***Things Befitting the Gospel, No. 1 - PH27-01  
  
Advanced Bible Doctrine - Philippians 1:27***

Please open your Bibles to Philippians 1:27 as we look at the subject of things that are befitting the gospel. Paul declares in Philippians 1:27, "Only let your conduct be as it becomes the gospel of Christ. That whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel." The apostle Paul has indicated that he hopes to provide more doctrine for the spiritual maturity of the Philippian Christians. Lack of doctrine in the soul will cause a person to become subjective in spiritual things, and then he will be easily influenced by Satan. It is a very dangerous thing to become subjective in spiritual things, and to be making your decisions as to what God thinks and what God wants you to do as to how you feel about things. It is necessary to always approach the Word of God and deal with it on an objective basis, and on the basis of what the plain statements of Scripture declare to us and give us as guidance.

So, Paul here, in verse 27, is exhorting the Philippians to follow a way of life which is in keeping with their position in Christ, not a way of life which Satan can inspire in them. If they are objective toward the Word of God and receptive to it, they will follow a way of life which is in keeping and befitting to their Christian calling and to their profession of belief in the gospel. If they are subjective in their approach to spiritual things, then Satan will have a field day with them; their lives will be anything but reflective of the gospel which they profess; and, they will be anything but compatible to the standards of the Word of God.

So, we pick up the exposition in verse 27 with the little word "only." The word "only" in the Greek is "monon." It's an adverb, and it introduces conduct for the Philippians here, whatever happens to Paul's hope in verse 26. There Paul has said that he hopes to return from his imprisonment to be able to teach them further, and that the result of that will be more joy to them because of the fact that they have received more insights concerning the Word of God.

However, even if Paul should not return, and even if the hope of verse 26 is never fulfilled, he wants to call their attention to something that nevertheless should be true of them. So he introduces it with this word "monon" ("only"). See to it, whatever else, that this is true of you. "Let your conduct be" is the Greek word "politeuo." "Politeuo" is a present middle imperative. The Greek word "politeuo" comes from the Greek word called "polites" which means "citizen," and that comes from the Greek word "polis" which means "city." So, the word has to do with a person's public relationship within a political entity. Of course, you can readily see that we get our word "politics" from these Greek words.

So what the word "politeuo" means is that he's calling upon them to conduct themselves as citizens, or to live as citizens, particularly meaning that they should discharge their public responsibilities as members of that body politic. This word implies a person discharging a public responsibility because he is a member of a certain body. The apostle Paul is using this idea, of taking part as citizens in political life, to their taking part as believers in the body of Christ (the public expression of spiritual life), and to take participation in a way that is fitting of the membership that they hold in that body.

This is just as we wish to see people who are members of the American society participating in a very fitting patriotic manner. Certainly this nation has a history of men who were exemplary in their devotion to public duty by the fact that they were citizens of a free nation. You can think of their names, and you can recall in your own thinking a roll call of men of honor who were great patriots, and in that patriotism, they were aggressive. That's what performing your duty always means. It means to be aggressive. It means to get out there and to do it. Many a person who is very aggressive as a patriot often is very unaggressive as a believer in the Lord Jesus Christ. As we would be aggressive on a patriotic level, we should be aggressive relative to the fact that we are members of the body of Christ.

That's the idea that the apostle Paul is saying here. "Only let your public expression of responsibility of the fact that you are members of a particular body be performed in a certain way." This word is present, so it means it is the constant duty. It is middle. It is what's called the indirect middle. The indirect middle stresses the agent who is producing the action. The Christian is the agent here. It is necessary for the Christian to take the steps to make his conduct befit the gospel. The middle is very crucial here. It is pointing the finger at each individual believer. When it says for you to have your outward conduct and your performance as a believer compatible with doctrine and to your profession of faith in Jesus Christ, it is pointing that at you to be responsible to do it. Nobody else can do this for you. Nobody else can cause you to be responsible. It is only as you exercise your own will. That means as you exercise your option to learn the Word of God. Another important part of the grammatical structure is this imperative mood. Imperative is a command. This is an order from God to see to it that your performance matches your profession.

In the King James Version, some of you have the word "conversation" here: "Let your conversation." This is an old English word. To us, conversation means "talking," but it is not a fitting translation here because the idea is "conduct" which is what conversation in Old English did mean. It meant a manner of life.

The Christian has a heavenly citizenship, and therefore he has a public duty to perform compatibly to that citizenship. So, it says, "Let your conduct be as it becomes." "As it becomes" sounds like a verb, but it is not a verb. It is a little adverb called "axios," and it means "worthily." In other words, it means "befitting your Christian profession. The standard of reference of this is: what should I be walking worthy of? It says, "The gospel of Christ." The gospel of Christ, of course, connotes immediately the grace of God in all things. That's the standard of life of which our walk should be worthy. This is the standard of divine grace in our living. It is achieved through the learning and through the response of doctrine. A Christian whose conduct befits his profession in Christ will be on the offensive in the angelic warfare, just as a citizen who understands the laws of divine establishment will be an aggressive patriot. He will know that the defense of those laws means the source of all liberty and of all happiness to the citizens. So, a Christian is to conduct himself in a manner compatible to all that is connoted by the gospel of Jesus Christ.

The gospel is the point where you start your spiritual life. That is the fact that Christ died for us. This is something that God has provided. It is not man-made. It is the specific content of Scripture that Christ died for us spiritually and physically, and that we are to believe in the Lord Jesus Christ and accept this sacrifice (this substitute) in our behalf. This gospel has great power. It is not a human invention. Its basis is grace, and its appeal extends to everyone in the whole world. However, after you have accepted Christ, the gospel also opens the door and implies a great deal more. It implies the whole grace way of life, with all the grace blessings that God has provided for the believer in this age. So, it is the whole totality of going from salvation into a life which is compatible with the age of the church.

There is one thing you don't want to make a mistake about when we talk about our lives being compatible with the gospel, and the responsibility which is ours of presenting the gospel. Please remember that the gospel is an understanding of what Christ has done for us. It is getting to know the person of the Lord Jesus Christ. When you know the person of the Lord, and when you understand what He has done for us, you will be qualified to be a witness for the Lord Jesus Christ.

There is a lot of false impression being given by certain organizations that if you want to be a witness for the Lord Jesus Christ, you need to go through a program of training. This program of training will line you up with a technique. It will give you an approach. It will give you various approaches. It will analyze people in various categories, and it will tell you how to look at these people, and then how to approach them according to the categories. It will tell you how to approach them with the gospel. It will give you a specific procedure--steps to follow. First you say this. Then you say this. Then you say this. If that's helpful to you, and if that makes you more comfortable, well and good. But don't think that you have to use some kind of a devised program in order to serve the Lord.

We are constantly receiving advertisements, and you get them in the mail too. These are advertisements for Christians to attend conferences of one kind or another. Here is a conference for the family, and everybody hustles out this week at this conference ground, and they bring in some high powered speakers to explain to you how to have a happy family. You're a single person. Here's a conference for singles. You need some adjustment in your life. Rush off to the conference ground and spend a week for singles. If you are divorced, here's a conference for divorced people. Rush off and learn how to be divorced and happy--which isn't possible. However, we run conferences to show you how to do it--what can't be done. There are also conferences on how to rear your children.

Well, all of these are devices have arisen because the local church does not do its job. If local churches were teaching people doctrine, all these special conferences would go out of business overnight. Some of you have attended conferences like that, and you've come back and said to me, "Well, it was a lot of fun swimming. It was a lot of fun playing volleyball. I enjoyed the food, but I knew everything else they said." This is because you've been trained in doctrine, and you're going to discover that the gimmickry that is put out as introducing you to how your life can be compatible with your Christian calling is a bunch of malarkey. So don't be taken in by all the special hot rod organizations that are running special programs to give you a series of steps in order that you can revolutionize your life. You might take those steps, and it might help you. What you have done is stumbled upon a piece of doctrine that they may have introduced you to at that moment that your church should have introduced you to, and so it happens to work because God's truth is God's truth.

So when the apostle Paul says, "Let your conduct (your manner of life) be as becomes the gospel of Jesus Christ," the only way you can arrive at that point is through learning the Word of God (Bible doctrine). You will not arrive at it any other way. When you have done that, you won't be chasing around to all kinds of conferences of one kind or another in order to find yourself straightened out or informed on certain areas of your life. You will already know these things. Doctrine which you have learned and believed will create such a condition of spiritual orientation that you will be able to handle your life. It will create such a love for the Lord Jesus Christ that you'll know how to witness. You will never be confronted with the misery of wondering, "How do I approach a person to speak about the Lord?" Instead you will discover that you are very effective in speaking about the Lord. But first you have to know the information, and be in love with the person of Christ. Then you'll talk about Him without any difficulty whatsoever.

So, Paul says, "Let your conduct be as it becomes the gospel of Christ." Then he introduces a resource: that. This is the little word "hina," and it's introducing the result of this wish which he has expressed. "Whether I come and see you, or else be absent." We have two alternatives presented. They're presented by the Greek words "eite eite," and this simply means "whether / or." It gives two alternatives. The two alternatives are that Paul may come to Philippi again (which he expects to, and he did), or that he will not return to Philippi. But in any case, whatever option he's able to exercise, he wants something to be true about them in their spiritual warfare. He is still thinking about the fact that whatever happens to him, these Christians are going to continue in the spiritual warfare.

When you walk out your door today, you're going to walk smack back out into the spiritual warfare of the demonic spirit world. If you walk out, and you're not a potential problem to those demons, they're going to just look at you, and they're going to let you pass by. If you are a potential problem as a believer; if you're going to go out and be exercising your spiritual gifts; and, if you are going to be a potential ambassador and witness of Jesus Christ, you're going to have the demon assigned to you to start tailing you, and to start bringing misery into your life, as we shall see in the context here, in order to neutralize you from that ambassadorship.

A lot of Christians never have any trouble. A lot of Christians never have any difficulty because the demon that is assigned to you simply trails you, he reports in every day to Satan and he says, "This guy doesn't do anything." Satan says, "Good. Make him happy. Give him everything he needs in life. Keep him going to church. Keep him Christianized." You're no problem. But if you become a problem, then Satan and his demons are going to start paying attention to you.

Paul is concerned because he knows that's going to take place. Therefore, he says, "Whether I get there with more information or not, you are to conduct yourself in a way that is compatible with the Word of God." So, he says, "Whether I come." "I come" is "erchomai." It is aorist active participle. The word "erchomai" ("come") is aorist and it indicates the time when he may come to Philippi. It is active, indicating when he himself returns--not an agent which he has sent. It is participle--a statement of fact. The word "see" here is "horao." "Horao" is a Greek word for "seeing" which means a panoramic view. I look out across the group. This indicates that Paul is saying, "I want to come to you; I'm going to stand up before the congregation; I'm going to look upon all of you; and, I'm going to teach you. There's another Greek word "blepo" which means "focus" on this person and that person. He's talking about face-to-face instruction to the whole group.

So, he says, "Whether I am able to return and look upon all of you as a congregational group for the purpose of instruction, or else I be absent." "Absent" is "apeimi." It is present active participle. Present means that he permanently is kept away from Philippi. Active means he himself is absent. Participle means that this is a statement of fact. He says that, "I may never get back to see you again. Whatever happens," he says, "I want to hear something about you." "That I may hear of your affairs." The word "hear" is "akouo." It is present active indicative. "That I may constantly hear about;" and, "that I may actively hear." There is information I get concerning your doing. Indicative means a statement of fact.

What is it that Paul wants to hear? "That" is a little different word here. It's "hoti," but it also means result. He's going to introduce a second result here. "That I may hear." "I want to hear that you are standing fast." The words "stand fast" is "steko." It is present active indicative. The word "steko" connotes stability. Present indicates that they are constantly to be a stable people. Active indicates that the Philippians themselves are the active people. Indicative indicates a reality. I want to hear that you are constantly spiritually stable. How? There are two things that he wants to hear concerning them as stand fast. This is what should be true of every congregation of believers. They are to be spiritually stable, first of all, in one spirit. "In one spirit" is the word "en" plus the word for "spirit" which is "pneuma." These people are in their human spirits. That's what this refers to. They are to have a common type of human spirit. They all have their own human spirits, but each of them is to have a human spirit that is like the human spirit of the other believers in the congregation.

How can that be? How can all the human spirits gathered in a church together today have a common characteristic and have a common character to them? Well, obviously, there is only one way, and that is by what is put into the human spirit. The Word of God teaches us that the human spirit is the place where we store our divine viewpoint. This is where doctrine goes when we learn it and say, "Yes Lord, I accept that." If you have a group of Christians all of whom have God's viewpoint of true doctrine stored in their human spirit, then you have a group that's moving together. You have a powerful force of believers.

Have you ever heard about church splits? Church splits are caused in mass. They'll go 50 / 50 right down the line, and a group of people will shove off and they'll go elsewhere. Why did they do that? Because within the human spirits of those people, there was a great division and a great separation of viewpoint, or maybe just individuals who flake off. Why do individuals flake off? Because as they come up against the human spirit context of that congregation, their human spirits have something not in them of truth that should be there. They don't have it because they're rejecting something. So, they say, "I don't like that church. I don't like that congregation. I don't like that preaching." What is it they don't like? Well, they don't like the fact that spiritual vibrations are set up within their being because their human spirits lack a doctrine which they're hearing expounded and which they reject.

They may know this doctrine in the mind. That's only "gnosis." But it takes believing it to make it "epignosis" to be put in the human spirit. If a doctrine is not in your human spirit, and somebody gets up and teaches a doctrine and declares it and says, "This is what God thinks, and here is how God wants you to act, and you reject that, that truth never gets into your human spirit. The result is spiritual vibrations are set up within your being, and you sit there vibrating in church. Eventually, you will vibrate at such a high frequency rate that you will simply break off from that congregation. That's the cause of people departing a center of truth. This is entirely different from leaving a place because heresy is being taught and because false doctrine is being taught.

So the apostle Paul here says, "I want to see you Christians stable, in one spirit." This is a common divine viewpoint held because you have a common storage of Bible doctrine truth. I want to caution you that this does not imply that we have a universal mind and a universal spirit. These are individual human spirits who are able to go together because they have God's common viewpoint. There's only one way to get that, and that is by teaching the Word of God. If you do not have that, then you will be operating on mere human viewpoint.

The other thing that Paul says is, "I want you also to have stability that you stand fast, in one spirit, and also that you stand fast with one mind." The word "mind" here is not "mind." The word mind in Greek is "nous" that you are acquainted with. The "nous" is what we call the perceptive mind. That's where you learn things. You learn things at school with your "nous." You learn spiritual things with your "nous." You're sitting there right now, and everything that you learn about the Word of God you're learning it with your "nous." That's the first stage of learning. What you do with it after that is something else. Whether it becomes transferred over here to the directive mind through your human spirit and cycles back up or not is going to determine what you do with that truth.

However, this is not "nous." The word that is in the Greek is "psuche," and that's the word for "soul." So the apostle Paul puts both sides of your immaterial being here in this verse. He says, "I want you to be stabilized believers both in your human spirits so that you are not vibrating against one another, and you are not vibrating against God, but you are compatible with Him. Secondly, I want you to be stabilized in one soul. Again, this is not a universal soul. This is not some mystical concept of some great soul out there in the great beyond which the mystery cults and the ancient religions used to talk about. They said that a person was moving on toward this universal soul, and he would become lost in it, and then he would come to peace.

What this is talking about is you with your individual soul. This is you as a human being, who have the facets of your soul: your ability to think; your ability to feel; and, your ability to choose. That is what makes up your soul. You are to have doctrinal principles stored in the human spirit in such a way that you can cycle up information to give you one soul.

Your mind has two parts to it. You have your perceptive mind, and you have on the other side, your directive mind. You learn the Word of God. The Word of God is believed, and it is brought down here into your human spirit and it is stored. The more of the Word of God you have, the more compatible you are with other believers. If you find a believer whose human spirit is filled with the Word of God, and another believer who doesn't have much of the Word of God, those two believers are not going to be very compatible. This is because the believer who lacks doctrine will not understand the things that the one who has doctrine can enter into. Well, from this human spirit, we cycle the information back up to the soul. Here it affects the directed mind; it affects the will; and, it affects the emotions, and in that way, your soul is controlled by the Word of God. If you have a group of people, all of whose minds are controlled by the Word of God; whose wills are controlled by the Word of God; and, whose emotions are controlled by the Word of God, the result will be one soul.

That's what he's asking for here. "That you stand fast in one human spirit, and in one soul." This means that you have a common stable viewpoint between you. It is Bible doctrine that guides that mind; that will; and, that emotion of your soul to be compatible with that of other believers who also have doctrine. This is not a universal mind we're talking of, nor your subconscious. We're talking about you as an individual soul compatible to other individual souls.

There are thousands of Christians in the world today who are trying to function without doctrine. Consequently, the testimony of the local church is being devastated. The result in these believers is that their emotions take control of the soul, and when the emotions take control of the soul among Christians, you find the expression in white magic, for one thing; and, you find the expression also in a lot of public relations techniques. A lot of public relations techniques with their human viewpoint is what is often taught under the name of Christian education in order to get people who are not taught in doctrine to act in a certain way, as if getting people to act a certain way was going to accomplish anything.

However, we still have this notion among us that if we get people to act in a certain way, we're doing the work of God, or that God's work is going to be accomplished. It is because people do not have one soul created by doctrine from the human spirit that we have the conflicts that we have and the devastation that we have among Christians today. Some of them are practicing white magic. Some of them are practicing public relations techniques. All of them are very devoted and yet, they are horrible spiritual casualties in the angelic warfare. They don't realize that what has happened is that the demons who are watching them and working on them have pulled off a fantastic victory.

Again I remind you that when the apostle Paul is writing this verse, he is writing it from the frame of reference that he can see all these demons that surround the believers. He knows that the angelic warfare is a real thing and it is constantly going on. If these believers can have one human spirit through doctrine, and they can have a united soul through doctrine, he knows that they will not be casualties in the spiritual warfare. If they do not have this, they will be casualties. They will go off into white magic; public relations; gimmickry; all kinds of devices; "churchianity" instead of Christianity; and, right down the line. They will ultimately simply be walking in religion and telling themselves that God is behind this.

The reason that he wants one soul and one spirit is for the simple purpose that they may strive together: "With one mind, striving together for the faith of the gospel." The word "striving together" is "sunathleo." This is a present active participle. This is doctrine which is functioning in the human spirit and the soul which will enable you to conduct yourself as befits your calling as a Christian. The intake of doctrine, with the consequent effects that that has upon your human soul and your human spirit, is what prepares you for the angelic warfare. This word "sunathleo" comes from the word "athleo," which means to contend in the game. You can see that we get our word "athletics" from "athleo." "Sun" means "with;" playing "with" somebody in a game, thus to contend as part of a team.

What Paul is asking us to do here is to recognize that we are a team of believers, and we are to be a team of spiritual athletes who are playing the game together, not against one another. We are contending against the demonic hosts, so that requires a common divine viewpoint in our spirit and souls in order for us to strive together. Otherwise, we'll be striving against one another. It is doctrine that will enable the Philippians to go on striving together in a way that is accomplishing divine good whether Paul is with them or whether Paul never gets to Philippi again. Why is that? Because the Word of God in their souls and spirits is alive and powerful and lives forever.

He sums up what it is that they are to strive for with the expression "the faith of the gospel." "The word "faith" is "pistis." The word "faith" has a non-technical meaning which simply means "believing." It also has a technical meaning. We sometimes speak of faith meaning Bible doctrine as a whole. The word "gospel" is "euaggelion," meaning "good news." He's speaking about the faith of the gospel as representing the body of truth. It begins with the gospel, and then it goes on to the full information of the grace life. We are to contend for all that represents the body of divine viewpoint truth. We go from salvation to the fullness of spiritual maturity.

So here's what the apostle Paul has said: "Only discharge your public responsibility in a manner worthy of the gospel of Christ, with the result that whether I come to see you or be absent, I may hear concerning your status that you keep on being stabilized in the sphere of one human spirit, with one human soul, functioning as a team for the totality of doctrine as illustrated by the gospel."

The apostle Paul has been calling upon the Philippians to have one soul and one Spirit so that they may all work together as a team compatible with their status as Christians, and with the body of truth which is revealed in the Word of God. We are never called upon to act as believers together in a way that is not compatible to what the Bible teaches. Satan, therefore, you may be sure, is going to give top priority to slipping false information to the believer so that he will conduct himself in a false way. Christians today, unfortunately, are not sufficiently concerned about this possibility of being deceived by Satan. Those who are practicing white magic would not believe you if you told them that that's what's taking place. Yet, this is exactly what we would expect Satan to do. Because Christians are not careful, they do not take protective measures. If you do not take protective measures, you will expose yourself to being deceived just as well as anybody who has never been taught in the Word of God at all.

During the past few sessions, we have looking at several examples in the Word of God of people who were sincerely seeking to serve the Lord, but who were doing it on a basis contrary to doctrine, and who brought destruction upon themselves. There was Uzzah; there was King Saul; and, there was the man of God. All of these were seeking to serve the Lord, but in reality were serving Satan. I want to introduce you today to a non-biblical example with which perhaps you are well-acquainted. If you are a college student and have ever been seeking the universal mind of which the speaker on one of our audio recordings refers to, the common practice of college students of reaching out for reality, and what they call coming into contact with the universal mind, you will also know the name of this man. We have had the biblical examples of the case of Uzzah; the case of King Saul; and, the case of the man of God. Now we have the case of Edgar Cayce.

**Edgar Cayce**

Edgar Cayce is a non-biblical example of the same thing that we've been talking about. He is an example of demon spirits who perform good, leading people away from the truth of doctrine. Some time ago, a lady came to me who was a Christian. She had been deeply involved in communication with the spirit world before she was a believer. She came to me because she was going through some deep agonies of soul over the fact that she could not go home without suddenly becoming aware that her room had been entered by a personality that she referred to as her familiar spirit--her particular assigned demon spirit.

There was a time when she would go home; she would go to a room; she would sit there or she would lie down on the bed; and, then without uttering a word verbally, she would carry on a communication with her familiar spirit as he sat beside her on the bed. She would communicate with him mind to mind. She would ask him things, and she would receive information. She had the ability to be able to see things as if they were taking place which had not yet taken place. We would call it a vision. Or she would be able to look at a person and then have the startling effect of a television screen appearing before her and seeing something about this person's life--something that he was doing, and something that was going to happen to him. We call that clairvoyance.

She was in a fantastic state because she was wondering, "Why has this not stopped now that I'm a believer?" She described some of the things that were taking place to her as these spirits were still trying to communicate. She said, "The day I became a believer, the spirits around me were so enraged. It was a frightening thing to me to sense how enraged the spirits were and how powerful they became because I had accepted Christ as my Savior."

I asked her, "How did you get into this?" She said, "I got into this through the reading of the works of Edgar Cayce; of the life of Edgar Cayce; and, of his doctrine of reincarnation--that all souls were originally made, and then they keep coming back to this life in different bodies in order to have varying experiences until they have purged themselves of their evil, and are able to return to the one spirit--to the universal mind.

I want to introduce to you Edgar Cayce because he is a big thing with college students. He is the source of much of what is taking place in the white magic in our day. He is, as a non-biblical example, the very thing that we have seen of people in the Bible. This lady discovered, in other words, that she had the same powers that D.L. Moody's associate Henry Drummond had. However, Henry Drummond rejected these powers as she did after she was a believer, and finally they left her.

Edgar Cayce was an active professing Christian who was dealing with the supernatural in the post-New Testament era of the church. He was born in Hodgenville, Kentucky. He died January 3rd, 1945. For 43 years, this man practice medical diagnosis by clairvoyance. A person could be identified to him, and then while he was under self-hypnosis, he would analyze the physical ills of that body, and prescribe medication and care. To my knowledge, I don't know that he was ever wrong. I have not been able to find that anything that he said was ever in error relative to his healing capacities. There are 30,000 written reports on his diagnoses. As he would speak under a trance, a secretary would take down everything that he said. These are now held by the Association for Research and Enlightenment in the east, and they are being processed. The results of his prescriptions given under self-hypnosis were just regularly beneficial. People were healed of fantastic things.

He used his psychic powers only to prescribe for the sick, and to give spiritual advice and vocational guidance. He never gave public performances like a circus clown. He never sought publicity. During what he called his "readings," when he was under a trance, he often spoke foreign languages. On one occasion, he spoke beautiful Homeric Greek. His education went to about the first year of high school level, if it got that far. He did not seek wealth. He only had a modest income.

One day he was at a party. I think it was a church group. They wanted a new game that they could play at this church social. So he invented a game with cards based on bidding for grain stocks, and he called the game PIT. It was a big hit at the party. Everybody was just enthralled with the game of PIT. You know it. Many of you play it today. He sent the idea into a company. The company recognized that it had appeal; grabbed it; and, put it into manufacture. All of a sudden, he went by a store and he saw this game of PIT being sold, by the same company that he had sent the information to. When he brought legal suit against the company, he was told, "You don't have this game copyrighted," and they gave him 12 brand new decks of cards to settle the deal.

Many people made fabulous sums of money on the stock market on his advice under trance. They looked for oil and found it where he said it would be. He himself never became wealthy. I want to stress this. This was a good man, who sought neither publicity, nor did he seek wealth, nor did he seek fame. His income was always very modest. He was a photographer by profession. That's how he earned his living.

He had no medical training or knowledge, and yet, medical men, as they would listen to him under trance, said, "This is fantastic. His knowledge of anatomy is absolutely perfect." He would often prescribe osteopathic solutions to the ills that people had. Medical men, in many cases, declared that he was 100 years ahead of time. For example, about the middle of 1960s, a cure was discovered for a certain type of cancer. Cayce, in one of his trances, had declared that this would cure certain types of cancers, and he would prescribe it; but, not for all cancers, which indicated it wouldn't work for all cancers. That's the kind of fantastic things that this man was able to do.

He told about a lost civilization that Plato spoke of, the lost continent of Atlantis. It used to be out on the eastern coast of the United States out in the Caribbean, and just sank--a civilization far advanced beyond anything we've known today. He said, in one of his trances, that in the latter part of the 20th century, the continent of Atlantis will reappear out in the Caribbean; it will slowly rise; and, it will be rediscovered. Off the west coast of California was a continent called Lemuria. It had sunk, and was lost in the way that Atlantis was lost. He predicted scientific discoveries and world events that have taken place, such as World War II. His predictions were again always confirmed. The earthquake predictions were confirmed.

This man claimed that he had contact with what he called the universal mind. He called it the subconscious. He said that his subconscious is connected with all the subconscious of all the other people in the world. Therefore, all information was available to him of what information there was. This is indeed something very strange. There was never anything bad, but always good, coming from what he did.

Question: Did Edgar Cayce speak from God or from Satan. Well, in the next session, we're going to follow through with a special on this. We're going to check this out. I haven't begun to tell you the fantastic things that Edgar Cayce has done.

Dr. John E. Danish, 1973

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