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WAR ON THE SAINTS

(abridged edition)

by Jessie Penn-Lewis

in collaboration with

Evan Roberts

[Edited into digital format, with modifications of format and spelling, by Clyde C. Price, Jr., from an undated print-media book originally published by The Overcomer Literature Trust, Ltd. 10, Marlborough Road Parkstone, Poole, Dorset BH14 0HJ, England]

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and easy to read onscreen on a wide variety of computer systems.

The initial CDLF release of this etext is formatted at 40 columns, to facilitate large-character or in-window screen display, and easier fast-reading... although this is a book that ought to be read slowly. If you MUST "print out", I suggest that you retain the 40-column format and make LOTS of notes as you study.

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ETEXT EDITOR'S NOTE -- 1997

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This book has been referenced in discussions of the "Toronto Blessing" phenomena sweeping the world in the last few years, which include laughing (to which I have no particular objection) and sometimes moving over into making loud animal noises and other very unusual activities, putatively in response to "the Spirit". I have heard disturbing stories of the fallout after "the Blessing" hit particular congregations, and that the message of this particular book had been squashed by some people in the "Blessing" movement.

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(I would like very much to obtain or borrow a copy of the original edition from which my printed source-text was "abridged". PLEASE contact me if you know where a copy of it exists. I would also like to locate copies of the books referenced in the appendices.)

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One reason that I created this etext edition was to provide this easily

shared resource as a basis for non-naive critical study of the issues raised. I commend to those who study this material the attitude of the Berean Jewish believers, who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17:11 RV)

*

In the process of editing this material into digital media (a simple straight-ASCII etext of the book), I find that some of the examples Mrs. Penn-Lewis gives of demonic activity include some things that --in MY understanding-- might be accomplished by the Spirit of God, and some of which are actually similar to things that some people in the Bible and more recent Christians (such as Rees Howells) have experienced. HOWEVER, I strongly endorse and echo her PROPER call to a humble commitment to the Truth, which includes taking into account the fact that "I MIGHT BE WRONG ABOUT SOMETHING", and being willing to be CORRECTED by the rightly-understood Word of God.

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I admit frankly that some of Mrs. Penn-Lewis' criteria calls into severe question many of the "charismatic movement" experiences I and friends shared in the early 1970s.

This book also calls into closer examination a long series of dreams I had, beginning in my young adulthood, concerning many events which I later lived through (often witnessing or ministry situations), often consciously remembering the dreams that I had about the event while in it, the dreams usually having been from the viewpoint of someone else nearby. Were my dreams directly from God? Were they psychic/soulish? Were they totally of demonic origin? I had thought they were perhaps a mix of the first two categories, and now I'm freshly questioning the mix. Dreams are in a "different category" anyway, and at best must be evaluated with great caution. The ONE time I based a course of action on things I had previously dreamed, I hurt several people (including myself).

It is tremendously humbling to

examine freshly my own "spiritual experiences" to determine to what extent I myself may have been _deceived_.

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On the other hand, I still affirm that our sovereign transcendent God, the Triune God revealed in the Scriptures, is also powerfully immanent among His people, responding powerfully to the faith and prayers of those in faith-covenant with Him. Christianity SHOULD BE a "supernatural" experience, in fellowship with the only true and living God!

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As an editor and a Christian, I admit that creating this etext edition has been less "fun" than an upbeat book on missions or evangelism, or even about the International Language, Esperanto. Handling this much material on "evil spirits" has been a bit depressing, even though work in this area is profitable and NECESSARY for the Kingdom of God.

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Speaking as Founder and President of the Christian Digital Library Foundation, Inc., I state that CDLF does not necessarily endorse nor agree with everything in this book, even though "we" (at this point, actually _I_) have created and are issuing this CDLF etext edition.

Speaking for myself, I believe that the critical "working through" of this material --with an open mind and with "Scriptural Sifters" turned up to full power-- will be a profitable exercise for Christians concerned with evaluating supernatural experiences.

Mrs. Penn-Lewis obviously wrote from a wealth of knowledge and experience, and to the extent that her writing "opens" the Scriptures, she should be appreciated and honored. If some of her conclusions or admonitions fall short of Absolute Truth, let us treat her with the same forbearance with which _we_ would want others to treat _our_ mistakes. (I know that I want others to remember _my_ exuberances and mistakes with charity. "Meaning well" has NOT excused me.) I strongly believe that it would be a BIG mistake to take this work as "law"; although STUDY OF THESE ISSUES AND THE REFERENCED SCRIPTURES IS AN ABSOLUTE NECESSITY FOR

THE BODY OF CHRIST IN THESE PRESENT
DAYS.

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"He hath shewed thee, O man,
what is good; and what doth the LORD
require of thee, but to do justly, and
to love mercy, and to walk humbly with
thy God?" (Micah 6:8 RV).

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Clyde Price
Atlanta, Georgia, USA
September 1997

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FOREWORD

John Wesley, in dealing with
overbalance and fanaticism, uses the

word ENTHUSIASM, and says: "Enthusiasm is undoubtedly a disorder of the mind; and such disorder as greatly hinders the exercise of reason. Nay, sometimes it wholly sets it aside: it not only dims but shuts the eyes of the understanding. It may, therefore, well be accounted a species of madness; of madness rather than folly: seeing a fool is properly one who draws wrong conclusions from right premises; whereas a madman draws right conclusions, but from wrong premises. And so does an enthusiast. Suppose his premises are true, and his conclusions would necessarily follow. But here lies his mistake: HIS PREMISES ARE FALSE. He imagines himself to be what he is not, and therefore, SETTING OUT WRONG, the farther he goes, the more he wanders out of the way."

To come nearer to our own time! I have on my shelves a book -- Group Movements of the Past and Experiments in Guidance, by Ray Strachey -- which consists of extracts from the papers of Hannah Whitall Smith, describing the times in which she lived, and the curious religious sects which she investigated during the middle years of the nineteenth century. In his foreword to this book the late Dr. H. Hensley Henson, Bishop of Durham, wrote: "Very early in the history of the Christian Church the subtle temptation to a kind of inverted humility, which is really the worst and most dangerous form of spiritual pride, disclosed itself in portentous scandals. The adventists of Thessalonica, who refused their normal obligations in the interest of a complete self-preparation for the Lord's Coming, have had their representatives in many strange sects in Europe and America, who have been carried into amazing extravagances of creed and conduct. St. Paul's brusque judgment, 'If a man will not work, neither let him eat' (2_Thessalonians 3:10) applies to them all. The ascetics of Colossae, whose punctilious rigorism co-existed with a perilous moral laxity, have had their successors in every Christian generation. Medieval monks and modern <viii> sectaries come together here. Both illustrate, in varying ways, the same spiritual malady. Such total

prostration of the individual before the mandates of the Divine Spirit seems to argue a genuine humility, but the implied assumption of plenary and direct personal inspiration discloses and fosters a spiritual arrogance none the less morally disintegrating because it is unsuspected. Experience has ever endorsed the great Apostle's verdict. Over the whole woeful pageant of self-willed pietism with its eccentric, arbitrary, even monstrous demands on its victims, the words may be written: _'which things have indeed a show of wisdom in will-worship, and humility, and severity of the body; but are not of any value against the indulgence of the flesh'_ (Colossians 2:23)."

An aftermath of the Welsh Revival at the dawn of the present century was the rise of a number of extreme cults, often stressing a return to "pentecostal" practices. Mrs. Penn-Lewis, who had witnessed much of the Revival as the representative of _The Life of Faith_, saw clearly the peril of these fanatical teachings, and in collaboration with Mr. Evan Roberts, who played so prominent a part in the Revival, wrote a book, _War on the Saints._ In this book these extreme and overbalanced beliefs and practices are categorically branded as the work of an invading host of evil spirits. The word "deception" might be said to be the key word of the book -- a term which in complete harmony with the findings both of John Wesley and Dr. Henson.

This present volume is an abridgement of the original book, which ran into seven editions. The Trustees of The Overcomer Literature Trust were concerned about certain aspects of _War on the Saints_ as originally published. First and foremost they felt that they could not endorse the teaching that a born-again, Spirit-filled Christian can at the same time be demon possessed; and also found themselves unable to accept some of the teaching given concerning the "baptism of the Holy Spirit", and the aggressive warfare against the powers of darkness, either as a means of promoting revival, or of hastening the coming again of the Lord Jesus Christ.

As Editor of The Overcomer, I was commissioned to undertake a revision of the book, with the object of eliminating these elements, and yet retaining the clear teaching and warning against the dangers underlying the extreme, unscriptural emphases of our modern array of "sects", behind <ix> which is so often hidden the clever manipulation of deceiving spirits. This has not been an easy task, and the result certainly will not satisfy everyone; but it is sent out with the prayer that it may open the eyes of those who read it, to the grave dangers that beset the path of uninformed "enthusiasm": and, above all, that it may give a new vision of the Mighty Savior, Who in His Cross triumphed over all the powers of evil and deception, and lives for ever as the Strength and Refuge of His own.

J.C.Metcalf.

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CHAPTER ONE

A BIBLICAL SURVEY OF SATANIC DECEPTION

If all that the Bible contains on the subject of the supernatural powers of evil could be exhaustively dealt with in this book, we should find that more knowledge is given of the workings of Satan, and his principalities and powers, than many have realized. From Genesis to Revelation the work of Satan as deceiver of the whole inhabited earth can be traced, until the climax is reached, and the full results of the deception in the Garden of Eden are unveiled in the Apocalypse. In Genesis we have the simple story of the garden, with the guileless pair unaware of danger from evil beings in the unseen world. We find recorded there Satan's first work as deceiver, and the subtle form of his method of deception. We see him working upon an innocent creature's highest and purest desires, and cloaking his own purpose of ruin, under the guise of seeking to lead a human being nearer to God. We see him using the God-ward desires of Eve to bring about captivity,

and bondage to himself. We see him using "good" to bring about evil; suggesting evil to bring about supposed good. Caught with the bait of being "wise", and "like God", Eve is blinded to the principle involved in obedience to God, and is DECEIVED (1_Timothy 2:14 AV).

Goodness is, therefore, no guarantee of protection from deception. The keenest way in which the Devil deceives the world, and the Church, is when he comes in the guise of somebody, or something, which apparently causes them to go God-ward and good-ward. He said to Eve, "ye shall be as gods," but he did not say, "and ye shall be like demons". Angels and men only knew evil when they fell into a state of evil. Satan did not tell Eve this, when he added "knowing good AND EVIL". His true objective in deceiving Eve was to get her to disobey God, but his wile was, "ye shall be like <2> God". Had she reasoned, she would have seen that the deceiver's suggestion exposed itself, for it crudely resolved itself into "disobey God" to be more like God!

THE CURSE OF GOD PRONOUNCED UPON THE DECEIVER

That a highly organized monarchy of evil spirit-beings was in existence, is not made known in the story of the garden. Only a "serpent" is there; but the serpent is spoken to by God as an intelligent being, carrying out a deliberate purpose in the deception of the woman. The serpent-disguise of Satan is swept aside by Jehovah, as He makes known the decision of the Triune God in view of the catastrophe which had taken place. A "Seed" of the deceived woman should eventually bruise the head of the supernatural being, who had used the form of the serpent to carry out his plan. Thenceforward the name of the serpent is attached to him, the very name throughout the ages describing the climax action of his revolt against his Creator, in beguiling and deceiving the woman in Eden, and blasting the human race. Satan triumphed, but God overruled. The victim is made the vehicle for the advent of a Victor, who should ultimately destroy the works of

the Devil, and cleanse the heavens and the earth from every trace of his handiwork. The serpent is cursed, but, in effect, the beguiled victim is blest, for through her will come the "Seed" which will triumph over the Devil and his seed; and through her will arise a new race through the promised Seed (Genesis 3:15), which will be antagonistic to the serpent to the end of time, through the enmity implanted by God. Henceforth the story of the ages consists of the record of a war between these two seeds; the Seed of the Woman -- Christ and His redeemed -- and the seed of the Devil (see John 8:44; 1_John 3:10), right on to the furthestmost point of the final committal of Satan to the lake of fire.

Henceforth it is also war by Satan upon the womanhood of the world, in malignant revenge for the verdict of the garden. War by the trampling down of women in all lands where the deceiver reigns. War upon women in Christian lands, by the continuance of his Eden method of misinterpreting the Word of God; insinuating into men's minds throughout all succeeding ages, that God pronounced a "curse" upon the woman, when in truth she was pardoned and blessed; and instigating men of the fallen race to carry out the supposed <3> curse, which was in truth a CURSE UPON THE DECEIVER, and not the deceived one (Genesis 3:14).

"I will put enmity between THEE and the woman," said God, as well as between "THY seed and her seed", and this vindictive enmity of the hierarchy of evil to women, and to believers, has not lessened in its intensity from that day.

SATAN AS DECEIVER IN THE OLD TESTAMENT

When once we clearly apprehend the existence of an unseen host of evil spirit-beings, all actively engaged in deceiving and misleading men, Old Testament history will convey to us an open vision of their doings, hitherto hidden from our knowledge. We can trace their operations in relation to the servants of God throughout all history,

and discern the work of Satan as deceiver penetrating everywhere. We shall see that David was deceived by Satan into numbering Israel, because he failed to recognize the suggestion to his mind as from a satanic source (1_Chronicles 21:1). Job also was deceived, and the messengers that came to him, when he believed the report that the "fire" which had fallen from heaven was from God (Job 1:16), and that all the other calamities which befell him in the loss of wealth, home and children, came directly from the hand of God; whereas the early part of the book of Job clearly shows that Satan was the primary cause of all his troubles; as "prince of the power of the air", using the elements of nature, and the wickedness of men, to afflict the servant of God, in the hope that ultimately he could force Job into renouncing his faith in God, Who seemed to be unjustly punishing him without cause. That this was Satan's aim is suggested in the words of the wife of the patriarch, who became a tool for the Adversary, in urging the suffering man to "curse God and die", she, also, being deceived by the enemy into believing that God was the primary cause of all the trouble and the unmerited suffering which had come upon him.

In the history of Israel during the time of Moses, the veil is lifted more clearly from the satanic powers, and we are shown the condition of the world as sunk in idolatry -- which is said in the New Testament to be the direct work of Satan (1_Corinthians 10:20) -- and actual dealing with evil spirits; the whole inhabited earth being thus in a state of deception, and held by the deceiver in his power. We also find numbers of the <4> people of Israel, through contact with others under satanic power, deceived into communicating with "familiar spirits", and into the using of "divination", and other kindred arts, inculcated by the powers of darkness, even though they knew the laws of God, and had seen His manifested judgments among them (see Leviticus 17:7, RV margin "satyrs"; 19:31; 20:6,27; Deuteronomy 18:10,11).

In the book of Daniel, we find a still further stage of revelation reached concerning the hierarchy of evil powers, when in the tenth chapter we are shown the existence of the princes of Satan, actively opposing the messenger of God sent to Daniel to make His servant understand His counsels for His people. There are also other references to the workings of Satan, his princes, and the hosts of wicked spirits carrying out his will, scattered throughout the Old Testament, but on the whole the veil is kept upon their doings, until the great hour arrives when the "Seed" of the woman, Who was to bruise the head of the serpent, is manifested on earth in human form (Galatians 4:4).

SATAN AS DECEIVER UNVEILED IN THE NEW TESTAMENT

With the advent of Christ, the veil which had hidden the active workings of the supernatural powers of evil, for centuries since the garden catastrophe, is still further removed, and their deception and power over man is clearly revealed, and the arch-deceiver himself appears in the wilderness conflict of the Lord, to challenge the "Seed of the woman", as it is not recorded that he appeared on earth since the time of the Fall. The wilderness of Judea, and the Garden of Eden, being parallel periods for the testing of the first and second Adam. In both periods Satan worked as Deceiver, in the second instance wholly failing to deceive and beguile the One Who had come as his Conqueror.

Traces of the characteristic work of Satan as deceiver can be discerned among the disciples of the Christ. He deceives Peter into speaking words of temptation to the Lord, suggesting His turning from the path of the Cross (Matthew 16:22-23), and later on takes hold of the same disciple in the Judgment Hall (Luke 22:31), prompting him to the lie, "I know not the Man," with the very purpose of deception (Matthew 26:74). Further traces of the work of the deceiver may be seen in the epistles of Paul, in his references to the "false apostles", <5>

"deceitful workers", and Satan's workings as an "angel of light", and "his ministers as ministers of righteousness" among the people of God (2_Corinthians 11:13-15). In the messages to the Churches also, given by the ascended Lord to His servant John, false apostles are spoken of, and false teachings of many kinds. A "synagogue of Satan" (Revelation 2:9), consisting of deceived ones, is mentioned, and "deep things of Satan" are described as existing in the Church (Revelation 2:24).

THE REVELATION OF THE DECEIVER IN THE APOCALYPSE

A startling revelation of the satanic confederacy against God and His Christ is given to the Apostle John. After the messages to the Churches, the world-wide work of the deceiver prince is fully disclosed to the Apostle, and he is bidden to write all that he is shown, that the Church of Christ might know the full meaning of the war with Satan in which the redeemed would be engaged, right on to the time when the Lord Jesus would be revealed from heaven, in judgment upon these vast and terrible powers, full of cunning malignity and hatred to His people, and as truly at work behind the world of men, from the days of the garden story to the end.

As we read the Apocalypse, it is important to remember that the organized forces of Satan described therein, were in existence at the time of the Fall of Eden, and only partially revealed to the people of God until the advent of the promised "Seed of the woman" Who was to bruise the serpent's head. When the fulness of time had come, God manifest in the flesh met the fallen archangel, and leader of the evil angelic hosts, in mortal combat at Calvary; and, putting them to open shame, shook off from Himself the vast masses of the hosts of darkness who gathered around the Cross, from the furthestmost realms of the kingdom of Satan (Colossians 2:15).

The Scriptures teach us that God's unveilings of the truths

concerning Himself, and all the things in the spiritual realm which we need to know, are always timed by Him to the strength of His people. The full revelation of the satanic powers disclosed in the Apocalypse was not given to the Church in its infancy, for some forty years passed after the Lord's ascension ere the Book of the Revelation was written. Possibly it was necessary that the Church of Christ should first fully apprehend the fundamental truths revealed to Paul and the other Apostles, ere she could safely be shown the extent of the war with supernatural powers of evil upon which she had entered.

In the Revelation given to John, the name and character of the deceiver is more clearly made known, with the strength of his forces, and the extent of the war and its final issues. It is shown that in the invisible realm there is war between the forces of evil and the forces of light. John says that "the dragon WARRED, and his angels...", the dragon being explicitly described as the "serpent" -- from his guise in Eden -- "called the Devil and Satan", the deceiver of the whole inhabited earth. His world-wide work as deceiver is fully revealed, and the war in the earth realm caused by his deceiving of the nations, and the world-powers acting under his instigation and rule. The highly organized confederacy of principalities and powers, acknowledging the headship of Satan, is disclosed, and their "authority over every tribe and people and tongue and nation", all deceived by the supernatural and invisible forces of evil, and making "war with the saints" (Revelation 13:7).

WORLD-WIDE DECEPTION DISCLOSED IN THE APOCALYPSE

War is the keyword of the Apocalypse; war on a scale undreamed of by mortal man; war between vast angelic powers of light and darkness; war by the dragon, and the deceived world-powers upon the saints; war by the same world-powers against the Lamb; war by the dragon upon the Church; war in many phases and forms, until the end when the

Lamb overcomes, and they also overcome who are with Him, called and chosen and faithful (Revelation 17:14).

The world is now drawing nearer to the "time of the end", characterized by the deception depicted in the Apocalypse as being world-wide; when there will be deception of NATIONS, and INDIVIDUALS, on such a vast scale that the deceiver will practically have the whole earth under his control. Ere this climax is reached there will be preliminary stages of the deceiver's working, marked by the widespread deception of individuals, both within and without the professing Church, beyond the ordinary condition of deception in which the unregenerate world is lying.

To understand why the deceiver will be able to produce the world-wide deception depicted in the Apocalypse, which will permit the supernatural powers to carry out their will, <7> and drive nations and men into active rebellion against God, we need clearly to grasp what the Scriptures say about unregenerate men in their normal condition, and the world in its fallen state.

If Satan is described in the Apocalypse as the deceiver of the whole earth, he has been so from the beginning. "The whole world lieth in the evil one" (1_John 5:19) said the Apostle, to whom was given the Revelation, describing the world as already lying deep in darkness through the deception of the evil one, and blindly led by him through vast evil spirit hosts under his control.

THE WORLD "DECEIVED":
THE DESCRIPTION OF
EVERY UNREGENERATE MAN

The word "deceived" is, according to the Scripture, the description of every unregenerate human being, without distinction of persons, race, culture, or sex. "We also were... deceived" (Titus 3:3), said Paul the Apostle, although according to the righteousness of the law, blameless

(Philippians 3:6).

Every unregenerate man first of all is deceived by his own deceitful heart (Jeremiah 17:9; Isaiah 44:20), and by sin (Hebrews 3:13); the god of this world adding the "blinding of the mind" lest the light of the Gospel of Christ should dispel the darkness (2_Corinthians 4:4). And the deception of the evil one does not end when the regenerating life of God reaches the man, for the blinding of the mind is only removed just so far as the deceptive lies of Satan are dislodged by the light of truth.

Even though the heart is renewed, and the will has turned to God, yet the deeply ingrained disposition to self-deception, and the presence, in some measure, of the blinding power of the deceiver on the mind, betrays itself in many forms, as the following statements from Scripture show:

The man is DECEIVED if he is a hearer, and not a DOER of the Word of God (James 1:22).

He is DECEIVED if he says he has no sin (1_John 1:8).

He is DECEIVED when he thinks himself to be "something" when he is nothing (Galatians 6:3).

He is DECEIVED when he thinks himself to be wise with the wisdom of this world (1_Corinthians 3:18).

He is DECEIVED by seeming to be religious, when an unbridled tongue reveals his true condition (James 1:26).
<8>

He is DECEIVED, if he thinks he will sow, and not reap what he sows (Galatians 6:7).

He is DECEIVED, if he thinks the unrighteous will inherit the kingdom of God (1_Corinthians 6:9).

He is DECEIVED, if he thinks that contact with sin will not have its effect (1_Corinthians 15:33) upon him.

DECEIVED! How the word repels, and how involuntarily every human being resents it as applied to himself, not knowing that the very repulsion is the work of the deceiver for the purpose of keeping the deceived ones from knowing the truth, and being set free from deception. If men can be so easily deceived by the deception arising from their own fallen nature, how eagerly will the forces of Satan seek to add to it and not diminish it by one iota. How keenly will they work to keep men in bondage to the old creation, out of which will spring multitudinous forms of self-deception, enabling them the more readily to carry on their deceiving work. Their methods of deception are old and new, adapted to suit the nature, state and circumstances of the victim. Instigated by hatred, malice, and bitter ill-will towards mankind and all goodness, the emissaries of Satan do not fail to execute their plans, with a perseverance worthy to be imitated by him who fain would reach his goal.

SATAN, THE DECEIVER ALSO OF THE
CHILDREN OF GOD

The arch-deceiver is not only the deceiver of the whole unregenerate world, but of the children of God also; with this difference, that in the deception he seeks to practise upon the saints, he changes his tactics, and works with acutest strategy, in wiles of error, and deception concerning the things of God (Matthew 24:24; 2_Corinthians 11:3,13-15).

The chief weapon which the deceiver-prince of darkness relies upon to keep the world in his power is DECEPTION, and deception planned to beguile men at every stage of life; deception (1) of the unregenerate who are already deceived by sin; (2) deception suited to the carnal Christian; (3) and deception fitted to the spiritual believer, who has passed out of the preceding stages into a realm where he will be open to meet more subtle wiles. Let the deception be removed which holds the man in the earlier days of his unregenerate

condition, and in the stage of the carnal Christian life; when he emerges into the heavenly places, described by Paul in the <9> Epistle to the Ephesians, he will find himself in the very keenest workings of the wiles of the deceiver, where the deceiving spirits are actively at work attacking those who are united to the risen Lord.

The work of the deceiver among the saints of God is especially depicted in the Ephesian letter of the apostle Paul, where, in Ephesians 6:10-18, we have the veil drawn aside from the satanic powers, showing their war upon the Church of God, and the individual believer's armor and weapons for conquering the foe. From this passage we learn that in the plane of the BELIEVER'S HIGHEST EXPERIENCE OF UNION WITH THE LORD, and in the "high places" of the spiritual maturity of the Church, will the keenest and closest battle be fought with the deceiver and his hosts.

A glimpse into this onslaught of deceiving spirits upon the people of God in the close of the age, is given in the Gospel of Matthew, where the Lord uses the word DECEIVED in describing some of the special marks of the latter days. He said: "Take heed that no man DECEIVE you. For many shall come in My Name, saying, 'I am Christ': and shall lead many astray" (Matthew 24:4-5 AV & RV); "and many false prophets shall arise, and shall DECEIVE many" (Matthew 24:11 AV). "There shall arise false Christs, and false prophets, and shall show great signs and wonders, so as to lead astray [or 'deceive' AV] if possible, even the elect" (Matthew 24:24 RV).

DECEPTION IN CONNECTION WITH THE SUPERNATURAL REALM

The special form of deception is said also to be in connection with SPIRITUAL, not worldly, things; incidentally showing that the people of God, at the time of the end, will be expecting the coming of the Lord, and therefore be KEENLY AWAKE TO ALL MOVEMENTS from the supernatural world, in such a measure that deceiving spirits will be able to take advantage of it,

and anticipate the Lord's appearing by "false Christs" and false signs and wonders; or mix their counterfeits with the true manifestations of the Spirit of God. The Lord says that men will be deceived (1) CONCERNING CHRIST and His parousia -- or coming; (2) CONCERNING PROPHECY -- or teaching from the spiritual world through inspired messengers; and (3) CONCERNING THE GIVING OF PROOFS of the "teachings" <10> being truly of God, by "signs" and "wonders" so God-like, and therefore so exact a counterfeit of the working of God as to be indistinguishable from the true by those described as His "elect"; who will need to possess some other test than the judging by appearances of a "sign" being from God, if they are to be able to discern the false from the true.

The Apostle Paul's words to Timothy, containing the special prophecy given to him by the Holy Spirit for the Church of Christ in the last days of the dispensation, exactly coincide with the words of the Lord recorded by Matthew.

The two letters of Paul to Timothy are the last epistles that he wrote ere his departure to be with Christ. Both were written in prison, and Paul's prison was to him what Patmos was to John, when he was "in spirit" (Revelation 1:10) shown things to come. Paul was giving his last directions to Timothy for the ordering of the Church of God, right on to the end of her time on earth; giving "rules to guide", not only Timothy, but all God's servants, "in dealing with God's household". In the midst of all these detailed instructions, his keen seer's vision looks on to the "later times"; and by express command of the Spirit of God, he depicts in a few brief sentences the peril of the Church in those times, in the same way that the Spirit of God gave the prophets of the Old Testament some pregnant prophecy, only to be fully understood after the events had come to pass.

The Apostle said: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and

doctrines of demons, through the hypocrisy of men that speak lies, seared in their own conscience as with a hot iron..." (1_Timothy 4:1-2 RV m.)

PAUL'S STATEMENT IN 1_TIM. 4:1-2,
THE ONLY SPECIFIC ONE
SHOWING THE CAUSE OF THE PERIL

Paul's prophetic statement appears to be all that is foretold in specific words about the Church and its history at the close of the dispensation. The Lord spoke in general terms about the dangers which would encompass His people at the time of the end, and Paul wrote to the Thessalonians more fully about the apostasy, and the wicked deceptions of the lawless one in the last days, but the passage in Timothy is the only one which explicitly shows the special cause of the peril of the Church in its closing days on earth, and how the wicked spirits of Satan <11> would break in upon her members, and by DECEPTION beguile some away from their purity of faith in Christ.

The Holy Spirit, in the brief message given to Paul, describes the character and work of the evil spirits, recognizing (1) their EXISTENCE, (2) their efforts directed TOWARDS BELIEVERS to deceive them, and BY DECEPTION draw them away from the path of simple faith in Christ, and all that is included in the "faith once for all delivered unto the saints" (Jude 3).

That the CHARACTER of the spirits is described in 1_Timothy 4:1-3, and not the MEN they sometimes use in the work of deception, may be understood from the Greek original. *[Pember says that v.2 refers to the CHARACTER of the deceiving spirits and should be read thus: "direct teaching of unclean spirits, who, though bearing a brand on their own conscience, as a criminal is disfigured -- would pretend to sanctity (i.e. holiness) to gain credence for their lies ..."]

The peril of the Church at the close of the age is therefore from supernatural beings who are "hypocrites", who pretend to be what

they are not, who give "teachings" which appear to make for greater holiness, by producing ascetic severity to the "flesh", but who themselves are wicked and unclean, and bring those they deceive into contact with the foulness of their own presence.

THE PERIL OF DECEIVING SPIRITS
AFFECTS EVERY CHILD OF GOD

The peril concerns every professing Christian. The prophecy of the Holy Spirit declares that (1) "SOME" shall fall away from the faith; (2) the reason for the fall will be a GIVING HEED TO DECEIVING SPIRITS, i.e., the nature of their working being not KNOWN evil, but deception, which is a covered working. The essence of deception is that the operation is looked upon as sincere and pure. (3) The nature of the deception will be in DOCTRINES of demons, i.e., the deception will be in a doctrinal sphere. (4) The way of deception will be that the "doctrines" are delivered with 'hypocrisy', i.e., spoken as if TRUE. (5) Two instances of the effect of these evil spirit doctrines are given: (a) the forbidding of marriage, and (b) abstaining from meats; both, said Paul, "created by God". Therefore their teaching is marked by opposition to God, even in His work as Creator. <12>

THE SATANIC FORCES
DESCRIBED IN EPHESIANS 6

Demoniacal "doctrines" have been generally tabulated as either belonging to the Church of Rome, because of the two marked results of demon teaching mentioned by Paul, which characterize that Church; or later "cults" of the twentieth century, with their omission of the fact of sin, and the need of the atoning sacrifice of Christ, and a Divine Savior. But there is a vast realm of DOCTRINAL deception by deceiving spirits, penetrating and interpenetrating Evangelical Christendom, by which evil spirits, in more or less degree, influence the lives even of Christian men, and bring them under their power; even spiritual Christians being thus affected on the

plane described by the Apostle, where believers united to the Risen Christ meet "spiritual wickedness" in "heavenly places". For the satanic forces described in Ephesians 6:12 are shown to be divided into (1) "PRINCIPALITIES" -- force and dominion DEALING WITH NATIONS and governments; (2) "POWERS" -- having authority and power of action in all the spheres open to them; (3) "WORLD-RULERS" -- governing the darkness and blindness of the world at large; (4) "WICKED SPIRITS" in the HEAVENLY PLACES -- their forces being directed in and upon the Church of Jesus Christ, in "wiles", "fiery darts", onslaughts, and every conceivable deception over "doctrines" which they are capable of planning.

The peril assails the Church from the SUPERNATURAL world, and comes from supernatural spirit-beings who are persons (Mark 1:25) with intelligent power of planning (Matthew 12:44-45), with strategy (Ephesians 6:11), the deception of those who "give heed" to them.

HOW THE EVIL SPIRITS DECEIVE BY "DOCTRINES"

How the evil spirits as TEACHERS get men to receive their teachings, may be summed up in three specific ways: (1) By giving their doctrines, or teachings, as spiritual revelations to those who accept everything supernatural as Divine BECAUSE supernatural -- a certain class unaccustomed to the spiritual realm, accepting all that is "supernatural" as from God. This form of "teaching" is DIRECT to the person; in "flashes" of light on a text, "revelations" by visions of Christ, or streams of texts apparently from the Holy Spirit. (2) By mixing their "teachings" with the man's OWN REASONINGS, so <13> that he thinks he has come to his own conclusions. The teachings of the deceiving spirits in this form are so natural in appearance, that they seem to come from the man himself as the fruit of his own mind and reasoning. They counterfeit the working of the human brain, and inject thoughts and suggestions into the human mind; for they can directly COMMUNICATE with the mind, quite apart from gaining

possession (in any degree) of mind or body.

Those who are thus deceived believe that they have come to their own conclusions by their own reasonings, ignorant that the deceiving spirits have incited them to "reason" WITHOUT SUFFICIENT DATA, OR ON A WRONG PREMISE, AND THUS COME TO FALSE CONCLUSIONS. The teaching spirit has achieved his own end by putting a lie in the man's mind, through the instrumentality of a false reasoning.

(3) By the indirect means of deceived human teachers, supposed to be conveying undiluted Divine "truth", and implicitly believed because of a godly life and character, believers saying, "He is a GOOD man, and a holy man, and I believe him". The life of the man is taken as a sufficient guarantee for his teaching, instead of judging the "TEACHING" by the Scriptures, apart from his personal character. This has its foundation in the prevalent idea that everything that Satan and his evil spirits do is MANIFESTLY evil, the truth not being realized that they work under cover of light (2_Corinthians 11:14), i.e., if they can get a "good man" to accept some idea from them, and pass it on as "truth", he is a better instrument for deceptive purposes than a bad man who would not be believed.

FALSE AND DECEIVED TEACHERS

There is a difference between "false" teachers, and DECEIVED ones. There are many deceived ones amongst the most able teachers today, because they do not recognize that an army of teaching spirits have come forth to deceive the people of God, and that the special peril of the earnest section of the professing Church lies in the supernatural realm, from whence the deceiving spirits with "TEACHINGS" are whispering their lies to all who are "spiritual", i.e., open to spiritual things. The "teaching spirits" with "doctrines" will make special effort to deceive those who have to transmit "doctrine", and seek to mingle their "teachings" with truth, so <14> as to

get them accepted. Every believer must test all teachers today for himself, by the Word of God and their attitude to the atoning Cross of Christ, and other fundamental truths of the Gospel, and not be misled into testing "teaching" by the character of the teacher. Good men can be deceived, and Satan needs good men to float his lies under the guise of truth.

THE EFFECT ON THE CONSCIENCE OF
THE TEACHINGS OF EVIL SPIRITS

How teaching spirits teach we find described by Paul, for he says they speak lies in HYPOCRISY, that is, speak lies as if they were truth. And the effect of their working is said to "CAUTERIZE" (Gr.) the conscience, i.e., if a man accepts the teachings of evil spirits as Divine, because they come to him "supernaturally", and he obeys, and follows those "teachings", "conscience" is UNUSED, so that it practically becomes dulled and passive -- or seared -- and a man does things under the influence of supernatural "revelation" which an actively awakened "conscience" would keenly rebuke and condemn. Such "give heed" to these spirits, by (1) listening to them, and then by (2) OBEYING them; for they are deceived by accepting wrong thoughts about God's presence, and about Divine love, and unknowingly give themselves up to the power of lying spirits. Working in the line of "teaching", deceiving spirits will insert their "lies" spoken in HYPOCRISY, into "holiness" teaching, and deceive "believers" about sin, themselves, and all other truths connected with the spiritual life.

Scripture is generally used as the basis of these teachings, and is skillfully woven together like a spider's web, so that they are caught in the snare. Single texts are wrenched from their context, and their place in the perspective of truth; sentences are taken from their correlative sentences, or texts are aptly picked out from over a wide field, and so netted together as to appear to give a full revelation of the mind of God; but the intervening passages, giving historical setting,

actions and circumstances connected with the speaking of the words, and other elements which give light on each separate text, are skilfully dropped out.

A wide net is thus made for the unwary or the untaught in the principles of Scripture exegesis, and many a life is sidetracked and troubled by this false using of the Word of God. Because the experience of most professing Christians in regard <15> to the Devil is limited to knowing him as a tempter, or as an accuser, they have no conception of the depths of his wickedness, and of the wickedness of evil spirits, and are under the impression that they will not quote Scripture, whereas they will quote the whole Book if they can but deceive one soul.

SOME WAYS OF "TEACHING" BY DECEIVING SPIRITS

The "Teachings" of deceiving spirits now being promulgated by them are too many in number to enumerate in a small compass. They are generally recognized only in "false religions", but the teaching spirits with their "doctrines" or religious ideas suggested to the minds of men, are ceaselessly at work in every clime, seeking to play upon the religious instinct in men, and give a substitute for truth.

Therefore, truth alone dispels the deceptive doctrines of the teaching spirits of Satan: the truth of God, not merely "views of truth". Truth concerning all the principles and laws of the God of Truth. "Doctrines of demons" simply consist of that which a man "thinks" and "believes" as the outcome of suggestions made to his mind by deceiving spirits. All "thought" and "belief" belongs to one of two realms -- the realm of truth, or the realm of falsehood -- each having its source in God or Satan. All truth comes from God, and all that is contrary to truth from Satan. Even the "thoughts" that apparently originate in a man's own mind come from one of these two sources, for the mind itself is either darkened by

Satan (2_Corinthians 4:4), and therefore fertile soil for his "teachings", or renewed by God (Ephesians 4:23), and clarified from the veil of Satan, and made open to the reception and transmission of truth.

THE BASIC PRINCIPLE FOR TESTING
TEACHINGS BY TEACHING SPIRITS

Since thought, or "belief", originates either from the God of Truth of the father of lies (John 8:44), there is but one basic principle for testing the source of all doctrines, or "thoughts" and "beliefs", held by believers or unbelievers, i.e., the test of the revealed Word of God.

All "truth" is in harmony with the only channel of revealed truth in the world -- the written Word of God. All "teachings" originating from deceiving spirits: <16>

(1) Weaken the authority of the Scriptures;

(2) Distort the teaching in the Scriptures;

(3) Add to the Scriptures the thoughts of men; or

(4) Put the Scriptures entirely aside.

The ultimate object being to hide, distort, misuse or put aside the revelation of God concerning the Cross of Calvary, where Satan was overthrown by the God-Man, and where freedom was obtained for all his captives.

The TEST of all "thought" and "belief" therefore is its

(1) Harmony with the written Scriptures in its full body of truth.

(2) The attitude to the Cross, and sin.

IN THE CHRISTIANIZED WORLD, some doctrines of demons TESTED BY THESE TWO PRIMARY PRINCIPLES may be mentioned as

Christian Science:
no SIN, no Savior, no Cross.

Theosophy:
no SIN, no Savior, no Cross.

Spiritism:
no SIN, no Savior, no Cross.

New Theology:
no SIN, no Savior, no Cross.

IN THE HEATHEN WORLD:

1. Mohammedanism, Confucianism, Buddhism, etc.: No Savior, no Cross, a "moral" religion, with man as his own savior.
2. Idolatry as the worship of demons: No knowledge of a Savior, or of His Calvary sacrifice, but true knowledge of the evil powers, which they endeavor to propitiate, because they have proved them to be existent.

IN THE PROFESSING CHRISTIAN CHURCH: Countless "thoughts" and "beliefs", which are opposed to the truth of God, are injected into the minds of "Christians" by teaching spirits, rendering them ineffective in the warfare with sin and Satan, and subject to the power of evil spirits. All "thoughts" and "beliefs" should therefore be tested by the truth of God revealed in the Scripture, not merely by "texts" or portions of the Word, but by the principles of truth revealed in the Word. Since Satan will endorse his teachings by "signs and wonders" (Matthew 24:24; 2_Thessalonians 2:9; Revelation 8:13), "fire from <17> heaven," "power" and "signs", are no proof of "teaching" being of God; nor is a "beautiful life" to be the infallible test, for Satan's "ministers" can be "ministers of righteousness" (2_Corinthians 11:13-15)

THE CULMINATION OF THE FLOOD
TIDE OF DECEIVING SPIRITS SHOWN IN
2_THESSALONIANS 2

The culmination of the flood tide of these deceiving spirits sweeping upon the Church, is described by the Apostle Paul in his letter to the

Thessalonians, where he speaks of the manifestation of one who will, eventually, have so deceived Christendom as to have gained an entrance into the very sanctuary of God; so that "he sitteth in the sanctuary of God, setting himself forth as God. ..." The "presence" of this one being a "presence" like God, and yet "according to the working of Satan, with all power, and signs, and wonders of falsehood, and WITH ALL DECEIT ..." (2_Thessalonians 2:9-10 RV, See margin RV).

Confirmation of the Lord's words recorded by Matthew is found in the revelation given by Him to John, on Patmos, that at the close of the age, the main weapon used by the deceiver for obtaining power over the people of the earth will be supernatural signs from heaven, when a counterfeit "lamb" will do "great signs", and EVEN "MAKE FIRE COME DOWN OUT OF HEAVEN" to deceive the dwellers on the earth, and thereby exercise such control over the whole world, that "no man shall be able to buy or sell, save he that hath the mark of the beast" (Revelation 13:11-17). Through this supernatural deception, the full purpose of the deceiving hierarchy of Satan thus reaches its consummation in the foretold world-wide authority.

Deception of the world with deepening darkness; deception of the Church through "teachings" and "manifestations" will reach the highest flood tide climax at the close of the age. It is striking to note that the Apostle who was chosen to transmit the Apocalypse to the Church, in preparation for the last days of the Church militant, should be the one to write to the Christians of his day: "Believe not every spirit" (1_John 4:1-6), and earnestly warn his "children" that the "spirit of anti-Christ", and the "spirit of error" (deception) was already actively at work among them. Their attitude was to be "believe not" --i.e., to DOUBT -- every supernatural "teaching" and "teacher" UNTIL PROVED to be of God. They were <18> to prove the "teachings", lest they came from a "spirit of error", and be part of the deceiver's campaign as "anti-Christ",

i.e., AGAINST CHRIST.

If this attitude of neutrality and doubt toward supernatural teachings was needed in the days of the Apostle John -- some fifty-seven years after Pentecost -- how much more is it needed in the "later times" foretold by the Lord, and by the Apostle Paul. Times which were to be characterized by a clamor of voices of "prophets", that is -- in the language of the twentieth century -- "speakers" and "teachers" using the sacred Name of the Lord; and when "teachings" received supernaturally from the spiritual realm would abound. "Teachings" accompanied with such wonderful proofs of their "divine" origin, as to perplex even the most faithful of the Lord's people, and even, for a time, to DECEIVE some of them

OUTWARD SUCCESS OR DEFEAT NO
TRUE CRITERION FOR JUDGMENT

The enemy is a deceiver, and as a deceiver he will work and prevail in the later times. "Success " or "defeat" is no criterion of a work being of God or Satan. Calvary stands for ever as the revelation of God's way in working out His redemptive purposes. Satan works for TIME, for he knows his time is short, but God works for eternity. Through death to life, through defeat to triumph, through suffering to joy, is God's way.

Knowledge of truth is the primary safeguard against deception. The "elect" must KNOW, and they must learn to "prove" the "spirits" UNTIL THEY DO KNOW what is of God and what is of Satan. The words of the Master, "Take heed, I HAVE TOLD YOU," plainly implies that personal knowledge of danger is part of the Lord's way of guarding His own, and those who blindly rely upon "the keeping power of God", without seeking to understand how to escape deception, when forewarned to "take heed" by the Lord, will surely find themselves entrapped by the subtle foe.

CHAPTER TWO

THE SATANIC CONFEDERACY OF WICKED SPIRITS

A perspective view of the ages covered by the history in Bible records, shows that the rise and fall in spiritual power of the people of God was marked by the recognition of the existence of the demoniacal hosts of evil. When the Church of God in the old and new dispensations was at the highest point of spiritual power, the leaders recognized, and drastically dealt with, the invisible forces of Satan; and when at the lowest they were ignored, or allowed to have free course among the people.

GOD LEGISLATING FOR DANGERS FROM EVIL SPIRITS

The reality of the existence of wicked spirits by whom Satan, their prince, carries out his work in the fallen world of men, cannot be more strongly proved than by the fact that the statutes given by Jehovah to Moses in the fiery mount, embodied stringent measures for dealing with the attempts of evil spirit beings to gain power over the people of God. Moses was instructed by Jehovah to keep the camp of Israel free from their inroads, by the drastic penalty of death for all who had dealings with them. The very fact that Jehovah thus giving statutes in connection with such a subject, and the extreme penalty enforced for disobedience to His law, shows in itself (1) the existence of evil spirits, (2) their wickedness, (3) their ability to communicate with, and influence human beings, and (4) the necessity for uncompromising hostility to them and their works. God would not legislate for dangers which had no real existence, nor would He command the extreme penalty of death, if the contact of the people with evil spirit beings of the unseen world did not necessitate such drastic dealing.

The severity of the penalty obviously implies, also, that the leaders of Israel must have been given

acute "discerning of <20> spirits", so sure and so clear, that they could have no doubt in deciding cases brought before them.

Whilst Moses and Joshua lived, and enforced the strong measures decreed by God to keep His people free from the inroads of satanic power, Israel remained in allegiance to God, at the highest point of its history; but when these leaders died, the nation sank into darkness, brought about by evil spirit powers, drawing the people into idolatry and sin; the spirit powers, drawing the people into idolatry and sin; the condition of the nation in after years, rising and falling (see Judges 2:19; 1_Kings 14:22-24; compare 2_Chronicles 33:2-5, 34:2-7) into (1) allegiance to God, or (2) idolatrous worship of idols, and all the sins resulting from the substitution of the worship of demons -- which idolatry really meant -- in the place of Jehovah (1_Corinthians 10:20).

When the new dispensation opens with the advent of Christ, we find Him -- the God-Man -- recognizing the existence of the satanic powers of evil, and manifesting uncompromising hostility toward them and their works -- Moses in the Old Testament, Christ in the New. Moses, the man who knew God face to face. Christ, the Only Begotten Son of the Father, sent from God to the world of men. Each recognizing the existence of Satan and the evil spirit beings; each drastically dealing with them as entering and possessing men, and each waging war against them, as actively opposed to God.

Taking a perspective view, from the time of Christ on throughout the early history of the Church, up to the giving of the Apocalypse, and the death of the Apostle John, the manifested power of God wrought (in varying degrees) among His people, and the leaders recognized and dealt with the spirits of evil -- a period corresponding to the Mosaic period in the old dispensation.

CHRISTENDOM IN THE MIDDLE AGES

Then the forces of darkness gained, and, with intermittent intervals and exceptions, the professing Church sank down under their power, until, in the darkest hour, which we call the Middle Ages, all the sins having their rise through the deceptive workings of the evil spirits of Satan, were as rife as in the time of Moses, when he wrote by the command of God, in the time of Moses, when he wrote by the command of God, "There shall not be found with thee ... one that useth divination, or that practiseth augury, or an enchanter, or a <21> sorcerer, or a charmer, or a consulter with familiar spirit, or a wizard, or a necromancer" (Deuteronomy 18:10-11).

CHRISTENDOM IN THE PRESENT CENTURY

WHY Christendom in the present century has not recognized the existence and workings of evil supernatural forces, can only be attributed to its low condition of spiritual life and power. Even at the present time, when the existence of evil spirits is recognized by the heathen, it is generally looked upon by the missionary as "superstition" and ignorance; whereas the ignorance is often on the part of the missionary, who is blinded by the prince of the power of the air to the revelation given in the Scriptures, concerning the satanic powers.

The "ignorance" on the part of the heathen is in their PROPITIATORY attitude to evil spirits, because of their ignorance of the Gospel message of a Deliverer and a Savior sent to "proclaim release to the captives" (Luke 4:18), and Who, when He was on earth, went about healing all who were "oppressed by the Devil" (Acts 10:38), and sent His messengers to open the eyes of the bound ones, that they might "turn from darkness to light, and from the power of Satan unto God" (Acts 26:18).

If missionaries to the heather recognized the existence of evil spirits, and that the darkness in heathen lands was caused by the prince of the power of the air (Ephesians 2:2; 4:18; 1_John 5:19; 2_Corinthians 4:4),

and proclaimed to the heathen the message of deliverance from the evil hosts they know so well to be real and malignant foes, as well as remission of sins, and victory over sin through the atoning sacrifice of Calvary, a vast change would come over the mission field in a few brief years.

BELIEVERS MAY RECEIVE EQUIPMENT
TO DEAL WITH SATANIC POWERS

The hour of need always brings the corresponding measure of power from God to meet that need. The Church of Christ must lay hold of the equipment of the apostolic period for dealing with the influx of the evil spirit hosts among her members. That all believers may receive the equipment of the Holy Spirit, whereby the authority of Christ over the demon hosts of Satan is manifested, is proved not only by the instance of Philip the deacon in the Acts of the Apostles, but <22> also by the writings of the "Fathers" *[See Appendix.] in the early centuries of the Christian era, which show that the Christians of that time (1) recognized the existence of evil spirits, (2) that they influenced, deceived and possessed men, and (3) that Christ gave His followers authority over them through His Name. That this authority through the Name of Christ, wielded by the believer walking in living and vital union with Christ, is available for the servants of God at the close of the age, the Spirit of God is making known in many and divers ways. God gave an object lesson, through a Chinese Christian like Pastor Hsi, who acted upon the Word of God in simple faith, without the questioning caused by the mental difficulties of Western Christendom; and He also awoke the Church in the West through the Revival in Wales, by an outpouring of the Spirit of God, which not only manifested the power of the Holy Spirit at work in the twentieth century, as in the days of Pentecost, but also unveiled the reality of satanic powers in active opposition to God and His people, and the need among the Spirit-filled children of God for equipment for dealing with them. Incidentally, too, the Revival in Wales

threw light upon the Scripture records, showing that the highest points of God's manifested power among men is invariably the occasion for concurrent manifestations of the working of Satan. It was so when the Son of God came forth from the wilderness conflict with the prince of darkness, and found the hidden demons in many lives aroused to malignant activity, so that from all parts of Palestine crowds of victims came to the Man before Whom the possessing spirits trembled in impotent rage.

The awakened part of the Church of today has now no doubt of the real existence of the spirit beings of evil, and that there is an organized monarchy of supernatural powers, set up in opposition to Christ and His kingdom, bent upon the eternal ruin of every member of the human race; and these believers know that God is calling them to seek the fullest equipment obtainable for withstanding and resisting these enemies of Christ and His Church.

In order to understand the working of the deceiver-prince of this power of the air, and become acute to discern his tactics and his methods of deceiving men, we should search the Scriptures thoroughly, to obtain a knowledge of his <23> character, and how spirits of evil are able to possess and use the bodies of men.

DISTINCTION BETWEEN SATAN AND EVIL SPIRITS

The distinction between the workings of Satan as prince of demons' and his evil spirits, should specially be noted, so as to understand their methods at the present day; for to many, the adversary is merely a tempter, whilst they little dream of his power as a deceiver (Revelation 12:9), hinderer (1_Thessalonians 2:18), murderer (John 8:44), liar (John 8:44), accuser (Revelation 12:10), and a false angel of light; and still less of the hosts of spirits under his command, constantly besetting their path, bent upon deceiving, hindering, and prompting to sin. A vast host wholly given up to

wickedness (Matthew 12:43-45), delighting to do evil, to slay (Mark 10:2-5), to deceive, to destroy (Mark 11:20); and having access to men of every grade, prompting them to all kinds of wickedness, and satisfied only when success accompanies their wicked plans to ruin the children of men (Matthew 27:3-5).

SATAN'S CHALLENGE OF CHRIST IN THE WILDERNESS

This distinction between Satan, the prince of the demons (Matthew 11:34), and his legion of wicked spirits, is clearly recognized by Christ, and may be noted in many parts of the Gospels (Matthew 25:41). We find Satan in person challenging the Lord in the wilderness temptation, and Christ answering him as a person, word for word, and thought for thought, until he retires, foiled by the keen recognition of his tactics, by the Son of God (Luke 4:1-13).

We read of the Lord describing him as the "prince of the world" (John 14:30); recognizing him as ruling over a kingdom (Matthew 12:26); using imperative language to him as a person, saying, "Get thee hence"; while to the Jews He describes his character as "sinning from the beginning", and being a "murderer", and a "liar", the "father of lies", who "abode not in the truth" (John 8:44) which once he held as a great archangel of God. He is called, also, "that wicked one" (1_John 3:12 AV), the "Adversary", and that "old serpent" (Revelation 12:9).

In respect of his method of working, the Lord speaks of him as sowing "tares", which are "sons of the evil one", among the wheat -- the "sons" of God (Matthew 13:38-39); <24> thus revealing the Adversary as possessing the skill of a master mind, directing, with executive ability, his work as "prince of the world" in the whole inhabited earth, and with power to place the men who are called his "sons" wherever he wills.

We read, also, of Satan watching

to stanch away the seed of the Word of God from all who hear it, this again indicating his executive power in the world-wide direction of his agents, whom the Lord describes as "fowls of the air"; in His own interpretation of the parable (Matthew 12:3-4, 13, 19; Mark 4:3-4, 14-15; Luke 8:5, 11-12); plainly saying that He meant by these "fowls" the evil one" (Gr. PONEROS, Matthew 13:19); "Satan" (Gr. SATANAS, Mark 4:15); or "Devil" (Gr. DIABOLUS, Luke 8:12); whom we know, from the general teaching of other parts of the Scriptures, does his work through the wicked spirits he has at his command; Satan himself not being omnipresent, although able to transpose himself with lightning velocity to any part of his world-wide dominions.

THE LORD'S ATTITUDE TO AND RECOGNITION OF SATAN

The Lord was always ready to meet the antagonist whom He had foiled in the wilderness, but who had only left Him "for a season" (Luke 4:13). In Peter He quickly discerned Satan at work, and exposed him by one swift sentence, mentioning his name (Matthew 16:23). In the Jews He stripped aside the mask of the hidden foe, and said, "Ye are of your father, the Devil" (John 8:44), and with keen-edged words spoke of Him as the "murderer" and the "liar", prompting them to kill Him, and lying to them about Himself and His Father in heaven (John 8:40-41).

On the lake in a storm, fast asleep, and awakened suddenly, He is alert to meet the foe, and stands with calm majesty to "rebuke" the storm, which the prince of the power of the air had roused against Him (Mark 4:38-39).

In brief, we find the Lord, right on from the wilderness victory, unveiling the powers of darkness, as He went forward in steady mastery over them. Behind what appeared "natural", He sometimes discerned a supernatural power which demanded His rebuke. He "rebuked" the fever in Peter's wife's mother (Luke 4:39), just as He "rebuked" the evil spirits in other and more manifest

forms, whilst in other instances He simply healed the sufferer by a word.
<25>

The difference between Satan's attitude to the Lord, and that of the spirits of evil, should also be noted. Satan, the prince, tempts Him, seeks to hinder Him, prompts the Pharisees to oppose Him, hides behind a disciple to divert Him, and finally takes hold of a disciple to betray Him, and then sways the multitude to put Him to death; but the spirits of evil bowed down before Him, beseeching Him to "let them alone", and not to command them to go into the abyss (Luke 8:31).

The realm of this deceiver-prince is specifically mentioned by the Apostle Paul in his description of him as "prince of the power of the air" (Ephesians 2:2), the aerial, or "heavenly places", being the special sphere of the activity of Satan and his hierarchy of powers. The name Beelzebub, the prince of the demons, meaning the "god of flies", suggestively speaks of the aerial character of the powers of the air, as well as the word "darkness", describing their character and their doings. The Lord's description of Satan's working through "fowls of the air" strikingly corresponds to these other statements, together with John's language about the "whole world lying in the evil one" (1_John 5:19); the "air" being the place of the workings of these aerial spirits, the very atmosphere in which the whole human race moves, said to be "in the evil one".

EVIL SPIRITS IN THE GOSPEL RECORDS

The gospel records are full of reference to the workings of evil spirits, and show that wherever the Lord moved, the emissaries of Satan sprang into active manifestation in the bodies and minds of those they indwelt; and that the ministry of Christ and His apostles was directed actively against them, so that again and again the records read, "He went into their synagogues through all Galilee, preaching and casting out demons" (Mark 1:39); He "cast out many demons, and He

suffered not the demons to speak, because they knew Him" (Mark 1:34); "Unclean spirits, whensoever they beheld Him, fell down before Him, and cried, saying, Thou art the Son of God" (Mark 3:11). Then came the sending out of the twelve chosen disciples, when the spirits of evil again are taken into account, for "He gave them authority over unclean spirits" (Mark 6:7). Later He appointed seventy other messengers, and as they went forward in their work, <26> they, too, found the demons subject to them through His Name (Luke 10:17).

Were Jerusalem, Capernaum, Galilee, and all Syria, then filled with people who were "insane" and "epileptic"? Or was the truth of evil spirit possession of people a common fact? In any case it is evident from the gospel records that the Son of God dealt with the powers of darkness as the active, primary cause of the sin and suffering of this world, and that the aggressive part of His, and His disciples' ministry, was directed persistently against them. On the one hand He dealt with the deceiver of the world, and bound the "strong man", whilst on the other He taught the truth about God to the people, to destroy the lies which the prince of darkness had placed in their minds (2_Corinthians 4:4) about His Father and Himself. We find, too, that the Lord clearly recognized the Devil behind the opposition of the Pharisees (John 8:44), and the "hour and power of darkness" (Luke 22:53) behind His persecutors at Calvary. He said that His mission was to "proclaim liberty to the captives" (Luke 4:18), and who the captor was He revealed on the eve of Calvary, when He said, "Now is the judgment of this world, now shall the prince of this world be cast out" (John 12:31); and later on that this "prince" would once more come to Him, but would find nothing in Him as ground for his power (John 14:30).

CHRIST ALWAYS DEALING WITH
THE INVISIBLE ENEMIES

It is striking to find that the

Lord did not attempt to convince the Pharisees of His claims as the Messiah, nor take the opportunity of winning the Jews by yielding to their desires for an earthly king. His one work in this world was manifestly to conquer the satanic prince of the world by the death of the Cross (Hebrews 2:14); to deliver his captives from his control, and to deal with the invisible hosts of the prince of darkness working at the back of mankind (see 1_John 3:8).

The commission He gave to the twelve, and to the seventy, was exactly in line with His own. He sent them forth, and "gave them authority over unclean spirits, to cast them out, and to preach the Gospel" (Matthew 10:1); to "first bind the strong man" (Mark 3:27), and then to take his goods; to deal with the invisible hosts of Satan first, and then "preach the Gospel". <27>

From all this we learn that there is one Satan, one Devil, one prince of the demons, directing all the opposition to Christ and His people; but myriads of Wicked spirits called "demons", lying spirits, deceiving spirits, foul spirits, unclean spirits, subjectively at work in men. Who they are, and whence their origin, none can positively say. That they are spirit beings who are evil is alone beyond all doubt; and all who are undeceived and dispossessed from satanic deception, become witnesses, from their own experience, to their existence and power. They know that things were done to them by spirit beings, and that those things were evil; therefore they recognize that there are spirit beings who do evil, and know that the symptoms, effects and manifestations of demoniacal possession have active, personal agencies behind them. From experience they know that they are hindered by spirit beings, and therefore know that these things are done by evil spirits who are hinderers. Therefore, reasoning from experimental facts, as well as the testimony of Scripture, they know that these evil spirits are murderers, tempters, liars, accusers, counterfeiters, enemies, haters, and wicked beyond all the power of man to

know.

The names of these evil spirits describe their characters, for they are called "foul," "lying," "unclean," "evil," and "deceiving" spirits, for they are wholly given up to every manner of wickedness, and deception, and lying works.

CHARACTERISTICS OF EVIL SPIRITS

What the characteristics of these wicked spirits are, and how they are able to dwell in the bodies and minds of human beings, will be seen by a careful examination of the specific cases mentioned in the gospels; as well as their power to interfere with, mislead, and deceive, even servants of God from references to them in other portions of the Word of God.

Evil spirits are generally looked upon as "influences", and not as intelligent beings, but their personality and entity and difference in character as distinct intelligences, will be seen in the Lord's direct commands to them (Mark 1:25; 5:8; 3:11-12; 9:25); their power of speech (Mark 3:11); their replies to Him, couched in intelligent language (Matthew 8:29); their sensibilities of fear (Luke 8:31); their definite expression of desire (Matthew 8:31); their need of a dwelling place of rest (Matthew 7:43); their intelligent power of decision <28> (Matthew 12:44); their power of agreement with other spirits; their degrees of wickedness (Matthew 12:45); their power of rage (Matthew 8:28); their strength (Mark 5:4); their ability to possess a human being, either as one (Mark 1:26) or in a thousand (Mark 5:9); their use of a human being as their medium for "divining", or foretelling the future (Acts 16:16); or as a great miracle worker by their power (Acts 8:11).

THE RAGE AND WICKEDNESS OF EVIL SPIRITS

When evil spirits act in a rage, they act as a combination of the maddest and most wicked persons in existence,

but all their evil is done with fullest intelligence and purpose. They know what they do, they know it is evil, terribly evil, and they will to do it. They do it with rage, and with the full swing of malice, enmity and hatred. They act with fury and bestiality, like an enraged bull, as if they had no intelligence, and yet with full intelligence they carry on their work, showing the wickedness of their wickedness. They act from an absolutely depraved nature, with diabolical fury, and with an undeviating perseverance. They act with determination, persistency, and with skilful methods, forcing themselves upon mankind, upon the Church, and still more upon the spiritual man.

VARIED MANIFESTATIONS OF EVIL SPIRITS THROUGH PERSONS

Their manifestations through the persons in whom they obtain footing are varied in character, according to the degree and kind of ground they secure for possession. In one Biblical case the only manifestation of the evil spirit's presence was dumbness (Matthew 11:32); the spirit possibly locating in the vocal organs; in another, the person held by the spirit was "deaf and dumb" (Mark 11:25), and the symptoms included foaming at the mouth, grinding the teeth -- all connected with the head -- but the hold of the spirit was of such long standing (v.21) that he could throw his victim down, and convulse the whole body (Mark 11:20-22).

In other cases we find merely an "unclean spirit" in a man in a "synagogue", probably so hidden that none would know the man was thus possessed, until the spirit cried out with fear when he saw Christ, saying, "Art Thou come to destroy us?" (Mark 1:24); or a "spirit of infirmity" (Luke 13:11) in a woman of whom it might be said that she simply required "healing" of some disease, or that she was always <29> tired, and only needed "rest", as some would say in the language of the twentieth century.

Again, we find a very advanced case in the man with the "legion",

showing that the evil spirits' possession reached such a climax as to make the person appear insane; for his own personality was so mastered by the malignant spirits in possession, as to cause him to lose all sense of decency and self-control in the presence of others (Luke 8:27). The unity of purpose in the spirits of evil to carry out the will of their prince, is especially shown in this case, as with one accord they besought to be allowed to enter the swine, and with one accord they rushed the whole herd into the sea.

DIFFERENT KINDS OF EVIL SPIRITS

That there are different kinds of spirits is evident from all the instances given in the gospel records. Their manifestation outside the gospel cases may be seen in the story of the girl at Philippi, possessed by a "spirit of divination", and again in Simon the Sorcerer, who was so energized by satanic power for the working of miracles, that he was considered to be "a great power of God" by the deceived people (Acts 8:10).

Spiritists, today, are deceived, in so far as they really believe they are communicating with the spirits of the dead; for it is easy for spirits of evil to impersonate any of the dead, even the most devoted and saintly Christians. They have watched them (Acts 19:15) all their lives, and can easily counterfeit their voices, or say anything about them and their actions when on earth.

EVIL SPIRITS FORETELLING THROUGH MEDIUMS

In like manner as a "spirit of divination", deceiving spirits can use "palmists" and "fortune tellers" to deceive; for in their work of watching human beings, they inspire the mediums to foretell, not what they know about the future -- for God alone has this knowledge -- but things which they themselves intend to do; and if they can get the person to whom these things are told to cooperate with them, by accepting or believing their "fore-telling", they try eventually to

bring them about; e.g., the medium says such and such a thing will happen, the person believes it, and by believing opens himself, or herself, to the evil spirit, to bring that thing <30> to pass; or else admits the spirit, or gives free opportunity to one already in possession, to bring about the thing foretold. They cannot always succeed, and this is the reason why there is so much uncertainty about the response through mediums, because many things may hinder the workings of the evil spirit beings, particularly the prayers of friends or intercessors in the Christian Church.

These are some of the "deep things of Satan" (Revelation 2:24) mentioned by the Lord in His message to Thyatira, manifestly referring to far more subtle workings among the Christians of that time, than all that the Apostles had seen in the cases recorded in the gospels. "The mystery of lawlessness doth already work," wrote the Apostle Paul (2_Thessalonians 2:7) showing that the deep laid schemes of deception through "doctrines" (1_Timothy 4:1), foretold as reaching their full culmination in the last days, were already at work in the Church of God. Evil spirits are at work today, INSIDE as well as outside the professing Church, and "spiritualism", in its meaning of dealing with evil spirits, may be found inside Christendom, and among the most earnest people, apart from its true name. Men think they are free from spiritism because they have never been to a seance, not knowing that evil spirits attack and deceive every human being, and they do not confine their working to the professing Church, or the world, but operate wherever they can find conditions fulfilled to enable them to manifest their power.

THE POWER OF EVIL SPIRITS OVER HUMAN BODIES

The control of the spirits over the bodies of those they possess is seen in the gospel cases. The man with the legion was not master over his own body or mind. The spirits would "seize him", "drive him" (Luke 8:29), compel him to

cut himself with stones (Mark 5:5), strengthen him to burst every fetter and chain (v.4), and "cry out" aloud (v.5), and fiercely attack others (Matthew 8:28). The boy with the dumb spirit would be dashed to the ground (Luke 9:42), and convulsed; the spirit forced him to cry out, and tore him, so that the body became bruised and sore (v.39). Teeth, tongue, vocal organs, ears, eyes, nerves, muscles and breath, are seen to be affected and interfered with by evil spirits in possession. Weakness and strength are both produced by their working, and men (Mark 1:23), women (Luke 8:2), <31> boys (Mark 11:17), and girls (Mark 7:25), are equally open to their power.

That the Jews were familiar with the fact of evil spirit possession is clear from their words when they saw the Lord Christ cast out the blind and dumb spirit from a man (Matthew 12:24). Also that there were men among them who knew some method of dealing with such cases (v.27). "By whom do your sons cast them out?" said the Lord. That such dealing with evil spirits was not effective, may be gathered from instances given, where it appears that alleviation of the sufferings from evil spirit possession was the most that could be done; e.g. (1) the case of King Saul, who was soothed by the harp playing of David; (2) the sons of Sceva, who were professional exorcists, yet who recognized a power in the Name of Jesus which their exorcism did not possess. In both these cases the danger of attempted alleviation and exorcism, and the power of the evil spirits, is strikingly shown in contrast to the complete command manifested by Christ and His Apostles. David playing to Saul is suddenly aware of the javelin flung by the hand of the man he was seeking to soothe; and the sons of Sceva found the evil spirits upon them, and mastering them as they used the Name of Jesus, without the Divine co-working given to all who exercise personal faith in Him. Among the heathen, also, who know the venom of these wicked spirits, propitiation and soothing of their hate by obedience to them is the most that they know.

THE EXORCISM OF EVIL SPIRITS CONTRASTED
WITH CHRIST'S POWER OF WORD

How striking to contrast all this with the calm authority of Christ, Who needed no adjuration or methods of exorcism, and no prolonged preparation of Himself ere dealing with a spirit-possessed man. "He cast out the spirits by a word," "With authority and power He commandeth... and they obey Him," was the wondering testimony of the awe-struck people; and the testimony, too, of the seventy sent forth by Him to use the authority of His Name, as they found the spirits subject to them, even as they were to the Lord (Luke 10:17-20).

"'They' obey Him," said the people. "They" -- the evil spirits whom the people knew to be real identities -- governed by Beelzebub, their prince (Matthew 11:24-27). <32> The complete mastery of the Lord over the demons, compelled the leaders to find some way of explaining His authority over them, and so by the subtle influence of Satan -- with which all who have had insight into his devices are familiar -- they suddenly charge the Lord with having satanic power Himself, by saying, "He casteth out demons through Beelzebub, the prince of the demons," suggesting that Christ's authority over evil spirits was derived from their chief and prince.

The reference to the kingdom of Satan, and his kingship, was left uncontradicted by the Lord, Who simply declared the truth in the face of Satan's lie, that He cast out demons "by the finger of God", and that Satan's kingdom would soon fall, were he to act against himself, and dislodge his emissaries from their place of retreat in human bodies, where alone they can achieve their greatest power, and do the greatest harm among men. That Satan does apparently fight against himself is true, but when he does so, it is with the purpose of covering some scheme for greater advantage to his kingdom.

THE AUTHORITY OVER EVIL SPIRITS BY THE
APOSTLES AFTER PENTECOST

That the Apostles after Pentecost recognized and dealt with the denizens of the invisible world, is evident from the records of the Acts of the Apostles, and other references in the Epistles. The disciples were prepared for Pentecost, and the opening of the supernatural world through the coming of the Holy Spirit, by their three years' training by the Lord. They had watched Him deal with the wicked spirits of Satan, and had themselves learned to deal with them, too, so that the power of the Holy Spirit could be safely given at Pentecost to men who already knew the workings of the foe. We see how quickly Peter recognized Satan's work in Ananias (acts 5:3), and how "unclean spirits" came out at his presence, as they did with his Lord (Acts 5:16). Philip, too, found the evil hosts subservient (Acts 8:7) to the word of his testimony, as he proclaimed Christ to the People, and Paul knew, also, the power of the Name of the Risen Lord (Acts 19:11) in dealing with the powers of evil.

It is therefore clear in Bible history that the manifestation of the power of God invariably meant active dealing with the satanic hosts; that the manifestation of the power of God at Pentecost, and through the Apostles, meant again an aggressive <33> attitude to the powers of darkness, and ergo, that the growth and maturity of the Church of Christ at the end of the dispensation, will mean the same recognition, and the same attitude toward the satanic hosts of the prince of the power of the air; with the same co-witness of the Holy Spirit to the authority of the Name of Jesus, as in the early Church. In brief, that the Church of Christ will reach its high water mark, when it is able to recognize and deal with demon-possession; when it knows how to "bind the strong man" by prayer; "command" the spirits of evil in the Name of Christ, and deliver men and women from their power.

THE CHURCH IN THE TWENTIETH CENTURY MUST
RECOGNIZE THE POWERS OF DARKNESS

For this the Christian Church

must recognize that the existence of deceiving, lying spirits, is as real in the twentieth century as in the time of Christ, and their attitude to the human race unchanged. That their one ceaseless aim is to deceive every human being. That they are given up to wickedness all day long, and all night long, and that they are ceaselessly and actively pouring a stream of wickedness into the world, and are satisfied only when they succeed in their wicked plans to deceive and ruin men.

Yet the servants of God have been concerned only to destroy their WORKS, and to deal with sin; not recognizing the need of using the power given by Christ, to resist by faith and prayer this ever-flowing flood of satanic power pouring in among men; so that men and women, young and old, and even "christian" and "non-christian", become deceived through their guile, and because of ignorance about them, and their wiles.

These supernatural forces of Satan are the true hindrance to revival. The power of God which broke forth in Wales, with all the marks of the days of Pentecost, was checked and hindered from going on to its fullest purpose by the same influx of evil spirits as met the Lord Christ on earth, and the Apostles of the early Church; with the difference that the inroad of the powers of darkness found the Christians of the twentieth century, with few exceptions, unable to recognize and deal with them. Evil spirit possession has followed, and checked every similar revival throughout the centuries since Pentecost, and these things must now be understood, and <34> dealt with, if the Church is to advance to maturity. Understood, not only in the degree of possession recorded in the gospels, but in the special forms of manifestations suited to the close of the dispensation, UNDER THE GUISE OF THE HOLY SPIRIT, yet having some of the very characteristic marks in bodily symptoms, seen in the gospel records, when all who saw the manifestation knew that it was the work of the spirits of Satan.

CHAPTER THREE

DECEPTION BY EVIL SPIRITS
IN MODERN TIMES

In the special onslaught of the deceiver which will come upon the whole of Christendom at the close of the age, through the army of deceiving spirits, there are some, more than others, who will be specially attacked by the powers of darkness, who need light upon his deceptive workings, so that they may pass through the trial of the Last Hour, and be counted worthy to escape that hour of greater trial which is coming upon the earth (Luke 21:34-36; Revelation 3:10).

These are the ones who are recklessly ready to follow the Lord at any cost, and yet do not realize their unpreparedness for contest with the spiritual powers of the unseen world, as they press on into fuller spiritual things. Believers who are full of mental conceptions wrought into them in earlier years, which hinder the Spirit of God from preparing them for all they will meet as they press on to their coveted goal; conceptions which also hinder others from giving them, out of the Scriptures, much that they need to know of the spiritual world into which they are so blindly advancing. Conceptions which lull them into a false security, and give ground for, and even bring about, that ever deception which enables the deceiver to find them an easy prey.

CAN "HONEST SOULS" BE DECEIVED?

One prevailing idea which such believers have deeply embedded in their minds, is that "honest seekers after God" will not be allowed to be deceived. That this is one of Satan's lies to lure such seekers into a false position of safety, is proved by the history of the Church during the past two thousand years, for every "wile of error" which has borne sad fruit throughout this period, first laid hold of devoted believers who were "honest souls". The errors among groups of such believers,

some well known to the present generation, all began among "honest" people; and all so sure that, knowing the side-tracking of others before them, <36> they would never be caught by the wiles of Satan. Yet they, too, have been deceived by lying spirits, counterfeiting the workings of God.

Among such, lying spirits have worked on their determination LITERALLY to obey the Scriptures, and by misuse of the letter of the written Word, have pushed them into phases of unbalanced truth, with resulting erroneous practices. Many who have suffered for their adherence to these "Biblical commands", firmly believe that they are martyrs suffering for Christ.

The aftermath of the Revival in Wales, which was a true work of God, revealed many swept off their feet by evil supernatural powers, which they were not able to discern from the true working of God. And later still than the Welsh Revival, there have been other "movements", with large numbers of followers swept into deception through the wiles of deceiving spirits counterfeiting the workings of God; all "honest souls", deceived by the subtle foe, and certain to be led on into still deeper deception, notwithstanding their honesty and earnestness, if they are not awakened to "return to soberness" and recovery out of the snare of the Devil into which they have fallen (2_Timothy 2:26).

FAITHFULNESS TO LIGHT NOT SUFFICIENT SAFEGUARD AGAINST DECEPTION

We need to know that to be true in motive, and faithful up to light, is not sufficient safeguard against deception; and that it is not safe to rely upon "honesty of purpose" as guaranteeing protection from the enemy's wiles, instead of taking heed to the warnings of God's Word, and watching unto prayer.

Christians who are true and faithful and honest, can be deceived by Satan and his deceiving spirits, for the following reasons:

(a) When a man becomes a child of God, by the regenerating power of the Spirit, giving him new life as he trusts in the atoning work of Christ, he does not at the same time receive fulness of knowledge, either of God, himself, or the Devil.

(b) The mind which by nature is darkened (Ephesians 4:18), and under a veil created by Satan (2_Corinthians 4:4) is only renewed, and the veil destroyed, UP TO THE EXTENT THAT THE LIGHT OF TRUTH PENETRATES IT, and according to the measure in which the man is able to apprehend it. <37>

(c) "Deception" has to do with the MIND, and it means a wrong thought admitted to the mind, under the deception that it is truth. Since "deception" is based on ignorance, and not on the moral character, a Christian who is "true" and "faithful" up to the knowledge he has, must be open to deception in the sphere where he is ignorant of the "devices" of the Devil (2_Corinthians 2:11), and what he is able to do. We are liable to be "deceived" by the Devil because of IGNORANCE.

(d) The thought that God will protect a believer from being deceived if he is true and faithful, is in itself a "deception", because it throws a man off guard, and ignores the fact that there are conditions on the part of the believer which have to be fulfilled for God's working. God does not do anything instead of a man, but by the man's co-operation with Him; NEITHER DOES HE UNDERTAKE TO MAKE UP FOR A MAN'S IGNORANCE, WHEN HE HAS PROVIDED KNOWLEDGE FOR HIM WHICH WILL PREVENT HIM BEING DECEIVED.

(e) Christ would not have warned His disciples, "Take heed... be not DECEIVED," if there had been NO DANGER OF DECEPTION, or if God had undertaken to keep them from deception apart from their "taking heed", and their knowledge of such danger.

The knowledge that it is

POSSIBLE to be deceived, keeps the mind open to truth and light from God, and is one of the primary conditions for the keeping power of God; whereas a closed mind to light and truth is a certain guarantee of deception by Satan at his earliest opportunity.

As we glance back over the history of the Church, and watch the rise of various "heresies" or delusions -- as they have sometimes been called -- we can trace the period of deception as beginning with some great crisis, a crisis in which the man is brought to give himself up in full abandonment to the Holy Spirit, and in so doing thus open himself to the supernatural powers of the invisible world.

The reason for the peril of such a crisis is, that up to this time, the believer used his reasoning faculties in judging right and wrong, and obeyed what he believed to be the will of God, from PRINCIPLE; but now, in his abandonment to the Holy Spirit, he begins to obey an unseen Person, and to submit his faculties and his reasoning powers in blind obedience to that which he believes is of God. The will is surrendered to carry out the Will of God at all costs, and the whole being is made <38> subject to the powers of the unseen world; the believer, of course, purposing that it shall only be to the power of God, not taking into account that there are other powers in the spiritual realm, and that all that is "supernatural" is not all of God; and not realizing that this absolute surrender of the whole being to invisible forces, WITHOUT KNOWING HOW TO DISCERN BETWEEN THE CONTRARY POWERS OF GOD AND SATAN, must be of the gravest risk to the inexperienced believer.

The question whether this surrender to "obey THE SPIRIT" is one that is in accord with Scripture, should be examined in view of the way in which so many wholehearted believers have been misled, for it is strange that an attitude which is Scriptural should be so grievously the cause of danger, and often of complete wreckage.

IS THE PHRASE "OBEYING THE SPIRIT"
SCRIPTURAL?

"The Holy Ghost, Whom God hath given to them that obey Him," is the principal phrase giving rise to the expression, "obey the Spirit". It was used by Peter before the Council at Jerusalem, but nowhere else in the Scriptures is the same thought given. The whole passage needs reading carefully to reach a clear conclusion. "We must obey GOD" (Acts 5:29), Peter said to the Sanhedrin, for "we are witnesses... and so is the Holy Ghost Whom God hath given to them THAT OBEY HIM" (v.32). Does the Apostle mean "obey the SPIRIT", or "obey GOD", according to the first words of the passage? The distinction is important, and the setting of the words can only be rightly understood by the teaching of other parts of Scripture, that the Triune GOD IN HEAVEN is to be obeyed through the power of the indwelling Spirit of God. For to place the Holy Ghost as the OBJECT of obedience, rather than God the Father, through the Son, BY the Holy Spirit, creates the danger of leading the believer to rely upon, or obey, a "spirit" in or around him, rather than God on the throne in heaven, Who is to be obeyed by the child of God united to His Son; THE HOLY SPIRIT BEING THE MEDIA, OR MEANS, THROUGH WHOM GOD is worshipped and obeyed.

THE TRUE WORK OF THE HOLY SPIRIT
IN THE BELIEVER

The Holy Spirit should never become the center and object of thought and worship, a place which He Himself does not desire, and which it is not the purpose of the Father in heaven <39> that He should have or occupy. "He shall not speak from Himself" (John 16:13), and said the Lord before Calvary, as He told of His coming at Pentecost. He should act as Teacher (John 14:26), but teaching the words of Another, not His own; He should bear witness to Another, not to Himself (John 15:26); He should glorify Another, not Himself (John 16:14); He should only speak what was given Him to speak by Another (John 16:13); in brief, His entire work would

be to lead souls into union with the Son, and knowledge of the Father in heaven, whilst HE HIMSELF DIRECTED AND WORKED IN THE BACKGROUND.

If a man who is untaught in the Scriptural statements of the work of the Triune God, makes to "obey the Spirit" his supreme purpose, the deceiver will aim to counterfeit the guidance of the Spirit, and even the presence of the Spirit Himself.

It is just here that the ignorance of the seeker about (1) the spiritual world now opened to him, (2) the working of evil powers in that realm, and (3) the conditions upon which God works in and through him, gives the enemy his opportunity. It is the time of greatest peril for anyone, unless he is instructed and prepared, as the disciples were for three whole years by the Lord. The danger lies along the line of supernatural "guidance", through not knowing the condition of co-operation with the Holy Spirit, and how to discern the will of God and counterfeit manifestations, through not knowing the "discerning of spirits" necessary to detect the workings of the false angel of light, who is able to bring about counterfeit gifts of prophecy, tongues, healings, and other spiritual experiences connected with the work of the Holy Ghost.

Those who have their eyes opened to the opposing forces of the spiritual realm, understand that very few believers can guarantee that they are obeying GOD, and GOD ONLY, IN DIRECTLY SUPERNATURAL GUIDANCE, because there are so many factors liable to intervene, such as the believer's own mind, spirit, or will, and the deceptive intrusion of the powers of darkness.

There is a "discernment" which is a spiritual gift, enabling the believer to discern "spirits", but this also requires KNOWLEDGE of "doctrine" (1_John 4:1), so as to discern between doctrine which is of God, and doctrines, or teachings, of teaching spirits.

There is a detecting, by the

gift of discerning of spirits, <40> which spirit is at work, and a TEST of spirits, which is doctrinal. In the former, a believer can tell by a spirit of discernment that the lying spirits are at work in a meeting, or in a person, but he may not have the UNDERSTANDING needed for testing the "doctrines" set forth by a teacher. He needs knowledge in both cases, knowledge to read his spirit with assurance in the face of all contrary appearances, that the supernatural workings are "of God", and knowledge to detect the subtlety of "teachings" bearing certain infallible indications that they emanate from the pit, while appearing to be from God.

In personal obedience to God, the believer can detect whether he is obeying GOD in some "command", by judging its fruits, and by knowledge of the character of God, such as the truth that (1) God has always a purpose in His commands, and (2) He will give no command out of harmony with His character and Word. Other factors needed for clear knowledge are dealt with later on.

THE NEED FOR EXAMINATION OF THEORIES

In the light of the working of deceiving spirits, and their methods of deception, it is also becoming clear that close examination is needed of the modern theories, conceptions, and expressions, concerning things in connection with God, and His way of working in man; for only the truth of God, apart from "views" of truth, will avail for protection, or warfare, in the conflict with wicked spirits in the heavenly sphere.

All that is in any degree the outcome of the mind of the "natural man" (1_Corinthians 2:14) will prove to be but weapons of straw in this great battle, and if we rely upon others' "views of truth", or upon our own HUMAN CONCEPTIONS of truth, Satan will use these very things to deceive us, even building us up in these theories and views, so that under cover of them he may accomplish his purposes.

We cannot, therefore, at this time, over-estimate the importance of believers having open minds to "examine all things" they have thought, and taught, in connection with the things of God and the spiritual realm. All the "truths" they have held; all the phrases and expressions they have used in "holiness teachings"; and all the "teachings" they have absorbed through others. For any wrong INTERPRETATION of truth, any theories and phrases which are man-conceived, <41> and which we may build upon wrongly, will have perilous consequences to ourselves, and to others, in the conflict which the Church, and the individual believer, is not passing through. Since in the "later times" evil spirits will come to them with deceptions in DOCTRINAL form, believers must examine carefully what they accept as "doctrine", lest it should be from the emissaries of the deceiver.

THE SPIRITUAL BELIEVER
EXHORTED TO "JUDGE ALL THINGS"

The duty of this examination of spiritual things is strongly urged by the Apostle Paul, again and again. "He that is spiritual JUDGETH (margin, examineth, or, as in the Greek, INVESTIGATES AND DECIDES) all things" (1_Corinthians 2:15). The "spiritual" believer is to use his "judgment", which is a renewed faculty if he is a "spiritual man", and this spiritual examination, or judging, is mentioned as operative in connection with "things of the Spirit of God" (1_Corinthians 2:14), showing how God Himself honors the intelligent personality of the man He re-creates in Christ, by inviting the "judging" and "examining" of His own workings by His Spirit; so that even "the things of the Spirit" are not to be received as of Him, without being examined and "spiritually discerned" as of God. When, therefore, it is said in connection with the supernatural and abnormal manifestations of the present time, that it is not necessary, nor ever according to the will of God, for believers to understand or explain all the workings of God, it is out of accord with the Apostle's statement that, "he

that is spiritual JUDGE ALL THINGS," and consequently should REJECT all things which his spiritual judgment is unable to accept, until such a time as he is able to discern with clearness what are the things of God.

And not only is the believer to discern or judge the things of the spirit -- i.e., all things in the spiritual realm -- but he is also to judge himself. For "if we discriminated ourselves" -- the Greek word means a THOROUGH INVESTIGATION -- we should not need the dealing of the Lord to bring to light the things in ourselves which we have failed to discern by discrimination (1_Corinthians 11:31,m.).

"Brethren, be not children in mind, howbeit in malice be ye babes, but in MIND BE MEN" (Gr., of full, or MATURE age, 1_Corinthians 14:20), wrote the Apostle again to the Corinthians, as <42> he explained to them the way of the working of the Spirit among them. The believer is in "mind" to be of "full age"; that is, able to examine, "bring to the proof" (Gr., to prove, demonstrate, examine, 2_Timothy 4:2 RV.m.), and "PROVE ALL THINGS" (1_Thessalonians 5:21). He is to abound in knowledge, and "all discernment", so as to "prove the things that differ", that he may be "sincere and void of offence" until the day of Christ (Philippians 1:10,m.).

EXPRESSIONS, "VIEWS," DOCTRINES,
NEED TO BE EXAMINED

In accordance with these directions of the Word of God, and in view of the critical time through which the Church of Christ is passing, every expression, "view," or theory, which we hold concerning things, should now be examined carefully, and brought to the proof, with open and honest desire to know the pure truth of God, as well as every statement that comes to our knowledge of the experience of others, which may throw light upon our own pathway. Every criticism -- just or unjust -- should be humbly received and EXAMINED TO DISCOVER ITS GROUND, apparent or real; and facts concerning

spiritual verities from every section of the Church of God, should be analysed, independent of their pleasure, or pain, to us personally, either for our own enlightenment, or for our equipment in the service of God. For the knowledge of truth is the first essential for warfare with the lying spirits of Satan, and truth must be eagerly sought for, and faced with earnest and sincere desire to know it and obey it in the light of God; truth concerning ourselves, discerned by unbiased discrimination; truth from the Scriptures, uncolored, unstrained, un mutilated, undiluted; truth in facing facts of experience in all members of the Body of Christ, and not one section alone.

THE PLACE OF TRUTH IN DELIVERANCE

There is a fundamental principle involved in the freeing power of truth from the deceptions of the Devil. DELIVERANCE FROM BELIEVING LIES MUST BE BY BELIEVING TRUTH. Nothing can remove a lie but truth. "Ye shall know the truth, and the truth shall make you free" (John 8:32) is applicable to every aspect of truth, as well as the special truth referred to by the Lord when He spoke the pregnant words.

In the very first stage of the Christian life the sinner must know the truth of the Gospel, if he is to be saved. Christ is <43> the Savior, but He saves through, and not apart from, instruments or means. If the believer needs freedom, he must ask the Son of God for it. How does the Son set free? BY THE HOLY SPIRIT, and the Holy Spirit does it by the instrumentality of truth; or we may say, in brief, freedom is the gift of the Son, by the Holy Spirit working through TRUTH.

There are three stages of apprehending truth:

(1) Perception of truth by the understanding.

(2) Perception of truth for use, and personal application.

(3) Perception of truth for

teaching, and passing on to others.

Truth apparently not grasped may lie in the mind, and in the hour of need suddenly emerge into experience, and thus by experience become clear to the mind in which it has been lying dormant. It is only by continual application, and assimilation of truth in experience, that it becomes clarified in the mind in order to teach others.

The great need of all believers is that they should eagerly seek TRUTH for their progressive liberation from all Satan's lies; for knowledge and truth alone can give victory over Satan as deceiver and liar. If the hearers of truth should resist it, or rebel against it, truth can well be left to the care of the Holy Spirit of Truth. Even in the case of resistance to truth it has at least reached the MIND, and at any time may fructify into experience.

There are three attitudes of mind in regard to knowledge, i.e.,

(1) ASSUMPTION of knowing a certain thing.

(2) Neutrality toward it, i.e., "I do not know".

(3) Certainty of real knowledge.

This is instanced in the life of Christ. Some said of Him, "He is a false prophet," with an ASSUMPTION of knowledge; others said, "We do not know" --taking a position of neutrality until they did know; but Peter said, "We KNOW..." and he had true knowledge.

THE SAFETY OF A NEUTRAL ATTITUDE TO ALL SUPERNATURAL MANIFESTATIONS

When believers first hear of the possibility of counterfeits of God and Divine things, they almost invariably ask, "How are we to KNOW which is which?" It is enough, first of all, for them to know that such counterfeits are possible; and then, as they mature, or seek light from God, they learn to know for themselves, as no human being can explain to them. <44>

But they cry, "We do not know, and HOW can we know?" They should remain neutral to all supernatural workings until they do know. There is among many a wrong anxiety to know, as if knowledge alone would save them. They think that they must be either for or against certain things, which they cannot decide are either from God or from the devil; and want to know infallibly which is which, that they may declare their position: but believers can take the attitude of "for" or "against" without knowing whether the things they are in doubt about are Divine or satanic; and maintain the wisdom and safety of the neutral position to the things themselves, until, by a means which cannot be fully described, they know what they have wanted to understand.

One effect of over-eagerness in desiring knowledge, is a feverish anxiety, and restless impatience, worry and trouble, which causes a loss of moral poise and power. It is important in seeking one "blessing" not to destroy another. In seeking knowledge of spiritual things, let not the believer lose patience and calm, quiet restfulness and faith; let him watch himself, lest the enemy gain advantage, and rob him of moral power, whilst he is keen to get light and truth upon the way of victory over him.

MISTAKEN CONCEPTION ABOUT THE SHELTER OF THE BLOOD

Ere we pass on, some misinterpretations of truth which are giving ground to the powers of darkness at this time, and which need examination to discover how far they are in accordance with Scripture, may briefly be referred to. (1) A MISTAKEN CONCEPTION CONCERNING THE "SHELTER OF THE BLOOD", CLAIMED UPON AN ASSEMBLY AS GUARANTEE OF ABSOLUTE PROTECTION FROM THE WORKING OF THE POWERS OF DARKNESS.

The New Testament "proportion of truth" concerning the application of the blood, by the Holy Spirit, may briefly be said to be as follows: (1) The blood of Jesus CLEANSSES FROM SIN (a) "if we

walk in the light", and (b) "if we confess our sins" (1_John 1:7,9). (2)_The blood of Jesus GIVES ACCESS TO THE HOLIEST OF ALL: because of the cleansing power from sin (Hebrews 10:19). (3) The blood of Jesus is the GROUND OF VICTORY over Satan, because of its cleansing from every confessed sin, and because at Calvary Satan was conquered (Revelation 12:11), but we do not read that any can be put "under the blood" apart from their own volition and individual condition before <45> God; e.g., if the "shelter of the blood" is claimed over an assembly of people, and one present is giving ground for Satan, the "claiming of the blood" does not avail to prevent Satan working on the ground which he has a right to in that person.

A misconception, therefore, about the protecting power of the blood, is serious; for those who are present in a meeting where Satan is working as well as God, may believe they are personally safe from Satan's workings, apart from their individual condition and dealing with God; whilst through the ground they have given -- even unknowingly -- to the adversary, they are open to his power.

MISTAKEN CONCEPTIONS CONCERNING "WAITING FOR THE SPIRIT"

(2) MISTAKEN CONCEPTIONS CONCERNING "WAITING FOR THE SPIRIT" TO DESCEND. Here again we find expressions and theories misleading, and opening the door to satanic deceptions. "If we want a Pentecostal manifestation of the Spirit, we must 'tarry', as did the disciples before Pentecost," we have said the one to the other, and we have seized upon the text in Luke 24:49, and Acts 1:4, and passed the word along. "Yes, we must 'tarry'," until, compelled by the inroads of the adversary in "waiting meetings", we have had to search the Scriptures once more, to discover that the Old Testament word of "wait on the Lord" so often used in the Psalms, has been strained beyond the New Testament proportion of truth, and exaggerated into a "waiting on God" for the outpouring of the Spirit, which has even gone beyond the "ten days" which

preceded Pentecost, into four months, and even your years, and which, to our knowledge, has ended in an influx of deceiving spirits which has rudely awakened some of the waiting souls. The Scriptural truth concerning "waiting for the Spirit" may be summed up as follows:

(1) The disciples waited ten days, but we have no indication that they "waited" in any passive state, but rather in simple prayer and supplication, until the fulness of time had come for the fulfillment of the promise of the Father.

(2) The command to wait, given by the Lord (Acts 1:4) was not carried forward into the Christian dispensation after the Holy Ghost had come, for in no single instance, either in the Acts or in the Epistles, do the Apostles bid the <46> disciples "tarry" for the gift of the Holy Spirit, but they use the word "receive" in every instance (Acts 19:2). * [The Greek word used for receiving the Holy Spirit carries the force of "grasping" -- just the opposite condition to passivity.]

It is true that at this time Christendom is, as a whole, living EXPERIMENTALLY on the wrong side of Pentecost, but in dealing with God individually for the reception of the Holy Spirit, this does not put the seekers back to the position of the disciples before the Holy Ghost had been given by the Ascended Lord. The Risen Lord poured forth the stream of the Spirit again and again after the day of Pentecost, but in each instance it was without "tarrying", as the disciples did at the first (see Acts 4:31). The Holy Spirit, Who proceeds from the Father through the Son to His people, is now among them, waiting to give Himself unceasingly to all who will appropriate and receive Him (John 15:26; Acts 2:33,38-39). A "waiting for the Spirit", therefore, is not in accord with the general tenor of the truth given in the Acts and the Epistles, which show rather the imperative call to the believer to put in his claim, not only to his identification with the Lord Jesus in His death, and union in life with Him in His resurrection, but also to the enduement for witnessing, which came to

the disciples on the Day of Pentecost.

On the believer's side, we may say, however, that there is a waiting FOR God, whilst the Holy Spirit deals with, and prepares, the one who has put in his claim, until he is in the right attitude for the influx of the Holy Spirit into his spirit, but this is different from the "waiting for Him to come", which has opened the door so frequently to satanic manifestations from the unseen world. The Lord does take the believer at his word when he puts in his claim for his share of the Pentecostal gift, but the "manifestation of the Spirit" -- the evidence of His indwelling and outworking -- may not be according to any pre-conceptions of the seeker.

WHY WAITING MEETINGS ARE PROFITABLE TO EVIL SPIRITS

Why "waiting meetings" -- that is, "waiting for the Spirit" until He descends in some manifested way -- have been so profitable to deceiving spirits, is because they are not in accord with the written Word, where it is set forth that (1) The Holy Spirit is not to be prayed to, or asked to come, as He is the <47> Gift of Another (see Luke 11:13; John 14:16). (2) The Holy Spirit is not to be "waited for", but to be taken, or RECEIVED from the hand of the Risen Lord (John 20:22); Ephesians 5:18); of Whom it is written, "HE shall baptize you with the Holy Ghost and with fire" (Matthew 3:11). Because out of line with the truth of the Scriptures, therefore prayer to the Spirit, "trust in the Spirit," "obeying the Spirit," "expecting the Spirit" to descend, may all become prayer, trust, and obedience to evil spirits, when they counterfeit the working of God.

Other mistaken conceptions of spiritual truth center around phrases such as these: "GOD CAN DO EVERYTHING. IF I TRUST HIM HE MUST KEEP ME"; not understanding that God works according to laws and conditions, and that those who trust Him, should seek to know the conditions upon which He can work in response to their trust. "IF I WERE

WRONG, GOD WOULD NOT USE ME"; not understanding that if a man is right in his will, God will use him to the fullest extent possible, but this being "used" of God is no guarantee that any man is ABSOLUTELY RIGHT IN ALL THAT HE SAYS AND DOES.

"I HAVE NO SIN," or "SIN HAS BEEN ENTIRELY REMOVED"; not knowing how deeply the sinful life of Adam is ingrained in the fallen creation, and how the assumption that "sin" has been eliminated from the whole being, enables the enemy to keep the life of nature from being dealt with by the continual power of the Cross. "GOD, WHO IS LOVE, WILL NOT ALLOW ME TO BE DECEIVED" is of itself a deception, based on ignorance of the depths of the Fall, and the misconception that God works irrespective of spiritual laws. "I DO NOT BELIEVE IT POSSIBLE FOR A CHRISTIAN TO BE DECEIVED," is a shutting of the eyes to facts around us on every hand. "I HAVE HAD TOO LONG AN EXPERIENCE TO NEED TEACHING"; "I MUST BE TAUGHT OF GOD DIRECT, BECAUSE IT IS WRITTEN, 'YE NEED NOT THAT ANY MAN TEACH YOU'" is another misused passage of Scripture, which some believers interpret as meaning that they are to refuse all spiritual teaching through others. But that the Apostle's words, "Ye need not that any man teach you," did not preclude God teaching through anointed teachers, is shown in the inclusion of "teachers" in the list of gifted believers to the Church, for the "building up of the Body of Christ" through "that which every joint supplieth" (Ephesians 4:11-16). For God is sometimes able to teach His children more quickly by indirect means -- that is, through <48> others -- than directly, because men are so slow in understanding the way of direct teaching by the Spirit of God.

Many other similar misconceptions of spiritual things by Christians of Today, give opportunity to the deception of the enemy, because they cause believers to close their minds to (1) the statements of God's Word; (2) the facts of life; (3) and the help of others who could throw light upon the way (1_Peter 1:12).

THE DANGERS OF COINED PHRASES
TO EXPRESS SPIRITUAL TRUTHS

Other dangers center around the coining of phrases to describe some special experience, and words in familiar use amongst earnest children of God who attend Conventions; such as "possess," "control," "surrender," "let go," all containing truth in relation to God, but in the INTERPRETATION of them in the minds of many believers, liable to bring about conditions for the evil spirits of Satan to "possess" and "control" those who "surrender", and "let go" to the powers of the spiritual world, not knowing how to discern between the working of God and Satan.

Various preconceptions of the way God works also give evil spirits their opportunity; such as, that when a believer is supernaturally COMPELLED to act, it is a special evidence that GOD is guiding him, or that if God brings all things to our "remembrance" we need not use our memories at all.

Other thoughts which are liable to bring about the passive conditions which evil spirits need for their deceptive workings, may also be through the following misconceptions of truth:

(1) "Christ lives in me," i.e.,
I do not live now at all.

(2) "Christ lives in me," i.e.,
I have lost my personality, because
Christ is now personally in me, based on
Galatians 2:20.

(3) "God worketh in me," i.e., I
need not work, only surrender and obey,
based on Philipians 2:13.

(4) "God wills instead of me,"
i.e., I must not use my will at all.

(5) "God is the only one to
judge," i.e., I must not use my
judgment.

(6) "I have the mind of Christ,"
I must not have any mind of my own,
based on 1_Corinthians 2:16)

(7) "God speaks to me," so I must not "think" or "reason," only "obey" what He tells me to do.

(8) "I wait on God," and "I must not act until He moves me".

(9) "God reveals His will to me by visions," so I do not need to decide, and use my reason and conscience.

(10) "I am crucified with Christ," therefore "I am DEAD", and must "practise" death, which I conceive to be passivity of feeling, thinking, etc.
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To carry out in practice these various conceptions of truth, the believer quenches all personal action of mind, judgment, reason, will and activity, for the "Divine life to flow" through him, whereas God needs the fullest liberation of the faculties of the man, and his active and intelligent co-operation in will, for the working out of all these spiritual truths in experience.

The following table will show some other misinterpretations of truth, which need clarifying in the minds of many children of God: [80 col]

TRUTH	TRUE INTERPRETATION	INCORRECT INTERPRETATION
1. "The blood of Jesus cleanseth..."	Cleanses moment by moment.	Leaves the man sinless.
2. "It is not ye that speak..."	The source is not from the believer	*The man must not speak nor use his jaws, but be passive.
3. "Ask and ye shall receive."	Ask according to GOD'S WILL and you will receive.	**Ask ANYTHING and you will receive.
4. "It is God that worketh in you to will and to do..."	The man must "will" and must act.	*God wills for you (or INSTEAD of you) and God works INSTEAD of you.
5. "Ye need not that any man teach you."	You do not need any MAN to teach you, but you need Spirit-taught teachers given of God.	***I must not take teaching from any man, but "direct" from God...

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| 6. "He will guide you into all truth..." | The Spirit of God will guide, but I must see HOW and when... | ***He HAS guided me into all truth... |
| 7. "A people for His own possession..." | God's ownership | "Possessed" by God indwelling, moving and controlling a passive automaton. |
| 8. "Meet for the Master's use..." | God, in the man's spirit, using the mind, in the sense of giving light for the believer's intelligent cooperation. | "Used" by God as a passive tool, requiring blind submission. |

* These two wrongly interpreted passages offer a basis for passivity.

** Leads to haphazard and unintelligent praying, without seeking to know the will of God.

*** By these attitudes, the "adding to faith", knowledge is greatly hindered, and those who assume these attitudes take an evil, infallible position, and their advancement in the spiritual life is impeded.

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What, then, is the condition of safety from the deception of evil spirits? (1) Knowledge that they exist; (2) that they CAN DECEIVE the most honest believers (Galatians 2:11-16); (3) an understanding of the conditions and ground necessary for their working, so as to give them no place, and no opportunity of working; and lastly (4) intelligent knowledge of God, and how to cooperate with Him in the power of the Holy Spirit. To make these points clear will be our purpose in succeeding pages.

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CHAPTER FOUR

THE PERILS OF PASSIVITY

The chief condition for the working of evil spirits in a human being, apart from sin, is passivity, in exact opposition to the condition which God requires for His working. Granted the surrender of the will to God, with active choice to do His will as it may

be revealed to him, God requires cooperation with His Spirit, and the full use of every faculty of the whole man. In brief, the powers of darkness aim at obtaining a passive slave or captive to their will; whilst God desires a regenerated man, intelligently and actively will-ing and choosing, and doing His will in liberation of spirit, soul and body from slavery.

The powers of darkness would make a man a machine, a tool, an automaton; the God of holiness and love desires to make him a free, intelligent sovereign in his own sphere -- a thinking, rational, renewed creation created after His own image (Ephesians 4:24). Therefore God never says to any faculty of man, "Be thou idle."

God does not NEED, nor demand NON-ACTIVITY in a man, for His WORKING IN and through him; but evil spirits demand the utmost non-activity and passivity.

God asks for intelligent ACTION (Romans 12:1-2, "Your reasonable service,") in co-operation with Him.

Satan demands passivity as a condition for his COMPULSORY ACTION, and in order compulsorily to subject men to his will and purpose.

God requires the cessation of the EVIL ACTIONS of believers, primarily because they are sinful, and secondly because they hinder co-operation with His Spirit.

Passivity must not be confused with quietness, or the "meek and quiet spirit", which in the sight of God is of great price. Quietness of spirit, of heart, of mind, of manner, voice and expression, may be co-existent with the most effective activity in the will of God (1_Thessalonians 4:11; Gr. "ambitious to be quiet").

There are some who use the word "surrender", and THINK <52> they are surrendered fully to carry out the will of God, but are only so in sentiment and purpose, for actually they walk by the

reason and judgment of the natural man, although they submit all their plans to God, and because of this submittal sincerely believe they are carrying out His will. But those who are really "surrendered", give themselves up implicitly to obey, and carry out at all costs, what is revealed to them SUPERNATURALLY as from God, and not what they themselves plan and reason out to be the will of God.

Believers who surrender their wills, and all they have and are to God, yet who WALK BY THE USE OF THEIR NATURAL MINDS, are not the ones who are open to the "passivity" which gives ground to evil spirits, although they may, and do, give ground to them in other ways.

The origin of the passivity which gives the evil spirits opportunity to deceive is generally a wrong interpretation of Scripture, or wrong thoughts or beliefs about Divine things. Some of these interpretations of Scripture, or wrong conceptions, which cause men to give way to the passive condition, we have already referred to in a previous chapter.

The passivity may affect the whole man, in spirit, soul and body, when it has become very deep, and is of many years' standing. The progress is generally very gradual and insidious in growth, and consequently the release from it is gradual and slow.

PASSIVITY OF THE WILL

There is a PASSIVITY OF THE WILL; the "will" being the helm, so to speak, of the ship. This originates from a wrong conception of what full surrender to God means. Thinking that a "surrendered will" to God means no use of the will at all, the believer ceases to (1) choose, (2) determine, and (3) act of his own volition. The serious effect of this he is not allowed by the powers of darkness to discover, for at first the consequences are trivial and scarcely noticeable. In fact, at first it appears to be most glorifying to God. The "strong-willed" person suddenly becomes passively yielding. He thinks

that God is "will"-ing for him in circumstances, and through people, and so he becomes passively helpless in action. After a time no "choice" can be got from him in matters of daily life; no "decision", or initiative in matters demanding action; he is afraid to express a wish, much less a decision. <53> Others must choose, act, lead, decide, while this one drifts as a cork upon the waters. Later on, the powers of Darkness begin to make capital out of this "surrendered" believer, and to work around him evil of various kinds, which entangle him through his passivity of will. He has now no power of will to protest or resist. Obvious wrong in his environment, which this believer alone has a right to deal with, flourishes, and grows strong and blatant. The powers of darkness have slowly gained, both personally and in circumstances, upon the ground of passivity of the will, which at first was merely passive submission to environment, under the idea that God was "will"-ing FOR him in all things around him.

The text that such believers misinterpret is Philippians 2:13, "It is God which worketh in you, both to will, and to work, for His good pleasure". The "passive" person reads it, "...God which worketh in me the willing, and the doing," i.e., "willeth INSTEAD of me". The first means God working in the soul up to the point of the action of the will, and the second assumes His actually "will"-ing INSTEAD of, and "working" INSTEAD of the believer. This wrong interpretation gives ground for NOT using the will, because of the conclusion "God wills instead of me"; thus bringing about passivity of will.

GOD DOES NOT WILL INSTEAD OF MAN

The truth to be emphasized is that God never "wills" INSTEAD of man, and whatever a man does, he is himself responsible for his actions.

The believer whose "will" has become passive, finds, after a time, the greatest difficulty in making decisions of any kind, and he looks outside and all around him for something to help him

to decide the smallest matters. When he has become conscious of his passive condition, he has a painful sense of being unable to meet some of the situations of ordinary life. If spoken to, he knows he cannot will to listen till a sentence is completed; if asked to judge a matter, he knows he cannot do it; if he is required to "remember" or use his imagination, he knows he is unable to, and becomes terrified at any proposed course of action where these demands may come upon him. The tactics of the enemy now may be to drive him into situations where these demands may be made, and thus torture or embarrass him before others. <54>

Little does the believer know that in this condition he may, unknowingly, rely upon the ASSISTANCE of evil spirits, who have brought about the passivity for this very object. The faculty unused lies dormant and dead in their grip, but if used it is an occasion for them to manifest themselves through it. They are too ready to "will" instead of the man, and they will put within his reach many "supernatural" props to help him in "decision", especially in the way of "texts" used apart from their context, and supernaturally given, which the believer, seeking so longingly to do the will of God, seizes upon, and firmly grasps as a drowning man a rope, blinded by the apparently given Divine help to the principle that God only works through the active volition of a man, and not FOR him in matters requiring his action.

PASSIVITY OF THE MIND

PASSIVITY OF THE MIND is engendered by a wrong conception of the place of the mind in the life of surrender to God, and obedience to Him in the Holy Spirit. Christ's call of fishermen is used as an excuse for passivity of brain, for some believers say, God has no need for the use of the brain, and can do without it! But the choice of Paul, who had the greatest intellect of his age, shows that when God sought for a man through whom He could lay the foundations of the Church,

He chose one with a mind capable of vast and intelligent thinking. The greater the brain power, the greater the use God can make of it, provided it is submissive to truth. The cause of passivity of mind sometimes lies in the thought that the working of the brain is a hindrance to the development of the Divine life in the believer. But the truth is, that (1) the non-working of the brain hinders, (2) the evil working of the brain hinders, (3) but the normal and pure working of the brain is essential and helpful for co-operation with God. The effects of passivity of the mind may be seen in inactivity, when there should be action; or else over activity beyond control, as if a suddenly released instrument broke forth into ungovernable action; hesitation or rashness; indecision (as also from a passive will); unwatchfulness; lack of concentration; lack of judgment; bad memory.

Passivity does not change the nature of a faculty, but it hinders its normal operation. In the case of passivity hindering the memory, the person will be found looking outside <55> himself for every possible "aid to memory", until he becomes a veritable slave to note-book and helps, which fail at a critical moment. With this is also passivity of the imagination, which places the imagination outside personal control, and at the mercy of evil spirits who flash to it what they please. One danger is to take these visions, and CALL THEM "IMAGINATIONS". The passive state can be produced without crystal gazing, i.e., if a person gazes at any object for a prolonged period the natural vision is dulled, and the deceiving spirits can then present anything to the mind.

In pure inactivity of the mind, the mind can be used at the will of the person, but in evil passivity of the mind, the person is helpless, and he "can't think!" He feels as if his mind were bound and held by an iron band, or by a weight or pressure on his head.

PASSIVITY OF JUDGMENT AND REASON

PASSIVITY OF JUDGMENT AND REASON, which means that the man in this condition has closed the mind to all arguments and statements upon which he has come to settled conclusions, and all effort to give him further truth and light is regarded as interference, and the person attempting it as ignorant or intrusive. The believer in this stage of passivity lapses into a state of evil positiveness and infallibility, from which nothing can release the "judgment", but the rude shock of seeing that he has been deceived by evil spirits. To undermine the deception of a believer in this condition, almost means the relaying of the very foundations of his spiritual life. Hence the few -- called "fanatics" and "cranks" by the world -- who have been saved out of this degree of the deception of the enemy.

PASSIVITY OF CONSCIENCE

As for the passivity of the reasoning powers, when such believers have taken words spoken to them supernaturally, as God's expressed will, they become law to them, so that they cannot be induced to reason over them. If they receive a "commandment" (supernaturally) about anything, they will not examine it, or reason, or think upon that point, and they steadfastly determine to close themselves absolutely to any further light in this particular direction. This brings about what may be described as PASSIVITY OF THE CONSCIENCE. <56> The conscience becomes passive through non-use, when believers think that they are being guided by a higher law of being TOLD to do this, or that, directly from God; that is, by direct guidance through voices and texts.

When believers sink into passivity of conscience, there is a manifestation of moral degradation in some, and in others stagnation, or retrogression in life or service. Instead of using their mind or conscience in deciding what is good and evil, and right and wrong, they walk, as they believe, according to the "voice of God", which they make the deciding factor in all their decisions. When this

takes place, they will not listen to their reason or conscience, or the words of others, and having come to decision through the supposed direction of God, their minds become as a closed and sealed book on the matter in question.

Ceasing to use their true reasoning powers, they become open to all kinds of suggestions from evil spirits, and false "reasonings"; for example, in regard to the coming of Christ, some have falsely reasoned that because Christ is coming soon, they do not need to carry on their usual work, overlooking the words of the Lord on this very matter: "Who then is the faithful and WISE servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing." (Matthew 24:45)

PASSIVITY OF THE SPIRIT

PASSIVITY OF THE SPIRIT is closely associated with passivity of mind, because there is a close relationship between mind and spirit; a wrong thought generally means a wrong spirit, and a wrong spirit a wrong thought.

It may come about through:

(1) Ignorance of the laws of the spirit, and how to keep in the freedom of the spirit.

(2) Wrong mental conclusions, or wrong thoughts. Mixing up feelings, such as physical, soulish and spiritual, not knowing which is which, i.e. (1) putting the spiritual down <57> to soulish or physical, or (2) attributing to the spiritual that which is natural and physical.

(3) A drawing upon of the soulish life instead of the spirit, through lack of knowledge of the difference between them; also by quenching the spirit through ignoring the spiritual sense; for the mind should be able to read the sense of the spirit as clearly as it does the sense of

seeing, hearing, smelling, and all the senses of the body. There is a knowledge of the mind, and a knowledge in the spirit, hence a "sense" of the spirit, which we should learn to understand. It should be read, used, cultivated, and when there is a weight on the spirit of the believer, he should be able to recognize it, and know how to get rid of it.

(4) Drainage and exhaustion of the body or mind, by constant activity of the mind in excessive use. In short, the mind and body must be released from strain, before the spirit can be fully operative. (Compare the experience of Elijah in 1_Kings 19:4-5, 8-9.)

Worry or trouble over the past or future, checks the free action of the spirit by making the outer man and outer affairs dominant, instead of the inner man being at liberty for the will of God in the moment.

The result of all these causes is that the spirit becomes locked up, so to speak, so that it cannot act. The rapidity with which a believer can sink into passivity, at any moment when the resisting attitude ceases, may be likened to the sinking of a stone in water.

PASSIVITY OF THE BODY

When PASSIVITY OF BODY takes place, it practically means a cessation of consciousness, through the passivity affecting sight, hearing, smell, taste, feeling, etc. Assuming the person to be in normal health, he should be able to focus his eyes on any object he chooses, either for vision or work, and he should have the same control over all the other senses, as avenues of knowledge to his mind and spirit. But with all or some of these senses in a passive condition, the consciousness becomes dulled or deadened. The believer is "unconscious" of what he should be keenly alive to, and automatic in his actions. "Unconscious" habits, repulsive or peculiar, are manifested. It is easier for persons in this condition to see these things in others, than to know

what is going on in <58> themselves; whilst they may be hyper-conscious of external things touching their own personality.

When the passive condition brought about by evil spirits reaches its climax, passivity of other parts of the body may result, such as stiff fingers, lost elasticity of the frame in walking, lethargy, heaviness, stooping of the back and spine. The handshake is flabby and passive; the eyes will not look straight into the eyes of others, but move from side to side; all indicating passivity, brought about by deepening interference of the powers of darkness with the whole man, RESULTING FROM THE FIRST PASSIVE CONDITION OF THE WILL AND MIND, in which the man gave up (1) his self-control, and (2) use of his will.

PASSIVITY OF THE WHOLE MAN

At this stage every department of the whole being is affected. The man acts without using, or using fully, the mind, will, imagination, reason; that is, without thinking (volitionally), deciding, imagining, reasoning. The affections seem dormant, as well as all the faculties of mind and body. In some cases the bodily needs are also dormant, or else the man suppresses them, and deprives himself of food, sleep, and bodily comfort, at the dictation of the spirits in control; thus carrying out a "severity to the body" which is not of any real value against the indulgence of the flesh (Colossians 2:23). The animal part of the man may also be awakened, and whilst stoical in sensibilities and feeling, be gluttonous in the demand for supply of bodily needs; that is, the machinery of the bodily frame goes on working independently of the control of mind or will, for the body now dominates spirit and soul. Men may live in the (1) human spirit, (2) in the soul, or in the (3) body; for example, the glutton lives in, or after, the body; the student in mind, or soul, the spiritual man "in the spirit". "Spiritists" are not really "spiritual", or true men of spirit, for they live in the sense realm generally, and only have to do with "spirit"

through their dealing with the evil spiritual forces, through understanding the laws for their workings, and fulfilling them.

THE SPIRIT SENSE LOST IN
SENSATIONS OF THE BODY

When the believer is in any degree deceived by evil spirits, he is liable to live in the body, give way to the sensuous, and <59> to be dominated by the physical realm. This can become the case through "spiritual" experiences felt in the physical frame, but which are not really spiritual, because not from the spirit. A sense of "fire" in the body, "glow," "thrills," and all exquisite bodily sensations from apparently "spiritual" causes, really FEED THE SENSES; and, unconsciously to themselves, whilst they have these experiences, believers live in the sense-realm, practically walking "after the flesh", THOUGH THEY CALL THEMSELVES "SPIRITUAL". For this reason "I keep under my body" (1_Corinthians 9:27), IS PRACTICALLY IMPOSSIBLE in deception, because the sense-life is aroused in all kinds of ways, and the sensations of the body are forced upon the consciousness of the man. The SPIRIT SENSE IS PRACTICALLY LOST IN THE ACUTE REALIZATION OF ALL THE SENSATIONS IN THE BODILY CONSCIOUSNESS. A man, for example, in normal health, is oblivious of the physical action of breathing going on in his physical frame. In like manner, a believer under the domination of the spirit, ceases to register his bodily sensations, but the opposite is the case when evil spirits have awakened the sense-life to abnormal action, either by beautiful experiences, or the contrary.

The cultivation of this condition of passivity may be ignorantly and sedulously carried out for years by the surrendered believer, so that it deepens its hold upon him to an incredible extent; until, when it reaches its consummation, the man may become so under the bondage of it as to awaken to his state; and then he thinks that "natural causes" alone explain his condition, or else that, in some

unaccountable way, his acute sensitivities to God and Divine things has become dulled beyond power of restoration or renewal. The physical feelings become deadened or atrophied, and the affections seem petrified and stoical. This is the time when deceiving spirits suggest that he has grieved God beyond repair, and a man goes through agonies of seeking the Presence he thinks he has grieved away.

The cultivation of passivity may come about from reliance upon the many helps contrived (unknowingly) by the person to counteract or obviate the inconvenience of the passive state, such as the provision of, and dependence upon, outward helps to the eye for assisting the passive memory, utterance in speech to assist the "thinking" of the passive mind, and what may be termed "crutches" of all kinds, known only to the individual, elaborately constructed, and multiplied to meet his <60> different needs, but all keeping him from recognizing his true condition, even if he has the knowledge for doing so.

MANIFESTATIONS OF INFLUENCE OF EVIL SPIRITS CALLED NATURAL IDIOSYNCRASIES

But this truth about the working of evil spirits among believers, and the causes and symptoms of their power upon mind or body, has been so veiled in ignorance, that multitudes are deceived by them. The manifestations are generally taken as natural idiosyncrasies or infirmities. The Lord's work is put on one side, or even never taken up, because the believer is "over strained", or else "without gifts" for doing it. He is "nervous", "timid," has no "gift of speech", no "power of thought" where the service of God is concerned, but in the social sphere these "deficiencies" are forgotten, and the "timid" ones shine out at their best. It does not occur to them to ask why it is that only in God's service are they thus incapable? But it is only in respect to such a service that the hidden workings of Satan interfere.

THE SHOCK WHEN THE BELIEVER APPREHENDS

THE TRUTH

The shock is great when the believer first apprehends the truth of deception as possible for himself, but as the ultimate issue is realized, the joy of the one who sets himself to understand, and fight through to full deliverance, is more than words can tell. Light pours in upon the unsolved problems of years, both in the personal experience, and in the perplexities of environment, as well as on conditions in the Church and in the world.

As he seeks for light from God, the subtle inroads of the deceiving spirits into his life slowly become clear to the open minded believer; and their many devices to deceive him stand revealed, as the searchlight of truth goes far back into the past, and life, and many mysterious happenings which had been accepted as "the inscrutable will of God".

PASSIVITY! How many have fallen into it, little knowing their state! Through the passivity of their faculties much time is lost in dependence upon the help of outward circumstances and environment. In the lives of so many there is <61> much "doing", with so little accomplished, many beginnings, and few endings. How familiar we are with the words, "Yes, I can do that," and the impulse is moved, but by the time the need for action has come, the passive man has lost his momentary interest. This is the key to much of the lamented "apathy", and the dulled sympathy of Christians to really spiritual things, whilst they are keenly alive to the social or worldly elements around them. The worldling can be stirred in acutest feeling for the sufferings of others, but many of the children of God have, unknowingly, opened themselves to a supernatural power which has dulled them in thought and mind and sympathy. Ever craving for comfort and happiness and peace in spiritual things, they have sung themselves into a "passivity" -- i.e., a passive state of "rest", "peace" and "joy" -- which has given opportunity to the powers of darkness to lock them up

in the prison of themselves, and thus make them almost incapable of acutely understanding the needs of a suffering world.

PASSIVITY OCCASIONED BY WRONG INTERPRETATIONS OF THE TRUTH OF "DEATH"

This condition of passivity may come about by wrong interpretations of truth, even the truth of "death with Christ" as set forth in Romans 6 and Galatians 2:20, when it is carried beyond the true balance of the Word of God. God calls upon true believers to "reckon" themselves "dead indeed unto sin", and also to the evil self-life, even in a religious or "holiness" form; THAT IS, THE LIFE WHICH CAME FROM THE FIRST ADAM, THE OLD CREATION; but this does not mean a death to the human personality, for Paul said, "Yet I live," although "Christ liveth in me!" There is a retention of the personal being, the ego, the will, the personality, which is to be dominated by the Spirit of God, as He energizes the man's individuality, held by him in "self-control" (Galatians 5:23,m.).

In the light of the misconception of the truth of "death with Christ" as conceived to mean passivity, and suppression of the actions of the personality of the man, it is now easy to see why the apprehension of the truths connected with Romans 6:6, and Galatians 2:20, have been the prelude, in some cases, TO SUPERNATURAL MANIFESTATIONS OF THE POWERS OF DARKNESS. The believer, through he misconception of these truths, actually fulfilling the primary conditions for the working of <62> evil spirits, the very conditions understood by spiritist mediums to be necessary for obtaining the manifestations they desire. In such cases it may be said that truth is the devil's fulcrum for launching his lies.

So far as Romans 6 is understood to be a MOMENTARY declaration of an attitude to sin, and Galatians 2:20 another declaration of an attitude to God, and 2_Corinthians 4:10-12 and Philipians 3:10 the out-working of the

Spirit of God in bringing the believer into actual conformity to the death of Christ as he maintains his declared attitude, the powers of darkness are defeated; for the momentary declared attitude demands ACTIVE VOLITION and ACTIVE CO-OPERATION with the Risen Lord, and ACTIVE ACCEPTANCE of the path of the Cross. But when these truths are interpreted to mean (1) a loss of personality; (2) an absence of volition and self-control, and (3) the passive letting go of the "I myself" into a condition of machine-like, mechanical, automatic "obedience", with "deadness" and heaviness which the believer thinks is "mortification" or "the working of death" in him, it makes the truth of death with Christ a fulfilling of conditions for evil spirits to work, and an absence of conditions upon which God can alone work; so that "supernatural manifestations" taking place on the BASIS OF PASSIVITY, CAN HAVE NO OTHER SOURCE THAN THE LYING SPIRITS, however beautiful and God-like they may be.

This counterfeit of spiritual "death" may take place in regard to spirit, soul or body. How the truth of death with Christ can be misconstrued, and made the occasion for evil spirits to obtain the ground of passivity, may be exemplified in some of the following ways:

MISCONCEPTION OF SELF-EFFACEMENT

1. PASSIVITY CAUSED BY MISCONCEPTION OF SELF-EFFACEMENT: Under the conception of surrender of self to God, as meaning self-effacement, self-renunciation, and, practically, self-annihilation, the believer aimed at unconsciousness of (1) personality, (2) personal needs, (3) personal states, feelings, desires, external appearance, circumstances, discomforts, opinions of others, etc., so as to be "conscious" of God only moving, working, acting, through him. To this end he gave over his "self-consciousness" to "death", and prayed that he might have no consciousness of anything in the world, but the presence of God; then to carry out this absolute surrender of self to death, and this entire self-

effacement, he consistently, in practice, "yields to death" every trace of the movement of "self" he becomes aware of, and sets his will steadily to renounce all consciousness of personal withes, desires, tastes, needs, feelings, etc. All this appearing to be so "self-sacrificing" and "spiritual", results in an entire suppression of personality, and the giving of ground to evil spirits in a passivity of the whole being. This permits the powers of darkness to work, and bring about an "unconsciousness" which becomes in time a deadness and dullness of the sensibilities, and an inability to feel, not only for himself, but for others, so as not to know when they suffer, and when he himself causes suffering.

MISCONCEPTION OF TRUTH PART OF
"TEACHINGS" OF DECEIVING SPIRITS

As this conception of self-effacement and loss of self-consciousness is contrary to the believer's full use of the faculties which the Spirit of God requires for co-operation with Him, evil spirits gain ground on the basis of this deception about "death". The MISCONCEPTION of what death means in practice, was really part of their "teachings", subtly suggested, and received by the man who was ignorant of the possibility of deception over, what looked like, devoted, whole-hearted surrender to God. The "teachings of demons" can, therefore, be based on truth, under the guise of misconception, or mis-interpretation of the truth, whilst the believer is honestly holding the truth itself.

The effect of the deception on the believer is, in due time, an "unconsciousness" PRODUCED BY EVIL SPIRITS, which is hard to break. In his state of unconsciousness, he has no ability to discern, recognize, feel or know things around him, or in himself. He is "unconscious" of his actions, ways and manners, together with a hyper-self-consciousness which he is unconscious of, and which makes him easily hurt, but "unconscious" of his own hurting of others. He has practically become stoical, and unable to see the effect of

his actions in putting others into suffering. He acts "unconsciously", without volitional thinking, reasoning, imagining, deciding, what he says and does. His actions are consequently mechanical and automatic. He is "unconscious" of sometimes being a channel for the transmission of words, thoughts, feelings, <64> which pass through him apart from the action of his will, and his knowledge of the source.

PASSIVITY CAUSED BY
WRONG ACCEPTANCE OF SUFFERING

2. PASSIVITY CAUSED BY WRONG ACCEPTANCE OF SUFFERING. The believer consents to accept "suffering with Christ" in the "way of the Cross", and in fulfillment of this surrender to suffering, from this time on PASSIVELY YIELDS TO SUFFERING in whatever form it may come, believing that "suffering with Christ" means (a) reward, and (b) fruitfulness. He does not know that evil spirits can give counterfeit "suffering", and that he may accept suffering from them, believing it to be from the hand of God, and, by thus doing, give ground to them. Deception interprets both sin in the life which cannot be got rid of, and suffering in the life which cannot be explained. By understanding the truth of deception, the first can be got rid of, and the latter explained. Suffering is a great weapon to control and compel a person into a certain course, and is a great weapon for evil spirits to control men, as by suffering they can drive a man to do what he would not do, apart from compulsion.

Not knowing these things the believer may entirely misinterpret the suffering he goes through. Believers are often deceived over what they think to be "vicarious" suffering in themselves for others, or for the Church. They look upon themselves as martyrs, when they are really victims, not knowing that "suffering" is one of the chief symptoms of deception. By putting a man into suffering, the evil spirits ease themselves of their enmity and hatred to man.

MARKS OF SUFFERING CAUSED
BY EVIL SPIRITS

Suffering directly caused by evil spirits may be discriminated from the true fellowship of Christ's sufferings, by a complete absence of RESULT, either in fruit, victory, or ripening in spiritual growth. If carefully observed, it will be seen to be entirely purposeless. On the other hand, God does nothing without a definite object. He does not delight in causing suffering for the sake of suffering, but the Devil does. Suffering caused by evil spirits is acute and fiendish in its character, and there is no INWARD WITNESS OF THE SPIRIT which tells the suffering believer that it is from the hand of God. To a discriminating eye it <65> can be as clearly diagnosed when from an evil spirit, as any physical pain can be discriminated from a mental one by a skilful physician.

The suffering caused by evil spirits can be (1) SPIRITUAL, by causing acute suffering in the spirit, injecting "feelings" to the spirit, repugnant or poignant; (2) SOULISH, by acute darkness, confusion, chaos, horror in the mind; anguished, knife-like pain in the heart, or other innermost vital parts of the being; or (3) PHYSICAL, in any part of the body.

The ground given for the evil spirits to produce counterfeit suffering in such an acute degree as this, may be traced back to the time when the believer, in his absolute surrender to God for the "way of the Cross", deliberately willed to ACCEPT SUFFERING FROM HIM. Then afterwards, in fulfillment of this surrender, he gave ground to the enemy, by accepting some specific suffering as from God, which REALLY CAME FROM THE SPIRITS OF EVIL, thus opening the door to them, by (1) the reception of their lie, (2) the admittance of their actual power manifested in the suffering -- continuing still further to give more ground by believing THEIR interpretation of the suffering -- and (3) as "the will of God"; until the whole life became one prolonged

"yielding to suffering", which seemed unreasonable, unaccountable in its origin, and purposeless in its results. God's character is thus often maligned to His children, and the deceiving spirits do their utmost to arouse rebellion against Him for WHAT THEY THEMSELVES ARE DOING.

PASSIVITY THROUGH WRONG IDEAS OF HUMILITY

3. PASSIVITY CAUSED BY WRONG IDEAS OF HUMILITY AND SELF-ABASEMENT. The believer consents in accepting "death", to let it be carried out in a "nothingness" and a "self-effacement" which gives him no place for proper and true self-estimation whatsoever (compare 2_Corinthians 10:12-18). If the believer accepts the self-depreciation SUGGESTED TO HIM AND CREATED BY EVIL SPIRITS, it brings an atmosphere of hopelessness and weakness about him, and he conveys to others a spirit of darkness and heaviness, sadness and grief. His spirit is easily crushed, wounded and depressed. He may attribute the cause to "sin", without being aware of any specific sin in his life; or may even look upon his "suffering" experience as "vicarious" suffering for the Church; whereas an abnormal sense of suffering is one of the chief symptoms of deception. <66>

In the counterfeit of the true elimination of "pride", and all the forms of sin arising from it, the counterfeit caused by deception may be recognized by (1) the believer obtruding his self-depreciation at moments most inopportune, with painful perplexity to those who hear it; (2) a shrinking back from service for God, with inability to recognize the interests of the kingdom of Christ; (3) a laborious effort to keep "I" out of sight, both in conversation and action, and yet which forces the "I" more into view in an objectionable form; (4) a deprecatory, apologizing manner, which gives opportunity to the "world-rulers of the darkness of this world" to instigate their subjects to crush and put aside this "not I" person, in moments of strategic importance to the kingdom of

God; (5) an atmosphere around such an one of weakness, darkness, sadness, grief, lack of hope, easily wounded touchiness -- all of which may be the result of the believer "will"-ing, in some moment of "surrender to death" to accept an effacement of the true personality, which God requires as a vessel for the manifestation of the Spirit of God, in a life of fullest co-operation with the Spirit of God. The believer, by his wrong belief and submission to evil spirits, suppressed into passivity a personality which could not and was not meant to "die"; and by this passivity played into the hands of the powers of darkness.

PASSIVITY CAUSED BY
WRONG THOUGHTS ABOUT WEAKNESS

4. PASSIVITY CAUSED BY A WRONG THOUGHT ABOUT WEAKNESS. The believer consents to a perpetual condition of weakness, under a misconception of its being a necessary state for the manifestation of Divine life and strength. This is generally based upon Paul's words, "WHEN I am weak, then am I strong." The believer not apprehending that this was a statement made by the Apostle of a simple fact that when he was weak, he found God's strength sufficient for all His will; and that it is NOT an exhortation to God's children deliberately to WILL to be weak, and hence unfit for service in many ways, instead of saying, "I can do all things through Christ which strengtheneth me". That the "will" to be weak, so as to have a claim on Christ's strength, is a wrong thought, can be seen practically in many lives, where "weakness" is passively accepted, with a burden and care to others which is no <67> evidence of such an attitude being in accordance with God's plan and provision. The "will" to be weak actually hinders God's strengthening, and by this subtle deception of the enemy in the minds of many, God is robbed of much active service for Him.

PASSIVITY WITH SATANIC ACTIVITY

It does not mean that
"passivity", in its full extent, means

no "activity"; for once the man becomes passive in volition and mind, he is held by deceiving spirits without power to act, or is driven into satanic activity; that is, uncontrollable activity of thought, restlessness of body, and wild, unbalanced action of all degrees. The actions are spasmodic and intermittent, the person sometimes dashing ahead, and at other times sluggish and slow; like a machine in a factory, with the wheels whirring aimlessly, because the switch of the center control is out of hand of the master. The man cannot work, even when he sees so much to be done, and is feverish because he cannot do it. During the time of passivity he appeared to be content, but when he is driven into satanic activity, he is restless, and out of accord with all things around him. When his environment should lead to a state of full content, yet something (may in not be "somebody"?) makes it impossible for him to be in harmony with his external circumstances, however pleasant they may be. He is conscious of a restlessness and activity which is painfully feverish; or of passivity and weight, of a doing of "work", and yet no work. All these are manifestations of a demoniacal destruction of his peace.

DELIVERANCE FROM PASSIVITY

The believer needing deliverance from the condition of passivity, must first seek to understand what should be his normal or right condition, and then test or examine himself in the light of it, to discern if evil spirits have been interfering. To do this, let him recollect a moment in his life, which he would call his "best", either in spirit, soul and body, or in his whole being, and then let him look upon this as his normal condition, which he should expect as possible to be maintained, and never rest satisfied below it.

As the passivity has come about gradually, it can only end gradually, as it is detected and destroyed. The full <68> co-operation of the man is necessary for its removal, and this is the cause of the long period needed for his deliverance. Deception and passivity can only be removed as the man

UNDERSTANDS, and co-operates by the use of his volition in the refusal of the ground, and the deception which came through it.

An important point in deliverance from passivity is to keep perpetually in mind the standard of the normal condition, and if at anytime the believer drops below it, to find out the cause, so as to have it removed. Whatever faculty, or part of the being, has been surrendered into passivity, and therefore lost for use, must be retaken by the active exercise of the will, and brought back into personal control. The "ground" given, which caused any faculty to fall into bondage to the enemy, must be found out and given up, and then refused persistently, in a steady resistance to the spirits of evil in their hold of it, remembering that the powers of darkness fight against the loss of any part of their kingdom in man, as much as any earthly government would fight to protect its own territory and subjects. The "Stronger than he" is the Conqueror, and strengthens the believer for the battle, and to recover all the spoil.

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CHAPTER FIVE

COUNTERFEITS OF THE DIVINE

In seeking to deceive the believer, the first great effort of evil spirits is directed toward getting him to accept their suggestions and workings as the speaking, working or leading of God. Their initial device is to counterfeit a "Divine Presence", under cover of which they can mislead their victim as they will. The word COUNTERFEIT MEANING THE SUBSTITUTION OF THE FALSE FOR THE TRUE.

The condition on the part of the believer which gives the deceiving spirits their opportunity, and the basis of this counterfeit, is the mistaken location of God; either (1) in them (consciously); (2) or around them (consciously). When they pray they think

of, or pray to God in themselves, or else to God around them, in the room or atmosphere. They use their imagination, and try to "realize" His presence, and they desire to "feel" His presence in them or upon them.

THE LOCATION OF GOD BY BELIEVERS

This locating of God in or around the believer, usually comes about at the time of some special crisis in his life, before which he lived more by the acceptance of facts declared in the Scriptures, as understood by his intelligence; but then became more conscious of the presence of God by the Spirit, and in the spirit, and so begins to locate the Person of God as in, around, or upon him. Then he turns inward, and begins to pray to God as within him, which in time may even result in prayer to evil spirits.

The logical sequence of prayer to God as located within, can be pressed to absurdity, i.e., if the soul prays to God in himself, why not pray to God in another elsewhere? The limitation of God as a Person within, and all the possible dangers arising from this misconception of truth, are obvious.

Some believers so live inwardly in communion, worship and vision, as to become spiritually introverted, and cramped and narrowed in their outlook; with the result that their <70> spiritual capacity and mental powers become dwarfed and powerless. Others become victims to the "inner voice", and the introverted attitude of listening to it, which is the ultimate result of the location of God as a Person within, so that eventually the mind becomes fixed in the introverted condition with no out-going action at all.

In fact, all turning inwards to a subjective location of God as indwelling, speaking, communing and guiding, in a MATERIALISTIC or CONSCIOUS SENSE, is open to gravest danger; for upon this thought and belief, sedulously cultivated by the powers of darkness, the most serious deceptions of deceiving spirits have taken place.

THE ULTIMATE RESULT OF
MISTAKEN LOCATION OF GOD

Upon this principle of the mistaken location of God, used by evil spirits as the ground work for manifestations to support and deepen this belief, have come about the delusions of believers during past ages, and of recent years, who assert themselves to be "Christ". On the same principle will come about the great deceptions at the end of the age, foretold by the Lord in Matthew 24:24, of the "false Christs" and false prophets; and the "I am the Christ" of the leaders of groups of side-tracked believers, and the thousands of others who have been sent to asylums, although they are not monomaniacs at all. The devil's richest harvest is from the effects of his counterfeits; and unwittingly, many sober and faithful teachers of "holiness" have aided him in his deceptions, through the use of language which gives a materialistic idea of spiritual things, and which is eagerly laid hold of by the natural mind.

Those who locate God personally, and wholly in themselves, make themselves, by their assertions, practically "divine" persons. God is not wholly in any man. He dwells in those who receive Him, by His own Spirit communicated to them. "God is Spirit," and mind or body cannot hold communion with spirit. Sensuous feelings, or "conscious" physical enjoyment of some supposed spiritual presence, is not true communion of spirit with Spirit, such as the Father seeks from those who worship Him (John 4:24).

God is in heaven. Christ the Glorified Man is in heaven. The location of the God we worship is of supreme importance. If we think of our God as in us, and around us, FOR OUR WORSHIP, <71> and for our "enjoyment" (?) we unwittingly open the door to the evil spirits in the atmosphere which surrounds us; instead of our penetrating in spirit through the lower heavens (see Hebrews 4:14; 9:24; 10:19-20) to the

throne of God, which is in the highest heaven, "above principality and power, and every name that is named, not only in this world, but in that which is to come" (Ephesians 1:21 AV).

THE TRUE LOCATION OF GOD

The Word of God is very clear on this point, and we need only ponder such passages as Hebrews 1:3; 2:9; 4:14-16; 9:24; and many others, to see it. The God we worship, the Christ we love, is in heaven; and it is as we approach Him, there, and by faith apprehend our union with Him in spirit there, we too, are raised with Him and seated with Him, above the plane of the lower heavens where the powers of darkness reign, and seated with Him, see them under His feet (Ephesians 1:20-23; 2:6).

The Lord's words recorded in the Gospel of John, chapters 14, 15 and 16, give the truth very clearly concerning His indwelling in the believer. The "in Me" of being with Him, and in Him, in His heavenly position (John 14:20), being the fact for the believer's faith and apprehension; and the "I in you" -- spoken to the company of disciples, and hence to the Body of Christ as a whole-- following as a result in the individual life of the believer. The union with the Person in the glory, resulting in the inflow and outflow of His Spirit and life, through the believer on earth (see Philippians 1:19). In other words, the "subjective" is the RESULT OF THE "OBJECTIVE". The "object" of Christ in heaven being the BASIS OF FAITH for the subjective inflow of His life and power by the Holy Spirit of God.

CHRIST AS A PERSON IN HEAVEN

The Lord said, "If ye abide in Me (i.e., in the glory), and My words abide in you, ye shall ask what ye will..." (John 15:7). Christ abides in us by His Spirit, and THROUGH HIS WORDS, but He Himself, as a Person, is in heaven, and it is only as we abide in Him there, that His Spirit, and His life, through His Word, can be manifested in us here.

Abiding" means an attitude of trust and dependence on a Person in heaven; but if the attitude is changed into a trust <72> and dependence upon a Christ within, it is really a resting upon an inward experience, and a turning FROM THE CHRIST IN HEAVEN, which actually blocks the avenue for the inflow of His life, and disassociates the believer from co-operation with Him by the Spirit. Any manifestation, therefore, of a "presence" within, cannot be a true "manifestation" from God, IF IT UNCENTERS THE BELIEVER FROM HIS RIGHT ATTITUDE toward the Christ in heaven.

There is a true knowledge of the presence of God, but it is IN THE SPIRIT, when joined to Him Who is within the veil; a knowledge of spiritual union and fellowship with Him which lifts the believer, so to speak, out of himself to abide with Christ in God.

The counterfeit "presence" of God is nearly always manifested as love, to which the believer opens himself without hesitation, and finds it fill and satiate his innermost being, but the deceived one does not know that he has opened himself to the activity of evil spirits in the deepest need of his inner life.

COUNTERFEIT PRESENCE OF GOD

How the powers of darkness counterfeit the presence of God to those ignorant of his devices may be somewhat as follows. At some moment when the believer is yearning for the SENSE of God's presence, either alone, or in a meeting, and certain conditions are fulfilled, the subtle foe approaches, and wrapping the SENSES round with a soothing, lulling feeling -- sometimes filling the room with light, or causing what is apparently a "breath from God" by a movement of the air -- either whispers, "This is the presence you have longed for," or leads the believer to infer that it is what he has desired.

Then, off his guard, and lulled into security that Satan is far away, some thoughts are suggested to the mind,

accompanied by manifestations which appear to be Divine; a sweet voice speaks, or a vision is given, which is at once received as "Divine guidance", given in the "Divine presence", and hence beyond question as from God. If accepted as from God, WHEN FROM THE SPIRITS OF EVIL, the first ground is gained.

The man is now so sure that God has bidden him do this or that. He is filled with the thought that he has been highly favored of God, and chosen for some high place in His Kingdom. The deeply hidden self-love is fed and strengthened by this, and he is able to endure all things by the power <73> of this secret strength. He has been spoken to by God! He has been singled out for special favor! HIS SUPPORT IS NOW WITHIN UPON HIS EXPERIENCE, RATHER THAN UPON GOD HIMSELF, AND THE WRITTEN WORD. Through this secret confidence that God has specially spoken to him, the man becomes unteachable and unyielding, with a positiveness trending on infallibility. He cannot listen to others now, for they have not had this "direct" revelation from God. He is in direct, special, personal communion with God, and to question any "direction" given to him, becomes the height of sin. Obey he must, even though the direction given is contrary to all enlightened judgment, and the action commanded opposed to the spirit of the Word of God. In brief, when the man at this stage believes he has a "command" from God, he will not use his reason, because he thinks it would be "carnal" to do so; "common-sense" is lack of faith, and therefore sin, and "conscience", for the time being, has ceased to speak.

Some of the suggestions made to the believer by deceiving spirits at this time may be: (1) "YOU ARE A SPECIAL INSTRUMENT FOR GOD", working to feed self-love; (2) "YOU ARE MORE ADVANCED THAN OTHERS", working to blind the soul to sober knowledge of itself; (3) "YOU ARE DIFFERENT FROM OTHERS", working to make him think he needs special dealing by God; (4) "YOU MUST TAKE A SEPARATE PATH", a suggestion made to feed the independent spirit; (5) "YOU MUST GIVE

UP YOUR OCCUPATION, AND LIVE BY FAITH", aiming at causing the believer to launch out on false guidance, which may result in the ruin of his home, and sometimes the work for God in which he is engaged.

All these suggestions are made to give the man a false conception of his spiritual state; for he is made to believe he is more advanced than he actually is, so that he may act beyond his measure of faith and knowledge (Romans 12:3), and consequently be more open to the deceptions of the beguiling foe.

THE COUNTERFEIT "PRESENCE" IS SENSUOUS

Counterfeits of the Father, the Son and the Holy Spirit, are recognizable by the manifestations being given to the senses, i.e., in the physical realm, for the true indwelling of God is in the shrine of the spirit alone; and the soul vessel, or personality of the believer, is purely a vehicle for the expression of Christ, Who is enthroned within by His Spirit; whilst the <74> body, quickened by the same Spirit, is governed by God from the central depths of the human spirit, through the self-control of the man, acting by his renewed will.

The counterfeit presence of God is given by deceiving spirits working upon the physical frame, or within the bodily frame, upon the senses. We have seen the Beginning of this, and how the first ground is gained. It is deepened by these sense-manifestations being repeated, so gently, that the man goes on yielding to them, thinking this is truly "communion with God" -- for believers too often look upon "communion with God" as a thing of sense, and not of spirit -- and here he commences praying to evil spirits under the belief that he is praying to God. The self-control is not yet lost, but as the believer responds to, or gives himself up to these "conscious" manifestations, he does not know that his WILL-POWER IS BEING SLOWLY UNDERMINED. At last, through these subtle, delicious experiences, the faith is established that God Himself is CONSCIOUSLY IN

POSSESSION OF THE BODY, quickening it with felt thrills of life, or filling it with warmth and heat, or even with "agonies" which seem like fellowship with the sufferings of Christ, and travail for souls, or the experience of death with Christ in the consciousness of nails being driven into the bodily frame, etc. From this point the lying spirits can work as they will, and there is no limit as to what they may do to one who is deceived to this extent.

Counterfeit manifestations of the Divine life in various ways now follow quickly; movements in the body, pleasant thrills, touches, a glow as of fire in different parts of the body; or sensations of Cold, or shakings and tremblings; all of which are accepted as from God.

Evil spirits work by sudden suggestion, which is not the ordinary working of the mind, but suggestions which come from without; "flashes of memory", again not the ordinary working of the memory, but coming from without; touches and twitches of the nerves; feelings of draught and sensations of wind blowing upon the circumference, etc.

COMPULSORY "CONFESSION" OF SIN

Evil spirits may push the man to "confessions" of all kinds, however public and painful, which he hopes may result in regaining the "experience" apparently lost; but all in vain. These confessions instigated by deceiving spirits may be <75> recognized by their compulsory character. The man is FORCED to "confess" sin, and oftentimes sins which have no existence, but in the accusations of the enemy. As it does not down upon him that evil spirits will push a man to do what looks like the most meritorious thing, and which the Scriptures declare is the one condition for obtaining forgiveness, he yields to the drive upon him, simply to get relief. Herein lies the danger of widespread "confessions of sin" during times of Revival, when almost a "wave" of "confession" passes over a community, and the depths of sinful lives are

exposed to the gaze of others; through this enabling the lying spirits to disseminate the very poison of the pit into the atmosphere, and into the MINDS of the listeners.

TRUE CONFESSION OF SIN

True confession of sin should come from deep CONVICTION and not compulsion, and should be made only to God, if the sin is one only known by God; to man personally, and in private, when the sin is against man; and to the public only when the sin is against the public. "Confession" should never be made under the impulse of any compulsory emotion, but should be the deliberate act of the volition; choosing the right, and the putting things right, according to the will of God.

That Satan's kingdom gains by public "confessions" is evident by the devices the enemy uses to push men into them. Evil spirits drive a man into sin, and then compel that man publicly to confess the sin which they forced him to commit -- contrary to his true character -- in order to make the sin which they forced him into a stigma upon him for the remainder of his life.

Ofttimes the "sins" confessed have their rise in the believer, from the insertion by wicked spirits of feelings as CONSCIOUSLY abhorrent and loathsome, as were the former "conscious" feelings of heavenly purity and love; when the man who experienced them, declared that he knew of no "sin to confess to God", or "no rising of an evil impulse" whatever; leading him to believe in the complete elimination of all sin from his being.

In short, the counterfeit manifestations of the Divine presence in the body, in agreeable and heavenly feelings, can be followed by counterfeit feelings of sinful things, wholly repugnant to the volition and central purity of the believer -- <76> who is as faithful to God now in his hatred to sin, as in the days when he revelled in the sense of purity given consciously to his bodily frame.

COUNTERFEIT GUIDANCE

Many believers think the "guidance" or "leading" of God to be only by a voice saying, "Do this," or "Do that"; or by a compulsory movement or impulse, apart from the action or volition of the man. They point to the expression used about the Lord, "the Spirit driveth Him into the wilderness"; but this was abnormal in the life of Christ, for the statement implies intense spirit conflict wherein the Holy Spirit departed from His ordinary guidance. We have a glimpse into a similar intense movement in the spirit of the Lord Jesus, in John 11:38, when "groaning with indignation in His spirit" He moved to the grave of Lazarus. In both instances He was moving forward to direct conflict with Satan -- in the case of Lazarus, with Satan as the prince of death. The Gethsemane agony was of the same character.

But normally the Lord was guided, or led, in simple fellowship with the Father; deciding, acting, reasoning, thinking, as One Who knew the will of God, and intelligently -- speaking reverently -- carried it out. The "voice" from heaven was rare, and, as the Lord Himself said, was for the sake of others, and not for Himself. He knew the Father's will, and with every faculty of His being as Man, He did it (see John 4:34; 5:30; 6:38).

As Christ was a pattern or example for His followers, guidance or "leading" in its perfect and true form is shown in His life, and believers can only expect the co-working of the Holy Spirit when they walk after the pattern of their Example. Out of line with the Pattern they cease to have the working of the Holy Spirit, and become open to the deceptive counterfeit workings of evil spirits.

If the believer ceases to use mind, reason, will, and all his other faculties as a person, and depends upon voices and impulses for guidance in every detail of life, he will be "led" or guided by evil spirits feigning to be

God.

COUNTERFEIT "INWARD" DRAWINGS

As his spiritual life develops, the believer knows to a great extent the true guidance of the Spirit of God. He knows true <77> inward constraint to act, and restraint from action in like manner; such as when to speak to another about his soul, when to rise and testify in a meeting, etc., but after a time he ceases to watch for this pure inward moving of the Spirit, often through ignorance of how to read the monitions of his spirit, to guide him in action. This is the time for which the deceiving spirits have been watching. Because at this point the believer has ceased, unknown to himself, to co-operate with the inward spirit action, to use his volition, and to decide for himself, he is now watching for some other supernatural indication of the way to go, or the course to take. Hence he must have "guidance" somehow, some "text", some "indication", some "providential circumstance", etc., etc. This is the moment of opportunity for a deceiving spirit to gain his faith and confidence; and so some word or words are whispered softly, that are exactly in accordance with the inward drawing that he has had, but which he has not recognized as from another source than the Holy Spirit, Who acted by the deep INNER CONSTRAINING AND RESTRAINING OF THE SPIRIT. The soft whisper of the deceiving spirit is so delicate and gentle, that the believer listens to, and receives the words without question, and begins to obey this soft whisper, yielding more and more to it, without any thought of exercising mind, judgment, reason or volition.

The "feelings" are now in the body, but the believer is unconscious that he is CEASING TO ACT FROM HIS SPIRIT, and by the pure unfettered action of his will and his mind, which, under the illumination of the Spirit, is always in accord with the spirit. This is a time of great danger if the believer fails to discriminate the source of his "drawing" feelings, and yields to them before finding out their

source. He should examine his basic principle of decision, especially when it has to do with feeling, lest he should be led away by any feeling without being able to say where it comes from, or whether it is safe for him to go by it. He should know there are physical feelings, soulish feelings, and feelings in the spirit, either of which can be Divine or satanic in their source, therefore reliance on "feelings" -- FEELING drawn, etc. -- is a source of great mischief in the Christian life.

From this point deceiving spirits can increase their control, for the believer has begun the listening attitude, which can be <78> developed acutely, until he is always watching for an "inner voice", or a voice in the ear, which is an exact counterfeit of the voice of God IN THE SPIRIT; and thus the believer moves and acts as a passive slave to "supernatural guidance".

THE COUNTERFEIT VOICE OF GOD

Evil spirits are able to counterfeit the voice of God, because of the ignorance of believers that they can do so, and of the true principle of God's way of communication with His children. The Lord said: "My sheep know My voice...", i.e., My way of speaking to My sheep. He did not say this voice was an AUDIBLE voice, nor a voice giving directions which were to be obeyed apart from the intelligence of the believer; but, on the contrary, the word "know" indicates the use of the mind, for although there is knowledge in the spirit, it must reach the intelligence of the man, so that spirit and mind become of one accord.

The question whether God now speaks by His DIRECT VOICE audibly to men, needs consideration at this point. A careful study of the epistles of Paul -- which contain an exhaustive epitome of God's will for the Church, the Body of Christ, as the books of Moses contained God's will and laws for Israel -- seems to make it clear that God, having "spoken to us in His Son", no longer speaks by HIS OWN DIRECT VOICE to His people. Nor does it appear that

since the coming of the Holy Spirit to guide the Church of Christ into all truth, does He frequently employ angels to speak or to guide His children.

THE MINISTRY OF ANGELS

The angels are "sent forth to minister to the heirs of salvation" (Hebrews 1:14), but not to take the place of Christ or the Holy Spirit. The Apocalypse seems to show that this ministration of angels to the saints on earth, is a ministration of war in the spiritual realm, against the forces of Satan; but there is little indication given of ministry in any other way. After the first Advent, when there was great angelic activity over the wondrous event of the Father bringing the "Firstborn" of the new race (Romans 8:29) into the inhabited earth (Hebrews 1:6 RV); and again at the Advent of the Holy Spirit on the Day of Pentecost to begin His work of forming a Body like unto the Risen Head -- and during the early years of <79> the Church -- the employment of angels in DIRECT and VISIBLE COMMUNICATION with believers seems to give way to the work and ministry of the Holy Spirit.

The entire work of witnessing to Christ, and leading the Church into all truth, has been committed to the Holy Spirit. Therefore all intervention of "angels", or AUDIBLE VOICES from the spiritual realm, purporting to be from God, may be taken as counterfeits of Satan, whose supreme object is to substitute the working of his own wicked spirits in the place of God. In any case, it is best and safest in these days of peril to keep in the path of faith and reliance upon the Holy Spirit of God, working through the Word of God.

HOW TO DETECT THE SOURCE OF A VOICE

In order to detect which is the "voice of God", and which is the "voice of the devil", we need to understand that the Holy Spirit alone is charged to communicate the will of God to the believer, and that He works from WITHIN THE SPIRIT of the man, enlightening the understanding (Ephesians 1:17-18), so as

to bring him into intelligent co-working with the mind of God.

The purpose of the Holy Spirit, is briefly, the entire renewal of the redeemed one, in spirit, soul and body. He therefore directs all His working to the liberation of every faculty, and never in any way seeks to direct a man as a passive machine, even into GOOD. He works in him to enable him to CHOOSE the good, and strengthens him to act, but never -- even for "good" -- dulls him, or renders him incapable of free action, otherwise He would nullify the very purpose of Christ's redemption on Calvary, and the purpose of His own coming.

When believers understand these principles, the "voice of the devil" is recognizable, i.e., (1) when it comes from outside the man, or within the sphere of his circumference, and not from the central depth of his spirit, where the Holy Spirit abides; (2) WHEN IT IS IMPERATIVE AND PERSISTENT, URGING SUDDEN ACTION WITHOUT TIME TO REASON OR INTELLIGENTLY WEIGH THE ISSUES; (3) when it is confusing and clamorous, so that the man is hindered from thinking; for the Holy Spirit desires the believer to be intelligent, as a responsible being with a choice, and will not confuse him so as to make him incapable of coming to a decision.

The speaking of evil spirits can also be a counterfeit of the apparent inner speaking of the man himself, as if he were <80> himself "thinking", and yet with no concentrated action of the mind; e.g., a persistent and ceaseless "commentary" going on somewhere within, apart from volition or mind action, commenting on the man's own actions or the actions of others, such as "you are wrong", "you are never right", "God has cast you off", "you must not do that", etc., etc.

HOW TO DETECT THE SOURCE OF "TEXTS" SUPERNATURALLY SPOKEN

The "voice of the devil" as an angel of light is more difficult to detect, especially when it comes with

wonderful strings of texts which makes it appear like the voice of the Holy Spirit. Voices from without, either as from God or angels, may be rejected, yet the believer may be deceived by "floods of texts" which he thinks are from God. In this case the detection needs more knowledge, i.e.:

(1) Does the believer RELY upon these "texts" apart from the USE OF HIS MIND or reason? This indicates passivity.

(2) Are these texts a prop to him (a) undermining his reliance on God Himself; (b) weakening his power of decision, and (right) self-reliance?

(3) Do these texts influence him and (a) make him elated and puffed up as "specially guided by God", or (b) crush and condemn him, and throw him into despair and condemnation, instead of leading him to sober dealing with God Himself over the course of his life, with a keen and increasing knowledge of right and wrong obtained from the written Word by the light of the Holy Spirit?

If these, and other such like results, are the fruit of the "texts" given, they may be rejected as from the Deceiver, or at least an attitude of neutrality taken to them, until further proof of their source is given.

The voice of the Devil as distinguishable from the voice of God may also be known by its purpose and outcome. Obviously, if God speaks DIRECT to a man, that man must be infallibly correct in regard to the specific matter in question, e.g., A believer may say he is "led" to ask another to a meeting. The one asked must accept, or else give the lie to the other's "leading". If the one who believed he was "led" still holds that position, he considers the one who declined as deceived, or else puts the matter aside without consideration, not <81> realizing that failure in guidance means that he has deceived himself, or else become deceived by deceiving spirits.

HOW EVIL SPIRITS ADAPT
THEIR GUIDANCE TO THEIR VICTIM

Deceiving spirits carefully adapt their suggestions and leadings to the idiosyncrasies of the believer, so that they do not get found out; i.e., no "leading" will be suggested contrary to any strong truth of God firmly rooted in the mind, or contrary to any special bias of the mind. If the mind has a "practical" bent, no visibly foolish "leading" will be given; if the Scriptures are well known, nothing contrary to Scripture will be said; if the believer feels strongly on any point; and, wherever possible, will be so adapted to previously true guidance from God, as to appear to be the continuance of that same guidance.

Here we see clearly the way of the enemy's working. The soul begins in God's will, but the purpose of the evil spirit is to draw it off into the carrying out of his will by counterfeiting the guidance of God. SATANIC guidance alters the points of the life, and misdirects the energies of the man, and lessens his service value. To frustrate this artifice of the enemy, the believer should know that there are two distinct attitudes for guidance, which have serious results if their difference is not understood, i.e. (1)_trusting GOD to guide, and (2)_trust that God IS guiding.

The first means RELIANCE UPON GOD Himself, and the second is an ASSUMPTION of being guided which can be taken advantage of by deceiving spirits. In the first, God DOES guide in response to definite trust in Him, and He guides through the spirit of the man who continues to co-operate with His Spirit; leaving every faculty free to act, and the will to choose intelligently the right step in the path before him.

In the second, when evil spirits take advantage of an assumption that God "is guiding", independently of momentarily watchful co-operation with the Holy Spirit, a slight COMPULSION may be noticed, slowly increasing in force, until presently the believer says, "I

was compelled" to do so-and-so, and "I was afraid to resist" -- the compulsion being taken as an evidence of the guiding of God, instead of recognized as contrary to God's principle of dealing with His children. <82>

THE DECEIVED BELIEVER
A SLAVE TO EVIL SPIRITS

If yielded to, and believed to be of God, the result is that the believer becomes a slave to a supernatural power which destroys all freedom of volition and judgment. He begins to be afraid to act himself, lest he should not fulfil, what he believes to be, a minute obedience to the "will of God". He asks "permission" to do the most obviously simple duties of life, and fears to take a step without "permission". As soon as the believer is so passively automatic that he is incapable of realizing his condition, the evil spirits do not need to work so much under cover. They insidiously commence to direct him to do the most absurd or foolish things, carefully working inside the range of his passive obedience to their will, so as to AVOID THE DANGER OF AWAKENING HIS REASONING POWERS. As a matter of "obedience", and not from any true conviction or true principle, he is bidden to let his hair grow long, so as to be like Samson, a Nazirite; to go without his cap, to prove his willingness to obey in the smallest matters; he must wear faded clothes as a "test" of "no pride", or as a "crucifixion of self", or as a mark of "implicit obedience to God".

These things may seem trifles to others, who use their reasoning powers, but they have great issues in the purpose of the deceiving spirits, who, by these directions, aim at making the believer a passive, unthinking, or unreasoning MEDIUM, pliable to their will; in obedience to which -- even in these trivial matters -- their hold deepens upon him.

When these foolish and absurd actions are publicly visible, the lying spirits know that they have destroyed the testimony of the deceived man in the

eyes of sober people; but there are vast numbers of devoted believers, known to the Church at large, who are not pushed to such "extremes" of exterior action; but who are equally misled, or in bondage to "supernatural" commands concerning matters of food, dress, manner, etc., which they think they have received from God. The spirit of judgment of others, and the secret self-esteem for their "consecration to God" which accompanies their "obedience", betrays the subtle workings of the enemy.

THE "PLANCHETTE" USE OF
THE BELIEVER BY EVIL SPIRITS

As long as the believer thinks it is God Who is directing him, so long the deceiving spirits are safe from exposure, and <83> they can lead him on into more and more deception. When the man reaches a very high degree of satanic deception he finds himself UNABLE TO ACT unless the spirits ALLOW HIM, so that he no longer even ASKS for "permission" to do this or that.

At this stage, no arguments, reasonings, or outward considerations of any kind, influence the actions of the believer thus deceived, or turn him from obeying the "guidance" or "permission" of the inner voice, which he fully believes is of God. In truth should he endeavor to go against it in the smallest matter, the condemnation and suffering are so great, that he becomes terrified at any "disobedience", and would rather be condemned and misjudged by the whole world than go against it. His great horror is "disobeying the Holy Ghost", and the evil spirits deceiving him take every occasion to deepen this fear, so as to retain their hold upon him.

As the believer thus minutely obeys the spirit in control, he relies more and more upon supernatural help, for the moment he does something apart from it he is accused -- apparently by the "Holy Spirit" -- of "working apart from God".

It is at this stage that all the

faculties fall into deepening passivity, as the man lets go entirely to the voice of guidance, and into a reliance upon the Divine(?) speakings, which keep the brain in complete inaction.

Here also counterfeit manifestations in "miraculous gifts", prophecy, tongues, healings, visions, and supernatural experiences of every kind possible to the satanic powers, may be given to the believer, with abundant "texts" and "proofs" to confirm their "Divine origin". He experiences a lightness of the body which makes it appear as if he were carried by invisible hands; he is lifted off his bed in what spiritists know as "levitation"; he can sing and speak, and do what he has never been capable of doing before. Constant contact with spirit forces gives the man a "mystical" look, but all lines of strength, which come from strenuous conflict and self-mastery, go out of the face, for the SENSE-LIFE is being fed and indulged in a SPIRITUAL way as much as by fleshly habits, yet these, such as smoking, etc., have for a time no power.

THE COUNTERFEIT PERSONATION OF OTHERS

But counterfeits of God and Divine things are not the only "counterfeits" the angel of light has at his command. There <84> are also counterfeits of the "human" and human things; such as the personation of others, and even of the believer himself. Others appear to be different from what they really are, jealous or angry, critical or unkind. "Self" is represented in another, in enlarged form, where there is really the very opposite manifestation of selflessness and love. Wrong motives appear to govern others where none exist; simple actions are colored, and words made to mean and suggest what is not in the minds of the speakers; and sometimes seem to confirm the supposed wrong-doing of others.

Others of the opposite sex may also be PERSONATED to a believer in times of prayer or leisure, either in repulsive or in beautiful form, with the object of arousing various dormant

elements in the human frame, unknown to exist by the innocent believer; sometimes the reason for the personation is given "for prayer", or "fellowship" and "spirit-communion" in the things of God.

When their footing is in the body, the lying spirits' counterfeit representation of others may be in the realm of the passions and affections, seeking to rouse or feed these in the possessed one; their faces, voices, "presence," being presented, as if they, too, were equally affected. This is accompanied with a counterfeit "love", or drawing to the other one, with a painful craving for their company, which almost masters the victim.

This subject of love, and its painful arousing and communicating or counterfeiting by evil spirits, is one that touches multitudes of believers of all classes. Many are made to suffer poignant agonies of craving for love, with no specific person involved; others are wrought upon in their THOUGHTS so as not to be able to hear the word love mentioned, without embarrassing manifestations of color; none of these manifestations being under the control of the will of the believer.

THE COUNTERFEIT OF THE MAN HIMSELF

In counterfeiting the believer himself, the evil spirit gives him exaggerated views, almost visions, of his own personality; he is "wonderfully gifted", and is therefore "puffed up"; he is "miserably incapable", and so is in despair; he is "amazingly clever", and thus undertakes what he cannot do; he is "helpless", "hopeless," "too forward," or "too backward" <85> --in brief, a countless number of pictures of himself, or others, are presented to the mind of the man when once the lying spirit has gained a footing in the imagination.

So subtle is the identity of the deceiving spirit with a believer's individuality, that others see what may be described as a "spurious personality"; sometimes the person

appears to be "full of self" when the inner man is deeply selfless, "full of pride" when the inner man is sincerely humble. In fact, the whole outer appearance of the man in manner, voice, actions, words, is often quite contrary to his true character, and he wonders why "others misunderstand", misjudge and criticize. Some believers, on the other hand, are quite unconscious of the manifestation of this spurious self, and go on happily satisfied with what they themselves know of their own inner motives and heart life; oblivious of the very contrary manifestation which others behold, and pity or condemn. The spurious personality caused by evil spirits can also be in a beautiful form, in order to attract or mislead others in various ways, all unwittingly to the person or to the victim. This is sometimes described as "unaccountable infatuation", but if it was recognized as the work of evil spirits, refused and resisted, the "infatuation" would pass away. It is so wholly apart from the action of the will in the persons concerned, that the work of evil spirits is clearly to be recognized, especially when the supposed "infatuation" follows supernatural experiences.

COUNTERFEIT SIN

Evil spirits can also counterfeit sin, by causing some apparent manifestation of the evil nature in the life, and mature believers should know whether such a manifestation really is SIN from the old nature, or a manifestation from evil spirits. The purpose in the latter case is to get the believer to take what comes from them, as from himself, for whatever is ACCEPTED from evil spirits gives them power. When a believer knows the Cross and his position of death to sin, and in WILL and practice rejects unflinchingly all known sin, and a "manifestation" of "sin" takes place, he should at once take a position of neutrality to it, until he knows the source, for if he calls it sin from himself when it is not, he believes a lie as much as in any other way; and if he "confesses" as a sin what did not come from himself, he brings the power of the <86> enemy

upon him, to drive him into the sin which he has "confessed" as his own. Many believers are thus held down by supposed "besetting sins" which they believe are theirs, and which no "confessing to God" removes, but from which they would find liberty if they attributed them to their right cause. There is no danger of "minimizing sin" in the recognition of these facts, because, in either case, the believer desires to be rid of the sin or sins, or he would not trouble about them.

COUNTERFEIT SELF-CONDEMNATION

Again the believer is so acutely conscious of a "self" which he hates and loathes, that he is never free from the dark shadow of self-condemnation, self-accusation or self-despair, which no appropriation of identification with Christ in death destroys; or else there is a self-confidence which continually draws the man forward into situations from which he has to retire abashed and disappointed. A spurious personality encompasses the true inner man, which few are aware of as possible, but which is a sadly real thing among multitudes of the children of God.

On the part of the soul beset with these constant presentations to his mind of his own personality, he only thinks he has a "vivid imagination", or still more that some of these things are visions of God, and that he is favored of God, especially where the vision is of "great plans for God", or wide visions of what God is going to do! Always with the BELIEVER as the center and special instrument of this service!

Many of the "plans" for "movements" which have gone even as far as print in connection with Revival, have been of such a character; plans given by "revelation", and which have resulted in gaining but the few caught by them, and no others. Of such a character has been the aftermath of Revival, where men have left their regular calling, and followed a will-of-the-wisp revelation of "launching out on God", world-wide plans conceived, and dissipated in a few

months. Such deceived believers become ultra-devotional, with an excess of zeal that blinds them to all things but the supernatural realm, and robs them of power wisely to meet the claims of other aspects of life. All this comes from an evil spirit's access to the mind and imagination, through the deception of counterfeiting the presence of God.

COUNTERFEITS OF SATAN HIMSELF

COUNTERFEITS OF SATAN HIMSELF also suit his purpose at times, when he desires to terrorize a man from actions, or prayer, adverse to his interests. Fear of the devil may always be regarded as FROM the devil, to enable him to carry out his plans of hindering the work of God. Of such a character may be the fearsome shrinking from hearing about him and his works, and the passive deadness of the mind in regard to all Scriptural truth concerning the forces of evil. Also the fear caused by reference to his name, given in order to frighten away believers from knowing the facts about him; WHILST OTHERS WHO DESIRE THE TRUTH MAY BE GIVEN EXAGGERATED IMPRESSIONS OF HIS PRESENCE, AND OF "CONFLICT", "CLOUDS", "BLOCKS", DARKNESS, ETC., UNTIL THEY LOSE THE CLEARNESS OF THE LIGHT OF GOD.

Especially is the work of the deceiver manifested in his efforts to make the children of God believe in his non-existence, and in the suggestion that it is only necessary to hear or know about God, as a protection from any form of the enemy's power. On the other hand, a deceived believer may be more deeply deceived, by seeing nothing but Satan's counterfeits everywhere.

SUPERNATURAL VISIONS AND MANIFESTATIONS are a fruitful source of revenue to deceiving spirits, especially when the believer relies upon, and quotes more from these experiences than the Word of God; for the aim of the wicked spirit is to displace the Word of God as the rock-ground of the life. It is true the Scriptures may be referred to and quoted, but often only as a warrant for the experiences, and to strengthen faith -- not in God, but in

His (apparent) manifestations. This secret drawing of faith from the bare Word of God to MANIFESTATIONS of God, as being more reliable, is a keenly subtle deception of the evil one, and it is easily recognized in a believer thus deceived.

COUNTERFEIT VISIONS

When evil spirits are able to give visions, it is an evidence that they have already greatly deceived the man, be he a Christian or an unbeliever. The "ground" being, not of necessity known sin, but a condition of passivity, i.e., non-action of the mind, imagination, and other faculties. This essential condition of passive non-action as the means of <88> obtaining supernatural manifestations, is well understood by spiritist mediums, clairvoyants, crystal gazers, and others, who know that the least action of the mind immediately breaks the clairvoyant state.

Believers not knowing these main principles can unwittingly fulfil the conditions for evil spirits to work in the life, and ignorantly induce the passive state by wrong conceptions of the true things of God, e.g., they may (1) in seasons of prayer, sink into a passive mental condition which they think is waiting on God; (2) deliberately WILL the cessation of their mind action, in order to obtain some supernatural manifestations which they believe to be of God; (3) in daily life practise a passive attitude which they think is submission to the will of God; (4) endeavor to bring about a state of personal negation, in which they have no desires, needs, wishes, hopes, plans, which they think is full surrender to God, and their "will" lost in God.

BELIEVERS CAN IGNORANTLY DEVELOP MEDIUMISTIC CONDITIONS

In brief, believers may unknowingly develop mediumistic conditions, of which deceiving spirits are not slow to take advantage. They are careful not to frighten the believer by doing anything which will open his eyes,

but they keep within the range of what he will receive without question. They will personate the Lord Jesus in the special way which will appeal to the person, e.g., to some as "Bridegroom", to others as seated on a throne, and coming in great glory. They will also personate the dead to those who grieve after their loved ones, and as they have watched them during life, and know all about them, they will give ample "proofs" to confirm the deceived ones in their deception.

Visions may come from one of three sources. The Divine, from God; the human, such as hallucinations and illusions because of disease, and the satanic, which are false. "Visions" given by evil spirits, also describe anything supernatural presented to and seen by the mind or imagination from outside; such as terrible pictures of the "future", flashing of texts as if they were lit up, "visions" of widespread "movements", all counterfeiting either the true vision of the Holy Spirit given to the "eye of the understanding", or the normal and healthy action of the imagination. The Church is thus often made a whirlpool of division through believers relying <89> upon "texts" for guiding their decisions, instead of the principle of right and wrong set forth in God's Word.

THE DETECTION OF VISIONS FROM GOD OR SATAN

Apart from the "visions" which are the result of disease, the detection of Divine from satanic visions depends a great deal upon knowledge of the Word of God, and the fundamental principles of His working in His children. These may be briefly stated thus:

(1) That no supernatural "vision", in any form, can be taken as of God, which requires a CONDITION OF MENTAL NON-ACTION, or comes whilst the believer is in such a condition.

(2) That all the Holy Spirit's enlightening and illuminating vision is given when the mind is in full use, and every faculty awake to understand; i.e.,

the very opposite condition to that required by the working of evil spirits.

(3) That all which is of God, is in harmony with the laws of God's working as set forth in the Scriptures, e.g., "World-wide movements" by which multitudes are to be gathered in, are not in accord with the laws of the growth of the Church of Christ as shown in (1) the grain of wheat (John 12:24); (2) the law of the Cross of Christ (Isaiah 53:10); (3) the experience of Christ; (4) the experience of Paul (1_Corinthians 4:9-13); (5) the "little flock" of Luke 12:32; (6) the foreshadowed end of the dispensation given in 1_Timothy 4:1-3; 6:20.

Many a believer has left his path of "grain of wheat multiplication", caught by a vision of "world-wide" sweeping in of souls, given by Satan, whose malignant hatred, and ceaseless antagonism, is directed against the true SEED OF JESUS CHRIST, which in union with Him, will bruise the serpent's head. To delay the birth (John 3:3,5) and growth of the Holy Seed (Isaiah 6:10), is the Devil's aim. To this end he will foster any widespread surface work of the believer, knowing it will not really touch his kingdom, nor hasten the full birth into the Throne-life of the conquering seed of Christ.

The safe path for believers at the close of the age is one of tenacious faith in the written Word as the sword of the Spirit, to cut the way through all the interferences and tactics of the forces of darkness, to the end.

COUNTERFEIT DREAMS

All dreams also, as well as visions, can be classed, as to their source, under three heads: (1) Divine; (2) human; or <90> (3) satanic; each to be known, first by the condition of the person, and second by the principles distinguishing the work of God or Satan.

The principle distinguishing Divine from satanic in relation to dreams is, in the first instance, by their import and exceptional value

(Genesis 37:5-7; Matthew 1:20; 2:12), and in the latter, their "mystery", absurdity, emptiness, folly, etc., as well as by their effects on the person. In the first, the recipient is left normal, calm, quiet, reasonable, and with an open, clear mind. In the second, elated or dazed, confused and unreasonable.

The presentations of evil spirits at night can be the cause of morning "dullness" of mind, and heaviness of spirit. The sleep has not been refreshing because of their power, through the passivity of the mind during sleep, to influence the whole being. "Natural" sleep renews and invigorates the faculties and the whole system. Insomnia may be the work of evil spirits, adapting their workings to the over-wrought condition of the person, so as to hide their attacks under cover.

Believers who are open to the supernatural world should specially guard their nights by prayer, and by definite rejection of the first insidious workings of evil spirits along these lines.

How many say, "The Lord woke me," and place their reliance upon "revelations" given in a state of half-consciousness, when the mind and will are only partially alert to discern the issues of the "guidance" or "revelations" given to them. Let such believers watch the results of their obedience to night-revelations, and they will find many traces of the deceitful workings of the enemy. They will find, too, how their faith is often based upon a beautiful experience given in the early hours of the morning; or, vice versa, shaken by accusations, suggestions, attacks and conflict manifestly of the evil one, instead of an intelligent reliance upon God Himself in His changeless character of faithfulness and love to His own.

ALL workings of the enemy at night can be made to cease by their recognition as of him, and definitely refused in the Name of the Lord.

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CHAPTER SIX

FREEDOM FOR THE DECEIVED

The very first step to freedom is the knowledge of the truth as to the source and nature of experiences the believer may have had since his entrance into the spiritual life, which possible may have been perplexing, or else thought with deepest assurance to be of God. There is NO DELIVERANCE FROM "DECEPTION" BUT BY THE ACKNOWLEDGEMENT AND ACCEPTANCE OF TRUTH. And this FACING OF TRUTH in regard to certain spiritual and "supernatural" experiences, means a keen edged knife to the man in his self-respect and pride.

THE HUMILIATION OF THE UNDECEIVING PERIOD

It requires a very deep allegiance to the truth which God desires should reign in the inward parts of His children, for a believer to accept truth which cuts and humbles, as readily as he accepts that which is agreeable. The "undeceiving" is painful to the feelings, and the discovery that he has been deceived is one of the keenest blows to a man who once thought that he was so "advanced", so "spiritual", and so "infallible" in his certainty of obeying the Spirit of God.

THE DISCOVERY OF THE TRUTH OF DECEPTION

The deceived believer laid claim to positions to which he had no right, for with the entrance of truth he discovers that he was neither so advanced, nor so spiritual, nor so infallible as he had thought. He built his faith about his own spiritual condition on assumption, and left no room for doubt, that is, true doubt, such as doubting a statement that afterwards turns out to be a lie, but in due season doubt finds an entry to his mind, and brings his house of infallibility to the ground. He knows now that what he thought was an "advanced" experience, was only a

beginning, and that he is only on the fringe of knowledge. This is the operation of truth. In the place of ignorance is given true knowledge; in the place of deception, truth. Ignorance, falsehood and passivity, upon <92> these three the enemy silently builds his castles, and unobtrusively guards and uses them. But truth pulls his strongholds to the ground.

By the entry of truth, the man must be brought to the place where he acknowledges his condition frankly, as follows:

(1) I believe that it is POSSIBLE for a Christian to be deceived by evil spirits.

(2) It is possible for ME to be deceived.

(3) I AM deceived by an evil spirit.

(4) WHY am I deceived?

When the deception is of long standing, the spirits of evil may get the believer himself to defend their work in him, and THROUGH HIM fight tenaciously to guard the cause of his deception from being brought into light, and exposed as their work. They thus get the believer himself, in effect, to take their side, and fight FOR THEM to keep their hold, even after he has found out his condition, and honestly desires deliverance, one of the greatest hindrances being the effect of an ASSUMED POSITION concerning spiritual experiences, which believers are loth to examine and part with.

THE SCRIPTURAL BASIS OF DELIVERANCE IN CALVARY'S VICTORY

The Scriptural ground for obtaining deliverance is the truth concerning Christ's full victory at Calvary, through which every believer CAN BE DELIVERED FROM THE POWER OF BOTH SIN AND SATAN, but in actual fact the victory won at Calvary can only be applied as there is conformity to Divine laws. As the deceptions of Satan are

recognized, and the will of the person is set to reject them, he can, on the basis of the work of Christ at Calvary as set forth in Romans 6:6-13; Colossians 2:15; 1_John 3:8, and other passages, claim his deliverance from these workings of the devil in deception.

Just as there are various degrees of deception, so there are degrees of deliverance according to the understanding of the believer, and his WILLINGNESS TO FACE ALL THE TRUTH ABOUT HIMSELF, and all the ground given to the enemy.

In doing this the believer needs to have a steady grasp of his standing in Christ as identified with Him in His death on the Cross, and his union with Him in spirit in His place on the Throne (Ephesians 1:19-23; 2:6), and he must "hold fast" with steady faith-grip, the "Head" (Colossians 2:19) as the One Who is, by His Spirit, giving him grace (Hebrews 4:16) and <93> strength to recover the ground which he has ignorantly yielded to the foe. For the man himself must ACT to get rid of passivity; he must revoke his CONSENT given to evil spirits to deceive, and by his own volition insist that they retire from the influence (Ephesians 4:27) they have obtained by deceit. Since God will not act for him in regaining the normal condition of his outer man, nor exercise his choice for him, he must stand on the vantage ground of the Calvary victory of Christ, and claim his freedom.

DOUBT OF EXPERIENCE

(1) DOUBT OF THE EXPERIENCE or "manifestation" being of God. We cannot emphasize too strongly the need of not quenching and not ignoring the first doubt, for the "doubt" is actually the initial penetration of truth to the mind, and hence the first step to deliverance. Some have instantly quenched the first doubt, fearing to "doubt God", and in doing so, closed the mind to the first ray of light which would have led them into liberty. They have looked upon doubt as temptation, and resisted it, overlooking the

distinction between true and evil, right and wrong "doubt". This has its root in the mind of most Christians, in associating only evil with such words as "judging", "criticizing", "doubting", and "enmity", "hatred", "unbelief", etc., all of which dispositions and actions they thought to be evil, and evil only, whereas they are evil or GOOD according to their SOURCE in spirit or soul, and in relation to their object, e.g., "enmity" against Satan is God-given (Genesis 3:15), "HATRED" to sin is good, and "unbelief" of spirit manifestations is commanded until the believer is sure of their source (1_John 4:1).

To doubt God -- which means not to trust Him -- is SIN; but a doubt concerning supernatural manifestations is simply a call to exercise the faculties, which all spiritual believers should use to discern "good and evil". The deep doubt concerning some supernatural experiences is therefore not a "temptation", but really the Holy Spirit moving the spiritual faculties to action according to 1_Corinthians 2:15, "_He that is spiritual judgeth --i.e., EXAMINETH -- all things,"_ the "things of God" thus being "spiritually discerned" (AV).

NO "CONTRADICTION" IN THE WORKING OF THE SPIRIT OF GOD

A "doubt" generally first pierces the mind either (1) from truth pointed out by others, or (2) arises from some flaw <94> in the experience which arrests the attention of the believer. In the case of some supernatural manifestation, for instance, which bore the appearance of being Divine, there was some slight contradiction which perplexed the soul. And as no contradictions can possibly occur in any of the workings of the Spirit of God, Who is the Spirit of Truth, ONE SINGLE CONTRADICTION is sufficient to reveal a lying spirit at work. THIS AXIOM MUST NOT BE IGNORED. For instance, a believer declares, under supernatural "power" --assumed to be Divine-- concerning one who is ill, that God purposes the restoration of that

one, yet the sick one dies. This is a "contradiction" which should be fully examined, and not put aside as among things "not to be understood"; for the supernatural element in the declaration could not be of the Spirit of God, Who cannot depart from truth in His revelation of the Will of God.

To "prove the spirits" (1_John 4:1), so as to discern between the "Spirit of Truth" and the "spirit of error", is a clear command to the children of God, as well as to "prove all things", and "hold fast that which is good" (1_Thessalonians 5:21); bring "to the proof... with all longsuffering" (2_Timothy 4:2) RV m.). To question until all things have stood the test of full examination is the safest course, and is far removed from the doubting of God Himself, in His faithfulness and love, the only doubt which is sin.

ADMITTANCE OF POSSIBILITY OF DECEPTION

(2) ADMITTANCE OF THE POSSIBILITY OF DECEPTION is the second stage in the breaking of truth upon the mind, although it may sometimes precede the doubt. To admit the POSSIBILITY of being deceived -- or mistaken -- in any aspect of new experience or action, or even view of truth, is really a possibility which should be acknowledged by every believer; and yet so subtle is the deception of the enemy, that almost invariably the attitude of each one is, that "others" may be open to deception, and he or she is the exception to the rule.

This certainty of personal exception is so deep seated with the most visibly deceived person, that the long battle is simply to obtain entrance to the mind for the one thought of possible deception, in any point at all. The believer seems armed with unshaken assurance that if others be misled, he certainly is not; he "beholdeth the mote" in his brother's eye, and is blind -- blind to the "beam" in his own. But an open attitude <95> to truth says, "WHY NOT I AS WELL AS OTHERS?" May not my assurance of safety be a deception of the enemy, as much as the deception I

see in others?"

Why ALL believers should admit the possibility of deception by the deceiving spirits may be considered just here.

THE BASIC FACT OF THE FALL

The primary fact to be recognized by every human being is the complete and utter ruin of the first creation at the Fall, when the First Adam admitted the poison of the serpent, which permeated and corrupted his whole being beyond repair. This fact of the utter corruption of the human race as a consequence of this is unmistakably declared in the New Testament:

*

"The old man, which waxeth corrupt after the lusts of deceit" (Ephesians 4:22 RV).

*

"Being darkened in their understanding; alienated from the life of God" (Ephesians 4:18).

*

"WE ALL ONCE LIVED in the lusts of the flesh, doing the desires of the flesh and of the thoughts, and were by nature the children of wrath, even as the rest" (Ephesians 2:3).

Thus the Apostle described the whole race of man, Gentile and Jew, Pharisee and Publican -- in all, he said, "the prince of the power of the air" wrought, as "the spirit that now worketh in the sons of disobedience".

These facts declared by the Word of God, and the reality of the blinded mind (2_Corinthians 4:4) and ruined condition of every human being, is the ONLY BASIS UPON WHICH THE TRUTHS WE ARE CONSIDERING IN THIS BOOK CAN BE UNDERSTOOD, AND PROVED TO BE TRUE, IN EXPERIENCE AND PRACTICE.

ADMITTANCE OF POSSIBLE DECEPTION LOGICALLY REASONABLE

The second fundamental fact -- and the logical outcome of the first -- is that unless regeneration by the Holy Spirit, and the indwelling of the

Spirit, means (1) sinlessness, and (2) the present possession of a resurrection body, EVERY PART OF A BELIEVER NOT YET RENEWED, and freed by the redemption of Calvary from the effects of the Fall, MEANS GROUND FOR THE POSSIBLE OPERATION OF DECEIVING SPIRITS. Since absolute sinlessness, and the present possession of the resurrection body are not clearly taught in the Scriptures, as attainable whilst on earth, the admittance of deception is logically and reasonably possible for all; even whilst the spirit and heart of the man is <96> renewed by the Holy Spirit. If we come to facts of experience, the proofs are so abundant as to be beyond our power to handle in the limited space of this book, not only in the unregenerate world, but in those who are undoubtedly children of God, and spiritual believers.

If we knew ourselves, and our actual condition as sinners, simply as depicted in God's Word, we should be in greater safety from the enemy. It is the ignorance of our true condition, apart from the new life from God implanted in us, and our blind confidence of safety, without an intelligent basis for our faith, which lays us open to being deceived by Satan through our very certainty of being free from his deception.

After admitting the possibility of deception in supernatural things, and a doubt has come in to the mind whether certain "experiences", either personal or otherwise, were of God after all, the next stage is:

(2) THE DISCOVERY OF THE DECEPTION. Light and truth alone can make free, and when once a doubt comes in, and the man opens his mind to the truth that he is liable to be deceived as anyone else, then to the open mind and attitude, light is given (John 3:21). Sometimes the specific deception is seen at once, but more often the discovery is gradual, and patience is needed while the light slowly dawns.

Certain facts in connection with various experiences of the past, which

the believer has failed to note, may now emerge into the light, and the half truths of the Adversary which he had used to deceive, are clearly seen -- the twisting of words, the wrenching of sentences out of their context in the Scriptures, all come into view as the light is given. Then comes:

(4) THE ACKNOWLEDGMENT OF THE DECEPTION. This is now imperative. The truth must not only be faced, but OWNED, so that things are called by their right names, and the father of lies defeated by the weapon of truth.

THE TACTICS OF THE ENEMY DURING THE FIGHTING THROUGH PERIOD

When the spirits of evil see their hold coming to an end, they never let go until the cause is fully removed, and they continue to attack if the thing they have attacked about still exists in any degree. When "fighting through", the enemy has various tactics to hinder the man's deliverance; and will <97> dangle a thing before the mind which is not the true cause of the deception, so as to get the believer occupied with it, whilst he is gaining all the time, pouring in accusations upon his victim, until he is bewildered and confused. Charges, accusations, blame, guilt, direct from the enemy, or indirectly through others. Accusing spirits can say "You are WRONG" when you are not wrong, and vice versa; and also say you are wrong, when you ARE wrong, and right when you are right, but it is very essential that the believer does not accept blame until he is absolutely sure that it is deserved, and then not from Satan's lying spirits, who have not been appointed by God to do the convicting work of the Holy Spirit.

When once the truth has dawned upon the victim of the powers of darkness, and they no longer hope to gain by deception, their one great attack all through, from the moment of undeceiving to final dispossession, is the perpetual charge, "You are wrong," so as to keep the man in ceaseless condemnation. The poor persecuted believer then goes to God, and tries to

get victory over "sin", but in vain. The more he prays, the more he appears to sink into a hopeless bog. He seems to himself to be one mass of "sin", without hope of freedom. But it is victory over the powers of darkness he needs, and he will quickly prove this when he recognizes the true cause of his trouble, and lays hold of the Calvary Victory over Satan.

THE WEAPON OF SCRIPTURE

In fighting back to freedom, the believer must wield Scripture as the Divinely provided weapon for victory over evil spirits. The verses used with immediate effect, and giving evidence of relief, indicate the specific nature of any attack, showing by the efficacy of the weapon used the immediate cause of the conflict, the believer reasoning back from the effectiveness of the weapon to the cause of the warfare. For instance, if the text wielded is that Satan is the "father of lies", and the believer declares that he refuses all his lies, and this brings liberty from the oppression of the enemy, it indicates that the enemy is attacking with some of his deceptive workings. Then the believer should not only refuse all his lies, but pray, "LORD, DESTROY ALL THE DEVIL'S LIES TO ME."

All this simply means that in the path to freedom, the deceived believer must act intelligently. He must KNOW the <98> truth, and by truth being received and acted upon, he is set free. In going down into deception the intelligence is UNUSED, but in recovering freedom he must act with deliberate knowledge; i.e., he goes down "passively", but he must emerge to liberty actively, that is, by the action of his whole being.

Force must be used against force. This the Deceiver may suggest as "self-effort", and deceive the man into taking up a passive attitude, and thus to cease his resistance against him.

A few brief suggestions for attitude and action may be added here in condensed form, for the guidance of any

who are seeking freedom from the enemy's power:

(1) Keep claiming the power of the blood (Revelation 7:11).

(2) Pray for light, and face the past.

(3) Resist the Devil persistently in your spirit.

(4) Never give up hope.

(5) Avoid all self-introspection.

(6) Live, and pray for others, and thus keep your spirit in full aggressive and resisting power.

Again it may be said:

(1) Stand daily on Romans 6:11; as the ATTITUDE to sin.

(2) Resist the enemy (James 4:7) daily on the ground of the blood of Christ (Revelation 12:11).

(3) Live daily for others; i.e., OUTWARD, AND NOT INWARD.

THE FOOTING ON ROMANS 6:11,
A WEAPON OF VICTORY

The standing on Romans 6:11 means the attitude of the believer reckoning himself "dead unto sin... in Christ Jesus". It is a declaration of death -- a gulf of death -- to evil spirits as well as sin.

To resist the enemy on the ground of the blood of Christ, means wielding the weapon of the finished work of Christ, by faith; i.e., His death for sin, freeing the trusting believer from the guilt of sin; His death to sin on the Cross and the believer's death with Him, freeing the man from the power of sin, and His death victory on Calvary, freeing the believer from the power of Satan.

A condensed form of the principles and conditions for

deliverance from the deception of evil spirits in any degree, may be given as follows:

(1) Knowledge of the possibility of deception.

(2) Admission of actual deception. <99>

(3) Attitude of neutrality toward all past experiences (spiritual) until truth concerning them is ascertained.

(4) Refusal of all ground to evil spirits.

(5) The believer taking position of death to sin (Romans 6:11).

(6) The detection and refusal of all that belongs to deception.

(7) The understanding of the criterion of the true normal condition so as to gauge signs of deliverance.

(8) Active usage of the faculties so that they reach the normal condition.

In another brief form a summary of the steps to deliverance may be given as follows:

(1) Recognize persistently the true cause of bondage; i.e., the work on an evil spirit or spirits.

(2) Choose to have absolutely nothing to do with the powers of darkness. Frequently declare this.

(3) Do not talk or trouble about their manifestations. Recognize, refuse, and THEN IGNORE THEM.

(4) Refuse and reject all their lies and excuses, as they are recognized.

(5) Notice the thoughts, and the way in which they come, and when, and immediately declare the attitude of Romans 6:11 against all the interferences of the enemy.

Hindrances to deliverance from deception may again be given here briefly, as:

(1) Not knowing it is possible to be deceived.

(2) Thinking God will not allow a believer to be deceived.

(3) Saying "I am safe under the blood", without intelligent knowledge of conditions.

(4) Saying "I have no sin".

(5) Saying "I am doing all that God wants, so all must be right"; without seeking to UNDERSTAND what the will of the Lord is (Ephesians 5:10-17).

Some hints on overcoming passivity of mind, are as follows:

(1) Act as far as you can, doing what you can.

(2) Take the initiative, instead of passively depending on others.

(3) Decide for yourself in everything you can. Do not lean on others.

(4) Live in the moment, watch and pray step by step.

(5) Use your mind, and THINK -- think over all you do, and say, and are.

NAMING THE ATTACK A FACTOR IN VICTORY

Naming the "attack" is a great factor for victory. For example, an attack may be made to hinder, then the believer must be on guard against all hindrances, seen and unseen, which the Hinderer is placing in his way; it may be to make him impatient, then he must be on guard over all things liable <100> to test his patience. The sooner the attack is recognized and named, the quicker the weapon can be called into use to destroy it.

It may be a flood of accusations

of wrong doing, which need to be recognized, or tested as to their truth. When the Accuser charges the believer with some specific wrong over a certain thing, and he surrenders that thing to God, if the accusation does not then pass away, it shows that it is not the true ground for the accusation, but some other cause hidden from view. The believer should then seek light from God upon the hidden causes according to John 3:21; and REFUSE the cause of the accusation without knowing what it is, saying, "I refuse the cause of this attack, whatever it is, and I trust the Lord to destroy it".

THE IMPORTANCE OF KNOWING THE TRUE NORMAL

It is essential and indispensable for full deliverance from deception by evil spirits, that a believer knows the standard of his normal condition, and with this gauge before him, can judge of his degree of deliverance, physically, intellectually and spiritually, so as to fight through with steady volition and faith, until every faculty is free, and he stands a liberated man in the liberty wherewith Christ has made him free.

As he judges himself by this criterion he may say, "Things are not the same as they were," and he then fights through by prayer to his normal condition. The deceiving spirits will suggest all kinds of excuses to stop the man's advance to freedom; e.g., if he is forty years of age, they will suggest that the "mind cannot be as vigorous as at twenty"; or "overwork" is the cause of his being below what he should be, but he must not accept reasons which appear to be "natural".

Some practical ways of keeping the mind in its normal working condition may be briefly suggested as follows:

(a) ATTITUDE TO THE PAST. There should be no "regrets", or brooding over things done or undone. This is an ordinary operation of the mind in thinking over the past, entangled into an evil kind of thinking which is

generally described as "brooding". The believer must learn to discern for himself when he is simply "thinking", or being drawn into a state of "regretting" or brooding. For victory in the life, there must be victory in regard to the past, with all its failures. The GOOD of the past causes no trouble to the mind, <101> but only the real or supposed evil. This should be dealt with by dealing with God, on the ground of 1_John 1:9, and thus the believer be delivered from it.

(b) THE ATTITUDE TO THE FUTURE.

The same may be said in the action of the mind in regard to the future. It is lawful to THINK of the past and THINK of the future, so long as the evil state of "brooding", brought about by sin, or Satan, is not yielded to.

(c) THE ATTITUDE TO EVIL

SPIRITS. They must not be permitted to interfere, by the believer seeing to it that no new ground is given to them for deception.

(d) THE ATTITUDE TO THE PRESENT

MOMENT. This should be a steady concentration of mind upon the duties of the moment, keeping it in active readiness for use as occasion requires. This does not mean ceaseless activity, for activity of the mind, so that it is never at rest, can be a symptom of deception.

THE WEAPON OF THE WORD OF GOD

The believer must understand that the regaining of the facile use of the faculties, and the maintenance of the mind in healthy condition, after passive surrender to evil spirits, will mean a steady fight with the powers of darkness, which will require the use of the weapons of warfare given in the Word of God, as tried and proved by experience. Weapons, for instance, such as the truth in the text, "Sufficient for the day is the evil thereof," for resisting brooding over the past, or torturing pictures of the future; "Resist the Devil and he will flee from you", when the pressure of the enemy is severe; and other "fighting" texts,

which will prove truly to be the "sword of the Spirit" to thrust at the enemy, in the evil day of his onslaught upon the escaping believer.

(e) THE STEADY ATTITUDE OR ACTION OF THE WILL. In keeping the mind in normal working condition, free from the interference of the enemy, the believer should maintain the attitude of the will steadily set; i.e., "I WILL that my mind shall not be passive"; "I WILL to have full control of, and to use my faculties"; "I WILL to recognize everything that comes from the enemy"; all of which declares the CHOICE of the man, rather than his DETERMINATION to do these things. The powers of darkness are not affected by mere determination -- i.e., resolve -- but they are rendered powerless by the act of volition <102> definitely CHOOSING, in the strength given of God, to stand against them.

The steps to deliverance which have been given, deal with the PRACTICAL ASPECT OF THE BELIEVER'S ACTIONS. On the Divine side, the victory has been won, and Satan and his deceiving spirits have been conquered, but the actual liberation of the believer demands his ACTIVE CO-OPERATION WITH THE HOLY SPIRIT, and the steady exercise of his volition, choosing freedom instead of bondage, and the normal use of every faculty of his being, set at liberty from the bondage of the enemy.

"He that doeth the TRUTH cometh to the light" (John 3:21) said the Lord. Evil spirits hate scrutiny, and so work under cover with deception and lies. The believer must come to the LIGHT OF GOD for His light upon all spiritual experiences, as well as all other departments of the life, if he is to "cast off the works of darkness" (Romans 13:12) and put on the armor of God -- the armor of light.

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CHAPTER SEVEN

THE VOLITION AND SPIRIT OF MAN

It is now necessary to see from the Scriptures the true way in which God works in the believer, for the principle of co-operation with God, and not passive control by Him, must be fully understood.

Briefly, it may be said that the Holy Spirit dwelling in the regenerate human spirit, energizes and works through the faculties of the soul and the members of the body, only in and with the active co-operation of the WILL of the believer, i.e., God, in the spirit of man, does not use the man's hand apart from the "I will use my hand" of the man himself.

CO-OPERATION WITH GOD
DOES NOT MEAN AUTOMATIC WORKING

When Paul said, "His working, which worketh in me mightily" (Colossians 1:29), he first said, "I labor according to" his working. the "I LABOR" did not mean that hands and feet and mind worked automatically in response to a Divine energizing, as the engine works in response to the steam, but at the back of the "I labor" was the full action of Paul's will, saying "I choose to labor", and "As I labor, God's power and energy energizes me in the acting", so that it is "I who live and move and work", and "yet not I, but Christ -- the 'Spirit of Christ' in me" (see Galatians 2:20; Philippians 1:19).

It was so in the Greater than Paul, Who said, "I came not to do Mine own will, but the will of Him that sent Me," "The Son can do nothing of Himself," and yet He said also, "My Father worketh hitherto and I WORK". "The works that I do shall ye do also!" He had a separate will, but He came not to do His own will, but the will of the Father, and He was doing the Father's will when He said to the one who sought His healing power, "I WILL, be thou clean!"

Thus it should be in the life of the believer. Granted the essential union of his will with the will of God, and the <104> energizing power of the Holy Spirit, by his own deliberate

choice of harmony with that Holy Will, the believer is actively to use his will in ruling himself in spirit, soul and body. God dwelling in his spirit co-operates with him through his exercised volition.

GOD GOVERNS THE RENEWED MAN BY HIS
CO-ACTING WILL

For deliverance from the power of sin and protection from deceiving spirits in their workings, it is important to have a clear apprehension of God's purpose in redemption. God created man, with dominion over himself. This dominion was exercised by his act of will, even as it was by his Creator. But man fell, and, in his fall, yielded his will to the rule of Satan who, from that time, by the agency of his evil spirits, has ruled the world through the enslaved will of fallen man. Christ, the Second Adam, came, and taking the place of man, chose obedience to the Father's will, and never for one moment diverged from His perfect co-operation with that will. In the wilderness He refused to exercise the Divine power at the will of Satan, and in Gethsemane in suffering His will never wavered in the choice of the Father's will. As Man He willed the will of God right through, becoming obedient even unto death, thus regaining for regenerated man, not only reconciliation with God, but liberty from Satan's thralldom, and the restoration of man's renewed and sanctified will to its place of free action, deliberately and intelligently exercised in harmony with the will of God.

Christ wrought out for man upon Calvary's Cross salvation of spirit, soul and body, from the dominion of sin and Satan; but that full salvation is wrought out in the believer through the central action of the will, as he deliberately chooses the will of God for each department of his tripartite nature.

The will of the man united to the will of God -- and thus having the energizing power of God working with his volition -- is to rule his (1) "OWN

SPIRIT" (see Proverbs 25:28; 1_Corinthians 14:32); (2) THOUGHTS OR MIND (Colossians 3:2) inclusive of all the soul-powers; and (3) BODY (1_Corinthians 9:27), and when, by the appropriation of God's freeing power from slavery to sin and Satan, the believer regains free action of his will so that he gladly and spontaneously wills the will of God, and as a renewed man retakes dominion over spirit, soul and body, he reigns in life "through... Jesus Christ" (Romans 5:17). <105>

But the natural man does not reach this stage of renewal and liberation of his will, without first knowing the regeneration of his own human spirit. God is not in fallen man until the moment of his NEW BIRTH (Ephesians 2:12; 3:16; John 3:5-8), He must be "begotten of God"; the very fact of such a begetting being necessary, declares the non-existence of Divine life in him previously. After such a begetting, it is also necessary to understand that the regenerated man does not, as a rule, immediately become a spiritual man, i.e., a man wholly dominated by, and walking after the spirit.

THE "NATURAL" VERSUS THE "SPIRITUAL" MAN

At first the regenerated man is but a "babe in Christ", manifesting many of the characteristics of the natural man in jealousy, strife, etc., until he apprehends the need of a fuller reception of the Holy Spirit to dwell in the regenerated spirit as His sanctuary.

The unregenerate man is wholly dominated by soul and body. The regenerate man has his spirit (1) quickened, and (2) indwelt by the Holy Spirit, yet may be governed by soul and body because his spirit is compressed and bound. The spiritual man has his spirit liberated from the bondage to the soul (Hebrews 4:12) to be the organ of the Holy Spirit in mind and body.

It is then that, by the Holy Spirit's power, his volition is brought into harmony with God in all His laws and purposes, and the whole outer man

into self-control. Thus it is written,
 "The fruit of the Spirit is ...
 self-control" (Galatians 5:23,m.). It is
 not only love, joy, peace,
 long-suffering and gentleness,
 manifested through the channel of the
 soul -- the personality -- but in a true
 dominion over the world of himself:
 (1)_every thought brought into
 captivity, in the same obedience to the
 will of the Father as was manifested in
 Christ (2_Corinthians 10:5); (2)_his
 spirit "ruled" also from the chamber of
 the will, so that he is of a "cool
 spirit" and can "keep back" or utter at
 his will what is in his spirit as well
 as what is in his mind (Proverbs
 17:27,m.), and (3) his body so obedient
 to the helm of the will, that it is a
 disciplined and alert instrument for God
 to energize and empower; that body an
 instrument to be handled intelligently
 as a vehicle for service, and not any
 longer master of the man, or the mere
 tool of Satan and unruly desires. <106>

THE CALL TO DECISIVE ACTION OF THE WILL

All this is fully made clear in
 the New Testament Epistles. "Our old man
 was crucified with Him" is said of the
 work of Christ at Calvary, but on the
 part of the one who desires this
 potential fact made true in his life, he
 is called upon to declare his attitude
 of choice with decisive action, both in
 the negative and positive positions. The
 Apostle appeals again and again to the
 redeemed believer to act decisively with
 his will, as the following few passages
 show:

[80 col.chart]

NEGATIVE

POSITIVE

"Cast off the works of darkness."
 Romans 13:12.

"Put on the armor of light."
 Romans 13:12.

"Put away the old man."
 Ephesians 4:22.

Put on the new man."
 Ephesians 4:24.

"Put off the old man with his
 doings." Colossians 3:9.

"Put on the new man."
 Colossians 3:10.

"Put to death your members."
 Colossians 3:5.

"Present your members unto God."
 Romans 6:13.

"Put off the body of the flesh."
 Colossians 2:11.

"Put on the Lord Jesus Christ,
 and make no provision for the
 flesh." Romans 13:14.

See also Ephesians 6:15-16

"Take up the whole armor..." --> "Put on a heart of compassion."

Colossians 3:12.
"Put on the whole armor of God."
Ephesians 6:11.

All these passages describe a decisive act of the will, not toward exterior things, but toward things in an unseen, immaterial sphere, incidentally showing the effect in the spiritual sphere of a man's volitional action. They also emphasize the effect of the decisive use of the will of man, WHEN IT ACTS IN HARMONY WITH THE LIBERATING POWER OF CHRIST. Christ has done the work on Calvary's Cross, but that work is applied in fact through the action of the believer's own will, acting as if he himself had power to "cast off" the invisible works of darkness, and finding with this action of his will, the co-working of the Spirit of God making the casting off effectual.

In saving the man, God calls him into co-action with Himself, to "work out his own salvation" (Philippians 2:12-15), for it is God Who works with and in him, to enable him to will and to do His pleasure. <107>

GOD CALLS A MAN INTO CO-ACTION
FOR HIS OWN SALVATION

In the hour of his regeneration God gives to man the decisive liberty of will to rule over himself, as he walks in fellowship with God. And by this restoration of a will free to act in choosing for God, SATAN LOSES HIS POWER. Satan is the god of this world, and he rules the world through the will of men enslaved by him, enslaved not only directly, but indirectly, by his inciting men to enslave one another, and to covet the power of "influence", whereas they should work with God to restore to every man the freedom of his own personal volition, and the power of choice to do right because it is right, obtained for them at Calvary.

In this direction we can see the working of the world-rulers of darkness in the realm which they govern, directly in atmospheric influence, and indirectly through men, in (1) hypnotic suggestions, (2) thought reading, (3)

will controlling, and other forms of invisible force, sometimes employed for the supposed good of others.

The danger of all forms of healing by "suggestion", and all kindred methods of seeking to benefit men in physical or mental ways, lies in their bringing about a PASSIVITY OF THE WILL and MENTAL POWERS, which lays them open to satanic influences later on.

THE BELIEVER'S RIGHT OF DECISION OF WILL

The liberation of the will from its passive condition and control by the prince of this world, takes place when the believer sees his right of choice, and begins deliberately to place his will on God's side, and thus choose the will of God. Until the will is fully liberated for action, it is helpful for the believer to assert his decision frequently by saying, "I choose the will of God, and I refuse the will of Satan". The soul may not even be able to distinguish which is which, but the declaration is having effect in the unseen world, i.e., God works by His Spirit in the man as he chooses His will, energizing him through his volition continually to refuse the claims of sin and Satan; and Satan is thereby rendered more and more powerless, whilst the man is stepping out into the salvation obtained potentially for him at Calvary, and God is gaining once more a loyal subject in a rebellious world.

On the part of the believer the action of the will is governed <108> by the understanding of the mind, i.e. the mind sees what to do, the will chooses to do it, and then from the spirit comes the power to fulfil the choice of the will, and the knowledge of the mind. For example, the man (1) sees that he should speak, (2) he chooses or wills to speak, (3) he draws upon the power in his spirit to carry out his decisions. This means knowledge of how to use the spirit, and the necessity of knowing the laws of the spirit, so as to co-operate fully with the Holy Ghost.

THE SPIRIT ENERGIZED BY THE HOLY SPIRIT

AT THE BACK OF THE WILL

But the believer thus co-operating with God in the use of his volition, must understand that the choice of the will is not sufficient alone, as we see by Paul's words in Romans 7:18. "To will is present with me, but to DO ...is not." Through the spirit, and by the strengthening of the Holy Spirit in the "inward man" (the regenerate human spirit [Bishop Moule.] -- Ephesians 3:16), is the liberated will desirous and determined to do God's will, empowered to carry out its choice. "It is GOD which worketh in you ...to will, " i.e., to enable the believer to decide or choose. Then it is "God which worketh in you ...to DO His pleasure" (Philippians 2:13), i.e., energizes the believer with power to carry out the choice.

That is, God gives the power to do, from the spirit where He dwells, and by the believer understanding the using of his spirit, as clearly as he understands the use (1) of his will, (2) of his mind, or (3) of his body. He must know how to discern the sense of his spirit, so as to understand the will of God, before he can do it.

THE DISTINCT ORGANISM OF THE SPIRIT

That the human spirit is a distinct organism, as separate from the soul and body, is very clearly recognized in the Scriptures, as these few verses show.

"The Spirit of man." 1_Corinthians 2:1.

"My spirit prayeth." 1_Corinthians 14:14.

"The Spirit Himself beareth witness with our spirit." Romans 8:16.

"...my spirit..." 1_Corinthians 5:4.

"Relief in my spirit." 2_Corinthians 2:13.

See, too, Psalm 77:3, 6; Daniel 7:15; Ezekiel 3:14, 11:19; Romans 7:6; Acts 19:21; 2_Corinthians 7:13; 1_Corinthians 6:18. <109>

There is also a separation of "soul and spirit" required and carried out by the Word of God -- the sword of the Spirit -- made known in Hebrews

4:12, because through the Fall, the spirit in union with God which once ruled and dominated soul and body, fell from the predominant position into the vessel of the soul [Faussett.] and could no longer rule. In the "new birth" which the Lord told Nicodemus was necessary for every man, the regeneration of the fallen spirit takes place. "That which is born of the Spirit is spirit" (John 3:6), "a NEW SPIRIT will I put within you" (Ezekiel 36:26), and through the apprehension of the death of the old creation with Christ as set forth in Romans 6:6, is the new spirit liberated, divided from the soul, and joined to the Risen Lord. "Dead to the law... joined to Another... having died... that we might serve in newness of the spirit" (Romans 7:4-6).

The believer's life is therefore to be a walk "after the spirit", minding "the things of the spirit" (Romans 8:4-5). In the RV the word "spirit" is not written with a capital "S", denoting the Spirit of God, but with a small "s" as referring to the spirit of man. But the believer can only thus walk "after the spirit", if the Spirit of God dwells in him (Romans 8:9), the Holy Spirit lifting his spirit to the place of rule over soul and body -- "flesh", both ethically and physically -- by joining it to the Risen Lord, and making it "one spirit" with Him (1_Corinthians 6:17).

That the believer retains volitional control over his own spirit is the important point to note, and through ignorance he can withdraw his spirit from co-operation with the Holy Spirit, and thus, so to speak, "walk" after the soul, or after the flesh unwittingly. A surrendered will to do the will of God, is therefore no guarantee that he is doing that will -- he must UNDERSTAND what the will of the Lord is (Ephesians 5:17), and for the doing of that will seek to be filled in spirit to the utmost of his capacity.

The knowledge that the Spirit of God has come to indwell the shrine of the spirit, is not enough to guarantee that the believer will continue to walk in the spirit, and not fulfil the lusts

of the flesh (Galatians 5:16). If he "lives" by the Spirit he must learn how to walk by the Spirit, and for this understand how to "combine" and "compare" spiritual things with spiritual (1_Corinthians 2:13, RV margin), so as to interpret truly <110> the things of the Spirit of God, exercising the spirit faculty by which he is able to examine all things, and discern the mind of the Lord.

Such a believer should know how to walk after the spirit, so that he does not quench its action, movements or monitions as it is moved or exercised by the Spirit of God, cultivating its strength by use, so that he becomes "strong in spirit" (Luke 1:80), and a truly spiritual man of "full age" in the Church of God (1_Corinthians 2:6; Hebrews 6:1).

HOW BELIEVERS IGNORE THE HUMAN SPIRIT

Many believers are not intelligently conscious that they have a "spirit", or else they imagine that every experience which takes place in the realm of their senses is spirit or "spiritual", with the result that everything which takes place in their inner life is necessarily His working.

In these three cases the man's own spirit is left out of account. In the first instance, the believer's religious life is, if we may say so, "spiritually mental," that is, the MIND is illuminated and enjoys spiritual truth, but what "spirit" means he does not clearly know; in the second the believer is really "soul-ish", although he thinks he is spiritual; and in the case where the believer thinks that the Holy Spirit's indwelling means every movement to be of Him, he becomes specially open to the deception of evil spirits counterfeiting the Holy Spirit, because without discrimination he attributes all inner "movements" or experiences to Him.

In this case the man's spirit comes into action, and into his cognizance through the reception of the Holy Spirit, but believers need then to

understand that the Holy Spirit does not act through them as a passive channel, but requires them to know how to co-work with Him in spirit, otherwise their "own spirit" -- the human spirit -- can act apart from Him, whilst they may think He alone is the source of action.

THE HUMAN SPIRIT CO-WORKING WITH THE HOLY SPIRIT

Walking "after the spirit", and "minding the spirit", does not only mean mind and body subservient to the spirit, but the man's own spirit co-working with the Holy Spirit in the daily life, and all the occasions of life. To do this, the believer needs to know the laws of the spirit, not only the conditions necessary for the Holy Spirit's working, but the <111> laws governing his own spirit, so that it may be kept open to the Spirit of God.

When the Holy Spirit takes the spirit of man as His sanctuary, evil spirits attack the spirit to get it out of co-working with God. They seek to deceive the mind, their object being to close the outlet of the Spirit of God dwelling at the center; or when the man is "spiritual", and the mind and body is subservient to the spirit, the spiritual forces of Satan can come into DIRECT CONTACT with the spirit, and then follows the "wrestling" referred to by Paul (Ephesians 6:12).

If the man is ignorant of the laws of the spirit, especially the tactics of Satan, he is liable to yield to an onslaught of deceiving spirits by which they (1) force his spirit into strained ecstasy, or elation, or (2) press it down, as it were, into a vice. In the former he is given "visions" and revelations which appear to be Divine, but afterwards are proved to have been of the enemy, by their passing away with no results; in the latter the man sinks into darkness and deadness as if he had lost all knowledge of God.

THE BELIEVER'S CONTROL OVER HIS SPIRIT

When the believer understands these direct onslaughts of wicked

spirits, he becomes able to discern the condition of his spirit, and to retain control over it, refusing all forced elation and strain, and resisting all weights and pressure to drive it below the normal poise, in which it is capable of co-operation with the Spirit of God.

The danger of the human spirit acting out of co-operation with the Holy Spirit, and becoming driven or influenced by deceiving spirits is a very serious one, and can be increasingly detected by those who walk softly and humbly with God, e.g., a man is liable to think his own masterful spirit is an evidence of the power of God, because in other directions he sees the Holy Spirit using him in winning souls; another may have a flood of indignation inserted into his spirit, which he pours out, thinking it is all of God, whilst others shrink and are conscious of a harsh note which is clearly not of God.

This influence on the human spirit by evil spirits counterfeiting the Divine workings, or even the workings of the man himself, because he is out of co-working with the Holy Spirit, needs to be understood and detected by the believer who seeks to walk with God. He needs to know that because he <112> is spiritual his "spirit" is open to two forces of the spirit realm, and if he thinks that only the Holy Spirit can influence him in the spiritual sphere, he is likely to be misled. If it were so, he would become infallible, but he needs to watch and pray, and seek to have the eyes of his understanding enlightened to know the true workings of God.

SOME LAWS GOVERNING THE TRUE SPIRIT LIFE

Some of the laws governing the spirit life may be summarized briefly as follows: (1) The believer must know what is spirit, and how to give heed to the demands of the spirit, and not quench it, e.g., a weight comes on his spirit, but he goes on with his work, putting up with the pressure; he finds the work hard, but he has no time to investigate the cause, until at last the weight

becomes unendurable, and he is forced to stop and see what is the matter, whereas he should have given heed to the claims of the spirit at the first, and in a brief prayer taken the "weight" to God, refusing all pressure from the foe.

(2) He should be able to read his spirit, and know at once when it is out of co-operation with the Holy Spirit, quickly refusing all attacks which are drawing his spirit out of the poise of fellowship with God.

(3) He should know when his spirit is touched by the poison of the spirits of evil [i.e., "fiery darts" (Ephesians 6:16), to be quenched by the shield of faith.]; by the injection, for instance, of sadness, soreness, complaint, grumbling, fault-finding, touchiness, bitterness, feeling hurt, jealousy, etc. -- all direct from the enemy to the SPIRIT. He should resist all sadness, gloom and grumbling injected into his spirit, for the victory life of a freed spirit means joyfulness (Galatians 5:22). Believers think that sadness has to do with their disposition, and yield to it without a thought of resistance or reasoning out the cause. If they are asked if a man with a strong disposition to steal should yield to it, they would at once answer "no", yet they yield to other "dispositions" less manifestly wrong, without question.

In the stress of conflict, when the believer finds that the enemy succeeds in reaching his spirit with any of these "fiery darts", he should know how to pray immediately against the attack, asking God to destroy the causes of it. It should be noted that this touching of the spirit by the various things just <113> named is not the manifestation of the "works of the flesh", when the believer is one who knows the life after the spirit; although they will quickly reach the sphere of the flesh if not recognized, and dealt with in sharp refusal and resistance.

(4) He should know when his spirit is in the right position of

dominance over soul and body, and not driven beyond due measure by the exigencies of conflict or environment. There are three conditions of the spirit which the believer should be able to discern and deal with, i.e.:

(1) The spirit depressed, i.e., crushed or "down".

(2) The spirit in its right position, in poise and calm control.

(3) The spirit drawn out beyond "poise", when it is in strain, or driven, or in "flight".

When the man walks after the spirit, and discerns it to be in either of these conditions, he knows how to "lift" it when it is depressed; and how to check the over-action by a quiet act of his volition, when it is drawn out of poise by over-eagerness, or drive of spiritual foes.

SOME LIGHT ON TRUE GUIDANCE AFTER THE SPIRIT

In "guidance", the believer should understand that when there is no action in his spirit, he should use his mind. If in everything there must be the "Amen" in the spirit, there is no use for the brain at all, but the SPIRIT DOES NOT ALWAYS SPEAK. There are times when it should be left in abeyance. In all guidance the mind decides the course of action, not only from the feeling in the spirit, but by the light in the mind.

In coming to a decision, the deciding is an act of mind and will, based upon either mental process of reasoning, or sense of the spirit, or both, i.e.:

(1) Decision by mental process, reasoning, or

(2) Decision by SENSE of the spirit; i.e., movement, impelling; drawing or restraint; spirit as if "dead" -- no response; contraction of spirit; openness of spirit; fulness of spirit; compression of spirit; burden on

spirit; wrestling in spirit; resisting in spirit. [Cf. Acts 18:5; 19:21; 20:22.]

God has three ways of communicating His will to men. By (1) vision to the mind, which is very rare; (2) understanding by the mind; and (3) consciousness to the spirit, <114> that is, by light to the mind, and consciousness in spirit. In true guidance, spirit and mind are of one accord, and the intelligence is not in rebellion against the leading in the spirit, as it is so often in counterfeit guidance by evil spirits, when the man is COMPELLED TO ACT, in obedience to what he thinks is of God, supernaturally given, and fears to disobey.

This all refers to guidance from the subjective standpoint, but it must be emphasized in addition, that ALL TRUE GUIDANCE FROM GOD IS IN HARMONY WITH THE SCRIPTURES. The "understanding" of the will of God by the mind, depends upon the mind being saturated with the knowledge of the written Word; and true "consciousness in the spirit" depends upon its union with Christ through the indwelling Spirit of God.

The mind should never be dropped into abeyance. The human spirit can be influenced by the mind, therefore, the believer should keep his mind in purity, and unbiased, as well as an unbiased volition. Passivity can be produced by seeking for a "leading" in the spirit all day, when there may be no action in the spirit to go by. When there is no movement or "draw", or "leading" in the spirit, then the mind should be used in reliance upon the promise of God, "the meek will He guide in judgment" (Psalms 25:9). An example of this use of his mind, when Paul had no consciousness in his spirit of any special guidance from God, is clearly given by him when he wrote to the Corinthians that in one matter he had commandment (1_Corinthians 6:10), but in another he said, "I have no commandment of the Lord, but I give my judgment" (1_Corinthians 7:25); in the one case he had the guidance through his spirit; in the other he used his mind, and clearly said so -- see verse

40 -- "after my judgment".

Through ignorance a large majority of believers walk "after the soul", i.e., their mind and emotions, and think they are "walking after the spirit". The satanic forces know this right well, and use all their wiles to draw the believer to live in his soul or body, sometimes flashing visions to the mind, or giving exquisite sensations of joy, buoyancy of life, etc., to the body, and the believer "walks after the soul", and "after the body" as he follows these things, believing that he is following the Spirit of God.

Depending upon supernatural things given from outside, or spiritual experiences in the sense realm, checks the inward <115> spiritual life through the spirit. By the experiences of the senses, instead of living in the true sphere of the spirit, the believer is drawn out to live in the outer man of his body; and ceasing to act from his center, he is caught by the outer workings of the supernatural in his circumference, and loses the inner co-operation with God. The Devil's scheme is therefore to make the believer cease walking after the spirit, and to draw him out into the realm of soul or body. Then the spirit, which is the organ of the Holy Spirit in conflict against a spiritual foe, drops into abeyance and is ignored, because the believer is occupied with the sense-experience. It is then practically out of action, either for guidance, or power in service, or conflict.

THE COUNTERFEIT OF THE HUMAN SPIRIT

Evil spirits then seek to create a counterfeit of the spirit. If the believer is ignorant of the tactics of the enemy in this way, he lets go the true spirit-action -- or allows it to sink into disuse -- and follows the counterfeit spiritual feelings, thinking he is walking after the spirit all the time.

When the true spirit-action ceases, the evil spirits suggest that God now guides through the "renewed

mind", which is an attempt to hide their workings, and the man's disuse of his spirit. On the cessation of the spirit co-operation with the Holy Spirit, and counterfeit "spirit" feelings taking place in the body, counterfeit light to the mind, reasoning, judging, etc., follows, the man thus walking after MIND AND BODY, and not after the spirit, with the true illumination of the mind which comes from full operation of the Holy Spirit.

To further interfere with the true spirit life, the deceiving spirits seek to counterfeit the action of the spirit in burden and anguish. This they do by first giving a fictitious "Divine love" to the person, the faculty receiving it being the affections. When these affections are grasped fully by the deceivers, the SENSE of love passes away, and the man thinks he has lost God and all communion with God. Then follow feelings of constraint and restraint, which will develop into acute suffering, which the believer thinks is in the SPIRIT, and of God. Now he GOES BY THESE FEELINGS, calling them "anguish in the spirit", "groaning in the spirit," etc., whilst the deceiving spirits, through the sufferings given by them in the affections, compel the man to do their will. <116>

All physical consciousness of supernatural things, and even undue consciousness of natural things, should be refused, as this diverts the mind from walking after the spirit, and sets it upon the bodily sensations. Physical consciousness is also an obstacle to the continuous concentration of the mind, and in a spiritual believer an "attack" of physical "consciousness" made use of by the enemy, may break concentration of the mind, and bring a cloud upon the spirit. The body should be kept calm, and under full control; excessive laughter should be avoided, and all "rushing" which rouses the physical life to the extent of dominating mind and spirit. Believers who desire to be "spiritual" and of "full age" in the life in God, should avoid excess, extravagance, and extremes in all things (see 1_Corinthians 9:25-27).

Because of the domination of the physical part of the man, and the emphasis placed upon supernatural experiences in the body, the body is made to do the work of the spirit, and is forced into a prominence which hides the true spirit life. It FEELS the pressure, FEELS the conflict, and THUS BECOMES THE SENSE INSTEAD OF THE SPIRIT. Believers do not perceive WHERE they feel. If they are questioned as to where they "feel", they cannot answer. They should learn to discriminate, and know how to discern the feelings of the spirit, which are neither emotional (soulish), nor physical. (See, for example, Mark 8:12; John 13:21; Acts 18:5 AV.)

The spirit may be likened to the electric light. If the man's spirit is in contact with the Spirit of God, it is full of light; apart from Him it is darkness. Indwelt by Him "the spirit of man is the candle of the Lord" (Proverbs 20:27). The possibilities and potentialities of the human spirit are only known when the spirit is joined to Christ, and united to Him is made strong to stand against the powers of darkness.

The great need of the Church is to know and understand the laws of the spirit, so as to co-work with the Spirit of God in fulfilling the purpose of God through His people. But the lack of knowledge of the spirit life, has given the deceiving spirits of Satan the opportunity for the deceptions, of which we have spoken in the previous pages of this book.

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CHAPTER EIGHT

VICTORY IN CONFLICT

The question this chapter seeks to answer is, how to be victorious over the powers of darkness as a whole. How to have authority and victory over the wicked spirits in place of their mastery over the believer; who, having learnt the devices of the enemy, and the way of

deliverance, is now deeply concerned that others should be set free, and brought into the place of victory "over all the power of the enemy". For this he must now understand, that the degree of Christ's "authority" the Spirit of God will energize him to exercise over the spirits of evil, will be according to the degree of victory he has over them in the personal conflict, which he must now settle down to face in the sphere of the spiritual life into which he has emerged.

The believer must learn to walk in personal victory over the devil at every point, if he is to have the fullest victory over the powers of darkness. For this, just as he needs to know the Lord Christ in all the aspects of His name and character, so as to draw upon His power in living union with Him, so the believer must learn to know the adversary in his various workings, as described in his names and character, that he may be able to discern his presence, and all his wicked spirits, wheresoever they may be, either in attacks upon himself, in others, or working as "world-rulers" of the darkness in the world.

VICTORY OVER SATAN AS TEMPTER

Victory over the devil as a Tempter, and all his temptations personally, direct and indirect, must be learnt by the believer in experimental reality; remembering that all "temptations" are not recognizable as temptations, nor are they always visible, for half their power lies in their being hidden. A believer thinks that he will be as conscious of the approach of temptation, as of a person coming into the room, hence the children of God are only fighting a small proportion of the devil's workings; that is, only what they are CONSCIOUS OF as supernatural workings of evil. <118>

Because their knowledge of the devil's character and methods of working is limited and circumscribed, many true children of God only recognize "temptation" when the nature of the thing presented is visibly evil, and

ACCORDING TO THEIR LIMITED KNOWLEDGE of evil, so they do not recognize the Tempter and his temptations when they come under the guise of natural or physical or lawful and apparent "good".

When the prince of darkness and his emissaries come as angels of light, they clothe themselves in light, which, in their case, stands for evil. It is a "light" which is really darkness. They come in the guise of good. Darkness is opposed to light, ignorance is opposed to knowledge, falsehood is opposed to truth. Darkness is a term applied to evil morality and moral darkness. The believer may need to discern evil spirits in the realm of supposed good. That which comes to them as "light" may be darkness. The apparently "good" may be really evil; the apparent "help" which they cling to may be really a hindrance.

There needs to be a choice between good and evil perpetually by every man, and the priests of old were specially called to discern and teach the people the difference between "the holy and the common", the "unclean and the clean" (Ezekiel 44:23). Yet is the Church of Christ today able thus to discern what is good, and what is evil? Does she not continually fall into the snare of calling good evil, and evil good? Because the thoughts of God's people are governed by ignorance, and limited knowledge, they call the works of God of the devil; and the works of the devil, of God, and they are not taught the need of learning to discern the difference between the "unclean and the clean", nor how to decide for themselves what is of God, or what is of the devil, although they are unknowingly compelled to make a choice every moment of the day.

Neither do all believers know that they have a choice between good and good, i.e., between the lesser and the greater good; and the devil often entangles them here.

VARIOUS KINDS OF TEMPTATIONS

There are unseen temptations,

and temptations in the unseen. Physical temptations, soulish temptations, spiritual temptations; direct and indirect temptations, as with Christ when He was directly tempted in the wilderness, or indirectly <119> through Peter. The believer must not only resist the devil when he tempts visibly, or attacks consciously, but BY CONSTANT PRAYER HE MUST BRING TO LIGHT HIS HIDDEN AND COVERED TEMPTATIONS, knowing that he is a "Tempter", and therefore is always planning temptation for the believer. Those who thus, by prayer, bring to light these hidden workings are, by experience, widening their horizon in the knowledge of his work as a Tempter, and becoming better able to co-work with the Spirit of God in the deliverance of others from the power of the enemy; for in order to be victorious over the powers of darkness, it is essential to be able to recognize what they are doing. Paul, on one occasion, did not say "circumstances", but "Satan hindered me" (1_Thessalonians 2:18), because he was able to recognize when circumstances, or the Holy Spirit (Acts 16:6), or Satan, hindered or restrained him in his life and service.

There are degrees also in the results of temptation. After the wilderness temptation, which settled vast and eternal issues, the devil left Christ, but he returned to Him again and again with other degrees of temptation (John 12:27; Matthew 22:15), both direct and indirect.

DIFFERENCE BETWEEN "TEMPTATION" AND "ATTACKS"

There is also a difference between the "temptations" and "attacks" of the Tempter, as may again be seen in the life of Christ. "Temptation" is a scheme or a plot, or compulsion on the part of the Tempter to cause another to do evil, whether consciously or unconsciously; but an attack is an onslaught on the person, either in life, character or circumstances, e.g., the devil made an onslaught on the Lord through the villagers, when they sought to hurl Him over the brow of the hill (Luke 4:29); when His family brought a

charge of insanity against Him (Mark 3:21); and when He was charged with demon possession by His enemies (John 10:20; Matthew 12:24).

Temptation, moreover, means suffering, as we see again in the life of Christ, for it is written, "He SUFFERED being tempted" (Hebrews 2:18), and believers must not think they will reach a period when they will not feel the suffering of temptation, as this is a wrong conception, which gives ground to the enemy for tormenting and attacking them without cause. <120>

PRAYER BRINGING HIDDEN TEMPTATIONS
TO LIGHT

For perpetual victory, therefore, the believer must unceasingly be on guard against the Tempter, praying for his hidden temptations to be revealed. The degree of understanding his working will be determined by the degree of victory experienced, for -- "In vain is the net spread in the sight of any bird" (Proverbs 1:17). We have given in preceding chapters much knowledge needed by the believer, if he is to gain victory over every aspect of the Tempter's workings, but especially does he require power of discrimination between what is temptation from the Tempter working upon the uncrucified "old man"; tempting through the things of the world (1_John 2:15-16; 5:4-5); and temptation direct from the spirits of evil.

In temptation the crucial point is for the tempted one to know whether the temptation is the work of an evil spirit, or from the evil nature. This alone can be discerned by the experimental knowledge of Romans 6 as the basis of the life. Temptation from the fallen nature should be dealt with on the foundation of, "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Romans 6:11), and practical obedience to the resulting command, "LET NOT SIN REIGN in your mortal body". In the hour of temptation to sin -- to visible, known sin -- the believer should take his stand on Romans 6:6, as his deliberate

position of faith, and in obedience to Romans 6:11, declare his undeviating choice and attitude as death to sin, in death union with Christ. If this choice is the expression of his real will, and the temptation to sin does not cease, he should then deal with the spirits of evil, who may be seeking to awaken sinful desires (James 1:14), or TO COUNTERFEIT THEM. For they can counterfeit the old nature in evil desire, evil thoughts, evil words, evil presentations, and many honest believers think they are battling with the workings of the old nature, when these things are given by evil spirits. But if the believer is not standing actively on Romans 6, the "counterfeits" are not necessary, for the old fallen creation is always open to be wrought upon by the powers of darkness.

VICTORY OVER SATAN AS ACCUSER

VICTORY OVER THE DEVIL AS AN ACCUSER: the difference between the accusation of the enemy and his temptations, is <121> that the latter is an effort on his part to compel or draw the man into sin; and the former is a change of transgression. Temptation is an effort to cause the man to transgress the law, accusation is an effort to place the believer in the guilty position of having transgressed the law. Evil spirits want the man to be wrong, that they may accuse and punish him for being wrong. "Accusation" can be a counterfeit of conviction -- the true conviction of the Spirit of God. It is important that the believer should know when the change of transgression is made, whether it is a Divine conviction, or a satanic accusation.

(1) The devil may accuse when the man is truly guilty; (2) he may accuse when the man is not guilty, and cause him to think and believe that he is guilty; (3) he may endeavor to pass on his accusations as a conviction, and cause the man to think that it comes from the evil nature, when he is not guilty at all.

Evil spirits are able to infuse a sense of guilt. Sin itself comes from

the evil nature within, but it is not FORCED INTO the personality from without, APART FROM THE PERSON. How can the believer tell if evil spirits are at the back of involuntary sin? If the man is right with God, standing on Romans 6, with no deliberate yielding to known sin, then any manifestation of sin coming back again unaccountably, may be dealt with as from evil spirits.

The believer must therefore never accept an accusation -- or a charge, SUPERNATURALLY MADE, of having transgressed -- unless he is fully convinced, by intelligent knowledge and clear decision, that he has done so; for if he accepts the charge when innocent, he will suffer as much as if he had really transgressed. He must also be on guard to refuse any COMPULSORY drive to "confession" of sin to others, which may be the forcing of the enemy to pass on his lying accusations.

BELIEVER SHOULD MAINTAIN NEUTRALITY
TO ACCUSATIONS UNTIL SOURCE PROVED

The believer should maintain neutrality to accusations until he is sure of their real source, and if the man knows he is guilty, he should at once go to God on the ground of 1_John 1:9, and refuse to be lashed by the devil, as he is not the judge of God's children, nor is he deputed as God's messenger to make <122> the charge of wrong. The Holy Spirit alone is commissioned by God to convict of sin.

The steps in the working of evil spirits in their accusations and false charges are these, WHEN THE BELIEVER ACCEPTS THEIR ACCUSATIONS:

(1) The believer thinks and believes he is guilty.

(2) Evil spirits cause him to feel guilty.

(3) They cause him, then, to appear guilty.

(4) They cause him then to be actually guilty THROUGH BELIEVING THEIR LIES, it matters not whether he is

guilty or not in the first instance.

Malicious spirits try to make the man feel guilty by their nagging accusations, so as to make him act or appear guilty before others; at the same moment flashing or suggesting to others the very things about which they are accusing him, without any cause. All such "feelings" should be investigated by the believer. Feeling wrong is not enough for a man to say he is wrong, or the Accuser to accuse him of being wrong. The man says he "feels" wrong. He should ask, "Is the feeling right?" He may feel wrong, and be right, and "feel" right, and be wrong. Therefore he should investigate and examine the question honestly, "am I wrong?"

"FEELINGS" INJECTED BY EVIL SPIRITS

There are physical, soulish and spiritual "feelings". Evil spirits can inject feelings into either of these departments. Their aim is to move the man by "feelings" to substitute these for the action of his mind, so that the believer is governed by the deceiving spirits through his feelings. Also to substitute feelings for the conscience in its recognition of right and wrong. If believers "feel" they can do a thing, they do it, without asking whether it be right or wrong, if it is not visibly sinful. For victory over the deceitful enemy, it is essential that the children of God cease to be guided by "feelings" in their actions.

Again: If believers in any course of action "feel relief", they think that sense of relief is a sign that they have been doing God's will. But a man gets rest when his work is done, not only in the spiritual, but in ordinary life. A "sense of relief" in any line of action, is no criterion that it is in the will of God. The action must be judged by itself, and not merely by its effects upon the doer of it. For instance, a believer says <123> he "felt happy" after doing such and such a thing, and that it was "a proof that he was doing the will of God"; but peace and rest and relief are no proof at all of being in God's will. Believers also

think that if they do some action that the devil wants them to do, they will "feel condemned" at once, but they overlook the fact that Satan can give pleasant feelings.

There are innumerable variations of feelings caused by evil spirits, from countless attacks, and countless false suggestions, which call forth all the spiritual discernment of the believer, and his understanding of spiritual things, to recognize them.

NEED OF DISCERNING ACCUSATION FROM TRUE CONVICTION

The devil as a Tempter very quickly becomes the Accuser, even if he does not succeed in getting the man to yield to his temptations. As we have seen, deceiving spirits can cause apparent "sin" to be manifested to the consciousness of a believer, and then lash and accuse the man for their own workings. They counterfeit some sin, which may be called with sadness, "my besetting sin," in the believer's life; and as long as it is believed to be SIN FROM THE EVIL NATURE, no "confessing" or seeking victory over it will cause it to pass away. They can also hide behind real sin.

A sense of guiltlessness does not necessarily lead to absolute happiness, for even with the peace of conscious innocence there may be suffering, and the suffering has its source in some sin which is not known. Walking by known light, and measuring his guiltlessness by his knowledge of known sin, is very dangerous to him who desires a fathomless peace, for it leads only to superficial rest, which may be disturbed at any moment by the attacks of the Accuser, who directs his darts to a joint in the armor of peace, hidden from the believer's view.

For obtaining victory over the Deceiver's accusing spirits, spiritual believers should, therefore, understand clearly whether any consciousness of sin is the result of real transgression, or is caused by evil spirits. If the believer accepts the consciousness of

sin, as from himself, when it is not, he at once leaves his position of death to sin, and reckons himself alive to it. This explains why many who have truly known victory over sin by the "reckon" of Romans 6:11, surrender their basis, and lose the position of victory; because the Accuser has counterfeited some manifestation of "self" or "sin", and then accused the man of it, with the taunt that "Romans 6 <124> does not work", and by this device made him surrender his basis of victory, causing him to fall into confusion and condemnation as into a pit of miry clay and darkness.

NEED OF UNFLINCHING WARFARE AGAINST SIN

On the other hand, if the believer in the slightest degree is tempted to treat sin lightly, or attribute it to evil spirits when it is from himself, he is equally on false ground, and lays himself open to the old fallen nature regaining mastery over him with redoubled force. The warfare against Satan must be accompanied with a vigorous, unflinching warfare against sin. Any known sin must not be tolerated for a moment. Whether it be from the fallen nature, or from the evil spirits forcing it into the man, it MUST BE CAST OFF AND PUT AWAY, on the basis of Romans 6:6 and 12.

Two misconceptions which give great advantage to the watching enemy are the thoughts in many believers' minds, that if a Christian commits sin he will at once (1) know it himself, or (2) that God will tell him. They, therefore, expect God to test them when they are right or wrong, instead of seeking light and knowledge according to John 3:21.

Believers seeking victory over all the deceptions of the enemy, must take an active part in dealing with sin. Based upon a wrong conception of "death" they may have thought that God would remove sin out of their lives for them, with the result that they have failed actively to co-work with Him in dealing with evil, within and in their environment, in others and in the world.

For a life of perpetual victory over Satan as Accuser, it is very important that the believer should understand and detect any inconsistency between the attitude of the WILL and the actions in his life. He should read himself from his ACTIONS as well as from his will and motives. For instance, a person is charged with doing a certain thing, which he at once denies, because the action does not agree with his WILL-ATTITUDE, and therefore, he says, it is impossible that he should have acted or spoken in the way stated. The believer judges himself by his own inner standpoint of will and motives, and not by actions as well as his will (1_Corinthians 11:31).

On the Godward side the cleansing power of the blood of Christ is needed (1_John 1:7) continuously for those who seek to walk in the light, cleansing themselves from all defilement of <125> flesh and spirit, perfecting holiness in the fear of God (2_Corinthians 7:1).

The devil as an Accuser also works indirectly through others, inciting them to make accusations which he wants the man to accept as true, and thus open the door to him to make them true; or he accuses the believer to others by "visions" or "revelations" about him, which causes them to misjudge him. In any case, whatever may come to the believer from man or devil, LET HIM MAKE USE OF IT FOR PRAYER, and by prayer turn all accusations into steps to victory.

VICTORY OVER SATAN AS A LIAR

VICTORY OVER THE DEVIL AS A LIAR (John 8:44); "He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof." This does not mean that the enemy never tells the truth, but his truth has the objective of getting the believer involved in evil; e.g., when the spirit of divination spoke the truth, that Paul and Silas were the

servants of God, it was to suggest the lie that Paul and Silas derived their power from the same source as the girl under the evil spirit's power. The devil and his wicked spirits will speak, or use, ninety-nine parts of truth to float one lie, but Paul was not deceived by the witness of a soothsaying prophetess acknowledging their divine authority. He discerned the wicked spirit and its purpose, exposed it, and cast it out.

Even so must the believer be able to triumph over Satan as a liar, and be able to recognize his lies, and those of lying spirits, in whatever form they are presented to him. This he does by knowing the truth, and using the weapon of truth.

VICTORY OVER FALSEHOOD BY TRUTH

There is no way of victory over falsehood but by truth. To have victory over the devil as a liar, and over his lies, the believer must be determined always to know the truth, and speak the truth about everything, in himself, in others, and around him.

Satan the liar, through his lying spirits, persistently pours lies on the believer all day long; lies into his thoughts about himself, his feelings, his condition, his environment; lies misinterpreting everything in himself, and around him; about <126> others with whom he is in contact; lies about the past and the future; lies about God; and lies about himself, magnifying his power and his authority. To have victory over this persistent stream of lies from the father of lies, the believer must fight (1) with the weapon of God's truth in the written Word, and (2) truth about facts in himself, others and circumstances. As the believer increasingly triumphs over the devil as a liar, he grows better able to discern his lies, and equipped to strip away the covering for others.

VICTORY AVER SATAN AS A COUNTERFEITER

VICTORY OVER THE DEVIL AS A COUNTERFEITER, OR FALSE "ANGEL OF

LIGHT": "EVEN SATAN himself fashioneth himself into an angel of light", and his "ministers" ("false apostles, deceitful workers", 2_Corinthians 11:13) also fashion themselves as "ministers of righteousness" (2_Corinthians 11:14-15). This aspect of victory over Satan runs on the same lines as the preceding ones: i.e., by the knowledge of truth, enabling the believer to recognize the lies of Satan, when he presents himself under the guise of light.

Light is the very nature of God Himself. To recognize darkness when clothed in light -- supernatural light -- needs deep knowledge of the true light, and a power to discern the deep knowledge of the true light, and a power to discern the innermost sources of things that in appearance look God-like and beautiful. The main attitude for this aspect of victory over the Adversary, is a settled position of neutrality to all supernatural workings, until the believer knows what is of God. If any experience is accepted without question, how can its Divine origin be guaranteed? The basis of acceptance or rejection must be knowledge. The believer must know, and he cannot know without examination, nor will he "examine" unless he maintains the attitude of "Believe not every spirit" until he has "tested" and proved what is of God.

VICTORY OVER SATAN AS A HINDERER

VICTORY OVER THE DEVIL AS HINDERER: "We would fain have come unto you ...but Satan hindered us" (1_Thessalonians 2:18), wrote Paul, who was able to discern between the hindering of Satan, and the restraining of the Holy Spirit of God (Acts 16:6). This again means knowledge, and power to discern Satan's workings and schemings, and the obstacles he places in the paths of the children of God; obstacles which <127> look so "natural", and so like "Providence", that numbers meekly bow their heads and allow the Hinderer to prevail.

Power to discern comes (1) by knowledge that Satan can hinder; (2) by

observing the objective of the hindrances, and (3) close observations of his methods along this line; e.g., is it God or Satan withholding money from missionaries preaching the Gospel of Calvary, and giving abundance to those who preach error, and teachings which are the outcome of the spirit of anti-Christ?

Is it God or Satan hindering a believer by "circumstances", or "sickness", from vital service important to the Church of God? Is it God or Satan urging a family to remove their residence, without reasonable grounds, to another neighborhood, when it involves the removal of another member from a strategic vantage ground of service to God, with no other worker to take his place? Is it God or Satan leading Christians to put first their (1) health, (2) comfort, (3) social position in their decisions, rather than the needs and the exigencies of the kingdom of God? Is it God or Satan who "hinders" service for God through members of a family making objections; or troubles in business which give no time for such service; or through property losses, etc.? Knowledge of the Hinderer means victory by prayer over his schemes and workings. The believer should therefore know his wiles.

VICTORY OVER SATAN AS A MURDERER

VICTORY OVER THE DEVIL AS A MURDERER (John 8:44): Satan as the prince of death watches every occasion to take the life of the servants of God, if in any wise he can get them to fulfil conditions which enable him to do so (1)_By their wilful insistence on going into danger without being sent of God; (2)_by trapping them into danger through visions, or supernatural guidance, drawing them into actions which enable him to work behind the laws of nature for destroying their lives. That is what Satan tried to do with Christ in the wilderness temptation: "Throw Thyself down", he said; then quoting Scripture to show that the Lord had Scriptural warrant for believing that angel hands would bear Him up (Luke 4:11), and not allow Him to fall. But the Son of God

recognized the Tempter and the Murderer. He knew that His life would end as a Man, were He to give occasion to the <128> malignant hate of Satan, by one step out of God's will; and that the Deceiver would not propose anything, however apparently innocent or seemingly for God's glory, unless some great scheme for his own ends was deeply hidden in his proposition.

Christ now holds the "keys of death and of Hades" (Revelation 1:18), and "him that hath the power of death, that is, the Devil" (Hebrews 2:14 RV,m.), cannot exercise his power WITHOUT PERMISSION, but when the children of God, knowingly or unknowingly, fulfil the conditions which give Satan ground to attack their physical lives, the Lord with "the keys of death" works according to law, and does not save them, UNLESS BY THE WEAPON OF PRAYER they enable God to interpose, and give them victory over the law of death, as well as the law of sin, through "the law of the Spirit of life in Christ Jesus" (Romans 8:2).

"The last enemy that shall be destroyed is death." Death is therefore an enemy; to be recognized as an enemy; and to be resisted as an enemy. The believer may lawfully "desire to depart and be with Christ" (Philippians 1:23), but never to desire death merely as an end of "trouble", or to allow the lawful desire to be "with Christ", make him YIELD TO DEATH WHEN HE IS NEEDED FOR THE SERVICE OF THE CHURCH OF GOD. "To abide in the flesh is needful for you," wrote the Apostle to the Philippians, therefore "I KNOW that I shall abide" (Philippians 1:24-25).

BELIEVERS SHOULD RESIST DEATH
AS AN ENEMY

The will of the believer "will"-ing physical death, gives the Adversary power of death over that one, and no believer should yield to a "desire to die" until he knows beyond question that God has released him from further service to His people. That a believer is "ready to die" is a very small matter; he must be ready to live,

until he is sure that his life work is finished. God does not harvest His corn until it is ripe, and His redeemed children should be "garnered as a shock of corn in its season".

It is oft-times the prince of death as a Murderer, working through the ignorance of God's children (1) as to his power; (2) the conditions by which they give him power; and (3) the victory of prayer by which they resist his power, who cuts off God's soldiers from the battlefield. It is Satan as a Murderer, <129> who gives "visions of glory", "longings to die", to workers of value to the Church of God, so that they yield to death, even in days of active service, and slowly fade away.

Believers who would have victory over Satan at every point, must resist his attack on the body, as well as on the spirit and mind. They must seek knowledge of God's laws for the body, so as to obey those laws, and give no occasion to Satan to slay them. They should know the place of the body in the spiritual life; (1) its prominence, and yet (2) its obscurity. Paul said, "I keep my body under" [1_Corinthians 9:27]. They must understand that the more knowledge they have of the devices and power of the Adversary, and of the fulness of the Calvary victory within their reach for complete victory over him, the more he will plan to injure them. The whole of his schemes against God's children may be summed up under three heads: (1) To CAUSE THEM TO SIN, as he tempted Christ in the wilderness; (2) To SLANDER THEM, as Christ was slandered by family and foes; (3) To SLAY THEM, as Christ was slain at Calvary, when, by the direct permission of God, the hour and power of darkness gathered around Him, and He by the hands of wicked men was crucified and slain (Acts 2:23).

As the believer gains victories over Satan and his deceiving and lying spirits, by thus recognizing, resisting and triumphing over them in their varied workings, his strength of spirit to conquer them grows stronger; and he will become more and more equipped to give

the truth of the finished work of Calvary as sufficient for victory over sin and Satan; in the power and authority of Christ by the Holy Spirit, which will set others free from their power.

It will, of course, be clearly recognized that victory over Satan in these aspects will not be without great onslaughts from him and sharp conflict, which may well be called "the evil day" (Ephesians 6:13).

THE VALUE AND PURPOSE OF "REFUSING"

It is essential that believers should understand the value of the act of refusal, and the expression of it. Briefly: REFUSAL IS THE OPPOSITE OF ACCEPTANCE. Evil spirits have gained by the believer giving them (1) ground, (2) right of way, (3) use of their faculties, etc., and they lose when this is all withdrawn from them. What was given to the enemy by misconception and ignorance, and given with consent of the will, stands <130> as ground for them to work on and through; until, by the same action of the will, the "giving" is revoked, specifically and generally. The will in the past was unknowingly put for evil, and it must now be put unceasingly against it.

Once understood, the principle is very simple. The choice of the will gives: the choice of the will withdraws or nullifies the previous giving. The value and purpose of refusing stands the same toward God and toward Satan. The man gives to God, or refuses to give. He takes from God, or refuses to take. He gives to evil spirits -- unknowingly or not -- and he refuses to give. He finds he has given to them unwittingly, and he nullifies it by an act of withdrawal and refusal.

THE RELATION OF FRESH GROUND GIVEN TO THE VICTORY IN CONFLICT

The relation to the aggressive warfare of freshly discovered "ground" given to deceiving spirits is, that every new ground, discovered as given to them, and refused, means a renewed

liberation of the spirit, with an access of deepened enmity to the foe as his subtle deceptions are increasingly exposed, and consequently more war upon Satan and his minions. It means more deliverance from their power, and less ground in the believer as he realizes that "symptoms", "effects" and "manifestations" are not abstract "things", but revelations of active, personal agencies, against whom he must war persistently.

Moreover, all growth in experimental knowledge means increased protection against the deceiving enemy. As new ground is revealed, and fresh truth about the powers of darkness, and the way of victory over them, is understood, the truth delivers from their deceptions, and hence protects the believer up to the extent of his knowledge, from further deception; and he finds in experience that directly the truth ceases to operate by the believer's active use of it, he is open to attack from the watching foe, who ceaselessly plans against him. For example, let the believer who has been undeceived cease to use the truth of (1) the existence of evil spirits; (2) their persistent watching to deceive him again; (3) the need of perpetual resistance and fight against them; (4) the keeping of his spirit in purity and strength in co-operation with the Spirit of God; and other truths parallel with these -- the knowledge <131> of which he has gained through so much suffering -- he will sink down again into passivity, and possibly deeper depths of deception. For the Holy Spirit NEEDS THE BELIEVER'S USE OF TRUTH to work with in energizing and strengthening him for conflict and victory, and does not guard him from the enemy, apart from his co-operation in watching and prayer.

PERSISTENT REFUSAL OF GROUND TO EVIL SPIRITS

The way to refuse, and what to refuse, is of primary importance in the hour of conflict. As we have seen, the believer needs to maintain an active attitude, and when necessary, expression of refusal continually and persistently,

this presupposing the man standing in faith upon the foundation of his identification in death with Christ at Calvary.

In the hour of conflict, lest there should have been new ground given to evil spirits unknowingly, by accepting something from them, or believing some lie they have suggested to the mind, the believer should refuse all the possible things whereby they may have gained a new footing; the conflict, or attack, immediately passing away or ceasing, directly the means by which the enemy has regained ground is dealt with.

The believer himself will know, from his past experience, most of the ways by which the deceiving spirits have hitherto gained advantage over him; and he will instinctively turn to the points of refusal which have been of the most service to him in his fight to freedom. The refusing in this way taking ground from them in many directions. The wider the scope covered by the act and attitude of refusal, the more thoroughly is the believer separating himself, BY HIS CHOICE, from the deceiving spirits, who can only hold their ground by the consent of his will. By refusing all he once accepted from them he can become comparatively clear of ground given to them, so far as his choice and attitude is concerned.

REFUSAL AN AGGRESSIVE WEAPON IN CONFLICT

In the hour of conflict, when the forces of darkness are pressing upon the believer, the expression of his active refusal becomes an aggressive warfare upon them, as well as a defensive weapon. It is then as though the will at the center of "Mansoul", instead of sinking down in fear and despair when the enemy assaults the city, issues forth in aggressive resistance against the foe, by declaring its attitude against him. <132> The battle turns upon the choice of the will in the citadel being maintained, in unshaken refusal to yield to, or admit any one of the attacking spirits of evil. The whole power of God, by the Holy Spirit, will be at the back of the

active resistance of the man in his attitude of refusal to the enemy.

It is important to understand the effectiveness of this refusal of the will, on the part of the undeceived believer, as a barrier against the foe, because the outer man, in "feelings" and nervous system, bears the scars long after his deliverance from the pit of deception into which he has been beguiled. When once the wall of the outer man has been broken into by supernatural forces of evil, it is not quickly rebuilt so that they cease to have any effect upon it in times of severe conflict. Believers who are emerging from deception should therefore know the power of an aggressive turning upon the enemy in the moment of his attacking them, with an active expression of their choice and will in regard to him. In such a way the aggressive becomes a defensive action.

The same weapon of refusing works in many phases of the conflict; for example, in speaking or writing, if the believer is conscious of difficulties, obstacles, or interference in what he is doing, he should at once refuse all ideas, thoughts, suggestions, visions (i.e., pictures to the mind) words, impressions, the spirits of evil may be seeking to insert or press upon him, so that he may be able to co-operate with the Holy Spirit, and have a clarified mind for the carrying out of His will.

That is, the believer, by his refusal and resistance of all supernatural attempts to interfere with his outer man, is actively to resist the powers of darkness, whilst he seeks to co-work with the Holy Spirit within his spirit. At first this means much conflict, but as he maintains active resistance, and increasingly closes his whole being to the spirits of evil, and is on the alert to recognize and refuse their workings, his union with the Risen Lord deepens, his spirit grows strong, his vision pure, his mental faculties clear to realize a perpetual victory over the foes who once had him in their power.

Especially is he on guard against what may be described as the "double counterfeits" of the deceiving spirits. That is, the counterfeits by the enemy in connection with attacks upon himself. For example, the devil attacks him manifestly and visibly, so that he clearly knows it to be an onslaught of the spirit beings of evil. He prays, resists, gets through to <133> victory in his will and spirit. Then comes a great "feeling" of peace and rest, which may be as much an "attack" as the onslaught, but more subtle and liable to mislead the believer if he is not on guard. The enemy suddenly retreating and ceasing the furious attack, hopes to gain the advantage by the second which he failed to obtain in the first.

FIGHTING FROM PRINCIPLE

It is essential to understand how to "fight", so to speak, "in cold blood"; i.e., wholly apart from feelings of any kind, for the believer may "FEEL" it is "victory" when it is defeat, and vice versa. All dependence upon feeling and acting from "impulse" must be put aside in this warfare. Some can only recognize "conflict" when they are conscious of it, so to speak; they fight spasmodically, or by accident, when forced to it by necessity; but now the "fight" must be permanent and part of the very life. There is a ceaseless recognition of the forces of darkness in "cold blood", because of knowledge of what they are, and a consequent "fight" from principle. A fight against the unseen foes when there is nothing to be seen of their presence or workings, remembering that they do not always attack when they can, i.e., if they were to attack on some occasions, they would lose by it, because it would reveal the character of the thing and the source.

The believer knows that the devil, as a Tempter, is always tempting, and therefore, he resists from principle. In brief, he who desires perpetual victory, must understand that it is a question of principle versus feeling and consciousness. It can only

be intermittent victory if the warfare is governed by the latter rather than the former. For instance, when the enemy attacks the believer, he will find a strong, primary weapon of victory in declaring deliberately his basic position toward sin and Satan, as standing on the Calvary ground of Romans 6:6-11. The man reckoning himself in the present moment "dead indeed unto sin, and alive unto God", refuses to yield to sin and Satan in any, or all of the points, or cause, or causes, of the attack or conflict.

As the believer thus declares his position in the hour of conflict and onslaught from the foe, he will often find himself obliged to wrestle in real combat with the invisible enemy. Standing on the finished work of Christ in death to sin, the spirit of the man becomes liberated for action, and energized <134> to stand against the hierarchic hosts of Satan, the principalities and powers, the world-rulers of the darkness, and the hosts of wicked spirits in the heavenly (or spiritual) sphere.

WRESTLING AND WHAT IT MEANS

It is only possible to wrestle against the powers of darkness by the spirit. It is a SPIRITUAL warfare, and can only be understood by the spiritual man, that is, a man who lives by and is governed by his spirit. Evil spirits attack, wrestle with, and resist the believer. Therefore he must fight them, wrestle with them, and resist them. This wrestling is not with soul or body, but with the spirit; for the lesser cannot wrestle with the higher. Body wrestles with body in the physical realm; in the intellectual, soul with soul; and in the spiritual, spirit with spirit. But the powers of darkness attack the three-fold nature of man, and through body or soul seek to reach the spirit of man. If the fight is a mental one, the will should be used in decisive action, quietly and steadily. If it is a spirit fight, all the forces of the spirit should be brought to join the mind. If the spirit is pressed down and unable to resist, then there should be a steady mental

fight when the mind, as it were,
stretches out its hand to lift up the
spirit.

The objective of evil spirits is
to get the spirit down, and thus render
the believer powerless to take the
aggressive against them; or else they
seek to push the spirit beyond its due
poise and measure, into an effervescence
which carries the believer beyond the
control of his volition and mind, and
hence off guard against the subtle foe;
or incapable of exercising the balance
of speech, action, thought,
discrimination, so that under cover they
may gain some advantage for themselves.
A GREAT VICTORY MEANS GREAT DANGER,
because when the believer is occupied
with it, the devil is scheming how to
rob him of it. The hour of victory
therefore calls for soberness of mind,
and watching unto prayer, for a little
over-elation may mean its loss and a
long sore fight back to full victory.

When the spirit triumphs in the
wrestling and gains the victory, there
breaks out, as it were, a stream from
the spirit of triumph and resistance
against the invisible, but very real
foe; but sometimes in the conflict the
enemy succeeds in blocking the spirit
through his attack on body or soul.

The spirit needs soul and body
for expression, hence the <135>
enemy's attacks to close the spirit up,
so as to render the man unable to act in
resistance against him. When this takes
place the believer thinks that he is
"reserved", because he feels "shut up";
or he has "no voice to refuse"; in
audible prayer the "words seem empty",
he "feels no effect", it seems a
"mockery", but in truth it is that the
spirit is closing up through the
wrestling enemy gripping, holding and
binding it. The believer must now insist
on EXPRESSING HIMSELF IN VOICE, until
the spirit breaks through into liberty.
This is "the word of testimony" which is
said, in Revelation 12:11, to be part of
the overcoming power over the dragon.
The wrestling believer stands on the (1)
ground of the blood of the Lamb, which
includes all that the finished work of

Calvary means in victory over sin and Satan; he (2) gives the word of his testimony in affirming his attitude to sin and Satan, and the sure, certain victory through Christ; and (3) he lives in the Calvary spirit, with his life surrendered to do the will of God, even unto death.

PRAYER AND PERSONAL CONFLICT

Closely bound up with the wrestling of the spirit is the necessity of prayer. Not so much the prayer of petition to a Father, as the prayer of one joined in spirit with the Son of God, with the will fused with His (see John 15:7), declaring to the enemy the authority of Christ over all their power (Ephesians 1:20-23).

Sometimes the believer has to "wrestle" in order to pray; at other times to pray in order to wrestle. If he cannot "fight" he must pray, and if he cannot pray he must "fight". For example, if the believer is conscious of a weight on his spirit, he must get rid of the weight by refusing all the "causes" of the weight; for it is necessary to keep the spirit unburdened to fight, and to retain power of detection. The delicate spirit-sense becomes dull under "weights" or pressure upon it, hence the enemy's ceaseless tactics to get "burdens" or pressure on the spirit, unrecognized as from the foe, or else recognized and allowed to remain.

The man may feel "bound up" and the cause be in others, i.e. (1) no open spirit or open mind in another to receive from the spirit and mind of the one who feels bound up; (2) no capacity in the other to receive any message of truth; <136> (3) some thought in the mind of the other, checking the flow from the spirit.

If in the morning the believer finds a "weight" or heaviness on his spirit, and it is undealt with, he is sure to lose the position of victory through the day. In dealing with weight on the spirit, the moment it is recognized, the believer must at once

act in spirit, and (1) stand (Ephesians 6:14); (2) withstand (Ephesians 6:13); and resist (James 4:7) the powers of darkness. Each of these positions means spirit-action, for these words do not describe a "state" or an "attitude" (which is mainly an attitude of the will), or an act by soul or body.

To "stand" is a spirit-action repelling an aggressive move of the enemy; to "withstand" is to make an aggressive move against them; and to "resist" is actively to fight with the spirit, as a man "resists" with his body another who is physically attacking him.

THE WILES OF THE DEVIL

The word "wiles" in the original means "methods", and bears in its varied forms the thought of "craft", or artifice; to "work by method", to over-reach, to outwit, to go in pursuit; also the thought of system, or a way, or a method of doing things.

Satan's war on the saints can be summed up in the one word, "wiles of the devil". He does not work in the open but always behind cover. The methods of the deceiving spirits are adapted to each one, with a skill and cunning gained by years of experience. Generally the wiles are primarily directed against the mind, or "thoughts", and apart from yielding to known sin, most of the workings of Satan in a believer's life may be traced back to a wrong thought or belief, admitted into the mind, and not recognized to be from deceiving spirits, e.g., if a believer only thinks and believes that all that Satan does is manifestly bad, Satan has only to clothe himself with "good" to gain full credence with that man. The war, therefore, is a war of deceit and counterfeit, and only those can stand against the wiles of the deceiver, who seek the fullest truth from God, about God, Satan and themselves.

KNOWING THE WILES OF THE DEVIL

The Apostle Paul said that the believer was to be able to stand against the wiles of the devil, and that he was

to put on the <137> whole armor for doing this. How can a man stand against a wile, if he does not know what the wile is? There is a difference between temptation and wiles; between the principles and working of Satan and his emissaries, and their wiles; i.e., they themselves are tempters. Temptation is not a wile. A wile is the way they scheme to tempt. Paul did not say that the believer must stand against "temptations" or lies, or mention any other specific characteristic of evil spirits; but he must be "able to stand" against their wiles. The spiritual man is to be on guard lest he is caught by their wiles. If they can be detected, then their objective can be frustrated and destroyed. The spiritual man needs the fullest concentration and sagacity of mind for reading quickly his spirit sense, and detecting the active operations of the foe; he also requires alertness in using the message his spirit conveys to him. A spiritual believer ought to be able to read the sense of his spirit, with the same instinctive adroitness as a person recognizes the physical sense of cold when he feels a draught, and immediately uses his mental intelligence for actively protecting himself from it. [See 1_John 5:18 AV.] So the spiritual man needs to use his spirit sense in locating and dislodging the foe by prayer.

Again, an "objective" and a "wile" are quite distinct. The wile is a means used by the foe to gain an objective. The evil spirits must use "wiles" to carry out their objective. Their objective is deception, but their "wiles" will be counterfeits. They are liars, but how can they succeed in getting their lies into the mind of a man? They do not need wiles to make themselves liars, but they need the wile to get the lie accepted by the believer.

The wiles of the devil and his emissaries are countless, and fitted to the believer. If he is to be moved by suffering from any course of action detrimental to their interests, they will play upon his sympathies by the suffering they cause to one near and

dear to him; or if he shrinks from suffering in himself, they will work upon this to make him change his course. To those who are naturally sympathetic, they will use the counterfeit of love; those who can be attracted by intellectual things will be drawn from the spiritual sphere by being driven to over study, or be given mental attractions of many kinds. Whilst others, who are over sensitive and conscientious, <138> may be constantly charged with blame for apparently continuous failure. The lying spirits lash the person for what they themselves do, but if the believer understands how to refuse all blame from them, he can use their very doings as a weapon against them.

THE ARMOR FOR THE CONFLICT

For this conflict with the powers of darkness the believer must learn experimentally how to take and use the armor for the battle, described by the apostle in Ephesians 6. The objective in Ephesians 6 is clearly not victory over sin -- this is assumed -- but VICTORY OVER SATAN. The call is not to the world, but to the church. A call to stand in armor; to stand in the evil day; to stand against the powers of darkness; to stand after accomplishing the work of overthrowing them -- "having overcome all", verse 13 AV.m. -- by the strength given of God.

The armor in detail, as set forth in Ephesians 6, is provided that the child of God should be ABLE to stand" against the wiles of the devil; clearly showing that a believer can be made able to conquer all the principalities and powers of hell, if he fulfils the necessary conditions, and uses the armor provided for him.

It must be a REAL ARMOR if it is provided for meeting a REAL FOE, and it must demand a REAL KNOWLEDGE of it on the part of the believer; to whom the FACT of the provision, the FACT of the foe, and the FACT of the fight, must be as REAL FACTS as any other facts declared in the Scriptures. The armored and non-armored believer may be briefly

contrasted as follows:

THE ARMORED CHRISTIAN:

Armored with truth.
Righteousness of life.

Making and keeping peace.
Self-preservation* and control.
Faith as a shield.
Scriptures in the hand.

Prayer without ceasing.

*[Root meaning of the word "salvation"
in Ephesians 6:17.]

THE NON-ARMORED CHRISTIAN

Open to lies, through ignorance.
Unrighteousness through
 ignorance.
Divisions and quarrels.
Reckless unwatchfulness.
Doubt and unbelief.
Relying on reason instead of
 God's Word.
Relying on work without prayer. <139>

The believer who takes up the whole armor of God as a covering and protection against the foe, must himself walk in victory over the enemy. He must have (1) his spirit indwelt by God to stand unshaken, and be given continuously a "supply of the Spirit of Jesus" to keep his spirit sweet and pure; (2) his mind renewed (Romans 12:2) so that he has his understanding filled with the light of truth (Ephesians 1:18), displacing Satan's lies, and destroying the veil with which Satan once held it; the mind clarified so that he intelligently understands what the will of the Lord is; (3) his body subservient to the Spirit (1_Corinthians 9:25), and obedient to the will of God in life and service.

[Note. For further light on 'temptation', and 'accusation' it is suggested that John Bunyan's "GRACE ABOUNDING TO THE CHIEF OF SINNERS" should be studied.]

APPENDIX

THE ATTITUDE OF THE EARLY FATHERS TO EVIL SPIRITS

TERTULLIAN says, in his Apology addressed to the Rulers of the Roman Empire:

"... Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, BIDDEN TO SPEAK BY A FOLLOWER OF CHRIST, will as readily make the truthful confession that he is a demon, as elsewhere he has falsely asserted that he is a god. Or, if you will, let there be produced one of the god-possessed, as they are supposed -- if they do not confess, IN THEIR FEAR OF LYING TO A CHRISTIAN, that they are demons, then and there shed the blood of that most impudent follower of Christ.

~"All the authority and power we have over them is from our naming the Name of Christ, and recalling to their memory the woes with which God threatens them at the hand of Christ their Judge, and which they expect one day to overtake them. Fearing Christ in God and God in Christ, they become subject to the servants of God and Christ. So at one touch and breathing, overwhelmed by the thought and realization of those judgment fires, they leave at our command the bodies they have entered, unwilling and distressed, and before your very eyes, put to an open shame..."~

JUSTIN MARTYR, in his second Apology addressed to the Roman Senate, says: "Numberless demoniacs throughout the whole world and in your city, many of our Christian men -- exorcising them in the name of Jesus Christ Who was crucified under Pontius Pilate -- have healed and do heal, rendering helpless, and driving the possessing demon out of the men, though they could not be cured by all other exorcists, and those who use incantations and drugs."

CYPRIAN expressed himself with equal confidence. After having said that they are evil spirits that inspire the false prophets of the Gentiles, and

deliver oracles by always mixing truth with falsehood to prove what they say, he adds: "Nevertheless these evil spirits adjured by the living God IMMEDIATELY OBEY US, SUBMIT TO US, OUR OWN POWER, and are forced to come out of the bodies they possess..."

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SYMPTOMS OF DEMON POSSESSION

Gleanings from "Demon Possession," by Dr. J.L.Nevius

(1) The one under demon-power is an involuntary victim. (The willing soul is known as a medium.)

(2) The Chief characteristic of demonomania is a distinct "other personality" within. (This is different to demon-influence, for in this men follow their own wills, and retain their own personality.) <141>

(3) The demons have a longing for a body to possess (Matthew 7:43, 8:31), as it seems to give them some relief, and they enter the bodies of animals as well as men. There are distinctly individual peculiarities of the spirits.

(4) They converse through the organs of speech, and give evidence of personality, desire, fear.

(5) They give evidence of knowledge and power not possessed by the subject. In Germany, Pastor Blumhardt gives instances of demons speaking in all the European languages, and in some languages unrecognizable. In France there were some cases having the "gift of tongues", speaking in German, Latin, Arabic.

(6) The demon in possession of the body, entirely changes the moral character of those they enter, compelling them to act entirely contrary to their normal behavior. Reserved, reticent men will weep, sing, laugh, talk, meek souls will rage, ordinarily pure-tongued men and women will speak of things not to be named among children of God and act in manner and conduct contrary to their normal dignity and behavior -- all of

which they are not responsible for whilst under "control" of this other personality within them. In brief, they will exhibit traits of character utterly different from those which belong to them normally.

(7) There are also nervous and muscular symptoms peculiar to demon possession in the body.

(8) There is also an afflatus of the breast, which is a special mark of demon possession, and

(9) Oracular utterances are given in jerks and sentences, quite unlike the calm coherent sequence of language seen in the utterances of the apostles at Pentecost.

(10) There is "levitation" of the body -- well known by spiritists -- when the subject will say he is quite unconscious of possessing a body -- and THERE IS INVARIABLY A PASSIVE MIND. There is often a distinct voice which speaks through the lips of the subject expressing thoughts, and words unintentionally.

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DEMONIACAL ACTIVITY IN LATER TIMES
From "Spirit Manifestations", by Sir
Robert Anderson

The Gospels testify to the activity of demons during the ministry of Christ on earth; and the Epistles warn us of a RENEWAL OF DEMONIACAL ACTIVITY in the "latter times", before His return. "All Scripture is God-breathed"; but it would seem that sometimes the revelation was made with special definiteness, and this particular warning is prefaced by the words: "the Spirit saith EXPRESSLY". And it relates not to any new development of moral evil in the world, but to a new apostasy in the professing Church, a cult promoted by "seducing spirits" of a highly sensitive spirituality, and a more fastidious morality than Christianity itself will sanction (1_Timothy 4).

The Gospel narrative indicates that SOME demons were base and filthy spirits that exercised a brutalizing influence upon their victims. But the Lord plainly indicated that these were a class apart ("THIS KIND" Mark 9:29). They were all "unclean spirits", but in Jewish use the word AKATHARTOS connoted SPIRITUAL defilement. That it did not imply moral <142> pollution is proved by the fact that the Lord Jesus was charged with having a demon, though not even His most malignant enemies ever accused Him of moral evil. It was only by prayer that these filthy spirits could be cast out; whereas pious demons acknowledged Christ, and came out when His disciples commanded them to do so in His name...

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THE PHYSIOLOGY OF THE SPIRIT
Gleanings from "Primeval Man unveiled",
by James Gall

"The natural body has its senses, the spirit also has its senses. ..."

"There are busy senses within, examining and judging, approving and condemning, joying and grieving, hoping and fearing, after a fashion of their own, which no bodily sense can imitate. ..."

"There is a spirit within which we call ourselves, and it is perfectly distinct from the body in which we dwell. ..."

"If our spirits, which are generated in or with our bodies, are elaborated from immaterial substances into separate existences, constituting individual spirits... these individual spirits must be presumed to be composed of spirit substance or substances, and possessed of different faculties. ..."

"Our very language implies that the human spirit is an organism composed of parts mutually related, which, though individually different, are generically the same. ..."

"It is a well established doctrine of Scripture, that the body is animated by an intelligent and immortal spirit, that feels and acts by means of its material mechanism, without being itself material..."

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THE WORKING OF EVIL SPIRITS IN
"CHRISTIAN" GATHERINGS

(1) SUPPOSED "CONVICTION OF SIN" BY
DECEIVING SPIRITS

...I united with a number of brethren and sisters one whole week every month, in prayer to God to pour out more of His Spirit, gifts and power. After having done this for some time with great earnestness, such powerful and wonderful manifestations of God and His Holy Spirit (apparently) took place, that we no longer doubted God had heard our prayer, and His Spirit had descended into our midst, and on our gathering. Amongst other things this spirit, which we thought to be the Holy Spirit, used a fifteen-year-old girl as his instrument, through whom everyone belonging to our gathering, and having any sin or burden of conscience, had it revealed to the gathering. Nobody could remain in the meeting with any burden of conscience without it being revealed to the meeting by this spirit. For example: a gentleman of esteem and respect from the neighborhood came to the meeting, and all his sins were exposed in the presence of the gathering by the fifteen-year-old girl. Thereupon he took me into an adjoining room, so broken down, and admitted to me, with tears, that he had committed all these sins which the girl had exposed. He confessed this and all other sins known to him. Then he came again into the meeting, but hardly had he entered when the same voice said to him, "Ha! you have not confessed all yet, you have stolen ten gulden, that you have not confessed". In consequence, he took me again into the adjoining room and said, "It is true, I have also done this. ..." This man had never seen this fifteen-year-old girl in his life, neither she him.

With such events, was it astonishing that a spirit of holy awe came over all at the meeting, and there was one controlling note which can only be expressed in the words, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Fearfulness hath surprised the hypocrites." There was a most earnest spirit of adoration, and who could doubt when even the strong were broken down, and nobody dared remain in the meeting if they were a hindrance.

And, yet we had to unmask this spirit which had brought about these things -- and which we took to be the Holy Ghost -- as a terrible power of darkness. I had such an uneasy feeling of distrust which could not be overcome. ... As I made this known for the first time to an older brother and friend ... he said, "Brother Seitz, if you continue to foster unbelief, you can commit the sin against the Holy Ghost which will never be forgiven." These were terrible days and hours for me, because I did not know whether we had to do with the power of God or a disguised spirit of Satan, and one thing only was clear to me, viz., that I and this meeting should not let ourselves be led by a spirit when we did not have clear light, and confirmation whether this power was from above or below. Thereupon I took the leading brethren and sisters to the uppermost room of the house, and made known to them my position, and said we must all cry and pray that we may be able to prove whether it was a power of light or darkness.

As we came downstairs the voice of this power said, using the fifteen-year-old girl as his instrument, "What is this rebellion in your midst? You will be sorely punished for your unbelief". I told this voice that it was true we did not know with whom we had dealings. But we wanted to be in that attitude, that if it was an angel of God, or the Spirit of God, we would not sin against Him, but if it was a devil we would not be deceived by him. "If you are the power of God, you will be in accord as we handle the Word of God." "Try the spirits whether they be of

God." We all knelt down and cried and prayed to God in such earnestness, that He would have mercy upon us, and reveal to us in some manner, whom we had dealings with. Then the power had to reveal itself of its own accord. Through the person which he had been using as his instrument he made such abominable and terrible grimaces, and shrieked in such a piercing tone, "Now I am found out, now I am found out. ..."

(2) SUPPOSED UNITY FOR "REVIVAL"

For some time now it has been on my mind to try to put into language some of the things which it has been my painful experience to witness, and pass through, in connection with the workings of Satan as an "angel of light", but everything seemed so complicated and confused. ...

First, his attacks seem to be made upon the most spiritual souls -- those who have made the fullest surrender to God, and who recognize a spiritual affinity, which they believe if broken, mars the whole purpose of God (1 Cor. 1.10). The lying spirit insists on one mind, and judgment, and one expression. These souls thus "joined" form the "Assembly", so called, and claim Psalm 89.7. Everything is brought into the "Assembly" for decision, the assertion being that no <144> INDIVIDUAL soul can get the mind of the Lord, based on Proverbs 11.14, 5.22, and 20.18. Hours were spent in bringing the tiniest details of daily life before the Lord. The leader spread each matter, asking that all might be brought to one mind. The response was then given by each one in some word of Scripture. The attitude taken to receive the supposed "word of the Lord", was the RESISTANCE OF ANY THOUGHT OR REASON, and LETTING THE MIND BECOME A PERFECT BLANK. If anyone ventured to give an opinion -- or any judgment -- they were ruled out of fellowship; the fact of reasoning being the proof of the "flesh-life".

The discipline ministered to such was severe indeed. They were not allowed to speak to anyone, or to do any kind of work. In some cases this lasted

for weeks, and even months. The effect upon the mind was very terrible. The only way back was by making a statement in the "Assembly" which satisfied them that there was true repentance. ...

Proverbs 21.4, and Isaiah 59.3 are the words given for not working, and Romans 8.8. Prayer and reading the word -- all adds to sin -- consequently the soul is shut up in torment and despair, being excluded from all meetings.

Second. The "manifestation of the Spirit" in prophecy, prayer and travail. One person would often pray for an hour, and sometimes two hours, without a break. Messages, too, would often last for two hours, and the whole meeting for eight or nine hours. Anyone yielding to sleep or exhaustion, was at once pronounced "in the flesh", and a hindrance to the meeting.

"Travail" was manifested by tears, groans and twisting of the body; and with some it was exactly like hysterics, and would last for hours. This was greatly encouraged as the means whereby God would work for the deliverance of souls -- and those who did not come under this manifestation, were judged as preserving their own life, not willing to "let go" -- lovers of themselves; and it was believed that when the whole company were unitedly under the so-called "manifestation of the Spirit" then God would break through in Revival. I might say here, that all this began with a nightly prayer meeting for Revival, with no limit as to time.

The paralyzing fear of resisting God by any lack of submission, and evading the Cross by an unwillingness to suffer, just sways the soul; and it dare not yield to one thought contrary to the "mind of Christ" in the "Assembly. ..."

(3) SUPPOSED MANIFESTATIONS OF THE HOLY SPIRIT

From a book recently published, said to contain the very words of the Lord Jesus, spoken THROUGH some of His children, and written down as spoken in the first person, the following brief extract is taken, showing the extent of the mediumistic control by deceiving

spirits, which by some are believed to be the work of the Holy Spirit. *[This book is circulating amongst deeply devoted believers, and is held by some as of equal value to the Bible.]

THE LORD JESUS IS SUPPOSED TO HAVE SAID:

"The manifestations of the Spirit, in some things, are very strange. Sometimes He will twist the body this way, and that, and the meaning is dark to you. I want you to know some things about this part of the Spirit's work. I want you to see that they are not useless. <145>

"If you had spoken in your own tongue, when the Spirit came in, it would have graciously blessed you; but perhaps you might have thought it was YOURSELF, as many have. So the Spirit comes in and speaks in an unknown tongue to you, that you might know that it was NOT YOURSELF SPEAKING...

"Your hands He has often lifted up, and again He has raised your fingers in various ways. Your eyes open and shut by the Spirit now, as they did not before. Your very head has been shaken by the Spirit, and you have not known why He did this. You have thought sometimes, it was just to show He was living there, and that is true, but there is more in it than that, and He will show you as well as He can, in a few words, what some of these things are. ...

"Some things in the manifestations are very peculiar to you. You have gone on wondering about them. Don't think it strange that the Spirit works in you in many ways. His work is more than two-fold work. It is manifold. This is puzzling many minds. They see the Spirit shaking. They hear Him singing. They FEEL HIM LAUGHING, and they are sometimes TRIED WITH HIS VARIOUS TWISTINGS AND JERKINGS, AS THOUGH HE WOULD TEAR THEM TO PIECES.

"Sometimes it seems He is imitating the animals in various sounds and doings. This has been all a mystery

to the saints. His work, I say, is manifold. He seeks, in some, to show them that they are all one with each other, in the whole creation... If He shows you, by making a noise as of some wild animal, that you are LIKE THAT, you must not despise His way of working, for the Holy Spirit knows why He does it. He makes these noises in the animals, can't He make them in you?"

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LIGHT ON "ABNORMAL" EXPERIENCES*

*[From The Overcomer of 1920.]

Extract from a book published in Germany by Pastor Ernst Lohmann. Translated from the German.

Just as in a caricature the outstanding features of the true picture are to be found, so that a likeness is unmistakable, so phenomena which we find in heathen systems, in theosophy so-called, or new Buddhism, in spiritism, etc., resemble to some extent the Divine manifestations called forth by the working of the Holy Spirit upon the spirit of man. They also produce revelations and prophecies, speaking and singing with tongues, healing and miracles. It is of importance that we should study this subject to find an answer to the question as to HOW THESE PHENOMENA ARE BROUGHT ABOUT. It is self-evident that they are not manifestations of the Holy Spirit. The numerous and exact investigations which are being made in our day into the subject are giving us increasing insight into this dark realm. Powers and possibilities have been discovered in man, which until now have been totally unsuspected. They are designated "subliminal powers", and we speak of "subconsciousness". **

** [J. Grasset, "Le Psychisme Inferieur," 1906, writes: "Psychical proceedings fall into two groups; (1) those of a higher order -- conscious, volitional, free; (2) those of a lower class -- unconscious, mechanical, involuntary". On this subject Dr. Naum Kotik says in "The Emanation of Psycho-physical Energy": "Under ordinary conditions in the activity of the brain,

the sub-consciousness hardly makes itself felt, and for this reason we have no suspicion of its existence. There are conditions of the psyche, however, such as somnambulism, in which the subconsciousness comes to the front, takes over the complete control, and forces the super-consciousness back into the position in which it (viz., the sub-consciousness) rightfully belongs. The actions which attest the activity of the sub-consciousness independently of the super-consciousness, are usually termed automatic." <146>

What physical occurrences accompany these phenomena? The lower nerve-centers (the ganglionic system, or the "vegetative" nerves, as they are called), which have their chief seat in the region round the pit of the stomach, are excited to increased activity. At the same time the central region of the hither nervous system (the cerebral system), which in a normal state of affairs is the medium of conscious perception and action, becomes paralyzed. There is a reversal of the order of nature. The lower nerves take over the duty of the higher ones (a sort of compensation). This state of things comes to pass NEGATIVELY by the higher organ losing its natural supremacy under pressure of illness, or artificially by hypnotism, auto-suggestion, etc.; and POSITIVELY by the lower nerves being in some way EXCITED ARTIFICIALLY to increased activity, whereby they get the upper hand. These nerves then display abilities which our ordinary organs of sense do not possess, they receive impressions from a realm usually closed to us, such as clairvoyance, presentiments, prophecy, speaking with tongues, etc.

The Mohammedan sooth-sayer, Dschalal-Ed-Dinrumi, describes the trance-state, as follows: "My eyes are closed, and my heart is at the open gate". Anna Katharina Emmerich (1774-1824): "I see the light, not with my eyes, but it is as though I saw it with my HEART (with the nerves which have their seat in the pit of the stomach) ...that which is actually around me I see dimly with my eyes like

one dozing and beginning to dream; my second sight is drawing me forcibly, and is clearer than my natural sight, but it does not take place through my eyes..." When in a state of somnambulism, the inner sense, heightened in its activity, perceives outward things as clearly and more so than when awake, when it recognizes tangible objects with eyes tightly closed and absolutely unable to see, just as well as by sight; this takes place, according to the unanimous declaration of all somnambulists, through the pit of the stomach, i.e., through the nerves, which have their seat in this region ... And it is from this part that the nerves are set in action which move the organs of speech (in speaking with tongues, etc.)...

Numberless cases of false mysticism through all the centuries of Church History display the same characteristics, the sub-consciousness being always the medium of such perception and functions. They are morbid, coming under the garb of Divine manifestations to lead souls astray. Now, it is very significant that according to the assertions of the leaders, it is an activity of the SUB-CONSCIOUSNESS that we meet with in the "Pentecostal Movement" (so called). We read in a report of an "International Pentecostal Conference":

"On Tuesday, a PASTOR introduced the discussion. The main topic <147> was the working of the sub-conscious mind in messages and prophecy. Much confusion prevailed concerning the relation of our consciousness to our sub-consciousness. The Scriptural discrimination was preferable (1 Cor. 14.14-15), where they were spoken of as 'understanding' and 'spirit'."

"When Christ lives in us He lives in our hearts and in the heart are two chambers. In one room lives the conscience and through the conscience I can know that Christ lives in me. In the other room of my heart is the the sub-consciousness, and there also Christ lives. We look at 1 Cor. 14.14, 'For if I pray in a tongue my spirit prayeth but my understanding is unfruitful'."

Notice the expression "my spirit" (my sub-conscious mind), and also the expression "my understanding", i.e., "When my spirit prays in tongues, my SUB-CONSCIOUS MIND prays!"

In the Declaration of the Second Mulheim "Pentecostal Conference", September 15th, 1909, we read:

"In 1 Cor. 14.14 (Luther's translation) Paul makes a distinction between the understanding and the spirit of man. By the word understanding he means the conscious, and by the word spirit the unconscious spiritual life, life of man. In this UNCONSCIOUS spiritual life -- in modern language also termed 'sub-consciousness' -- God has placed the gift of speaking with tongues and prophecy. ..."

According to this, THE SPIRITUAL LIFE OF THE BELIEVER IS SYNONYMOUS WITH THE SUBCONSCIOUSNESS OF THE SOMNAMBULIST. And the more highly developed this sub-consciousness is in any individual, the more highly developed would be their spiritual life. Just try substituting the word sub-consciousness in those passages where the Scripture speaks of the spirit of man; for example Psalms 51.17, Ps. 77.6, Isaiah 66.2, Acts 7.59, Acts 18.5, Acts 20.22, Romans 1.9, Romans 2.29, Romans 8.16, 1 Corinthians 2.11, 1 Cor. 4.21, 1 Cor. 5.5, Galatians 6.1, Gal. 6.18, Ephesians 4.23, 1 Thessalonians 5.23.

Those in whom the sub-consciousness becomes active in the manner described above, feel as it were an electric stream passing through the body, which is an EXCITING OF THE NERVES, which have their central seat in the pit of the stomach. It is from thence that the jaws are moved in speaking with tongues.

One of the leaders of the "Pentecostal Movement", in describing the process of this so-called Baptism of the Spirit in his body, made use of the singular comparison that it seemed to him as though there were in his body an

inverted bottle. The simile was incomprehensible to me, but this way of expressing it was most strikingly illuminated when I find an almost identical expression used by a Mohammedan sooth-sayer. Tewekkul Beg, a pupil of Mollah Schah, was receiving instruction from his master as to how he could get into the ecstatic state. He says: "After he had bound my eyes ... I saw something in my inner being resembling a FALLEN TUMBLER ... When this object was placed upright a feeling of limitless bliss filled my being."

This feeling of bliss is another characteristic feature of this class of occurrences. By exciting the lower nervous system a feeling of intense rapture is regularly produced .. At first we find connected with it usually, involuntary contraction of the muscles and movement of the limbs, in consequence of the unnatural inversion of the nervous system. <148>

Pastor Paul again says:

"If anyone is to prophesy in the way I have now learnt, God must be able to move the mouth of the one prophesying, as He formerly moved the mouth of Balaam's ass. The ass understood nothing of the words which she spoke, she only said what she was to say. There is a danger in uttering things we understand. It is so easy to mix in one's own thoughts, and then to utter what one thinks. This occurs without our intending it in the least. That is the reason why God trains His prophets in so preparing them that they utter exactly what the Spirit gives them. Speaking in strange tongues is a good preliminary school.

"There one learns to speak as the mouth is moved. One speaks without knowing what one is saying by simply following the position of the month. Jest so in prophecy; there, too, one speaks as led by the position of the mouth. Speaking with tongues and prophesying are both on the same principle."

It is evident that in these

phenomena we have the exact opposite of what the Scriptures understand by the communication of the Spirit. When the Spirit of God takes possession of the spirit of man, HE IS BROUGHT BACK TO A NORMAL CONDITION; the SPIRIT acquires the full authority given it by the Creator over the powers of the soul, and through the soul over the body. The conscious personal life is once more completely under the authority of the spirit. The dependency upon God, which man sought to break off, in his mania for exalting himself by setting his reason, his emotions, or the flesh upon the throne, is restored again. The Spirit of God can exercise once more His controlling and quickening power. The deeds of the flesh are put to death by the Spirit, the powers and the gifts of the Spirit developed, the man becomes spiritual, full of the Holy Spirit."

NOTE BY MRS. PENN-LEWIS

The light given by Herr Lohmann will open the eyes of many perplexed believers, and give them intelligent understanding of much that has distressed them, and caused painful division among the most devoted children of God. It will also confirm the statements we have made concerning the working of evil spirits in the CIRCUMFERENCE of a believer, at the very same time that, up to the extent of his CONSCIOUSNESS, he may know nothing against himself before the Lord; for Satan and his emissaries are well aware of the laws of the human frame, and work along their line, arousing and exciting the natural life, under the guise of its being spiritual.

The false conception of "surrender" as yielding the BODY to supernatural power, with the MIND ceasing to act, is the highest subtlety of the enemy, and is exposed as such in this book, for it brings about -- as Herr Lohmann explains -- the paralysis of the "cerebral" systems, i.e., the action of the mind, and allows the "vegetative nerves" full control and activity, excited by EVIL SPIRITS, for the Holy Spirit dwells in, and ACTS THROUGH THE SPIRIT of man, and not

through either nerve center, which have both to be under the control of the spirit.

We have also pointed out again and again that "claiming the blood" cannot protect us from the enemy if in any way he is given ground, e.g., if the cerebral nerves cease to act by "letting the mind go blank" (!) and the vegetative nerves are awakened to act in their place, so that the latter are excited to give "thrills" and "streams of life" through <149> the body, no claiming of the precious blood of Christ will prevent these physical laws acting when the conditions for action are fulfilled. Hence, the strange fact which has perplexed many, that abnormal experiences manifestly contrary to the Spirit of God, have taken place whilst the person was earnestly repeating words about the "blood".

Moreover, the arousing of the "vegetative nerves" to such abnormal activity that "floods of life" have appeared to pour through the whole body -- the enemy whispering at the same moment, "THIS IS DIVINE" -- (1) dulls the mind and makes it inert in action, (2) causes a craving in the recipient for more of this "Divine" life, (3) leads to the danger of ministration of it to others, and all that follows as this path is pursued in honest faith and confidence of being "specially advanced" in the life of God.

Should any reading this discover their own case depicted let them thank God for knowledge of the truth, and (1) simply reject by an attitude of will, all that is not of God; (2) consent to trust God in His word without any "experiences"; (3) stand on Romans 6.11, with James 4.7, in respect to the Adversary. John 16.13, "Through the Eternal Spirit."

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HOW DEMONS ATTACK ADVANCED BELIEVERS

Extracts from an article contributed to an American paper and reprinted in "The Christian" some years ago. We do not

know the writer's name.

(1) THE MANIFESTATION OF DEMON POWER

The agency of demons is always brought more conspicuously into notice, in proportion to the manifestation and power of God's work among souls. When the Son of God was manifest in the flesh, it called forth the activity and outspoken agency of demons more than ever before.

(2) VARIOUS KINDS OF DEMONS

Demons are of a multiplied variety. They are of various types, greater in diversity than human beings, and these demons always seek to possess a person congenial to them in some characteristic. The Bible tells us of unclean demons, with craft and fortune-telling demons, of insanity, of drunkenness, of gluttony, of idleness, of wonder or miracle working, of despotic demons, theological demons, screeching and yelling demons. There are demons that act more particularly on the body, or some organ or appetite of the body. There are others that act more directly upon the intellect, or the sensibilities, and emotions, and affections. There are others of A HIGHER ORDER THAT ACT DIRECTLY ON MAN'S SPIRITUAL NATURE, upon the conscience, or the spiritual perceptions. These are the ones that act as angels of light, and side-track and delude many who are real Christians.

(3) HOW DEMONS FASTEN ON HUMAN BEINGS

They seek out those whose make-up and temperament is most congenial to themselves, and then seek to fasten themselves on to some part of the body, or brain, or some appetite, or some faculty of the mind, either the reason, or imagination, or perception; and when they get access, they bury themselves into the very structure of the person, so as <150> to identify themselves with THE PERSONALITY of the one they possess. In a great many instances they do not get POSSESSION of the individual, but obtain such a hold on some part of the MIND as to torment

the person with periodical attacks of something strange and abnormal, out of all proportion to the general character and make-up of the individual.

(4) THE OBJECT OF DEMONS SEEKING HUMAN BEINGS

These demons feed themselves on the person with whom they are allied. ... There are allusions in Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in human blood. ...

(5) THE CLASS OF DEMONS WHICH ATTACK ADVANCED CHRISTIANS

There are religious demons, not holy, but nevertheless religious, and filled with a devilish form of religion which is the counterfeit of true, deep spirituality. These pseudo-religious demons very rarely attack young beginners, but they hover around persons who ADVANCE INTO DEEPER EXPERIENCES, and seek every opportunity to fasten themselves upon the conscience, or the spiritual emotions of persons of high states of grace, and especially if they are of a vivid or energetic temperament. These are the demons that play havoc among many professors of holiness. One way they get hold of persons is as follows: A soul goes through a great struggle, and is wonderfully blessed. Floods of light and emotion sweep through the being. THE SHORE LINES ARE ALL CUT. The soul is launched out into a sea of extravagant experience. At such a juncture these demons hover round the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense or decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange, fictitious exhilaration, which is SIMPLY THEIR BAIT TO GET INTO SOME FACULTY OF THE SOUL. ...

(6) SOME EXAMPLES OF HOW DEMONS TAKE HOLD OF APPARENTLY SPIRIT-FILLED CHRISTIANS

A very holy and useful woman says, that soon after receiving the baptism of the Spirit, there came to her one night in the church, a wild abnormal impulse to throw the hymn-book at the preacher, and run over the church screaming; and it took all her will power to keep her hand from throwing that book, but she had common sense to know that the Holy Spirit was not the author of such a suggestion. If she had yielded to that sudden feeling, it would have likely given that fanatical demon admission to her emotional nature and ruined her life-work. She is a person who knows the mighty demonstrations of the Holy Spirit, and understands God sufficiently to know He is not the source of wild and indecent conduct. ...

Another person said he felt like rolling on the floor, and groaning and pulling the chairs around, but he distinctly perceived that the impulse to do so had something wild in it; and a touch of self-display contrary to the gentleness and sweetness of Jesus; and, as quick as he saw it was an attack of a false spirit, he was delivered. But another man had the same impulse, and fell down groaning and roaring, beating the floor with his hands and feet, and the demon entered into him as the angel of light, and got him to think that his conduct was of the Holy Ghost, and it became a regular habit in the meetings he attended, until he would ruin every religious meeting he was in. ... <151>

(7) THE MOST DANGEROUS CLASS OF DEMONS

It requires great humility to try these spirits and detect the false ones. Other demons in existence are those pseudo pious ones who SOAR ROUND THE HIGH ALTITUDES OF THE SPIRITUAL LIFE, like eagles around great mountain tops, and seek to fasten their talons upon the lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strained and far-fetched illuminations, of wild fantastic notions. These are the demons that flit over the sunlit regions in the land of canaan, and attack very seldom any but ADVANCED BELIEVERS.

(8) SOME EFFECT OF DEMON INFLUENCE

The effects of being influenced by this sort of demons are manifold, and plainly legible to a well-poised mind. They cause people to run off into things that are odd and foolish, unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or unnatural shouting, or some shaking of the body, or such an influence is manifested by peculiar heresies in the mind, of which there is a nameless variety. It produces A CERTAIN WILDNESS IN THE EYE, and HARSHNESS in the voice. Such persons invariably break the law of love, and SEVERELY CONDEMN PEOPLE WHO DO NOT CONFORM TO THEMSELVES. As a rule such persons lose their flesh, for demoniac possession is very wearing on the vital forces and produces a terrible strain on the heart and nervous system.

<152-153>

THE TRUE WORKINGS OF GOD, AND
COUNTERFEITS OF SATAN

<reformatted from the facing
pages in the printed book to
alternating paragraphs in this
etext edition.

T=True,
C=Counterfeit.>

"Knowledge and all discernment: so that ye may prove the things that differ, that ye may be sincere and void of offence..." (Philippians 1.9-10,m.)

T 1. THE BAPTISM, OR FULLNESS OF THE SPIRIT: Is a true baptizing into the Body of Christ, and oneness with all the members of the Body. Its special mark and result is known in power to witness for Christ, and in conviction of sin in others, and their turning to God.

The highest manifestation of the Fullness of the Spirit is co-existent with the use of the faculties and self-control.

There is but ONE reception of the Holy Spirit: with many succeeding experiences, developments, or new crises, resultant on fresh acts of faith, or apprehension of truth; various believers having varied degrees of the

same Infilling of the Spirit, according to individual conditions. The enduement of power for service is often a definite experience in many lives.

F 1. Counterfeit workings of evil spirits may accompany a true reception of the Fullness of the Holy Spirit, if the believer "lets go" his mind into "blankness", and yields his BODY up PASSIVELY TO SUPERNATURAL POWER. As a "blank mind" and "passive body" is contrary to the condition for use required by the Holy Spirit, and is the primary condition necessary for evil spirits to work, the anomaly is found in the Holy Spirit responding to the law of faith, and filling the man's spirit, at the same time that evil supernatural powers respond to the law of passivity fulfilled in mind and body. They then can produce in the SENSES manifestations, which seem to be the outcome of the Holy Spirit's entry to the SPIRIT.

The results of the counterfeit manifestations are varied, and wide in their ramifications, according to individual conditions. The abstract result is GREAT "manifestations" with little real fruit; a spirit of division from others, instead of unity, etc., etc.

T 2. THE PRESENCE OF GOD: Known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere of a room the SPIRIT of the man is conscious of it, not his senses. The faculties of those present are alert and clear and they retain freedom of action. The SPIRIT is made tender (Psalm 34.18), and the will pliable to the will of God. All the actions of a person moved by the true and pure Presence of God are in accord with the highest ideal of harmony and grace.

C 2. The counterfeit of the Presence of God is mainly felt upon the body, and by the physical senses, in conscious "fire", "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath", "wind," etc., whilst the MIND IS PASSIVE OR INACTIVE. The person affected by this counterfeit "presence"

will be moved almost automatically to actions he would not perform of his own will, and with all his faculties in operation. He may not ever remember what he has done when under the "power" of this "presence", just as a sleep-walker knows nothing of his actions when in that state. The inaction of the mind can often be seen by the vacant look in the eyes.

T 3. GOD IN AND WITH MAN IN THE SPIRIT: John 14.23. The Father in heaven is realized to be a real Father (Galatians 4.6), the Son a real Savior, the Holy Spirit a real Person; manifested as One IN THE SPIRIT of the believer, by the Holy Spirit: with resulting effects as in Romans 8.9-11.

C 3. Evil spirits counterfeit, as the occasion serves them, each Person of the Trinity, and can thus produce manifestations given to the senses, in which the real SPIRIT-SENSE may have no part.

T 4. CHRIST MANIFESTED in the believer by His Spirit, so that He is known as a Living Person on the Throne in heaven, and the believer joined in spirit to Him there, with the result that Christ's life and nature is imparted to him, forming and building up in him a "new creation" (Galatians 1.16, 4.19, Colossians 1.27), the believer growing up into Him in all things. [See "Counterfeit" for difference between turning inward to a subjective manifestation, instead of relying upon the Living Christ in heaven. The reliance and fellowship with the Glorified Christ draws the believer to live out of himself (Ephesians 2.6), and thus have a wider vision, and clearer fellowship with all saints.]

C 4. Christ apparently manifested inwardly as a "Person", to whom the soul prays, or with whom he holds communion, yet there is no real evidence of the expression of the Divine nature, or true growth of the Christ life, with a deepening fellowship with the Christ in heaven. On the contrary the Christ in heaven seems far away. The counterfeit centers and ends in an "experience"

which keeps the person introverted or self-centered (spiritually).

T 5. CONSCIOUSNESS OF GOD: Felt in the SPIRIT, and not by the physical senses.

C 5. "Consciousness" of "God" in BODILY sensations, which feed the "flesh" and overpower the true spirit-sense.

T 6. THE HOLINESS OF GOD: When realized by the believer produces worship and godly awe, with a hatred of sin. On the ground of the blood of Calvary God draws near to men, seeking their love, but His presence does not terrorize.

C 6. Evil spirits counterfeit this by giving a TERROR of God, which drives men away from Him, or forces them into actions of slavish fear, apart from the use of the mind, and volition, in glad voluntary obedience to Him.

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T 7. SURRENDER TO GOD: Of spirit, soul and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the full CO-OPERATION * of the man in the intelligent use of all his faculties. Romans 6.13.

* ["Co-operation" versus "control" is the distinction between the true working of God in and with men, in contrast to the working of evil supernatural powers.]

C 7. Passive yielding of spirit, soul and body to supernatural power, to be moved automatically, in passive, blind obedience, apart from the use of volition or mind. Evil spirits desire "CONTROL" of a man, and his passive submission to them.

T 8. FELLOWSHIP WITH THE SUFFERINGS OF CHRIST: The result of faithful witness for Him, and in such "suffering", the joy of the Spirit breaks forth in SPIRIT. (Acts 5.41.) The fruit of true conformity to Christ's death in the "fellowship of His sufferings" is seen in life to others, and growth in tenderness of spirit, and Christ-likeness in character.

2_Corinthians 4.10-12.

C 8. "Suffering" caused by evil spirits is characterized by a fiendish acuteness, and is fruitless in result -- the victim being hardened instead of mellowed by it. The demons can cause anguished suffering in spirit, soul or body. "Possession" manifested in abnormal SUFFERING, may be the fruit of (unconscious) acceptance of sufferings caused by evil spirits, often under the name of the "will of God".

T 9. TRUSTING GOD: A true faith given of God in the spirit, having its origin in Him without effort reckoning upon Him to fulfil His written Word. Co-existence with the full use of every faculty in intelligent action. "Faith" is a fruit of the Spirit and cannot be forced. Galatians 5.22, 2 Corinthians 13.

C 9. "Trusting evil spirits" comes about through trusting blindly some supernatural words, or revelations, supposed to come from God, which produces a forced "faith", or faith beyond the believer's true measure, the result being actions which lead into paths of trial never planned by God.

T 10. RELIANCE UPON GOD: An attitude of the will, of trust and dependence upon God, taking Him at His word, and depending upon His character of faithfulness.

C 10. Reliance upon evil spirits means a PASSIVE leaning upon supernatural help and experience, which draws the person away from faith in God Himself, and from active co-action with Him.

T 11. COMMUNION WITH GOD: fellowship IN THE SPIRIT with Christ in the glory as one spirit with Him. The consciousness of this is in the SPIRIT (John 4.24) only, and not in "feelings" in the senses. See for conditions of true communion with God, 1_John 1.5-7.

C 11. "Communion" with evil spirits may take place by retiring within to enjoy SENSE communion, in the "exquisite feelings" which absorb and render the soul incapable of the duties of life.

The "flesh" is fed by this spurious spiritual "communion" as really as in grosser ways.

T 12. WAITING ON GOD: The Spirit in restful co-operation with the Holy Spirit, waiting God's time to act, and to fulfil His promises. The true waiting upon God can be co-existent with the keenest activity of mind and service.

C 12. A "waiting for the Spirit to come", in hours of prayer, which brings those who "wait" into passivity, which at last reaches a point of "seance" conditions, followed by an influx of lying spirits in manifestations.

T 13. PRAYING TO GOD: Having access to the Holiest of all, on the ground of the blood (Hebrews 10.19). Penetrating in spirit through the lower heavens to the Throne of Grace. Hebrews 4.14-16. True "prayer" is not directed toward God as WITHIN the believer, but to a Father in heaven, in the Name of the Son, by the Holy Spirit.

C 13. Praying to evil spirits comes about by praying to "God" in the atmosphere, or within, or possibly to "pictures" of God in the mind; instead of approaching the Throne of Grace according to Hebrews 10.19.

T 14. ASKING GOD: An act of the will in simple faith, making a transaction with God in heaven, on the ground of His written Word. "Answers to prayer" from God are usually so unsensational and so unobtrusive that the petitioner often does not recognize the answer.

C 14. "Asking" evil spirits, by speaking to some SUPERNATURAL PRESENCE in, or around the person. The "answers" are generally "dramatic", sensational, calculated to over-awe the person, and make him feel he is a wonderful recipient of favor from on high.

T 15. GOD SPEAKING: Through His Word, by His Spirit, IN THE SPIRIT and conscience of the man, illuminating the mind to understand the will of the Lord.

C 15. Evil spirits speaking, either

puffing up, accusing, condemning or confusing the person, so that he is bewildered or distracted and CANNOT EXERCISE HIS REASON OR JUDGMENT. The "speaking" of accusing spirits resembles the "thinking" or speaking to oneself, when the words are not uttered audibly.

T 16. THE VOICE OF GOD: Is heard and known IN THE SPIRIT of man, wherein the Spirit of God dwells. God also speaks through the conscience, and through the written Word never confusing or dulling the faculties of the man, or perplexing him so as to hinder clearness of judgment and reason. The true voice of God does not make a DEMAND of unreasoning obedience to it, irrespective of the man's free volition.

C 16. The counterfeit "voice" of God is usually loud and comes from outside the person. It is frequently imperative and persistent, urging to sudden action. Confusing and clamorous, or subtle in suggestion; producing FEAR through its insistent demands, making the man a slave to supernatural power. May also be distinguished from the voice of God by its sometimes trivial objective, and fruitless results when obeyed.

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T 17. DIVINE GUIDANCE: Through the spirit and mind; i.e., "drawing" in spirit, light in the mind: spirit and mind brought into one accord in harmony with the principles of the Word of God (Ephesians 5.17; Philippians 1:9-11 AV.m.).

C 17. Satanic guidance by supernatural voices, visions, leadings, drawings, are all dependent upon the passivity of the mind and reason, and take place in the sense-realm as a counterfeit of the true in the spirit.

T 18. DIVINE "LEADINGS": Are in the spirit; demand co-operation of the man in every faculty of mind, and spiritual intelligence in correctly reading the monitions of the Spirit. The WILL IS ALWAYS LEFT FREE TO CHOOSE AND ACT. The true "leading of the Spirit" is never out of accord with principles of God's

Word.

C 18. Satanic "leadings" and impulses, demand passive surrender of mind and body. They are compulsory in effect, and all "compelling" and "compulsion" from the supernatural realm indicates the work of deceiving spirits.

T 19. DIVINE "VISIONS": When given, come (1) without seeking for them, (2) with definite purpose, (3) are never abortive, and (4) are co-existent with active use of the mind and faculties.

C 19. Satanic visions (1) demand a passive state, (2) are broken by mental action, (3) are frequently contrary to truth, and (4) fruitless in result. Destroy all faith reliance on God.

T 20. OBEDIENCE TO GOD: An act of deliberate will, choosing to do the will of God, when made known to the believer. A full examination of the SOURCE of the command preceding intelligent decision to obey, is co-existent with true obedience.

C 20. Counterfeit of "obedience" is a passive, automatic, blind yielding to supernatural power or voices, apart from intelligent apprehension of results or consequences. The person fears to question or EXAMINE the source of the command.

T 21. GOD GIVING POWER: By the Holy Spirit in the man's spirit, strengthening him in spirit, so as to energize his mind and every faculty of his being to their fullest use, and enabling him to endure and accomplish what he could not bear or do apart from God (Ephesians 3.16).

C 21. Evil spirits give power in a supernatural energy -- generally spasmodic and unreliable -- dependent upon the man being passive in spirit, soul and body. This "power", when it ceases, leaves the man dull and exhausted, the effect generally being attributed to natural causes.

T 22. GOD GIVING INFLUENCE: Means that the believer draws others to God, not to

himself. True Divine "influence" does not "control" others automatically, but constrains them to turn to God.

C 22. Evil spirits giving "influence", means a control or power over others which causes them to act apart from their volition, or reason. This "power" may be exercised unknowingly by persons the demons can use in this way.

T 23. GOD GIVING "IMPRESSIONS": Means a gentle movement IN THE SPIRIT, which leaves the person free to act of his own volition, and does not COMPEL him to action. "Impressions from God" are WITHIN in the shrine of the spirit; and not from a "power" outside, e.g., in "touches" on the body, or an exterior compelling force.

C 23. Evil spirits' "impressions" are from outside, UPON the person, and require certain conditions for the "impressions" to be given -- i.e., a sitting still and waiting, etc. These conditions can also be fulfilled unconsciously by cultivating passivity of the whole being.

T 24. DIVINE LIFE FROM GOD: Is known, not by "consciousness", but RESULTS, enabling the believer to bear and suffer what he could not bear or suffer humanly. There is rarely any "feeling" of strength or life, because consciousness of Divine life would draw the man from the path of faith to rely upon his experience.

C 24. "Life" in thrills, etc., given by evil spirits, is known by its being in the SENSES, giving pleasant sensations, rather than true power. When it passes away, the person is dulled or weakened, and may go into spiritual darkness through numbness of sensibilities, e.g., he says he is "like a stone".

T 25. DIVINE LOVE: Shed abroad in the heart by the Holy Spirit, is co-existent with keen and faithful dealing with sin; with acute hatred to sin and Satan, and all that is contrary to righteousness.

God's love does not dull, but energizes every faculty to fulfil the action for which it was intended in

creation. It has no "craving" in it, nor does it weaken those to whom it flows out.

C 25. Counterfeit of the "love of God" makes the recipient cover over sin, compromise with it; dulls him to keen-edged righteousness; makes him incapable of true hatred to the things that God hates, for the faculty which "loves" is the faculty which hates.

The counterfeit of love, whether human or Divine, given by evil spirits, grips the sensibilities with an overmastering and painful "craving" for its object.

T 26. FIRE FROM GOD: Is a purifying through suffering (Matthew 3.11-12), or a consuming zeal in spirit, which deepens into white heat intensity to do the will and work of God, which no trials or opposition can quench. Fire from God is spiritual, not literal, and therefore falls upon the SPIRIT, not the body.

C 26. "Fire" caused by evil spirits is generally a glow in the body, which the believer thinks is a manifestation of "God" in "possession" of the body, but afterwards results in darkness, dullness and weakness with no reasonable cause; or else it continues deceiving the believer into counterfeit experiences.

T 27. TEXTS FROM GOD: These are given through the organ of the spirit to the mind, when the spirit is (1) calm, (2) unstrained, (3) at liberty, (4) open to the Spirit of God. They do not confuse, and when acted upon are found to be confirmed in Providence, and are always in accord with the keen use of the faculties. Intelligent knowledge of the broad principles of Scripture is needed for the true interpretation of "texts" which arise in the spirit, lest they be misused through human conceptions of Divine things, e.g., the MIND may take literally what God means spiritually.

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C 27. Texts from evil spirits "flash" into the mind: rush with force; come

from without (audibly), or in the mental sphere. They elate or crush, condemn or puff up; confuse or turn out fruitless, leading those who obey them into vain actions, or into wreckage of circumstances. Evil spirits give a false "experience", and then "texts to confirm it", whereas true experience confirms the truth of the statements of the written Word. Evil spirits make use of all misconceptions of truth.

T 28. SIN FROM THE FALLEN NATURE: Is from within, carries the will with it, or else forces the will by its pressure. The man knows the movement to sin is sin, and yet yields to it. Romans 6.6,11-12 is God's way of dealing with the fallen nature, and its workings, as the believer stands on the ground of the Cross, and wields Christ's finished Calvary work as a weapon for victory. The Holy Spirit bears witness to the Cross in setting free from sin, when it is the outcome of the evil nature.

C 28. Sin caused by e.s., apart from temptation, is also within, BUT IS FORCED into the spirit, mind or body, against the desire of the man, and should be recognized as distinctly not of, or from himself, e.g., blasphemous thoughts and unexplainable "feelings". If the "sin" infused by demons is dealt with as from the evil nature, although the person stands on Romans 6.6,11, and refuses it, no deliverance comes, but when it is recognized as the work of demons, and resisted on the ground of the Cross, freedom is quickly given.

T 29. SELF-EXAMINATION IN THE LIGHT OF GOD: A discrimination of his own actions exercised by the SPIRITUAL man, which does not produce "despair", "disappointment," a "crushed feeling," etc., but leads to rapid decision of action, and a joyous faith in the co-operating work of the Spirit in deliverance from all that does not bear the verdict of the light of God. John 3.21.

C 29. Self-introspection is made use of by evil spirits to throw the believer into self-accusation and despair. This drives the person inward and downward to

crushed impotence and faithlessness. GOD NEVER CRUSHES HIS CHILDREN. He convicts only to reveal the remedy. Evil spirits seek to turn souls into self-centered absorption whereas God moves in them to live and care for others.

T 30. CONVICTION OF SIN: Comes from the Word of God, or by the direct action of the Holy Spirit, to the conscience, in times of quiet prayer or reading. It is never "vague" or confusing, and ceases directly the man decides to obey the Word, or go to God for cleansing in the blood of Christ. True conviction is also a deepening experience, as the light of God shines into the conscience and life.

C 30. Evil spirits' accusations, which are a counterfeit of conviction, are from without, in the ear (audibly), or to the MIND, in a "nagging", persistent, confusing kind of "speaking", often without definite purpose or specific reason. No "confessing" or "step of obedience" affects these accusations, and they come again and again over the same things. Many live under a perpetual cloud through the attacks of accusing spirits. They are under the shadow of being "always wrong".

T 31. CONFESSION OF SIN: To God and man, should be the deliberate act of the will in obedience to the Word of God, and conscience. It should be followed by sincere repentance and putting away of the confessed sin, and have the witness of the Spirit to the conscience that the sin has been put away through the efficacy of the blood of Christ.

C 31. Compulsory confessions, by the driving power of evil spirits upon the mind in accusation, or from remorse; or, to silence the accusing voices, the man is sometimes impelled to "confess" "sins" which have no actual existence.

T Notes.

Without exception the manifestation of the Holy Spirit is marked by (a) a Christ-like spirit of love, (b) soberness of spirit vision, (c) keenness of vision, (d) deep humility of heart and meekness of spirit, with lion-courage against sin

and Satan, and (.) clearness of the
MENTAL faculties with a "sound mind".
2Timothy 1.7.

"Wherefore be ye not foolish,
but understand what the will of the Lord
is. ..." (Ephesians 5.17 RV).

C Notes.

Speaking generally, proof of
"sense-manifestations" being from
deceiving spirits may be found in the
SPIRIT being wrong alongside of
"manifestations", e.g., (1) Condemning
spirit and judging spirit; (2)
Spirit-vision dulled; cannot see marks
of God at work in other ways; (3)
Absence of true Spirit-power in (a)
conviction of sin, (b) deliverance of
souls, or (c) salvation of souls; (4) Or
the spirit is "sweet" in a weak sense,
with MIND DULLED, and unable to work
with clearness.

<End of WAR ON THE SAINTS by Jesse
Penn-Lewis.>

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