

INTRODUCTION

At the beginning of this pamphlet a rather positive word needs to be spoken for the Deeper Life man who has lost his anointing. And yet how can it be altogether positive? He comes to his meetings with a good supply of spiritual meat, ice-cream, cookies and candy. These would be good enough if indeed they could be limited to just themselves, but exactly what are we to think when there is a certain amount of acid in the meat, vinegar in the ice-cream, sand in the cookies, and soap in the candy?

The average run of the crowd cannot define this problem, but neither will they labour to deny it. They fully recognize many foreign ingredients in the goodies, and they will later manifest in their lives the grim effects of not having questioned such a diet. But the discerning heart will understand the strange mixtures: he will quickly detect the bits of ground glass in his pudding and forthwith reject it before it has affected him.

By some the careful saint might be viciously accused of folly in throwing out the sweet with the bitter, and many will set up a relay in their rebukes of him; but in his heart, before God, and with the Scriptures, he feels fully justified in both walking and eating circumspectly—if indeed he must have the bitter or forfeit the sweet! The saint with Bible discernment knows that in spiritual matters it is most often not just an easy choice between an A and a B, but rather of accepting or rejecting a subtle third product *which is the offspring of A and B*.

In other words, things on the soul-food level are much more involved than merely deciding to keep the baby and throw out the bath water. Such a clear choice as that is never difficult! To the contrary I speak here of something far more intricate than picking out one of two separate substances, for I see a union of two substances and then a definite third one which is the fruit of wedding the first two. And regardless of

all the plausible objections raised against it, in the matter of pollution in things spiritual, both A and B have influenced each other in a vital way. They now share each other's life and death organisms. When a son of God comes in unto a daughter of men, the children become mighty men, men of renown; and they can neither be ignored nor lightly dealt with. All hearts which hunger and thirst after righteousness know this basic principle, nor will they be talked, scolded or bluffed out of it.

Now beyond being able just to discern between good and evil, the Bible Christian is driven to God in fervent prayer, not only that God will illumine, convert and re-anoint the popular preacher, but also that he may take a square look at the serious possibility that he himself could fall from his own steadfastness; that he himself in his own sphere of labours could likewise become a kind of Divine castaway—a popular and respected preacher much in demand in church circles and yet for all the loaded round of meetings, the smiling poses for friendly periodicals and his own bright evangelical emphasis, he may still more clearly manifest the ugly mark of a rejected Cain than the signs of holy oil on an anointed Elijah. On the Bible scale of things, the essence of all his activity could actually add up to nothing better than the form of godliness without the power; just the oil of human gladness in the life, but clearly evident to those with eyes, the great lack of a breathtaking, convincing and convicting touch of the omnipotent God upon him.

The Lost Anointing

Both the Scriptures and modern Christian experience reveal that there are several ways for a man of God to lose his anointing. Like surly King Saul, he can deliberately rebel against known light and the Spirit of God will leave him. Or like the flirtatious Samson, in one dreadful moment of time he can find himself surrounded by Philistines with no power against them—the Spirit has quietly but quickly departed. A great and full anointing can also ooze away imperceptibly, one spiritual drop at a time, until finally all is gone. And then again, for a heavenly reason, God Himself can withdraw His anointing from a servant as soon as that person has accomplished the mind and will of God in any given instance. The Holy Oil can therefore vanish both slowly or quickly for either good or bad reasons.

In this context of the lost anointing, I herein discuss not the reasons why a man of God can lose his anointing, but rather a few symptoms which prove that he has indeed lost it. My purpose is to illumine the heart-hungry saint, warning him against receiving truth from a man who is under an earthly anointing, while to all outward appearances still posing as God's chosen vessel of the moment.

Great and far-reaching dangers come to the soul when ill-anointed truths from ill-anointed lips find lodging in an unsuspecting life. On many occasions all of us must listen to the "has been" preacher, but in the Bible sense of the term, it is our wisdom to be careful how we hear them. Especially in this deceptive day and generation we all need ears to hear and eyes to see beyond just the surface. The way things look and sound are not the way they are. The stark fact is that when a man loses his anointing, he himself is very often quite oblivious of it. Previous usefulness in God's hands can initially open doors to him which mere human winsomeness can thereafter keep open. Having been caught in the tide of human popularity, he can unconsciously create a dozen

different and partially successful substitutes for the blessing of the Lord that maketh rich, and yet appear none the wiser. But the true child of God cannot afford to be a partaker in any such ignorance. We must know crystal clearly the difference between when man speaks and when God speaks. “My sheep hear *my* voice.”

The following is prayerfully dedicated to this important purpose.

1. When the popular preacher loses his anointing, he becomes ignorant of God’s emphasis for the hour.

One of the easiest things in the world today is for the preacher to expound upon truths that are good, but not applicable, not pertinent, not needed, because not fitting and up-to-date. There has never been another generation such as this when there were more ministers proclaiming so many Bible truths and yet with so few actually proclaiming the particular mind of God for the immediate occasion.

Now let the mighty Martin Luther speak just here: “If I profess with the loudest voice and clearest exposition every portion of the truth of God, except precisely that little point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing Him. *Where the battle rages* there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is merely flight and disgrace if he flinches at that point.”

It has ever been the Church’s greatest temptation and peril to imbibe into her bloodstream that special brand of error which is most rampant in the world around her. And that precise evil in the world today is rebellion against authority. Only half a look out over this fuming, fighting, rioting earth is enough to convince any sane person that men are despisers of restraint in every form. What then is the saints’ peril? It is that this very spirit of rebellion against

authority has been creeping into the Church, redressing and then manifesting itself in the form of rebellion against God's authority. And where is that authority invested? Quite clearly in His holy and eternal Word. Proofs and sources for His existence, glory and power are many, but for God's final authority in His universe, only the Bible reveals this.

The supreme authority of the Scriptures—this is the all important fibre of truth in the foundations of righteousness today at which Satan is striking in a frenzied vengeance, especially by new translation, new edition and new evangelicalism. As never before men are reasoning it away, “loving” it away, translating and punning it away. Of late with their flippant and blasphemous religionized jazz, picked up from beatles and hippies, they are beginning even to sing it away. The Divine inspiration and final authority of God's Word—today's Christian is being reared to rebel against it through various subtle systems of detour and belittlement. Furthermore, today's religious leader has all but crossed it out of his notes, as a point far beneath his dignity as an acceptable conference speaker, although they will quote those scriptures very freely.

The people of the Lord therefore need eye salve and ear salve when listening to our various Deeper Life men who fail to come armed to the teeth with this holy and needed emphasis. Such a prominent man may talk of prayer, church building, revival, soul-winning fasting, healing and the Spirit-filled life; but as Luther says, to be the eloquent and trumpet tongue of clear exposition on every other portion of God's truth and yet be conveniently ignorant and suspiciously silent on the one point where God and Satan are presently waging war “is merely flight and disgrace if he flinches at that point.”

Guilty silence,
Friend of Heaven's foes!
Guilty ignorance,
Antichrist at best!
Who would desert the ranks

Where Jesus fights,
A traitor is.

One of the greatest needs in the Church is for the individual to again feel that he is God's property, that he will someday give strict account of himself to God *against the backstop of God's inspired Word*. It is our business in this hour to reject all other emphasis which tends in itself to be absolute, measuring us short of this baseline. Danger is always near when a preacher leaves the people feeling that a certain emphasis, program or Christian grace is the ultimate in Divine standard and not that the whole Word of God coupled with the believer's total loyalty to all of it is absolute. Only the anointed man can leave others standing in the light of eternity by a well rounded presentation of all the Word of God.

2. When the popular preacher has lost his anointing, he fishes in the past.

I always turn cold inside when a preacher resorts to priming his pump on too many glowing tales of how God used him in past decades. Like Peter, too many famous sermonizers "go a fishing" because their past is much more glorious and commendable than their present. God says, "Let us go on," but the man who has lost his anointing simply cannot refrain from saying, "Let us go back." He must tell his varied round of interesting and intriguing tales of what used to be, and invariably these stories will focus him in the choicest spiritual light. He knows full well that the Bible emphasis is in forgetting the things which are behind and reaching forth unto those things which are before; but an elusive and insistent brand of self ego is more powerful in him, compelling him to return to the past for a little wallowing again in the mire.

Old manna likely has several good uses, but essentially it has but one terrible propensity: to breed worms and stink. (This is why half of the audience can become depressed and downright nauseated at an I-I man, and yet not be able to

define the cause of their nausea.)

There is a radio program here in the Far East called “The Moldy Oldies.” Those who listen to it are mostly the older generation, because only the really old records are played on this broadcast. “Red Sails in the Sunset,” for instance, has a strong tendency to stir the deep emotional chords of those of old who remember, with a sniffle, how famous that song was. They love it for what it used to be. And while it is interesting, yet it is also fearfully pathetic to observe in a Bible conference that when the visiting Rev. Yesteryear plays his “mouldy oldies” of bygone days, there is drawn from the crowd, as by some strange and mysterious affinity, a small group of older Christians, men and women, who can recall both their better days and God’s better ways!

At such times it is positively shocking to see how many older preachers and missionaries there are whose anointings have also flown and who will allow themselves to follow the eloquent preacher back into the forgotten somewhere and there to bask in their own sentimental memories. As the old songs put it, “Memories, Memories,” “Among My Souvenirs.” When any preacher comes to “humbly” explore and display the high points of his reputation, there will always be a good number who will have him out for a meal so that they can tell him how God used *them*, too, . . . a long time ago!

Now this is no Holy Spirit anointed man who at one and the same time entertains the young folks with his glowing stories, while taking the older ones back, back, back, for a golden chance to reminisce. What used to be was likely a good diet for that age, but it is bad fare for the people of God after God Himself has moved on. “It is not good to eat much honey: so for men to search their own glory is not glory” (Prov. 25:27). And why? Simply because such men must speak much of themselves, and Jesus declared, “He that speaketh of himself seeketh his own glory”(John 7:18a)—regardless of the number and magnitude of self-depreciating names he calls himself while “reciting,” and regardless of

how he strives at nearly every new turn in the tale to give God all the glory for it!

Suffer a short word of rebuke to those skilled at casting their hooks behind them: “Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it” (Prov. 25:16). And if by chance no amount of it makes you sick any more, just remember that in every audience there is quite a number of discerning folk who go into spiritual retchings after the first teaspoonful.

Be alert, fellow saint: Do not allow yourself to be charmed by any man’s echoes from the past. That voice which fails to convict you and challenge you with anything but the immediate voice in the Scriptures is neither guidance to follow nor stimulant for faith. Many today are pointing behind them and saying, “Lo, here is Christ, or there.” But those ill-anointed ones who periodically insist upon walking before all on their old and shaky stilts are not the men who will guide either your feet into the way of peace or your loyalty to the Biblical Jesus. Be not deceived.

3. When the popular preacher has lost his anointing, he becomes an avid admirer of men’s persons.

“Holding men’s persons in admiration because of advantage”—every popular preacher has a neat list of prominent religious men with whom he labours to associate himself; so that if men think of the preacher, they will automatically equate him with “the greatest.” The Scriptures clearly inform us that it is *enough* for the servant that he be as his Master; but it seems with some on their Bible conference trap lines that this is hardly one-tenth “enough.” Let us look further into this.

Of late a large segment of the Lutheran church was quoted as stating that if Martin Luther were living today, he would certainly be marching at the head of the long columns of those with an ecumenical heart, leading all of the poorly

taught in Protestantism back once more into the perfect unity of love and truth with the blessed Mother Church. The reason was that when the rash Luther rebelled against the Roman Church, he only revolted in his ignorance from an extreme, which in this later generation of increased Divine illumination has, to the joy of all, finally become known as no extreme at all, but rather as the norm in righteousness!

Strangely enough, too, certain evangelicals have said almost the same about the dead giant Spurgeon—a scarred and wounded defender of God’s truth if ever there was one—that he truly meant well in his rather primitive church robes, but that today if he lived, the love of Christ would constrain him to cooperate more with *all* religious folk who love our Lord, rather than label many of them as serpents born of viper parents.

Thanks to the religious press which labours more for big sales than for God’s glory, there is an utterly false concept in the minds of God’s people regarding every single one of the truly great men of God. Editors and compilers have long since learned what the public likes and therefore what sells to them the fastest: I refer now to facts about the heroes of the faith *minus their wounds and their scars, and minus information on who inflicted them and why they inflicted them.* Most of their blood stains, their battles with “the beasts at Ephesus,” and their controversial wars on sin are purposely deleted and then just the remaining positive side of their lives are sold lavishly to the public for prices often only a fraction of thirty pieces of silver.

The result has been that nearly everybody today likes John Wycliffe, Charles Spurgeon, Charles Simeon, and John Knox, although these men were the scum and the offscouring of the earth in their day. Today’s saint who is brought up on a TV, “Christian Life,” and Moody Monthly” diet also likes John Bunyan, Martin Luther, Muller, Darby and John Russ; but the “Deeper Life” committees would throw these very men out of our floundering Bible conventions today, raising

a persecution against them for their rupturing methods in dividing between soul and spirit, and the sheep and the goats. And what about Calvin, Wesley, Whitefield and Finney? Why, these men are pictured to us today as the ideal gentle and great shepherds of the flock, full of love only, and powder puff words. But in their day and under their holy anointings these were, with their Master, the most despised and rejected men alive. The question Stephen asked in a bye gone millennium is still a 1970 query: “which of the prophets have not your fathers persecuted?”

“It is *enough* that the servant be as his Master.” What am I driving at? Just this: Be very wary of that ill-anointed speaker who wants a flattering association with some bookshelf hero *who is better than Jesus*, who vocally would steal glory from the false modern image and fake glow of a religious great, who subtly seeks to be known as great *within the camp*, but who shies far away from close identity with the despised and rejected Christ, who was called a devil and was thrust *outside* the camp.

The Divine word to all such is that they mind not high things, but condescend to men of low estate, especially to Him who was meek and lowly in heart. Men of high degree are a lie: the modern Luther is a lie, and so is the soft-spoken Spurgeon of this hour, along with those pseudo-portraits of Whitefield, Wesley, Finney and Praying Hyde. And the popular Jesus, defined: as He is for us today, only in men’s minds and by *parts* of the Scriptures, what a falsehood! Oh, not these Original men whom God made are lies, far from it! Not the way they lived the life of faith and died, the death of the righteous. But all these stalwarts of the truth are indeed lies today when interpreted to us only from the hue and image which both the materialistic press and our aspiring Deeper Life men have given them.

Recently I was both amused and yet pained to my marrow to hear one of these Deeper Life preachers in several different messages, at least a dozen times, coolly saddle up

to the Greats both among the living and the dead. The towering false images that these men held with the public afforded him the kind of flattening entrance into people's minds which only a lying press and a tempted soul could give him. Simon the sorcerer, under a coveted religious anointing, mixed with certain ambitious bewitchings, once was given a stern rebuke by Peter for seeking to give out to others that he himself was some great one; but who can stop the above-mentioned conference man cold in his tracks with the truth in his case that the gift of God is never purchased by association?

Again and again he said, in essence, not "remember my bonds," but rather, "remember my associates." Repeatedly he mentioned that he has teamed up and worked with, or counselled long and prayerfully with, such living men as Stephen Olford, Oswald Smith, the late Charles E. Fuller, Revivalist Duncan Campbell, Paul Radar, Evan Roberts, and others. Among the dead he quotes Luther, Finney, Tozer and a host of others, all who held *his* emphasis, and who, as himself, were all in the important front of the battle whenever there was any sound of a going in the tops of the mulberry trees. In each case the inescapable conclusion was that wherever God used a holy man in a great way, there have I also been called, that I might stand in the gap with him; that I have always been and will always be a kind of strategic servant, invited to strategic points to team up with men mightily used of God in this generation, and highly acclaimed by the public. (My, how some men labour to be numbered with the eulogized for the sake of personal promotion, while under colour of being numbered with the transgressors for the sake of righteousness!)

When a man loses his anointing, he utilizes false tools to pry his way into men's admiration, instead of right tools to open their consciences. He minds high things, regardless of what he talks about—and that which is highly esteemed among men is abomination in the sight of God, no matter how lavishly you bedeck it with clerical robes and laurels of

humility. Love's sweet poison—the crowd has handclapped more good Stephens to death than they have caved their heads in with stones! Once a man foolishly allows the crowd to condemn him to a public pedestal, then he ceases seeing what Stephen saw and forthwith, from that point, his message takes on a new unity, love, cooperation and “togetherness” tone. But a better treatment than a coat of many golden colours for such men is a repeated dose of forty stripes save one at the hands of that same erratic crowd of sentimental religionists, who shout “Hosanna” today and “Crucify” tomorrow!

“Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land.
I hear them hail thy bright ascendant star,
Hast thou no scar?”*

Be doubly warned, O fellow Christian: that man who has lost his anointing will by a clever and positive association with religious Greats impress you with nothing better than his own humble(!) greatness and his; deep, *deep* maturity. But listen to something far more impressive from Luke 6:40: “The disciple is not above his master: but every one that is perfect shall be as his master.” True Bible honour is not to enter the hall of fame in Protestantism by the lying press as one of the Greats, but rather to so live and preach righteousness as Jesus did as to be called a devil by the same sinful gang that rejected Him. This, and not a “TIME Magazine” write-up, is the prize our Lord held out when He said, “Them that honour me, I will honour.” And if just this is not perfection and maturity “enough” for such men, then let me charge you in God’s stead that the product they are pedalling is something which no Christian needs for personal

*The strange thing is that most of these ecumenically minded preachers do have scars, but alas! they have gotten them not from the world and the devil but from Bible Christians who are trying to hold them to a Bible course, away from Rome. So they do sport scars and wounds aplenty, slightly different, however, from the kind Paul, Luther and Billy, Sunday had!

edification.

Watch out for the man who is continually borrowing virtue from others that he might appear an expert in his field. God is not perfecting men who parade as authorities on their subjects and their emphases, but rather He is busy creating dedicated advocates to *Bible* authority, love slaves to *all* His Word, and devotees to one man, Christ Jesus, as that Man is defined, *not by the ecumenically minded preacher*, but in the Sacred Page alone.

4. The popular preacher who has lost his anointing has only half a message.

It has always been the mark of the God anointed man that he be changed with both positives and negatives, “a savor of life unto life, and a savor of death unto death.” Such a man does not just talk about loving God and hating sin, but his whole ministry demonstrates his ability to call a serpent a serpent and an angel an angel without going cross-eyed.

The God-trained, God-anointed man is honed for just two things: correction and construction, and in that precise order. He is first a wrecker and *then* a builder, or he is not sent of Heaven. God sends His man to bring about among His people a drastic upheaval and overthrow, with the view of laying new foundations for a new structure. God’s man knows by his intuitive, holy anointing, how to tear down first, and how to build up next.

On this simple Bible scale one can easily discern the man who has lost his anointing: he will come only tearing down or only building up. He will be either negative or positive, but, not both. Either he will lay waste the Church, levelling her and converting her into piles of rubble, chips and mushrooming cults, or else he will go to work using just any kind of attractive materials and build up some beautiful and optimistic structure, the top of which would fain reach unto heaven itself! But because of its shallow and rotten foundations, it can at best only look good for a time, stand

briefly only as a pleasant ideal, and then dash the hopes of many an earnest soul to pieces with it when at last its walls came a tumbling down.

The God-anointed man, however, is both a wrecker and a builder in one. He refuses to let stand in earth that which has fallen in heaven, and he refuses to build for Heaven that which must stand either with or on materials with which Heaven has not supplied him. His first and most important operation, then, is to level things to their rock bottom footings and only after that to begin to build.

Of Bible necessity, correction must be the first interest of the God-anointed man. The Scriptures are clear enough on this point. The Divine order has always been first to “root out . . . pull down . . . destroy . . . throw down” and only after that work is done, “to build, and to plant” (Jer. 1:10). Psalm 29:5-9 contains the same order: “The voice of the LORD breaketh . . . Divideth shaketh . . . maketh.”

Some would speak very convincingly of how Jesus built His first church in Jerusalem, and how at Pentecost they were all with one accord in one place; that this original church group was first and foremost a *praying* group and that Christians really have no unity at all in the Bible sense unless they have prayer unity; and that all we need with which to build His Church today are two things, fellowship in prayer and the laying aside of all the little doctrinal differences which prevent a oneness of accord, a central loyalty to the Jesus we all adore. This, say they, was the action of the original one hundred and twenty, and this is the abiding pattern.

However, the overly optimistic and positive preacher with only half a message fails to tell us what Jesus first wrecked in Jerusalem before He began to build there; that over fifty percent of His ministry before Pentecost went first toward the destruction of the false church which false religionists had erected. Jesus did not only say, “Follow me,” but He also issued much stern teaching on whom not to

follow—the blind guides of religious tradition, those ruled by the dead hand of the past and who resented, His intrusion into their own private church plans. Truly He said, “I will build my church,” but in order that the gates of hell could not prevail against it He instructed His followers as to the clear identity of those who sat in those gates. And never forget it, never belittle it: His first and most important step toward the building of His church was: not to call a prayer meeting in the upper room, but rather to work out the underlying purpose of His coming: “to destroy the works of the devil.” In Old Testament words, as well as the New, the order is always the same: “The voice of the LORD breaketh,” and then, “the yoke of the LORD maketh.” The word of the Lord breaketh the rock in pieces before the fire of the Lord melteth together. It can never be otherwise and still be God’s Divine order, any more than a carpenter would build his house in the forest before clearing the needed space.

Regarding some of these pious and idealistic unities which some Deeper Life men are seeking to spawn today with the help of only half a Bible, the great Martin Luther says, “Cursed be that unity which owes its existence to the sacrifice of true Bible principle.”

We should all be on guard for that speaker who holds out to us a positive, poorly defined Jesus only that we can pray to and talk about, but which we are not permitted to read about and honour as He is revealed throughout *all* the Scriptures. Neither Christian nor unsaved sinner today needs a Jesus who is so busy building up any so-called true church with both hands, that He does not leave one hand free for the tearing down of every false edifice. Recently one such man, Mr. Armin Gesswein, presented to Japan’s evangelical missionaries just this kind of Jesus. He left us with the strong conclusion that the real church is a visible organization and not an invisible organism.

In this man’s messages there was: no indication whatever that the eyes of the Lord were over *the righteous*, and that

His: ears were open unto *their* prayers; that it was only the effectual, fervent prayers of a *righteous man* that availed anything with God—just that any of “God’s people” may have God’s blessing if they can find a unity of organization, like the Acts Chapter 2 church, with prayer fellowship as a base line.

But this man’s murky messages were understandable. He is a close co-worker with the ecumenical champion, Billy Graham, a man who boldly contradicts numerous passages of Scripture, a man who openly and without blushing a bit utilizes the very cursed materials to build the so-called church which Jesus Himself not only condemned repeatedly to His disciples as useless to His interests, but which He also came to utterly destroy because they were hostile to His Church.

To many it was shocking to the extreme to feel Mr. Gesswein short circuit God’s truth by his great claims to be building with Jesus and yet to hear his repeated references both to Billy Graham and his own “God appointed” position of influence in the Graham Foundation, a movement today claiming protection under the Christian flag, which has done more in the shortest time ultimately to weaken the hands of the faithful and to destroy the pure fibre of the Church’s witness than any other religious organization in history.

Beloved Christian friend, do not be taken in by any of these smooth talking, man-appointed men who preach “another Jesus,” and who are not charged with a hatred for all that God hates, as well as a love for all that God loves. Such may abide for years in the public spotlight, but we are talking now of “who shall abide in the *Lord’s* presence?”, who actually has the *Divine* anointing on him? If in his eyes a vile man is not contemned, and he honoureth apostates and religious profligates instead of those who fear the Lord (Psa. 15:4), then do not sleep at the switch! God’s anointed man will not even claim friendship with men like Billy Graham, a man who not only refuses to preach against modernists,

liberals Catholics and cults, but who has the cold crass to publicly honour these very awful apostate leaders and these priests of the Roman system which has shed the blood of saints from the start! No Jesus Christ that I can find in my Bible is building His Church with the help of snakes and vipers who deliberately defile and despise His Holy Word. And I hate all such with a holy hatred!

I doubt not that there is a large group building up a Billy Graham edifice. But who could cooperate with such a system and yet think he has light on the Deeper Life when the mere conditions of Paul to Titus would disqualify Mr. Graham himself even from being a lowly bishop in a local church, let alone being a public voice for truth: “a bishop must be *blameless*, as the steward of God . . . *a lover of good men*.” (Titus 1:7). To name just four of Graham’s myriad close and revered friend’s who do not fall into this class: Pike, Blake, Norman Vincent Peale, and Catholic Cardinal Cushing. No preacher is faultless, but all of us should be blameless. And when he stands that vulnerable to such a small Bible shell as Titus 1:7, not to speak at all of the whole battery of bigger and more powerful weapons which easily have him within destroying range, then surely he must be representing some interest other than God’s, while confidently claiming to speak as of the oracles of God. “The Los Angeles Times” may be lavish enough in its praise of Billy Graham and his crusades and the way he openly befriends and publicly endorses as God’s servants the likes of apostate Methodist Bishop Gerald Kennedy and blasphemer Paul Tillich; but Proverbs 24:24 and 25 has a more fitting word both for Billy Graham, Armin Gesswein and all others who think it acceptable to deal in flour by day and soot by night: “He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: But to them that rebuke him shall be delight, and a good blessing shall come upon them.”

Is *this* Mr. Gesswein’s fine line interpretation of the quality of the Acts Chapter 2 men which God uses in this day

to build *His Church*? these rotten beams and pillars of the World Council of Churches and ecumenism? Any wonder that Mr. Gesswein lost half his audience after trying to sell God's people that innuendo in the form of an ugly breach of righteousness out of Acts 1 and 2!

Before he comes to Japan again at the invitation of our undiscerning and careless Deeper Life Committee, it might be in order for Mr. Gesswein first to clean up his own dirty house with texts like, "Have no fellowship with the unfruitful works of darkness, but rather reprove them"; "come out from among them and be ye separate, saith the Lord, and touch not the unclean thing"; "abstain from all appearance of evil"; "be not partaker of other men's sins, but keep thyself pure"; "them that sin, rebuke before all, that others also may fear." Perhaps after he has severed his ties with world celebrity Graham, he could then give some good, full buckets of milk on prayer and revival without kicking them over, to the chagrin of those spiritual ones in his audience; perhaps he could then name the Name of the Lord with more power and penetration, *after* he has departed from iniquity. As matters stand now, however, revivalist of the past, Armin Gesswein, is perhaps doing more seeming immediate good than any single human being in the world today, while ultimately doing more evil than any other religious man today, in that at present he is building up a church which he is shackling in chains to Rome and of necessity must deliver her bound and gagged into the jaws of Rome's ecumenical system. And why do I say that? Why do I attribute such seeming present good to this man while calling it only potential evil? For this reason: in spite of whole passages of clear scriptures, Billy Graham is looked up to by the Bible ignorant public as a kind of god; he has gained and he accepts an authority and an image which eclipses the Word of God itself. But Mr. Graham deals mainly with the masses, while his close friend Armin Gesswein deals in both pre and post Graham campaigns with the cooperating pastors in each area crusade. In turn, then, these pastors are they who will be dealing directly and

personally and continually with the people fed with the Billy Graham diet, after the campaign planners have moved on. Pastors are spiritual chefs, and the coming generation is going to reveal the poisons in the deadly ecumenical diets which Armin Gesswein has taught and outlined for public consumption. Therefore the real Delilah in Christendom today who is causing Samson, the Church, to fall asleep with delicate words and deeds so that it can presently and completely be shorn of its power by the waiting ecumenical Philistines is none other than Armin Gesswein. Oh, not consciously and deliberately is he indulging in any sport for hell's interests, but because he has lost his past anointing and because he is thoroughly deceived by the doctrine of Graham, he is nevertheless teaching hosts of God's prophets how to commit spiritual fornication and how to eat things sacrificed unto idols; and the end is not yet.

Let no earnest soul be caused to doubt in these days about what is black and what is white. Jesus never sacrifices inner heart purity and principle for outward unity and human togetherness. He came first to send a sword into everything which could not abide His Word. We must not be surprised that everything which His Heavenly Father has not planted should be rooted up. And he who is too blind and too "kind" to know what needs rooting up has also the same lame gifts on his side when it comes to knowing what the Heavenly Father wants planted. There are bad reasons aplenty why these popular preachers cannot caution the Christians against false apostles and workers of duplicity, when every book in the New Testament warns us repeatedly of such men; who, in one form or another, attempt to transform themselves into the apostles of Christ and who would spoil us through philosophies and vain deceit, after the tradition of men, after the rudiments of the world, and not after the historical Christ as He is revealed in all the Scriptures.

It is a well-known burden that Christendom needs a great revival in this hour, but that it start in an ecumenical kind of

prayer meeting, breeding first a better human understanding and cooperation, is indeed a wild pitch! Rather, the revival we need is one first of renewed individual fellowship with the Father and with His Son, Jesus Christ; a revival again of first love for His Word; a new and dynamic loyalty toward the inspired revelation of the Triune God of eternity, of both loving and living by every word which proceeds out of His mouth.

But let us not depend upon the big names in Protestantism to usher it in.

1. *Who mistake God's emphasis,*
2. *Who fish in the past,*
3. *Who admire men's persons for advantage, and*
4. *Who have only half a message.*

Truly our Lord is building *His* Church, but certainly not under the hammer, the saw, the nail and trowel of such men. Rather, with those, the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds; who know how to first cast down imaginations and *every* high thing which exalts itself against the knowledge of God, and whose lives and messages are such manifestations of the truth to every man's conscience that they can bring into captivity *every* thought to the obedience of Jesus Christ.