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### Divine Healing as Defined by Thomas Wyatt

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DIVINE HEALING AS DEFINED

BY THOMAS WYATT

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by

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June 1957

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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

The problem reviewed in this study is as follows: what are the basic concepts and presuppositions upon which Thomas Wyatt builds his teaching of divine healing? The presentation of the problem will reveal to what extent Thomas Wyatt bases divine healing on Scriptural premises. It is an object of this study, furthermore, to take cognizance of the primary emphasis in Wyatt's teaching. Just as justification by faith describes Lutheran theology, in the same way, an effort will be made to discover what the distinctive feature is in Thomas Wyatt's teaching. The statement of the problem might be summarized in still another way, namely: this is an effort to discover what there is in divine healing that is attracting such favorable attention today.

#### Justification for Study

This question is important for several reasons. It is intensely practical at the moment. Divine healers are numerous. They are attracting the attention of churched and unchurched people alike. Especially Christians who are suffering from afflictions are asking why miracles are not performed in all churches. This study is practical; therefore, because the teachings of Thomas Wyatt, an internationally known healer, will be presented from primary source material.

Furthermore, the assertions of the divine healers also lend justification to this study. Chief among their assertions is the statement that they have returned to the apostolic ministry as it was intended to be conducted. Their message belittles the established denominations of Christendom. Their assertions, therefore, demand examination. Finally, this study is justified because it is relevant. The audience attracted by divine healers is increasing. Divine healing is not localized, but is branching out into all parts of the world. The fact that divine healing is practical, assertive, and relevant provides sufficient reason for pursuing this study.

#### Scope of the Problem

This study on divine healing is limited to the teachings of Thomas Wyatt. The reason for limiting the study to this one man is that Wyatt ranks high among divine healers in national and international importance. In addition to his local work in Portland, Oregon, Wyatt also broadcasts each Sunday over the Mutual and ABC radio networks. He has carried the message of divine healing to Nigeria, the Gold Coast, India, and Mexico under the name "Global Frontiers." His radio audience each Sunday is estimated at fifteen million people.<sup>1</sup> His ministry is the largest of its kind in the world.<sup>2</sup>

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<sup>1</sup>Thomas Wyatt, "A Voice, not an Echo," The March of Faith (August, 1956), p. 16.

<sup>2</sup>Oral Roberts has perhaps gained wider prominence as a divine healer. However, a brief perusal of Roberts' book, If You Need Healing Do These Things, will indicate that Roberts has less to offer this study in a theological way than does Wyatt.

### Source Material

The sources used in this study are all taken from the pen of Thomas Wyatt. The presentation of the teachings of Thomas Wyatt will, therefore, be a reflection of his own writing. This study includes a review of every book which Thomas Wyatt has published which has any bearing on divine healing. The following is a list of the source materials employed: Thunder Before Dawn, The Miracle Harvest, Words That Work Wonders, The Flaming Sword, Then Jesus Came, Commanding Power, While Freedom Weeps, Wings of Healing, The Work of Demons, Give Me This Mountain. Facts and materials were also incorporated in this study from The March of Faith, a monthly magazine published by Thomas Wyatt.

### Divine Healing Defined

A preliminary understanding of what is meant in this study by the term "divine healing" will prove helpful. Dr. Wyatt gives no explicit definition to this term in his writings. However, the following extract from correspondence carried on with Dr. Wyatt will indicate what Dr. Wyatt's conception of divine healing is:

We wish to point out that the message of healing through the power of God by faith in Jesus Christ is an integral part of the Gospel and cannot be omitted without seriously retarding and hindering the purposes of God in the earth. Mark 16:15ff.

Wyatt views divine healing as a necessary part of the Gospel. Later development of this subject will indicate that Wyatt teaches that God hates sickness as much as He hates sin and that it is always God's will

to heal. Hence, divine healing is here defined as the belief that physical healing is implicitly as much a part of the Gospel as the forgiveness of sins.

#### Overview of Thomas Wyatt's Life

The following is a resume of Wyatt's autobiography, Give Me This Mountain. This resume is given because it will enable the reader to better understand the reasons Wyatt has in teaching as he does.<sup>3</sup>

Thomas Wyatt grew to manhood on a farm near Ira, Iowa. Poverty and privation pervaded his entire childhood. His parents gave him no religious training whatever. Emotionally, he was given to violent outbursts of temper. His ability to curse and swear was unsurpassed.

When Wyatt was twenty-one, his father passed away. Since there was little inheritance, Wyatt hired himself out to neighboring farmers. His one ambition was to make as much money as possible.

Shortly after his father died, a Sunday school superintendent in the Methodist Episcopal Church in Ira, Iowa, invited Wyatt to attend services in this church. Accepting this invitation, Wyatt became a Christian at these services. The change in his vocabulary was the first noticeable effect that Wyatt experienced in becoming a Christian. His speech was no longer filled with cursing and swearing. A desire to learn more of God began to pervade Wyatt's thoughts.

However, a situation arose in this congregation where Wyatt had

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<sup>3</sup>Thomas Wyatt, Give Me This Mountain (Portland, Oregon: Wings of Healing, Inc., n.d.), pp. 1-64.

become a Christian which caused him not a little anxiety. The congregation was divided over the question of whether or not a person is wholly sanctified in this life. Since Wyatt had only recently been converted, he remained neutral. He felt that he was too ill-informed to take either position. As Wyatt describes it, one faction in this congregation asserted that their position was orthodox while the other group stressed that they were concerned for the souls of men. The fact that Wyatt would agree with neither group brought reproach from both parties. Wyatt was told that he had committed the unpardonable sin. With a troubled mind, Wyatt took the matter to God in prayer. He related that he spent the entire night in prayer and reflection. His answer came at dawn. God assured him that he was saved and that he had not committed the unpardonable sin. Wyatt's assurance that he had received this answer from God came in the form of a rainbow which Wyatt saw in the sky. Over the arch of this rainbow which Wyatt beheld, these words were written: "I will never leave thee nor forsake thee." God had assured Wyatt that he was still saved.

However, when Wyatt was twenty-two years old, he was kicked in the back by a horse. The injury did not heal immediately. The pain from this accident spread from Wyatt's spine through his legs and into his shoulder and neck. He visited many doctors, but no one was able to help him. He was growing steadily weaker and his body became emaciated. He went to the Mayo Clinic in Rochester, Minnesota. There he was told that he had little time to live. The Mayo Clinic offered him only one slight hope. They instructed him to visit a specialist in Des Moines, Iowa. Wyatt went to consult this specialist. While



waiting in the reception room of this specialist, Wyatt was summoned to the deathbed of his sister-in-law, who was not yet a Christian. It was the request of his sister-in-law that Wyatt come and tell her of Jesus. Wyatt mentions that he was successful in bringing her to Christ, but the effort on his part weakened his body to the point where he now became completely helpless.

Wyatt sank into a deep coma. His relatives completed the funeral arrangements and prepared the obituary for the local weekly newspaper. Wyatt's death was expected at any moment. While Wyatt's relatives were all gathered in another room discussing his condition, Wyatt relates that he regained consciousness. Upon regaining consciousness, Wyatt heard these words: "I am the Lord that healeth thee." He knew that the Lord was speaking to him. He knew that he was healed. Wyatt never again lapsed into a coma. In the space of about thirty days Wyatt was once again well. To be sure, Wyatt describes those thirty days as difficult days. Regaining his health required Wyatt's concentrated effort and determination. But by the end of the month, Wyatt was moving about with ease.

Wyatt relates that soon after this a Methodist pastor urged him to enter the ministry. Wyatt appeared before an examining committee and was licensed to preach in the Methodist church in Decatur City, Iowa. An incident of importance happened on his first day in this parish. While Wyatt was unpacking his belongings, he was summoned to the sick-bed of one of his parishioners. He went and offered a fervent prayer for the person. Upon returning to the parsonage, Wyatt dismissed this sick person from his mind completely and spent the

remainder of the week concentrating on the coming Sunday's message. The following Sunday, however, Wyatt and the congregation were amazed that this sick person had fully recovered and was able to attend services.

Rev. Wyatt discovered, to his dissatisfaction, that the creeds and doctrines of the Methodist Church were rather restrictive. There were areas in the church's teaching beyond which Wyatt was not permitted to teach. Those areas of doctrine which caused Wyatt special concern were these: the virgin birth, the supernatural, the second coming of Jesus, and the born-again experience. Wyatt believed in the virgin birth of Christ. He believed that God worked and still works in supernatural ways. He looked for the second coming of Jesus. And finally, Wyatt believed that in conversion there was an experience. Wyatt took these points up with his district superintendent. The superintendent informed Wyatt that these beliefs had become obsolete in the Methodist church. The superintendent added that these changes became necessary because the colleges and universities were no longer teaching their students these beliefs, and it was up to the church to adjust her theology to this changing situation. Wyatt could not accept this as a satisfactory reason for changing the teachings of the church. He resigned from the ministry.

Wyatt relates nothing about the next three years of his life except that he was employed as an executive for a business firm and was doing quite well materially.

About three years after Wyatt resigned from the ministry, his sister came to visit him. While she was visiting Wyatt, a revival

meeting was being held three miles outside of town. Wyatt's sister attended revival meetings whenever she had the opportunity. She was also concerned for Wyatt's sake, because he had neglected church attendance during the three years that he had worked for this business firm. Seizing this opportunity, therefore, Wyatt's sister persuaded him to take her to these revival meetings. However, Wyatt consented only to transport his sister. He did not agree to participate in the revival. Wyatt felt it beneath his dignity to participate in a revival. He had never done this in the Methodist church and it didn't seem the proper way to worship. Wyatt remained in the car while his sister participated in the revival. On the second or third night of the revival, the pastor in charge of the revival came over to Wyatt's car and persuaded Wyatt to come inside and sit in the rear pew. Wyatt at first was cynical of the way in which the meeting was conducted; it seemed to be too emotional. But as Wyatt watched the revival proceed, he began to lose the feeling of pride that had convinced him he was too good for this type of worship. As a result of these revival meetings, Thomas Wyatt was drawn closer to the Lord than ever before. It was in these meetings that Wyatt realized that Jesus is more than a Savior. Jesus can save to the uttermost; that is, He can heal every disease. As Wyatt describes it, he also discovered at these revival meetings what it means to be "one with Him."

As a result of the revival meetings, Wyatt resigned his business position and went to western Nebraska to conduct his own revival. The cardinal point in his message was that God has the answer to every need. Wyatt notes that many of the sick for whom he prayed received healing. However, the event which stands out most prominently in

Wyatt's mind is the healing of a little deaf girl. The first night he prayed for her without any noticeable effect. On the following evening Wyatt perceived that her deafness was caused by a deaf and dumb spirit. Wyatt was able, by addressing this spirit, to heal the girl immediately. This Wyatt declares, was the first miracle he had performed with the help of God.

This miraculous healing caused Wyatt to see other facts in a clearer light. Religion is not a mere code of regulations, fulfilled by observing a few do's and don't's. Religion is a power. It is God's means of setting men free.

Wyatt was convinced that power is the essence of religion. If God's power is felt in the church, then there should be no divisions and sectarianism. But Wyatt was faced with the problem of divisions right in his own congregation. There were groups in the congregation that were seeking to legislate the affairs of the church. Wyatt saw that these groups would restrict and hinder him from carrying out his Lord's command. Not wishing to be restricted by organizations and groups of people, Wyatt resolved to break all connections with organized church groups.

Wyatt was now practically without friends. But he had a wonderful experience from God and he wanted to share this. He soon returned to southern Iowa to conduct a revival meeting. Together with two friends who accompanied him, he went into debt to purchase a tent and piano for their services. But this was during the depression years and attendance was poor. Since they did not have enough money to move to another town, they continued to hold services in the same town.

Their success was small. While they were continuing under these conditions, a violent rainstorm swept through the town and destroyed the tent and piano. Wyatt felt that this was surely the end.

That evening Wyatt returned to his quarters and fell asleep from sheer exhaustion. He had been asleep no more than an hour when he suddenly awoke. He found his body vibrating with the feeling of ecstasy. A flood of language was pouring forth from his mouth. He had never experienced this before. He wondered what was happening. The flow of language continued. He arose and dressed and went into an empty room, but still this unknown language kept pouring from his lips.

As Wyatt describes this miraculous event, when he had gone into the empty room, the words began to be interpreted. Wyatt says it seemed as though someone was giving an interpretation while the foreign language, at the same time, continued to pour from his lips. In addition to this, it seemed as if the subject matter were being portrayed on a screen.

The vision carried Wyatt back to the patriarchal period. Step by step Wyatt was taken through the periods of time and shown the joys and sufferings of the Old Testament saints. He saw them struggling with forces that sought to bring them into bondage. Wyatt was then carried into the New Testament era. He saw the Christ, persecuted, ridiculed, and crucified by those who upheld, as Wyatt describes it, the traditional religion. Finally, in this vision Wyatt saw the Church as it is today. In this portion of the vision God indicated to Wyatt that He had equipped the prophets in these last days with spiritual abilities which would enable them to overcome the devil, the world,

and the flesh. The tragic fact was that these abilities were not being widely utilized. The vision continued by showing the vast majority of the latter-day prophets settled in safe, conservative religions while the world was meeting its doom.

As the vision drew to a close, Wyatt was led along a roadway filled with crosses on either side. Some crosses were larger, others smaller. It was impossible to travel this road without coming under the shadow of a cross. The road portrayed to Wyatt in this vision led away from earth to a great city in the sky. Music could be heard. It seemed to Wyatt as if the music were coming from thousands upon thousands of instruments and voices. The music differed from earthly music in that there were no pauses between the notes, but gave the effect, rather, of being a continuous sound, rising and falling, sometimes pianissimo and then rising to giant fortissimos that seemed to cause the heavens to vibrate. Wyatt was filled with a gladness that he had never before experienced. The grandeur of the vision filled Wyatt with awe.

As the vision continued, Wyatt sensed a change in the music. Now the music seemed to denote triumphant victory. He could see people coming up the road from the earth. All were singing. Their hands were raised. There was joy in their faces. Wyatt was merged with this company from earth and they proceeded to the gates of the city. At this point the vision vanished.

With the inspiration of this vision to buoy his spirits, Wyatt continued to carry out the Lord's work. He was led to Portland, Oregon. In the heart of the city, one block from the Portland Public

Auditorium, Wyatt built a church.

It was during the construction of this church that Wyatt received further instructions from the Lord. Wyatt states that it seemed as if the words, "Wings of Healing! Wings of Healing! Wings of Healing!" were being written across the sky like the Aurora Borealis. A voice seemed to keep repeating these words to Wyatt. Wyatt saw himself before a microphone. Before him were thousands of men, women, and children who were suffering from various diseases and pains. He could see despair on their faces. They were waiting for death. This sight filled Wyatt with a yearning to help them. He heard the words of Christ, "As my Father hath sent me into the world, even so send I you."

For the first time, Wyatt realized that he was part of this vision. This was his commission! And yet, he was uncertain about his ability. Wyatt sensed the immensity of the task. He knew his own incapacibilities. He realized that people would consider him presumptuous. But the vision of the sick and afflicted continued to linger in his mind. He heard their voices of anguish. He felt their suffering. He prayed to the Lord for counsel. As he was praying, he heard cries for help coming in from every quarter--by mail, telephone, telegraph, and in person. With this vision, the Wings of Healing radio ministry was born.

Wyatt's vision of a radio ministry took place in February, 1942. As he pondered the possibilities of a radio ministry, Wyatt became fully convinced that this was an ideal way of crossing the boundaries of color, class, and creed. Wyatt's first radio broadcast came on

Mother's Day, 1942. It was supported by two men from the shipyards. Wyatt describes his Wings of Healing program, originating from KVAN, Vancouver, Washington, as the first "all out" continuous program of healing on the air.

The program was broadcast each Sunday at 3:30 p.m. The response was small. Another year passed with only meager results. The following year Wyatt received time over KWJJ each morning at 9:30 o'clock in addition to a 3:00 o'clock Sunday afternoon broadcast. Interest was immediately aroused. Calls for help began to pour in. People came to the Wings of Healing Temple to have Dr. Wyatt pray for them. Testimonies of healing began to come in through the mail. Wings of Healing was on its way.

As Wyatt describes it, Wings of Healing is dedicated to the revival of faith, healing, salvation, and deliverance. By radio broadcast as well as through evangelism teams, Wings of Healing is attempting to evangelize Africa, India, and Europe. Especially through the efforts of Dr. Wyatt, Wings of Healing has brought many thousands of people to a knowledge of Christ's provisions for healing.

#### Summary of Findings

1. Wyatt's popularity seems to hinge largely on the fact that he is meeting a need of the people. Sickness and famine are pressing realities to many people, and Wyatt is working to meet their need.
2. Sickness and poverty are indications that the individual, in one form or another, is in bondage to the devil.
3. The primary and distinctive feature in Wyatt's teaching is this: it is always God's will to heal disease and sickness.



4. The individual can become free from the devil's bondage in one of two ways:
  - a. through his own prayer of faith, or
  - b. through the prayer of faith brought to God on his behalf by others.
5. Healing is possible today because Christ's commission to heal is not limited in the Scripture to any given time.
6. The fact that more people are not being healed at the present time is due, in large part, to modern theologians themselves. In devoting their attention to abstractions, creeds, and bigotry, they are neglecting the needs of the people.
7. Dr. Wyatt teaches seven basic truths about healing:
  - a. Responsibility for healing rests on the person praying.
  - b. Human merit or worthiness have no effect on healing.
  - c. Provisions have been made for healing as well as forgiveness.
  - d. It is always the will of God to heal.
  - e. Unbelief is the sole cause for failure to receive healing.
  - f. Healing is done on the authority of the spoken word or through the impartation of hands.
  - g. The sole motivation for healing must be divine compassion.

## CHAPTER II

### WYATT'S DOCTRINE OF HEALING

#### Wyatt's Purpose in Preaching Healing

Wyatt has purposely concentrated on preaching Christ as the Healer. He realizes that most established denominations stress Christ as a Savior from sin. Because of this difference, he offers a number of reasons for his emphasis.

Jesus ministered to the needs of the people. He ministered to their needs through the Gospel. Wyatt argues that we have the same Gospel today in His Word. In this Word God has given definite commands with respect to meeting the needs of the people. In Matthew 10:7-8 He commanded the apostles, "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." This commission was given not only to apostles, but also to the seventy. In Luke 10:8-9 Jesus commanded, "And into whatever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." The command to heal was given not only to the apostles and the seventy, but also to all who believe. This command is recorded in Mark 16:15-16, "And he said unto them, go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents

and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Dr. Wyatt points out that there is no mention in these commands of forgiving sin, but that the issue at stake is the healing of sickness and the presence of devils.<sup>1</sup>

A second reason which Dr. Wyatt offers for emphasizing healing is that this area has been neglected by most ministers of the Gospel. Most ministers, he asserts, if they recognize sickness at all, offer only their sympathy. Sympathy does little to relieve the cause of sickness.<sup>2</sup> Dr. Wyatt, on the other hand, is filled with an overflowing compassion for those who are in need and suffering. He is devoting himself to their deliverance because he was once dying and without help. Jesus helped him in his need, and he now devotes himself to bringing this healing to others.<sup>3</sup>

Dr. Wyatt's third reason for preaching healing is based on James 5:15, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." In this passage Dr. Wyatt finds that by preaching healing you not only heal a person, but also provide him with the forgiveness of sins. The converse, he adds, is not true. The passage does not state that the forgiveness of sins brings healing. Therefore, the greater

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<sup>1</sup>Thomas Wyatt, Wings of Healing (Portland, Oregon: Wings of Healing, Inc., 1944), p. 8.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 42.

emphasis can be placed on healing, because in this way you receive both blessings of God, healing and the forgiveness of sins.<sup>4</sup>

### Wyatt's Wings of Healing

Dr. Wyatt believes in these truths and is spreading them largely through his radio ministry, the Wings of Healing. One of the purposes of Wings of Healing is to awaken and arouse people to the fact that they must turn to the truth. For example, in America, Christendom is divided into a large number of denominations. The members of these denominations are, for the most part, in need of the full truth. They must be told that it requires courage and heroism to shake off the shackles of restricting denominationalism and return to the rugged truth.<sup>5</sup>

Furthermore, the Wings of Healing program is not confined to certain formulations, creeds, or denominational ties. It knows no limitations, either earthly or heavenly. It teaches that men who are no longer conformed to this world, but transformed, must be determined and able to carry out Christ's commission. In his own words, Dr. Wyatt states, "Men who walk with an omnipotent God must do omnipotent deeds."<sup>6</sup> Those who are incapable of doing the deeds which the Almighty God did in Christ are weak and impotent because they worship

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<sup>4</sup>Ibid., p. 9.

<sup>5</sup>Thomas Wyatt, While Freedom Weeps (Portland, Oregon: Wings of Healing, Inc., 1955), p. 14.

<sup>6</sup>Ibid.

at the altars of idols.<sup>7</sup>

Finally, the Wings of Healing program is dedicated to the liberation of all those in bondage. All who are suffering from want and disease are in bondage. The needs of these people must be met. Wings of Healing is dedicated to awakening America to this challenge. The divine apostolic commission is the means which will free men from the bondage of hunger and want, sickness and poverty.<sup>8</sup>

#### Wyatt's Healing Truths

Healing should not seem unusual. Wyatt asserts that we are living in the last days, and the Word of God has made it plain that in these last days the Church will be characterized by the abundant and overflowing graces and gifts of God that will overcome every barrier, whether it be religious or racial. The Church will not be confined to sectarianism and religious bigotry, but will go out into the market place and meet the needs of the people.<sup>9</sup> Healing is one of these needs that the Church must meet.

Dr. Wyatt has confirmed a number of truths in connection with healing. He lists them as seven in number. Briefly, the seven truths that he mentions are these:

1. The responsibility for healing does not depend on the sick person, but on the one who is praying.

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<sup>7</sup>Ibid., p. 15.

<sup>8</sup>Ibid.

<sup>9</sup>Thomas Wyatt, "The Miracle of the Market Place," The March of Faith (November-December, 1955), p. 14.

2. Healing in no way depends on the individual's merit or worthiness, but is wholly dependent on the mediatorial work of Jesus Christ.
3. There is a ministry for the body just as there is a ministry for the soul.
4. It is always the will of God that a person be healed.
5. Unbelief is the sole cause for failure when a person is not healed.
6. Healing is not performed in a mechanical or ritualistic manner, but flows from the Word spoken with authority, or from the virtue which flows from the impartation of hands.
7. The motivating force in all healing must be divine compassion.<sup>10</sup>

The remainder of this chapter will be devoted to noting Dr. Wyatt's development of these points.

The first point, as noted above, states that the responsibility for healing does not depend on the sick person, but on the one who is praying. Dr. Wyatt feels that the old custom of placing all the responsibility on the poor victim was both cruel and unscriptural. It is not consistent for a healer to take the credit if a person is healed, but to blame the individual if healing is not achieved. When Jesus gave the commission to "heal the sick," He was placing the responsibility for this healing in the hands of those whom He commanded to heal.<sup>11</sup>

Dr. Wyatt elucidates his position with references from the Bible. The demon-possessed boy was not questioned with regard to his faith,

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<sup>10</sup>Wyatt, *Wings of Healing*, pp. 6-7.

<sup>11</sup>Ibid., p. 6.

but Jesus referred to his father when He said, "If thou wilt believe."<sup>12</sup> It was the persistence of the Syrophenician woman that brought deliverance to her daughter.<sup>13</sup> In the story of the man sick of the palsy, there is no mention of faith in the afflicted person, but rather, Jesus refers to "their" faith.<sup>14</sup> Miriam was healed through the intercession of Moses. Abraham interceded for the household of Abimelech, and they were healed. The lame man seated at the gate which was called Beautiful was healed because he looked at Peter and John, and they exercised their faith in the name of Jesus. These instances indicate that the responsibility for healing rests with the intercessor and not with the afflicted. In each of these cases it was the faith of the intercessor that brought healing to the afflicted.<sup>15</sup>

The man sick of the palsy is probably the most explicit reference to deliverance from sickness achieved through the faith of another person. In Mark 2:1-12, where this account is given, the Evangelist states that Jesus saw "their faith." The word "their" refers to the four men who were carrying the paralytic. Because of their faith, Jesus said, "Son, thy sins be forgiven thee."<sup>16</sup>

Wyatt's second point is as follows: healing in no way depends on the individual's merit or worthiness, but is wholly dependent on the

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<sup>12</sup>Mark 9:23

<sup>13</sup>Mark 7:24-30

<sup>14</sup>Mark 2:1-12

<sup>15</sup>Thomas Wyatt, Then Jesus Came (Portland, Oregon: Garcia Printing Co., 1946), p. 20.

<sup>16</sup>Ibid., p. 54.

mediatorial work of Jesus Christ. This particular point is directed against the modern Pharisees who teach that a certain degree of perfection is necessary before we can expect God's blessings.<sup>17</sup> It is also cited in opposition to those religionists who resign themselves to an unhappy state in this life and trust that the next world will be better—who speak of the wonderful love of God and then continue in their misery.<sup>18</sup>

Dr. Wyatt asserts that no one has any basis for claiming worthiness before God. He points out that Jesus did not come to save the righteous, but sinners. He refers to the Biblical fact that all men have fallen short of the glory of God.<sup>19</sup> He refers to the passage in the Psalms, "If thou, Lord, shouldst mark iniquities, O Lord, who should stand?"<sup>20</sup> On the basis of Scripture, Dr. Wyatt concludes that we cannot find deliverance in our own merit or worthiness.

Deliverance from sickness can only be found in the mercy of God. Apart from all legal righteousness, criticisms, and faultfinding, God's deliverance is to be found in the mercy which He has revealed in Jesus Christ, who healed all who came to Him.<sup>21</sup>

Dr. Wyatt emphasizes that healing is one of God's provisions. Healings are always ascribed to the action of God. The medium through

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<sup>17</sup>Wyatt, Wings of Healing, p. 16.

<sup>18</sup>Wyatt, Then Jesus Came, p. 14.

<sup>19</sup>Wyatt, Wings of Healing, p. 15.

<sup>20</sup>Ibid., p. 16.

<sup>21</sup>Wyatt, Then Jesus Came, p. 58.



which God effects His healing is the Word of God. In His Word He speaks faith even to the weakest heart. Through His Word He leads men from darkness to light, from doubt to assurance. Men can lay claim to God's gift of healing by accepting the work of Christ in faith.<sup>22</sup>

Wyatt's third point is as follows: there is a ministry for the body just as there is a ministry for the soul. If possible, the afflicted one should be ministered to daily until he is delivered.

Many people regard this as an untrue statement. They assume that Christ, by His suffering and death, won healing for the soul, but made no provision in His atonement for the healing of the body. They feel, therefore, that if someone is in need of healing, either God must make special provisions for the individual case, or they must persuade God to heal the individual.<sup>23</sup>

Dr. Wyatt takes the opposite viewpoint. On Calvary, Christ made provision for sickness of the body as well as of the soul. Jesus, in His sacrifice on the cross, won total deliverance from every work of Satan. Sickness, as we shall note later, is one of Satan's works. Dr. Wyatt cites Matthew 9:8 as proof of the fact that Jesus included sickness in His deliverance, "Himself took our infirmities and bare our sicknesses." He also refers to I Peter, "By whose stripes ye were healed."<sup>24</sup>

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<sup>22</sup>Ibid., p. 60.

<sup>23</sup>Wyatt, Wings of Healing, p. 12.

<sup>24</sup>Ibid.

Dr. Wyatt cites the account given in Mark 2:1-12 as an example of the close relationship in which Jesus associated sin and sickness in His own mind. This seems to be brought out especially in v. 10, "But that ye might know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, Arise, and take up thy bed, and go thy way into thine house." Healing was performed in that instance as a testimony and assurance of forgiveness. It was an evidence that God does not define salvation in the narrow sense of only forgiving man's sin, but that salvation includes every act in which He delivers man from the effects of Adam's fall.<sup>25</sup>

In speaking of the effects of the Adamic fall, Dr. Wyatt describes it this way:

Before Satan came upon the scene in Eden, there was no want, poverty and sickness were unknown, and in the golden age, when Satan is bound and cast into the pit, there will be no poverty nor sickness. Universal health, security and prosperity will be the order of the day. For the intervening years between Eden and the golden age, Satan has brought a reign of want and sickness. But God has made provision whereby men could rise up by faith, overthrow this enemy, and find peace, power and plenty in their day. This is every believer's heritage; it belongs to you, and if you are not enjoying these things, perhaps you have been listening to the theology of false comforters.<sup>26</sup>

There are those who will admit that there can be healing, but add that it is impossible for men to perform the healing. If there is any healing, they continue, then it must be performed directly by God.

Dr. Wyatt holds, in opposition to this view, that there is a

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<sup>25</sup>Ibid., p. 43.

<sup>26</sup>Thomas Wyatt, "The Source of Want," The March of Faith (Feb., 1956), p. 12.

ministration of healing for the body which can be performed by men. True, the miracle is of God, but if there is faith, then there can be healing—through men. The miracles described in the book of Acts were done by men with faith. They were common, ordinary, unlearned men who were enabled, because of their faith, to perform miracles of healing. Peter and John healed the lame man by calling on the name of Jesus of Nazareth. The eleventh chapter of Hebrews describes the miracles of Elijah and Elisha as wonders that were wrought through faith. Dr. Wyatt emphatically asserts that modern Christians, as believers, share in that same faith and power. Jesus said as much when He remarked, "All things are possible to him that believeth."<sup>27</sup>

That is the wonderful part about the Savior. He is not only a Savior of the past or of the future, but He also meets our present needs. He is the same God that He was yesterday. The blind man received his sight, the leper was cleansed, Mary Magdalene was delivered of the seven demons, and the lame man was enabled to walk. God, who is unchanging, continues to work in the same way also today. Dr. Wyatt asks the following question:

Would Jesus cast the legion of devils out of the wild man of Gadara and do nothing for those in like condition today? Is God a respecter of persons and has he left no provisions for us today? Has God ceased to live or has he lost his concern? Were the Scriptures written in vain? And to whom were they written if not for us?<sup>28</sup>

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<sup>27</sup> Thomas Wyatt, Thunder Before Dawn (Portland, Oregon: Wings of Healing, Inc., 1953), p. 41.

<sup>28</sup> Wyatt, Then Jesus Came, p. 10.

Dr. Wyatt contends that sectarianism is in error when it proclaims a God who will relieve our future needs, but does not preach a God of deliverance from man's present need. Modern day theology, if it is concerned with the present, expresses itself only in terms of social ethics and moral perfection. It does not strike at the cause which produces the need. Humanitarianism is not eliminating suffering and sickness. Christendom has established hospitals, homes for the aged, and insane asylums; but it has done little or nothing to relieve the cause of this suffering and sickness.<sup>29</sup>

Organized Christendom often makes it difficult to believe that Jesus has provided a ministrations for the healing of the body as well as of the soul. Jesus met much the same opposition in His day. In St. Mark's account of the raising of Jairus' daughter, the Evangelist states that they "laughed Him to scorn" when Jesus announced that she was only "sleeping."<sup>30</sup> In the face of this ridicule, Jesus told the father of the girl, "Be not afraid, only believe." Jesus meant that Jairus should believe that God provides for the healing of the body just as He does for the soul. Also today, people must look away from themselves and their sins. They must look away from the would-be comforters who tell them to resign themselves to their problems. They must look to Jesus. They must believe that Jesus has made provision for their needs.<sup>31</sup>

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<sup>29</sup> Ibid.

<sup>30</sup> Mark 5:36

<sup>31</sup> Wyatt, Then Jesus Came, p. 17.

Wyatt's fourth point is as follows: it is always the will of God that a person be healed.

Wyatt stresses this point because there are many who teach that it cannot be known with certainty whether it is God's will to heal or not. It is precisely this uncertainty that Dr. Wyatt attacks. Wyatt claims that those who teach this are creating indecision and doubt in the minds of people, and indecision invariably brings defeat.<sup>32</sup>

Dr. Wyatt admits that there are times when it is not easy to believe in the love of God. Nature is not always kind to us. But it is in these moments that the person must look to Jesus. He must remember that Jesus never refused anyone who came to Him for help. God wants to heal all who are afflicted. Those who are firmly convinced that God will heal them will obtain deliverance. Dr. Wyatt refers to the passage in St. John as evidence, "Ye shall know the truth and the truth shall make you free."<sup>33</sup>

The sick and afflicted must be certain of one thing: Jesus wants to heal them. They must believe that Jesus is closer to them than their hands or feet, or even their breath, and that it is His will that they be delivered.<sup>34</sup> This is easy to believe because Jesus restored everyone who came to Him.<sup>35</sup>

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<sup>32</sup>Ibid., p. 29.

<sup>33</sup>Ibid.

<sup>34</sup>Thomas Wyatt, The Work of Demons (Portland, Oregon: Wings of Healing, Inc., 1948), p. 32.

<sup>35</sup>Wyatt, Wings of Healing, p. 11.

The work of Jesus is a testimony to the fact that it is God's will that the sick be healed. The Scripture states that Jesus came to do the will of His Father. Jesus' life was dedicated to ministering to all who came to Him. There were no exceptions. He healed all who asked. It must be accepted that God wants to heal all men also in this age. Dr. Wyatt argues that if God intended to restrict healing only to the days of Jesus' earthly ministry, then He would have made this fact known. Our present-day commission, however, reads as follows: "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give."<sup>36</sup>

The commission is plain and simple. Healing is available to all men. No distinctions are made with regard to race, class, or position. All the sick are included. Therefore, Dr. Wyatt continues, it is wrong for anyone to insist that a sick person must come up to a certain standard or measure of faith before he can be healed; or, that his conduct must measure up to certain standards before healing can be received. Those who teach in this manner either have refused to carry the responsibility, or they have not been commissioned with the "Gospel of life."<sup>37</sup>

God made three provisions for healing. These provisions enable everyone to receive healing. The first provision includes the gifts

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<sup>36</sup> Ibid., p. 12.

<sup>37</sup> Ibid., p. 11.

which the Holy Spirit bestowed upon the Church. These gifts are enumerated in the twelfth chapter of I Corinthians. Realizing that there are many who will say that these gifts were meant only for the apostles and a few other chosen individuals in the early Church, Dr. Wyatt replies that the twelfth chapter of I Corinthians should be considered just as applicable to our day as the thirteenth, a chapter which everyone acknowledges as relevant. Four of the nine gifts of the Spirit mentioned in chapter twelve are directly related to healing. These four gifts are as follows: the gift of faith, the gift of healing, the gift of miracles, and the discerning of spirits. The fact that these gifts are not in operation in every congregation is no argument in favor of the position that they are not meant for Christians of this age.<sup>38</sup>

God has made provision for the sick also where there are none in the church who possess these gifts. God's second provision is that the sick and afflicted call for the elders. The elders are to pray for the sick person and anoint him with oil in the name of Jesus. The elders' prayer of faith has this double result, it will heal the sick person, and if he has committed any sin, this will also be forgiven.<sup>39</sup>

God has made a third provision in the event that even an elder who believes cannot be obtained. In this case, the sick person may call on anyone who believes. By laying his hand on the sick, the believer can deliver the afflicted one from his sickness. God has made these

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<sup>38</sup> Ibid., p. 22.

<sup>39</sup> Ibid.

provisions. They are meant for all. They are God's way of emphasizing that He wants to heal all who are sick.<sup>40</sup>

Wyatt's position has brought him much opposition. He meets this opposition with a counterattack of his own,

The only reason for men preaching that there are 'no more miracles,' 'no more healings,' none can receive the 'baptism of the Holy Ghost,' no 'spiritual gifts,' is they are afraid you will believe and be filled with the Spirit or call for prayer and be healed. If they know you can't be healed today and none are filled with the Spirit, then why are they spending thousands of dollars to keep you from trying?<sup>41</sup>sic

Opposition does not disturb Dr. Wyatt. He cites references from the Bible which indicate that there has always been opposition to those who believe that God can bring deliverance or healing. Moses, Elisha, and John the Baptist are such examples. Opposition to God's truth does not invalidate the fact that God wants all to be healed.<sup>42</sup>

Wyatt's fifth point is as follows: unbelief is the sole cause for failure when a person is not healed. This point is directed against all those who contrive various reasons for not receiving healing. Dr. Wyatt speaks to this point when he discusses the account of the demon-possessed boy.<sup>43</sup> In answer to the father's plea for help, Jesus replied, "If thou canst believe, all things are possible to him that believeth." Jesus was asking the father to believe. The father quickly

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<sup>40</sup>Ibid., p. 23.

<sup>41</sup>Ibid., p. 19.

<sup>42</sup>Ibid.

<sup>43</sup>Mark 9:23



replied, "Lord, I believe." Realizing that these words meant that he expected his son to be healed, the father added, "Help thou mine unbelief." The father confessed his need of faith in order that he might receive Jesus' help.<sup>44</sup>

In many instances, so-called Christians are the direct cause of unbelief. Modernists who oppose healing often cause unbelief by placing obstacles in the path of the afflicted. Wyatt specifies three obstacles.<sup>45</sup>

The first obstacle is doubt and indecision. This is characterized by the negative conviction that one cannot always know the will of God, or, that we must not pray too specifically because it may not be God's will. This obstacle can only lead to doubt or indecision. The sick person is defeated because he receives only discouragement. Instead of being positive, he can see only the negative. Faith is positive. It knows what it believes and is sure of itself.<sup>46</sup>

Another obstacle that is frequently encountered is the statement that healing is not for people of today. It is wholly negative to say that healing stopped in the days of the New Testament events and that faith cannot appropriate these benefits to itself today. A person is powerless if he is persuaded that Jesus does not show the same love and compassion today that He showed in that day.<sup>47</sup>

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<sup>44</sup>Wyatt, Then Jesus Came, p. 19.

<sup>45</sup>Ibid., p. 41.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid., pp. 41f.

A third obstacle is the statement that a person is not worthy of receiving healing. This argument is deceptive because it implies that the individual is coming for healing on his own merit and worthiness. Dr. Wyatt stresses that no one can expect healing on the basis of personal merit. The sad part about this obstacle is that it does away with grace and faith. Because of God's grace and the faith which resides in the individual's heart, any individual has access to healing.<sup>48</sup>

It cannot be said that unbelief is always caused by other people. There are also certain factors in the individual that may render him faithless. Dr. Wyatt mentions three factors which are associated with unbelief in the individual.

The first factor is ignorance. A person with faith may remain unhealed because he is ignorant of how God works. He may think that healing can come only through instantaneous miracles. Naaman, the leper described in the Old Testament, is such an example. He was disappointed that he was not healed immediately. God had told Naaman to dip seven times in the Jordan. Had it not been for his servants, Naaman would not have been healed even though God had told him how he could be healed. With this truth, God wants to teach men of all ages both the wonders of faith and the necessity of following God's way if you want to be healed.<sup>49</sup>

Ignorance manifests itself also in people's actions. Many people

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<sup>48</sup> Ibid., p. 42.

<sup>49</sup> Wyatt, Wings of Healing, p. 52.

are not healed because of pride. Some people take great pride in conforming to what convention dictates. They shy away from what convention has always considered presumptuous and bold. Others are proud that they have been afflicted with a specific illness. They feel that they are heroic martyrs. Wyatt charges that this pride is only an instrument of Satan. It is not in conformity with the pattern given us by Jesus. When Jesus was in need, He earnestly prayed that His Father would help Him.<sup>50</sup>

The half-hearted manner in which many people follow the Lord's instructions is another factor associated with unbelief. Everything must be convenient and comfortable. Many modern Christians, if they were in Naaman's position, would probably test the water in the Jordan to determine its warmth. Furthermore, if they were not healed after they had bathed once in the Jordan, they, like Naaman, would probably conclude that the Lord can't heal. It is strange that people will carry out their doctor's orders carefully, but are half-hearted when it comes to following the Lord's prescriptions.<sup>51</sup>

Inconsistency is a third factor associated with unbelief. People will go to the doctor daily for treatment; spend long periods of time in rest homes, hospitals, and sanitariums; spend long hours in the doctor's waiting room; and undergo long examinations in attempting to recover their health. Yet, these same people will not come to be

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<sup>50</sup> Wyatt, Then Jesus Came, pp. 43f.

<sup>51</sup> Wyatt, Wings of Healing, p. 51.

ministered unto daily by the Lord, nor will they follow the instructions which He has set down in His Word. There was no disease that Jesus was not able to heal. There was no illness that had progressed to a point where Jesus was unable to heal. Jesus told no one to go home and prepare to die.<sup>52</sup>

This is not to say that all healing occurs instantaneously. It may take some time before a person can experience full deliverance. Dr. Wyatt offers the following advice to those who are not healed immediately: insist that God give you healing! Let nothing turn you away. If you do not receive as much healing as you desire, shout more loudly. There are many who are asking God for deliverance, and it is the one who presses in nearest the Lord who receives attention. The Biblical examples which illustrate this point are blind Bartimaeus, the Syrophenician woman, and the woman with the issue of blood.<sup>53</sup>

Wyatt suggests that the afflicted person set a goal. Set an objective and do not accept anything less than complete deliverance. Do not lose sight of the intended result if healing does not come immediately. The goal must always be complete deliverance.<sup>54</sup>

Wyatt explains why healing is not always instantaneous. When God answers prayer, His answer must pass through enemy territory. It is not always easy to get through to the afflicted person. He cites the case of Daniel. Daniel waited twenty-one days before the Lord was able

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<sup>52</sup>Ibid., p. 52.

<sup>53</sup>Ibid., p. 14.

<sup>54</sup>Wyatt, Then Jesus Came, p. 76.

to get an answer to him, and then only with the aid of Michael.<sup>55</sup>

Regardless of how long it may take, there is hope for those who know that there is healing with the Lord, and who meet the conditions that the Lord prescribes for healing. Dr. Wyatt advises the sick to set a goal and not to become deluded through the unbelief found in half-heartedness and impatience.<sup>56</sup>

Wyatt's sixth point is as follows: healing is not performed in a mechanical or ritualistic manner, but it flows from the Word spoken with authority, or from the virtue which flows from the impartation of hands.

Negatively, this point is made in opposition to those who are looking for techniques and formulas. Positively, it is made in defense of those provisions which God has given for the effecting of healing.

Dr. Wyatt mentions three means whereby healing can be effected on the basis of Scripture. The first is anointing with oil. The second is the laying on of hands. The third, the prayer or word of faith. This is not to say that God is limited to these three ways of healing. God does not have to follow precedent. We are to use these three ways of healing because they were commanded by God.<sup>57</sup>

Oil used for anointing purposes has a history dating far back into

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<sup>55</sup>Ibid.

<sup>56</sup>Ibid., p. 12.

<sup>57</sup>Wyatt, Wings of Healing, p. 55.

into the Old Testament. All the Old Testament priests were anointed with oil. Kings were inducted into office through the anointing with oil. Lepers were anointed by the Old Testament priests in order that they might be healed. Oil has also been typical, in all ages, of the Holy Spirit. Saul, when anointed King, received the Spirit and the ability to prophesy. The clear command in James 5:14 is in harmony with the holy use of oil which God used in His dealings with men. James 5:14 states that the sick are to be anointed with oil. It is the duty of Christians to comply with this command.<sup>58</sup>

God has offered a second provision for healing in the laying on of hands. In speaking to this point, Dr. Wyatt refers to the account of the woman with an issue of blood.<sup>59</sup> This woman was healed when she touched Jesus' garment. Jesus' garment was so saturated with the Spirit that even to touch it meant healing. In the Old Testament, the prophets portray the importance of physical contact. Elisha sent his staff with his servant in order that the dead child of the Shunamite woman might be revived. When this failed, Elisha came and restored the child's life through personal contact and prayer. It is related in Acts 19:11-12 that the sick were healed by handkerchiefs and aprons which were brought to them from the body of Paul. The commission in Mark 16:18 reads, "They shall lay hands on the sick, and they shall recover."<sup>60</sup>

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<sup>58</sup>Ibid., pp. 45f.

<sup>59</sup>Mark 5:25-30

<sup>60</sup>Wyatt, Wings of Healing, pp. 56f.

The intercessor identifies himself with the illness for which he is praying when he lays his hands on the sick person. In this way, the intercessor bears the sickness before God's throne of healing and forgiveness.<sup>61</sup>

The personality of the intercessor has no connection with the healing. The intercessor is a servant of the Most High and is fulfilling the commission which God has given him. Men must use the means which God's Word has directed. If these means are used, then healing can be expected.<sup>62</sup>

The prayer of faith is God's third provision for effecting healing. This is simply a believing prayer. It is the prayer of one who believes. Any believer can utter this prayer and expect healing.<sup>63</sup>

Healing is not a mechanical procedure performed simply by using one of these three provisions. In many cases, demonic forces are the direct cause of sickness. This is in accordance with the statement in Ephesians 6:12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."<sup>64</sup>

In dealing with these direct causes of illness, one must address himself to the particular demonic manifestation that is controlling the individual. The healer must determine the identity or location of

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<sup>61</sup>Ibid., p. 57.

<sup>62</sup>Ibid.

<sup>63</sup>Ibid.

<sup>64</sup>Ibid., p. 23.

the destructive force that enslaves the individual. God commanded Moses to "speak to the rock." God expects the healer to be just as specific.<sup>65</sup>

The healer must learn the various manifestations that demons assume in sickness. Although these manifestations will be discussed in the following chapter, the following forms can be mentioned here: unclean spirits, deaf and dumb spirits, lying spirits, and spirits of infirmity.<sup>66</sup>

Healing depends simply on using God's remedy. It does not depend on who you are, or the words you say. Any believer can heal. Sometimes the healer may have to determine which demon is causing the sickness, but if Satan is resisted, he will flee from you.<sup>67</sup>

Wyatt's seventh point is as follows: the motivating force in all healing must be divine compassion. This point is leveled against those who regard sickness as a necessary evil and display little sympathy toward those who are under this affliction.

Two factors are apparent in a study of Christ's earthly ministry. Those who came to Christ were always in great need. Secondly, Christ was always compassionate and all-powerful. Christ never healed anyone because the individual was worthy of healing. Jesus' sole motivation was the need of the individual.<sup>68</sup>

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<sup>65</sup>Ibid.

<sup>66</sup>Wyatt, Wings of Healing, pp. 28-32.

<sup>67</sup>Ibid., p. 32.

<sup>68</sup>Ibid., pp. 15f.



Divine compassion enables a person to be healed. Because of His compassion, God recognizes human need in sickness and makes provision for healing. Divine compassion is the revelation of a wonderful Savior. It is the revelation of a miracle-working God who makes Himself available to all men. The same God who showed compassion on Job and Naaman continues to show compassion today.<sup>69</sup>

<sup>69</sup>Ibid., p. 49.

<sup>1</sup>James Nyack, *Signs of Healing* (Portland, Oregon: Signs of Healing, Inc., 1964), p. 22.

<sup>2</sup>James Nyack, *The Lord of Healing* (Portland, Oregon: Signs of Healing, Inc., 1964), p. 11.

<sup>3</sup>James Nyack, *Signs of Healing*, p. 22.

## CHAPTER III

### VARIOUS DOCTRINES ANALYZED

#### Hamartiology

##### The origin and nature of sin

Dr. Wyatt defines sin in the following way: "Sin is not only participating in the common vices of today, but also ignoring the Word of God which is His message to the world and walking independent of His sovereign will."<sup>1</sup>

Dr. Wyatt teaches that sin originates in Satan. Lucifer and the angelic creatures who were cast out of heaven are probably the source of the demons that we have today. These angels were dismissed from heaven because they were ambitious and attempted to usurp God's throne. They exist in this age as the gods of this world. The Bible describes the devil as "the prince of the power of the air."<sup>2</sup>

The devil brought sin and sickness into the world through Adam. This is known because the passage in Romans 5:17 reads, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign by one, Jesus Christ."<sup>3</sup> Man was expelled from the Garden of Eden because of

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<sup>1</sup>Thomas Wyatt, Wings of Healing (Portland, Oregon: Wings of Healing, Inc., 1944), p. 33.

<sup>2</sup>Thomas Wyatt, The Work of Demons (Portland, Oregon: Wings of Healing, Inc., 1948), p. 11.

<sup>3</sup>Wyatt, Wings of Healing, p. 59.

Adam's sin. The curse of God now rested upon mankind. Man was subjected to a vale of tears and sorrows that has continued, since Adam, from generation to generation. In the course of these generations, God sent His prophets to proclaim His message. Each of these prophets pointed to a day when God Himself would come down to earth and deliver man from this bondage which held him to sin and its penalty. This deliverance from such consequences of sin as sickness, sorrow, and suffering would make man free.<sup>4</sup>

There will be no sickness, sorrow, or suffering for those who receive deliverance. Wyatt mentions that there was no sickness in the Garden of Eden before Adam and Eve fell into sin. It is also true, he points out, that there will be no sickness in the kingdom that is to come when Satan is bound. That kingdom which is to come is already in operation. According to Matthew 3:2, John the Baptist recognized that Jesus would mark the beginning of this kingdom when John said, "Repent ye for the kingdom of heaven is at hand." The command which Jesus gave to His disciples indicates that healing will be a characteristic of this kingdom, "And as ye go, preach saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils."<sup>5</sup>

Dr. Wyatt asserts that it is just as improper to ascribe the origin of sickness to God as it is to ascribe the origin of sin to God.

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<sup>4</sup>Thomas Wyatt, Then Jesus Came (Portland, Oregon: Garcia Printing Co., 1946), pp. 56f.

<sup>5</sup>Wyatt, Wings of Healing, pp. 9f.

It is the nature of sickness to cause suffering. Sickness is foul and unclean. It is a manifestation of death at work in the human body. This does not have its origin in God, but rather, sickness comes from the devil.<sup>6</sup>

Sickness and disease mark the victim as their own. The devil uses sickness as a means of enslaving and possessing people. He uses it as a means of isolating people and making them friendless. The greatest sorrow in sickness is the loneliness.<sup>7</sup>

The names which Jesus used in reference to the devil are an indication of the devil's ability to enslave men. In Matthew 4, Jesus calls the devil "Satan" because he is "the tempter." The account indicates how helpless man is against Satan without the Lord's assistance. "The devil" is another name which Jesus used in referring to Satan. The word "devil" means "false accuser," and indicates another facet in Satan's character. A third name ascribed to Satan is "Beelzebub." Beelzebub means "master of the flies," and refers to Satan's activity as the god of corruption and pollution. It is a name that gives overtones to Satan's activity in causing sickness, disease, and death.<sup>8</sup>

Many people deny the existence of Satan. They doubt the reality of an Evil One who tempts, deceives, and corrupts. Against those who teach and believe this, Dr. Wyatt maintains that Satan is an actual

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<sup>6</sup>Wyatt, Then Jesus Came, p. 26.

<sup>7</sup>Ibid., p. 27.

<sup>8</sup>Wyatt, The Work of Demons, pp. 23f.

personality, and not merely a superstition. As proof of his belief, Dr. Wyatt refers to John 10:10. In this passage, Jesus appears as the giver of life while Satan is regarded as a thief.<sup>9</sup>

Satan carries out his work, in many cases, in individuals. This is verified in the Bible. Satan caused David to number the children of Israel. Satan caused Ananias and Sapphira to lie to the Holy Ghost. It was Satan who gave the woman the spirit of infirmity for eighteen years. It was Satan who possessed the man at Gadara.<sup>10</sup>

Satan endeavors to enslave and destroy the individual through affliction. In Matthew 17, Satan is described as the Evil One who desired to destroy a boy through fire or water. John 10:10 states, "The thief cometh not, but for to steal, and to kill, and to destroy."<sup>11</sup>

The work of Satan is seen everywhere. He exempts no one from the terrible consequences which he brings. Disrupted homes, juvenile delinquency, war, greed, and hate are only a partial list of his disastrous accomplishments. He is not discriminating, but leaves his work on rich and poor.<sup>12</sup>

The devil has a large arsenal of weapons which he employs in his onslaught against men. One of these is a mild conviction. This weapon keeps people from becoming too thoroughly convinced about their beliefs. His goal is always to cause enough uncertainty that the

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<sup>9</sup>Ibid., p. 29.

<sup>10</sup>Ibid., p. 30.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid., p. 31.

person doubts the veracity of God's Word and the fidelity of His promises.<sup>13</sup>

Compromise is another widely employed weapon in Satan's arsenal. He causes people to compromise in many ways. Compromise is evident in those who prefer pampering to responsibility. The desire for the approval of the world is another evidence of compromise. Half-heartedness in complying with the commands of God indicates the same weakness. Assent to denominational creeds without personal conviction is a common form of compromise today.<sup>14</sup>

Skepticism is another means which the devil uses to hold men in bondage. This skepticism is best expressed by the doubt that people have in the supernatural. Many of the political and religious men of Jesus' day did not accept the supernatural. There are many such people also today.<sup>15</sup> The skeptics of today usually put three lies in the minds of people.<sup>16</sup> These three lies are usually enough to make the Christian hesitant and doubtful. The first lie is this: "It may not be God's will to heal me."<sup>17</sup> The second lie is, "Perhaps God put this disease in me to chastise me." Dr. Wyatt answers that God does chastise His children, but not with sickness and suffering. Sickness and

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<sup>13</sup>Thomas Wyatt, The Fleming Sword (Portland, Oregon: Wings of Healing, Inc., 1948), p. 8.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid., p. 9.

<sup>16</sup>Ibid., p. 63.

<sup>17</sup>Supra, pp. 26ff.

suffering are Satan's tools, not God's. Furthermore, Dr. Wyatt adds, if God chastises His children with sickness and suffering, then there should be no sickness and suffering among unbelievers. The third lie which Satan has injected into modern thinking is the statement, "God doesn't heal anymore."<sup>18</sup>

The division or sectarianism that exists in the Church is directly caused by Satan. Satan uses this means to stir up and incite men to seek vain-glory within their own little group. Sectarianism is encouraging people to adhere to dead creeds and the traditional doctrines. Satan is using this means to separate the sheep from one another. Believers no longer lift up their voices with one accord as the Church did in the days of Peter and John. Today, the churches are led by administrative heads who proselytize and belittle those who are of the same precious faith.<sup>19</sup>

With such evidences as these in the world, it becomes obvious that St. Paul was correct when he wrote in Ephesians 6:11-12:

Put on the whole armor of God; that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places.<sup>20</sup>

#### Forms in which Satan manifests himself

Dr. Wyatt refers to those angels who fell away with Lucifer as

<sup>18</sup> Supra, pp. 24f.

<sup>19</sup> Wyatt, The Flaming Sword, p. 54.

<sup>20</sup> Wyatt, The Work of Demons, pp. 22f.

demons. These demons are described as spirits. They are harmless as long as they do not reside within a body. However, their ambition is to establish themselves in a body, man or beast, and in this way carry out their harmful operations. The account of the man among the tombs indicates their influence over the body which they possess.<sup>21</sup>

The account of the man among the tombs is given in Mark 5:1-13. This account indicates that bodies inhabited by demons assume several characteristics. Demon-possession makes a person dangerous. It is a source of vexation and torment and causes the individual to attempt self-annihilation. Finally, it deprives the person of joy and peace.<sup>22</sup>

Satan often uses people whom he has possessed as instruments in causing vexation to other people. Demons are usually the cause for much of what is termed "nervous disorder."<sup>23</sup>

The story of the man among the tombs reveals also that demons have names. Legion was the name of the demon in this particular account. This is significant because the demon must, in many cases, be addressed by name before he can be expelled. Demons are real and distinct personalities and must be dealt with in a direct and personal way.<sup>24</sup>

Most generally, however, demons are dealt with by their class rather than by their name. There are a number of demonic classes which find embodiment in human beings.

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<sup>21</sup>Ibid., pp. 13-15.

<sup>22</sup>Ibid., p. 12.

<sup>23</sup>Ibid., p. 18.

<sup>24</sup>Ibid., p. 13.



One of these classes is the unclean spirit. The man among the tombs was possessed with an unclean spirit. Philip the Evangelist healed many who were possessed with unclean spirits.<sup>25</sup> These demons are frequently violent and dangerous. Very often they affect the mind. When it is difficult to determine which class of demons is in possession of a person, it is usually reasonable to assume that it is an unclean spirit.<sup>26</sup>

Deaf and dumb spirits form another class of demons. These are less difficult to classify. In Mark 9:25 Jesus said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." A person takes on the characteristics of the demon that possesses him. Dr. Wyatt does not assert that each deaf and dumb person represents demon possession; however, many of them do. The healer must determine whether demons are present. This he does through spiritual discernment. Sharpened features and a body that is twisted and distorted are a good indication that a deaf and dumb spirit is possessing a person. Even the casual observer will note that something is wrong.<sup>27</sup>

Lying spirits are another class of demons that seek embodiment. This class of spirits is identified in Acts 5:1-4, the account of Ananias and Sapphira. This class of demons is quite common. Lying spirits find entrance even into children. This same spirit also dominates and controls false prophets and teachers. However, lying

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<sup>25</sup> Acts 8:5-7

<sup>26</sup> Wyatt, The Work of Demons, pp. 17f.

<sup>27</sup> Ibid., pp. 15f.

is not always caused by a spirit. People do make excuses for their faults. The spirit causes willful lying, or as Dr. Wyatt terms it, "initiative lying." When such spirits are found in children, parents should not attempt to correct the child by discipline. Rather, they must take hold of God, rebuke the lying spirit, and cast it out.<sup>28</sup>

The spirit of infirmity is described in Luke 13:10-13. This is another bondage perpetrated by Satan. This demon affects the bony structure of the body. This enables the demon to bring the victim into complete bondage. This demon causes many of the diseases which baffle doctors completely. Doctors know neither the cause nor the cure. Dr. Wyatt is of the opinion that most of these diseases are caused by the presence of demons. These demons can be expelled only through God's power.<sup>29</sup>

Although demons will possess animals, ordinarily they prefer to inhabit human beings. This preference is due to man's expressive facility. The effect of demon-possession is usually physical. However, they are also responsible for various mental disturbances. Their effect on the mind varies from prolonged despondency to different forms of neuroses and insanity.<sup>30</sup>

The Scripture also speaks of the seducing spirit. This spirit is of a religious nature. Dr. Wyatt finds this spirit described in I Timothy 4:1-3,

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<sup>28</sup>Ibid., pp. 16f.

<sup>29</sup>Ibid., p. 19.

<sup>30</sup>Ibid., p. 27.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Dr. Wyatt makes the following observations with regard to this class: those who follow these demons have departed from the faith; secondly, devils have their doctrines also, but their doctrines deceive men by convincing them that righteousness can be attained through their own works.<sup>31</sup>

#### The cure of sin—faith

Dr. Wyatt teaches that faith has its origin in God. Faith "to produce such miracles must come from God."<sup>32</sup> This harmonizes with Wyatt's statement that healing in no way depends on the individual's merit or worthiness, but is wholly dependent on the mediatorial work of Jesus Christ.<sup>33</sup> The Scripture emphasizes that faith can come only from God. Dr. Wyatt cites the passage from Hebrews, Jesus is the "author and finisher of our faith."<sup>34</sup>

Jesus brings faith to the individual through His Word. The Word of God is the instrument whereby faith is begun. Dr. Wyatt teaches that the Scripture is the infallible Word of God and that it brings

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<sup>31</sup>Ibid., p. 28.

<sup>32</sup>Wyatt, Wings of Healing, p. 45.

<sup>33</sup>Supra, pp. 21f.

<sup>34</sup>Wyatt, Wings of Healing, p. 45.

light to the sin-darkened soul. The Scripture is not merely a grouping of words, but it is a book that must be read with the heart as well as the intellect. Dr. Wyatt quotes Hebrews 4:12 and Romans 10:13-17 as proof of the Scripture's efficacy.<sup>35</sup>

Dr. Wyatt does not contend that everyone who reads the Bible will come to faith. Faith is contingent on the individual's consciousness of his needs. Faith usually begins when the sinner becomes conscious of his need for God. God reveals himself to those conscious of their needs. Hence, there can be no real faith apart from a revelation of God. This revelation usually does not come as a sudden burst of glory. God's revelation begins when man is conscious of his need for God. The weight of the need often determines the strength of the individual's faith. Those in desperate need are often granted a dynamic faith.<sup>36</sup>

Faith is available to all. The Scripture mentions many examples of great sinners who were brought to faith. The Word of God must be ministered to all. Only the Word of God can bring those who are weak in faith to a place where miracles and the supernatural are expected. The Word of God acquaints men with the promises made with regard to their need. Dr. Wyatt gives the following analysis of God's Word:

God's Word is divine, infallible and eternal. It is quick and powerful; it discerns, gives light, produces faith, brings repentance, and gives hope a sure foundation which cannot be moved.<sup>37</sup>

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<sup>35</sup> Ibid., p. 46.

<sup>36</sup> Thomas Wyatt, Words That Work Wonders (Portland, Oregon: Wings of Healing, Inc., 1951), p. 9.

<sup>37</sup> Wyatt, Wings of Healing, pp. 46f.

Faith causes a person to respond in a number of ways. In the first place, faith causes a person to acknowledge his sin and confess his need for God. Faith causes a person to realize his weakness and helplessness. It shows him his inability to carry on without God's help. Forgiveness is obtained only when man confesses his sin. Confession of sin is itself the direct result of faith. Confession is man's way of repenting. It is man's way of acknowledging faith in God.<sup>38</sup>

Praise is another characteristic of faith. Faith expresses thanks to God for His promises of deliverance and for the blessing anticipated. God commands men to praise Him when He says, "Praise the Lord for His mercy endureth forever." Praise, Dr. Wyatt adds, is a word that works wonders. It is characteristic description of faith.<sup>39</sup>

Faith is demonstrated by giving thanks. Faith has reason for giving thanks. It is always triumphant. Faith knows no defeats. There are no set-backs. The Apostle Paul speaks of thanks and triumph in a related sense in II Corinthians 2:14, "Now thanks be unto God which always causeth us to triumph."<sup>40</sup>

Another aspect of faith is its feeling. Faith is a heart religion. It has experienced something. It is consumed with a

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<sup>38</sup>Wyatt, Words That Work Wonders, p. 8.

<sup>39</sup>Ibid., pp. 4f.

<sup>40</sup>Wyatt, The Flaming Sword, p. 24.

passion for the life of the Spirit. Faith is not merely a head-knowledge, but it is emotional, coming from the heart.<sup>41</sup>

Faith is also active. It accomplishes victories. It conquers the devil. A person with faith has no reason to fear Satan. The Scripture assures the believer that he will triumph over Satan.<sup>42</sup>

Faith goes beyond the conventional. It is not bound to certain limits. The limitations imposed upon men in the past do not necessarily bind men today. There is no such thing as a presumptuous request if the individual has faith. Those who maintain that certain requests are presumptuous do so because they feel that nothing can be requested which God is not commonly giving. The Scripture leads one to believe that faith goes beyond what is conventional. Elisha dared to ask God for a double portion of Elijah's spirit. The Shunamite women would not depart until Elisha accompanied her.<sup>43</sup>

The example of Elisha indicates that men must be bold enough to ask God for what they need. Because Elisha dared to ask God and continued to ask until he received, God bestowed such blessing on Elisha that even his corpse had power. Christians can do the same. Dr. Wyatt encourages believers to ask great things of God. It is the privilege of Christians to ask and keep asking. God expects Christians to be persistent. Dr. Wyatt assures believers that they can lose nothing but their sickness or affliction.<sup>44</sup>

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<sup>41</sup>Ibid., p. 15.

<sup>42</sup>Ibid., p. 26.

<sup>43</sup>Ibid., p. 40.

<sup>44</sup>Ibid., p. 42.

Faith has a right to believe in healing. The great commission given in Mark 16:15-18 was given to believers. It was given to believers of all time. The passage mentions no time limit. Other passages which emphasize the limitless scope of the believer's prayer are: John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you"; Mark 11:24, "Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"; Mark 9:23, "If thou canst believe, all things are possible to him that believeth."<sup>45</sup>

God's promises offer no room in the vocabulary of a believer for such words as "can't" or "caution." Dr. Wyatt describes the limitless scope of faith in the following manner:

The works of faith are audacious and bold--never half-hearted, never professional, never seeing limitations or impossibilities, but ever conscious that all the creative powers of the Omnipotent God stand ready for the soul that will venture beyond the confines of mental religion.<sup>46</sup>

Only an obedient faith can achieve these miracle-working wonders. Faith must obey the commands of God with an exacting care. God told Moses to "speak to the rock." Moses needed an obedient faith to carry out God's provisions exactly as God had instructed him. Moses' obedience saw its reward in the water that gushed forth from the rock. God expects the same obedience to His provisions also today.<sup>47</sup> Some people do not receive what they anticipate because

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<sup>45</sup>Wyatt, Wings of Healing, p. 38.

<sup>46</sup>Ibid., p. 54.

<sup>47</sup>Ibid., p. 22.

they sacrifice their spirit for the letter. Others have ample spirit, but ignore the Word of God. Faith must accompany the execution of all of God's provisions. Faith must never be discouraged. It must return to God again and again until He has met the need.<sup>48</sup>

This implies that there may be delays before God answers the request. Dr. Wyatt explains that this is a test of faith. Satan will not relinquish his hold without a struggle. Many of the great heroes of the Bible had to await God's answer to their prayers. Daniel waited twenty-one days. Elijah prayed seven times before even a small cloud appeared. Jacob wrestled all night before the blessing came. Israel encircled Jericho thirteen times before the walls crumbled. God continues to delay His answer also in this age.<sup>49</sup>

Dr. Wyatt disagrees with modern theology when he asserts that the intercessor can believe for another person. Wyatt maintains that the faith of the intercessor can bring deliverance to one afflicted with disease or sickness. He substantiates his teaching by alluding to the man sick of the palsy. Jesus forgave the paralytic's sins because of their faith. The comforting aspect in this teaching is that those who are afflicted with sickness and disease have hope of deliverance even if they have no faith. They can receive deliverance if they will go to one who does have a miracle-working faith.<sup>50</sup>

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<sup>48</sup>Ibid., p. 52.

<sup>49</sup>Ibid., p. 38.

<sup>50</sup>Wyatt, Then Jesus Came, p. 54.



Another aspect of faith that is rejected in many circles is the belief that faith can actually set God's time for action. Wyatt's opponents maintain that God acts only in accordance with His will and in His own time. Dr. Wyatt replies that the Scripture furnishes us with examples of people who upset divine schedules and changed God's mind. Dr. Wyatt refers to the Syrophenician woman. This woman, although a Gentile, was permitted to share in the blessings that were being brought only to the Jews. The woman with an issue of blood set her own time. The centurion said, "Speak the word and my servant will be healed."<sup>51</sup>

Dr. Wyatt teaches that faith saves. In no instance does Wyatt make the assertion that a person can gain salvation through his own efforts, merits, or worthiness. To the contrary, Wyatt is emphatically opposed to this teaching. Wyatt quotes Ephesians 2:8 as proof that men can be saved only through faith. God's way of salvation is simple, but men make it difficult for themselves.<sup>52</sup>

### Eschatology

Eschatology plays an important role in Dr. Wyatt's teaching. Healing, supernatural wonders, and miracles are signs of the last days, and Dr. Wyatt indicates that his healing ministry accords with the Biblical description of the end.

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<sup>51</sup>Ibid., p. 66.

<sup>52</sup>Wyatt, Wings of Healing, p. 41.

Christ's account of the nature and character of the last days is recorded in Matthew 24. These days shall be marked with wars and rumors of wars. People shall be deceived. Catastrophe shall follow catastrophe. Persecution and betrayal shall be characteristic. People shall be offended at the name of Christ. In the midst of all this, the Gospel shall be carried into all the world. Miracles shall abound as never before. The weak shall become strong. The Church shall move from climax to climax until it reaches the consummation of the ages.<sup>53</sup>

It is characteristic of nature to give advance warnings before changes are made. Storms are preceded by warnings. Seasons give warning before changing. This same principle applies to the end of the world. Christ presents pictures of future events in the spiritual realm through prophecy and type. Current events indicate that these statements are being fulfilled. Crisis after crisis indicates that something is moving into human hearts with an insistence that cannot be denied.<sup>54</sup>

Christ predicted that the end of the world would also be marked with advance warnings. These advance warnings of the end can already be seen. False Christs are arising and attempting to dethrone the God of all creation. God will meet their challenge as He did in Elijah's day.<sup>55</sup> The antichrist is presenting the church with a crisis.<sup>56</sup> It

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<sup>53</sup> Thomas Wyatt, Thunder Before Dawn (Portland, Oregon: Wings of Healing, Inc., 1953), p. 10.

<sup>54</sup> Thomas Wyatt, The Miracle Harvest (Portland, Oregon: Wings of Healing, Inc., 1954), pp. 4f.

<sup>55</sup> Wyatt, Thunder Before Dawn, p. 12.

<sup>56</sup> Wyatt, The Fleming Sword, p. 7.

is evident that there is a falling away from the truth. Men are giving heed only to a form of godliness when they deny its power.<sup>57</sup> God has sent a number of visitations upon the earth. Luther, Knox, and Wesley each brought great revivals into the Church; however, each was opposed by the Pharisees of the previous revival.<sup>58</sup> Today, God is visiting the earth with another revival. This revival is characteristic of the last times. This revival is marked by miracles, healing, and the supernatural.<sup>59</sup>

The clearest understanding of Wyatt's views on eschatology are gained from a vision which he has recorded. In this vision, Wyatt looks at the world from a vantage point which enables him to see the whole world in one view. The earth is filled with groups of people huddled around fires. Heaps of ashes indicate that other fires had burned previously. The people were engrossed in warming themselves and failed to notice the little spirits that came out of the darkness. Each of these spirits had a shovel which he gave to one of the persons around the fire. With great solemnity, each person scooped a shovel-full of ashes and carefully placed it in the fire. This continued until the fire was extinguished. This process was repeated wherever a fire was burning. When the fire was extinguished, the people would cry for warmth.

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<sup>57</sup>Ibid., p. 49.

<sup>58</sup>Ibid., pp. 58f.

<sup>59</sup>Wyatt, Thunder Before Dawn, p. 20.

In great alarm, Wyatt enters the vision and begs God to send down another fire. In answer to his prayer, a celestial being of fire appears at his side and commands Wyatt to blow the trumpet that is in his hand. Wyatt blows the trumpet and the sound reverberates over the whole earth. The people stand still. As Wyatt continues to blow the trumpet, the celestial creature jumps into the fire and stirs up the smoldering ashes until the blaze is burning once more. The people came running out of the darkness from every direction. The angel gave each of them a trumpet of fire. The blast of their trumpets seemed to consume the earth with fire. The fire was followed by a gentle rain which caused the whole earth to sprout forth in luscious vegetation. The earth was beautiful and peaceful. The angel was gone.<sup>60</sup>

The antichrist forces are executing this vision of the last days. They are at work now. The greatest signs of the antichrist's activity are his wholesale attack on the infallibility of the Scripture, the denial of the deity of Christ, and the undermining of the very source of all evangelical truth. The Revised Standard Version of the Bible poses a great challenge to the infallibility of the Bible because it is edited by modernists and left-wing liberals.<sup>61</sup>

All of these facts are associated with a force that has begun to sweep the earth. This force is communism. Dr. Wyatt names communism as the real antichrist force at work today. Within thirty-five years

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<sup>60</sup>Ibid., pp. 74-76.

<sup>61</sup>Ibid., p. 8.

God has shaken the earth with two world wars, a depression, purges, and an increasing number of sick and hungry people. Communism threatens to enslave America as well as the rest of the world.<sup>62</sup>

Communist enslavement would involve not only the physical, but the spiritual as well. Communism is the avowed enemy of God. Its very symbol (a clenched, up-raised fist) depicts its defiance to God. Its purpose is to destroy all faith in God and all knowledge of His person. Communism represents an effort to enslave the minds and hearts of men.<sup>63</sup>

Dr. Wyatt defines communism as follows:

When I say "communist," I am not thinking necessarily of a card-carrying communist or those in direct touch with some subversive element. I am referring to that spirit which is abroad in the world: the spirit of antichrist--rebellion against God and everything that speaks of God, always trying to bring others under the tyranny of a small minority. Communists do not all have their headquarters in Russia. That spirit of antichrist which sets itself against the liberation of men, against freedom of thought and action, springs from the kingdom of darkness regardless of whether it manifests itself in religion or politics. Tyranny breeds injustice and intolerance and has its origin in the kingdom of darkness. It is against God in thought, word and deed, and aims to erase from the minds of men the very thought of God.<sup>64</sup>

Dr. Wyatt lays the cause for widespread communism at the feet of the Church. Communism arose when the Church traded the supernatural, miracle-working power of God for doctrines, codes, teachings, and ethics. The Church became preoccupied in trying to keep her doctrines spotless and clean and failed to notice that the door had been opened to Satan for entrance. The Church failed to observe the occupant of the

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<sup>62</sup>Ibid., p. 28.

<sup>63</sup>Thomas Wyatt, While Freedom Weeps (Portland, Oregon: Wings of Healing, Inc., 1955), p. 3.

<sup>64</sup>Ibid., p. 29.

house she was sweeping.<sup>65</sup>

Dr. Wyatt feels that he can describe the evil of this age with one word--communism. Communism seeks to displace God as the sustainer of this world and empower man to reorganize and redirect the destinies of men and the world.<sup>66</sup>

The terrifying thing about these antichrist forces is that they are asserting themselves with aggressiveness while the Church settles back to a more conservative and respectable position, attempting to remain socially acceptable.<sup>67</sup> America has the truth, but it has no zeal. Communism has zeal, but it does not have the truth.<sup>68</sup> The difference between the communists and the followers of the Church is obvious in a quotation which Dr. Wyatt has taken from the lips of a communist.

The quotation reads as follows:

The Gospel is a much more powerful weapon for the renewal of society than is our communist philosophy, but all the same it is we who will finally succeed.

We communists do not play with words. We are realists and seeing that we are determined to achieve our objective, we know how to obtain the means. Of our salaries and wages, we only keep what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also "consecrate" all our free time, and a part of our holidays. You Christians however, only give a little time and hardly any money for the spreading of the Gospel of Christ.<sup>69</sup>

As Satan becomes increasingly more aggressive, it is obvious that

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<sup>65</sup>Ibid., pp. 11f.

<sup>66</sup>Wyatt, The Miracle Harvest, p. 40.

<sup>67</sup>Wyatt, The Flaming Sword, p. 51.

<sup>68</sup>Wyatt, While Freedom Weeps, p. 8.

<sup>69</sup>Wyatt, The Miracle Harvest, pp. 41f.

he has method in his attacks. Satan is softening Christians. He is undermining the Church with his propaganda and overcoming his victims one by one. He will continue this pattern until he succeeds in winning whole nations to communism. Communism is Satan's visible army, the realization of the Gog and Magog mentioned in Scripture. Through his softening process, Satan is engaging in effective combat against the Church.<sup>70</sup>

Dr. Wyatt emphasizes the following point repeatedly: the day for action is here. The Church must do something. The Spirit is certainly urging the Church forward. The Church has the promise that the Lord will help her. It is the believers within the Church who must put away complacency and bristle with the evidence of faith. They must attack. The command to attack is clearly stated in Joel 3:9-16:

Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the strength of the children of Israel.<sup>71</sup>

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<sup>70</sup>Wyatt, Thunder Before Dawn, p. 30.

<sup>71</sup>Ibid., pp. 57-59.

Dr. Wyatt calls attention to a three-fold necessity which the Church must meet if she hopes to challenge communism. These points are as follows: unity, action, and harvest.<sup>72</sup>

Unity is essential in the Church. Dr. Wyatt deplores the divisions and sects that have divided Christendom for so many centuries. These divisions have not aided the Church's effectiveness, but they have only promoted trouble between the different denominations. The Church must return to the apostolic power that was given to her and use it if she hopes to become united. The Church cannot allow herself to become pre-occupied with cataloging abstract beliefs. She must manifest the powerful faith that was in evidence during the apostolic days.<sup>73</sup>

Unity can be achieved only when Christians begin to contend for the faith, and not for denominations. God does not intend that His Christians should contend for creeds, doctrines, or rituals, but He does expect them to contend for the faith.<sup>74</sup>

The Church must have a definite program of action if it is to be successful in its struggle for the faith. Dr. Wyatt outlines the manner in which the Church must act in the description that follows:

You can pray. You can deal with local infiltrations of communism, as a Christian and as an American, should. Express yourself freely. You can talk to your friends and waken them to the dangers of indifference. Talk about faith and courage, about God and His goodness. Talk about revivals and go to revivals. Talk and act like an American, be fair to all, be just to all, regardless of color, class or creed—but be an American. Communism

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<sup>72</sup>Wyatt, The Miracle Harvest, p. 23.

<sup>73</sup>Wyatt, While Freedom Weeps, p. 10.

<sup>74</sup>Ibid., p. 19.



is counting on your indifference as an individual to make it possible for them to rob you of the "pearl of great price." You can join hands with others in this greatest of all crusades to turn men back to God, to start revival fires on every hill, to restore a living, delivering faith to believers; to bring God's people together, that they might become one.<sup>75</sup>

The Church of this present age needs a revival. A revival is one of God's means for bringing the Church to action. The Church has had many revivals in the past. These revivals have been great and beneficial. Today, however, these revivals resemble burned-out fires. The zeal and spirit of these revivals has passed. The Church is in need of a revival that will recapture the zeal and power that she had in the apostolic days.<sup>76</sup>

The power of a miracle-working faith is the only weapon that will successfully stop the godless antichrist forces of communism. The power of this faith must be reflected by its zeal. The enemy of the Church is zealous. Faith must be courageous.<sup>77</sup>

The outcome of the struggle between faith and communism is certain. Faith has always been God's powerful weapon against the enemy. At every juncture in history God has used miracles to reveal the power of faith. Today the world stands at another juncture. Communism has arisen. God is meeting Satan's challenge with power. God's power is the miracle-working faith that is bestowed on Christians.<sup>78</sup>

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<sup>75</sup>Wyatt, Thunder Before Dawn, p. 33.

<sup>76</sup>Wyatt, The Flaming Sword, pp. 58-60.

<sup>77</sup>Wyatt, Thunder Before Dawn, p. 43.

<sup>78</sup>Ibid., p. 11.

The number of those who are availing themselves of the miracle-working faith is small. Yet, there is a huge harvest confronting the Church. The days of sowing, planting, and cultivating are over. The time has come for the Church to harvest. Dr. Wyatt gives the following statistics as evidence of the great harvest: there are one thousand million heathen who are both unsaved and illiterate; there are eight hundred million or more communists in the world; and finally, there are two hundred million people who are only nominal Protestant Christians. Dr. Wyatt urges the Church to begin the harvest immediately.<sup>79</sup>

Dr. Wyatt has enumerated a nine-point program by which the Church can accomplish this vast task of harvesting all those who have not yet been saved. This statement reads as follows:

1. We must continue to remove man-made barriers of sectarianism that separate Christians, for every Christian is being called upon to be an active peacemaker.
2. Christians are members in particular of the Body of Christ and each one must realize his personal responsibility in this hour of visitation.
3. Christians must return to prayer so that they might receive strength and grace to meet the challenge of this hour.
4. The long, bloody reign of colonialism and communism is coming to an end with victory and liberty for all men.
5. Religious intolerance is the bond-child of bigotry and self-righteousness and can never be heir to the promises of God.
6. Mass evangelism must be provided in every land and for all people.
7. The economic slaves living in poverty and perpetual want must have opportunity to share in the profits of the earth.

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<sup>79</sup>Ibid., preface.

8. The billion helpless illiterates must be given opportunity to escape from their bondage of total ignorance through an all-out literacy program.
9. Race discrimination can have no place in the social order of the Kingdom; however, we do not believe in race mongrelization through intermarriage of the basic races. This lack of discretion regarding intermarriage springs from the communist plan to create a super-race through intermarriage of all races, but this is Satan's substitute for God's plan and will only produce a race of mongrels. God's plans to produce a super-race, not through a mixture of the old Adamic races, but rather through men and women of every race who are born of the Spirit and have been made a new creation in Christ Jesus.<sup>80</sup>

These statements express the present needs of the Church. They are an expression of Dr. Wyatt's program carried out through the Wings of Healing. They express Dr. Wyatt's goals and beliefs. No better conclusion could be given to Dr. Wyatt than his own above stated purposes.

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<sup>80</sup>Wyatt, While Freedom Weeps, pp. 22f.

## CHAPTER IV

### SUMMARY STATEMENTS

This study has presented the basic teachings of Thomas Wyatt as he himself presents and proves them. The material was gathered from Wyatt's various publications and systematized into a topical presentation. Wyatt's publications consist of addresses previously broadcast over radio. The publications as such are not systematized, but represent sermons written primarily for the edification of his hearers.

Wyatt would probably resent a study of this nature because he is opposed to theologians who systematize and catalogue doctrines. This study will be of value, however, if it aids in understanding what this noted healer is teaching and why he teaches as he does.

One of the primary purposes in this study is to determine the distinctive factor in Wyatt's teaching. Wyatt's definition of faith is that distinctive feature which determines Wyatt's teachings. It is characteristic for a Lutheran to say, "Faith justifies." Wyatt would never stop with that statement. Wyatt says, "Faith heals"; "faith works miracles." Wyatt's definition of faith is decidedly wider than the Lutheran definition. He teaches that faith brings healing and the alleviation of all want in addition to the forgiveness of sins. Wyatt's emphasis on healing and his treatment of James 5:14 indicate that for him the forgiveness of sins is subservient to healing. He argues that healing is an evidence of the forgiveness of sins. What he does not say, but which is, nevertheless,

implicitly implied in that statement, is that those who do not receive healing have not received the forgiveness of sins. Wyatt's contention that anyone, believer or unbeliever, can receive healing if he will only believe or call upon one who does believe casts a decided stigma on the attested faith of many who have died under the cross of sickness and affliction.

Faith in God is equated with well-being. The faithful believer is able to overcome all sickness and suffers no want. That the believer is sometimes subjected to these evils is due solely to the devil. They are a manifestation, Wyatt says, of Satan's hold on the individual. Wyatt does not consider it possible that God would use sickness and poverty in His testing program in a Christian's life. Wyatt admits that God chastises His children as an earthly father corrects his children. However, Dr. Wyatt never explicitly states the precise forms which God's chastisements assume. He denies that God uses sickness and poverty to bring the individual to an awareness of his sins. Dr. Wyatt's position brings forth the following logical observations:

1. If the strength of a believer's faith is often proportionate to his need, then the individual whom Satan has most afflicted would have the strongest faith. Satan, therefore, is directly responsible for the strength of an individual's faith. This leads Wyatt to the point where he must logically say that God gives faith and the devil strengthens it.
2. Wyatt, though he teaches that God gives faith, implicitly denies this in his teaching. This must be true because Wyatt teaches that faith comes to those who are conscious of their need for God. Sickness and affliction can come only from the devil. Hence, faith must come from the devil.
3. If it is always God's will to heal, then a Christian should never die of sickness if he asks God for healing.

Dr. Wyatt never speaks of old age. Sanctification and the Christian's daily life are not discussed. This leaves the impression that faith is entirely a means of deliverance from sickness and that it has no other effect on the Christian's life. A study of the usage of the term faith, with special reference to the object of faith, and the Biblical meaning of deliverance would shed revealing light on Dr. Wyatt's usage of these terms.

No Christian will dispute Dr. Wyatt's contention that we are living in the last days. It is also admitted that these last days abound with miracles. God has performed miracles in every age. This age is no exception. However, Dr. Wyatt overstates himself when he exclaims that there are no miracles in denominational churches. God is working His miracles wherever pastors are faithfully following God's Holy Word. Those pastors and Christians who visit the sick and shut-ins and offer fervent prayers for their recuperation are being heard. The commission to heal is being carried out also by those who are not termed divine healers. The main difference between a faithful pastor's ministry and that of the divine healer is that the faithful pastor performs his ministry in the quiet and loneliness of the sick room. The divine healer performs his ministry largely before the eyes of the public. Miracles performed in public naturally receive more widespread publicity. They are best described as sensational. This should not obscure the fact that resident pastors are performing miracles of healing when they call upon God in prayer and God answers their request. A point which is obviously missing in Wyatt's treatment of many of the Marken miracles is that Jesus instructed those whom He

healed to return to their homes and glorify God. Jesus specifically instructed many of the people whom He healed that they should not publicize or emphasize the miracle.

Wyatt emphasizes miracles as the sum and essence of faith. Miracles have become such an obsession with Wyatt that he has lost all perspective of the Biblical teaching of suffering. Wyatt brands suffering and affliction as marks of a weak faith. He teaches that God has no use for sickness and suffering and wants Christians to banish them from the earth. This is a fundamental point in Wyatt's theology, and it is a teaching which vividly reveals how far Wyatt has wandered from the teachings of the Bible. The Bible is very clear and precise on the subject of suffering. The following general truths must be maintained: evil originated in and comes from the devil; the devil is under God's control; suffering and afflictions, though mediated by the devil, always serve God's providential mercy and justice./ The following passages from the Bible support these statements fully:

1. Joseph, even after suffering at the hands of his brothers, is described in Gen. 50:20 as saying, "Ye thought evil against me, but God meant it for good, to bring it to pass, as it is this day, to save much people alive."
2. In Job 1:10 Satan charges God with putting a "hedge" around his believers. God denies this by stating in Job 2:6, "He is in thine hand, but spare his life." The small word "but" indicates that God did not relinquish Job completely into Satan's power.
3. In Ps. 73:14, the righteous Psalmist complains to God about the prosperity of the wicked, whereas he has "been plagued and chastened every morning."
4. The great apostle Paul asked God three times to remove the attacks of Satan only to learn that God's higher

purpose in permitting the suffering to continue was this, as he states in II Cor. 12:9, "My strength is made perfect in weakness."

5. The apostle Peter encouraged Christians to be happy if they suffered. In I Peter 4:13 the apostle writes, "Rejoice, inasmuch as ye are partakers of Christ's sufferings."

These statements clearly indicate that suffering is part of the Christian's lot. Nor do they have to be feared. God is constantly governing the Christian's life even though there are times when it is impossible, as in the cases of Joseph, Job, and Paul, to tell what God's final purpose is.

The fact that divine healers receive a great deal of publicity explains in part also their popularity. They capitalize on healing. They are catering to a need that is as human as man is sinful. People respond because this need is widespread. This should cause the Church to examine the Gospel and determine what is actually its heart and core. The Church must determine whether divine healers are justified in emphasizing healing to the subservience of Jesus Christ as the Savior from sin. Dr. Wyatt asserts that he emphasizes healing because other pastors emphasize the forgiveness of sins. Jesus stated His purpose very simply in Luke 19:10: "I am come to seek and to save that which was lost." It is totally foreign to this passage to say that Jesus' primary function was that of a healer.

Dr. Wyatt also has a message that deserves careful reflection. The Church is always subject to the temptation of neglecting its people's needs for the safe and surer position of debate. The Church must constantly be reminded that faith is powerful, capable even of moving mountains. The Church should be mindful of the threat that is



posed in communism. The Church should remember that denominational strife can do much harm to the work of His kingdom.

It is hoped that these teachings of Thomas Wyatt will enable the reader to assess and weigh the merits of divine healing to his own satisfaction. This study shall have practical value if it has, in a positive way, pointed up areas in the Church's practice which need to be re-emphasized with greater zeal.

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