

PERPLEXING

PROBLEMS *for the* PEW

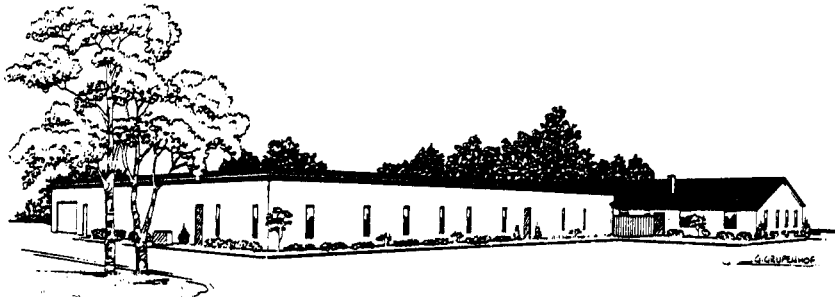
O Suffering and Divine Healing

O Is Feet Washing Scriptural?

O Are Demons Real?

by

J. WILLIAM KANOY
Th.B, B.R.E., B.D.



FELLOWSHIP TRACT LEAGUE
BOOK DIVISION

P. O. BOX 164

LEBANON, OHIO 45036

ABOUT THE AUTHOR

Dr. J. William Kanoy was born on November 26, 1928 in Jamestown, North Carolina. He was converted on June 3, 1945, and called into the ministry of our Lord one year later. Dr. Kanoy graduated from Bible college and did post-graduate work. He held three earned degrees and an honorary Doctor of Divinity degree.



For 28 years, Dr. Kanoy was pastor of Church Street Baptist Church in Greensboro, North Carolina. In addition, he was president of Greensboro Bible College, which he founded 26 years ago. He also conducted meetings in Bible conferences in almost every state in the U.S. as well as some meetings abroad. For 25 years, he preached almost daily. Dr. Kanoy was the author of 25 books.

Dr. Kanoy was married to Betty McMahan Kanoy for 48 years. They have three children: Billy Ray Kanoy, Patricia K. Whitt and Pamela K. Bush. They also have six grandchildren. Mrs. Kanoy resides in Oak Ridge, North Carolina.

Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

The Book Division of the Fellowship Tract
League publishes and distributes these books
"FREE AS THE LORD PROVIDES".

Printed By
Colonial Press
Charlottesville, VA 22906

©Copyright, 1994
By
Fellowship Tract League

The Book Division of the Fellowship Tract League publishes material that we believe to be doctrinally sound. However, Fellowship Tract League and Colonial Press may not necessarily endorse every position of the authors.

PREFACE

The purpose of these studies is not to argue but to direct, for as Tyron Edwards stated, "Prejudices are rarely overcome by argument; not founded in reason they cannot be destroyed by logic."

These studies are not an attempt to promote the viewpoint of some denomination (although one's denominational affiliation will no doubt color his thinking), but are rather an attempt to make a fair, unbiased, unprejudiced, scholarly examination of the subject itself.

It is my prayer that in this day of modernism and doubt this booklet will lead others to sound thinking. Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I I Timothy 2:15.

PART 1 SUFFERING AND DIVINE HEALING

There is an age old question that always comes to mind when considering the thought of suffering and divine healing. "Why do the righteous suffer?" "Why do the wicked go unpunished?" David said in Psalm 73:2, "But as for me, my feet were almost gone; my steps had well nigh slipped" Why did David say this? The answer is found in the third verse. Job, you will remember, after his three friends came to him and wouldn't speak to him for a week, reasoned with God about his suffering. Job knew that his friends misunderstood his trial of faith. They argued that job was a secret sinner and God was dealing with him in judgment. Of course, they believed like so many people today, the reason people suffer is because of some sin which they or their parents have committed. Jesus Himself said this wasn't true, for He declared in John 9:3a, "Neither hath this man sinned, nor his parents." So you can see that a man does not always suffer because of some sin that has been committed, or his parents, nor does the wicked always suffer in this life because of the way he lives. I was reading a book one day that had a very good illustration that went something like this: "A farmer wrote to a news editor and said that he had been trying an experiment on his farm. The farmer went on to tell of how he had a field of corn which he planted on Sunday, plowed on Sunday, hauled to the barn on Sunday, and found he had more corn than ever before, even more than his neighbors. The farmer sent his letter to the editor sure that he could have no answer to the sneer implied in it. In the next issue the editor printed his story and at the end made this remark, "God does not make full settlement in this life or in October when you gather your corn."

Before we take up our subject let us ask ourselves a few questions and then answer them from the Word of God. God has a message for those who suffer and for those who are afflicted.

1. Why does God permit this affliction upon me or somebody else?
 - a. For Jesus sake.
"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29.
 - b. To bring you close to the Lord Jesus.
"Before I was afflicted I went astray: but now have I kept thy word." Ps. 119:67.
 - c. To make you a real strong Christian.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." II Cor. 12:10

2. Does God heal our afflictions?

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."
Ja. 5:15

3. What should we do about our afflictions?

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Ja. 5:16

In Revelation 2:9 notice the words "I know", the plight was well known to the Lord Jesus who came walking in the midst of the church in Smyrna as well as the seven churches mentioned in Revelation. Their tribulation, suffering, sorrow, agony, and their poverty ... so far as the world's goods were concerned. But He says, "Thou art rich". They have treasure in heaven. Their suffering came from within, as well as the enemy of religious character which caused them to suffer. On the outside there was the pagan world.

The name "Smyrna" means bitterness. Many times our suffering comes from within, and many times our suffering is from without.

Sometimes we suffer because of our ignorance.
Sometimes we suffer because of our carelessness.
Sometimes we suffer because of evil speaking.
Sometimes we suffer because of evil thinking.
Sometimes we suffer because of evil whispering.
Sometimes we suffer because of our evil plotting.
Sometimes we suffer because of our evil working.

To keep us from thinking that suffering is something foreign to us when we are called upon to suffer, we should remember:

1. What we are. (A child of God) I Jn. 2:1-2
2. Where we are. (Enemy Territory). Jn. 17:14
3. What our destiny is. (Heaven) Rev. 21
4. What our present is. (Secure in Him) Rom. 8:28

It is natural for people to say if God is just and good, why does He permit all this suffering that is going on in the world. But God reminds us as He did the church in Smyrna "Be Thou Faithful." The old song says:

Days of darkness still come o'er me
Sorrows path I often tread
But the Saviour still is with me
By His hand I'm safely led.

Remember Hebrews 13:5b, "and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

NOW LET US NOTICE THE QUESTION OF SUFFERING:

I. IS GOD CONCERNED WITH SUFFERING?

God is always concerned about his children in every age. God has always tried to be close to His people. At one time God was for the people, helping them win battles, supplying them with Manna from Heaven forty years. Then when Jesus came it was God no longer for the people, but it was God among the people in the person of Christ. Now since Jesus has finished the work He came to do and ascended back to heaven, the Holy Spirit has come and it is God in us through the person of the Holy Spirit.

God reminds us many times in His Word about how concerned He is for us. He tells about the birds that fall to the ground and how concerned He is. He tells about the hairs of our head and how they are numbered. If God is so concerned about such little things as this, don't you suppose that He is much more concerned when one of His children suffers. What would you think of a mother who would have no pity when one of her children suffers? So we can believe and be sure that God is concerned.

II. THREE THINGS WE CAN DO ABOUT SUFFERING.

First: Suffering is real. It is something that is in the game of life. God in His Word plainly tells us this and gives us many illustrations of this fact. We can say that suffering is only in the mind and that we are going to stop thinking this way and be healed, but this is only ignorance on our part. Because of sin, our bodies are subject to disease and a man is a fool to

look around him and think suffering is not a reality.

Second: We can have self pity. This is what thousands of people are doing today. They are always thinking of themselves and no one else. Someone once said, "I wept and cried because I had no shoes until I met a man who had no feet."

Third: We can let the devil take charge of our lives. We can say God is not what He claims to be, and blame Him for our suffering. This will lead to holding a grudge in our hearts against God. We shall become backslidden and out of fellowship with Jesus and the devil will sit back and laugh.

One thing I admire about a boxing match, is not only the man that can give it out, but also the man who can stand in the ring and take it.

III. SUFFERING AND THE TEN COMMANDMENTS.

The Ten Commandments are God's moral laws. The first four are related to God and man's relationship to God. The fifth commandment is a man's relationship to his parents. The last five are concerned with a man's relationship to other people.

You do not have to tell people that they do wrong when they break God's laws. Man suffers if he breaks God's moral laws. Not all the time does the one who breaks the laws of God do the suffering but at times someone else will suffer. III. An auto wreck in which a man is killed when a drunk driver runs through a stop sign. Any time men break the laws of God, they suffer. Gal. 6:7

IV. WAYS OF DEALING WITH THE PROBLEM OF SUFFERING.

The most terrible thing about sin is that it brings suffering. Look at the jails, orphanages, etc.

First: Try to get rid of it, see if we can find the source of the problem. For instance, if we have the stomach ache, maybe it is because we have eaten some green apples. If our feet hurt it might be because we bought our shoes the wrong size. If we have a cold it might be because we went

out in the rain bareheaded and etc. Paul tells us in I Cor. 11 to examine ourselves.

Second: Pray and ask God to heal us by His power. But we are not to ask God to do this until we have examined ourselves. The reason Paul says what he does in the Corinthian letter is because some had failed to judge themselves and for this reason many were weak and sickly.

Third: Go see a doctor. Luke was a doctor of medicine and was used of the Lord to write the Gospel of Luke and the Book of Acts. God has given doctors knowledge of our bodies and of medicine, and through medical research have been able to correct many ailments which cause us to suffer. A man is a fool who refuses to go see a doctor and not use common sense.

In some cases God preferred, and was pleased to cure the sick without means, yet in other instances He both appointed and approved means. For the bitter waters of Marah (Ex 15:25) Moses cast in a tree "which the Lord showed him." When God promised to heal Hezekiah who was sick unto death, Isaiah bade the King to "take a lump of figs" and we are told "they took and laid it on the boil, and he recovered" (II Kings 20:7). So with Timothy in I Timothy 5:23.

The cures we have today (and we have many) are uncertain, indefinite and unreliable and differ in many ways from the miracles of our Lord Jesus. Notice the following in Lk. 17:11-19:

1. He cured all who came.
2. He cured them instantly.
3. He cured them perfectly.
4. He cured them permanently.
5. He cured them without charge.

The wondrous work of Jesus had a threefold value:

1. They were "signs" attesting His claim to be the Messiah.
2. They were acts of compassion and deeds of benevolence.
3. They were enacted parables, each of them having some spiritual lesson to teach.

That some saints are called to live all their lives in suffering is a well-

known and undeniable fact. To even hint that they are not in God's will, or lacking in faith is mere ignorance. Many are raised up in answer to prayer, so let those who suffer continue to pray the prayer of faith. Then let us remember that James says, "Is any among you afflicted (Ja. 5:13a), Is any sick among you (Ja. 5:14a)." Affliction is from without, sickness is from within. God heals some in time, some are permitted to suffer, but God will heal all his people in the resurrection (See Romans 8:23, John 5:28-29), These sicknesses, suffering, and death are still permitted by God, and are overruled to serve His purpose in our lives. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10:)

Fourth: Learn to live with it. After we have examined ourselves, pray and do all we can to find the trouble, and we still suffer, we must by the grace of God learn to live with suffering. Do you remember that in II Corinthians 12 Paul prayed three times the thorn in the flesh would be removed? God told Paul that He could use him better like he was, and that His grace was sufficient for Him. The Lord knows how much we can suffer and will not allow any more than we can stand. An example of this is Job, the perfect one. Fanny Crosby who was blind from birth learned this truth, as did James H. McConkey and other saints of the Lord Jesus. So we must remember that when we suffer, there are two that enter into suffering, namely both God and man.

V. GOD CAN USE SUFFERING.

When we speak of the sufferings of God we stand on holy ground, but we know the Word tells us of the suffering of our Lord. God can use suffering because He used it first in Himself on the cross. The cross was not the starting place of the sufferings, nor is it the end of His sufferings. When Christ suffered He looked to the glory beyond. All our sufferings and trials are nothing to be compared to what Jesus went through on the cross to save a soul from hell. So we see God can use suffering because He used His own suffering.

NOW LET US NOTICE THE QUESTION OF DIVINE HEALING:

Let me say first of all that any healing is divine. No Bible

believer can help but acknowledge the power of the Lord to heal these bodies, as well as save the soul. God has healed. God can heal. He heals in answer to prayer. He has often healed in answer to the prayer of another individual. He heals where there is no prayer at all by the recuperative power of nature.

I. IS DIVINE HEALING IN THE ATONEMENT?

First: In Matthew 8:16, 17 we read, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Now I will admit that this passage seems to prove that the Lord Jesus bore our infirmities and sicknesses on the cross in the same sense that He bore our sins in His own body on the tree ... that is, He suffered instead of us. But a more careful study of this passage will show that the inspired writer is not referring to the atonement of the cross, but is explaining something that happened during the earthly ministry of our Lord. To refer the bearing of sicknesses to the cross instead of linking it with the life and ministry of our Lord on his way to the cross, is to misunderstand grossly His entire mission. If we can find in the Word any instance whatever where Christians were allowed to be sick, and were not miraculously healed, then the whole theory above falls through. There are four mentioned in the scripture.

First there is the Apostle Paul himself. You will recall that he had been stoned and had been caught up to the third heaven. Upon his return to the earth there was sent to him a thorn in the flesh, "a messenger of Satan to buffet him" lest he be exalted above measure. There was no danger for this saint in the third heaven, but there was a great danger when he came back to earth and be lifted up in spiritual pride by the great things that he had seen. Do you remember that Paul prayed about this thorn three times and was never healed from it. Since God did not heal him he learned to say, "I will glory in my infirmities that the power of Christ may rest upon me." II Co. 12

Second, there is the case of Epaphroditus in Philippians 2:25-30. We

I learn that he was unselfish, faithful and a fellow soldier and companion of Paul. He was sick, very sick, so sick he was about to die. He was sick so long that his condition was heard about all the way from Rome to Philippi, and the people were very concerned about him. No divine healer appeared on the scene to lay their hands on him. Neither was he rebuked for his lack of faith in God. His companion had prayed for him many times I am sure. His illness was permitted to run its course, and at last God saw fit to cure him.

Third, is the case of young Timothy. Paul loved this young son in the ministry. The climate and polluted water had affected his health. Instead of sending a divine healer to Timothy he gave him a common sense prescription. He wrote, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I Tim. 5:23.

Fourth, and last which deals with Trophimus. In II Timothy 4:20 we read, "but Trophimus have I left at Miletum sick." The Bible does not tell us much about this man, but when Paul went down to Troas on his second missionary journey he was in his company. We do know that he was sick, so sick that he could not accompany Paul to Rome. Thousands have been in the same circumstances in spite of the fact that Christ died on the cross. So we see from these Bible examples that none of these mentioned knew anything of this modern doctrine of Christ bearing our sicknesses on the cross and therefore Christians should never be sick.

II. MODERN DAY HEALERS EXAMINED.

In the last few years a flock of preachers have come upon the scene who call themselves divine healers. Some are well known and many are not well known. Since I am no authority on this matter I shall go to the February 1957 issue of the McCalls magazine for the following statements:

"In broadcasts from Los Angeles' station KGER, a leather-lunged revivalist named Aubrey Lee urges ailing listeners to keep their hands on the radio sets while he exorcises the Devil. "Satan," "take your vile disease from that body! Get out of this woman, Satan! Satan! Satan! go away! Take it away Jesus! Make her well Jesus!" By these means, Lee maintains, victims of cancer or arthritis and tuberculosis have been instantly cured."

"See Here!" exhorts an ad for the A.A. Allen revival telecast, a Sunday program featured on seven widely scattered channels. "Actual miracles happening before your eyes. Cancer, Tumors, Goiters disappear. Crutches, braces, wheelchairs, stretchers discarded. Crossed eyes straightened. Caught by the camera as they occurred in the healing line before thousands of witnesses." Mr. Allen was found to be intoxicated when examined at his death.

Still another and one of the best known today is a man by the name of Oral Roberts, of Tulsa, Oklahoma. McCall says that he is the most successful man in the business today. According to a recent survey by the French medical profession, France now has more specialists in miracles than it has doctors. Confidential Magazine made an investigation of Mr Roberts and made the following statements:

On Friday, July 3, 1959, Mrs. Wanda Beach, age 37, of Stanton, Michigan, went to Detroit where she attended a revival meeting being staged by Oral Roberts, an Evangelist and "Faith Healer." Mrs. Beach suffered from diabetes and had been told by her doctor that she must take daily injections of insulin if she was to live. Roberts' meeting was closed by the laying on of hands to heal Mrs. Beach. Later on that night she phoned her doctor and told him that she had been cured. On Saturday, she went to another Roberts' meeting. She told Mr. William McKee manager of the motel where she was staying, "I felt so good I threw away my insulin." On Sunday, July 5, Mrs. Beach fell into what doctors call a diabetic coma. She was rushed to the Mt. Carmel Mercy Hospital and given emergency treatment. In spite of all that, she died that afternoon.

Another interesting thing occurred in Evansville, Indiana. Mrs. Mary Vanderscher suffered from cancer which surgery had not been able to cure. She went to Oral Roberts and flew to California to attend one of his meetings. There on September, 1955, she told of his revival meeting and how Roberts' prayers had "Healed" her cancer. Her testimony was filmed for showing for television purposes. The program was shown on an Evansville TV station in January 1956. Twelve hours after her neighbors had seen her testimony on television, Mrs. Mary Budding Vanderscher died.

Confidential Magazine says that Roberts is a smuggler. In August, 1957,

he went to South Africa on a "Crusade." At Smuts Airport, Johannesburg, a customs officer asked him twice if he had anything to declare. Both times Roberts answered no. The customs men apparently knew better than to take his word. They searched him and found three diamond rings worth \$2,600.00.

A travel agent, Joan Frew, tried to smooth things over. She promised that if the customs men would only let Roberts go, he would obtain the necessary permit and send in the required payment. After all a clergyman's word was certainly good, wasn't it? Neither the permit or the payment ever arrived. Roberts says that it was all due to a misunderstanding.

But that is petty stuff besides Roberts' main business.

He runs his "non-profit, religious corporation" in Tulsa, Oklahoma, and it grossed more than \$3 million last year. And this does not include a dime collected in his crusades.

The corporation has 450 employees and pays its top executives as much as \$25,000.00 per year. They earn it by bringing in the money. As Roberts says, "I can't have any slow horses on my team and save a million souls a year.

Can the simple believing people who place their faith in men like Roberts be enlightened?

He spends \$2,500,000.00 a year advertising his "faith healing," but has he ever cured anyone of anything? I hope that you will check the references that I have given, and I could give many more if time would permit.

Jack Coe, of Dallas, Texas, whose popularity as a faith healer was second only to Roberts, said, "It depends where and when the Lord leads me. I never know. Maybe they ain't ready for healing." Jack died with bulbar polio.

The Miami Council of Churches denounced Coe as a religious quack as well as Roberts. Three ministers of the Church of Christ, a Protestant sect which maintains a standing offer of \$1,000.00 to Oral Roberts for proof of one single cure acceptable to a committee of three doctors, issued through

the same council the offer to Coe, raising the amount to \$2,000.00. Like Roberts, he ignored it.

Coe earned \$12,000.00 a year in salary and whatever remained in the love offering after campaign expenses, roughly another \$12,000.00. Shortly before his death he purchased \$18,000.00 worth of Texas real estate.

Roberts receives an annual allotment, known as a "discretionary fund," of \$25,000.00 and out of each healing campaign he retains one evening's donations, which may run as high as \$30,000.00 a year. From the book royalties he has grossed more than \$80,000.00 a year. He owns a 280-acre ranch where he raises pure-bred Angus cattle.

On page 80 and 82 of Magazine referred to Rev. Carroll Stegall, pastor of the Pryor street Church in Atlanta, Ga. Says, "I have never seen a vestige of (physical) change,"

Stegall adds, "No healer will come near any really crippled person or disabled person if he possibly can avoid it. He will say, "Wait until the line is over and I will give you special attention." These promises are never kept.

The Church of England requested the Medical Association to render an account of faith healing. They came back with this report. "We have seen no evidence that there is any special type of illness cured." People will drive 1000 miles to see or think they will see the body healed, when they wouldn't walk across the street to see a soul kept out of hell.

III. THE UNSAVED NEED HEALING.

First: Your soul is sick with the disease of sin. "For all have sinned, and come short of the glory of God." Rom. 3:23. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6a. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

"All we like sheep have gone astray; we have turned every one to his own way;" Isa. 53:6a.

Second: You cannot heal yourself. "Not by works of righteousness which

we have done, but according to his mercy he saved us." Titus 3:5a. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8,9. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Third: Only Jesus can heal you through the medicine of His blood. "Who (Jesus) his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose strips ye were healed." I Pet. 2:24.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21.

Fourth: You must come to Jesus as a patient comes to a doctor. "And him that cometh to me I will in no wise cast out." Jn. 6:37b.

Fifth: Jesus will heal you. "Wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them." Heb. 7:25. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31.

Trust the Saviour today and be saved.

PART II FOOTWASHING

I. FOOTWASHING IN THE BIBLE

1. Old Testament

(1) Water offered by the host for washing feet.

- a. Men at Mature (Gen. 18:4).
- b. Angels at Sodom (Gen. 19:2).
- c. Abraham's servant (Gen. 24:32).
- d. Joseph's brethren in Egypt (Gen. 43:24).
- e. Uriah the Hittite (II Sam. 11:8).

(2) Washing feet of another

- a. Abigail washed the feet of David's servants (I Sam. 25:41)
- b. This is the only place in the Old Testament which

mentions that the host or hostess washed the feet of the guests. Usually the host only provided the water, as seen above.

2. New Testament

(1) A sinful woman washed Jesus' feet in Simon's house (Luke 7:38,44).

a. She washed his feet with her tears. Dried them with her hair and anointed them with oil (Luke 7:38).

b. Simon had provided no water for his guests (Luke 7:44).

(2) Jesus washed his disciples' feet (John 13:4-17).

(3) To have "washed the saints' feet" was a prerequisite for a widow to qualify for church support (I Tim 5:10).

II. FOOTWASHING IN HISTORY

1. In the writings of the early post New Testament Christians there is no indication of footwashing being practiced. (The Scriptural passages are quoted occasionally, but are interpreted as an example of humility; for example, see Cyprian (died A.D. 258) Epistle V, Ante-Nicene Fathers, Vol. V, Page 282).
2. Augustine (died A.D. 430) says that the church of his day practiced footwashing on Maundy Thursday (Thursday before Easter; footwashing day, from "Maundy from "mandare", "to command," hence meaning obey the command to wash feet.)
3. Bernard, (died 1153) in his sermon, De Coena Domini, recommended footwashing as a daily sacrament for remission of sins.
4. Luther (died 1546) condemned "hypocritical footwashing."
5. Footwashing is still practiced on occasions by the pope.
6. Some smaller bodies also practice it, as Primitive Baptists, Dunkers, and others.
7. However, footwashing nowhere became a general public, solemn and ecclesiastical act.

III. FOOTWASHING AS AN ORDINANCE

1. Popular definition of an ordinance is: a command of Christ

that we still observe.

2. The other ordinances are:
 - (1) Baptism (Matt. 28:18-20).'
 - (2) Lord's Supper (I Cor. 11:24,25).
 - (3) Only two ordinances in regular Baptist churches; why not footwashing?
3. The case for footwashing.
 - (1) John 13:12-17
 - a. "Ye also ought to wash one another's feet" (vs. 14)
 - b. "For I have given you an example, that ye should do as I have done to you" (vs. 15).
 - c. "If ye know these things, happy are ye if ye do them." (vs. 17)
 - (2) I Tim. 5:10
 - (3) If we had such passages on baptism or the Lord's supper, would not we make much of them?
 - (4) When the Bible says, "Ye ought to wash," why do we not do it? How can we get around it?
4. The case against footwashing as an ordinance.
 - (1) It was an ancient social custom.
 - a. It is difficult for westerners to understand the customs in Bible lands.
 - b. Care of the feet was important. They made long, dirty journeys on unimproved roads.
 - c. Water for the feet was provided by the host, as we have already noticed.
 - d. It was an ancient custom and therefore not of divine origin.
 - (a) Baptism was started by John the Baptist and ordained of God.
 - (b) The Lord's Supper was started by Jesus.
 - (c) The only claim of footwashing is the sanction of Jesus, not having originated in Him.
 - (2) It was not practiced as a church ordinance by the early churches.

' ' 'In this section I am greatly indebted for some of the ideas to a tract, Footwashing, by R. Lofton Hudson.

- a. In the New Testament we have examples of the church baptizing and breaking bread but nowhere pictures washing feet.
 - b. Washing feet was practiced by individuals and not as a church ordinance.
- (3) It does not symbolize any phase of the Christian Gospel, but rather a Christian virtue.
- a. Baptism symbolizes the death, burial and resurrection of Jesus.
 - b. The Lord's Supper symbolizes Jesus' death.
 - c. Footwashing can at best only symbolize one of the Christian virtues - humility.
 - (a) Occasion for Jesus' teaching on foot-washing. According to Luke 22:24-30 (see Robertson's Harmony) the disciples were arguing about who would be greatest; and therefore, none would humble himself to wash the feet of the others, as it seems it had been customary to do. While they were quarreling, Jesus takes the towel and begins to wash their feet. They are soon humiliated.

Illus: While two boys are arguing about who is to get in the stovewood or draw a bucket of water the old father slips out and does it and the boys are humiliated.
 - (b) Meaning of Jesus' action.
 - 1) Jesus asked, "Know ye what I have done to you?" Anyone would know that He had washed feet, but that was not the answer. There was a deeper meaning. That is why Jesus asked the question. In essence the question suggests that this is not just footwashing; it is testing your humility. If washing feet had been all there was to it, He would not have asked this question checking up on their discernment.
 - 2) Cyprian (died A.D. 258) quotes this passage and interprets it as teaching humility.
 - d. To make a ritual out of an everyday virtue destroys

the spirit of it.

- (a) Humility is to be an attitude of life, a daily virtue, not a ceremony.
- (b) The fact that Jesus commanded it, does not change the fact that it is a virtue and not a ceremony.
 - 1) Jesus commanded us to be good neighbors: "Go, and do thou likewise" (Luke 10:37).
 - 2) But being neighborly is not a church ordinance; it is a virtue.
 - 3) A command concerning a personal virtue does not become a church ordinance simply because it is commanded.
- (c) To make the virtue of footwashing a church ordinance contradicts the Scripture which warns us not to do things simply to be seen of men.

CONCLUSION:

Footwashing is symbolic of humble service, not just at church, not merely once or twice a year, but in our everyday living. A young cafe owner carries food regularly to an old widow who needs help. A woman who is already overburdened in caring for her children and her aged mother takes an orphan into the home as one of the family. A young woman reads the Bible daily to an elderly blind woman. A wife with a full schedule surrenders part of her time to serve as a practical nurse where and when needed. These are ways we may wash feet today.

When Jesus washed the disciples' feet their selfishness and egotism and harshness vanished in their humiliation. When a beautiful young mother died of cancer, friends brought in food enough to serve dozens of people. The grief-stricken father, who was not a Christian, said with a touch of tenderness almost foreign to his rough nature, "You know, people can whip you quicker with kindness than with harshness, can't they?" He was saying that we melt hard hearts when we practice the art of washing one another's feet in the daily affairs of life.

III DEMONOLOGY

By: B. B. Caldwell

DEMONS: WHO THEY ARE AND WHAT THEY DO

- I. What are demon spirits?
 1. Evil spirits. See Judg. 9:23; I Sam. 16:14-15; 18:10; 19:9; Lk. 7:21; 8:2; Acts 19:13-16. Scripture says nothing of "good" demons.
 2. Part of wicked hosts of Satan. Satan is a king with kingdom. Demons are part of Satan's organized kingdom. See Matt. 4:8; 12:26; Eph. 2:2; 2 Cor. 4:4; John 14:30; Matt. 25:41.
 3. Disembodied spirits of the pre-Adamic race. See Gen. 1:2; 1:28; 9:1, Isa. 14:17.
 4. Intelligent beings. See Jas. 2:19; Matt. 8:29.

- II. What is nature of demon spirits?
 1. Spirit-Beings.
 2. Unclean spirits.
 3. Now serve Satan.
 4. They never die.
 5. In rebellion against God.
 6. They are confirmed in wickedness.
 7. They have amazing strength - Mark 5:3-4.
 8. They are lying spirits - I Kings 22:22.
 9. They continually seek embodiment. When once they have gained control over a human body they can come and go at will. Matt. 12:43-45; 2 Tim. 2:24-26.

- III. What is the work of demon spirits?
 1. Blind people - 2 Cor. 4:3-4.
 2. Bind people - Lk. 13:16.
 3. Indwell people - Matt. 4:24; 8:28; 12:45.
 4. Produce moral impurity - Matt. 10:1.
 5. Produce false doctrines. See I Tim. 4:1; 2 Pe 2:1, 2 Cor. 11:4.
 6. Lead people to worship Devil. See Deut. 32:17; Psa. 106:37; I Cor. 10:20; Rev. 13:3-4; 14:9-11.

IV. How to be delivered from demon spirits?

Demons must be cast out and Christ must be enthroned for a person to be saved and to have permanent relief from demon spirits.

1. Demon spirits are cast out by the Word. See Psa. 107:20 with Matt. 8:16; Mark 16:15-17; Acts 8:4-8; 19:13-20.
2. Demon spirits are cast out by Christ. Matt. 8:16; Mark 9:25.
3. The Christian has a responsibility to cooperate with the third person of the Trinity. See I John 4:4; John 14:16-17; 14:23; 2 Tim. 1:14.

EIGHT DEMONS OF HELL

Matt. 12:45.

I. Seducing spirits.

Word "seduce" means to entice; to corrupt; to win over; to lead astray. See I Tim. 4:1-3.

II. Unclean spirits.

Word "unclean" means to make impure; to make common; to make offensive; to make naked. See Luke 8:27.

III. Lying spirits.

Word "lie" means to deceive; to be deceitful; to speak falsely or utter untruth; to make false statements with intent to deceive. I Kings 22:22; John 8:44 I John 2:22; Rev. 21:8; "And all liars".

IV. Deaf spirits.

Work of "Deaf" spirits is:

1. To stop up ear of soul.
2. To stop up understanding.
3. To stop up reasoning of men.
4. To stop up mind of men. See Matt. 13:15; Eph. 4:18.

V. Dumb spirits.

1. Rebellion brings a dumb spirit. Isa 1:2-3.

2. Unbelief brings a dumb spirit. Luke 1:20; Mark 9:25 with Luke 1:62-67.

VI. Foul spirits.

Word "foul" means dirty; filthy; noisome; foul smell.
See Mark 9:25; Rev. 18:2.

VII. Familiar spirits.

This means a divining demon; one who communicates with spirit-world; one well-acquainted; thoroughly conversant; speak through medium. This is condemned in word. See Lev. 20:27; I Sam. 28:7; Deut. 18:10-12.

VIII. Evil spirits.

Word "evil" means to cause harm; to cause injury; to cause wickedness; to cause trouble. See I Sam. 16:15; Luke 8:2.

HOW PEOPLE GET DEMON POSSESSED

Matt. 8:28.

I. Demons Do Exist.

1. Prophets recognized demons. See Lev. 17:7; Deut. 32:17; 2 Chron. 11:15; Word "devils" means demons. Psa. 106:37.
2. Christ recognized demons. See Matt. 4:24; 8:16; 10:1; Luke 9:1.
3. Apostles recognized demons. See Luke 10:17; Eph. 6:11-12.

II. Demons Do Possess People.

1. Every individual born into this world is under the power and dominion of Satan and demons. See Eph. 2:1-2; Col. 1:12-14.
2. Every man from his birth is accompanied by a special demon. See Eph. 2:3; Study three words here. "all"; "lusts"; "nature".
3. Every unsaved person is exposed to demon invasion. See Matt. 4:24; 8:28; 2 Tim. 2:26.
4. Demons drive their victims over the brink of destruction. The human will is overwhelmed by an irresistible power, as in the case

of an alcoholic, libertine, or suicide. They must be delivered or be destroyed. Luke 8:26-39.

III. How do people get demon possessed?

In *Biblical Demonology*, by Merrill E. Unger, is an excellent statement on how people get demon possessed. On page 27 he says "Scripture sacredly guards the dignity of human choice. No one choosing light can be invaded by the forces of darkness. It is only as the enlightenment will deliberately chooses darkness, or yields to sin, that it exposes itself to demonic power. It was certainly Saul's repeated deliberate disobedience to the divine will (I Sam. 13:13; 15:22-23) that rendered his weakened will susceptible to demonic influence (I Sam. 16:14). It was when Israel, enlightened by the knowledge of the true God, rejected that light, and served idols, that they sacrificed their sons and daughters unto demons (Ps. 106:37). Rejection of truth for a lie lays one open to wondering spirits and doctrines of demons (I Tim. 4:1)." It is willingly yielding of themselves slaves to these evil agencies that they take complete possession of them. See 2 The. 2:9-12; 2 Tim. 4:3-4.

IV. How Can They Get Delivered?

1. You must hear the truth.
2. You must acknowledge truth.
3. You must repent of your sins.
4. You must receive Christ as Saviour and Lord. See 2 Tim. 2:24-26; Acts 2:36; Col. 2:6-7; 2 Cor. 10:4.

EQUIPMENT FOR DEMON WARFARE

I. You need to know who demons are.

Demons are:

1. Evil spirits.
2. Disembodied spirits.
3. Part of Satan's wicked hosts.
4. Lost and hopeless spirits seeking embodiment.
They have a keen desire to re-embody themselves on earth where they once lived. See Matt. 12:43-45.

II. You need to know what demons know. They are intelligent.

They have superhuman knowledge.

1. They know us. Acts 19:15.
2. They know Jesus. Acts 19:15; Luke 4:34.
3. They know future. Matt. 8:29.
4. They know their doom. Matt. 8:29; Isa. 14:15-17; Matt. 25:41.

III. You need to know where demon spirits dwell.

1. They dwell in human beings. Matt. 8:28; 12:45.
2. They dwell in false prophets. Matt. 7:15; 1 John 4:1; 2 Pe. 2:1; 2 Cor. 11:13-15; Rev. 19:20.
3. They dwell in apostate institutions. Rev. 18:2; "Babylon" here is apostate institutions. See Rev. 14:8; 18:4, 8; 19:1-6. Cor. 10:20; Rev. 13:3-4.

IV. You need to know what demon spirits do.

1. They disseminate false doctrines. See I Tim. 4:1; 2 Pe. 2:1; II Cor 2:17; 4:2; 11:4, 13-15.
2. They dethrone reason and take its place. See Luke 4:33-34; Mark 5:1-5.
3. They lead the people into false worship. See I Cor. 10:20; Rev. 13:3-4.

V. You need to know how demon spirits operate.

1. They work through suggestion. Matt. 4:3,6,9.
2. They work through signs. 2 The. 2:9-10; Rev. 16:13-14; Matt. 24:24.
3. They work through pressure. Lk. 13:16; Judges 16:16.
4. They work through deception. Matt. 24:11; 2 Thes. 2:9-10; Rev. 12:9; 13:14; 19:20.

VI. You need to know how to recognize demons.

1. They produce deception.
2. They produce bondage.
3. They produce fierceness.
4. They produce a terrible strain on the heart and on the nervous system. See Matt. 8:28; Luke 21:25-26.

VII. You need to know what are our weapons of warfare. In 2 Cor.

10:4 God says our weapons "are not carnal". In Eph. 6:10-18 the different parts of our weapons are enumerated for us:

1. Girdle of truth. 14.
2. Breastplate of righteousness. 14.
3. Feet shod with preparation of the gospel of peace. 15.
4. Shield of faith. 16.
5. Helmet of salvation. 17.
6. Sword of the Spirit. 17.
7. Praying in the Spirit. 18. See Jude 1:20; Rom 8:26-27.

SEVEN FORMS OF DEMONOLOGY MENTIONED AND CONDEMNED IN THE WORD OF GOD

- I. Divination: Gen. 44:5; Hos. 4:12.
- II. Necromancy: I Sam. 28:8; 2 Chron. 33:6.
- III. Prognostication: Ezek. 21:21.
- IV. Magic: Gen. 41:8; Dan. 4:7.
- V. Sorcery: Isa. 47:9-13; Acts 19:19; Rev. 22:15.
- VI. Witchcrafts: I Sam. 15:23; I Chron. 10:13; Gal. 5:20.
- VII. Ventriloquism: Isa. 8:19; Deut. 18:9-14. God has forbidden all these things. Ventriloquism is to make an idol talk. See Rev. 13:15. Ventriloquist is one who (apparently) speaks from the belly. It is the art or practice of speaking or of uttering sounds in such a manner that the voice appears to come, not from the speaker, but from some other source. It will greatly be used by Satan as this age closes out to deceive the people and make his idols talk.