

THE EVERLASTING GOSPEL DECLARED.

*Report of Meeting held in Divine Healing Home No.1,
October 17, 1894. Morning Talk "Healing Ever God's Will."*

THE eighth chapter of the Gospel according to St. Matthew is an inexhaustible treasure-house of God's freedom-giving truth, concerning the glorious teaching on Healing. Day after day, month after month and year after year God's Messenger to Zion has been searching out its riches and giving them to the hundreds of thousands who have heard his talks on Divine Healing.

God has blessed these gems of truth, and many, now serving God in fulness of health and strength, praise Him for healing received through His Word as proclaimed to them from this chapter.

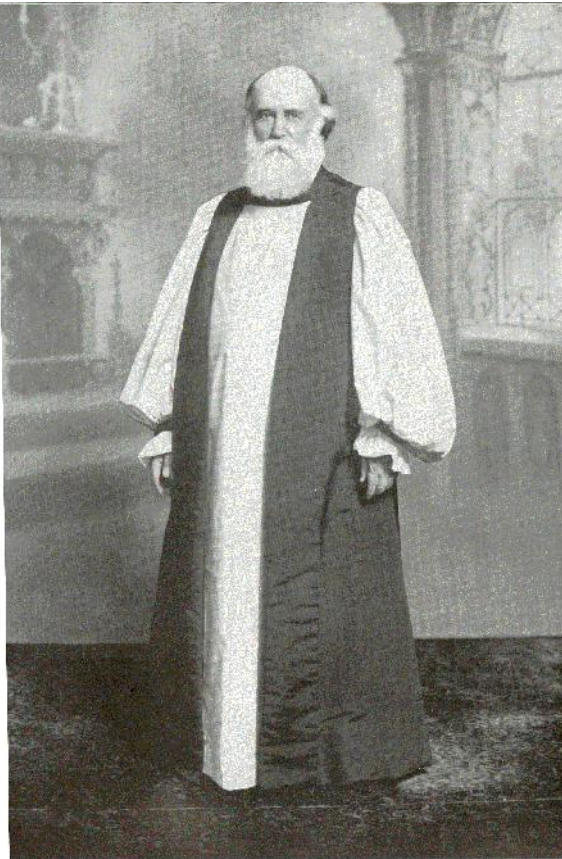
The talk which we publish this week was delivered in the early days of Zion in Chicago, six years ago.

It contains very important truths concerning God's willingness to heal, and closes with the most remarkable prophecy, which has since been so marvelously fulfilled, that Divine Healing,

although at that time a "small thing," would become one of the leading questions of the end of the Nineteenth Century.

There is scarcely a newspaper, secular or religious, or a pulpit in any denomination, today, which is not discussing the subject of Divine Healing, on one side or the other.

The General Overseer has not revised this report, We know that God blessed the words as they were spoken, in that little room in Devine Healing Home No. 1, and we pray and believe that He will bless them now as they enter hearts of tens of thousands over all the earth.



HEALING EVER GOD'S WILL.

Divine Healing Home Number 1. October
17, 1894.

Dr. Dowie read from the eighth chapter of the Gospel according to St. Matthew.

The Willingness of God to
Heal Inseparable From a Right
Conception of His Nature.

The willingness of God to heal is, upon reflection, absolutely inseparable from any right conception of God's nature. We know it to be true, that "like as a father pitieth his children, so the Lord pitieth them that fear Him."

The analogy throughout all the Scripture demands that we shall consider God in the light of a father toward his children.

It also demands, consequently, that we shall not have, for one single moment, any conception that a good, kind father on earth would give evil things to his children. Our Lord Jesus Christ Himself brought that out in His talk with the bad men around Him.

Wicked and evil as these Pharisees and Sadducees were, cruel and hating the Lord for His purity and for His courage in smiting their impurity and uncleanness, there was not a Pharisee or Sadducee among them who, when he entered his home and took up his little baby in his arms, did not feel that he wanted to do for that baby every good thing

Even the Wicked Desire Their Children to Become Good Men and Women

How often you will see these bad men carefully shield their children from bad influences. Most saloon-keepers do not want their wives and children to live over the saloon. The last place they want their children to come into is the saloon. Over and over you see them guard their offspring with the utmost care. Gamblers and saloon-keepers and men who live vile lives will keep their wives and children in the suburbs, in a nice cottage away from the contaminating influence of the city. They would be exceedingly angry if their children were allowed to come into any of these bad places.

The proprietor of a theater in Australia said to me, "I never permit my wife or children to enter the theater. It is demoralizing. I have been a theatrical proprietor and manager for thirty years, but never my wife and children to attend the plays."

I was using his theater for my Sunday services. I was about to deliver two lectures against the theater. I asked him to call upon me, for I wanted a little conversation with him. I told him what lectures I intended to deliver.

I said, "Of course, if you desire to cancel my lease because of that, you are at liberty to do so; but if you do so for these two Sundays, you must do it altogether."

"No, sir," he said; "I wish you more power in fighting Devil. When you come to think right into that, you see against the theater. It is demoralizing to the very depth.

There is nothing good about it. I thought I did know one or two virtuous actresses, but I was mistaken. In all my life I have never found a virtuous actress, whether star or others. It is demoralizing. It aims to present life as it is, and life as it is for the masses of the people is essentially evil. I never permit my wife and children to enter the theater."

God is More Willing to Give Good Gifts Than are Our Earthly Parents.

Our Lord Jesus Christ took that analogy. If even bad men would shield their children from bad influence; if they would not give their children a stone for bread, a serpent for a fish, a scorpion for an egg, how much more should your Heavenly Father give good things to them that ask Him? Christ Himself puts that argument from the point of view of an ordinary earthly father who has no other desire than to save his children from disease of spirit, soul or body.

I have known of women who have lived the most infamous of lives, and on a large scale; have been keeping wicked houses and getting large revenues from them; but their children, who were carefully trained, never knew what their mothers did.

I know of one girl in Scotland who was educated with the utmost care by a most pious person who lived in a little cottage with her outside of Edinburgh. She never knew what her mother was. She thought that her mother lived in a distant part of England; but her mother lived an infamous life in the neighboring city of Edinburgh. That child was trained up in all respects a modest, sweet, pure, virtuous girl. She was a true Christian. Only after her mother's death, when she was twenty-five years of age, did she learn what her mother had been. Of course she was distracted with grief when she knew that the money which she had received had been badly acquired. She made a good use of it.

If such love for their children is shown in the lives of the vilest people, how can we imagine for a single moment that the infinitely good and Eternal Father could ever be the author of vile disease which torments the life out of His children and makes them to be miserable and wretched?

You cannot imagine it. There is the analogy given by God Himself:

Like as a father pitieth his children,
So the Lord pitieth them that fear Him.

It is not reasonable to suppose that God could be the

author of sickness and other evil.

God is Pure, Hence No Disease Can Come From Him.

God could not be the author of disease on this ground; there is no disease in God and disease cannot come out of God. If there is no disease in me it is impossible for me by any touch to convey disease to you.

It would be impossible for you to get disease from my hand if I had no disease in me. Is it not in like manner impossible for God to communicate disease if there is no disease in God? Is there any disease in God? Is there any corruption? Then it is impossible for God to communicate them.

Lady in audience—"All things are possible with God."

Dr. Dowie—There are some things impossible with God.

It is Impossible for God to Do Any Evil.

I say it is impossible for God to lie; it is impossible for God to do evil. All things are not possible with God. There is no such statement in the Scripture. God is incapable of being a devil. God is incapable of being anything else but absolutely good. How could He be anything else and be God?

It is impossible for God to lie.

It is impossible for God to steal.

It is impossible for God to be filthy.

It is impossible for God to do evil.

It is impossible for God to be corrupt.

It is impossible for God to be diseased, and it is not possible, therefore, for God to communicate disease.

Is that not reasonable?

There rests the whole argument concerning this matter. God must be willing to heal because He cannot communicate disease.

Disease is the consequence of sin and the work of the Devil and would not have been in this world had there been no Devil. When you come to think right into that, you see how it falls into everything else in Scripture.

**It is Impossible for Disease to Enter Heaven;
Hence It Cannot Come From Heaven.**

If it were possible for disease to enter heaven, then it would be possible for God's own dwelling place to be defiled.

I think you will read very plainly in the Word of God that that is impossible; for here is the revelation of God concerning the City of God. Here is a description of the City of God:

And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honor of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's Book of Life.

Nothing which is unclean can enter heaven; nothing that defiles.

Does not disease defile? Then it cannot enter heaven. Therefore it cannot come from heaven.

As it cannot come from God and cannot come from heaven, where does it come from? It comes from just the opposite sources. It comes from Satan and from hell.

These simple fundamental truths are things which you must get a good firm hold of and tenaciously keep as the foundation of your whole faith in these things.

If one of you can imagine for a single moment that disease is a beneficent and good thing, throw up your hands and let disease come down in floods you cannot contain until you sink beneath them. The more disease you have, the better,

If disease is beneficent in its character, God forbid that I should want any of you to lose any of it. O God, here is a man with tuberculosis in his foot. If disease is beneficent in its nature, Lord, give him tuberculosis in the other foot.

Here is a dear brother who is blind. If disease is beneficent in its nature, O dear Lord, make him deaf, too.

Here is a sister who is deaf, and if it is a good thing to be deaf, O God, please make her blind, too. Of course that is right, if it is good and beneficent and works out good purposes.

Hallelujah! The more you get of it the better! Praise the Lord for what you have, and ask for more. That is logical.

The common sense of humanity as well as the Word of God is absolutely opposed to all this silly nonsense about disease being beneficial. People have tried to make themselves imagine that it would make them sweeter and better, but nobody was ever yet made sweeter by neuralgia or better by typhoid fever. No one ever realized how much sweeter the air was when they had lungs being eaten out by wretched little parasites.

Christ Came to Destroy the Works of the Devil.

The willingness of God to heal is absolute; because disease as I have said before, is a consequence of sin and work of Satan, and our Lord Jesus Christ came into the world to destroy the works of the Devil.

To this end was the Son of God manifested, that He might destroy works of the Devil.—1 John 3:8.

The great purpose of God in Christ is to go about as a Destroyer of sin and evil. Christ is a Deliverer of men from the power of the enemy and a Restorer of all that is wasted and destroyed by the evil one. He is the Giver of a power and life which will enable his people to carry out His blessed will; His redemption. If it were not for that, I could not claim the strength which I have to claim from day to day when truly weary and worn out with ceaseless toil. I have to claim it, and I do get it. I ask it and get it, and have gotten it all the years through, because I know it is there for me.

God Desires His Children to Be Clean.

Turn to the story of the leper. Notice that the Lord said, "I will," and took the "if" out of the leper's prayer, "Be thou clean." Emphasize, please, these words: "Be thou clean." It is very clear that God wishes you to be clean.

First of all, you must be clean in spirit. You must have a clean heart.

Create in me a clean heart, O God;
And renew a right spirit within me.

We consist of spirit, soul and body. This soul is the animal life, the blood. The next thing is the cleansing of the blood.

Once a brother minister said to me, "I listened to you with great pleasure. Many things you teach are new to me; yet I see they are true. I think, however, that you go too far in saying that God is absolutely willing to purify the soul, in the sense in which you use the word, and I now think rightfully, the animal life. I do not believe it is anywhere said in the Scripture that the blood is to be cleansed by the Lord."

"How long have you been a minister?" I asked.

"Thirty years," he replied.

"Just thirty years too, long, so far as this teaching is concerned; just thirty years of gross ignorance," I said.

"Pretty strong words, Doctor," he said.

"You know you told me to talk candidly, and I am doing and I am doing it," I answered. "I told you I

would not enter upon this conversation unless you would stand all I had to say."

"Well," he said, "I challenge your statement. I will give you all I have if you point to a single passage of Scripture which says that God will cleanse the blood."

I said, "I believe you have spoken rashly."

"No," he said, "I have not."

I said, "Either one of two things will happen: either in five minutes I will have a deed or some note in hand giving me all your possessions, or else you lie, and I believe you lie."

"Oh," he said, "that is worse than ever."

I said, "You do not intend to give me all you have. If you do, I want your paper in five minutes. Turn to your Bible. I will put it all on one clear, straight passage, although we can find a hundred."

He said, "The words I want are that the blood is to be cleansed by God. It isn't there."

I said, "Stop. You do not know anything at all about it, Brother, was not Joel the prophet of the Holy Spirit dispensation, and therefore the prophet of this dispensation?"

"I agree to that," he said.

God's Promise to Cleanse the Blood of His People.

I said, "Here is the word. The third chapter of the prophet Joel, and the last verse:

"And I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion."

He looked at that passage and said, "I never saw that before."

I said, "Hand over to me all your property, right off."

He said, "I will not."

I said, "I told you you would lie."

He did lie, too. I did not covet his property. I would only have used it for good if I had gotten it. He erred, not knowing the Scripture nor the power of God.

What was the healing of the leper but the cleansing of his blood?

Divine Healing is in Most Cases the Cleansing of the Blood.

What else is Divine Healing but the cleansing of the blood?

Nineteen-twentieths of it, you might say the whole of it, is the cleansing of the blood.

Rheumatism is a blood disease.

Cancer is a blood disease.

Scrofula is a blood disease.

Catarrh simply means an impoverishment and pollution of the blood.

This absolute cleansing of the blood has been promised. That is healing. Healing is the cleansing out of the body, by the power of God, the impure thing which has caused the disease.

The spirit and soul and body of man have to be clean. You cannot have a clean body without clean blood.

It is only the power of the Holy Spirit, the Eternal Power of God Himself, that can cleanse the blood. When I pray for the healing of a rheumatic, I am praying for the cleansing of the blood; and I know there must flow through me some Power, the Power of the Spirit, which shall at once cleanse the blood.

The Purpose of Jesus in Sending the Healed Leper to the Priest.

I wish to point out to you something about the leper's story which is not generally understood. When this man was cleansed, immediately Jesus said to him, fourth verse:

And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

I desire to point out to you two things. First, what Christ's command was and the purpose of it; second, the disobedience of the leper and the very serious consequences of it.

Why did Christ tell the healed leper not to tell any man, but to go and show himself to the priest? Simply because the priest, under the Levitical law, was the proper sanitary officer. Under that law it was necessary for the man to report himself so that he could be officially cleansed and allowed to return to his family. In order to secure that official recognition of cleansing, a sacrifice had to be made.

The Ceremonial for a Cleansed Leper.

Refer to the fourteenth chapter of Leviticus and you will see what the law required in connection with the healing of a leper.

Taking that whole requirement, you can see the

great wisdom of the Lord in sending this man to the priest.

When a man was cleansed and sent to the priest, the priest quarantined him. He examined the man again and again to prove by the closest scrutiny that there was no leprosy. Then the priest, with the full responsibility of what he was doing, showing the bare skin of the man, brought him, in the presence of all the people, to the door of the Temple—in the tabernacle times it was the door of the Tabernacle. There, before the vast multitudes, the priest would declare that the man was cleansed.

These multitudes would know that man had been unclean until the hand of the Lord touched him and said, "Be thou clean." You can see that symbolical touching, first, of the blood on the right thumb, on the ear, on the right big toe; the priest declaring that he was cleansed through the blood.

Then the oil, emblem of the Holy Spirit, was applied.

The oil is a type of the Spirit, and the blood typical of the sacrifice, Christ Himself, the Spotless Lamb.

The effect of that testimony in the presence of all the people would have been glorious. But the man did not do what Christ told him to do.

Perhaps the man said to himself, "What have I to do with the priest? He had nothing to do with my cleansing."

Some people nowadays say, "Why should I stand up in my Church and say, 'I am healed'? My minister had nothing to do with it."

That is just the place to tell it, "for a testimony unto them."

But this healed leper did not obey Christ.

The Serious Consequences of Disobedience.

Please refer to the first chapter of the Gospel according to St. Mark, the forty-fourth and forty-fifth verses:

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that he (marginal reading) could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

To prove that the marginal reading is correct, I refer you to the next verse, "When He (Jesus) entered again

into Capernaum." It was not Jesus who could not enter into the city. It was in the early part of Christ's ministry. Jesus openly entered into the cities of Capernaum, Bethsaida, and went in and out of the Temple at Jerusalem openly. Even in the days preceding His crucifixion, He went in and out openly. As He said, "I have spoken openly to the world, I ever taught in synagogues and in the Temple, where all the Jews come together." Why the translators put in the word "Jesus" I do not know. The correct reading is, "Insomuch that *he* (the leper, not Jesus) could no more openly enter into a city." In the Greek Testament it is simply the personal pronoun, "he."

Because of this man's disobedience, he was driven out into desert places. He could not resume his position in the city. The priests said, "How dare you come into this city? We have not cleansed you. We have not pronounced you clean. You have never offered the ceremonial cleansing sacrifice." They refused to believe that he was healed.

Loss to the Cause of Christ by the healed Leper's Disobedience.

Not only did the man lose much by being out in the desert places, where they came to him from every quarter to see that he was healed; but his family lost much and the Church lost much. The spectacle of that man standing in the door of the synagogue, or perhaps the very door of the Temple itself, and being proclaimed to be clean by the priest, would have been a striking testimony to the Lord's having healed him. Instead of that, his testimony was conveyed to the few people or the many who came to him from the various places from all quarters. O how much more powerful would that testimony have been had it been delivered in a place where multitudes could have heard it!

It does not pay to disobey the Lord.

Perhaps this man thought he could save a little money. Perhaps he thought, "I did not get cleansed by the priests. It will cost me so many dollars to buy the lamb, to pay the Temple fees, to buy the log of oil and do this and that and the other thing," and in order to save a few dollars he disobeyed the Lord; and the consequence of that disobedience was that he was shut out.

I think that there are a great many people under this present dispensation who forget to make their offering to the Lord. They forget that the power and the

blessing and the healing which came to them have to be spread abroad, and they do not make their offering to the Lord. The consequences are that they miss the blessing and are without in desert places. They do not stand forth boldly in the Church of God and witness.

Loss of Blessing Through Failure to Testify.

Beloved friends, I have seen a great many people wondrously healed, who, instead of giving their testimony, were afraid of what the priests would say, afraid of what the parson would say, afraid of what somebody else would say. They have trembled, kept it back and waited for a better occasion. Of course it never came, and their testimony was stifled, and people in their own churches did not know they were healed, because they did not have the boldness to rise up and say it in the Church.

The very best thing a Roman Catholic could do on being healed would be to go back to the priests and tell them.

What a mighty opportunity that man lost. He never got it again.

Opportunities Come to Us But Once.

I am never going to live inside this body a second time. I am never going to walk over the same road I am walking today, a second time. I am not going to live over October 17, 1894, a second time. Hence the opportunities which I have today I must seize and use now, because they will never come again.

Some other opportunity may come, another day may dawn, but it will not be the same opportunity, nor the same day. Before this day is over, some one whom I might have helped will pass beyond the possibility of my helping. Hence I take this opportunity. I desire to fill up all the day. I wish you to fill it. That you can live this day, that you have an opportunity of saying something for Christ today, are privileges which will never come again.

O how many opportunities we have lost; how many words might have been spoken!

You hear that some man is dead and you think, "Did I ever speak to that man? Did I ever talk to that man about his salvation? I was his next door neighbor. I met him in business. I never spoke to him."

You may think, "Here is my neighbor sick. I went down and I heard all these teachings, and I am

ashamed to tell my neighbor; I am ashamed to write to my sister; I am ashamed to confess that Christ is the Healer."

Perhaps one of the reasons why the healed leper did not witness for Christ before the priest, was that he was afraid that these priests, whom he knew hated Christ, might take some steps to put him to death. It might have been fear, because he knew the priests hated Christ, which caused his disobedience.

These priests showed in their faces, and by their actions, that they were conspiring against Christ's life; trying to entrap Him. The great mass of the people saw the priests were bent on Christ's destruction just as soon as they could bring it about.

Whether it was fear or whether meanness to save a little money and not make the sacrifice that Moses commanded, whatever it was, he lost the opportunity. It does not matter how you lose the opportunity, whether through fear or through meanness, you will never have it again.

I have an opportunity now of devoting every dollar I have and every dollar I can get to the extension of the Kingdom of God. I have that opportunity now. I use it. I put every dollar on wheels to run around the world. I put dollars into type; I put them into Divine Healing Homes; I spread literature. I help some one.

This leper's opportunity was lost, and this most glorious healing lost nine-tenths of its power because the man from meanness or cowardice or some other wrong motive was obedient. God requires of us the consequences of lost opportunities.

I repent every lost opportunity; repent in dust and ashes.

I used to think that expediency was an excellent thing and it was a good thing not to talk. If I were to keep my life by expediency now, I would not talk some of the things I talked yesterday. I would not talk some of the things I talk often. I have given expediency to the winds when it interferes with the plain, bold declaration of truth.

I have said:

**"I Will Declare the Whole Counsel of God,
Regardless of What May Say, Do, Think, or
Threaten."**

Witness to all the knowledge of God that you get. Some persons say, "I am not healed, how can I witness?"

Witness to what you know. Witness that others are healed. Witness that you know what the Bible teaches. If people turn around and say, "Why are you not healed?" Confess that it was not God's fault, but some imperfection in yourself. Then ask the brother putting that question, "Brother, may it not be because you do not help me? May it not be because my own friends hinder me a little?" That will be a question for them to think about; because they can hinder a great deal.

Witness to the truth that you are not healed. Witness that Christ is the Healer of the sick. Tell others that the reason you are not healed is because you have failed somewhere your duty. You notice I say comparatively little about healing publicly, because I do not need to. I am sure healed. People do not need me to tell them I am healed. They can see me and hear me.

You know that my lungs are in good order, because I make you hear me. One brother minister said, "Doctor, if you go on and talk like that, delivering two or three discourses a day, you will not last five years."

I said, "Brother, I will live to bury you, if I am in this country."

"Do you not think that you hurt your lungs?" he asked.

"No. I expand them; I strengthen them," I replied. The way for a man to get good lungs is to use them; not to lie on a sofa. The way for a person to have a good strong arm is to use it. If you do not use it, you will lose it. If you keep your eyes shut, no matter if you have ever so good and bright eyes, by and by the eyelids will refuse to open,"

That is the way with some people. They shut their eyes against the truth until by and by they do not need any exercise of will to keep their eyes closed.

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Testify to what you have.
Use for God what He has given you.
Some one may say, "I am sick, I cannot preach the Gospel."

I would preach the Gospel with the last lung power I had if I were sick. I would fight the Devil with the last

blow I could give. I would fight if I could only fight with my head or if I could only kick.

I Hate Sin and Disease and Death With Intense Hatred

I hate sin. I will fight it to the end of life; I will die fighting the Devil's works.

I hate disease. That is one thing which keeps me up in this ministry. I hate tuberculosis; I hate to see a strong man's lungs dug out by the Devil. I hate to see a full, active life wasted. I hate to see a dear old mother tortured with rheumatism in her last days, which should be so peaceful and happy. I hate disease. I hate it with my whole heart, I hate it with a perfect hatred. That hatred was put into my heart by God. God hates sin.

O ye that love the Lord, hate evil.

Hate evil with all the intensity of your nature. Your love for God will be in exact proportion to your hatred of sin.

These men about the world do not like to have you attack evil. They say, "Let it alone!" That proves they never learned to hate sin. If you have to deal with a fire and let it alone, it will burn down the house. Leave that little spark alone in the room and our house is gone. Sin is hell fire, and I not leave it alone. God put me in this world to fight it. Did not His own Son come into the world to fight the works the Devil?

I fight because I long to see you men and women free.

I have no weapons of war. I do not propose to use gunpowder or dynamite; but I propose to use the Word of God.

I do not propose to use artillery to free men from sin; but let the enemy look out.

A Church Which Blocks God's Way Will Die.

Let the Methodists, Baptists, Presbyterians and others who blocking the way to the delivery of men from sin and disease, look out.

The Jewish Church blocked God's way, and what did He do with it? He scattered it like the wind. The Jewish system has never been resurrected since that day. Christ said, "Your house is left unto you desolate."

If the Church of the Living God today will not do

right, the Almighty will spew it out of His mouth. There are churches in this city God has spewed out of His mouth already. They have no life. Some churches die when their leaders die.

When John Alexander Dowie is dead, Divine Healing will still live, because it lives now. It lives in every place where I have ever taught it. It lives in the homes, in the lives of tens of thousands. If I were not preaching a living, Everlasting Gospel, it would not live. Divine Healing has never been dead. The Gospel has never been dead, but the churches which fight it will be. Last year in the Trinity Methodist Episcopal Church in this city influential persons asked the minister, "Why do you not ask Dr. Dowie to come down and hold a mission in this church? This church would be full."

The pastor refused.

I dare say there are 200,000 people within half a mile radius of that church. Sometimes the congregation can be counted by tens. The church has a high steeple, and has seats for a thousand people. It is as dead as a door nail. They rejected Divine Healing; shut the door against it.

Divine Healing has come back to the earth, and if the Protestant churches will not accept it, they will suffer.

Divine Healing is a small thing today, but I believe it will be one of the great questions of the century.

Leaves of Healing vol 8 No. 11 Jan 5, 1901 p329