

Principles of Healing  
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Sunday Night Teaching SNT-0727  
The Way International

Our Heavenly Father, on this wonderful Sunday night again here at The Way Center, Biblical Research International Headquarters, we, your people, lift up our hearts and our minds in thanksgiving unto thee because we know that thou art the Author and Finisher of our faith and that in Jesus Christ we live and we move and we have our being today. Thank you Father for the ministry that emanates here and reaches out around the world and for your blessing upon everyone who hungers and thirsts after that Word of God. And, thank you Father that we have a place like this in the country where we can hold forth that greatness of that Word and for this wonderful time to be together tonight. And, again, may every person here – every child, every young person, every adult – just be dynamically blessed with the greatness of your Word through Christ Jesus our Lord. Amen.

God bless. You may be seated.

I have a letter from a W.O.W. I want to share with you tonight. I think the W.O.W. program is one of the great programs in the world today. Anybody, who commits himself or herself to the W.O.W. program for this one year, really learns a great deal; is blessed a great deal and is a great blessing to people. This letter that I'm going to share with you tonight was written to one of our Limb coordinators (it wasn't written to me), and it was written to him from one of the believers who came out of his fellowship and had been under his spiritual guidance.

This is the letter: "God bless and greetings. Approximately one month has passed since the W.O.W. training and already we have seen great growth in the outreach of the Word, but especially in our own lives. During the training, we learned that in order to be effective Ambassadors we must walk in the same manner as the first century Church, recorded in Acts 2:42-47. Well, Father has blessed our particular family setup that we can literally carry that out. All of us live in one 'more than an abundant' house. We all work in the same place as waiters and waitresses under a boss who is very appreciative of our needs. We work whatever hours we want [and] rotate days off to mind the baby. To live in a W.O.W. family is an incredible experience. We became very tight, very honest and very understanding in a very short time. This, of course, was necessary for survival. As an Ambassador in a W.O.W. family, you forget the Word 'I' and begin to understand the meaning of 'we'. For example, in our family no one works for himself; all money we earn is put together to meet the family's needs, likewise with all of our possessions which we own. All of this, of course, is not that easy to do at first.

I'm really learning the importance of discipline far above what I'd previously understood. You can't relax from the Word or from walking in our sonship rights for a day out here on the field. I was watching a boxing match on TV 1 and saw one of the contestants relax for a moment. "Ouch." Well, since we're in the ring throwing some spiritual punches, we've learned that the devil is for real and that in every situation we may choose to obey God or the adversary.

Since being a W.O.W., I've gotten a better feel for the ministry on a national level through the lives of other saints. Praise God it's the same Word taught because in many cases very little else is common.

I praise God for your remarkable stand in our Limb. Only now am I appreciating the tremendous example you have provided for the believers there. I don't intend to get all kinds of mushy (I think you know what I mean), but I'm very thankful for the leadership you've provided and especially the discipline you've taught. Right now our family is in the middle of a twelve hour period of silence. I am lifting you perfectly to our Father."

This is one of our W.O.W.'s out on the field writing back to his Limb leader under whose tutelage he had been to develop himself spiritually. What a wonderful letter, and what a tremendous testimony. I think that is the W.O.W. program. That's the kind of program that's worth standing with; that's the kind of program worth getting committed to and staying put on and moving with. So, I'm real grateful for that.

Take your bible tonight, please, and turn to the Gospel of Luke, Luke Chapter 5. You see, you and I share in all that Christ did. Did you hear what I said? That's what I meant. We share in all, without any exception, of what Christ did. On the other hand, he shares in all that we are. The Word of God says that Jesus Christ is the head of the Church. The Church is his Body. There's just a little law in life apropos to the situation and that is: where your head is, is where you are. You know, I see you sitting here, I don't see your leg coming in over there. Now, Christ is the head of the Body. The Body are the called out born again believers. So, the Body just cannot afford to be dismantled and one foot running here and another eye there. You're all together, aren't you? Where your head is that's where you are. Well, wherever the head is that's where we are. This is why we're doing an Advanced Class here at International right now. It's not live; it's taped from last summer's Advanced Class. I'm doing it especially for my W.O.W.'s who stayed out on the field last summer ministering the Word when they were qualified, paid for, registered for the Advanced Class. I asked them to stay out on the field; I knew they'd be in the Corps, then I could take them and sit them down in the Corps and do the Advanced Class with them now, then next summer they can get it live. Being in this Advanced Class at this time, perhaps, is one of the reasons that these things are so in my heart on the outreach of the Word and the whole knowledge of where the head is, the Body, the Church. The head is...Christ is the head of it, and that Body is together. It's just a tremendous thing.

Well, in Luke 5 is a great record, and I want to share this with you tonight. I want to begin reading in verse 12.

**Luke 5:12**

...it came to pass when he [Jesus] was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me [what?] clean.

The first question that man had was concerning the will of God. The man had a need, had quite a need. In his day and even today, it's perhaps like having cancer or something, I don't know. The man was full of leprosy. He just didn't have a little attack of it, here, there and

yonder; he was full of leprosy. When it says full of leprosy, you know what that means? The last stages of it: His feet had been eaten away; his toes had been eaten away, his heels, his hands, his fingers had been eaten away; perhaps he had just a stub left here, other members of his body. He was full of leprosy. The thing he said was, “Lord if thou wilt, thou canst make me clean.” The first thing you’ll always have to settle in your own heart and life: Is it the will of God to meet my need. That’s the first thing you have to settle. When it comes to healing, the first thing you have to settle: Is it God’s will to heal. If thou wilt, thou canst what? Make me clean.

**Luke 5:13a**

And he [Jesus, verse 13] put forth his hand, and touched him, saying, I will...

That settles it. Here is a man full of leprosy, asks Jesus Christ or talks to him about “if thou wilt, thou canst” [what?]{make me clean}. Jesus said, “I...” [what?] will. Then it settles any question anybody may ask regarding the desire of the Lord Jesus Christ to heal – at least leprosy. I imagine leprosy may be almost as bad as a head cold or a headache, a few other things.

**Luke 5:13b**

...And immediately the leprosy departed from him.

And verse 14

... he charged him to tell [what?] no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

He charged him to tell no man. Of course, there’s a reason for this because of the law that whenever someone had leprosy they had to appear before the High Priest. Afterwards, if he should be delivered, he still had to go back. I know that, but the point, the spiritual point I’d like to emphasize here: he charged him to tell no man.

Most of the ministries (in our country today that minister healing) are usually utilizing much of their successes in the promulgation of their ministry. You see their pictures on the front pages. You read the success stories. He said...charged him to tell what?{no man}. That point is very important with me. You don’t go around and blow about it. That’s what he’s saying. If God sets you free there’s...and delivers you, there is no sense in going out here and telling everybody everything about it. Be thankful to God it isn’t your healing deliverance you want to push, it’s the Word you want to push, the Word. So, you don’t run around and blow. That’s why you don’t see a lot of things in The Way Magazine and other things about our so called “success stories”. Any place the Word of God is taught and people believe it, you’re going to have success stories. God has no failures. As I told my Corps last week, everybody plays first string. There’re no substitutes on God’s team, we all play first string.

### **Verse 15**

But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

“To be healed by him,” those are the words. To be healed by him, by Jesus Christ. To be healed by him. There is this type of healing where you go to the man of God or men and women of God and they minister the healing. That’s exactly what occurred here.

### **Verse 16**

[But]...he withdrew himself into the wilderness, and [what?]{prayed}.

And that’s the verse I told you about earlier tonight. For any man or any woman to walk beautifully and successfully in this life with God and His Word, there have to be times when you get by yourself. The gospels talk about entering into a closet (remember?), closing the door, not even letting your left hand know what your right hand is doing. Another way of saying it is simply a wilderness experience, where you have to get by yourself. Sometimes it’s a little difficult in our culture to try to find a quiet enough place, but you’re going to have to find it, even in the midst of hell you’d have to find it – a place where you can be by yourself.

### **Verse 16 continued**

...[a] wilderness, and he [what?] prayed.

He prayed. Unless you live this life of prayer, you’re never going to really walk successfully spiritually.

### **Verse 17**

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors [teachers] of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to [what?]{heal them}.

That’s significant. The power was present to heal. Why? Because Jesus Christ had been in the wilderness: he had prayed; he knew the will of the Lord; he knew what to do; he knew how to do it. That’s what brought the power present to heal.

### **Luke 5:18**

And, behold, men brought in a bed a man [who]...was taken with...palsy: and they sought means to bring him in, and to lay him before...[Jesus].

And when they could not find [how to get him in] by what way they might bring him in because of the multitude, they went upon the housetop [they have flat houses, remember?] and let him down through the tiling [through that window made of wood] with his couch [his bed, his mattress like a quilt], into the midst [in front of Jesus] before Jesus.

And when he [Jesus] saw their [t-h-e-i-r] faith [is the word *pistis* and it must be translated believing], when he saw their believing [t-h-e-i-r; that included the

person's believing also who had the need], he said unto him, Man, thy sins are [what?] forgiven thee.

That was singularly significant. The man had palsy. Jesus never ministered to the palsy; he simply said to the man your sins are [what?] forgiven.

**Luke 5:21a**

And the scribes and the Pharisees began to reason, saying, Who is this [who]... speaketh blasphemies?

They knew he was not God; they knew it. That's why they were so indignant because Jesus had said, "Look, your sins are forgiven." And they really got shook. Why they said that's blasphemy. Who can forgive sins, but what? {God}. That's how I know that these religious leaders, both the Pharisees and the scribes that were mentioned in here, did not believe that Jesus Christ was God because Jesus Christ was not God. They knew better. You have to belong to an American denomination to believe he was God. Even these, even these copped out Pharisees and scribes, they knew better.

**Luke 5:22**

...when Jesus perceived their thoughts [and he didn't read their minds, he got revelation, word of knowledge], he answering said unto them...[why] reason... [you so] in your hearts?  
[Tell me] whether...[it's] easier, to say, Thy sins be forgiven thee; or to say, Rise up and [what] walk?

Well, which is easier to say: soup or apple butter; peanuts or Cracker Jacks? Which one takes more effort to say it: run or walk? It doesn't take any more to say thy sins be forgiven thee than to say, what? Rise up and walk. That's what he's talking about. Which is easier to say, "Thy sins be forgiven thee or to rise up and walk?"

**Verse 24**

But that ye may know [that you may know, that you may know, k-n-o-w] that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise...take up thy couch [your pallet], and go into thine house.

And immediately he rose up before them...took up that whereon he lay, and departed to his own house, glorifying God.

And they were all [what?] amazed, and they glorified God, [saying, glorified God] and were filled with fear, saying, We have seen strange things to day.

Isn't that something? Healing is an indication of God's ability to forgive sins – not that every sickness is due to sin, your sin or you know (indistinguishable) that I know, too. But all sickness is basically due to sin: maybe it's sin of society; maybe it's sin of somebody, maybe your own, too; maybe your daddy and mommy, grandma's. But, until there was sin, there was no sickness. Sickness is basically a result of sin.

Now, Jesus said which is easier to say, “Thy sins be forgiven thee...” The Pharisee’s had said, “Well, only God can forgive sins and Jesus Christ is not God, therefore he speaks blasphemy.” Then one day Jesus Christ said to Peter, whosoever sins ye retain they’re what? {retained}. Whosoever sins ye remit they’re what? {remitted}. So, apparently, you can forgive sins; it does not mean what they’ve read into it. What it means is what Jesus Christ said – your sins are forgiven. He spoke God’s Word to them. The same as I can say to you.

Let’s say you came to me in a private conference. You and I were sitting, and you told me someplace where you really blew it. You said, “Well I’m sorry that I did it.” Then, I could say to you, “Well, you are forgiven” because I’d say, “Well, have you confessed it to the Father? Have you told him?” You’d say, “Yes.” And I’d say, “Well, your sins are...” what? {forgiven} upon the authority of the Word because it says if you confess your sin, he is faithful and do what? {forgive} and to cleanse...then I can say to you your sins are what? {forgiven}. I can do the same thing today, and I do it. You can do the same thing. That doesn’t make me God – didn’t make Jesus Christ God. He just declared God’s Word, to that beautiful man that day, and he said your sins are forgiven.

In Matthew chapter 9, I want to start with 8:34, you ready?

**Matthew 8:34** [last verse]:

And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their [what?]{coasts}.

They asked him to leave. The reason for it was that there had been a fantastic healing that had caused a few opportunities in the community. Therefore, they asked God’s only begotten son to clear out. They didn’t want that kind of power in their community. They didn’t want that kind of discipline. They didn’t want that kind of help. You see, in the next chapter, someplace it says something about who had given such power unto men; it’s in one of these records. You see it in the next chapter? {audience responds}

**(Matthew 9) in verse 8b**

...who had given such power unto men.

**(Matthew 9:8)**

... the multitudes...they marveled...glori...given such power unto [what?]{men}.

They were afraid of Jesus because of the power he had. The only power he had was God’s power; the same as you have. That’s why people, many times, they’ll really think you’re off your rocker. They’ll wonder why you are so excited about God and His Word. They just haven’t seen people walk with the greatness of the Word and hold it forth. Therefore, they’re going to say to you, “Well boy, I wish you got out of our territory. Why don’t you just let us alone.” That’s what they said to him. They said, “We wish you’d split.” Well, I want to tell you something, he never could have won the Junior [Chamber of Commerce contest award that year, right? They didn’t want him, didn’t want him. There’re some places in the world they’re not going to want you. Some communities, some houses, some areas, they may not want you. You

just hang in there until the Father says split – because chapter 9 verse 1 says...finally told him to get in a ship.

**Matthew 9:1-4**

[He passed over on the other side] and came onto his own city.

And behold, they brought to him a man sick of the [what?]{palsy} lying on a bed:

And Jesus seeing their...[believing], said unto the sick of the palsy: Son, be of good cheer; thy sins be [what?]{forgiven}...

And, behold, certain of the scribes said within themselves, This man [what?]{blasphemes}.

And Jesus knowing their thoughts said, Wherefore think ye evil in your [what?]{hearts}?

Were they sincere? Were they religious leaders? Yet Jesus said they were thinking [what?]{evil}.

**Matthew 9:5**

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his own house.

But [And, it should be] when the multitudes saw it, they marvelled, and glorified God...[who] had given such power unto men.

The believers will always thank God for giving such power unto men. The unbelievers will always ridicule and find fault. The greatest amount of unbelief will be among religious leaders as it was here. They shall ask you to leave the coast, get out of town. But the people, those who really hunger and thirst after righteousness, who want to hear God's Word, those people will thank God that He has given such power, that God has given such power unto men.

In the Gospel of Mark chapter 2 (I'm mainly teaching you principles, tonight, of healing), Mark chapter 2:

**Mark 2:1,2a**

And again he entered into Capernaum...and it was noised that he was in the house.

And straightway many were gathered together,

Which means as soon as they heard he was there, they came. He was in a house. I guarantee you they couldn't nearly seat the amount of people that are seated in this auditorium tonight.

**Mark 2:2**

And straightway many were gathered together, insomuch...there was...[not] room to receive...(they never invited the Fire Marshall either), not so much as about the [what?] door: [There's just no room left. Really neat!]

When we originally opened here in the basement of our house, the people that would come in last would bring a chair, then they'd sit down and the whole aisle would be full; everything was jammed packed. So, the last person (not the last person, but first person in the last row, which was the middle row), he'd bring his chair and sit down, the next fellow after him. When the service was over with, the last fellow would have to take his chair out first before anybody else could get out. It was crowded. That's how they sat in the house over here – jammed packed to the doors. They didn't sit on chairs, but they [indistinguishable].

And you know what Jesus Christ did? The one and only thing that's the foundation of all truth, he preached the Word unto [what?] them. He preached the Word. It has to be that Word, people, that has to be magnified. Healing is incidental; speaking in tongues is incidental; prophecy is incidental. The primary thing is the Word: the Word, the Word, the Word, the Word. He preached the Word.

Awhile back on a Friday afternoon it was, I had a phone call to ask if they could come over and be ministered to; they needed healing. I said, "Yes, fine, come to the service at 5 o'clock at Sunday night, see me afterwards and I'll minister you." They said, "But we can't come on Sunday night." I said, "Fine," so I hung up the phone. You call up a doctor and tell him you want to come in for the appointment this afternoon – move everything else out, I'm coming in I want you to do an appendectomy. You don't give a hoot if you're cutting off somebody else's leg, but I have to get in there and get my "appie" out. Nah! But you see everybody's run every man of God whenever they wanted to. I just reached up in Daddy's cookie jar, and I just told them what God told me. I've ministered to people on Friday afternoon, you know that. I'd help anybody, but Father said, "Get 'em to the service." But, the service, like this service tonight, wasn't important enough to come because they'd have to sit and listen to the Word. They don't want to listen to the Word. They want God's blessing on their life that I have to minister to people and to help them; that they would want, but [not] the Word. I'm not interested in a lot of that other stuff, primarily, I'm interested in one thing: the Word, the Word, the Word. If we all died tonight, it's still God's Word.

I know it's hard, is it or is it just real love? Is it real love and tenderness to want to hold that forth which God says is primary? He magnified His Word, above His name: didn't magnify healing, didn't magnify speaking in tongues and interpretation and prophecy. He magnified His Word. Speaking in tongues is just one little phase of the Word. Healing is just one little phase of the Word. That's why people, it's got to be the Word. He preached the Word unto them. If people want the blessings that God has put upon our lives and our ministry, they're going to hear the Word because I'm not going...like tonight, I'm going to minister healing afterwards. I'm not going to minister healing until I preach the Word. It's the Word. He sent His Word and healed people.

I've taught a few people in my life. I've seen more people physically delivered by my just teaching the Word than have ever been delivered when I lay hands on them and minister to them or when I pray for them or they take holy communion. Healing is in all those categories. It's the Word, the Word, the Word that does healing. Why, I've seen people healed of incurable diseases by never ministering to them, but just by teaching the Word. They believe the Word, the Word would begin to mesh and jell, blow up in their hearts and lives like a beautiful flower, and they get delivered. Jesus Christ preached the Word. After he had preached the Word, they brought the one who was sick of [what?] {the palsy}. There is something they didn't tell you in the other gospels. This one tells it to you.

That's why the first thing I told you, is you've got to know God's will regarding healing. Secondly, you've got to get it together with yourself and Father, the wilderness prayer trip. Then, the third thing is the preaching of the Word – just got to preach that Word to people. Then, finally you get to the healing.

**Mark 2:4**

...when they could not come nigh unto him...[because the newspapers were there] the press, they uncovered the roof...

Hope your sense of humor is good. I hope the newspaper's here, too.

**Mark 2:4 continued**

...they uncovered the roof...

In the other gospel I told you that they removed the window, which is that covering on a flat roof that they covered. Who hid the spies, Rahab, remember? She hid them on top of the house. You'd have a hard job of hiding them on the roof of our house over here; they'd all roll off. But, in the bible lands the roofs were flat. They had a, like a ladder that'd go up here and there's the roof, a hole cut in the roof (like you got cut to get up into the attic of your house), and they crawled up. That's what they removed, they took it apart and all they did is move it to the side and let the fellow down.

**Mark 2:4 continued**

...they let down the bed...

There again it's not a bed. How would you get a six / three (how wide is it?) steel frame with Beautyrest™ down through a little...you know, it wouldn't work. But, you know how he got it down.

**Verse 5**

When Jesus saw their faith, [their believing, when he saw their believing].

The man was carried of four, four men brought him. They brought a man that had palsy and when he saw their believing. "Their" does not limit itself to the four, t-h-e-i-r is an all-inclusive word, which would indicate that all five believed.

**Mark 2:5b-12**

...he said son...thy sins be forgiven thee.

But there were certain...scribes sitting there...reasoning in their hearts,  
Why doth this man thus speak blasphemies? who can forgive sins but [what?]  
God only?

And immediately when Jesus perceived in his spirit that they so reasoned within  
themselves, he said unto them, Why reason ye these things in your hearts?  
Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to  
say, Arise, and take up thy bed, and walk?

But that ye may know [that ye may know] that the Son of man hath power on  
earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise...take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all;  
insomuch that they were all amazed, and glorified God, saying, We never saw it  
on this fashion.

Because God had given such power onto, what? Man.

And verse 13 is enlightening in the context:

**Mark 2:13**

...he went forth again by the sea side...the multitude resorted unto him, and he...  
[what?]{taught them}[Taught them what? The Word]

And it's interesting, this is where he got to the IRS.

**Mark 2:14,15**

...Levi the son of Alphaeus sitting...[by (indistinguishable) it was the receipt of  
what?] the receipt of custom, and [he] said unto him, Follow me. And he arose  
and followed him.

...it came to pass, that, as Jesus sat at meat in his house, many [what?] publicans  
and sinners...

Oh no! You wouldn't have an IRS man coming in, would you? These are different than  
the IRS, I guess. I don't know much about a lot of things, but I know a little about the Word.  
The only way Levi could live would be the governor would tell him he had to collect this many  
taxes in the province. Whatever more he could get that belonged to him. So, those fellows  
really worked them over to get the more because the more they got, the more they would have  
for living. Historically, if you know history, these Levi boys or these collection boys were really  
crooked. You know, they really worked them over. So, this is the kind of fellow Jesus had in his  
company: a despised person, not only that, he brought the publicans in and the sinners. They sat  
and ate meat with him. Where was the governor? Where was the senator and a representative?  
Where was the president? Where were all of these great leaders?

**Mark 2:16-18**

...when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples...[how's come] he eateth and drinketh with publicans and sinners?

When Jesus heard it, he saith unto them, They that are whole have no need of...[a] physician, but they that are sick: I came not to call the righteous, but sinners to [what?]{repentance}.

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast...thy disciples... [do not what?]{fast}

You see, they're always picking on Jesus. They were mad because he got a fellow like Levi and his gang, in his group: publicans, sinners, ministered to people that were lepers, Pharisee. They didn't like it because, you see, in a religious circle, you sort of get to the level where human need really doesn't bother you unless it's in your particular little segment. But, Jesus Christ is to everybody who has need. He would have ministered to the Pharisee – he did to a fellow by the name of Nicodemus, remember? He was top brass. Jesus Christ is the savior for all men and women who have need. But, the religious groups always pick on you. Picked on him there, then they got over the Pharisee trip, I mean over the trip of fasting, so where your disciples...you know, "John's disciples fast. If you're so tremendous, why don't yours?" See? You can't ever satisfy them, so quit trying – just teach the Word, preach the Word, that's all. That's right.

In the Gospel of John (boy, there's just so much in the Word to learn and to share with people regarding some very foundational and simple truths), the Gospel of John 5 chapter 5:

**John 5:1-3**

...there was a feast of the Jews...Jesus went up to [where?] Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew [or Aramaic tongue] Bethesda [and the word Bethesda means mercy], having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered...

The remaining words of that verse must be deleted, as is the entire fourth verse in the critical Greek text. I'm not going to take the time tonight to prove it to you; I'll just tell you the truth. If you want it proven, we've got it documented in a number of places in our writings or it keeps coming up in the classes, and we handle it.

**John 5:3,5**

...these lay a great multitude of impotent folk, of blind, halt, withered...

And a certain man was there, which had an infirmity thirty and [what?]{eight years}.

All of these people had a need. They were at the sheep pool, which was called the mercy, the five porches. There lay a great multitude of impotent of blind, halt, withered. They were all sick; they all had a need. I'm going to show you that Jesus Christ only ministered healing to one.

They all had a need, and they all believed in healing; that's why they were there. Then, how's come, only one gets healed? Now, that's an honest question that deserves an honest answer. We learned tonight that it's God's will to heal. Jesus Christ said, [what?] "I will." If thou wilt, thou can. Jesus said, "I will." So, here you have a real...this is a difficult chapter for people, a very difficult chapter because: everybody believed in healing; everybody was sick that was there, needed help, and yet, only one received it. These are principles of the Word you must understand; that's what I'm after to show it to you.

**John 5:5:**

...certain man was there...[who had had this] infirmity [for how many years? [Thirty and eight years. That's 38 years.]

If you or I had been sick for 38 years with a disease, I wonder how much believing we would have left to believe God to deliver us? If you, for 38 years, have been endeavoring to get to God to the end where God can get to you to bring you healing, and you don't get it in 38 years, I wonder how much believing I would have left, remaining. Here's a man has had it for 38 years he's been sick.

**John 5:6**

When Jesus saw him lie, and knew that he had been now a lo[oooo]ng time [38] in that case, he saith unto him, Wilt thou be made [what?]{whole}?

There it is. How's your will power after 38 years? Do you will? How's your will power? Do you will to be made what?{whole}. Thirty eight years...I don't know how much will a man would have left to be made whole. So, Jesus asked him the one all important question: "Do you still will to be whole?" He didn't ask him, "Well, you know, you've been sick for 38 years, how's your coffee pot doing?" No, but, "How's your will?" Don't you see the principle? It makes no difference if you've been sick for 999 years. How's your will? How about one week; how's your will? How about one month; how's your will? That's the question: Do you will to be made whole?

**John 5:7**

The impotent man answered him [and said, Sir, I sure do.]

No. Just like so human, never answered him. Jesus asked the question, do you what? {will}. Then it's a simple answer, yes or what? {no}. He never answered him. Did the usual human thing – gave a beautiful reason; we call it rationalization, excuse or whatever you call it. He said, "Sir, umm, great, but you know something? I don't have anybody, when the water's troubled, to put me in the pool."

**John 5:7**

... but while I am coming, another steppeth down [before him] before me.

Never answered. I know that a lot occurred between verse seven and verse eight because verse eight tells me that...

**John 5:8:**

Jesus saith unto him, Rise, take up thy bed, and [what?]{walk}.

Jesus asked him a question. Wilt thou be made whole? The word whole is “sound”. My dad used to talk about a horse being sound as a dollar. That was in the good ole days when a dollar was still worth it. It’s really neat. Jesus said, “How’s your will?” The man never answered it. I know that in order to be delivered (like the other scriptures we read) the man’s will has to be there. So, Jesus worked him around by discussion till he got him to the place that he believed.

**John 5:8,9**

Jesus saith unto him, Rise take up thy bed (again, that’s quilt like a bedding blanket is what it is) and walked.

And immediately the man was made whole [w-h-o-l-e], and took up his bed, and walked: and...the same day was [what?]{the Sabbath}...

Oh no! Jesus just keeps blowing it and blowing it and blowing it. He says, “Your sins are forgiven.” They say, “That’s blaspheme! God only can forgive sins.” All these other things, then in addition to it, we finally learn that he did it on the wrong day – the Sabbath. Isn’t that something.

**John 5:10**

The Jews therefore said unto him...[who] was cured...[They said to the man who was cured.]

Basically, healing has four categories in it: one is restoration; another is to do a cure; a third is to make sound; and the fourth is to reconcile. Every doctor knows that I know what I’m talking about because every doctor is very knowledgeable in the healing arts. They know that there is restoration in health. They know there is a way that sometimes you can do a cure. They know it is to make sound, and they know what it is to reconcile. Well God does, too, because He wrote the book. Here it’s the word cure, to do a cure. The Jews, therefore, said unto him who was cured, “It’s the Sabbath day!” The man got delivered, didn’t he? He was cured, even though it was what day? {Sabbath}. They weren’t thankful the man got delivered; they were only concerned about was it done according to Hoyle, protocol (indistinguishable) on the Sabbath, you know, you’ve got to act, a certain way. Well, we have people at times, (used to, they don’t come I guess anymore, they get mad), but they used to get angry because I’d take my coat off when I get to teaching at times. Well, why shouldn’t I? It’s my coat. I ain’t taking yours off, bless your heart. That’s right. Well, you’re lucky I don’t take more off, bless your heart. I’m pretty decent and in order. Frequently, I get my tie open, but that’s about all the further I go because I’d get like the prodigal, get to myself finally.

But you see, people always get shook. Now maybe somebody doesn’t like the way we have flowers with those pointed things up there. You know, I just quit worrying about all you people, quit worrying about...they told him it’s the Sabbath, you should...if you’re really interested in God’s Word, you’re going to get blessed by God’s Word at this place because that’s about the only thing that lives here that’s halfway decent. Everything else, we’re real diversified,

a lot of other stuff. But, boy, when it comes to the Word, that's one thing you can get a little love. It's that Word that's important. That's right. Whether I take my coat off doesn't make a bit of difference. Well, the reason I take it off, I get hot. It's my body, I want to take the coat off (the coat's paid for, I can hang 'er over there), it's my privilege. I don't do this to please you; I do it to please me, makes me more comfortable. After all it's my job to teach the Word, and I'm going to teach it till it runs out of your ear balls, if I can, and leave a little of it on the inside, so you can work it.

But, they just said it's not lawful; it's not right; it's against the law to carry your bedding on Sunday. Boy, I went through that trip, too, you know: couldn't play ball on Sunday; couldn't even spit (that's right) for fear of being condemned, you know. Why I used to think God had nothing but condemnations up there: couldn't go for an automobile ride, couldn't play ball, well what could you do? Like I saw an ad once – a guy was in an insane asylum, and he was sitting there on the floor, had a folded newspaper, and he was cutting out paper dolls. The caption underneath said: "They made me quit wine, women and song, look what I'm doing now!" Ah shoot, so if you want to cut paper dolls, you know what to do.

Look at this.

**John 5:10b-13**

...[it's] not lawful for thee to carry...

He answered them, He that made me whole, the same said unto me, Take up thy bed, and [what?]{walk}.

...[They asked] him, What man is that which said unto thee, Take up thy bed, and walk?

And he that was healed [said why he is God.{no} He is Jesus Christ]...

He did not even know who it was. That's what I call love. But I also call it believing on the part of the person being ministered to. Most of you people in here tonight know who I am. That man, that day did not know it was Jesus Christ. People, someday when this Word begins to jell in your head and you really see the greatness of God and His son Jesus Christ, and the laws of believing and prayer and power, man, you'll stay up all night shoutin' glory hallelujah, even if you're not a shouter. You'll spiritually shout it because it'll just turn you on.

**John 5:13:**

...he that was healed wist not who...[he what?] was.

Didn't know who he was, didn't know. You know what the principle of that great thing is to me: It doesn't make any difference who teaches the Word as long as it's the Word that's being taught. It makes no difference who ministers to you as long as it's God's Word being ministered, do you understand? I'm going to be gone, quite a bit of time, so now none of you will come on Sunday night because VP's gone. Then, you're as bad as the Pharisees and the religious people of that day. You don't come here because of VP; you come here because of the Word. When old [Rev. Bob] Moynihan stands up here, it'll be the Word. Anybody that stands up here on a Sunday night or any other time, I'll tell you one thing, it'll be the Word. That's what you're interested in; if not, you just take your ball, bat and your glove and play in

somebody else's league because we're a biblically playing ball club. That's right. The important thing is the Word. Now they may not all have the same screwy personality I have, but they got the same Word. You've really gotta love God, to love me because I do everything kittywampus backwards, you know.

I want to tell you something, I know God, and I know the Word enough that I know what's going on in a lot of people's lives when I teach. I just keep pounding away at the Word because sooner or later everybody that comes here has the joy and privilege of the abundance of the greatness of that Word. That's the only thing that changes people's lives and brings great power into manifestation in their lives.

**John 5:13**

...he that was healed wist not...[that it was Jesus] for Jesus had conveyed himself away...

“Conveyed himself away,” the text reads, he had turned aside. He ministered healing to him, there was a whole multitude, understand they were all sick, remember? He only ministered to what? {one}. Didn't he love the others? Yet, he didn't minister to everybody. The only reason he ministered to that one because he's the only one that day who had reached that point where he could believe.

Jesus Christ walked in the temple time and time again. At the entrance to the temple (there's a record, I could read it to you) the record says that this man was brought daily to the temple; Jesus never ministered to him. After the day of Pentecost, and sometime after that, Peter and John were headed in one day and God said, “Hey Pete, stop for a moment.” There was a man sitting there lame from his mother's womb, and he ministered healing to him. How's come Jesus didn't minister to him? How's come Peter did later on? Here you have a whole multitude of sick, they all believed in healing. How's come Jesus only ministered to one and not the rest? Didn't he love them? Sure, he loved them, but there's a time, there's a time, there's a time – place is not important – there's a time. When your time is there: you make the time by your building of the Word and your believing. Got it? When the TIME was there, Peter and John ministered. Here was a man whose time was there – because of believing. Time is not something God set, you know, 8:30 tonight it'll be available. Time is something you set by the way the spirit of God works in your life and believing. Here were all these other people, saw what had happened and you know what they did? They yelled and said, “Ah, come over here man, come over here. We need it, too.” Jesus had turned aside. The moment he ministered, he walked out, [indistinguishable] pronounced the benediction; he just didn't hang in there.

**John 13b-16**

...A multitude being in that place.

Afterward [you know, when things had cooled a little] Jesus findeth him [and he went to one place, inside of what?]{the temple}...and said unto him, Behold... [you're] made whole [then he said to him]: sin no more, lest a worse thing come unto thee.

The man departed, and told the Jews that it was Jesus...[who] had made him [what?]{whole}.

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the [what?]{the Sabbath day}.

Where they thankful that one of their brothers had been healed? Oh no. Don't that just break your heart? Just sounds so human. One would have thought they'd have been thankful because he came from their temple, remember? He supported that work. He paid his tithes and offerings into that temple. Here he was sick. He got delivered, and they were no more interested in him, then in a barrel of dead monkeys. Only thing they were interested in: was it kosher; was it right on. It wasn't right on as far as they were concerned because he did it on the wrong day. Boy, I just praise God that some of us have been able to break out of those devilish things in our culture: where I'm no longer concerned that you're wearing a bow tie; that he's wearing a straight; (indistinguishable) wearing a bow tie; there sits someone hasn't got a tie on. See, these things don't burden us. We're not paying any attention to those things; we're only paying attention to the greatness of God's Word and the love of God that has been shed abroad in our hearts by the holy spirit. All we want is to bless God's people.

I would say in this auditorium tonight that perhaps some twenty or more different denominations are represented, at least in background, maybe more. Where else in the world can you get twenty denominations together without fighting. I'm sure I could never get you together by telling her to wear a hat to church every Sunday night. She'd come along and say, "Well, I want to wear my scarf or I'm going to Phoenix." You're going to Phoenix, aren't you? {woman responds} Good. She knows it. The reason I knew because she told it to me this afternoon. Smart, huh? It wasn't revelation, I guarantee you. That's right. So, I come along and I say look you got to wear earrings down to here. No, no, no. See, that's why all that trippy stuff that the average person gets all concerned about we, at The Way International, pay very little attention to...as long as you are decent and in order. But, you get indecent and out of order and I most likely will be the first person to yell from here to Europe.

But it's not on, that it's the Sabbath day, or that you're wearing a certain kind of shoe or that you look a certain way, it's the preaching of the Word. All that we ever have in this life, anyways, we have by the grace of God, not of the works of VP or anybody else, but by the grace of God. This ministry we have is by grace. The deliverance we have, salvation we have, everything we have, by grace. I'm not concerned about joining people to a little old isolated group called The Way. I'm concerned about joining people to the bigness of our God. The Way Ministry could come and go, but the Word of God liveth and abideth forever. Those chairs you're sitting on could come and go, but that thing that's jelling in your heart, that Christ in you, that's eternal life. That's the greatness of it.

Heavenly Father, I've done my best again this night to set your Word before your people, to really give them an opportunity to get their head into it and to see the depth of your wonderful presence and of your power. Father, I'm so grateful and I'm so thankful for your love. I thank you Father that the Lord Jesus Christ loved us enough that he could so totally redeem us who were so totally unloveable, and to bring us and to set us on our high places where we are today without any fear or condemnation or worry anxiety or frustration – just to be totally whole with the greatness of your love and power. Truly thank you for all this through Christ Jesus our lord. Amen.