first time in the history of the world that anybody who was ever healed who was born blind, and he did it on the wrong day. That's terrible.

Verse 15,16a

Then again [verse 15] the Pharisees also asked him how he had received his sight. [and] He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God [who did that], because he keepeth not the sabbath day. [isn't that something] Others said, How can a man that is a sinner do such miracles? And there was a division among ... [the top brass in the temple in the religious circles].

And where there a division there is a what? {evil work}

Verse 17

They say [verse 17] unto the blind man again [here's the 2nd degree], What sayest thou of him, that he hath opened thine eyes? ... [And the man] said, He is a prophet.

That takes some boldness for a layman to say to the top religious brass, "He's a prophet." That's right. Boy, oh boy.

Verse 18

But [verse 18] the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents ...

Now the parents get involved. First the neighbors, then the religious groups, now the parents.

Verse 19,20-22a

And they asked them [verse 19], saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered them and said, We know that this is our son, and that he was born blind:

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself [verse 22].

These words spake his parents, because they [looooved their son and what God had done for him.]

Well, one would think so, one would think so. If God had saved your son or daughter, one would think you, as a parent, ought to be grateful and thankful and take a stand for God and the ministry that did it. They don't do it anymore today than they did then. Parents today are still a cop out. And when you youngsters get to be parents, unless you really walk the Word, you'd cop out, too. You're convinced you won't do it now, but you ain't arrived there. Unless you stay put on God's Word and really jell it, you'll cop the same.

These words spake his parents because of one thing what? {fear} That's what it says, that's what it means. For fear of the Jews – they were afraid of the society in which they lived. They were afraid of the top religious echelon, the brass, what they would do to them. Ladies and gentlemen, wherever you have fear, you are encased, you are enslaved. Fear always encases; fear always enslaves. Fear always makes you less than what you really ought to be and what you really want to be in the inner most depths of your soul, when you're yourself. Boy, these parents had had a son born blind, and here he sees for the first time and his parents can't say. Boy, I don't care who did it, but whoever did it I praise God for it. They could not do it because they did not want to because they were full of what? {fear} Amen.

And our society today can't take an accurate stand on God's Word because our American society is full of fear. You're afraid to have to give up the institutionalized stupidity to which we belong. We're afraid of what they may say; we're afraid we may lose business; we're afraid of the power . . . good God people, you believe God, He'll give it to you. He can open the windows of heaven and pour it out to you. He doesn't need us to wait on the arm of man to get something done. Our God's still God of the heavens and the earth. And ladies and gentlemen, I'm convinced He can still feed five thousand with a few loaves and a few fishes if He has to. And I'm still convinced He can get a guy from Samaria down on a certain road where there's a guy reading the Word of God who needs help, if he hasn't got a Cessna or a beach or whatever else you create down here, He'll take them without. He did it once in Acts 8, didn't He, 9? Well, He's not impaired. Ha, ha, that's right. But, you see we have such little believing in God because nobody just have ever believed God can do what His Word says. Oh yah, nice little trips we talk about salvation, a few little ole revival meetings, nice little ole Sunday school trips, social parties. That's not what I'm talking about – I'm talking about the Word, the Word and nothing but the Word: following it, utilizing it, putting it into practice.

Man oh man those parents, for fear of the Jews, for fear – they could not say, “Thank God our son is healed.” I can’t blame a child for turning off on the parents with that kind of stuff. You can’t blame them either. Well, I just know that I as a parent have to stand with my children. You bet your life, boy. And when my children take a stand, I as a parent stand with them. If my child makes a mistake, I don’t agree with him on the mistake, but I want to tell you something, he’s still my child. And I’ll take my kids and back them to the hilt. I think your parents will, too, when you’re really sober spiritually, because somebody’s got to love their children again. Most of the children are here by accident because Dad was passionate and Mom was – that’s how you got here. You weren’t thought through, and since you came without being thought through, nobody thinks about us since we’re here. We’re just another mouth to feed. Boy, that’s not life. I want to tell you something, far as I’m concerned, I don’t care how you got here, but boy, God’s got a purpose for you. You’re here because God’s got a need in this world for somebody to understand God’s Word again and hold it forth. I know that beyond a shadow of a doubt. And if you don’t do it in your lifetime, it’s not going to happen. It’s either or – not both hands. That’s right, boy. You got to get over the fear trips and really stand. And you young people got to go back to your parents and try to love them and win them and get them with you in the greatness of God’s Word because there’s nothing so beautiful as a husband and wife and a family standing together on God’s Word; and there’s nothing so hellish as when they don’t. But then you have to make it a choice, is God first or isn’t He? Joshua 1 said (I think) as for me and my house we will serve the Lord. That’s the decision you have to make. And so that tremendous thing here just tears the heart out of a man when he sees it and teaches it.

Verse 22

[You know] These words spake his parents [22], because they feared the Jews: for the Jews had agreed already [and he’s talking about the religious leaders, they had agreed already], that if any man ...

If anyone said that this fella was Christ, that he was Christ. You know what they’re going do to them? Put them out of the synagogue. Isn’t that terrible.

Verse 23

Therefore said his parents, He is of age; ask him.

That’s what they were afraid of. Now being excommunicated out of the synagogue meant something in that day; it doesn’t mean anything today, compared to what it meant then. When he was – when the parents would be excommunicated from the synagogue they could not buy food, they couldn’t get any clothing, nobody’d talk to them, nobody’d rap with them. If they would walk down this side of the street everybody else would walk on the other side. The excommunication was sort of sharp. Today it doesn’t mean anything. If one church at this corner throws you out, all you need to do is fly to the other side because there’s usually a church on the other corner, and you drop in. You know, if this brand kicks you out, that brand will be glad to have you. That’s right. They’re always looking – got plenty of room.

I did a piece of research once on a church group and you know what they split over: whether Adam was created with a navel or without a navel. That’s right. When God created Adam and Eve, did God create them with a navel or without a navel – that’s what they argued

about. And the arguments became so ferocious that they finally split the church. And the one group built a church right across the street from the other one, and they called (they believed in the navelites, the navels), and they called their church The First Church of the Navelites. That's an historic truth. Boy, it's something, see. These words spake his parents for fear of the Jews. That's why they said, "He is of age, ask him."

Verse 24, this is the 3rd or 4th degree they're going give him now.

Verse 24a

Then again called they the man that was blind, and said unto him, Give God the praise [give God what] {the praise}:

That's what the heads of the temple (who were born of the wrong seed) said to this man, they said give God the praise, brother, give God the praise, give God the praise, give God the praise. This fools most people because they just forgot to say which god. And my Bible says there are two gods: one is the God and Father of our Lord Jesus Christ, the other is the god of this world, called Satan. Looks real religious, you know, real kosher. Give God the praise, brother, give God the praise, give God the praise. Huh.

Verse 24b

[we know not] we know that this man is a sinner.

Wow! Give God the praise, we know the man who did it is a sinner. How do you like that one?

Verse 25

He answered and said [boy, here it is], Whether he be a sinner or no, I know not: [but] one thing I know, that, whereas I was blind, now I see.

Glory hallelujah. That's a . . . once I was blind, but now I see. Once I was lost, but now I'm born again. Once I was in dope, but praise God I'm out of it. Once I went all those other trips, but now I'm out of it. Take a stand. Once I was blind, but now I see. Amen. I want tell you, that takes courage to say that to the top religious echelon that day. These were the boys that could drop the ax whenever they wanted to. That's right, boy. That's wonderful.

Verse 26,27

Then said they to him again, What did he to thee? how opened he thine eyes?
He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Boy oh boy. Can't you just see? Wrapped him around their neck and throw them out, you know. Man oh man.

Verse 28

Then they reviled him [they reviled him], and said, Thou art his disciple; but we are Moses' disciples.

You know, we are Moses' disciples. Yay, you're his disciple, he's a sinner. We're Moses' . . . you know I got . . . look at the garments.

Boy, we know (verse 29)

Verse 29,30

We know that God spake unto Moses: as for this . . . [fella], we know not from whence he is. [Wow! How do you like that?]

The man answered and said unto them, Why [fellas] herein is a marvellous thing, that ye know not . . . whence he is, and yet he hath opened mine eyes.

Here is a layman talking to the top PhDs in the religious circles, the heads of the temple in Jerusalem, the men who made up the Sanhedrin, the ruling 70 of all Judaism. He said herein is a most unusual thing, the man healed me and yet you don't know (you religious people don't know) who he is – a layman talking to them.

Verse 31

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Here it is verse 32:

Verse 32

Since the world began was it not heard that any man opened the eyes of one that was born blind.

And here is a layman quoting them God's Word from Isaiah 35: which Isaiah prophesied years and years ago that when the true Messiah would come, he would open the eyes of a man born blind. The men in the top religious circles, who had gone through all that beautiful training, they didn't know God's Word. But a little ole layman who was born blind said, fellas herein is a real marvelous thing that you don't know who opened my eyes because since the foundations of the world has it never been heard that any man opened the eyes of one that was born blind.

Verse 33,34a

If this man were not of God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us?

Oh, how do you like that one? Look, you ole bird, you never graduated from these [indistinguishable] schools, and you want to tell us? You're altogether in your sins, you old, poor, miserable guy. We run the outfit and you want to tell us. Huh.

And they did the most beautiful, loving thing in the world: they cast him out. Isn't that great love? Wonderful. A man born blind, gets healed at a place where healing ought to be available to people, where they ought to be looking for answers, but instead it's not on the right day, isn't done in the right way, not by the right people (as far they're concerned), and so it

cannot be genuine it has to be counterfeit. Let's get rid of him. And so they cast him out [verse 34b]. And I want to tell you, when they cast him out they just didn't take him by the arm and say, "Now, pretty please, come on out." They turned him around and they used some tremendous force, and they literally took him and threw him out!

Verse 35

Jesus heard that they had cast him out;

Gets back to an accurate knowledge of God's Word where people are going to take a crack at you, they're going to throw you out. They're going to put you in jail for what you believe. Well, I'd like to say to you tonight, Jesus Christ will be there with you. He's going to stand right by you. The neighbors may cop out, the parents may cop out, the religious echelon may be copped out, but there's one that never cops out, and that's the Lord Jesus Christ. His Word is his will, and he'll stand with his people. He never backs down one iota. Jesus found him; that's what I call love. Nobody else looked for him, nobody else cared about him, but Jesus found him.

Look what it says.

Verse 35b,36

he said unto him, Dost thou believe on the Son of God? [verse 36]

He answered and said, Who is he, Lord, that I might believe on him?

He didn't even know Jesus Christ was the son of God. He didn't even know it. Well, I'd have never healed him unless he belonged to my gang. Ever heard that one? I've heard it a hundred ... look you first got to get to become a Christian, then God will heal you. Oh baloney. Everybody I read about in the Bible were all non-Christians – got healed first, and then they wanted such a savior who'd heal them. That's right. This fella didn't even know about who Jesus was, and yet Jesus healed him. Healing is not dependent upon whether you're a Christian or non-Christian; it's dependent upon believing, believing. And I see more non-Christians healed than I've ever seen so-called Christians healed because the non-Christians still want (some of them) still want to at least believe, and you show them the accuracy of the Word, they'll believe. The so-called Christians always want to fight about it. He said, "Dost thou believe on the son of God." And he said, "Lord, who is he that I might" what? {believe}

Verse 37,38

And Jesus said unto him [verse 37], Thou hast both seen him, and it is he that talketh with thee.

And he said, Lord, I believe. [Lord, I believe – amen. Lord, I believe.] And he worshipped him.

That's a tremendous thing. That's the miracle (which the Bible says is the proof that Jesus Christ is the son of God) that he opened the eyes of a man who was born blind. And he did this for this man when this man did not know he was God's son, but he knew he was a prophet. And when they cast him out, when they cast him out, Jesus went and found him and let him into a great spiritual truth, "Dost thou believe on the son of God?" And he said, "Who is he that I

might believe?" And Jesus said, you've seen, I'm the son of God. And he said, "Lord I believe." All things are possible to him that believeth.

It's a tremendous time, people. It's a tremendous Advanced Class because boy, you can't get too much of the knowledge of the accuracy of the Word, and it takes time to build this Word in our life. We don't do this in the three week Advanced Class, we just get started on the principles, and then you take the days of your life and put it into that Word and let that Word begin to effervesce and live in your whole heart, soul, mind and strength that people again may see the Lord Jesus Christ because they'll never see him unless they see him in you. Because God has no hands but our hands with which to give people bread. God has no feet but our feet with which to move among the almost dead. We say that we are His and He is ours – deeds are the proof of that, not words, and these are the proving hours.

God bless, shall we pray. Father, I thank you again tonight for the privilege of teaching your Word the best I know how to make it a blessing to your people. And I thank you Father for your love. And I thank you for this Word growing in our lives that people can again receive that Word and that many, many, many people can be delivered physically, mentally and every other way. For this I praise you and thank you through Christ Jesus our Lord. Amen

This will be the last Sunday night I will have the opportunity for a while, I imagine, to be with you in this great city of Wichita. Again, I want to express my love and appreciation to my host and hostess as well as the kind people in this great city. If I were capable of accepting all your invitations, I imagine I would weigh 325 by the time I'd get back to Ohio, but just your thought, just your invitation, just your kindness, even if I cannot accept it, blesses my heart. You've been very thoughtful and you're very kind and you're very loving.

And I know that deep down in your heart you're grateful for a man like Rev. John Townsend, other men and women that you know in the ministry here, who have really taken a stand for God and His Word and who so lovingly endeavor to hold it forth. Don't look at our mistakes because people, we make them. But, for all the mistakes we make, we still do a lot of wonderful good without mistakes. And these are just young people. If you want to blame someone for mistakes, take a crack at me. But, my little John Townsend, he's just a young man. He's going to make mistakes, but bless God, he's walking and he's learning. And the love that's in the heart of that boy, the desire to want to help people just burns me to my soul because he'd do anything for anybody, anywhere if he could. He's all love within. So, if we do make a few mistakes in the state of Kansas, at least we're not making them all (and that's 99% better than anybody else anyways). It's like I tell my people about this ministry, just discount it 50% and it's still the greatest teaching ministry in the world.

So, I feel about my people, these most here in the Advanced Class are young people, again. Sure they're not going to have the knowledge I have tonight of the Word, they may not walk it like I'm walking it, but bless God, give them 30 years and they'll be so far ahead of where I am you can't even see me anymore, if they keep walking on the Word because they're starting out at the place where I finally arrived. And that's a fantastic thing. You've got the greatest joyful trip going in the world. I can't go back to your age, but I want to tell you something, if you have any more joy the next 30 years than I've had the past 30 getting light on

the Word, you're going to have a high trip because it's just the greatest. And I want to thank you very much, any of you that came last Sunday and this Sunday night to this auditorium, for the privilege of teaching here and for your love and for your kindness and I just praise God for you. And I bless you and the whole city and wherever you go in the name of Jesus Christ.

And I'd like to have my Rev. Townsend out here, if he's here some place, Reverend, it's all yours. God bless. Love you.