"WAR ON THE SAINTS"

A Text Book on the work of deceiving spirits among the children of God, and the way of deliverance.

THIRD EDITION.

I. Sirkis

From

The author

Nov. 29: 24

War on the Saints

A Text Book on the work of deceiving spirits among the children of God, and the way of deliverance.

By Mrs. Penn-Lewis
in collaboration with
Evan Roberts

THIRD EDITION. FIFTH THOUSAND.

LEICESTER:
THE "OVERCOMER" BOOK ROOM, CARTREF, TOLLER ROAD.
1922.

TO THE READERS.

As a key to a lock
so is the truth in this
book to NEED . . .

Evan Roberts.

Foreword to First Edition.

WITH unutterable thankfulness to God, this book is now sent forth to fulfil His purpose in its issue.

If the fruit will be commensurate to its cost in suffering, conflict and toil, the harvest will be of untold abundance.

The book has a history which can never be known, until the record on high is opened. A history of the far-reaching prevision of God in working out His purposes, which only eternity can unfold, and a history, on the human side, of God's response to years of earnest prayer asking for light for the spiritual believers in the Church, as an advancing flood of the hosts of darkness seemed to be submerging many of the most devoted ones with counterfeits of the workings of God, which drove some who discerned the truth, to their knees in agonized prayer.

An answer to prayer in the giving of a commission to send forth the light given, which the petitioner could never have responded to, had the cost of the commission been foreseen and foreknown, yea, and doubtless an answer to prayer of numbers of the Lord's intercessors on the watch-tower, who, seeing the submerging tide, have cried to God for knowledge how to turn back the foe.

With the publication of the book, six years of prayerful testing of the truth here given, and three years of toil in the placing of these truths in writing, in the face of unceasing attacks from the unseen realm, now draw to their close.

The issue lies with God. He Who has sustained, and given countless proofs of His protecting hand in a "thus far and no further" to the attacking hosts of darkness, will carry through His purpose to the end. The light will reach those who need it. Let God fulfil His will.

That the truths of the following pages will meet with some misunderstanding from those who do not know the facts connected with their writing, nor the vast and deep intensity of need which they are sent forth to meet, is to be expected, for the few instances given in the Appendix but dimly lift the veil.

It is, therefore, necessary to say, briefly, that :—

1. The book is written for believers who KNOW the Baptism of the Holy Spirit in such a measure, that they have personal experience of the existence of the SUPERNATURAL FACTS referred to in its pages.

2. It is written from the standpoint of the believer's side of co-working with God, *i.e.*, not what God works in man, but what *man must do in co-working with God.*

It will, therefore, only be clearly understood as the truths herein are put into practice in the hour of need.

To the natural man, who has but a mental grasp of spiritual things, the language used may be meaningless, but Christians of

all stages of growth in the spiritual life, who will simply take what they can understand, and leave the remainder for those who are in deeper need—and until they themselves may be in deeper need —will obtain much light on matters within their horizon.

The case mentioned on page 305 of the Appendix is but one of many testified to by an increasing number of witnesses, not all of such an acute character, nor with manifestations of the same kind. The FACTS are unmistakably true—so true that they are being forced upon the knowledge of numbers of the people of God in their own families, or immediate circle. Some may say that much which is attributed to evil spirits arises from other causes. It is easy for such questioners to use the tests set forth in this book, and find out for themselves the truth.

It only remains to add, that the labour connected with the writing of such a book, in the midst of other strenuous service for God; the vastness of the field of truth dealt with; and the difficulty of keeping the mass of detail connected with such a subject within reasonable limit, explains any lack of clearness which the reader may meet with, and the very brief dealing with many subjects of vital importance to the theme, as well as the omission of references to many other counterfeit workings of deceiving spirits, increasing rapidly among the Lord's people in these latter days. The last three chapters, especially, cover in briefest compass a wide field of truth, each requiring a treatise of its own.

Every care has been taken with the Index to make it as comprehensive and correct as possible, but in the labour of topically arranging such extensive matter some oversights may have occurred. The few cases mentioned in the Appendix could have been added to in pages equal to another volume. Testimonies to the WORKING VALUE OF THE TRUTHS SET FORTH, will be welcomed for throwing further light upon a subject which is forcing itself upon the Church of God.

Cartref,
Toller Road, Leicester,
October 1st, 1912.

"I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play in convincing of me; the Devil did not play in tempting of me; neither did I play when I sank as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better Farewell."—

John Bunyan.

Foreword to Second Edition.

THE first edition of three thousand copies of this Text Book was issued on October 3, 1912. It rapidly penetrated in a remarkable way to Workers in far off Mission fields, as well as in the Homeland, and was welcomed by those who felt their need, as giving light on problems which were perplexing many of the most experienced servants of God.

And now three years and a half have passed away since its publication. A second edition was called for over two years ago, but it seemed best that there should be delay, allowing time for maturer judgment of the truths set forth in the midst of so much suffering and conflict; as well as to discern whether the book would continue to be of service, in giving light to many who had not recognised the need of its message at the time of publication.

Both these objects have now been attained:

1. The test of time has revealed no need for any *fundamental* modification of the truths set forth in the first issue of the Text Book. One alteration would manifestly be effective, *i.e.*, the expansion of practically every page into fuller explanation, with specific examples of the germ-truths therein given, but this is obviously impossible without enlarging the book into several volumes. It must therefore remain a "Text Book" for those who are of "full age" in spiritual growth, and who, by "reason of use" have their "senses exercised to discern good and evil" (Heb. v. 14).

2. The test of time has proved to an increasing number of the servants of God, the value of the Text Book as containing present truth for their use in service to God's people in the darkening hours of the closing dispensation. A well known Missioner in another country, writes under date Dec. 28, 1915: "We can never be too grateful for 'War on the Saints.' We have been brought through terrible spirit entanglements, and taught many precious things of the truth that maketh free. In my Missions I have every day a special meeting of spiritual instruction for Workers only, when I deal with the work of the devil and how to deal with it and him. I am abundantly proving that this meeting is of vital importance to the whole work. . . . In each centre where the work is established I am seeking to form a band of workers, who having themselves overcome, will fight through for others, and help in delivering some of the countless bound ones. . . ."

Again, from a heathen land a Missionary writes (April 29, 1915): ". . . What I rejoice over in 'War on the Saints' is that the truth in its pages *works*. It is practical and has been proved; it can be relied upon and does not break down under the test of experience. It comes fresh from the laboratory [of experience]. It is good to plant one's foot down on spiritual terra firma instead of the lath and plaster of unproved (or half-proved) theories. . . ."

This second edition of the Text Book is therefore sent forth with clearer conviction, born of maturer judgment and deepened experience, that the matter it contains is accurately in line with the principles of Scripture, and the experience of many *spiritual* believers in the perilous times of the last days.

Printed from stereotype plates it is not possible to make the few typographical alterations the book needs. But these are trivial and do not affect the primary matter. One portion alone has been re-set, *i.e.*, the double-columned notes contrasting briefly the characteristics of the True Workings of God and the Counterfeits of Satan. This was placed in the Appendix in the first edition, but as these Notes practically summarise the truths given in the book, and when read first make clearer the matter in the book itself, they have been re-set in larger type—each contrasting column now occupying a full page and set opposite each other—and placed just before the first chapter instead of in the Appendix. With this exception, and the omission of four pages of less important matter in the Appendix, to make room for the increased number of pages taken up by the enlarged Notes referred to, the book is re-issued in its entirety.

Chapters ix., x. and xi. have been issued separately in pamphlet form for wider use among workers. The two columned Summary referred to above, has also been issued in pamphlet form.

We are also thankful to place on record that the Text Book has been translated into French by the wife of a French Pastor, and is now obtainable on application to the Leicester Bookroom.

Leicester, April, 1916.

Third Edition. Fifth Thousand. October, 1922.

DEFINITIONS OF WORDS USED IN THIS BOOK.

CHURCH: The mystical Body of Christ, joined to Him as Head.
COMMUNICATION: That which is to be *understood*.
COMMUNION: That which is to be *felt*.
COUNTERFEIT: An imitation, or exact copy and resemblance to Divine, human, or Satanic things, or workings.
DECEPTION: A wrong thought admitted to the mind.
EXCUSES: Incorrect reasons suggested to the mind by deceiving spirits.
EXPERIENCE: That which has been known, felt, proved; in contrast to mental knowledge only.
"GROUND": Anything in a person whereby evil spirits gain.
IMPURITY: That which is a *mixture*, not moral impurity; *i.e.*, impurity of the mixture of soul and spirit, etc.
PASSIVITY: The non-use of will, or any of the faculties, or part of the whole being of man. It is practically the counterfeit of "surrender."
"POSSESSION": Any hold which evil spirits have in or upon a person in any degree. They "possess" that which they hold.
"REFUSE": The volitional act of the will, whereby a man expresses his choice. "Refusal" of "ground" is the opposite of "giving" ground.
SOUL: This is never used for the person, but in the primary meaning of the "soul" part of the tripartite man.
THEORY: Speculation, apart from practice.

Scripture References from the Revised Version, except where otherwise marked.

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The True Workings of God and Counterfeits of Satan.

"Knowledge and all discernment; so that ye may prove the things that differ, that ye may be sincere and void of offence. . . ." Phil. i. 9, 10. m.

True.

Compare Counterfeit. p

i. *The Baptism, or Fulness of the Spirit:* An influx of the Spirit of God into the human spirit, which liberates the spirit from the soul (Heb. iv. 12), so as to become a pliable organ or channel for the outflow of the Spirit through the believer, manifested in witness to Christ and in aggressive prayer service against the powers of darkness.

It 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 Fulness 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. *Pages* 52, 289-294.

ii. *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 (Psa. xxxiv. 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. *Pages* 105, 109.

iii. *God in and with man in the spirit:* John xiv. 23. The Father in heaven is realized to be a real Father (Gal. iv. 6), the Son a real Saviour, the Holy Spirit a real Person; manifested as One *in the spirit* of the believer, by the Holy Spirit: with resulting effects as in Rom. viii. 9 to 11. *Pages* 104, 131.

iv. *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," (Gal. i. 16: iv. 19. Col. i. 27), the believer growing up into Him in all things.* *Pages* 104, 108, 127, 286.

v. *Consciousness of God:* Felt in the *spirit*, and not by the physical senses. *Pages* 108, 109.

* *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 (Ephes. ii. 6), and thus have a wider vision, and clearer fellowship with all saints.*

Counterfeit.

i. Counterfeit workings of evil spirits may accompany a true reception of the Fulness 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; "possession" by evil spirits of the mind and body in varied degrees; a spirit of division from others, instead of unity, etc., etc. *Pages* 55, 99, 107, 108, 109.

ii. 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 even 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. *Pages* 110, 113, 124, 128, 131.

iii. Evil spirit's counterfeit, as the occasion serves them, each Person of the Trinity, and can thus obtain access, and become in and with a man in manifestations given to the senses, in which the real *spirit-sense* may have no part. *Pages* 53, 104, 105, 106, 107, 109.

iv. 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 centres and ends in an "experience" which keeps the person introverted or self-centred (spiritually). *Page* 108. Cf. pp. 286, 287, 288.

v. "Consciousness" of "God" in *bodily* sensations, which feed the "flesh" and overpower the true spirit-sense. *Pages* 107, 131.

vi. *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. *Page* 286.

vii. *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. Rom. vi. 13. *Page* 71.

viii. *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 v. 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 Cor. iv. 10-12. *Page* 89.

ix. *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-existent with the full use of every faculty in intelligent action. "Faith" is a fruit of the Spirit and cannot be forced. Gal. v. 22. 2 Cor. iv. 13. *Page* 273.

x. *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. *Page* 128.

xi. *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 iv. 24) only, and not in "feelings" in the senses. See for conditions of true communion with God, 1 John i. 5-7. *Page* 288.

xii. *Waiting on God:* The spirit in restful co-operation with the Holy Spirit, waiting God's time to act, and a waiting for Him to fulfil His promises. The true waiting upon God can be co-existent with the keenest activity of mind and service. *Page* 63.

xiii. *Praying to God:* Having access to the Holiest of all, on the ground of the Blood (Heb. x. 19). Penetrating in spirit through the lower heavens to the Throne of Grace. Heb. iv. 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. *Page* 127.

xiv. *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. *Cf. pages* 248, 274, 277.

xv. *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. *Page* 137.

† *"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.*

vi. 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. *Page* 144.

vii. 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. *Pages* 69, 70.

viii. "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." *Pages* 88, 89, 90.

ix. "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. *Pages* 130, 136, 272, 273.

x. 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. *Page* 144.

xi. "Communion" with evil spirits may take place by retiring within to enjoy *sense* communion, in "exquisite feelings" which absorbs and renders the soul incapable of the duties of life. The "flesh" is fed by this spurious spiritual "communion" as really as in grosser ways. *Pages* 125, 126, 155.

xii. 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 "séance" conditions, followed by an influx of lying spirits in manifestations. *Pages* 63, 64.

xiii. 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 Heb. x. 19. *Pages* 97, 131.

xiv. "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 favour from on high. By this means the demons gain control over him. *Pages* 119, 120, 143.

xv. 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. *Pages* 170, 171. Also "Listening" on *pages* 120, 125, 137, 143, 144.

XVI. *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 (see "Texts"), 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. *Pages* 138, 139.

XVII. *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 (Ephes. v. 17; Phil. i. 9-11. A.V. m.) *Pages* 135, 136, 137, 141, 219.

XVIII. *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. *Pages* 141, 142.

XIX. *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. *Page* 151.

XX. *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. *Pages* 51, 52. 54.

XXI. *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. (Ephes. iii. 16.) *Pages* 71, 139, 285.

XXII. *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. *Page* 286.

XXIII. *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. *See page* 219 for action of the spirit.

XXIV. *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. *Pages* 91, 92.

XXV. *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. *Cf. page* 288.

XVI. The counterfeit "voice" of God is usuallly loud and comes from outside the person. It can come from *within*, when the person is deeply possessed. 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. *Pages* 139, 140, 142, 143.

XVII. 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. *Pages* 129, 135, 136, 137, 221, 222.

XVIII. 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. *Pages* 141, 142, 158.

XIX. 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. *Pages* 149, 151.

XX. 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. *Pages* 50, 142.

XXI. 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 generaly being attributed to natural causes. *Cf. pages* 113, 119, 120.

XXII. 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. *Page* 146.

XXIII. 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. See obsession, 109, 110. *Cf. pages* 128, 129.

XXIV. "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 the sensibilities, *e.g.*, he says he is "like a stone." *Page* 131.

XXV. 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. *Pages* 109, 128, 162.

XXVI. *Fire from God:* Is a purifying through suffering (Matt. iii. 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. *Page* 288.

XXVII. *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. *Cf. page* 140.

XXVIII. *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. Rom. vi. 6, 11 and 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. *Pages* 229, 233, 246.

XXIX. *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 iii. 21. *Page* 57.

XXX. *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. *Cf. pages* 229 *to* 234.

XXXI. *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. *Page* 134.

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 (*e*) clearness of the *mental* faculties with a "sound mind." 2 Timothy i. 7.

"Wherefore be ye not foolish, but understand what the will of the Lord is . . ."—Ephes. v. 17, R.V.

XXVI. "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, dulness and weakness with no reasonable cause; or else it continues deceiving the believer into counterfeit experiences. *Pages* 82, 113.

XXVII. 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. *Pages* 20, 66, 67, 140, 149.

XXVIII. 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 Rom. vi. 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. *Pages* 134, 218, 229-233.

XXIX. 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-centred absorption whereas God moves in them to live and care for others. *Page* 159.

XXX. 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." *Cf. pages* 229 to 234.

XXXI. 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. *Page* 134.

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.

XVI.

To Readers of the following pages.

The truths set forth in this text book were gained through deep suffering, and written by the writers in the teeth of terrible opposition by the Satanic "world-rulers" (Eph. vi.), who will as intensely contest the reading of its pages.

As the devil requires lies in the minds of men for the holding of his kingdom ; so God needs TRUTH in the mind for His working through the believer. Therefore recognise the opposition of the adversary, and be on the alert to turn into instant prayer all that you read.

Ask God to make you unbiassed toward the truth ; to reveal His mind to you about it, and to make you spiritual enough to understand it.

Because the world-rulers will scheme to hinder knowledge being obtained which gives complete victory over them :—

1. Beware of a feeling of disinclination to read :

2. Beware of falling an easy prey to the criticism of others ;

3. Beware of pressing claims which keep you from having time to read, and to meditate over the truths which are absolutely necessary for you to know a full life of victory.

4. Beware of easily forgetting what you read, and dropping into abeyance the measure of truth which you do not apprehend, for this forgetfulness ends in victory for the foe. His wiles are in operation against you whether or not they are seen and felt by you.

Your use of the Text Book for the enlightment of others will also be contested. Therefore let prayer precede all transmitting of the truth to others.

To meet the various direct, and indirect onslaughts from the powers of darkness :—

1. Use perpetually the weapon of all-prayer.

2. Lift up holy hands, like Moses, when there is special conflict, for the special need or person concerned.

3. Take the authority of Christ over demons, and command them in His Name to (*a*) be silent, (*b*) or to depart, or (*c*) not to interfere ; or—

4. When resistance is great, call upon God to rebuke Satan.

Finally, remember that a little knowledge of the devil makes men tremble before him, but full knowledge enables the believer to overcome, as he fearlessly depends upon God for victory over all the wiles of the Deceiver of the whole inhabited earth, through the Blood of the Lamb. (Rev. xii. 11.)

Your fellow servants and soldiers in the war against sin and Satan—

THE WRITERS OF THE BOOK.

CHAPTER I.

A Biblical Survey of Satanic deception.

Man's ignorance a condition for Satanic deception—peril of the Church at the close of the Christian dispensation—large numbers of true believers ensnared through lack of knowledge—knowledge of spiritual things gained by Scripture and by experience—the Bible throws light upon the principles of the Divine and Satanic workings—experience required to clearly understand—Satan's work in the Garden of Eden—goodness no protection from deception—the existence of an organized monarchy of evil supernatural powers not referred to in the Genesis story—the verdict of God upon the victim and the deceiver—the deceiver at work among the saints of the old dispensation—the veil lifted during the time of Moses—the unveiling to Daniel—the deceiver clearly unveiled in the New Testament—his work as deceiver among the disciples of Christ—again in the early Church—the climax disclosure reserved until the Apocalypse—the hierarchy in existence in Eden unveiled in the Revelation—the name and character, and world-wide work of the deceiver made known—the ground upon which he can produce such vast results—men in a state of deception by nature—the deception peril at the end of the dispensation—Christ's foreshadowing of the end—Paul's prophecy to Timothy—the character of the peril defined by Paul—deception through demon doctrines—the deceiving spirits' use of human teachers—the difference between false and deceived teachers—some ways of teaching by deceiving spirits—the specific marks of their teachings—culmination of the flood tide of teaching spirits in the one sitting in the Temple of God as God—the special warning to the Church by the writer of the Apocalypse—the prophecy in Daniel that "teachers" shall fall at the time of the end—the peril of the elect clearly foretold by Christ—the two passages must be taken together—the elect must take heed, and seek knowledge as a safeguard against deception.

TRUTH of every kind makes free, while lies bind up in bonds. Ignorance also binds up, because it gives ground to Satan. Man's ignorance is a primary and essential condition for deception by evil spirits. The ignorance of the people of God concerning the powers of darkness, has made it easy for the devil to carry out his work as deceiver. Unfallen man in his pure state was not perfect in knowledge. Eve was ignorant of "good and evil," and her ignorance was a condition which lent itself to the deception of the serpent.

The devil's great purpose, and for which he fights, is to keep the world in ignorance of himself, his ways, and his colleagues, and the Church is taking sides with

him when siding with ignorance about him. Every man should keep an attitude of openness to all truth, and shun the false knowledge which has slain its tens of thousands, and kept the nations in the deception of the devil.

A special onslaught of deceiving spirits on the Church.

To-day there is a special onslaught of deceiving spirits upon the Church of Christ, the fulfilment of the prophecy which the Holy Spirit expressly made known to the Church through the Apostle Paul, that a great deceptive onslaught would take place in the "later times." Since the utterance of the prophecy, more than eighteen hundred years have passed by, but the special manifestation of evil spirits in the deception of believers to-day, points unmistakeably to the fact that we are at the close of the age.

The peril of the Church at the close of this dispensation is foreshown to be especially from the *supernatural* realm, whence Satan would send forth an army of teaching spirits, to deceive all who would be open to teachings by spiritual revelation, and thus draw them away unwittingly from full allegiance to God.

Yet in face of this plain forecast of the peril in later times, we find the Church in almost entire ignorance of the workings of this army of evil spirits. The majority of believers too readily accept everything "supernatural" as of God, and supernatural experiences are indiscriminately accepted because all such experiences are thought to be Divine.

Through lack of knowledge, the majority of even the most spiritual people, do not carry out a full and perpetual war upon this army of wicked spirits; and many are shrinking from the subject, and the call to war against them, saying that if Christ is preached it is not necessary to give prominence to the existence of the devil, nor to enter into direct conflict with him, and his hosts. Yet large numbers of the children of God are becoming a prey to the enemy for lack of this very knowledge, and through the silence of teachers on this vital truth,

the Church of Christ is passing on into the peril of the closing days of the age, unprepared to meet the onslaught of the foe. On account of this, and in view of the plainly given prophetic warnings in the Scriptures; the already manifest influx of the evil hosts of Satan among the children of God; and the many signs that we are actually in the "later times" referred to by the Apostle; all believers should welcome such knowledge about the powers of darkness, as will enable them to pass through the fiery trial of these days, without being ensnared by the foe.

Apart from such knowledge, when thinking he is "fighting for truth," it is possible for a believer to fight for, defend, and protect evil spirits, and their works, believing he is thereby "defending" God, and His works; for if he thinks a thing Divine, he will protect and stand for it. It is possible for a man through ignorance to stand against God, and to attack the very truth of God, and also defend the devil, and oppose God, unless he has knowledge.

Knowledge gained by letter of Scripture, and by experience.

The Bible throws much light upon the Satanic powers, which cannot fail to be discerned by all who search the Scriptures with open minds, but these will not obtain as much knowledge of the subject from the sacred record, as will those who have understanding *by experience*, interpreted by the Holy Spirit, and shown to be in line with the truth of the Word of God. In short, Scripture, *apart from experience*, does not enable the believer to know, and realize, the actual existence of the devil, and his hosts of evil, and the way they deceive, and mislead the children of men. The believer may have a direct witness in his spirit to the truth of the Divine Word, but through experience he gets a personal witness to the inspiration of Scripture, and to its testimony concerning the existence of supernatural beings, and their works.

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 is 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 Tim. ii. 14, A.V.).

The work of Satan as deceiver in the Garden of Eden.

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 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!

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 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 (Gen. iii. 15), which will be antagonistic to the serpent to the end of time, through the implanted enmity of 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 viii. 44; 1 John iii. 10), right on to the furthermost point of the final committal of Satan to the lake of fire.

The curse of God pronounced upon the deceiver.

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; and war upon women in Christian lands, by the continuance of his garden 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 curse, which was in truth a CURSE UPON THE DECEIVER, and not the deceived one (Gen. iii, 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 woman, 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 Chron. xxi. 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 i. 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 Cor. x. 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 God's own people, 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 Lev. xvii. 7, R.V. margin "*satyrs*"; xix. 31; xx. 6, 27; Deut. xviii. 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 (Gal. iv. 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 (Matt. xvi. 22-23), and later on takes hold of the same disciple in the Judgment Hall (Luke xxii. 31), prompting him to the lie, "I know not the Man," with the very purpose of deception (Matt. xxvi. 74). Further traces of the work of the deceiver may be seen in the epistles of Paul, in his references to the "false apostles," "deceitful workers," and Satan's workings as an "angel of light," and "his ministers as ministers of righteousness" among the people of God (2 Cor. xi. 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 teaching of many kinds. A "synagogue of Satan" (Rev. ii. 9), consisting of deceived ones, is mentioned, and "deep things of Satan" are described as existing in the Church (Rev. ii. 24).

The full revelation of the deceiver in the Apocalypse.

THEN THE VEIL IS LIFTED AT LAST. The full 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 in 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; until the fulness of time had come when God manifest in the flesh met the fallen arch-angel, and leader of the evil angelic host, 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 furthermost realms of the kingdom of Satan (Col. ii. 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.

The last of the Apostles chosen to transmit the Revelation.

Whatever the reason of the delay, it is striking that it was the last of the Apostles who was chosen to transmit, at the very end of his life, the full war-message to the Church, which would serve as a foreshadowing of the campaign until its close.

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" (Rev. xiii. 7).

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 (Rev. xvii. 14).

World-wide deception disclosed in the Apocalypse.

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 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, and drive nations and men into active rebellion against God, we need to clearly 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 v. 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 word "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 iii. 3), said Paul the Apostle, although in his "deceived" condition he was a religious man, walking according to the righteousness of the law, blameless (Phil. iii. 6).

Every unregenerate man first of all is deceived by his own deceitful heart (Jer. xvii. 9; Isa. xliv. 20), and deceived by sin (Heb. iii. 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 Cor. iv. 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 (Jas. i. 22).

He is *deceived* if he says he has no sin (1 John i. 8).

He is *deceived* when he thinks himself to be "something" when he is nothing (Gal. vi. 3).

He is *deceived* when he thinks himself to be wise with the wisdom of this world. (1 Cor. iii. 18).

He is *deceived* by seeming to be religious, when an unbridled tongue reveals his true condition (Jas. i. 26).

He is *deceived*, if he thinks he will sow, and not reap what he sows (Gal. vi. 7).

He is *deceived*, if he thinks the unrighteous will inherit the kingdom of God (1 Cor. vi. 9).

He is *deceived* if he thinks that contact with sin will not have its effect (1 Cor. xv. 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 (Matt. xxiv. 24; 2 Cor. xi. 3, 13, 14, 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 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 deception peril of the last days of the age.

In the Apocalypse, we have the full unveiling of the Satanic confederacy in widespread control of the whole earth, and the war upon the saints as a whole; but the work of the deceiver among the foremost saints of God is especially depicted in the Ephesian letter of the apostle Paul, where, in Ephesians vi. 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 armour 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.

Hence as the Church of Christ draws near to the time of the end, and is, by the inworking power of the Holy Spirit, being matured for translation, the full force of the deceiver and his hosts of lying spirits will be directed upon the living members of the Body of Christ. 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" (Matt. xxiv. 4, 5, A.V. and R.V.); "and many false prophets shall arise, and shall DECEIVE many" (Matt. xxiv. 11, A.V.). "There shall arise false Christs, and false prophets, and shall show great signs and wonders, so as to lead astray [or "deceive" A.V.] if possible, even the elect" (Matt. xxiv. 24).

Deception in connection with the supernatural realm.

The special form of deception is said also to be in connection with *spiritual*, and 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" 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" (Rev. i. 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

* "He was in spirit—in a condition wholly loosened from the earth—transported by means of the Spirit—into the Lord's day . ."—*Seiss.*

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 Tim. iv. 1, 2, R.V. m.).

Paul's statement in 1 Tim. iv. 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 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 (3) deceive them, and *by deception* (4) 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 Tim. iv. 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 in to those they deceive the foulness of their own presence; for where they deceive they gain possession: and whilst the deceived believer thinks he is more "holy," and more "sanctified," and more delivered from the desires of the flesh, these hypocritical spirits defile the deceived one by their presence, and under cover of sanctity hold their ground, and hide their workings.

The peril concerns every child of God, and no spiritual believer dare say he is exempt from peril.

The peril of deceiving spirits affects every child of God.

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.

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 characterise 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 Saviour; but there is a vast realm of *doctrinal* deception by deceiving spirits, penetrating, and

inter-penetrating 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 Eph. vi. 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 Satanic forces described in Ephes. vi.

The peril of the household of God is therefore not of a few, but all, for obviously none can "fall away from the faith" but those who are actually in the faith to begin with. The peril is from an army of *teaching spirits* poured forth by Satan upon all who would be open to "teachings" from the *spiritual* world, and through ignorance of such a danger, be unable to detect the wiles of the enemy.

The peril assails the Church from the *supernatural* world, and comes from supernatural spirit-beings who are persons (Mark i. 25) with intelligent power of planning (Matt. xii. 44, 45), with strategy (Eph. vi. 11) the deception of those who "give heed" to them.

The peril is supernatural. And those who are in peril are the spiritual children of God; who are not to be beguiled by the world or the flesh, but who are open to all they can learn of "spiritual" things, with sincere longing to be more "spiritual" and more advanced in the knowledge of God. For deception by *doctrines* would not concern the world so much as the Church. Evil spirits would not urge spiritual Christians to open

sin, such as murder, drink, gambling, etc., but would plan deception in the form of "teaching" and "doctrines," the believer not knowing that deception on "teaching" and "doctrines" gives admission to evil spirits to "possess" the deceived one, as much as through sin.

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 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, apart from gaining possession (in any degree) of the 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,

* The condition for the deception of evil spirits in this way, and how to distinguish these from the true teaching of the Holy Spirit, will be found in Chapter VI.

† See Chapter VII.

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 Cor. xi. 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 devoted teachers to-day, because they do not recognize that an army of teaching spirits have come forth from the abyss to deceive the people of God, and that the special peril of the spiritual section of the 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 as to get them accepted. Every believer must test all teachers to-day, 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.

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 believer 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 believers "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.

The effect on the conscience of the teachings by evil spirits.

Scripture is generally used as the basis of these teachings, and is skilfully 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 side-tracked, and troubled by this false using of the Word of God. Because the experience of ordinary Christians in regard 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.

* See Chapter IV. on Passivity of conscience through non-use.
† See Chapter V. on how evil spirits counterfeit the Presence of God.

The "teachings" of deceiving spirits now being promulgated by them, are too many in number to enumerate in a small compass. They are usually thought to be only generally recognized 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.

Some ways of "teaching" by deceiving spirits.

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

Since thought, or "belief," originates either from the God of Truth, or the father of lies (John viii. 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.

The basic principle for testing teachings by teaching spirits.

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—

(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 Saviour, no Cross.
Theosophy :	no *sin*, no Saviour, no Cross.
Spiritism :	no *sin*. no Saviour, no Cross.
New Theology :	no *sin*, no Saviour, no Cross.

In the heathen world :

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

In the 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, although they are saved for eternity through their faith in Christ, and accept the authority of the Scriptures, and know the power of the Cross. 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" (Matt. xxiv. 24 ; 2 Thess. ii. 9 ; Rev. xiii. 13), "fire from 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 Cor. xi. 13-15).

The culmination of the flood tide of deceiving spirits shown in 2 Thess. ii.

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 Thess. ii. 9, 10, R.V. *See margin* R.V.).

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" (Rev. xiii. 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.

The special warning to the Church by the writer of the Apocalypse.

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 iv. 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 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 characterised by a clamour 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.

Daniel's prophecy that "teachers" should "fall" at the time of the end.

Daniel, in writing about this same "later time," said "*Some of the teachers shall fall,* to refine them, and to purify, and to make them white, even at the time of the end" (Dan. xi. 35, R.V. m.). Yes, the truth must be faced! *The "elect" may be deceived,* and, from Daniel's words, are apparently *permitted* to be deceived for a season, so that in the fire testing they may be "*refined*" (the word refers to the expulsion of dross by the smelting fire): "purified" (the removal of dross already expelled), and made "white" (the polishing and brightening of the metal after it has been freed from its impurities).* Probably it is in connection with this solemn word, that one strange statement about the war at the close of the age is made, when it is said of the attack of the leopard-like beast, that "it was *given* unto

* G. H. Pember.

him to make war with the saints, and to overcome them" (Rev. xiii. 7).

Daniel also speaks of the same prevailing of the enemy for a season: The horn "made war with the saints, and prevailed against them" (Dan. vii. 21). Daniel adds: "*Until* the Ancient of Days came . . and the time came that the saints possessed the kingdom." It appears, therefore, that in the "time of the end," God will permit Satan to prevail for a season against His saints, even as he prevailed over Peter when he was handed over to him to be sifted (Luke xxii. 31); as he apparently prevailed over the Son of God at Calvary, when "the hour and power of darkness" closed around Him at the Cross (Matt. xxvii. 38-46); and as he is shown to do over the "two witnesses" described in Rev. xi. 7, and in the last great manifestation of the dragon deceiver's triumph over the saints, and his power over the whole inhabited earth, in Revelations xiii. 7-15.

All these instances have taken place at different periods of time in the history of Christ and His Church, and in the Apocalypse picture, the prevailing of the leopard-like beast may refer to the saints on the earth *after* the translation of the Church; but they show the PRINCIPLE that God's triumphs are ofttimes hidden in apparent defeat. The elect of God must therefore take heed, at all stages of the war with Satan as deceiver, not to be swayed, or moved by *appearances*; for the *apparent triumph of supernatural powers* which appear to be Divine, may prove to be Satanic; and *appearances* of outward defeat, which appear to be the devil's victory may prove to cover the triumph of God.

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 redemption 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 believers 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.*

* See Chapter III., page 50.

CHAPTER II.

The Satanic confederacy of wicked spirits.

The rise and fall in spiritual power of the Church marked by attitude to demoniacal hosts of evil—statutes given by Jehovah to Moses embodied stringent commands for dealing with evil spirits—the drastic penalty of death for all who dealt with them—the rise and fall of Israel in after years varied with leaders' dealing with Satanic idolatry and sin—how Christ recognized existence of Satan and his hosts—Christ's uncompromising attitude toward them—in the early Church the Apostles also drastically dealt with powers of evil—diagram showing the attitude required at close of the dispensation—the Church in the twentieth century not recognizing powers of darkness because of low condition of spiritual life—the true knowledge of the heathen about evil spirits—their ignorance is in propitiatory attitude, not knowing Christ's victory at Calvary—Church of Christ must lay hold of apostolic equipment—evil spirit manifestation is more visible in time of God's manifest working—the Satanic confederacy unveiled in the Bible—distinction between Satan and his wicked spirits—the Lord's recognition of Satan's kingdom and power—His aggressive attitude toward him and his emissaries—the realm of the deceiver-prince—evil spirits in the gospel records—their characteristics clearly described—their existence known by those who have suffered from them—the rage and depraved nature of these evil beings—their manifestations through those they possess—different kinds among them—how they work through mediums—their power over human bodies—the exorcisms by exorcisers contrasted with authority and word of Christ—the authority bearing same mark of power exercised by the Apostles—the Church of Christ must recognize these wicked enemies of man—resist them as well as destroy their works.

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.

The reality of the existence of wicked spirits by whom Satan, their prince, carried 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 find entry to 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 of 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.

God legislating for dangers from evil spirits.

The severity of the penalty obviously implies, also, that the leaders of Israel must have been given acute "discerning of 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 condition of the nation in after years, rising and falling (see Judges ii. 19, 1 Kings xiv. 22-24; compare 2 Chron. xxxiii. 2-5, xxxiv. 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 Satan—which idolatry really meant—in the place of Jehovah.

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.

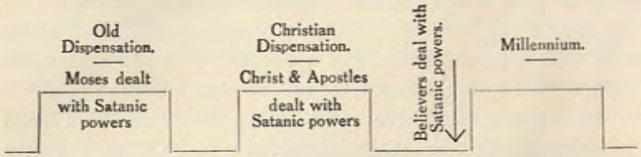
Then the forces of darkness gained, and, with intermittent intervals and exceptions, the Church of Christ sank down under their power, until, in the darkest hour, which we call the Middle Ages, all the sins having their rise through the deceptive workings of the evil spirits of Satan, were as rife as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

The Church in the Middle Ages.

Now, at the close of the dispensation, and on the eve of the millennial age, the Church of Christ will again arise, and reach God's purposed power, only when the leaders recognize, as Moses did in the Old Testament Church, and Christ and His apostles did in the new, the existence of evil spirit powers of darkness, and take towards them and their works, the same uncompromising attitude of hostility, and aggressive warfare.

The following simple diagram will show these facts of history and what God purposes *to be history* at the close of the present age, when the influx of the evil hosts of Satan among the people of God will demand the same strong dealing as in Moses' day, and the same Divine power exercised over all their workings, as was

wielded by Christ and His apostles at the beginning of the dispensation.



The Church of the Twentieth Century.

Why the Church in the twentieth 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 recognised 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 Saviour sent to "proclaim release to the captives" (Luke iv. 18), and Who, when He was on earth, went about healing all who were "oppressed by the devil" (Acts x. 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 xxvi. 18).

If missionaries to the heathen recognized the existence of evil spirits, and that the darkness in heathen lands was caused by the prince of the power of the air (Eph. ii. 2; iv. 18; 1 John v. 19; 2 Cor. iv. 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 sin, and victory over sin through the atoning sacrifice of Calvary; a vast change would come over the mission field in a few brief years.

But the Holy Spirit is already at work, opening the eyes of the people of God, and many of the leaders in the

Church are beginning to recognize the real existence of Satanic powers, and are seeking to know how to discern their workings, and how to deal with them in the power of God.

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 also by the writings of the "Fathers" * 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 gives an object lesson, through a native Christian like Pastor Hsi,‡ in China, who acted upon the Word of God in simple faith, without the questioning caused by the mental difficulties of Western Christendom; or He awakens the Church in the West, as in 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

Believers may receive equipment to deal with Satanic powers.

* See Appendix. † See Chapter XI. ‡ "Pastor Hsi": Morgan & Scott,

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 to-day, 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, such believers should search the Scriptures thoroughly, to obtain a knowledge of his 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 (Rev. xii. 9), hinderer (1 Thess. ii. 18), murderer (John viii. 44), liar (John viii. 44), accuser (Rev. xii. 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 (Matt. xii. 43-45), delighting to do evil, to slay (Mark v. 2-5), to deceive, to destroy (Mark ix. 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 (Matt. xxvii. 3-5).

This distinction between Satan, the prince of the demons (Matt. ix. 34), and his legion of wicked spirits, is clearly recognized by Christ, and may be noted in many parts of the Gospels (Matt. xxv. 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 iv. 1-13).

Satan's challenge of Christ in the wilderness.

We read of the Lord describing him as the "prince of the world" (John xiv. 30); recognizing him as ruling over a kingdom (Matt. xii. 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 viii. 44) which once he held as a great archangel of God. He is called, also, "that wicked one" (1 John iii. 12, A.V.), the "Adversary," and that "old serpent" (Rev. xii. 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 (Matt. xiii. 38, 39); 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 snatch 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 (Matt. xiii. 3, 4, 13, 19; Mark iv. 3, 4, 14, 15; Luke viii. 5, 11, 12), plainly saying that He meant by these "fowls" the "evil one" (Gr. *Poneros*, Matt. xiii. 19); "Satan" (Gr. *Satana*, Mark iv. 15); or "Devil" (Gr. *Diabolus*, Luke viii. 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 iv. 13). In Peter He quickly discerned Satan at work, and exposed him by one swift sentence, mentioning his name (Matt. xvi. 23). In the Jews He stripped aside the mask of the hidden foe, and said, "Ye are of your father, the devil" (John viii. 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 viii. 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 iv. 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 aggressive mastery over them. Behind what appeared "natural," He sometimes discerned a supernatural power which demands His rebuke. He "rebuked" the fever in Peter's wife's mother (Luke iv. 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.

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 viii. 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" (Ephes. ii. 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 v. 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 record is full of reference to the workings of evil spirits, and shows 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 record reads, "He went into their synagogues throughout all Galilee, preaching and casting out demons" (Mark i. 39); He "cast out many demons, and He suffered not the demons to speak, because they knew Him" (Mark i. 34); "Unclean spirits, whensoever they beheld Him, fell down before Him, and cried, saying, Thou art the Son of God" (Mark iii. 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 vi. 7). Later He appointed seventy other messengers, and as they went forward in their work, they, too, found the demons subject to them through His Name (Luke x. 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 Cor. iv. 4) about His Father and Himself.

We find, too, that the Lord clearly recognized the devil behind the opposition of the Pharisees (John viii. 44), and the "hour and power of darkness" (Luke xxii. 53) behind His persecutors at Calvary. He said that His mission was to "proclaim liberty to the captives" (Luke iv. 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 xii. 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 xiv. 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 (Heb. ii. 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 iii. 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" (Matt. x. 1); to "first bind the strong man" (Mark iii. 27), and

then to take his goods; to deal with the invisible hosts of Satan first, and then "preach the gospel."

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, as they are wholly given up to every manner of wickedness, and deception, and lying works.

Characteristics of evil spirits.

What the characteristics are of these wicked spirits, 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 i. 25; v. 8; iii. 11, 12; ix. 25); their power of speech (Mark iii. 11); their replies to Him, couched in intelligent language (Matt. viii. 29); their sensibilities of fear (Luke viii. 31); their definite expression of desire (Matt. viii. 31); their need of a dwelling place of rest (Matt. xii. 43): their intelligent power of decision (Matt. xii. 44); their power of agreement with other spirits; their degrees of wickedness (Matt. xii. 45); their power of rage (Matt. viii. 28); their strength (Mark v. 4); their ability to possess a human being, either as one (Mark i. 26) or in a thousand (Mark v. 9); their use of a human being as their medium for "divining," or foretelling the future (Acts xvi. 16); or as a great miracle worker by their power (Acts viii. 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 manifestation 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 (Matt. ix. 32), the spirit possibly locating in the vocal organs; in another, the

person held by the spirit was "deaf and dumb" (Mark ix. 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 ix. 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 i. 24); or a "spirit of infirmity" (Luke xiii. 11) in a woman of whom it might be said that she simply required "healing" of some disease, or that she was always 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 viii. 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 viii. 10).

Spiritists, to-day, 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; for they have watched them (Acts xix. 15) all their lives, and can easily counterfeit their voices, or say anything about them, and their actions when on earth.

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 co-operate with them, by accepting, or believing, their "fore-telling," they try to eventually 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 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 responses through mediums, because many things may hinder the workings of the evil spirit beings, particularly in the way of prayer by friends, or intercessors in the Christian Church.

Evil spirits fore-telling through mediums.

These are some of the "deep things of Satan" (Rev. ii. 24) mentioned by the Lord in His message to Thyatira, manifestly referring to far deeper 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 Thess. ii. 7), showing that the deep laid schemes of deception through "doctrines" (1 Tim. iv. 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 to-day, *inside* as well as outside the Church, and "spiritualism," in its meaning of dealing with evil spirits, may be found inside the Church, and among the most spiritual believers, apart from its true

name. Christian men think they are free from spiritism because they have never been to a séance, not knowing that evil spirits attack, and deceive every human being, and they do not confine their working to the Church, or the world, but wherever they can find conditions fulfilled to enable them to manifest their power.

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 viii. 29), compel him to cut himself with stones (Mark v. 5), strengthen him to burst every fetter and chain (v. 4), "cry out" aloud (v. 5), and fiercely attack others (Matt. viii. 28). The boy with the dumb spirit would be dashed to the ground (Luke ix. 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 i. 23), women (Luke viii. 2), boys (Mark ix. 17), and girls (Mark vii. 25), are equally open to their power.

The power of evil spirits over human bodies.

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 (Matt. xii. 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 some 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

* See Chapter VII. on symptoms of possession.

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 their Lord (Luke x. 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 (Matt. xii. 24-27). 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 that 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 safely be 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 v. 3), and how "unclean spirits" came out at his presence, as they did with his Lord (Acts v. 16). Philip, too, found the evil hosts subservient (Acts viii. 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 xix. 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 aggressive dealing with the Satanic hosts; that the manifestation of the power of God at Pentecost, and through the Apostles, meant again an aggressive 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

* See Chapter VI. on counterfeits of Satan himself.

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 lie, and 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, and prayer and faith, 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 and possessed through their guile, and because of ignorance about them, and their wiles.

To make the attitude of these deceiving spirits acutely clear, the following summary is given:—

I.	II.	III.
They profess and appear:	*But they do not want:*	*They really desire:*
To be friendly,	To be friendly,	To be foes.
To help,	To help,	To hinder.
To love,	To love,	To hate.
To do good,	To do good,	To do evil.
To be holy,	To be holy,	To be evil.
To be God,	... ...	To be God.
To be just,	To be just,	To be unjust.
To tell the truth,	To tell the truth,	To tell lies.
To give knowledge,	To give knowledge,	To keep you ignorant.
To give light,	To give light.	To keep you in darkness.
To give information.	To give information.	To keep you without truth.

These supernatural forces of Satan are the true causes of hindrance to revival. The power of God which broke forth in Wales, with all the marks of the days of Pentecost, has been checked and kept back 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 evil spirit possession must now be understood, and dealt with, if the Church is to advance to maturity; and 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 counterfeit of the Holy Spirit*, yet having some of the very characteristic marks in the bodily symptoms, as in the gospel records, when all who saw the manifestation knew that it was the work of the spirits of Satan.

* See Chapter XII.

CHAPTER III.

Deception by evil spirits in modern times.

The special onslaught on the Church—degrees of growth in the Christian life—the dangers meeting believers as they advance in the spiritual world—can "honest souls" be deceived—history and experience prove that they can—the aftermath of Revival—reasons why true and faithful believers are open to deception—the crisis of the Baptism of the Spirit a period of danger—the Holy Spirit as a Person—is the term "obeying the Spirit" in accordance with Scripture—the Holy Spirit's true position and work in the believer's life—the ignorance of the believer of the laws of the spiritual world—evil spirits able to counterfeit God—need of discerning of spirits—why the believer is open to the deceptions of Satan after the Baptism of the Spirit—diagram showing previous ground to the enemy, and the after results—the subtle workings of the evil spirits in the height of the experience of the Baptism—diagram showing the descent into deception—the need for examination of theoretical conceptions of truth—the duty of spiritual judgment and examination of things of the spiritual world before reception—the place of truth in deliverance from the deceptions of Satan—three stages of apprehending truth—three attitudes of mind in apprehending truth—the safety of neutrality until proof is obtained—some mistaken conceptions examined—the "shelter of the Blood"—waiting for the Spirit to descend—the tarrying at Pentecost—why waiting meetings are open to danger—many popular expressions in holiness teaching examined—dangers around some words in common use—various imaginations of how God works—misinterpretation of some texts briefly dealt with—what is the condition of safety at the present time.

IN the special onslaught of the deceiver, which will come upon the whole of the true Church of Christ at the close of the age, through the army of deceiving spirits, there are some more than others who are 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 xxi. 34-36; Rev. iii. 10).

For among those who are members of the Body of Christ, there are degrees of growth, and therefore degrees of testing, permitted by God, Who provides a way of escape for him who knows his need, and, by watching unto prayer, takes heed lest he fall (1 Cor. x. 12, 13).

He is the Sovereign Lord of the Universe, and Satan is set his limit with every redeemed believer (see Job i. 12, ii. 6; Luke xxii. 31). Some of the members of Christ are yet in the stage of babyhood, and others do not even know the initial reception of the Holy Spirit. To such this book has not much to say, as they are among the weaker ones who need the "milk of the Word." But there are others, who may be described as the advance guard of the Church of Christ, who have *been baptized with the Holy Ghost*, or who are seeking that Baptism; honest and earnest believers, who sigh and cry over the powerlessness of the true Church of Christ, and who grieve that her witness is so ineffective; that Spiritism and Christian Science, and other "isms," are sweeping thousands into their deceptive errors, little thinking, that, as they themselves go forward into the spiritual realm, the deceiver, who has misled others, has special wiles prepared for them, so that he might render ineffective their aggressive power against him. These are the ones who are in danger of the special deception of the counterfeit "Christs," and false prophets, and the dazzling lure of "signs and wonders," and "fire out of heaven," planned to meet their longing for the mighty interposition of God in the darkness settling upon the earth, but who do not recognize that such workings of the spirits of evil are possible, and so are unprepared to meet them.

Class of Believers open to supernatural deception.

These are the ones, also, 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 very 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" children of God, BAPTIZED WITH THE HOLY GHOST; and all so sure that, knowing the side-tracking of others before them, they would never be caught by the wiles of Satan. Yet they, too, have been deceived by lying spirits, counterfeiting the workings of God in the higher ranges of the spiritual life.

Among such devoted believers, lying spirits have worked on their determination to *literally* 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 believing that they are martyrs suffering for Christ. The world calls these devoted ones "cranks," and "fanatics," yet they give evidence of highest devotion and love to the Person of the Lord, and could be delivered, if they but understood why the powers of darkness deceived them, and the way of freedom from their power.

The aftermath of the Revival in Wales, which was a true work of God, revealed numbers of "honest souls" 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 earnest servants of God 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 Tim. ii. 26).

Faithfulness to light not sufficient safeguard against deception.

The children of God 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 for them to rely upon their "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 (Eph. iv. 18), and under a veil created by Satan (2 Cor. iv. 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.

(*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 Cor. ii. 11), and what he is able to do. A "true" and "faithful" Christian is liable to be "deceived" by the devil because of his *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 spiritual crisis, such as that which, in later years, we have termed "the Baptism of the Holy Ghost"; 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 Baptism of the Holy Ghost.

The reason for the peril of this 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. What the Baptism of the Spirit means will be dealt with in a later chapter;* at this point it is only

*See Chapter XII.

necessary to say that it is a crisis in the life of a Christian, which none but those who have gone through it in experience, can fully understand. It means that the Spirit of God becomes so real to the man, that his supreme object in life is henceforth implicit "obedience to the Holy Ghost." The will is surrendered to carry out the Will of God at all costs, and the whole being is made 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 whole-hearted believers have been misled, for it is strange that an attitude which is Scriptural should be so grievously the cause of danger, and often complete wreckage, to many devoted children of God.

"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 v. 29), Peter said to the Sanhedrim, 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

Is the phrase obeying "the Spirit" Scriptural?

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 Baptism of the Spirit, however, so brings the Holy Spirit as a Person into the range of the believer's consciousness, that for the time being, the other Persons of the Trinity, in heaven, are eclipsed. The Holy Spirit becomes the centre and object of thought and worship, and is given a place which He Himself does not desire, nor is it the purpose of the Father in heaven, He should have, or occupy. "He shall not speak from Himself" (John xvi. 13), said the Lord before Calvary, as He told of His coming at Pentecost. He should act as Teacher (John xiv. 26), but teaching the words of Another, not His own; He should bear witness to Another, not to Himself (John xv. 26); He should glorify Another, not Himself (John xvi. 14); He should only speak what was given Him to speak by Another (John xvi. 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.*

The true Work of the Holy Spirit in the believer.

But the opening of the spiritual world, which takes place through the incoming of the Spirit; and the work of the Spirit, which now occupies the attention of the believer, is just the opportunity for the arch-deceiver to commence his wiles under a new form. If the man is untaught in the Scriptural statements of the work of the Triune God, to "obey the Spirit" is now his supreme purpose; and to counterfeit the guidance of the Spirit, and the Spirit Himself, is now the deceiver's scheme; for he must somehow regain power over this servant of God, so as to render him useless for aggressive warfare against the

forces of darkness, drive him back into the world, or in some way side-track him from active service for God.

It is just here that the ignorance of the believer about (1) the spiritual world now opened to him, (2) the workings 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 every believer, 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 prophesy, tongues, healings, and other spiritual experiences, connected with the work of the Holy Ghost.

The peril of the time of the Baptism of the Spirit.

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, own spirit, own will, and the deceptive intrusion of the powers of darkness.

Since evil spirits can counterfeit* God as Father, Son, or Holy Spirit, the believer needs also to know very clearly the principles upon which God works, so as to detect between the Divine and the Satanic workings. There is a "discernment" which is a spiritual gift, enabling the believer to discern "spirits," but this also requires *knowledge* of "doctrine" (1 John iv. 1), so as to understand doctrine which is of God, and doctrines, or teachings, of teaching spirits.

There is a detection, by the gift of discerning of spirits,† which spirit is at work; and a *test* of spirits, which is

* See Chapter V. on the counterfeit of the Persons of the Holy Trinity.
† See Chapter XI. on "Discerning of Spirits."

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.*

Why the Baptism of the Spirit is a special time of danger.

Another question of grave importance arises just here. Why, after a Baptism of the Holy Spirit, the believer should be so specially open to the deceiver's workings, for the enemy must have ground to work upon, and with the Holy Spirit so manifestly in possession, how can "ground" be possible, or the believer be *open* to the deceiver's approach?

Possibly because in preceding years, through yielding to sin, an evil spirit may have obtained access to body or mind, and, hiding deeply in the structure of the man, never been detected, or dislodged. The manifestation of this evil spirit possibly being so apparently "natural," or so identified with the person's character, as to have had unhindered sway in his being; such as some peculiar idea in the mind being considered as part of the man's idiosyncrasy; some habit of body, as part of the upbringing of the man himself, therefore "put up with" by others, and looked upon by the believer as a lawful thing, or of trivial importance; or else this evil spirit had lodgment

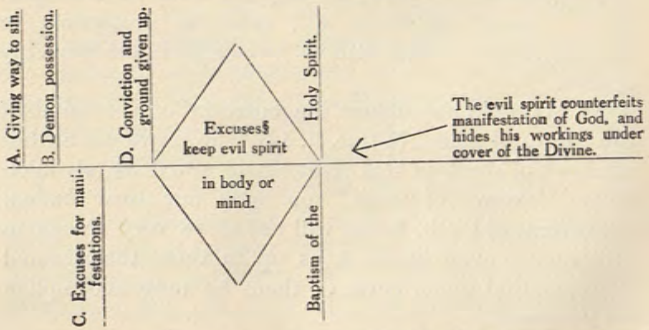
* See Chapter VI. on Guidance.

through some secret sin known only to the person, or through some disposition which gave him sway. [See also "Passivity," Chap. IV., p. 73, and "obsession," Chap. V.]

In the Baptism of the Spirit, the sin will of necessity have been dealt with;* that is, the "*works* of the devil," but the evil spirit manifested in the peculiar idiosyncrasy, is left undetected. The Baptism of the Spirit takes place, and the Holy Spirit fills the spirit of the man; the *body and mind* are "surrendered" to God, but hidden secretly in one, or both,† is the evil spirit, or spirits, which obtained lodgment years before, but who now break forth into activity, and hide their "manifestations" under cover of the true workings of the Spirit of God, dwelling within the inner shrine of the spirit.

The result of this is, that for a time, the heart is filled with love; the spirit is full of light and joy; the tongue is loosed to witness, but ere long a "fanatical spirit" may be detected creeping in, or a subtle spirit of pride, or self-importance, and self-aggrandisement,‡ concurrent with the other pure fruits of the Spirit, which are undeniably of God.

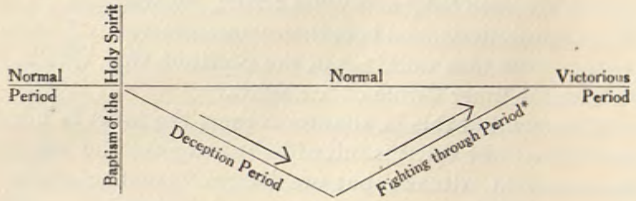
The following diagram helps to make this clear, and how attributing the manifestations to the wrong cause—*i.e.*, "Excuses"§—keeps the intruder hidden, when the ground which admitted him has been given up, at the time of conviction of sin.



What the ground, is upon which the deceiver works to

* See Chapter XII. on the Baptism of the Spirit. † See basic fact of the Fall, Chapter VIII. ‡ See Chapter X. on sin from evil nature or evil spirits. § See Chapter VIII. explaining "Excuses."

carry out his schemes, and what these schemes are, and why in so many instances they succeed in the ensnaring of devoted believers, we shall deal with later on in this book. The fact to emphasize now, is, that "honest" and earnest believers *can be deceived*, and even "possessed" by deceiving spirits, so that *for a period* they go out of the main line into a bog of deception, or they are left deceived to the end, unless light for their deliverance reaches them. How believers sink into deception, the following simple diagram will show.



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 twentieth century 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 Cor. ii. 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

* See Chapter VIII. on "Fighting back to normal."

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, 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 now 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 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 Cor. ii. 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 Cor. ii. 14), showing how God Himself honours 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 even 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, *judgeth 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.

The spiritual believer exhorted to "judge all things."

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 Cor. xi. 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 Cor. xiv. 20), wrote the Apostle again to the Corinthians, as 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 Tim. iv. 2, R.V. m.), and "*prove all things*" (1 Thess. v. 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 (Phil. i. 10, m).

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

Expressions, "views," doctrines, need to be examined.

for, and faced with earnest and sincere desire to know it, and obey it in the light of God; truth concerning ourselves, discerned by unbiassed discrimination; truth from the Scriptures, uncoloured, unstrained, unmutilated, 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 viii. 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 the Saviour, 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 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.

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 a restless impatience, worry and trouble, which causes them to lose their 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.

Ere we pass on to deal with the ground for the workings of deceiving spirits in believers, 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 a guarantee of absolute protection from the workings 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 *cleanses from sin*, (*a*) "if we walk in the light," and (*b*) "if we confess our sins" (1 John i. 7, 9). (2) The Blood of Jesus *gives access to the Holiest of all*; because of the cleansing power from sin (Hebrews x. 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 (Rev. xii. 11), but we do not read that any can be put "under the Blood" apart from their own volition, and individual condition before 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.

Mistaken conception about the shelter of the Blood.

In gatherings of people at all stages of spiritual knowledge and experience, the actual effect of claiming the power of the Blood can only be upon the *atmosphere* where the evil spirits are; and the Holy Spirit bears witness to it *there* with immediate cleansing effect, as exampled in Rev. xii. 11, where the warfare spoken of is in the "heavens," with a spiritual foe, working as an accuser.

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 xxiv. 49, and Acts i. 4, and passed the word along. "Yes, we must 'tarry,'" until, compelled by the inroads of the 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 four 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 fulfilment of the promise of the Father.

(2) The command to wait, given by the Lord (Acts i. 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 disciples "tarry" for the gift of the Holy Spirit, but they use the word "receive" in every instance (Acts xix. 2).*

* See Chapter XII. for the true meaning of waiting on God.

It is true that at this time the Church 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 iv. 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 xv. 26; Acts ii. 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

* The Greek word used for receiving the Holy Spirit carries the force of "grasping"—just the opposite condition to passivity.

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 Gift of Another (see Luke xi. 13; John xiv. 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 xx. 22; Eph. v. 18); of Whom it is written, "*He* shall baptize you with the Holy Ghost and with fire" (Matt. iii. 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, as we shall see later on.†

Other mistaken conceptions of spiritual truth, centre 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

* See Chap. XII. † Chap. VI.

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" (Eph. iv. 11-16). For God is sometimes able to teach His children more quickly by indirect means—that is, through 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 to-day, 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 Pet. i. 12).

The dangers of coined phrases to express spiritual truths.

Other dangers centre 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† condition, 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 Gal. ii. 20.
(3) "God worketh in me," *i.e.*, I need not work, only surrender and obey, based on Phil. ii. 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 Cor. ii. 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 "practice" death, which I conceive to be passivity of feeling, thinking, etc.

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.

* See Chapter V. on Substitution in Memory.
† See Chapter IV. on "Passivity."

The following table will show some other mis-interpretations of truth, which need clarifying in the minds of many children of God :—

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. (page 75)	* 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. . .
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 co-operation.	"Used" by God as a passive tool, requiring blind submission.

* These two wrongly interpreted passages 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.

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 (Gal. ii. 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 co-operate with Him in the power of the Holy Spirit. To make these points clear will be our purpose in succeeding pages.

CHAPTER IV.

Passivity the chief basis of possession.

The primary cause for deception and possession of believers by evil spirits—the meaning of the word possession defined—believers open to possession by fulfilling conditions for evil spirits to work—ground given through acceptance of counterfeit spiritual things, and passivity—the meaning of "passivity" defined—passivity exact opposite condition to that necessary for God to work—the persons who are open to passivity are those who are truly surrendered to God—three classes of believers—the root cause of passivity generally a wrong interpretation of Scripture, or wrong thoughts about God and divine things—passivity of the will and its results—passivity of the mind through wrong conception of the use of the mind in the spiritual life—passivity of the judgment and reason through reliance upon supernatural "guidance"—followed by passivity of the conscience by non-use—false reasonings inevitably follow—passivity of the spirit because of close relationship of spirit and mind—passivity of spirit following Baptism of the Spirit through ignorance of laws of the spirit—some causes of this explained—passivity of body and the loss of conscious feeling, the result of possession at its climax—result of "spiritual" experiences in the sense realm—the cultivation of passivity ignorantly carried out by believers—multitudes of Christians in bondage to evil spirits on this ground—key to apathy of the Church—passivity occasioned by wrong use of the truth of "death with Christ"—the misconception of truth of Rom. vi.—also misuse of truth of self-effacement—of suffering with Christ—wrong ideas of humility and self-abasement—passivity through wrong thoughts about weakness necessary for manifestation of Divine strength—passivity concurrent with Satanic activity—deliverance from passivity—the recovery of the use of the faculties—diagram showing periods in the fight back to normal conditions.

THAT believers—true, fully surrendered children of God—can be deceived, and then UP TO THE DEGREE OF DECEPTION, "possessed" by deceiving spirits, we have seen in the preceding chapters. The primary cause must now be made clear, and the conditions for deception and possession resulting therefrom; apart from the possession which is the outcome of yielding to sins of the flesh, or any sin which gives evil spirits a hold in the fallen nature.

It is first important to define the meaning of the word "possession"; for it is generally thought to cover only cases of possession in the acute, and fully developed degree of the cases given in the gospel records. But even then it is overlooked that many degrees of possession are

referred to in the gospels, such as the woman with the "spirit of infirmity"; the man who was apparently only deaf and dumb; the little girl with the demon which terribly vexed her; the boy who gnashed with his teeth, and was sometimes thrown on the fire, and the man with the legion, so wholly mastered by the powers of evil that he dwelt outside the abodes of men.

Such cases as these are known to-day, amongst even true believers in Europe, as well as in heathen China, but "possession" is much more wide-spread than is supposed, if the word "possession" is taken to mean just what it is, *i.e.*, A HOLD OF EVIL SPIRITS ON A MAN IN ANY SHADE OF DEGREE; for an evil spirit "possesses" whatever spot he holds, even though it be in an infinitesimal degree, and from that one spot, as a spider finds his base ere he weaves his web, the intruder works to obtain further hold of the whole being.

The meaning of "possession" defined.

Christians are as open to possession by evil spirits as other men, and become possessed because they have, in most cases, *unwittingly fulfilled the conditions upon which evil spirits work*, and, apart from the cause of wilful sin, given ground to deceiving spirits, through (1) accepting their counterfeits of the Divine workings, and (2) cultivating passivity, and non-use of the faculties; and this through misconception of the spiritual laws which govern the Christian life.

It is this matter of ground given which is the crucial point of all. All believers acknowledge known sin to be ground given to the enemy, and even unknown sin in the life, but they do not realize that every thought suggested to the mind by wicked spirits, and accepted, is *ground given* to them; and every faculty unused invites their attempted use of it.

The primary cause of deception and possession in surrendered believers may be condensed into one word, PASSIVITY; that is, a cessation of the active exercise of the will in control over spirit, soul and body, or either, as may be the case. It is, practically, a counterfeit of

"surrender to God." The believer who "surrenders" his "members"—or faculties—to God, and ceases to *use* them himself, thereby falls into "passivity" which enables evil spirits to deceive, and possess any part of his being which has become passive.

The deception over passive surrender may be exampled thus: a believer surrenders his "arm" to God. He permits it to hang passive, waiting for "God to use it." He is asked, "why do you not use your arm?" and he replies "I have surrendered it to God. I must not use it now; God must use it." But will God lift the arm for the man? Nay, the man himself must lift it,* and use it, seeking to understand intelligently God's mind in doing so.

The word "passivity" describes opposite condition to activity.

The word "passivity" simply describes the opposite condition to activity; and in the experience of the believer it means, briefly, (1) loss of self-control—in the sense of the person himself controlling each, or all of the departments of his personal being; and (2) loss of free-will—in the sense of the person himself exercising his will as the guiding principle of personal control, in harmony with the will of God.

All the danger of "passivity" in the surrendered believer, lies in the advantage taken of the passive condition by the powers of darkness. Apart from these evil forces, and their workings through the passive person, "passivity" is merely inactivity, or idleness. In normal inactivity, that is, when the evil spirits have not taken hold, the inactive person is always holding himself ready for activity; whereas in "passivity" which has given place to the powers of darkness, the passive person is *unable to act by his own volition.*

The chief condition, therefore, for the working of evil spirits in a human being, apart from sin, is passivity, in exact opposition to the condition which God requires from His children for His working in them. Granted

* See Mark iii. 5. The Lord did not stretch out the man's withered hand. The man himself had to act, although it looked a natural impossibility.

the surrender of the will to God, with active choice to do His will as it may be revealed to him, God requires co-operation 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 (Eph. iv. 24). Therefore God never says to any faculty of man, "Be thou idle."

God does not *need*, nor demand *non-activity* in the believer, for His *working in*, and through him; but evil spirits demand the utmost non-activity and passivity.

God asks for intelligent *action* (*Rom. xii.* 1-2, "Your reasonable service,") in co-operation with Him.

Satan demands passivity as a condition for his *compulsory action*, and in order to compulsorily 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 Thess. iv. 11, *Gr.* "Ambitious to be quiet.")

The class of believers who are open to passivity.

The persons open to "passivity," of whom the evil spirits take advantage as ground for their activity, are those who become fully surrendered to God, and are brought into direct contact with the supernatural world by receiving the Baptism of the Holy Ghost. There are some who use the word "surrender," and *think* they are

surrendered to fully 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 to implicitly 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. These we may call Class No. 1, as shown in the following table.

Three Classes among Believers.

I.	II.	III.
Unsurrendered.	*Surrendered, Deceived, Possessed.*	*Surrendered but Undeceived, Dispossessed and Victorious.*
These use the word "surrender," but do not really know it, and act it out in practice.	These seem more "foolish" than those in Class 1, but in reality are more advanced.	The mind is liberated, and all the faculties are operating.
Believers in this stage are more reasonable than those in No. 2, because their faculties have not been yielded into passivity.	In order to understand the actions of No. 2, it is needful to read them from their inner standpoint, for to them all that they do seems right.	These are open to light and all that is Divine, but they seek to watchfully close themselves to all that is Satanic.
These believers call those in the next class "cranks," "faddists," "extremists," etc.	These are open to both Divine and Satanic power.	No. 3 can read Nos. 1 and 2 intelligently.
	Are liable to be "puffed up."	

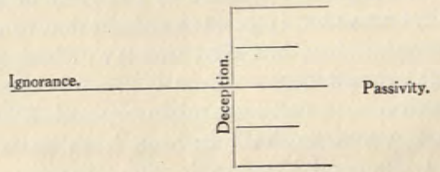
Class No. 1 are "surrendered" in will, but not surrendered in fact, in the sense of being ready to carry

out "obedience to the Holy Ghost" at all costs. They consequently know little of conflict, and nothing of the devil, excepting as a tempter or accuser. They do not understand those who speak of the "onslaughts of Satan," for, they say, they are not "attacked" in this way. But the devil does not always attack when he can. He reserves his attack until it suits him. If the devil does not attack a man, it does not prove that *he could not.* Another class among believers—Class No. 2—are those who are surrendered in such a measure of abandonment that they are ready to obey the Spirit of God at all costs, with the result that they become open to a passivity which gives ground for the deception and possession of evil spirits.

These surrendered believers (Class No. 2) fall into passivity after the Baptism of the Holy Ghost, (1) because of their determination to carry out their "surrender" at all costs; (2) their relationship with the spiritual world, which opens to them supernatural communications, which they believe to be all of God; (3) their "surrender" leading them to submit, subdue, and make all things subservient to this supernatural plane.

The origin of the evil passivity which gives the evil spirits opportunity to deceive, and then possess, 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 the believer to give way to the passive condition, we have already referred to in a previous chapter. The following sketch shows how ignorance leads to passivity.

Ignorance and Deception the fundamental cause of Passivity.



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. 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 Phil. ii. 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.

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

* See pages 66, 67.

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 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. This is dealt with fully in Chapter VI., where the various tactics of the powers of darkness are shown in their efforts to get the mind into a condition of passivity, and hence incapable of action to discern their wiles. 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 of the mind.

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 himself for every possible "aid to memory," until he becomes a veritable slave to note book, and helps,

* For further details, see "Counterfeit Guidance," Chap. VI.

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, 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, and possessed by evil spirits. To undermine the deception of a believer in this condition, almost means the re-laying 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 judgment and reason.

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 stedfastly determine to close themselves absolutely to any further light in this

* See Chapter V.

particular direction. This brings about, what may be described as, PASSIVITY OF THE CONSCIENCE. 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.*

Passivity of the conscience.

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."†

Because of what he will gain through it, therefore, the devil will do anything to engender passivity in any form whatsoever, in spirit, or mind or body.

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.

Passivity of the spirit.

The human "spirit" is often spoken of in the

* See Chapter V. on Conscience. † Matt. xxiv. 45.

Scriptures as having activities, and is described as being in various conditions. It can be moved, or be inactive, it can be "loosed," bound, depressed, faint, free, and moved from three sources: God, the devil, or the man himself. It can be pure, or "filthy" (2 Cor. vii. 1, A.V.), or *in a mixed condition*, in the sense of being pure up to a degree, with other degrees of impurity to be dealt with.

By the cleansing power of the Blood of Christ (1 John i. 9), and the indwelling of the Holy Spirit, the spirit is brought into union with Christ (1 Cor. vi. 17), and should actively dominate the man in full co-operation with the Holy Spirit. But passivity of spirit can be brought about by so many causes, that believers may be scarcely conscious of having any "spirit" at all, or else, through the Baptism of the Holy Spirit, which releases the human spirit into freedom and buoyancy, the man may become acutely conscious of the spirit life for a season, and afterwards sink into passivity of spirit, unknowingly. This, then, means absolute powerlessness in the warfare with the powers of darkness; for full liberty, and usage of the spirit in co-working with the indwelling Holy Spirit, is a supreme essential for personal victory, and wielding the authority of Christ over the powers of evil. (See example of Paul in Acts xiii. 9, 10).

Passivity of spirit generally follows the Baptism of the Spirit, by the will and the mind becoming passive through lack of use; and the believer then wonders why he has lost the buoyant light and liberty of his joyous experience. It may come about through:

Causes of passivity of spirit.

(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 to soulish and physical, or (2) attributing to the spiritual that which is natural and physical.

* See Chapter IX. on the laws of the spirit.
† See the way the adversary gives thoughts, Chapter VII.

(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 experience of Elijah in 1 Kings xix. 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, or fight against the powers of darkness, either in their indirect attacks through environment, or in aggressive warfare against them. 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.

* See Chapter IX. on ignoring the human spirit.
† Chapter X. on a "bound up" 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 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 (Col. ii. 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

* See Chapter VII.

(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.

When the believer is in any degree possessed by evil spirits, he is liable to live in the body, give way to the sensuous, and 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 Cor. ix. 27), *is practically impossible* in demon-possession, even in its most refined, or weakest degree; 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 gained a footing, and awakened the sense-life to abnormal action, either by beautiful experiences, or the contrary.†

The spirit sense lost in sensations of the body.

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 con-

* See page 39. † See Chapter VI

summation, 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 sensitiveness 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 different needs, but all keeping him from recognising his true condition, even if he has the knowledge for doing so.

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 of children of God are held in bondage to their power without knowing it. 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

Manifestations of influence of evil spirits called natural idiosyncrasies.

* See Chapter VI. on apparent loss of Presence of God.

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 and possession as possible in 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, revealing the cause of unaccountable difficulties in experience 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 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 vi. and Galations ii. 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" (Gal. v. 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 vi. 6, and Galatians ii. 20, have been the prelude, in some cases, *to supernatural manifestations of the powers of darkness.* The believer through the misconception of these truths, actually fulfilling the primary conditions for the working of 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 vi. is understood to be a *momentary* declaration of an attitude to sin; and Galatians ii. 20 another declaration of an attitude to God; and 2 Cor. iv. 10-12 and Phil. iii. 10 the out-working of the Spirit

* See page 66.

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 a (1) 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 exampled in some of the following ways :—

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

Misconception of self-effacement.

*See Appendix.

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 wishes, desires, tastes, needs, feelings, etc. All this appearing to be so "self-sacrificing" and "spiritual," but which 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.

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,", subtlely 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.

Misconception of truth part of "teachings" of deceiving spirits.

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

*See page 81.

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, which pass through him apart from the action of his will, and his knowledge of the source.

"Unconsciousness" as the effect of demon-possession, becomes a formidable stumbling block in the way of deliverance, for the evil spirits may hold, hinder, attack, divert, suggest, impress, draw, or do any other equally offensive, and injurious thing, in or through the person, whilst he is "unconscious" of their workings.

2. *Passivity caused by wrong acceptance of suffering.*

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 for possession. Possession 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 possession, 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 its 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 possession. By putting

a man into suffering, the evil spirits ease themselves of their enmity, and hatred to man.

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 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.

Marks of suffering caused by evil spirits.

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, knifelike 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 fulfilment 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.*

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 Cor. x. 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 possession.

Passivity through wrong ideas of humility.

In the counterfeit of the true elimination of "pride," and all the forms of sin arising from it; the counterfeit caused by possession 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, apologising 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 a 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 Christ, 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 opened the door to the powers of darkness to gain ground for possession.

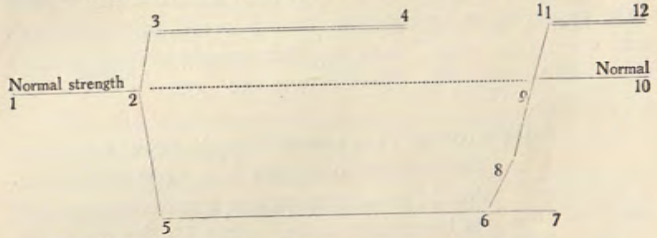
4. *Passivity caused by a wrong thought about weakness.* The believer consents to a perpetual condition of weakness, under a misconception of its being a necessary state for the manifestation of Divine life and strength. This is generally based upon Paul's words "*When* I am weak, then am I strong," 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 to deliberately *will* to be weak, and hence unfit for service in many ways, instead of saying "I can do all things through Christ that 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 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 caused by wrong thought about weakness.

The following diagram illustrates this point in regard to normal strength, and weakness inducing passivity; that is, a weakness brought about by an *intentional attitude* of passive weakness, believing it to be the condition for the impartation of Divine strength. By this attitude the believer thought he would ascend to a higher plane of spiritual life, but eventually discovering the truth, he has a battle to recover his true normal

condition. The diagram serves as an illustration showing result of any faculty, or part of the man, yielded up to passivity, deception, and possession.

Diagram illustrating Strength, Weakness, and Passivity.



1–2 Plane of normal strength.
2 Chose to have Divine strength by surrendering into weakness, but *willed* to be weak, and fulfilled conditions to be weak.
2–3 Believer thought he would ascend to Plane 3, and continue in 3-4 as the result of 2.
2–5 But the believer really descended into passivity and weakness—5.
5–6 Result: *state* of weakness and passivity.
6–8 Struggle against weakness and passivity which was brought about by No. 2.
6–7 Effect of No. 2 keeps believer pulled down to 5-6-7.
8 Point at which believer *wills* not to be weak, and to be strong, so as to nullify his choice* according to No. 2.
8–9 As will is maintained, passivity is broken, and steady upward progress and victory, until the normal (9) is again reached.
9 Normal again reached.
9–10 If the choice and victory is maintained this normal is not only continued, but
9–11 The believer ascends into the plane of Divine strength which was his desired goal at No. 2.
11–12 Result: "*When* I am weak," *i.e.*, in myself, "then am I strong."

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

* See Chapter X. on value and purpose of refusing.

aimlessly, because the switch of the centre 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 it 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 the manifestations of a demonaical 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 co-operation of the man is necessary for its removal, and 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. This is also the reason why, in this aspect of "possession," evil spirits cannot be "cast out,"* because the cause which gave them admittance is a factor in their expulsion.

An important point in deliverance from passivity is to keep perpetually in the mind, the standard of the normal†

*See Chapters VIII. and IX. †See Chapter VIII, on standard of the normal.

condition, and if at any time 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. The way that the "Stronger" than the "strong man" works with the believer in practical deliverance, we shall deal with later on, only giving here a sketch of the stages in experience, on this point of deliverance from the passivity described.

LIBERTY.	INTERFERENCE.	CONFLICT.	RELIEF.
When the faculties are normally operating, before the Baptism of the Spirit, and the after fall into passivity through non-use of the various faculties. See page 72.	Interference of the powers of darkness with the operation of faculties. Evil spirits acting instead of, or in conjunction with the man. Practically no conflict, for the "conflict" the man now has he puts down to "resisting God." This ceases as he "lets go" into passivity, and drifts with the stream, the deceiving spirits gaining more and more hold as he yields to the passive state.	To regain the use of the faculties. Intense conflict with the powers of darkness. The believer appears to be in a worse state than he ever was. Light, life, joy, love, peace, comfort, happiness, victory, "God's Presence," all pleasure in praying, reading the "Word" appears lost. Now the evil spirits say the man has "gone back," but in reality, he is advancing, for he has ceased to drift with the stream, and is gaining deliverance from his passive state. It is better to lose the "peace" of "no conflict," than to remain in deception.	Faculties released from passivity. Now light, life, joy, peace, ease, and liberty all restored, with the gain of clearer vision, and fuller knowledge and experience for perpetual victory. See Chapter viii.

† See Chapter X, on "How to refuse ground."

CHAPTER V.

Deception and Possession.

The difference between deception and possession—sin without resulting in possession, and sin which opens the door to possession—needed degree of ground for possession cannot be defined—multitudes of believers possessed in some degree, but attributed to natural causes—a degree of deception through accepting counterfeits of Divine things which leads on to possession—depends upon extent of counterfeits accepted—if taken with reckless abandonment deception quickly develops into possession—the dual personality of fully developed demon-possession—proved to be possible to believers without disobedience to light, or commission of known sin—having all the symptoms of the cases in Gospel records—manifestations can be beautiful as well as objectionable—dual streams of power resulting from dual condition of the believer—how these may be manifested—mixed manifestations—how evil spirits gain access to the believer—diagram giving columns of stages in advance from deception to possession—how evil spirits deceive (Column I.)—the effort to obtain the will—the counterfeit of God the basis of the whole after structure—distinction between the Person and the Presence of God—believer's misconceptions of how God can be with and in him—the true meaning of God's control—distinction between God and Divine things—three sources to be taken into account in all spiritual experience—the counterfeit presence an influence—when influence accepted then is given the counterfeit of the Person—the period of danger at the time of seeking the Baptism of the Spirit—Satan's working upon the senses—the true manifestation of Christ—the distinction between obsession and possession—obsession and its cause—how evil spirits obsess to possess—how men can be delivered from obsession—deliverance of believers from possession—the Bible records of trances—clairvoyance and clair-audience, and the true hearing and seeing of Divine things—true writing under the hand of God—why evil spirits want the body—their aim to substitute themselves and their workings for God and the man himself—substitution in speaking, recollecting and in conscience and decision—the darkness resulting when deception and possession are discovered.

TO be *deceived* by lying spirits does not mean that the believer is necessarily *possessed* by an evil spirit; and a person may be "possessed" without having been deceived. For instance, a believer may be misled in guidance, or be deceived by counterfeit visions and manifestations, without these deceptions leading on into possession; and where there is yielding to sin, either known or unknown, even by a believer, an evil spirit may take possession of the mind, or body, without there being any experience of deception (1 Cor. v. 5).

The faculties may become severally held, or possessed, by evil spirits, by (1) yielding to the sin of passivity—

passivity is the sin of omission, for God does not give a faculty either for misuse, or non-use, or (2) yielding to sins of action, *e.g.* if the tongue lends itself to slander or foul language, it lends itself to sin; and becomes liable to possession. And so with the eyes, ears, and other parts of the body; the lust of the eyes in seeing, and looking at vile things; the ears by wrong listening—*eaves-dropping* is lending the ears to the emissaries of Satan—or, on the other hand, evil spirits may take hold of the nerves of the ear, so that the person cannot hear what he should, yet is permitted to be alert enough in hearing all that he should not hear.

Degree of ground needed for evil spirit to possess cannot be defined.

The needed degree of ground given to an evil spirit in order to possess, cannot be clearly defined, but that there is (1) sin *without* evil spirit possession; sin which opens the door to possession; and (3) sin which is unmistakeably the *result* of Satanic possession (John xiii. 2) is beyond question. If the man, be he unbeliever or believer, sins so as to admit an evil spirit, the ground given may be deepened without measure. (1) the ground given admits the demon, (2) the "manifestation" of the evil spirit takes place, (3) then the misinterpretation of the manifestation again gives further ground, because he believes, and admits still more of the lies of the evil one.

It is possible, also, for deception and possession to come about, and pass away without the man being conscious of either. He may yield to sin which gives access to an evil spirit, and then take the position of death (Rom. vi. 6, 11) to the sin or its ground, when, *unconsciously to himself*, the possession passes away.

Multitudes of believers are "possessed" in *various degrees*, but do not know it, as they attribute the "manifestations" to "natural" causes,* or to "self" or or "sin," and they put them down to these causes because they do not appear to bear the characteristics of demoniacal possession.

* See page 54.

There is also a degree of deception by deceiving spirits, in connection with *counterfeits* of God and Divine things, which leads on to possession; and this too, depends upon the extent of the counterfeits which have been accepted by the believer. Through "possession" by accepting the counterfeit of the workings of the Holy Spirit, believers can, unknowingly, be brought to (1) put their trust in evil spirits, (2) rely on them, (3) surrender to them, (4) be guided by them, (5) pray to them,* (6) listen to them, (7) obey them, (8) receive messages from them, (9) receive Scripture texts from them, (10) help them in their desires and working, (11) stand by them, and (12) *work* for them; believing they are in these attitudes towards God, and doing these things for God.†

In some cases, the counterfeit manifestations have been accepted with such reckless abandonment, that deception has quickly developed into possession in a most acute, yet subtle, and highly refined form; giving no apparent trace of the presence of evil, yet the peculiar double personality, characteristic of fully developed "demon possession," is easily recognizable to trained spiritual discernment; although it may be hidden under the guise of the most beautiful "angel of light" manifestation, with all the fascinating attraction of "glory light" upon the face,‡ exquisite music in song, and a powerful effect in speech.

The dual personality of demon possession.

The dual personality of fully developed demon possession is generally only recognised when it takes the form of objectionable manifestations; such as when a distinct other-intelligence obscures the personality of the possessed one, and speaks through the vocal organs, in a distinctly separate or altered voice, expressing thoughts or words unintended, or only partially volitioned by the subject; the victim is compelled to act in ways contrary to his natural character, and the body is manipulated§ by a foreign power, and nerves and muscles are twisted in contortions, and convulsions, such as are

* Page 131. † See pages 119, 120. ‡ Page 166. § See pages 39, 164, 172.

described in the Scripture records (Luke ix. 39). A characteristic of the dual-personality of demon-possession also is that the manifestations are usually periodical, and the victim is comparatively natural, and normal, between what are described as "attacks," but which are really periods of manifestations of the intruding power.

Evidences are now available, proving that this dual-personality of possession in its fullest degree, has taken place in believers who are not disobedient to light, or yielding to any known sin;* but who have become possessed through deception in their abandonment to supernatural power, which they believed to be of God; such cases having all the symptoms and manifestations described in the gospel records. The demon answering questions in his own voice, and speaking words of blasphemy against God through the person, whilst he is, *in spirit*, in peace and fellowship with God; thus evidencing (1) the Holy Spirit to be in the spirit, and (2) the demon, or demons, in the body, using the tongue, and throwing the body about at their will.†

Dual personality of evil spirit possession in Christians.

This same "dual-personality," UNDER ENTIRELY DIFFERENT MANIFESTATIONS, is easily recognisable by any who have the "discerning of spirits." At times the environment of the subject is more favourable than others for the spirit manifestations, and then they can be detected in both beautiful and objectionable forms.

The fact of the demon possession of Christians† destroys the theory that only people in "heathen countries," or persons deep in sin, can be "possessed" by evil spirits. This unexamined, unproved theory in the minds of believers, serves the devil well as a cover for his workings to gain possession of the minds and bodies, of Christians in the present time. But the veil is being stripped off the eyes of the children of God by the hard path of experience; and the knowledge is dawning upon the awakened section of the Church that a believer

* See also pages 54, 55 and "Obsession," pages 109 to 111. † See Appendix.

baptized in the Holy Ghost, and *indwelt by God in the inner shrine of the spirit* can be deceived into admitting evil spirits into his being; and be possessed,* in varying degrees, by demons, even whilst in the centre he is a sanctuary of the Spirit of God; God working in, and through his spirit, and the evil spirits in, or through, mind, or body, or both.

From such possessed believers there can proceed, at intervals, *streams from the two sources of power*; one from the Spirit of God in the centre, and the other from an evil spirit in the outer man; and with the two parallel results to those who come in contact with the two streams of power. In preaching, all the truth spoken by such a believer may be of God, and according to the Scriptures, correct and full of light—the spirit of the man right—whilst evil spirits working in mind or body, make use of the cover of the truth to insert their manifestations,† so as to find acceptance with both speaker and hearers. That is to say, there may pour through a believer at one moment, a stream of truth from the Word, giving light and love and blessing to receptive ones among the listeners; and the next moment, a foreign spirit, hidden *in mind or body*, may send forth a streamlet through the soulish or physical part of the man, producing corresponding effects in soul or body among the listeners, who respond in their soulish or physical part to the Satanic stream, either by emotional or physical manifestations, or in nervous or muscular actions. One or the other of the "streams" of power from the Holy Spirit in his spirit, or from the deceiving spirit in mind or body, may predominate at different times, thus making the same man appear dual in character, with short intervals, at different periods of time. "See how he speaks! How he seeks to glorify God! How sane and reasonable he is! What a passion he has for souls!" may be said with truth of a worker, until some moments later some peculiar change is seen in him, and in the

Dual streams of power.

* Pages 68, 69, 110. † See diagram on page 55 as showing also a possible cause.

meeting. A strange element comes in, possibly only recognizable to some with keen spiritual vision, or else plainly obvious to all. Perhaps the speaker begins to pray quietly, and calmly, with a pure spirit, but suddenly the voice is raised, it sounds "hollow," or has a metallic tone;* the tension of the meeting increases; an overwhelming, overmastering "power" falls upon it; and no one thinks of "resisting" what appears to be such a "manifestation of God!"

Mixed manifestations.

The majority of those present may have no idea of the mixture which has crept in. Some fall upon the ground unable to bear the strained emotion, or effect upon the mind; and some are thrown down by some supernatural power; others cry out in ecstasy; the speaker leaves the platform, passes by a young man, who becomes conscious of a feeling of intoxication upon him, which does not leave his senses for some time. Others laugh with the exuberance of the intoxicating joy. Some have had real spiritual help and blessing through the Word of God being expounded ere this climax came, and during the pure outflow of the Holy Spirit; consequently they *accept these strange workings as from God*, because in the first stage of the meeting, their needs have been truly met by Him; and they cannot discern the two separate "manifestations" coming through the same channel! If they doubt the latter part of the meeting, they fear they are untrue to their inner conviction that the earlier part was "of God," Others are conscious that the "manifestations" are contrary to their spiritual vision, and judgment; but on account of the blessing of the earlier part they stifle their doubts, and say "We cannot understand the 'physical' manifestations, but we must not expect to understand all that God does. We only know that the wonderful outpouring of truth and love and light at the beginning of the meeting was from God, and met our need. No one can mistake the sincerity, the pure motive of the speaker . . therefore, although I cannot understand, or

* Page 165.

say I 'like' the physical manifestations, yet—it *must* be all of God . . "

Briefly put, this is a glimpse into the mixed "manifestations" which have come upon the Church of God, since the Revival in Wales; for, almost without exception, in every land where revival has since broken forth, within a very brief period of time the counterfeit stream has mingled with the true; and almost without exception, *true and false have been accepted together*, because of the workers being ignorant of the possibility of concurrent streams; or else have been *rejected together* by those who could not detect the one from the other; or it has been believed that there was no "true" at all, because the majority of believers fail to understand that there can be mixed workings of the (1) Divine and Satanic, (2) Divine and human, (3) Satanic and human, (4) soul and spirit, (5) soul and body, (6) body and spirit; the three latter in the way of feelings and consciousness, and the three former in the way of source and power.

True and counterfeit accepted together.

There must be more than one quantity to make a mixture; at least two. The devil mixes his lies with the truth, for he must use a truth to carry his lies. The believer must therefore discriminate, and judge all things. He must be able to see so much to be impure, and so much that he can accept. Satan is a "mixer." If in anything he finds ninety-nine per cent. pure, he tries to insert one per cent. of his poisonous stream, and this grows, if undetected, until the proportions are reversed. Where there is mixture acknowledged to be in meetings where supernatural manifestations take place, if believers are unable to discriminate, they should keep away from these "mixtures" until they are able to discern.

In accepting the counterfeits of Satan, the believer thinks, and believes, he is complying with Divine conditions in order to ascend to a higher life; whereas he complies with conditions for Satanic workings in his life, and thereby descends into a pit of deception and suffering, with his spirit and motive pure.

How evil spirits gain access to the believer, is the next question we need to consider; and here we give in column form, six concise lists of (1) how they deceive (2) the ground given for deception; (3) where they enter (4) the excuses the spirit makes to hide the ground, and keep the believer in ignorance of his presence and the ground he holds; (5) the effect on the man thus deceived and (6) the symptoms of the possession.

[See Page 103.]

Column I. How evil spirits deceive.

Taking the columns one by one we shall see how subtly the evil spirit works, first to deceive, and then to gain access to the mind or body, or both, of the believer. One principle governs the working of God, and the working of Satan in seeking access to a man. In the creation of a human being with a free will, God, Who is Sovereign Lord of the Universe, and of all angelic powers, has limited Himself in that He does not violate man's freedom in obtaining his allegiance; neither can Satan's evil spirits enter, and obtain possession of any part of the man APART FROM HIS CONSENT, given either consciously, OR UNCONSCIOUSLY. Just as a man "wills" a good thing, and God makes it fact, so when the man "wills" an evil thing, evil spirits make it fact. Both God and Satan need the will of man for working in man.*

In the unregenerate man the will is enslaved to Satan, but in the man who has been regenerated, and delivered from the power of sin, the will is liberated to choose the things of God. In one who has thus been brought into fellowship with God, Satan can only gain ground by stratagem, or, in Bible terms, by "wiles;" for he knows he will never get from a believer deliberate consent to the entry, and control of evil spirits. The Deceiver can only hope to obtain that consent by guile: *i.e.*, by feigning to be God Himself, or a messenger from Him. He knows, too, that such a believer is determined to obey God at all costs, and covets the knowledge of God

* Page 112. Also see Chapter IX. on how God works in believers.

I. *How evil spirits deceive.*	II. *The ground given for deception.*	III. *Where they enter.*	IV. *Symptoms of the presence of evil spirits in a man.*	V. *The excuses used by evil spirits to cover ground.*	VI. *Effects in and through the believer.*
By first obtaining consent of the will.	Thoughts admitted to the mind.	They bury themselves in the very structure of the human frame, and enter *mind* or nervous system specially.	Attitude of "infallibility."	It is "Divine"	General weakness.
By counterfeiting the presence of God as an influence.	Passivity of the whole being in various parts or stages.		Antagonism to truth about evil spirits.	" "sin."	Mental and bodily lethargy.
By counterfeiting the Person of God within.	Faculties unused.		Restlessness.	" "disease."	Nerve irritation shown in impatient restlessness.
By suggestions to the mind.	Lack of mental control.		Inability to reason or to listen to others' words.	" "physical."	Unteachableness.
By false guidance.	Lack of reasoning.		"Flashes" of memory.	" "natural."	Positiveness.
By counterfeits of	Lack of use of the will.		Loss of memory.	" "temperament."	Loss of decisive power of choice.
1. Divine things	Giving up power of decision.		Suspicious spirit.	" "heredity."	Spirit of division.
2. Human "	Ceasing to use the judgment.		Abnormal talkativeness or reserve.	" "brain-fag."	Prejudices without reason.
3. Satanic "	Actions as the result of these various things, the actions giving more ground.		The body in time becomes open to the evil spirits' use of	" "fatigue."	Marred judgment.
4. Angelic "			eyes . . head . . vocal organs . . tongue . . jaws . . muscles . . hands . . feet . . manifested in uncontrollable movements.	" "imagination."	Exaggerated view of self, painful or pleasing.
By teachings of demons.	*See Chapter VII. on "Ground."*	*See Chapter VII.*		" "spiritual."	Lack of moral vision and judicial balance.
By supernatural visions and voices.				" "vision from God."	Unholy laughter.
By pushing to extremes. *etc., etc.*				" "revelation." etc., etc.	Excessive disposition to weep.
				See Chapter VII. on Excuses.	Depression and oppression. etc., etc.
Their first object is to deceive so as to gain (1) communication with, (2) entrance to, (3) confidence of the believer, that all their workings are of God.			N.B.—All symptoms may be manifested in slight or acute degrees; singly or as a whole.	The excuses mean blaming self, or someone else for what the evil spirits are doing.	

NOTE.—These items are given in column form for believers' diagnosis of their own need of deliverance, or for the aiding of others.

above all else on earth. There is, therefore, no other way to deceive this one, but by counterfeiting God Himself, His presence and His workings; and under pretence of being God, to *obtain the co-operation of the man's will* in accepting further deceptions; so as to eventually lead to "*possession*" of some part of the believer's mind or body, and thus injure or hinder his usefulness to God, as well as that of others who will be affected by him.

The counterfeit of God in and with the believer, is the basis on which is built the whole after structure of possession through deception. Believers desire and expect God to be with, and in them. They expect God's presence with them, and this is counterfeited. They expect God to be in them as a Person, and evil spirits counterfeit the three Persons of the Trinity.

Distinction between the Person and the Presence of God.

In order to understand the counterfeiting methods of evil spirits, we must distinguish between the Presence and the Person of God. The "Presence" as giving forth an influence, and the Person manifested as Father, Son, or Holy Spirit. Crudely put, it may be described as the difference between God as Light, and having light from God. God as Love, and having love from God. The one is the Person Himself in His nature, and the other the outshining, or giving forth of what He is.

The thought with many is that the *Person* of Christ is in them, but in truth, Christ as a *Person* is in no man. He dwells in believers by *His Spirit*—the *Spirit* of Christ (Rom. viii. 9), as they receive the "supply of the Spirit of Jesus" (Phil. i. 19; Acts xvi. 7 R.V.).

It is necessary also, to understand the teaching of the Scriptures on the Trinity, and the different attributes and work of each Person of the Trinity, to discern the counterfeiting work of the deceiver.

God the Father, as a Person, is in the highest heaven. His *presence* is manifested in men as the "*Spirit* of the Father." Christ the Son is in heaven as a Person, His

presence in men is by His Spirit. The Holy Spirit, as the Spirit of the Father, and of the Son, is on earth in the Church, which is the Body of Christ; and manifests the Father or the Son, in, and to believers, as they are taught by Him to apprehend the Triune God. Hence Christ said "*I* will manifest Myself," to those who loved and obeyed Him; and later "*We* will come, and make our abode with him" (John xiv. 23) *i.e.*, by the Holy Spirit to be given on the Day of Pentecost.

The Person of God in heaven, His presence on earth by His Spirit.

The Person of God is in heaven, but the *presence* is manifested on earth, in and with believers; through and by the Holy Spirit; in, and to the human spirit, as the organ of the Holy Spirit for the manifested presence of God.

The believer's misconceptions of the manner in which God can be in, and with him, and his ignorance that evil spirits can counterfeit God and divine things, form the ground upon which he can be deceived into accepting the counterfeit workings of evil spirits, and give them access into, and possession, and control of his inner being.

If God, Who is Spirit, can be in and with a man, evil spirits can also be in and with men, if they can obtain ACCESS BY CONSENT. Their aim and desire is possession and control. These are terms which are often used of God's work in believers, but which are not really Scriptural, in the meanings which are given to the words in the present day, *i.e.*, God "possesses" a man in the sense of *ownership*, and then He asks for co-operation, not "*control.*" The believer is to control himself, by co-operation in his spirit with the Spirit of God; but never does God "control" the man as a machine is controlled by another, or by some dynamic force.

Distinction between God and divine things.

We must also make a distinction between God and Divine things, *i.e.*, all that is Divine is not God Himself, just as all that is Satanic is not Satan himself, and all that is human is not the man himself; Divine, Satanic

and human things, being those which emanate from God, Satan, and man respectively.

These three sources must always be taken into account in everything, *e.g.*, *Guidance* can be (1) divine, (2) satanic, or (3) human. *Obedience* may be rendered to (1) God, (2) Satan, or (3) men. *Visions* may have their source in (1) God, (2) evil spirits, or (3) the man himself. *Dreams* can come from (1) God, (2) evil spirits, or (3) the man's own condition. *Writing* in its source may be from (1) God, (2) evil spirits, or (3) the man's own thoughts. Counterfeits by evil spirits may therefore be (1) of God, and divine things, (2) of Satan and satanic things, or (3) the human and human things.

To obtain possession, and control of believers, who will not be attracted by sin, the deceiving spirits must first counterfeit the manifestation of the presence of God, so that under cover of this "presence" they can get their suggestions into the mind, and their counterfeits accepted without question. This is their first, and sometimes their long piece of labour. It is not always an easy task, especially when the soul has been well grounded in the Scriptures, and learnt to walk by faith upon the Word of God, nor is it easy when the mind is acute in usage, and well guarded in thought, and healthily occupied.

The counterfeit of the presence of God.

From the counterfeit presence, comes the *influence* which causes the counterfeit to be accepted. Evil spirits must *make something* to imitate the presence of God, as their "presence" does not, and cannot be a counterfeit of it. The counterfeit presence is a work of theirs, made by them, but is not the manifestation of their own persons, *e.g.*, they give sweet or soothing feelings, or feelings of peace, love, etc., with the whispered suggestion, adapted to the ideal of the victim, that these indicate the presence of God.

When a counterfeit presence, or influence, is accepted, then they go on to counterfeit a "Person," as one of the Persons of the Trinity, again adapted to the ideals or

desires of the victim. If the believer is drawn to one more than another of the Persons of the Holy Trinity, the counterfeit will be of the One he is attached to most.* The Father, to those who are drawn to Him; the Son to those who think of Him as "Bridegroom" and crave love; and the Holy Spirit to those who crave for power.

The counterfeit "Presence," as an influence, precedes the counterfeit of the "Person"† of God, through which much ground is gained.

The period of danger is, as already shown in Chapter III., at the time of seeking the Baptism of the Holy Spirit, when much has been said by others about manifestations of God to the *consciousness*, or some "coming upon" of the Spirit, felt by the *senses* This is the opportunity for the watching spirits.

What believer is there that does not long for the "conscious" presence of God, and would not give up all to obtain it? How difficult it is to walk by "faith," when passing through the dark places of life! If the "conscious presence" is to be obtained by the Baptism of the Spirit, and there can be supernatural effects upon the *senses*, so that God is really *felt* to be at hand—then who would not be tempted to seek it? It looks to be an absolutely necessary equipment for service, and it appears from the Bible story of Pentecost, as if the believers then must have had this *conscious presence*, felt by them *physically* and actually.

Satan's working upon the senses.

Here lies the danger point which first opens the door to Satan. The working upon the senses in the religious realm, has long been Satan's special mode of deceiving men throughout the whole world, of which he is the god and prince. He knows how to soothe, and move, and work upon the senses in every possible way, and, in every form of religion ever known, deceiving unregenerate men with the form of godliness whilst denying the power. Among the truly converted, and even sanctified believers,

* Page 149 on "Counterfeit visions." † See pages 125—128 on "The location of God," and the counterfeit presence of God.

the senses are still his way of approach. Let the soul admit a craving for beautiful emotions, happy feelings, overwhelming joy, and the conception that manifestations, or "signs," are necessary to prove the presence of God, especially in the Baptism of the Spirit, and the way is open for Satan's lying spirits to deceive.

The Lord said, on the eve of His Cross, concerning the coming of the Holy Spirit to the believer, "I will . . manifest Myself unto him" (John xiv. 21), but He did not say *how* He would fulfil His promise. To the woman at the well He said "God is spirit," and "they that worship Him must worship Him *in spirit* and in truth." The manifestation of Christ is, therefore, *to the spirit*,* and not in the realm of the senses, or animal soul. Hence the craving for *sense-manifestation* opens the door to deceiving spirits to counterfeit the real presence of Christ; but the consent and co-operation of the will to their control must be obtained,† and this they seek to get under the guise of an "angel of light;" as a messenger of God apparently clothed with *light*, not darkness, for light is the very nature and character of God.

The true manifestation of Christ.

The basis of this deception of the believer is his ignorance of the principles on which God works in man, and the true conditions for His manifested presence in the man's spirit; and his ignorance of the conditions upon which evil spirits work, in a PASSIVE SURRENDER‡ of the will, mind and body to supernatural power. In his ignorance of the true working of God, the believer expects Him to move on the physical being, so that He is manifested to the *senses*, and to use his faculties apart *from* him, as a proof of His presence and "control," whereas God only moves in, and through the man himself by the active co-operation of his will—the will being the ego, or centre of the man. Neither does God use the faculties of the man apart from conjunction *with* the man, *i.e.*, through his will. Not INSTEAD of the man, but with him (2 Cor. vi. 1).

* See page 128. † Page 112. ‡ See Chapter IV. on Passivity.

The counterfeit presence is an *influence* from outside upon the believer; and can begin in some cases, not only at the time of the Baptism of the Spirit, but by a "practice" of the "Presence of God," if the believer means by that a SENSE CONSCIOUSNESS of "God," who is to be known and recognized by the sense of the spirit, not the senses of the body. The true presence of God is not felt by the physical senses,* but IN THE SPIRIT, and the same is true of "feeling" the presence of evil spirits, or Satan. The spirit sense alone can discern the presence of God, or Satan; and the body only feels indirectly.

The counterfeit presence is an influence upon the believer.

It is important to clearly recognize the distinction between the "obsession," or influence of the counterfeit presence; and the "possession," or access obtained, which follows the acceptance of the obsession, or influence from without.

The distinction and the characteristics may be briefly described as follows:—(1) OBSESSION: an influence from outside; a counterfeit presence of God as an influence *upon* the person, to which he opens himself in mind and body.

(2) POSSESSION: the counterfeit of a person *within* (after obtaining a footing), generally as love.† Absolute abandonment to this of the affections and will. Exquisite feelings in physical and soulish realm, with *spirit* untouched. The man thinks all is "spiritual," when it is really the sensuous life in a spiritual form.

The word obsession has been exaggerated in modern use, and symptoms, or manifestations truly belonging to possession, are frequently put down to it.

"Obsession" means an evil spirit, or spirits, hovering around, and influencing a man with the object of obtaining a footing in him, and gaining possession, in however small a degree. If these influences are yielded to, it must result in possession, *e.g.*, if an evil spirit counterfeits the presence of God, and comes *upon* the man as an influence only, it may be described as obsession; but when a

Obsession and its cause.

* See page 113. † See page 128.

footing is gained *in* him, it is "possession,"* because the obsessing spirits have gained access, and possess the ground they hold, up to the extent of the ground given.

The meaning of the word obsession as given in the dictionary bears this out. It means "to besiege," and it is described as "persistent attack, especially of an evil spirit upon a person;" and "the state of being molested from without, as opposed to 'possession' or control by an evil spirit from within." According to this description of obsession, it is evident that it is a very common form of attack by the powers of darkness upon the children of God; not to speak of the unregenerate who are already, according to the Scriptures (Eph. ii. 2), controlled from within, *i.e.*, "the spirit that *now worketh* IN *the children of disobedience*" (A.V.)

Evil spirits "obsess," or persistently molest, and besiege the man, to gain possession. They obsess his mind with some dominating idea which destroys his peace, and clouds his life; or they counterfeit some Divine experience, which seems to come from God, and which the believer accepts without question. This is one dangerous form of obsession in the present day, when evil spirits seek to gain admittance to a believer by counterfeiting some *exterior* manifestation of God, such as a "Presence" filling the room, and *felt by the physical senses*; "waves" of "power" pouring upon, and through the physical being; or a feeling of wind,† air, or a breathing upon the outer man, apparently from Divine sources. In brief, all *exterior* manifestations to the believer, coming from without UPON THE BODY, have the characteristics of "obsession," because they may come from deceiving spirits seeking access to mind or body.

Exterior manifestations of the character of obsession.

The deliverance of persons under obsession of any kind, or degree, is by truth, such as:—

(1) Giving them knowledge how to detect what is of God or the devil, by understanding the principles distinguishing the working of the Holy Spirit, and evil spirits.

* See pages 68, 69. † See page 111.

(2) Showing them that they should accept nothing from *without* either in suggestions* to the mind, or influence of any kind coming upon the body; as God the Holy Spirit works from *within* the spirit of the man, illuminating and renewing his mind, and bringing the body *under the believer's own control.*

(3) Teaching them how to stand in Christ, and resist all besieging attacks of the powers of darkness.

For the deliverance of souls under the bondage of evil spirits in possession, *i.e.*, when they have, after obsession, gained admittance in any degree; much knowledge of God and of spiritual things is needed.

It is generally thought that "casting out"† the spirit or spirits, is the only method of dealing with them, but since the ground they obtained to gain entrance, and abide in, cannot be "cast out," it is obvious that although the "casting out" may avail in some cases, it is not the the only means of deliverance.

Much depends upon the cause of the possession. In China, among the heathen, demons were cast out immediately after the simple prayer of faith by the Christians.‡ In Germany, an evangelist of ripe experience, speaks of men delivered from demon-possession after one prayer, but others who were "weeks, months, years, before they got free," and this only after much wrestling in prayer by men of God, mighty in faith.

Some ways of deliverance from possession.

But for believers who have become possessed by evil spirits as a RESULT OF DECEPTION, the main principle of deliverance is the being UNDECEIVED. To deal with "possession" which is the fruit of deception, by commanding the spirits to depart, is to deal with the effect, rather than the cause; and to bring about only temporary, if any, relief, with the danger of the evil spirit returning quickly to his "house," *i.e.*, the *ground* which gave him lodgment.

* Pages 129, 132. † See Chapter XI. on "Casting out evil spirits."

‡ See Pastor Hsi. Morgan & Scott. Also "Demon Possession and Allied Themes," by Dr. J. L. Nevius. Fleming H. Revell Company, London.

Believers who discover themselves to be possessed through deception, should therefore seek light upon the ground through which the evil spirits entered, and GIVE IT UP. It is by ground given that they obtain access, and it is by ground removed that they depart.* It is for this reason that emphasis is placed in this book upon the *understanding* of truth,† rather than upon the aspect of the casting out of demons, as it is written for the deliverance of believers deceived and possessed through accepting counterfeits of the working of God.

Deceived and possessed believers should also be taught the fundamental principle of the attitude of the human will in relation to God,‡ and Satan, and his deceiving spirits. The Scriptures are full of this truth. "If any man *willeth* to do His will, he shall know . ." (John vii. 17); "he that *will*, let him take . ." (Rev. xxii. 17).

Let it be emphasized again: deceiving spirits are obliged to get the CONSENT OF THE MAN'S WILL ERE THEY CAN ENTER,§ and as to how *far* they enter. This they do by counterfeit and deception. They can only obtain the believer's surrender to their power, by feigning to be God. In fact, obsession, and possession, in all cases, both of regenerate and unregenerate, is based upon deception and guile; for it is not until a man is very fully under the power of Satan that he wilfully, and knowingly, yields himself up to him.

Deliverance, therefore, requires the active exercise of the will, which must, in reliance upon the strength of God, and in the face of all beguilements, and suffering, be kept steadily set against the powers of darkness,‖ to nullify previous consent to their working.

Deceiving spirits also counterfeit God in His holiness, and in His righteousness. The effect in such a case is to make the believer afraid of God, and to shrink away from, and loathe all spiritual things. They try to terrorise those who are timid and fearful; to influence

* See Chapter VIII. on "The Path to Freedom." † Page 59.
‡ See Chapter IX. on "How God works in believers."
§ Pages 102, 105, 108. ‖ See also "The value of refusing," in Chapter X.

those who yearn for power; or to draw into their control those who are open to the attraction of love and happiness.

Physical senses should not feel God's presence.

It may be said deliberately, that it is never safe in any case to *feel* God's presence with the physical senses,* for it is almost beyond doubt a counterfeit "presence"—a subtle snare of the enemy to gain a footing in the man. This is one reason why some who have urged upon other believers their need of a "realization of God" —meaning a FELT presence in the atmosphere, or within them—have, to their grief and dismay, lost the "realization" they themselves had, and sunk into darkness, and numbness of feeling.† These believers not knowing this to be the direct result—either quickly or at some distant period—of all supernatural manifestations to the senses; the victim looking for the cause of the breakdown, or "deadness" to spiritual things, in "overstrain" or "sin," and not to the *realization* experience he rejoiced in.

The normal condition of the body, and freedom of the faculties for use, is plainly to be seen in all Bible records of men in direct communication with God. Paul in a "trance" (Acts xxii. 18), had full possession of his faculties, and intelligent use of mind and tongue. Especially so is this recognizable in John on Patmos. His physical being was prostrate from the weakness of the natural man in the unveiled presence of the glorified Lord; but after the quickening touch of the Master, his full intelligence was in use, and his mind clearly at work, in power to grasp and retain all that was being said and shown to him (Rev. i. 10-19).

The difference between the Bible records of the revelations of God, and the conditions of the men to whom they were given; and the records of many of the supernatural manifestations to-day, lies in a principle which reveals the distinction, in striking contrast, between the pure Divine working, and the Satanic counterfeits of God: *i.e.*, the contrasting principles of,

(1) The retention of the use of the will, and faculties;

* Page 131. † Pages 133, 155.

(2) The loss of personal control through passivity.

We may take as example what is called "clairvoyance" and "clairaudience"; *i.e.*, the power to see and the power to hear: the first meaning the seeing of supernatural things, and the second the hearing of supernatural words. There is a true seeing and hearing, and a false seeing and hearing of supernatural things; and they result either from a Divine gift, which is the true (Rev. i. 10-12); or an evil PASSIVE state, which admits the counterfeit.

Clairvoyance and clairaudience and their cause.

It is said that clairvoyance and clairaudience powers are "natural gifts," but they are really the result of an evil state, in which evil spirits are able to manifest their power and presence. Crystal gazing* is also merely a means of inducing this passive state, and so with all the various methods in vogue in the East and elsewhere, to bring about the manifestations and workings of supernatural powers. The principle is the same. The key to all these, and other Satanic workings in the human frame, is the need of the SUSPENSION OF THE MENTAL ACTIVITY; whereas in all Divine revelations, the mental faculties and powers are unchecked, and in full operation.

The people at the foot of Mount Sinai "saw God," yet they were not "passive." Vision—whether mental or physical—is really active and not passive, that is, separated from volition and personal action; and "visions" may be either physical, mental or spiritual.

Supernatural writing and speaking.

In writing under the control of evil spirits the same principle is manifested, *i.e.*, the suspension of volitional and mental action:—

(1) The person writes what he *hears* dictated audibly in a supernatural way.

(2) He writes what he *sees* presented to his mind supernaturally, sometimes with rapidity as if compelled.

(3) He writes automatically, as his hand is moved, without any mental, or volitional action.

* See page 149 on "Counterfeit Visions."

In descriptive writing, or writing from what is supernaturally presented to the mind, the words may pass before the mental vision as clearly as if they were seen by the physical eye, sometimes in letters of fire, or light.* The same may take place in public speaking, when the speaker may describe what is *presented* to the mental vision—that is, if his mind is in a passive state—thinking that all is "illumination by the Holy Spirit."

This may take place in some, in such a refined degree, that the man is deceived into thinking that it comes from a "brilliant mind," "gifts of imagination," "delicate power of poetic description," whilst none of it is the REAL PRODUCT OF HIS OWN MIND; for it is not the outcome of *thought*, but the seizing of subtly presented "pictures," given at the moment when writing or speaking. It can be tested by its fruits; being (1) empty of tangible results, and sometimes (2) mischievous in suggestion; certain sentences intermingled with words of truth, being subversive of the pure gospel; whilst the whole has no *spiritual substance* at the back of the beautiful words, or any permanent result in the salvation of the unregenerate, or the building up of believers.

It is possible that this may be the hidden cause of the evanescent character of Missions carried out on a wide scale, which seem at the time to be fruitful, but which pass away like the morning cloud in a few brief weeks. The speakers gave the truths of the gospel, but may have preached from *mental presentations*, and not from the source of the spirit in co-operate action with the Holy Spirit. The powers of darkness have nothing to fear from words—even words of gospel truth—if there is no fructifying life in them from the source of the Spirit of God; and that there are spurious conversions on a wide scale permitted, if not brought about, by the spirits of evil, is now beyond question. It is easy for them to, apparently, let go their captives when it

Preaching from mental presentations.

* See example given on page 107 of "The Warfare with Satan, and the Way of Victory." Marshall Brothers, London.

suits their plans to deceive the people of God, and there is much in the religious movements of to-day which absorbs the energy of Christians, and appears to extend the Kingdom of God, but leaves undisturbed the kingdom of the spirits of the air.

In automatic writing, and in the more refined presentations referred to, the mind is passive in greater or lesser degree; and the man writes, or speaks, not what comes from the normal action of the mind, but what he sees presented to him.

Ignorant of the existence of evil spirits, and their unceasing schemes to deceive every child of God; and equally ignorant of the danger of fulfilling the conditions for their working; a great number of believers do not know that in the ordinary circumstances of life they can be opening themselves to the deceptions of supernatural beings, who are keenly watching to gain admittance, and to use the servants of God, *e.g.*, a public speaker who seeks to depend on "supernatural help," and does not keenly use his brain in alert spiritual "thinking," practically cultivates a passive condition which the enemy may make use of to the fullest degree; and thus unknowingly gain an influence in his life, which is manifested in unaccountable attacks of all kinds, with, apparently, no ground given by him in life or action.

The same may be true of an author, who in some way, unknown to himself, has become passive—or bluntly put, *mediumistic*—in some faculty, or part of his inner life, and thereby has opened himself to the supernatural "presentations" of evil spirits,* for his speaking or writing, which he thinks is illumination from God.

True writing under the hand of God.

In writing under Divine guidance, three factors are required:

(1) A *spirit* indwelt by, and *moved* by the Holy Spirit (2 Peter i. 21).

(2) An alert and renewed *mind*, acute in active power of apprehension and intelligent thinking (See 1 Cor. xiv. 20).

* See pages 77, 115, 148, 150.

(3) A *body* under the complete control of the spirit and volition of the man (See 1 Cor. ix. 27).

In writing or speaking under the control of evil spirits, a man is not truly "*spiritual*," for his spirit is not in use; what appears "spiritual" being the work of supernatural powers manifesting their spirit power on, and through, the passive mind of the man, apart from his spirit. But in writing under the guidance of God; since it is not given by dictation, as to an automaton, but by the movement of the Holy Spirit in the man's spirit; the man must be truly spiritual, the source being *in the spirit*, and not in the mind, as it is when men write the products of their own thoughts. The Scriptures bear the marks of their having been written in this way. "Holy men of God spake as they were moved by the Holy Ghost (2 Pet. i. 21). They "spake from God," but as *men* they received and uttered, or wrote the truth given in the spirit, but transmitted through the full use of their divinely enlightened faculties.

Paul's writings all show the fulfilment of the three requirements mentioned; of his *spirit* being open to the movement of the Holy Spirit, his mind in full use, and his *body* an obedient instrument under the control of the spirit; his letters also revealing the capacity of the renewed mind for apprehending the deep things of God.

Paul's power of spiritual discernment.

In Paul, too, we see the clear discrimination possessed by a spiritual man, able to recognize what came from God in his spirit, and what was the product of his own thought in the exercise of his judgment as a servant of God.*

The records† of most "supernatural revelations" to-day, almost entirely show (1) the absence of the requirements for true Divine manifestations; and (2) of having fulfilled the law for the workings of evil spirits; *i.e.*, the SUSPENSION OF THE USE OF THE MENTAL FACULTIES, with the consequent *emptiness*, and sometimes childish folly, of the words said to have been "spoken by God," and the

* Note the varying language in 1 Cor. vii. 6, 8, 10, 12, 25, 40, "I say," and Not I but the Lord." † Page 113.

purposelessness of the "visions," and other manifestations.

Let the *conditions necessary for evil spirits to work in the human frame be fulfilled*, and then no experience of the past, no dignity of position, no intellectual training, or knowledge, will protect the believer from their counterfeit manifestations. Consequently, the deceiver will do anything and everything to engender passivity in the children of God, in any form whatsoever, either in spirit, soul or body; for he knows that sooner or later he will gain the ground then given. It can therefore be said unhesitatingly, that if the law for evil spirits to work is fulfilled, in the non-use of the mind and faculties, evil spirits *will* work, and deceive the very elect of God.

Why evil spirits want the body.

It may be asked *why* evil spirits want the body, and why they so persistently work to gain access and possession?

(1) Because in it they find "rest" (Matt. xii. 43), and seem to find some relief for themselves in some way we do not know. But still more than this:

(2) Because the body is the outlet of the soul and spirit; and if they can control the exterior, they can thereby control the inner man at the centre by hindering his freedom of action man-ward, although they may not do so God-ward.

In the case of the believer, they do not destroy the life at the centre, but they can imprison it, so that the inner man, indwelt by the Holy Spirit, is unable to attack and destroy their kingdom and works. When the evil spirits gain possession of a believer's body and mind in any degree, all previous spiritual growth is practically of no *service* value. In the spiritual section of the Church of Christ, a great number of believers need light for *liberation* of their circumference. Their spiritual growth is checked and hindered by the dulling of their faculties, the clog of misconceptions and deceptions in their minds, or weakness and disease in their bodies, These conditions also checking the outflow of the Holy

Spirit indwelling the spirit, so that the life of Jesus cannot be manifested through them, in the using of the mind for the transmission of truth, or in the strengthening and using of the body in active effective service.

Therefore, when the outer man becomes dispossessed, it does not bring the centre life into existence, but into freedom of operation. All this may be in various degrees, for all believers are not in the same degree of bondage. There are degrees of (1) inner spiritual growth; of (2) mixture in the life, of workings of God from the spirit, and evil spirits in the outer man; of (3) passivity of the man in spirit, soul and body, resulting in (4) degrees of "possession."

The moment ground is given, in any degree, to evil spirits, the faculties are dulled by them, or become passive through non-use. Their aim then is to *substitute themselves for the person* in all his actions, and to so gain entrance to him, over the rails, so to speak, of his passive faculties, will, etc., as to intertwine themselves in the innermost structure of his being, and thus to control him and *use* him for their own purposes; the man meanwhile believing that he is admitting *Divine substitutions* for himself—that is, God working, and acting instead of himself—and thus he is becoming "God-possessed."

Believers in such a degree of possession by deceiving spirits THEN HAVE "SUPERNATURAL POWER," and can, in a supernatural way, GET FROM THE SPIRITS IN CONTROL of them, and GIVE FORTH FROM THEM AS THEIR TRANSMITTERS, many supernatural workings, or manifestations such as:—

The getting and transmitting of "Revelations." *Chap. vi.*
The power of "Prophecy."
The power of divination. *See Chap. vii.*
The receiving and giving of impressions, supernaturally. *Ch. vii.*
The getting of specific "guidance," supernaturally. *See Ch. vi.*
The foretelling of events.
The power of writing automatically, or otherwise. *Page 116.*
The receiving and giving of information.
The receiving of interpretations.
The getting of visions. *See Chap. vi.*

Such a possessed believer may also obtain power:—

Of listening to spirit beings. *See pages 125, 137, 169.*
Of concentration necessary for listening,
Of getting knowledge, supernaturally,
Of holding communication and communion supernaturally,
Of translating, criticizing, correcting, judging,
Of getting and giving suggestions,
Of getting and giving messages,
Of dealing with obstacles, supernaturally,
Of receiving and giving "meanings" to facts and imaginations,
Of giving supernatural meanings to natural facts: and natural meanings to supernatural facts,
Of being led and controlled. *See page 136.*

Many of these manifested workings of the evil spirits in possession of the believer, appear to be the working of the man himself; but of which actions he is incapable naturally: *e.g.*, he may have no "natural" power of "translating, criticizing," etc. Yet the spirits in possession can give him power for so doing, thus creating a false personality* in the eyes of others, who think him possessed of such and such "gifts" (naturally), and are disappointed when he will not use them; not knowing that he is unable to "manifest" or use such supposed "gifts," except at the will of the spirits in control of him.† Also that when the deceived believer discovers such manifestations to be the fruit of possession, and refuses any longer to be the slave of the lying spirits of Satan, such "gifts" cease to exist. This is the time when the undeceived man is persecuted by the revengeful spirits of evil, through their suggestions to others that he has "lost his power," or "retrograded" in his spiritual life, when in truth he is being liberated from the effects of their wicked and fiendish workings.

Evil spirits substitute for God.

The following examples show how the deceiving spirits may substitute themselves, and their own working in the believer's life, through his misconceptions of spiritual truth.

1. Substitution in speaking. Text: "It is not ye that speak . . ." (Matt. x. 20).‡ Believers

* See Chapter VI. on a spurious personality. † See Chapter VI. on the believer a slave to supernatural power, also page 142. ‡ See page 67.

think that this means *Divine* substitution for their speaking. That *God* will speak through them. The man says, "I must not speak, God is to do so," and he "surrenders" his mouth to God to be His mouthpiece, bringing about passivity of the lips and vocal organs, which are abandoned for useage to the supernatural power which he thinks is *God*.

Result: (*a*) The man himself does not speak; (*b*) God does not speak, because He makes no man an automaton; (*c*) evil spirits speak, as the condition of passivity is fulfilled for their doing so. The outcome is the substitution of evil spirits in possession and control of the believer, particularly in the form of supernatural "messages"* which increasingly demand his passive obedience, and in due time bring about a mediumistic condition wholly unforeseen by him.

2. Substitution in memory. Text: "*Shall bring all things to your remembrance*" (John xiv. 26). Believers think this means that they need not use the memory.† God will bring all things to their mind. Result: (*a*) the man himself does not use his memory; and (*b*) God does not use it, because He will not do so apart from the believer's co-action; (*c*) evil spirits use it, and substitute their workings in the place of the believer's volitional use of his memory.

3. Substitution of conscience. Text: "*Shall hear a word behind thee saying, this is the way . .*" (Isa. xxx. 21). Believers look upon supernatural guidance in a voice or text directing them, as a higher form of guidance‡ than through conscience. The man then thinks that he does not need to reason or think, but simply "obey." He follows this, so-called, "higher guidance," which he substitutes for his conscience. Result: (*a*) he does not use his conscience; (*b*) God does not speak to him for automatic obedience; (*c*) evil spirits take the opportunity, and *supernatural voices are substituted* for the action of the conscience. The outcome is the substitution of evil spirit guidance in his life.

* Pages 119, 120; also 136-140. † Page 66. ‡ See page 78.

From this time the man is not influenced by what he feels or sees, or by what others say, and he closes himself to all questions, and will not reason. This substitution of supernatural guidance for the action of the conscience * explains the deterioration of the moral standard in persons with supernatural experiences, because they have really *substituted the direction of evil spirits for their conscience.* They are quite unconscious that their moral standard is lowered, but their conscience has become seared by deliberately ceasing to heed its voice; and by listening to the voices of the teaching spirits, in matters which should be decided by the conscience in respect to their being right or wrong, good or evil.

4. SUBSTITUTION IN DECISION.† Text: "*It is God that worketh in you to will . . .*" The believer thinks this to mean that he is not to use his own will, for God is to will through him. Result: (*a*) the man himself does not exercise his will; (*b*) God does not either, or he would cease to be a free agent; (*c*) evil spirits seize upon the passive will, and either hold it in a paralyzed condition of inability to act, or else make it domineering and strong. The apparent "Divine substitution" of God's will in the place of the man's will, turns out to be a Satanic substitution, and thus the emissaries of Satan gain a hold of the very centre of the life; eventually making the believer a victim to indecision and weakness in will-action, or else energizing the will to a force of mastery, even over others, which is fraught with disastrous results.

Evil spirits substitute for self.

In like manner, evil spirits will not only endeavour to substitute their own workings in a man's life in the place of God, on the ground of the believer's misconception of the true way of co-acting with God; but they will also seek to substitute their workings for all the mental faculties of the man, *i.e.*, the mind, the reason, the memory, the imagination, the judgment. This is a counterfeit of self through *substitution.* The person thinks *it is himself all the time.*‡

* See also page 20. † Pages 74, 75, 136. ‡ See page 146.

This substitution by evil spirits of *themselves* on the ground of the *passive* surrender to non-use of any part of the inner, or outer, life of the believer, is the basis of deep deception and possession among the most "surrendered" children of God; the deception and possession taking an entirely spiritual form at first, such as the man having an exaggerated sense of his importance in the Church, his "world-wide ministry," his lofty position of influence arising out of his "divine commission," his abnormal height of spirituality, and definite and almost unprecedented "experience," which makes him feel he has been placed far above other men. But a tremendous and inevitable fall awaits such an one. He ascends his pinnacle, pushed by the enemy, without any power whatsoever to control the inevitable descent, which must follow when he is undeceived, a crash being the result, shaking the things that can be shaken. Then he experiences awful darkness, and the effects of possession in its true results. The effect of demon possession in its fullest climax is darkness; nothing but darkness; darkness within, darkness without; intense darkness; darkness over the past; darkness enveloping the future. Darkness surrounding God and all His ways.

Here many sink under the horror that they have committed the "unpardonable sin." Some, however, discover that their bitter experience may be turned into light for the Church in its fight with sin and Satan, and as those who have been in the camp of the enemy and heard all his secrets, they become a terror to the forces of evil on their emergence to liberty, with the result that they are assailed with intensified malignity on account of their knowledge of the foe.

The diagram in Chapter VIII. on "The Way of Descent, and fighting back to Normal" shows the path downward, after the believer accepts the counterfeit presence, and the sinking down into the effects of possession, in mind, memory, and other faculties of the body, with the slow and painfully varying path up again to the normal condition.