CHAPTER VI.

Counterfeits of the Divine.

The meaning of the word counterfeit—the believer's mistaken location of God, the opportunity for counterfeit "Presence" of God—the Baptism of the Spirit, the time of danger—subjective apprehension of God indwelling, open to danger—the true location of God—the true knowledge of the presence of God—the way evil spirits counterfeit the presence—the counterfeit presence in the sense-realm—is generally manifested as Love—the suggestions made by deceiving spirits—diagram showing the road of experience—counterfeits of Father, Son and Holy Spirit—sense manifestations in the bodily frame—results in the believer—counterfeits of the divine life and sensations in the body—senses fully aroused—manifestations apparently natural—change of tactics by the spirits when they have gained possession—terrible accusations and persecutions—compulsory confessions of sin—agreeable sensations followed by repugnant feelings—malignant attacks upon the body in apparent or real disease—counterfeit guidance—Christ as a pattern of guidance—true guidance known with the Baptism of the Spirit—how the evil spirits watch to insert their workings—the believer unconscious of the change—feelings governing more than the will—listening to voices supernaturally given—the counterfeit voice of God—angels not sent as messengers—how to detect the source of supernatural voices—evil spirits counterfeit the inner speaking of the man himself—believers can be deceived by texts—how to discern the source of texts supernaturally given—counterfeit guidance adapted to the believer's idiosyncrasies—the direction and control of evil spirits when possession very advanced—the victim afraid to act without "permission"—now pushed to all extremes of absurd actions—finally unable to act from his own will—counterfeit of man's own personality to himself and others—counterfeit sin—counterfeit self-condemnation—counterfeit of Satan himself—counterfeit visions—how to detect Divine from Satanic—dreams and how to distinguish their source.

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

The condition on the part of the believer, which gives the deceiving spirits their opportunity, and the basis of this counterfeit, is the mistaken location of God; either

(1) in them (consciously); (2) or around them (consciously). When they pray they think of, or pray to God in themselves, or else to God around them, in the room, or atmosphere. They use their imagination, and try to "realize" His presence, and they desire to "feel" His presence in them, or upon them.*

The location of God by believers.

This locating of God, in, or around the believer, usually comes about at the time of the Baptism of the Holy Ghost; for up to that time of crisis in his life, he lived more by the acceptance of facts declared in the Scriptures, as understood by his intelligence; but with the Baptism of the Spirit he becomes more conscious of the presence of God by the Spirit,† and in the spirit, and so begins to locate the Person of God as in, around, or upon him. Then he turns inward, and begins to pray to God as within him, which in time, really results in prayer to evil spirits,‡ if they succeed in gaining admittance under counterfeit.

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

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

In fact, all turning inwards to a subjective location of God as indwelling, speaking, communing, and guiding,

* Page 113. † See pages 50, 52. ‡ Pages 97, 131. § See Appendix.
‖ See the "Planchette" use of the man by evil spirits, page 143.

in a MATERIALISTIC, or CONSCIOUS SENSE, is open to gravest danger; for upon this thought and belief, sedulously cultivated by the powers of darkness, the most serious deceptions, and final outworkings of deceiving spirits have taken place.

The ultimate result of mistaken location of God.

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

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

God is in heaven. Christ the Glorified Man is in heaven. The location of the God we worship is of supreme importance. If we think of our God as in us, and around us, *for our worship*, and for our "enjoyment" (?) we unwittingly open the door to the evil spirits in the

* See page 104. † Page 113.

atmosphere which surrounds us; instead of our penetrating in spirit through the lower heavens (see Heb. iv. 14; ix. 24; x. 19, 20) to the throne of God, which is in the highest heaven, "above principality and power, and every name that is named, not only in this world, but in that which is to come" (Eph. i. 21, A.V.).

The Word of God is very clear on this point, and we need only ponder such passages as Heb. i. 3; ii. 9; iv. 14-16; ix. 24; and many others, to see it.

The true location of God.

The God we worship, the Christ we love, is in heaven; and it is as we approach Him there, and by faith apprehend our union with Him in spirit there, we, too, are raised with Him and seated with Him, above the plane of the lower heavens where the powers of darkness reign, and seated with Him, see them under His feet (Eph. i. 20-23; ii. 6).

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

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

Christ as a Person in heaven.

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

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

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

Counterfeit Presence of God.

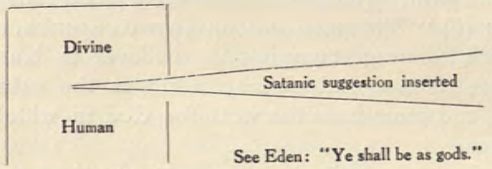
How the powers of darkness counterfeit the presence of God to those ignorant of his devices may be somewhat as follows. At some moment when the believer is yearning for the SENSE of God's presence, either alone, or in a meeting, and certain conditions are fulfilled,‡ the subtle foe approaches, and wrapping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

Then, off his guard, and lulled into security that Satan is far away, some thoughts are suggested to the mind, accompanied by manifestations which appear to be Divine; a sweet voice speaks, or a vision is given, which

* Page 106. † Page 109. ‡ See Chapter IV. on passivity.

is at once received as "Divine guidance," given in the "Divine presence," and hence beyond question as from God. If accepted as from God, *when from the spirits of evil*, the first ground is gained.

The insertion of suggestions* by the deceiving enemy at such a time, may be depicted by the following simple diagram:—



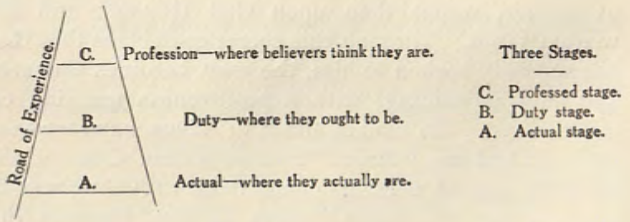
The man is now so sure that God has bidden him do this or that. He is filled with the thought that he has been highly favoured of God, and chosen for some high place in His Kingdom. The deeply hidden self-love is fed and strengthened by this, and he is able to endure all things by the power of this secret strength. He has been spoken to by God! He has been singled out for special favour! His support is now *within* upon his experience, rather than upon God Himself, and the written Word. Through this secret confidence that God has specially spoken to him, the man becomes unteachable and unyielding, with a positiveness trending on infallibility.† He cannot listen to others now, for they have not had this "direct" revelation from God. He is in direct, special, personal communion with God, and to question any "direction" given to him, becomes the height of sin. Obey he must, even though the direction given is contrary to all enlightened judgment, and the action commanded opposed to the spirit of the Word of God. In brief, when the man at this stage believes he has a "command" from God, he will not use his reason, because he thinks it would be "carnal" to do so; "common-sense" is lack of faith, and therefore sin; and "conscience"‡ for the time being, has ceased to speak.

* Pages 111, 132. † Pages 77, 103, 122. ‡ Pages 78, 122.

Some of the suggestions made to the believer by deceiving spirits at this time, may be: (1) "*You are a special instrument for God,*" working to feed self-love; (2) "*You are more advanced than others*" working to blind the soul to sober knowledge of itself; (3) "*You are different from others,*" working to make him think he needs special dealing by God; (4) "*You must take a separate path,*" a suggestion made to feed the independent spirit; (5) "*You must give up your occupation, and live by faith,*" aiming at causing the believer to launch out on false guidance, which may result in the ruin of his home, and sometimes the work for God in which he is engaged.

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

The road of experience may be described as in the following diagram:—



Deceiving spirits are always keen to push the believer beyond his true spiritual stage, and hide from him his real condition. As long as a man believes he is at C, when he is actually at stage A, he will not press on from A to B, because he thinks he has advanced beyond it.

Upon the basis of the supposed revelation of God, and the special manifestation of His presence, and the consequent full possession of the believer by Him, the lying spirits afterwards build their counterfeits.

The counterfeit "presence" is sensuous.

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

The counterfeit presence of God is given by deceiving spirits working upon the physical frame, or within the bodily frame, upon the senses. We have seen the beginning of this, and how the first ground is gained.‡ It is deepened by these sense-manifestations being repeated, so gently, that the man goes on yielding to them, thinking this is truly "communion with God"—for believers too often look upon "communion with God" as a thing of sense, and not of spirit—and here he commences praying§ to evil spirits under the belief that he is praying to God. The self-control is not yet lost, but as the believer responds to, or gives himself up to these "conscious" manifestations, he does not know that his WILL-POWER IS BEING SLOWLY UNDERMINED.‖ At last through these subtle, delicious experiences, the faith is established that God Himself is CONSCIOUSLY IN POSSESSION OF THE BODY, quickening it with felt thrills of life, or filling it with warmth and heat, or even with "agonies" which seem like fellowship with the sufferings of Christ,¶ and travail for souls, or the experience of death with Christ in the consciousness of nails being driven nto the bodily frame, etc. From this point the lying spirits can work as they will, and there is no limit as to what they may do to a believer deceived to this extent.

* Page 113. † See more fully Chapter IX.
‡ See page 128. § Page 97, 125.
‖ Pages 74, 75, on Passivity of the will.
¶ See pages 88, 89, on misconceptions about suffering.

Counterfeit manifestations of Divine workings in the body.

Counterfeit manifestations of the Divine life in various ways now follow quickly; movements in the body, pleasant thrills, touches, a glow as of fire in different parts of the body; or sensations of cold, or shakings and tremblings; all accepted by the believer as from God, but showing what a full entry the deceiving spirit has obtained to the bodily frame; for there is a distinction between the manifestations of evil spirits "with"* and "in" the body and mind of the believer; although when they are really inside, they can also make it appear as if they were outside, both in influence and action.

When evil spirits are really *outside*, and desirous of entry, they work by sudden suggestion, which is not the ordinary working of the mind, but suggestions which come from without; "flashes of memory," again not the ordinary working of the memory, but coming from without; touches and twitches of the nerves; feelings of draught and sensations of wind blowing upon the circumference,* etc.

Effects of evil spirit entry to the bodily frame.

When the evil spirits are *inside*, the whole frame is affected, at times with the pleasant sensations referred to, but at others with pains in the head and body which have no physical cause, or else so working with the "natural" that the supernatural cannot easily be distinguished from it; such as accelerating the heart-beat so as to appear palpitation, and in other ways working *with* the physical causes, so that part has natural ground, and part is from the accentuating force of evil. Depression then ensues in proportion to the previous exhilaration; exhaustion and fatigue in reaction from the demand upon the nervous system in the hours of ecstasy; or else a sense of drainage of strength without any visible cause; grief and joy, heat and cold, laughter and tears, all succeed each other in rapid changes, and varied degrees—in brief, the emotional sensibilities seem to have full play.

* See distinction between obsession and possession pages 109-111.

The "senses" are aroused, and are in full mastery of the person, apart from the man's volition; or they may be apparently under control, so that the evil spirit's presence may be hidden from the knowledge of the believer, his workings being carefully measured to suit the victim he has studied so well; for he knows he must not go a shade too far, lest he awakens suspicion of the cause of the abnormal movements of the emotions, and of the sensitive parts of the bodily frame.

It can easily be seen that in time the health of the deceived one must be affected by this play upon mind and body; hence the "breakdown" that so often follows experiences of an abnormal kind, or else a snapping of the tension, by a sudden stoppage of all conscious feelings, and the apparent withdrawal of the "conscious presence of God*;" followed by an entire change of tactics by the deceiving spirits in the body, who may now turn upon their victim with terrible accusations†; and charges of having committed the "unpardonable sin," producing as acute anguish and real suffering, as he once experienced of the bliss of heaven.

Compulsory "confessions" of sin.

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

* Pages 83, 113. † See Chapter XI. on Satan as an Accuser.

the lying spirits to disseminate the very poison of the pit into the atmosphere, and into the *minds* of the listeners.

True confession of sin.

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

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

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

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

The deceiving spirit in possession of the body, may now reveal his malignity in attacks of apparent disease, or acute pain without physical cause, counterfeiting or

* See true conviction of sin in Chapter X.

† See how to deal with these "feelings," in Chapter X.

producing (1) consumption, (2) fever, (3) nerve breakdown, and other illnesses, under which the *life** of the victim may be lost, unless the workings of the "murderers" acting under Satan are discerned, and dealt with by prayer against them, as well as the bodily frame cared for in the natural way.

Counterfeit guidance.

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

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

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

* Chapter X. on overcoming Satan as Murderer

they cease to have the working of the Holy Spirit, and become open to the deceptive counterfeit workings of evil spirits.

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

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

Counterfeit "inward" drawings.

* See pages 120, 122, 141-144. † See pages 74, 75, 122.
‡ See Chapter IX. on Guidance.

without any thought of exercising mind, judgment, reason, or volition.

The "feelings" are now in the body, but the believer is unconscious that he is *ceasing to act from his spirit*, and by the pure unfettered action of his will and his mind, which, under the illumination of the Spirit, is always in accord with the spirit. This is a time of great danger if the believer fails to discriminate the source of his "drawing" feelings, and yields to them before finding out their source. He should examine his basic principle of decision, especially when it has to do with feeling, lest he should be led away by any feeling without being able to say where it comes from, or whether it is safe for him to go by it. He should know there are physical feelings, soulish feelings, and feelings in the spirit, either of which can be Divine or Satanic in their source, therefore reliance on "feelings"—FEELING drawn, etc.—is a source of great mischief in the Christian life.

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

The counterfeit voice of God.

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

* See pages 125, 169, on listening to evil spirits. † Pages 120, 142.

The question whether God now speaks BY HIS DIRECT VOICE audibly to men, needs consideration at this point. A careful study of the epistles of Paul—which contain an exhaustive epitome of God's will for the Church, the Body of Christ, as the books of Moses contained God's will and laws for Israel—seems to make it clear that God, having "spoken to us in His Son," no longer speaks by *His own direct voice* to His people. Nor does it appear that since the coming of the Holy Spirit to guide the Church of Christ into all truth, does He frequently employ angels to speak, or to guide His children.

The ministry of angels.

The angels are "sent forth to minister to the heirs of salvation" (Heb. i. 14), but not to take the place of Christ or the Holy Spirit. The Apocalypse seems to show that this ministration of angels to the saints on earth, is a ministration of war in the spiritual realm, against the forces of Satan;* but there is little indication given of ministry in any other way. After the first Advent, when there was great angelic activity over the wondrous event of the Father bringing the "Firstborn" of the new race (Rom. viii. 29) into the inhabited earth (Heb. i. 6, R.V.); and again at the Advent of the Holy Spirit on the Day of Pentecost to begin His work of forming a Body like unto the Risen Head—and during the early years of the Church—the employment of angels in *direct* and *visible communication* with believers, seems to give way to the work and ministry of the Holy Spirit.

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

* See Chapter XI. for fuller light on this.

How to detect the source of a voice.

In order to detect which is the "voice of God," and which is the "voice of the devil," we need to understand that the Holy Spirit alone is charged to communicate the will of God to the believer, and that He works from *within the spirit* of the man enlightening the understanding (Eph. i. 17-18), so as to bring him into intelligent co-working with the mind of God.

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

When believers understand these principles, the "voice of the devil" is recognizable, *i.e.*, (1) when it comes from outside the man, or within the sphere of his circumference, and not from the central depth of his spirit, where the Holy Spirit abides; (2) when it is imperative and persistent, urging sudden action without time to reason, or intelligently weigh the issues; (3) when it is confusing and clamorous, so that the man is hindered from thinking; for the Holy Spirit desires the believer to be intelligent, as a responsible being with a choice, and will not confuse him so as to make him incapable of coming to a decision.

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

The "voice of the devil" as an angel of light is more difficult to detect, especially when it comes with wonderful strings of texts which makes it appear like the voice of the Holy Spirit. Voices from without, either as from God or angels, may be rejected, yet the believer may be deceived by "floods of texts" which he thinks are from God. In this case the detection needs more knowledge, *i.e.*,

How to detect the source of "texts" supernaturally spoken.

(1) Does the believer *rely* upon these "texts" apart from the *use of his mind* or reason? This indicates passivity.

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

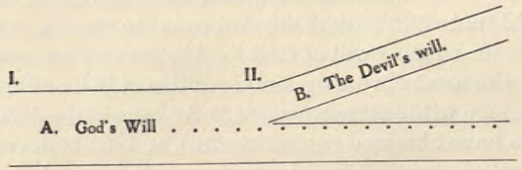
(3) Do these texts influence him? and (*a*) make him elated and puffed up as "specially guided by God," or (*b*) crush and condemn him, and throw him into despair and condemnation, instead of leading him to sober dealing with God Himself, over the course of his life, with a keen and increasing knowledge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

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

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

How evil spirits adapt their guidance to their victim.

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



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

The first means *reliance upon God* Himself, and the second is an *assumption* of being guided which can be taken advantage of by deceiving spirits. In the first, God *does* guide in response to definite trust in Him, and He guides through the spirit of the man who continues to co-operate with His Spirit; leaving every faculty free to

act, and the will to choose intelligently the right step in the path before him.

In the second, when evil spirits take advantage of an assumption that God "is guiding," independently of momentarily watchful co-operation with the Holy Spirit, a slight *compulsion* may be noticed, slowly increasing in force, until presently the believer says "I was compelled" to do so-and-so, and "I was afraid to resist,"—the compulsion being taken as an evidence of the guiding of God, instead of recognized as contrary to God's principle of dealing with His children.

The deceived believer a slave to evil spirits.

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

These things may seem trifles to others, who use their reasoning powers, but they have great issues in the purpose of the deceiving spirits, who, by these directions, aim at making the believer a passive, unthinking, or

* Page 120. † Pages 120, 142, 143.

unreasoning MEDIUM, pliable to their will; in obedience to which—even in these trivial matters—their hold deepens upon him.

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

As long as the believer thinks it is God who is directing him, so long the deceiving spirits are safe from exposure, and they can lead him on into more and more deception. When the man reaches a very high degree of Satanic deception, and possession, he finds himself UNABLE TO ACT unless the spirits in *control allow him,* so that he no longer even *asks* for "permission" to do this or that. In some cases they even establish communication with him from within his own bodily frame. If he desires to know whether he shall go here or there, he turns *inward* for guidance to the inner voice—supposed to be the "voice of God"—the answer "Yes," being by a movement of his head,* caused by the spirit in possession, or "No" by no action at all; evil spirits making use of the body of the man in the same way as they reply to those who consult them through a "planchette" in other cases;* showing their complete control over the nerves of the body and the whole being of the victim, who now believes that every supernatural movement in his body has signification since it may be originated by "God" in possession.

The "planchette" use of the believer by evil spirits.

* In one case the drawing of the feet up and down gave the desired intimation. See Appendix.

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

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

It is at this stage that all the faculties fall into deepening passivity, as the man lets go entirely to the voice of guidance, and into a reliance upon the divine (?) speakings, which keep the brain in complete inaction.

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

* See Appendix. † Page 166.

The counterfeit personation of others.

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

Others of the opposite sex may also be *personated* to a believer in times of prayer or leisure, either in repulsive, or in beautiful form, with the object of arousing various dormant elements in the human frame, unknown to exist by the innocent believer; sometimes the reason for the personation is given "for prayer," or "fellowship" and "spirit-communion" in the things of God.

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

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

The counterfeit of the man himself.

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

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

* See pages 122, 178.

Counterfeit sin.

Evil spirits can also counterfeit sin, by causing some apparent manifestation of the evil nature in the life, and matured believers should know whether such a manifestation really is *sin* from the old nature, or a manifestation from evil spirits. The purpose in the latter case is to get the believer to take what comes from them, as from himself, for whatever is *accepted* from evil spirits gives them entry and power. When a believer knows the Cross and his position of death to sin, and in *will* and practice rejects unflinchingly all known sin, and a "manifestation" of "sin" takes place, he should at once take a position of neutrality* to it, until he knows the source, for if he calls it sin from himself when it is not, he believes a lie as much as in any other way; and if he "confesses"† as a sin what did not come from himself, he brings the power of the enemy upon him, to drive him into the sin which he has "confessed" as his own. Many believers are thus held down by supposed "besetting sins" which they believe are theirs, and which no "confessing to God" removes, but from which they would find liberty if they attributed them to their right cause. There is no danger of "minimizing sin" in the recognition of these facts, because in either case, the believer desires to be rid of the sin or sins, or he would not trouble about them.

Counterfeit self-condemnation.

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

On the part of the soul beset with these constant

* See Chapter X., "Satan as Accuser." † Page 134.

presentations to his mind of his own personality, he only thinks he has a "vivid imagination," or still more that some of these things are visions of God, and that he is favoured of God, especially where the vision is of "great plans for God," or wide visions of what God is going to do! Always with the *believer* as the centre, and special instrument of this service!

Many of the "plans" for "movements" which have gone even as far as print, in connection with Revival, have been of such a character; plans given by "revelation," and which have resulted in gaining but the few caught by them, and no others. Of such a character has been the aftermath of Revival, where men have left their regular calling, and followed a will-of-the-wisp revelation of "launching out on God," world-wide plans conceived, and dissipated in a few months. Such deceived believers become ultra-devotional, with an excess of zeal that blinds them to all things but the supernatural realm, and robs them of power to wisely meet the claims of other aspects of life. All this comes from an evil spirit's access to the mind, and imagination, through the deception of counterfeiting the presence of God.

Counterfeits of Satan himself.

Counterfeits of Satan himself also suit his purpose at times, when he desires to terrorise a man from actions, or prayer, adverse to his interests. There are occasions when Satan appears to fight against himself, only to cover deep schemes for obtaining fuller possession of a victim, or some greater advantage which he knows how to secure. Fear of the devil may always be regarded as *from* the devil, to enable him to carry out his plans of hindering the work of God. Of such a character may be the fearsome shrinking from hearing about him and his works, and the passive deadness of the mind in regard to all Scriptural truth concerning the forces of evil. Also the fear caused by reference to his name, given in order to frighten away believers from knowing the facts about him; whilst others who desire the truth may be given exaggerated impressions of his presence, and of "conflict,"

"clouds," "blocks," darkness, etc., until they lose the clearness of the light of God.

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

Supernatural visions and manifestations are a fruitful source of revenue to deceiving spirits, and they have gained a strong footing somewhere in mind or body when these are given; especially when the believer relies upon, and quotes more from these experiences than the Word of God; for the aim of the wicked spirit is to displace the Word of God as the rock-ground of the life. It is true the Scriptures may be referred to and quoted, but often only as a warrant for the experiences, and to strengthen faith—not in God, but in His (apparent) manifestations. This secret drawing of faith from the bare Word of God to *manifestations* of God, as being more reliable, is a keenly subtle deception of the evil one, and it is easily recognized in a believer thus deceived.

Counterfeit visions.

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

Believers not knowing these main principles can unwittingly fulfil the conditions for evil spirits to work in the life, and ignorantly induce the passive state by wrong conceptions of the true things of God. *e.g.*, They

* See Chapter IV. on Passivity. † Pages 114-117.

may (1) in seasons of prayer, sink into a passive mental condition which they think is waiting on God;* (2) deliberately *will* the cessation of their mind action, in order to obtain some supernatural manifestation which they believe to be of God; (3) in daily life practise a passive attitude which they think is submission to the will of God; (4) endeavour to bring about a state of personal negation, in which they have no desires, needs, wishes, hopes, plans, which they think is full surrender to God, and their "will" lost in God.†

Believers can ignorantly develop mediumistic conditions.

In brief, believers may unknowingly develop mediumistic conditions, of which deceiving spirits are not slow to take advantage. They are careful not to frighten the believer by doing anything which will open his eyes, but they keep within the range of what he will receive without question. They will personate the Lord Jesus in the special way which will appeal to the person, *e.g.*, to some as "Bridegroom,"‡ to others as seated on a throne, and coming in great glory. They will also personate the dead to those who grieve after their loved ones, and as they have watched them during life, and know all about them, they will give ample "proofs" to confirm the deceived ones in their deception.

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

* Page 64. † See pages 85, 91, 116. ‡ See page 107.
§ Pages 115, 116. ‖ See pages 18, 75.

The detection of visions from God or Satan.

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

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

(2) That all the Holy Spirit's enlightening and illuminating vision is given when the mind is in full use, and every faculty awake to understand; *i.e.*, the very opposite condition to that required by the working of evil spirits.

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

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

The safe path for believers at the close of the age is one of tenacious faith in the written Word as the sword of the

* Pages 114, 115.

Spirit, to cut the way through all the interferences and tactics of the forces of darkness, to the end.

Counterfeit dreams.

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

If the person is under any degree of possession, no dreams at night can be said with certainty to be either from natural causes or "Divine communication," but are simply night presentations of the same character as "visions" to the mind during the day, and are the counterfeits by evil spirits of these two causes.

Passivity of brain is an essential condition for the presentation to the mind of things by evil spirits. At night the brain is passive, and whilst activity of the mind in the daytime hinders, they have their occasion at night when the passivity is more pronounced in sleep.

Believers who are fighting possession, and the regaining the use of their mental faculties in normal action, can "refuse" these night presentations by evil spirits as definitely as they refuse their workings during the day, and in due time find their complete cessation.

Dreams arising from the natural condition of the person, and attributable to purely physical causes, may be recognized as natural (1) when there is no "possession," and (2) when such physical causes really exist, and are not used as a cover, by deceiving spirits, to hide their workings.

Apart from the condition of the person, the principle distinguishing Divine from Satanic in relation to dreams, is in the first instance, by their import and exceptional value (Gen. xxxvii. 5-7; Matt. i. 20, ii. 12), and in the latter, their "mystery," absurdity, emptiness, folly, etc. as well as by their effects on the person. In the first, the recipient is left normal, calm, quiet, reasonable, and with an open, clear mind. In the second, elated, or dazed, confused, and unreasonable.

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

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

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

All workings of the enemy at night can be made to cease by their recognition as of him, and definitely refused in the Name of the Lord,† revoking all ground unknowingly given for such workings, in the past.

* Pages 159. † The value and purpose of refusing. Chapter X.

CHAPTER VII.

Ground and Symptoms of Possession.

The various ways in which ground is given (Column II.)—communication of evil spirits with the believer can be without ground—they cannot actively interfere with faculties unless sufficient ground has been given—difference between communication and communion—communication through the mind, communion through the senses—evil spirits feed the senses and God never does this—how ground is given in the mind—the flotsam and jetsam of the mental world—the mind opened to passing thoughts for many years—how to detect the interference of evil spirits with the mind—presentation to the mind of pictures which apparently come from "imagination"—the workings of evil spirits seemingly ordinary and not supernatural—compulsory movements or non-action of the mind—how evil spirits interfere with the mind of hearers in meetings—two ways in which they put thoughts into the mind—how normal thinking passes into "brooding"—causes of depression and melancholia—ground to evil spirits through misconception of spiritual things—the mind lulled into inaction—passivity of body the result of a passive mind—general effect of passivity—actions giving more ground—where evil spirits enter (Column III.)—symptoms of the presence of evil spirits (Column IV.)—vocal organs interfered with—voice affected—the jaws and the head—interference with the physical eyes—the eyesight affected—the ears and hearing—description of the speaking of evil spirits—symptoms of having listened to supernatural voices—various other symptoms of possession—manipulation of the body through the nervous system—to be distinguished from pure insanity—the varied character of the spirits in possession—manifestation in prophetic ecstasy and inspiration—contrast between the inspiration of the Holy Spirit and evil spirits—confusion the hall mark of Satan's works—excuses used by evil spirits to hide their presence (Column V.)—all excuses, or so-called "reasons" for symptoms need examination—the general effect of possession on believers (Column VI.)—life full of contradictions—weakening of mental force, reasoning and judging power—symptoms frequently put down to temperament—the light and liberty awaiting believers who will be made free by the truth.

IN Column II., the various ways in which ground is given for the deception and possession of evil spirits are briefly summarized. Communication is possible with the believer without ground being given, but evil spirits CAN NEVER INTERFERE WITH THE FACULTIES OF BRAIN OR BODY, UNLESS SUFFICIENT GROUND FOR POSSESSION has been obtained by them. Satan had power to communicate with Christ in the wilderness, for the Devil spoke to Him, and Christ replied, yet the Lord Himself said later on (John xiv. 30) that although the prince of this world came to Him, he could find nothing in Him for his working.

The devil also communicated with Eve in a state of innocence. It is therefore no proof of ground, or sin in mind or life, that Satan is able to *communicate* with believers. But there is a certain class of "communication" which cannot be carried on without ground having been given, There is a difference, also, between "communication" and "communion"—communication is with the mind, as evil spirits suggest thoughts to it, but they have "communion" with the man through the senses, as these respond to "feelings" given by them to the senses. Delicious, lulling, exquisite sensations in the body, arising from *spiritual* causes, may always be attributed to deceiving spirits, for they *feed the sensuous*,* and nothing that comes from God in purity does this; nor does He in any degree by His manifestations, minister to a self-indulgent, self-satisfied, sensuous condition of the mind, or body of His redeemed ones; but on the contrary, the operations of God in man, are directed to the elimination of all that feeds the senses, and the invigoration of spirit, soul and body, for the keenest activities of life.

The satiety of the senses, however, caused by evil spirits, sooner or later changes in manifestation, and the true character of the source stands revealed when irritable and disagreeable feelings take the place of the soothing influences hitherto given, to the horror of the one who had revelled in the exquisite "waves" of peace, thought to have come from God, and who is now convinced that he has lost God's presence and power.† Where the disagreeable takes place now, may have been the place where an agreeable manifestation occurred in the past.

Ground to evil spirits in the mind.

In the list of various ways by which ground is given to evil spirits, the first is by means of suggestions or thoughts admitted to the mind. Thoughts manifestly from Satan every believer rejects at once, when he becomes conscious of them; but thousands of "thoughts"

* Page 108. † See pages 113. 133. Also Appendix.

come without any volition of the person, for few understand control of the mind, and how to "bring every thought into captivity to the obedience of Christ" (2 Cor. x. 5). One of the symptoms of demon possession is absolute inability, even after volition, to change the course of thinking, or subject of thought, for the mind appears stiff and laborious in action. The man cannot let a specific thought go from his mind, even after he wills to.

The chief faculty open to the access of deceiving spirits, is the mind, especially before the believer apprehends the need of a "renewed mind" (Eph. iv. 23), and realizes that his mind can be open to, and used by evil spirits, notwithstanding the Divine operation of God in the innermost shrine of his being. Also before he realizes what he has admitted as *ground* for evil spirits in his past life, for all the "thoughts" inserted by the god of this world blinding the mind (2 Cor. iv. 4; Ephes. ii. 2), form material for his later working; such as "thoughts" lodged there unconsciously, perhaps years before; mental conceptions admitted without examination; floating ideas which have drifted into the ground of the mind, the believer knows not whence; a sentence in a paper, a word dropped in his hearing; the flotsam and jetsam of the mental world, leaving unthought of effect upon him, colouring Scripture, and placing the mind almost at the mercy of any suggestion of evil spirits, under certain conditions, later on.

How to detect evil spirits' interference with the mind.

To detect the working of evil spirits upon the mind, let the believer note the way in which his "thoughts" come. If the mind is working easily, quietly, in normal action in the duty of the moment, and sudden "flashes," "suggestions," or apparent "thoughts" arise, not in sequence, or in orderly connection with the work he has in hand, then the enemy may be counterfeiting the operation of the person's own mind, and trying to insert his suggestions into it as if they were the outcome of the man's own thinking; for when he is in the process of thinking, the lying spirits seek to inject some thought,

suggestion or feeling—the first into the mind, and the last into the spirit.

The danger at this point is for the believer to be ensnared by the simultaneous working of his own mind, and the presentation *to the mind* of the evil spirit's "pictures" or visions, which he thinks come from his own "imagination";* or very subtly refined suggestions which have no appearance of being supernatural, or even distinct from the person at all. Many think all that is "supernatural" is of necessity strikingly marvellous, and awesome, whereas the enemy's working is very ordinary—so ordinary that he is unrecognized, and the operations of the supernatural appear so "natural," that they are not looked upon as supernatural. The Scripture statement of "the whole world lying in the evil one" is so true, that his speakings and workings are accepted and followed and yielded to, as the "ordinary" things of life, and as the ordinary operations of the mental faculties. The kingdom of darkness is near and "natural" to all the world under the rule of the prince of darkness.

It is best to be suspicious of the *abnormal* in every shape and form. God does not interfere with the natural operations of the faculties. A sudden stoppage of thought, or sequence in the action of the mind, in thought or memory, as well as acute loss of the use of either, may *indicate the interference of evil spirits.* The spirits of evil, in possession of some faculty of the mind, can either hold it, or suddenly release it for action—this holding or releasing power explaining much that is unaccountable in suddenness of action, or "change of mind" which, like much else, is left in obscurity as "unexplainable." "I can" one moment, then "I cannot" the next, generally being put down to an "erratic temperament," or other causes. The believer, however, may be *unable* to act, because of the interruption, or interference of the enemy, but he really *has* the ability for action, if the faculties were free.

Symptoms of interference with the mind.

* See "passivity of imagination," page 77.

Others whose lives are spent in the bondage of a "spirit of infirmity," are only conscious of a sense of inability, they are always "too tired," and have "no spirit," "no energy" for the ordinary demands of life, yet with no disease, or reasonable physical ground for their chronic inertness and feebleness. A sudden inability to listen, described as "absent-mindedness" or "preoccupation," when the person is COMPELLED to follow some "thought" suggested, or picture presented to the mind, or to follow the words of another, are all indications of the interference of evil spirits—the *compulsions* especially being a mark of their workings—*when the person is in a normal condition* of health, and the brain is not diseased.

For instance, in spiritual meetings, when people seem hardly able to listen to a vital truth, how many recognize the work of the prince of the power of the air taking away the Word (Matt. xiii. 19), by the suggestion of other things, not appropriate to the moment, and by the mind being unable to follow the speaker's words, and to grasp and apprehend? Streams of "texts,"* also, pouring through the mind, apart from concentration, and the volitional action of the mind, may overpower all that the speaker is saying, and "carry away" the hearer into far away thoughts, and "day-dreams," which appear so beautiful and "divine," yet after the "meeting" is over, have no solid result in practical life. Any admittance of these sudden suggestions, or passing thoughts, means ground given to the enemy.

Two ways that the enemy puts thoughts into the mind.

The Deceiver has two ways of putting thoughts into the mind: (1) By direct communication to the mind, and (2) indirect, by attacks on the spirit, causing undesirable feelings there, such as impatience through the attacks, which produce impatient thoughts in the mind, followed by impatient words. The believer has a sense of being hindered persistently by some unseen obstacle, for the evil spirit beings suggest a certain action

* Pages 18, 75, 140, 150.

to him, and then when he attempts it, he is hindered, causing in him a sense of irritation for which he cannot account. Nothing he does seems to "go right," and his life seems made up of "pin-prick" troubles, too much for him to bear, causing a sense of moroseness and discontent which grows upon him in spite of himself.

Feverish activity which accomplishes nothing is manifested occasionally, or else perpetual occupation which gives no moment of rest; difficulty with work in the day time; "dreams" at night,* with no sense of rest or leisure at any time; suffering, confusion, difficulty of action, embarrassment, perplexity, all emanating directly, maliciously, and deliberately from evil spirits, unrecognized by the man.

Believers whose circumstances, and environment, should give them every cause for a glad and quiet mind, are harrassed with terrible anxiety, and they are rarely free from troubled thoughts. The mind over-estimates everything, because the imagination and mental faculties are in bondage; ant-hills appear as mountains to them. Everything is exaggerated, so that they shrink from seeing others, as conversation is terribly difficult. They imagine they are only "thinking" in an ordinary sense, but it is not "thinking" when *a thing grips the mind*, but when the *mind grips* the thing. Their "thinking" goes beyond the line of pure mental action, *i.e.*,



Causes of depression apart from the physical condition.

Herein lies the real cause of depression as experienced by many believers, apart from purely physical conditions. The victim of depression and melancholia has admitted thoughts suggested by the deceiving spirits, until the mind is unable to shake them off, or else the enemy has obtained such a footing, that he holds the mental faculties in a grip of passivity, so that they

* Page 152.

cannot act. He feels as though they were in a vice, or weighted with some heavy pressure which obscures all light, and prevents him grasping the facts around him, or using his reason at all. The malignant powers of darkness ofttimes succeed in keeping those who have given them opportunity to get them into their grip, under the most harassing clouds and shadows. They rejoice over their own wicked deeds, and love to bind their victims, and keep them in bondage.

This is truly the "*oppression*" of the enemy (Ps. xlii. 9), and is the outcome of the earlier stages of the attacks of deceiving spirits upon the mind, which could have been quenched had they been dealt with at the beginning.

That the enemy takes advantage of any mental feebleness, or overstrain, or disease, is, of course, to be recognized; but in persons of normal health, with no *disease* of the mind, inherited or induced, much of the "depression" may be attributed to the inroads of the enemy, through ground given unconsciously at some previous time. The cause of "brain-fag" too, needs to be examined in this light, lest many attribute to natural causes what may have been supernaturally brought about.

Ground to evil spirits through misconceptions.

Wrong conceptions† *of spiritual things* give ground to evil spirits, and these conceptions the adversary skilfully cultivates ready for use on later occasions. Imaginations as to how God works in Revival power, and in "Pentecostal" measure, is specially a fruitful ground for evil spirits, *i.e.*, a conception that God moves a meeting, and sways it as the wind sways the corn; and that God moves *on* the physical man, rather than from the centre of man's spirit only. These imaginations prepare the believer for Satan's deceptions in these very forms.

This entry of "thoughts" from any quarter comes from the deeper cause of a passivity of the mind which, as we have pointed out in Chapter IV., is the main object of the adversary to produce, ere he can succeed in his

† See pages 65-67; 87, 105.

effort to obtain control of the believer's will. The Lord's words in Matthew xiii. 23, that the good ground hearer is "he that heareth the word and understandeth it," show that the mind is the vehicle through which the truth of God reaches men to win their affections, and bring back the will into intelligent and loyal co-operation with God. In like manner the mind is the hindrance to Satan's carrying out his schemes to win back control of the believer. For the success of his plans, the enemy knows that the *mind must be lulled into inaction** and disuse by some means or other, either by stratagem or attack. The arch-deceiver is well aware that any "teaching" of deceiving spirits accompanied by supernatural signs, may be received by the believer if his *mind is lulled into passivity* so that he does not question, or intelligently reason, what the teachings are, or what they involve in their ultimate issue.

Passivity of the body as result of passivity of the mind.

Passivity of body† is the next stage in the development of passivity of the whole being, and is the ultimate consequence of passivity of the mind, for the mind dulled by passivity takes away alert action from the physical frame. The "dreamy," passive mind is seen in a dreamy walk and a lethargy of action in every department of the human frame. All this is deepening ground for deceiving spirits. The faculties are unused, there is lack of mental control, a lack of reasoning power, a ceasing to use the judgment, followed eventually by a disinclination to use the will. The believer slowly loses *power of decision*,‡ he becomes more and more tossed about by letting everything in his environment decide for him, and sometimes thinking and believing it is God choosing and deciding for him by "Providences"; he therefore does not choose or decide for himself, but passively drifts, and accepts the choice or decision made for him by "circumstances"; or else he is full of impulses, with no central poise of any kind.

* Pages 119, 139. † This is also dealt with in the chapter on Passivity, page 80. ‡ Pages 75, 122, 136.

But God does not *choose instead* of the man,* otherwise he would become a machine; neither does he decide in his stead. He chooses an eternal inheritance for him, but even this choice of God *for* the man cannot be fulfilled apart from the believer's intelligent co-operation.

Passive yielding to environment.

Therefore the *passive yielding to environment* and what the man sometimes calls "Providence," really means letting evil spirits decide for him, for they are the world rulers of this darkness, and readily seize the opportunity of playing upon his passive will, and thus he is deceived by them and thinks that he is yielding to the will of God.

In this way good men have become victims of others' sin, fearing to "resist evil" lest they disobey the commands of God, not intelligently understanding that they therefore fail to co-operate with God in fighting against sin (Heb. xii. 4; 1 Tim. v. 20), and conquering the spirit of the age in their environment. God has given man a will, and a deciding voice; and all the purpose of His working in man, is to restore that once enslaved will to its throne of intelligent volition, in the choosing of right instead of wrong, and God instead of Satan. But Satan's entire purpose is to drag back the will into captivity—and thus the man himself—so that he becomes a passive, though unconscious slave† to the world-rulers of the darkness around him, and hence subject to Satan, the god of this world, ruling through his hierarchy of evil powers.

The actions of the believer thus re-captured by Satan, through his emissaries of evil spirits, are the outcome of the subtle and unknown control of the adversary, and the actions again give more ground to the enemy. Words are spoken, and deeds are done, almost blindly, either by impulse, or in the confusion of sudden revulsion of feeling; and often without the man intelligently apprehending the consequences of words or deeds. Old habits which ceased to be manifested, show themselves again, and sins which were once conquered, re-assert their power.

* See also pages 67, 75, 122. † Page 71.

Column III. *Where the evil spirits enter.*

Where evil spirits enter is the subject of the third column, and the list is very brief, since the widest ramifications of their workings in man can be covered by the words spirit, soul and body, for they bury themselves in the very structure of the human frame, some acting directly upon the organs or appetites of the body, others upon the mind or intellect, sensibilities, emotions and affections, and others more immediately upon the spirit.* In the body they specially locate themselves in the spinal column, nervous system, and deepest nerve centres, through which they control the whole being; from the ganglionic nerve centre located in the bowels, the emotional sensibilities, and all organs affected by them, to the cerebral nerve centre in the head, the eyes, ears, neck, jaws, tongue, muscles of the face, and delicate nerve tissues of the brain.

They may obtain access gradually and insidiously, as already shown, but there are instances where they make a sudden assault, so as to rush the victim into involuntary surrender.†

Column IV. *Symptoms of the presence of evil spirits.*

When evil spirits have gained entry to the believer through the ground given to them, as already described, the symptoms of their presence are recognizable according to the degree of the possession and the place wherein they are located, whether deep in the innermost structure of the person, or in the mind and faculties which are more visibly affected by them.

Many of the symptoms have already been touched upon in previous chapters, especially in "Passivity as the chief basis of Possession" (IV.), and "Counterfeits of the Divine" (VI.) in spiritual experiences, and need not be recapitulated.

Here we need but sum up some of the characteristics of acute and fully developed possession in mind and body, when the passive surrender to deceiving spirits is very complete, and the whole of the outer man is open

* There is possession apart from the spirit. † See Appendix.

to their use in every part of his being. It must, however, be clearly understood, that (1) all the symptoms may be present in a very slight degree, so as to be almost indistinguishable from entirely natural causes; (2) they may be only manifested in the part of the human frame wherein the intruders are located; or (3) they may come into existence, and pass away through various causes, WITHOUT THE KNOWLEDGE* of the victim.

Characteristics of acute "possession" of mind and body.

When the possession is very pronounced, these intruders entirely dominate the outer man, using, or interfering with the vocal organs, the tongue, jaws, eyes, ears, smell, taste, muscles, the hands and feet, sometimes with uncontrollable and unconscious movements.† They interfere with the head, and move it at their will, and with the five senses of the body, because they are the avenues of knowledge to the mind. They seek to dull and check the acute use of the senses, so that they may have more opportunity to control their victim, and when they do this, there is more or less difficulty in all the operations of the senses and faculties.‡

Vocal organs interfered with.

When evil spirits affect the vocal organs, they may interfere with all the vocal operations in audible reading, speaking, singing, or praying. In speaking, the enunciation may be heavy or blurred, slow or quick; the words may appear to run one into another, the pronunciation variable, and the accents, or emphasis, wrong, for emphasis in speech which is not the result of the mind controlling any emphasis, may be the effect of possession.

The supernatural power affecting the passive mind mixes up, so to speak, the words in the mind, and then in the speech; prevents the mind grasping thoughts, and causes the memory to fail in action. Words come to the mind, and do not remain long enough for speech; or, on the other hand, torrents of "thoughts" come, which "rush" the vocal organs into action beyond

* Cf. page 96. † Pages 97, 173. ‡ Pages 143, 144.

control. It is then easier to speak than to listen to another speaking. The tongue acts independently of the mind or will. Words are spoken unthought of by the mind, or intended by the will; sometimes the exact opposite to what was in the mind and intention, which astonish the speaker when he is afterwards reminded of what he has said.

Garrulity of Christians.

Much that has been called "garrulity," "talkativeness," and irresponsible use of the tongue among Christians, may be attributed to the cause here named; for many whose tongues are uncontrollable in gossip, slander and backbiting, are sincerely unconscious of what they do, or if they are conscious, are quite unable to control or check their grievous, irresponsible talking. Evil spirits may "possess" them only in the organs of speech, or practically have control of the tongue through the CHANNEL OF A PASSIVE MIND.

This may be the case in platform speakers, who have a voluminous flow of words which pour through the lips, or else a rapid rushing speech, or in staccato form, without any concentration or true action of the mind.* Pulpit preaching is even possible in this way, evil spirits being unaffected by "preaching" which does not proclaim the atoning sacrifice of Christ, and is not in the power of the Holy Ghost.

Voice affected by evil spirits.

The voice of a man is more easily affected by supernatural power than many have thought. When evil spirits touch the man's spirit, it may be sometimes recognized by a harsh, metallic sound in the voice, or a hoarse and rough thickness; or these same effects may be noticed in an atmosphere which is very thickly charged by the powers of darkness; showing their effect upon the delicate vocal chords.†

In the interference with, or use of the vocal organs and voice, may be placed the counterfeit "gift of

* See also other interferences of evil spirits with the mind in preaching. Pages 115, 116. † See Chapter XI. on Prayer and Preaching.

tongues," or the exquisite singing which has been termed the "heavenly music," because of its manifest supernatural source, and its being beyond the singer's own natural power.

In pronounced demon possession, evil spirits may affect the voice in an apparently natural way, which is put down to natural causes. For instance, in singing, the man may be doing so with power, and with clear, and bell-like enunciation, but soon there comes weakness in the muscles of the throat, a dry cough, and tears in the eyes, and the singing ceases. The concentration of the eyes upon the music book grows weaker, a sense of heaviness comes on neck and spine; the playing goes on, but heedless, spiritless, dejected and heavy, the singer turns away, putting it all down to "difficulty of breathing," and physical impediment, when it has been entirely a manifestation of the evil spirits in possession.

Interference with the head.

In interference with the head, the jaws can be moved by the spirits of evil, and the nerves of the face manipulated in the production of smiles, which appear at unsuitable moments, manifestly apart from the cognizance of the person. Of such a nature is the mechanical smile, when the facial muscles seem made of elastic, or a stiffening of countenance which makes the face appear hard or cruel, dried up and withered, or painfully miserable.

Demon possession does affect the face, and cause expressions upon it which may be opposed to the true character of the person. Other effects upon the face produced by the controlling spirits may be repellent or beautiful, and appear natural and physical; such as a blushing red, impure look, or an angelic look of heavenly beauty, with exquisite smiles, and light as of glory, which may suddenly change into a stern unbending look, with lips set and brow furrowed, or into a dark cloud as of sudden storm and tempest.

In the drainage of vitality, caused by the grip of the spirits of evil, the temples may be sunken, and the hair become prematurely grey. In a sudden manifestation

of the intruders, the nostrils may become tightened, the scent deadened, and the breathing gasping and short, with choking, suffocating feelings, and noises in the head.

No part of the nerves in the head are more affected than those of the eyes, for there can come about a *passivity* of the eyes, which permits them to be moved by evil spirits, and forced to see visible objects apart from the use of the volition. In reading, the eyes can be moved to see the printed words, and rapidly skim the pages of matter, without any of it entering the mind, and making any impression upon the memory. It is important, in connection with the use of the eyes, to notice whether mental action always governs their movements, or whether they look at objects independently of the intelligent volition;* for evil spirit interference is most marked when the eyes roam about whilst the man is speaking to another person, or gaze upward or downward, or in any direction without any cause, ofttimes in a most unseemly or discourteous manner.

Interference with the eyes.

Particularly is the use of the eyes by evil spirits manifested in a set or fixed gaze upon various things, or upon the faces of others, the latter is especially dangerous, when the person is compelled by this fixity of gaze to take, unknowingly, a mediumistic attitude to another. Any *persistent* drawing of the eyes to another's face should be instantly resisted.

Especially in meetings where supernatural powers are manifestly present, a "fixed gaze" in listening to a speaker should be avoided, if it has the effect of causing non-action of the mind and a dazed condition, as it opens the listener to the workings of evil spirits through his passivity. In the same way, speakers in such gatherings should take care lest the spirits of evil find opportunity to use their eyes in fixity of concentration upon the people, to sway them by their power, and thus hinder the intelligent opening of their minds to the words that are being spoken.†

* Page 80, Cf. pages 149, 151. † See also page 158.

In acute possession interference with the eyes is very marked.

In acute demon possession, the eyes are affected very markedly. They are forced to see evil things, and bad things, so much so that they affect the person, and make him fidgetty and complaining; the eyes cannot look straight in another's face, nor, indeed, look at anything without an "attack" of some kind, produced by the spirits of evil. These attacks may cause the person to look guilty in the eyes of others, when there is no ground for doing so.

There are two kinds of concentration: (1) Physical, through the eyes, and (2) mental, by the mental vision. The man himself is only acting in any action of the body, when concentration of mind and will is at the back of his every action. Visions may be physical, mental or spiritual.* In the physical vision the eyes are needed; in the mental, the eyes of the mind; and in the spiritual the inward vision of the spiritual man.

When evil spirits control the physical eyes, visions of supernatural, and natural beings, and things, appear before them, and in ordinary matters of life things appear different from what they really are.† The man receives impressions of things contrary to reality, such as the panel of a door appearing like a cross, lights in the sky in various figures, etc. The man declares he "sees" these things, but he does not know that evil spirits can present them to his vision.

The eyesight of necessity is affected by this manipulation of the eyes, and there are general feelings of weakness. Things look misty and blurred, and undefined. There may be short-sightedness, and inability to concentrate on any small object; concentration of the eyes is painful and difficult, the man complains of the light, tiredness of the eyes, and dark spots appear before them, either stable or moving, near or far; symptoms which might be looked upon as purely physical if it were not for the supernatural element accompanying them.

In interference with the *ears*, entire deafness may be

* Pages 106, 150. † See ignorant inducing of passive state, pages 149, 150.

caused by an evil spirit locating in the nerves of the ear, or there may be degrees of interference with the hearing,

The ears and hearing affected.

such as the loss of words, so that in listening there are moments when sentences, or words, are not heard at all; or there is a failure to grasp clearly what others say because the person hears partly what the speaker says, and partly what the evil spirit inserts, or suggests to the mind, hence "misunderstandings" of given instructions, or the clearly expressed language of others. This also causes an indisposition to listen to others speaking, and a restless impatience which cannot wait for them to complete their sentences, or communications, because the intruders are thrusting in their own suggestions to the mind, and claiming attention to their speaking. The believer has a sense of double listening, so to speak, which is an interior and exterior listening at one and the same time. That is, he may be trying to "listen" to feelings and movements within* whilst listening to the voices of others outside. This causes difficulty in listening to music, speaking, and reading aloud. There is also a deadness to exterior sounds, because of a buzzing in the ears,† and the sound in the ears is stronger than the sound outside, with the effect of an apparent absent-mindedness. The man needs to be released from listening to the supernatural speaking within himself, before he is free to listen to that which is external.

Evil spirits interfering with the sensory nerves of the ears, render exterior sounds acute in forced consciousness of them, producing confusion and irritation; the exaggerated sense of sound rendering concentration difficult.

They also *make* strange sounds by interference with the sensory nerves, the man declaring that he heard voices, thunder, rustling as of a dress, etc., which no one around him hears.

This persistent "buzz" in the ears, makes the victim pre-occupied, and almost unconsciously shake his head, as

* Cf. page 143. † See distinction from physical causes, page 172.

if shaking off something which is annoying him. It is so distracting that he is obliged to speak aloud to himself to make an impression on his own mind: he must read aloud in order to take in the sense of what he may be reading, or speak aloud to apprehend his own speech, because of the confusion caused in his mind by the inward "buzz" of the persecuting spirits. Because of this confusion, also, fresh ground is given to the powers of darkness, for deeper possession through the distraction caused by their interference.

The "buzz" of evil spirits speaking.

The cause of this is, that, unknowingly, the believer has lent his ears to evil spirits, listening to their words and suggestions, often because he believed he was listening to God, or listening to himself. This comes particularly when there has grown a habit of listening for an *inner voice*;* or an alert *inside* "listening" which in time enables the evil spirit to dull the outer ear, and acute attention to outer communications; or a "listening" inwardly to "feelings," sensations, movements,† "drawings," whilst at the same time listening for voices, texts, and messages from without.

The speaking of evil spirits may be described somewhat as follows:

Description of the speaking of evil spirits.

(1) It is not like the vocal speaking of a human being, which must always be stronger than the speaking of spirits, because spirits have no force of breath; therefore if a man speaks aloud, he can always drown the speaking of evil spirits. On the same principle a man can also drown the voice of the Holy Spirit, because He is Spirit and His speaking is always in the spirit, or through conscience.

(2) It resembles more the "thinking" of a person, or the speaking in oneself, when the words are not uttered through the lips.‡ When evil spirits are "speaking" to the inner ear, it seems like a ceaseless buzz of inner words, apparently belonging to the person himself; yet

* See pages 120, 125, 137, 143, 144, on "Listening." † Cf. page 143. ‡ Page 139.

not from his mind, nor the result of mental action, nor from his will, nor even expressing his own personal ideas or desires.

When this "buzz" of objectionable, or annoying, or irresponsible words are thus, in an indefinite way, claiming the inner attention of the man, and he has outer claims to deal with, he is liable to speak aloud with a strong voice, so as to overpower or dull the inner clamour, without being conscious that he is raising his voice, or why he is doing so.

Unknowingly the man is making an impression on his own mind, through his own ear, by using a loud voice; otherwise his dulled mind would not be able to take in, or retain what he is saying; or get the impression into his mind.

Unconscious use of loud voice.

The believer may not be *conscious* of the inner "buzz" of the evil spirits' words, and not conscious that his voice is raised to express his own thoughts in audible speech, or know why he finds himself obliged to speak to get clear in his own thinking. *Unconsciousness* is a symptom of the depth of the evil spirit's possession, and unconsciousness of facts concerning himself, is as detrimental to the person, as attempts of strangers to enter a house would be to a householder who is oblivious to all sounds.

Consciousness* of all things connected with the inner life and environment is as keenly needed by the believer, and should be cultivated by him, as consciousness of all exterior matters connected with the duties of life. Unconsciousness by men of how they themselves act and speak, think or appear, in oblivion to all that is patent to others,† or, on the other hand, an "unconscious" self-consciousness, or ultra-consciousness of the actions of self, may all be results of the work of deceiving spirits.

Some symptoms of thus having listened to supernatural voices, may be described as:

(1) *Difficulty in listening to others;*

* See pages 81, 88. † Page 146.

(2) *Face "screwed up" in difficulty of grasping what is said;*

(3) *A sense of dulness or heaviness in the ear or ears.*

The distinction between deafness through the interference of evil spirits with the ears, and that which is the result of physical causes, depends upon whether the person has other symptoms of evil spirit possession, or whether he is in a normally "natural" condition.

Varied symptoms.

There are other varied symptoms showing disturbance of the entire system* of the man when dominated by evil spirits in possession. In affecting the muscles, hands and fingers or feet, the nerves are held, and these act without control of the mind or will, sometimes in convulsive action, or in twitches, and prostration, or else in the paradox of being muscularly weak and strong consecutively, and in rapid succession. There are many accidents through possession, which are called "the visitation of God," "slips of the hand," unaccountable "failures of the mind," which are left unexplained, but these "happenings" are not really "accidents"—they are the carrying out of the real designs of unseen spirit beings malignantly concerned in the world of men.

The insidious spirits have prepared for this manipulation, or interference with the person by their slow dulling of the mind; the weakening of the reasoning powers, which prevents him seeing the outcome of a certain step or action; the disuse of the judgment; the imperceptible loss of decision, and independent action of the will, so that it "snaps," so to speak, at a critical moment, with fatal results; for without this *passivity of mind and will*, the emissaries of Satan cannot have the full control of the body which they so keenly desire.

In affecting the body,* the spirits of evil also interfere with all the functions at various times, and in various degrees, such as in eating and drinking, and the swallowing of food. The mastication of food, the saliva, the phlegm, the breath and breathing, physical weakness or

* See also Passivity of the body, page 81.

strength, stiffness of limbs, heaviness, heat and cold, agreeable or disagreeable feelings, sleeplessness, dreams,* restlessness at night, all can be irritated, produced or exaggerated by the presence and will of evil spirits.

Manipulation of the body.

How evil spirits can manipulate the body through the nervous system,† we find clearly defined in the Scriptures; but we never find a single instance of the *Holy Spirit* working in the same way. Not once in the Acts of the Apostles do we find "twitchings," "writhing," convulsions, or other effects of supernatural power on the human frame, recorded as results of being filled with the Holy Spirit. But we do read that evil spirits can convulse the body, tear it, bruise it (Luke ix. 39), cause it to pine away (Mark ix. 18), or give it strength (Mark v. 4); they can make the man cry out suddenly with a loud cry (Luke ix. 39), or make him dumb, gnash his teeth, roll on the ground, cast him into the fire to burn him, or water to drown him (Matt. xvii. 15).

In this acute form the symptoms of demon possession and insanity are almost indistinguishable. The difference lies in the fact that in pure demon possession the MIND IS NOT IMPAIRED, although it may be passive, or suspended in action, but in insanity the evil spirit takes advantage of a physical condition, "Insane" people are more "sane" than sane people think they are, and there is more truth in what they say than is believed. What they "see" is not always *delusion*, but the actual doings of evil spirits.

It is necessary, therefore, to distinguish between

(1) Pure insanity,
(2) Pure "possession,"
(3) Insanity and possession.

Before declaring a person insane, from physical and natural causes, the physician should *find out if there be any supernatural cause.* Insanity may be caused by natural derangement,‡ *and by supernatural interferences* of evil powers. True insanity can also be the result of possession, and be (humanly) irrecoverable.

* Page 152. † See pages 39, 97, 164, Cf. 143. ‡ Cf. page 160.

In short, under the power of a lying spirit, the man loses *control of his body*, and is, for the time being, when the intruder manifests himself, irresponsible for his actions.

The spirits in possession of the body vary in character, and in manifestation, as much as when in possession of the mind, or spirit, in *spiritual* manifestations. Some are malignant, and some are milder in their actions, such as the "spirit of infirmity" or powerlessness described in Luke xiii. 11, or the blind and dumb spirit in Matt. xii. 22. These Scriptures show there were cases of possession which looked like cases for healing, but the Lord's words and action proved that the woman who was bent for eighteen years, did not require healing, but *deliverance*.* The bending of the back is one of the symptoms of demon possession, when the body is deeply affected.

Prophetic ecstacy and inspiration.

Another manifestation of evil spirits may be described as prophetic ecstasy, or "inspiration." Such was manifested in the girl with a "spirit of divination," which Paul cast out (Acts xvi. 16-18). The danger of this kind of spirit is that the manifestations are more like those of the Holy Spirit,† than when in the nervous system, or bodily frame, To distinguish between the two in the Corinthian Church was the object of the Apostle writing the 12th and 14th chapters of the first Corinthians: "Concerning the 'inspired' . . . I would not have you ignorant," he wrote, as he proceeded to show them how to detect the difference between the manifestations of deceiving spirits in demoniacal 'inspiration' or ecstasy, and the true inspiration of the Holy Spirit. The Spirit of God in one believer being in harmony with the manifestation of His power in others, and the demoniacal spirit producing "schism" or "mutiny" of the members of Christ's Body one against the other. The Holy Spirit causing interdependence, and honour of His workings in the one and in the other; the demoniacal spirit causing lawlessness, and confusion. "Harmony" and

* Page 39. † Pages 98, 99, 100, 119, 120.

"confusion" being respectively the hall-mark of the supernatural power being from God or Satan in the assembly of God's people.

Excuses used by evil spirits to hide their presence.

Col. V. The *excuses* of the evil spirit to cover the ground held opens again a wide field of consideration. Once the ground is taken, and the mind is dulled from its power of critical discrimination, the lying spirit is apt in suggesting "excuses"* to the believer to cover his location, and the ground he holds. The list of varied explanations is given in Column IV. If the mind labours in action, "it is natural" or "it is heredity," he suggests. Where the whole nervous system is involved, "it is disease" or "it is purely physical." "It is fatigue," or it is "spiritual." There may be, and there generally is, some basis for the "excuse," for the deceivers are keenly clever in working along-side natural conditions, either in circumstances, temperament or disturbance of the bodily functions, *i.e.*, the attack may be in the natural and physical realm, but not *from it as the source*. They like to have, and watch for, some physical or mental ailment to serve as the cover, or "excuse" for their manifestation.

They attack a person because they are in possession, but make him think and believe it to be an indirect attack, *i.e.*, through another person. The blame is placed on the man himself or someone else, or on anything but the true cause, so that the intruder may not be discovered and expelled. It is therefore important that all "excuses" should be examined, *i.e.*, the "*reasons*" for such and such an unexplainable manifestation. The *causes* should always be gone into, for by believing a wrong interpretation† of the manifestation, more ground is given to the lying spirits. The believer may be refusing ground on the one hand, and giving new ground on the other, unless he examines all the suggestions which come to his mind concerning his condition.

* Cf. pages 55, 103. † See page 96. See Diagram on page 190.

The following tables show the stages of the advance in possession, and how wrong interpretation gives new ground:

(1) Ground followed by
(2) Possession, manifested by—
(3) *for example*, "Twitching of nerves"—then the evil spirits give
(4) Wrong interpretation of the cause of this twitching, which, if accepted by the believer, admits new lies from them, and gives more ground.*

Four sequences should be noted in this connection:

(1) Ground because of (*a*) ignorance, resulting in (*b*) deception;
(2) Followed by possession, because of ground;
(3) Manifestation because of possession;
(4) Danger of wrong interpretation of manifestation.

Deceiving spirits also persistently endeavour to keep the believer occupied with something else to fill up the mind, so that he may not discover his own need of deliverance. Workers are almost obsessed with the thought of 'Revival," or the "need of others," whilst blind to their own condition. Devotion, singing, preaching, worship—all rightful things—may so possess the mind as to close it to all personal knowledge of the need of deliverance from the adversary's deception.

The effect on the believer of evil spirit possession, we have already dealt with, in the aspect of mental and bodily inertness. To this we add, general weakness of the whole man, spiritual, mental and physical. He becomes erratic in temperament, spasmodic in study, wavering in allegiance, and undecided in action; easily moved by (1) impulses, *i.e.*, a sharp movement forward without volition; or (2) repulsion without reason, *i.e.*, a sharp movement backward apart from volition.

The life full of contradiction.

The life becomes increasingly full of contradictions. The man seems strong and yet is weak, he is stoical and yet seeks love; he is spasmodic in his actions, erratic and dogmatic in his beliefs, and utterly illogical in his reasonings. All these symptoms may be visible or

* Page 96. Cf. diagram on page 190.

invisible, and manifested at different intervals, and in different degrees, concurrently or consecutively.

After a time the believer may become conscious of his condition, and then he has a painful shrinking lest these symptoms should be read by others, and thus cause attacks upon him. When they do become too manifest to be hidden or ignored, then he is often said to be suffering from a "nerve breakdown," for the symptoms coincide with all the characteristics of neurasthenia, and can only be distinguished from it by an examination into *past spiritual experiences*, and the discovery of the working of supernatural powers.

Should the apparent "neurasthenia" be really the possession of evil spirits, no prolonged rest or natural means will set the person free, although such means may give the body a renewing which will enable the victim to face the spiritual truth in due time.

This growing weakness of the circumference also weakens the spiritual life, by preventing its growth into *vigorous* manhood in Christ; for the inner spiritual man needs the outer man for expression, and development. But in possession through deception* the mind is too passive to act, and express the inner life—the expression of the face is passive and dull, the eyes are dreamy and slow. In brief, the outer man becomes a "prison," so to speak, of the spirit life at the centre within.

Another very manifest effect is that as time goes on, the man lives more in the body than in the soul and spirit, the lawful appetites reassert control,† and the spirit-life is more unrecognized and less followed,‡ whilst variations and inconsistencies in life, in state, in actions, all show increasingly the marks of "possession."

The general effect on the man of supernatural experiences.

A very little consideration of the characteristics of those drawn into abnormal supernatural experiences, will bear out this diagnosis. The invariable effect upon such believers is the weakening of *the mental force, the reasoning and judging power*; a weakening

* Pages 76, 77, 93, 111. † Pages 81, 162. ‡ Page 82.

in moral force and will, and ofttimes a haunting sense of fear—fear of the future, fear of persons so that they cannot bear to hear them spoken of, or to speak to them; and a gradual general weakening of the physical frame. In time there comes an involuntary effect upon the nervous system, and there is impatience—manifestly "nervous" and not moral—and restlessness, and often an involuntary twitching action of the nerves.*

In the moral realm comes an attitude of infallibility, positive assertion and unteachableness, with loss of the real power of choice, and personal control of mind, speech, manner, and actions—for persons thus "possessed" *cannot* choose or act, because they *shall* not; and they have acutely a sense that they "don't know what to do," on account of the evil spirit's hold of them.†

Column **VI.** *Effects of possession on the believer.*

The effect of evil spirit possession as listed in Column vi. has already been more or less indicated in the preceding columns, and it is only necessary to compare Column iv. and vi. for their further summing up.‡

The subtilty of the deception has been that in multitudes of cases, all these "symptoms" are thought to be physically or morally the outcome of the *individual personality, i.e.*, the "temperament" of the person, which must be borne with until released from the body of clay in the grave! "Self," they declare, is their trouble, which *no acceptance of the Fulness of the Spirit, nor light upon identification with Christ,* has altered. Wandering of mind in prayer, restlessness, talkativeness, or extreme reserve; and many other hindering troubles in the outer man remain, and are tolerated, or grieved over, without hope of change.

But how different the outlook, when much that troubles them is attributed to the true cause. "*An enemy hath done this!*" In many it is not "self" after all, but ground unwittingly given to deceiving spirits, who could be dislodged by the knowledge of the truth, and by refusal of ground.

* Pages 93, 132, 159, 172. † See pages 69, 75, 77. ‡ See Column Lists, page 103.

CHAPTER VIII.

The Path to Freedom.

The casting out of evil spirits not always successful—the ground by which they gained admission cannot be cast out—the same manifestations may again appear if ground not dealt with—evil spirits hide so as to be indistinguishable from the person—first step to freedom knowledge of the truth of deception and possession—the undeceiving period—the suffering and humiliation—spiritual experiences do not make a man spiritual—the deceived believer must frankly acknowledge his condition—must get knowledge of what ground for evil spirits means—the basis of deliverance—various degrees of deliverance according to understanding of the believer—must learn to read signs of dispossession as well as possession—column list of stages in progression to freedom—first stage the examination of, and the not quenching of doubts about specific things or experiences—one contradiction in experience reveals the work of evil spirits since God cannot contradict His own work—admission of possible deception since all are open to deception—the basic fact of the Fall laying open all men to deception—the discovery of personal deception—acknowledgment of deception—the refusal of all ground—the ground which admits the spirits of evil is the ground that keeps them in possession—the giving of fresh ground—diagram shewing the danger of this—the fighting through period—diagram shewing hidden depth of ground—the need of persistent refusal—diagram shewing way of descent and fighting back to normal condition—the evil spirits' hindrances to deliverance—the use of the Scripture weapons—the use of force against force needed—meaning active use of spirit, soul and body in the fight to freedom—this to break from passivity—the volitional action of refusal at the back of resistance—brief summaries of various helps to freedom—the gradual weakening of the possession—light upon the excuses suggested by the enemy to keep possession—their discovery and rejection—the symptoms passing away—the need of knowing the true normal of the believer to discern extent of liberation—diagram explaining the meaning of the normal standard—results in experience of believer set free from deception and possession—the working out of his salvation by co-operation with God.

IT has been thought almost universally that the only way to deal with demon-possession is by the casting out of the evil spirit,* by some Divinely equipped believer. But facts prove that this method is not always successful, for though the diagnosis of the intruder's presence may be correct, yet the *ground* that gave it occupation cannot be cast out; and unless the ground is dealt with, no full relief can be obtained, or change seen, in the majority of cases. In others, when

* Pages 93, 111, 112; see also Chapter XI. on "Casting out."

the evil spirit apparently departs, it must not be concluded that the person is entirely free, for it may be that what has occurred is only that a particular manifestation has ceased, and it is not unlikely that another manifestation may appear; possibly not a visible one, or one easily perceived or detected, but recognizable by any who have learned to discriminate between the workings of evil spirits, and those which are human or Divine. It is possible also to suppress a certain manifestation for a time, and not entirely get rid of it; and the same manifestation may return again and again in different guise, unless the ground is dealt with. In some instances, where the possession is so manifest that the true inner personality* of the victim is almost entirely lost sight of, the relief may be immediate: but where the intruder hides himself so subtly in the mind, or body, as to be indistinguishable from the operations, or actions of the person†—hidden in some state, or form, apparently natural or physical—the deliverance will not be obtained by "casting out" only, but by the truth being given to the mind,‡ and the volition of the person actively refusing and disowning the ground.

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

The humiliation of the undeceiving period.

It requires a very deep allegiance to the truth which God desires should reign in the inward parts of His children, for a believer to accept truth which cuts and humbles, as readily as he accepts that which is agreeable. The "undeceiving" is painful to the feelings, and

* Pages 97, 111, 146. † cf. "Substitution," pages 120-122, 139. ‡ Pages 59, 93, 111.

the discovery that he has been deceived is one of the keenest blows to a man who once thought that he was so "advanced," so "spiritual," and so "infallible,"* in his certainty of obeying the Spirit of God.

"*Was he not advanced?*" Yes, to a degree above the "man of soul," but he had not reached the goal as he thought, for he had but begun the journey in the spiritual plane. The end of standard one is but the beginning of standard two. So after all, he believed a lie about himself and his experience. He was not as "advanced" as he thought. Thus the truth breaks upon his mind, and its entrance is not agreeable. It is not easy to disbelieve absolutely, what he once believed so thoroughly.

Then "*Was he 'spiritual'?*" He may have had spiritual experiences, but this does not make a man "spiritual."† The spiritual man is a man who lives in, and is governed by, and understands his spirit, and co-operation with the Spirit of God. A great experience accompanying the ENTRANCE INTO THE PLANE OF THE SPIRIT does not make a believer "spiritual."

The discovery of the truth of deception.

The deceived believer laid claim to positions to which he had no right, for with the entrance of truth he discovers that he was neither so advanced, nor so spiritual, nor so infallible as he had thought. He built his faith about his own spiritual condition on assumption, and left no room for a doubt, that is, true doubt, such as doubting a statement that afterwards turns out to be a lie, but in due season doubt finds an entry to his mind, and brings his house of infallibility to the ground. He knows now that what he thought was an "advanced" experience, was only a beginning, and that he is only on the fringe of knowledge. This is the operation of truth.‡ In the place of ignorance is given true knowledge; in the place of deception, truth. Ignorance, falsehood and passivity; upon these three the enemy silently builds his castles, and unobtrusively guards and uses them. But truth pulls his strongholds to the ground.

* Cf. page 77. † Pages 82, 117. ‡ Cf. page 59.

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

(1) I believe that it is POSSIBLE for a Christian to be deceived and possessed by evil spirits.
(2) It is possible for ME to be deceived;
(3) I AM deceived by an evil spirit;
(4) WHY am I deceived?

Then comes the facing of the fact that (1) "ground" does exist; and (2) the seeking for knowledge as to what the ground is.

In order to discover the ground, the believer must first, in a general sense, get a fair conception of what ground *is*;* for he is liable to be deceived in (1) putting down to "possession" what belongs to something else, and (2) placing to something else what belongs to possession. He may confuse ordinary conflict, *i.e.*, the perpetual battle in spirit against the powers of darkness,† with conflict which comes from possession. And when the deception and possession are of long standing, the spirits of evil may get the believer himself to defend their work in him, and *through him* fight tenaciously to guard the cause of his deception from being brought into light, and exposed as their work.

They thus get the believer himself, in effect, to take their side, and fight *for them* to keep their hold, even after he has found out his condition, and honestly desires deliverance; one of the greatest hindrances being the effect of an *assumed position* concerning spiritual experiences, which believers are loth to examine, and part with.‡

The spiritual basis of deliverance in Calvary's victory.

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

* Cf. page 69, 71, 112. † See Chapter X. ‡ Cf. pages 57, 84.

them, he can, on the basis of the work of Christ at Calvary as set forth in Rom. vi. 6-13; Col. ii. 15; 1 John iii. 8, and other passages, claim his deliverance from these workings of the devil in deception and possession.

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

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

Assuming, then, that the believer has discovered that he is a victim of the deceptions of deceiving spirits, what are the subjective steps in the path of freedom? Briefly, (1) acknowledgment of deception; (2) refusal of ground; (3) stedfast fight against all that possession means; (4) being on guard against excuses; (5) the detection of all the effects of possession; and (6) a discerning of the *result* of these actions. For the believer must learn to read the signs of dis-possession, as well as the symptoms of possession, lest he be deceived again by the Adversary.

We give in column form a complement to the column lists in page 103. The first treated of the way the believer has been deceived; this one of the way of deliverance.

Column Lists of Stages of Deliverance.

I. *Deception.* *How it is broken.*	II. *Ground.* *And how it is to be dealt with.*	III. *Dis-possession.* *Its gradual removal as ground is discovered and removed.*	IV. *Excuses.* *Or reasons suggested by deceiving spirits to cover their working.*	V. *Effects.*	VI. *Results.*
1. The entry to the mind of questions concerning various experiences. "Doubt" of these experiences. 2. Admittance of possibility of deception. 3. Discovery of the deception. 4. Acknowledgment of deception. *See pages 185-189.*	The steady refusal of ground; specifically of the points wherein the believer sees he has been deceived, and their cause and results. Watching against giving new ground. Feels and sees things apparently worse, but in reality they are actually better. Each point must be fought through by persistent refusal.* *See pages 94, 189, 193.* **Also by action, as e.g., the regaining use of the mind.*	The possession by the evil spirits now weakens according to the degree in which the ground is given up, and if *more ground is not given.* *See pages 194, 195, 200.*	Discovery of the excuses made by the evil spirits to cover their location and working. The believer now resists these and calls them by their right name of "lies." The need of being on guard against the evil spirits counterfeiting the man himself. *See pages 175, 201.*	The symptoms gradually disappear, but the believer must be on guard not to consider he has full and *final* victory, nor think that the evil spirit has gone because the manifestations have ceased. He needs now to be very watchful, and keenly alert to recognize and refuse all efforts at new deceptions. *See page 194.*	1. Deep eagerness for the deliverance of others. 2. Clear knowledge of the devil's true character in enmity and hatred of the believer. 3. Past experience clearly understood, perplexities explained, and the Deceiver detected in his subtle workings. 4. Never off guard concerning the powers of darkness in watching and prayer. 5. Strong spirit development of resisting power against evil spirits in place of weak and passive drifting. 6. The spirit liberated into universal prayer. *See page 206.*

NOTE.—*In studying these columns the believer needing deliverance should remember that all these stages may vary, and the "symptoms" of deception, possession, and dis-possession may be of slight or acute degree, and some be entirely absent.*

Taking first for consideration the list in Column I.

(1) *Doubt of the experience*, or "manifestation" being of God. We cannot emphasize too strongly the need of not quenching, and not ignoring the first doubt, for the "doubt" is actually the initial penetration of truth to the mind, and hence the first step to deliverance. Some have instantly quenched the first doubt, fearing to "doubt God," and in doing so, closed the mind to the first ray of light which would have led them into liberty. They have looked upon doubt as temptation, and resisted it, overlooking the distinction between true and evil, right and wrong, "doubt." This has its root in the mind of most Christians, in associating only evil with such words as "judging," "criticising," "doubting," and "enmity," "hatred," "unbelief," etc., all of which dispositions and actions they thought to be evil, and evil only, whereas they are evil or *good* according to their *source* in spirit or soul, and in relation to their object, *e.g.*, "enmity" against Satan is God-given (Gen. iii. 15), "*hatred*" to sin is good, and "unbelief" of spirit manifestations is commanded until the believer is sure of their source. (1 John iv. 1.)

Column **I.** *Doubt of experience.*

To doubt God—which means not to trust Him—is *sin*; but a doubt concerning supernatural manifestations is simply a call to exercise the faculties, which all spiritual believers should use to discern "good and evil." The deep doubt concerning some supernatural experiences is therefore not a "temptation," but really the Holy Spirit moving the spiritual faculties to action according to 1 Cor. ii. 15, "*He that is spiritual judgeth—i.e.* examineth *—all things*," the "things of God" thus being "spiritually discerned" (A.V.).*

A "doubt" generally first pierces the mind either (1) from truth pointed out by others, or (2) arises from some flaw in the experience which arrests the attention of the believer. In the case of some supernatural manifestation, for instance, which bore the appearance

* Page 57.

of being Divine, there was some slight contradiction which perplexed the soul. And as no contradictions can possibly occur in any of the workings of the Spirit of God, Who is the Spirit of Truth, *one single contradiction* is sufficient to reveal a lying spirit at work. This axiom must not be ignored. For instance, a believer declares, under supernatural "power"—assumed to be Divine—concerning one who is ill, that God purposes the restoration of that one, yet the sick one dies. This is a "contradiction" which should be fully examined, and not put aside as among things "not to be understood;" for the supernatural element in the declaration could not be of the Spirit of God, Who cannot depart from truth in His revelation of the Will of God.

No "contradiction" in working of Spirit of God.

To "prove the spirits" (1 John iv. 1), so as to discern between the "Spirit of Truth" and the "spirit of error" is a clear command to the children of God, as well as to "prove all things," and hold fast that which is good" (1 Thess. v. 21); bring "to the proof . . . with all long-suffering" (2 Tim. iv. 2, R.V. m.). To question until all things have stood the test of full examination is the safest course, and is far removed from the doubting of God Himself, in His faithfulness and love, the only doubt which is sin.

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

Admittance of possibility of deception.

This certainty of personal exception is so deep seated with the most visibly deceived person, that the long battle is simply to obtain entrance to the mind for the

one thought of possible deception, in any point at all. The believer seems armed with unshaken assurance that if others be misled, he certainly is not; he "beholdeth the mote" in his brother's eye, and is blind—blind to the "beam" in his own. But an open attitude to truth says, "*Why not I as well as others?* May not my assurance of safety be a deception of the enemy, as much as the deception I see in others?"

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

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

The basic fact of the Fall.

"The old man, which waxeth corrupt after the lusts of deceit." (Eph. iv. 22. R.V.)

"Being darkened in their understanding; alienated from the life of God." (Eph. iv. 18.)

"*We all once lived* in the lusts of the flesh, doing the desires of the flesh and of the thoughts, and were by nature the children of wrath, even as the rest." (Eph. ii. 3.)

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

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

The second fundamental fact—and the logical outcome of the first—is that unless regeneration by the Holy Spirit, and the indwelling of the Spirit, means (1) sinlessness, and (2) the present possession of a resurrection

body, *every part of a believer not yet renewed*, and freed by the redemption of Calvary from the effects of the Fall, MEANS GROUND FOR THE POSSIBLE ENTRY AND POSSESSION OF DECEIVING SPIRITS. Since absolute sinlessness, and the present possession of the resurrection body are not clearly taught in the Scriptures, as attainable whilst on earth, the admittance of possible deception, and entry of evil spirits to the outer man of mind or body, is logically and reasonably possible for all; even whilst the spirit and heart of the man is renewed by the Holy Spirit. If we come to facts of experience, the proofs are so abundant as to be beyond our power to handle in the limited space of this book, not only in the unregenerate world, but in those who are undoubtedly children of God, and spiritual believers.*

Admittance of possible deception logically reasonable.

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

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

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

Certain facts in connection with various experiences of the past, which the believer has failed to note, may now

* See Appendix. † Pages 1-4. ‡ Pages 59, 111.

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

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

This brings us to the crucial matter of Column II. of the way in which the "ground" the evil spirit has held must be dealt with. *Thoughts* admitted to the mind, passivity of mind or body, faculties allowed to lie unused, lack of mental control, of the use of the will, of decisive power or judgment, etc, Now the believer must deliberately and steadily refuse† all this ground to the enemy, especially and specifically the ground on the points wherein he has been deceived; for it is of primary importance that the one who is deceived should know the ground, and give it up.‡

Column **II.** *The refusal of ground.*

Since there is POSSESSION BECAUSE OF GROUND GIVEN, there must be DIS-POSSESSION BECAUSE OF GROUND REFUSED to the enemy. The deceived one must pray for light until the cause or causes of the deception are revealed, and honestly desire, and be willing for the light on every point (John iii. 21). He must be given light from God to detect symptoms and their causes, and in the recognition of these beware of introspection, *i.e.*, a turning in upon himself, which is the contrary of a simple refusing of ground as it is brought into the light.

It may be said generally, that whatever the person shrinks from hearing about, or is troubled when reference is made to it, may reveal upon examination, ground given on that point. If the believer is *afraid* to examine something he shrinks from dealing with, then it is safe to examine that particular thing, for the enemy most probably has some footing there. What the believer

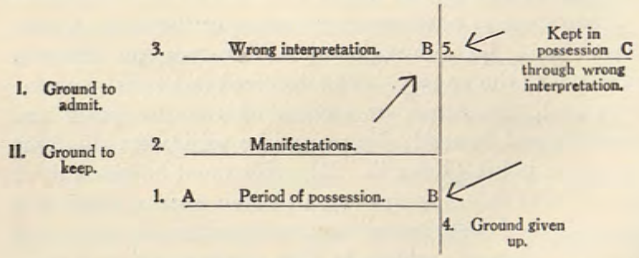
* Cf. pages 20, 64-67. † See "refusal" in Chapters IX. and X. ‡ Page 112.

cannot bear to hear about is probably the very thing that he is guilty of doing, or is in some way wrong in his relation to it. Then the ground—and the cause or causes of it—when revealed, must be taken back from the deceiving spirits, by the rejection, or refusal of these points upon which ground has been given, until the ground given has passed away; for ground which *admits* the evil spirit is the ground that *keeps him in possession.** There is also ground given which causes the believer, unknowingly, to take hold of evil spirits, and there are things, and ground given, which enable them to grip the believer, and his faculties.

The danger of giving new ground.

There is also the probability of giving new ground, by taking the lying spirits' interpretation† of their manifestations, which on the believer's part is the accepting of lies from them in the present, as much as in the past, when ground was given to admit them.

The following diagram shows the danger of this new ground being given during the dis-possessing period:—



(1) A to B, period of possession because of ground given to *admit* evil spirits.
(2) Manifestations during period of possession.
(3) Wrong interpretation of manifestations during the time of possession.
(4) Time when the ground which admitted evil spirits to possession is given up.
(5) B to C, evil spirits kept in possession by incorrect interpretation, *i.e.*, "possession" can be a cause of ground through wrong interpretation of possession.

* Page 112. † *i.e.* Excuses. See page 175; also diagram, page 55.

The fighting through period.

What it means by "fighting through" may be explained in a specific case. For instance, if the believer discovers that he has sunk into passivity, and that an evil spirit has fastened upon the passive faculties, and whilst they were lying passive, acted for, or in conjunction with him;* when he gives up the ground, he finds it most difficult to act for himself again, and to regain the use of his faculties. If he has been drifting into passivity in the matter of decision, and, refusing this ground to the enemy, he decides now to "decide" for himself, and not to act under their control, he finds that, at first,

(1) He *cannot* act and decide for himself, and

(2) The evil spirits will not *let him* act, *i.e.*, when their victim refuses them permission† to control him, then they will not let their captive act without their permission.

The man has therefore to choose between "not acting" at all, or letting the evil spirit continue to act for him. This he will not do, and so for awhile he is unable to use his own decisive power, and yet refuses to allow the enemy to use it. It becomes a fight for the use of his "free will," and for deliverance from passivity of the will,‡ which destroyed his decisive power, and gave evil spirits control over him.

Why does not possession, and its effects, cease directly the man refuses all ground, as a whole, to the deceiving spirits? Because every *detail* of the ground must be detected; the man must be *undeceived* on every point; and the evil spirits must be dispossessed from every hold. Whatever caused possession, the opposite must be obtained for dispossession; instead of the lies of Satan, the truth of God; instead of passivity, activity; instead of ignorance, knowledge; instead of surrender, to the enemy, resistance; instead of acceptance, refusal.

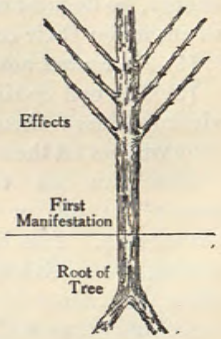
Actions are the result of thought and belief. The ground is always to be traced back to its radical cause, which is a THOUGHT AND BELIEF. Wrong thoughts and belief, which gave ground to evil spirits for possession,

* cf. pages 136, 122. † Pages 120, 142. ‡ Pages 74, 75.

must be detected and given up. The basis of acceptance or refusal must be knowledge, not a passing thought, or impression. It is for this reason that *understanding** is such an important factor in deliverance, and the subsequent warfare.

The following diagram shows what is meant by the "radical cause." In seeking for the ground of any trouble in the spiritual life, believers generally go back only as far as the first manifestation of conscious wrong, instead of seeking the radical cause of the manifestations.

Men in seeking for the root of a tree do not content themselves with the discovery of its manifestation above ground. They know that the cause of the growth they see lies deeper down. It is VERY IMPORTANT that believers diagnose the cause of their trouble as further back than the first conscious manifestation, *i.e.*, some thought or belief which has given the enemy occasion for deception.



Example in matter of "unconsciousness."†

I. Discovery of symptom of "unconsciousness," (possibly through light from another).

II. Act of refusal and choice { refuse evil unconsciousness. „ evil consciousness.

III. Seeking for light on *ground* in the past.

IV. Discovery of cause; a "thought and belief" that "unconsciousness of self" was true meaning of death, and condition for becoming "only conscious of God."

RESULT: Ever since the believer admitted that "thought" and "belief," he became subject to the consequences of it, and all that evil spirits gained by it; for they came around and made true to the victim what he desired, *i.e.*, "unconsciousness," which formed the ground of passivity for Satanic manifestations.

If the believer resists and refuses any specific ground for possession, and cannot get rid of it, he must seek

* Page 112. † Pages 81, 87.

light upon the cause, *i.e.*, the *ground* in the past in thought and belief, when this is discovered and refused, the "possession" of necessity passes away.

The refusal of all ground.

This is why it is necessary to say that each point must be patiently "fought through," *i.e.*, the refusal* of all ground to evil spirits must be maintained, because *refusing* all ground, and getting rid of all ground, are two different things. All ground is not of necessity removed at the moment of refusal. The refusing must therefore be re-asserted, and the believer refuse persistently, until each point of ground is detected and refused, and the faculties are gradually released to act freely under the will of the man. The faculties let go into passivity should regain their normal working condition, such as the operation of the mind kept to true and pure thinking, so that any subject being dealt with is mastered, and *does not dominate beyond control.* So with the memory, the will, the imagination, and the actions of the body, such as singing, praying, speaking, reading, etc. All must be brought back into normal working order, out of the passive, heavy state, into which they have fallen, under the subtle workings of the enemy.

The refusal of the workings of evil spirits.

The refusal, also, of the workings of deceiving spirits in possession, is necessary as well as the refusing of ground upon which they have obtained possession. The believer may say as his declaration of decision:

1. I refuse the "influence" of e.s.
2. I refuse the "power" of e.s.
3. I refuse to be "led" by e.s.
4. I refuse to be "guided" by e.s.
5. I refuse to "obey" e.s.
6. I refuse to "pray" to e.s. [e.s.
7. I refuse to "ask" anything of
8. I refuse to "surrender" to e.s.
9. I refuse all "knowledge" from e.s.
10. I refuse to listen to e.s.
11. I refuse "visions" from e.s.
12. I refuse the "touch" of e.s.
13. I refuse "messages" from e.s.
14. I refuse all "help" from e.s.

The believer must *revoke* the consent he unknowingly gave to the workings of the deceivers. They have sought to work through him, therefore he now declares:

"I, myself, WILL to do my own work.
In the past I willed not to do my work. This I NOW REVOKE for ever."

See pages 102, 105, 112, 183.

* See also "The value of refusing" on pages 241 to 245.

The "fighting through" period is a very painful time. There are bad moments of acute suffering, and intense struggle, arising out of the consciousness of the resistance of the powers of darkness in their contest for what the believer endeavours to reclaim. The moment he begins to advance from weakness into strength, he becomes aware of the strength of the evil spirits resisting him; consequently he feels *worse* when fighting through. This is a sign of "dispossession," although the believer may not think, or feel it to be so.

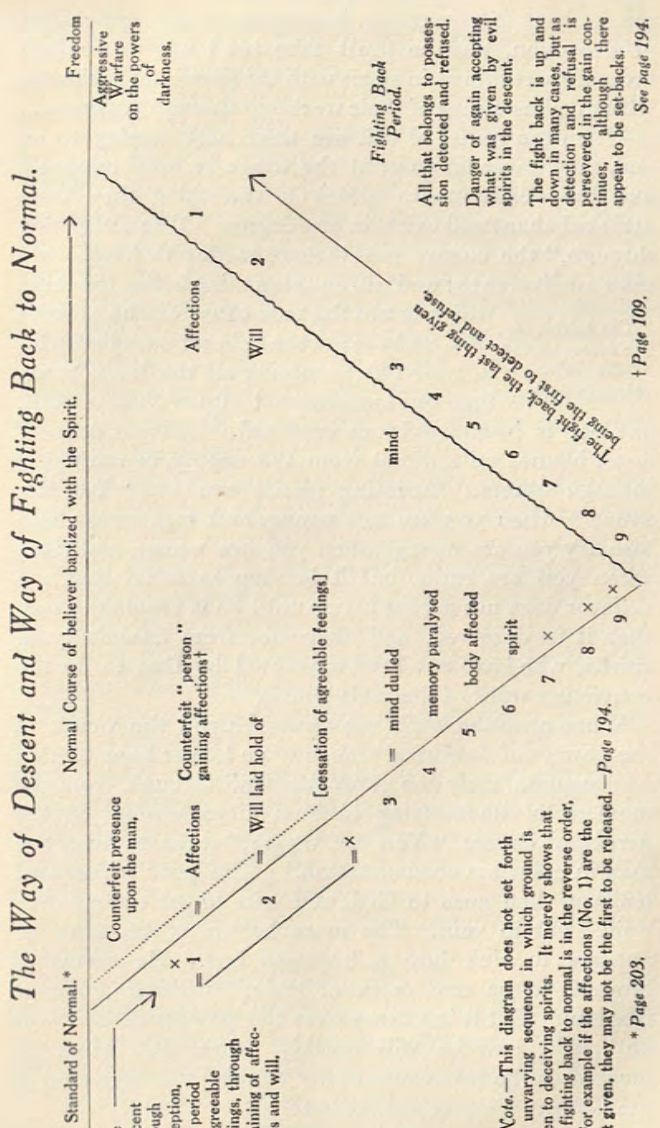
The order of dispossession is not the order in which possession took place, as the accompanying diagram on page 195 shows. The last thing given to the spirits of evil is generally the first thing removed, because light is given upon the experience of the moment, and deliverence from the bondage of the moment is the most urgent need. Sometimes it is the advanced stage of possession, with its terrible bondage, which *reveals his condition to the man himself*, and it is not until he starts, point by point, to fight back to his normal condition, that he discovers the depth of the pit* he has fallen into, and the slow work of regaining the liberation of his whole being, from the power of the deceiving enemy.

Immediate effects of dispossession.

The diagram shows that the believer fighting back to freedom must not be deceived about the immediate effects of dispossession, for it may appear as he advances, that he is slipping back. For instance, when the man is in a passive state under the bondage of the enemy, he may be absolutely regardless of what he is, what he feels, and how he appears: and therefore he cannot feel and cannot be touched on these points; but as he fights back to the normal condition, these things become real to him again, and he thinks he has gone back; but the fact that he *feels* about these matters, proves a degree of dispossession, for his feelings, which had become numb,† are once more regaining their normal condition.

The believer must not be off guard when he knows

* See pages 101, 123. † Page 83.



much about dispossession, because there are new realms of deception, and he must take heed not to confuse ordinary wrestling* in spirit with the powers of darkness, with manifestations of their workings through possession.

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

The tactics of the enemy during the fighting through period.

When once the truth has dawned upon the victim of the powers of darkness, and they no longer hope to gain by deception, their one great attack all through, from the moment of undeceiving to final dispossession, is the perpetual charge, "You are wrong," so as to keep the man in ceaseless condemnation.† The poor persecuted believer then goes to God, and tries to get victory over "sin," but in vain. The more he prays, the more he appears to sink into a hopeless bog. He seems to himself to be one mass of "sin," without hope of freedom. But it is victory over the powers of darkness he needs, and he will quickly prove this when he recognises the true cause of his trouble, and lays hold of the Calvary Victory over Satan.

* See page 257. † See Satan as Accuser, pages 229 to 232.

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

The weapon of Scripture.

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

Force must be used against force. There are two aspects of the use of force in the fight against the powers of darkness; one of using spirit force against spirit force when the believer is free from possession, and the second of physical force brought into action against their power or grip of the body. Either of these the Deceiver may suggest as "self-effort," and deceive the man into taking up a passive attitude, and thus to cease his resistance against him.

When the believer is fighting free from possession, he must bring into action all the forces of his tripartite being, and must know the place of the spirit, the soul, and the body, in the conflict, *e.g.*, if evil spirits have a hold on the muscles of the bodily frame† there must be effort, and *use of the muscles* to dislodge them, and so in

* See pages 59, 111, 112. † See possession of the body, pages 81, 163, 172.

every other part of the being. The believer, therefore, must not be afraid to use force—pure force, which simply means ACTIVE USE OF SPIRIT, SOUL AND BODY in their various actions. Evil spirits, by possession, caused the forces of the tripartite man to be inactive and passive, and now these must be aroused to action against the force holding them. There must be liberation of the physical being from passivity,* as well as mind and spirit.

The danger of a wrong kind of "fight."

But resistance, *i.e.*, action of spirit, soul or body, must not take the place of refusal by the will. A man may "fight" without any result, if he does not first "refuse." There is an evil fight, *i.e.*, a resistance in body or brain, which is due to possession. If it exists it must be refused. To be clear that this evil force is not in operation, the believer can say, "I refuse all *evil* fight now in spirit, soul or body." The believer may be resisting something in himself which is the fruit of his *choice* in the past, and which only his "refusal," or revoking of his past choice, can touch in the present. Fighting by force, or resistance, must therefore always have at the back of it the volitional attitude of refusal. For example in the (1) *refusing* stage of regaining the use of the memory, the man says "I *will* to remember," and so to speak, by the action of his will he lays hold of freedom; then follows (2) the actual fighting stage where he holds the liberty he has taken by refusal, and actively insists upon the enemy giving way, until the memory becomes really free from his possession.†

A few brief suggestions for attitude and action may be added here in condensed form, for the guidance of any who are seeking freedom from the enemy's power:

1. Keep claiming the power of the blood (Rev. xii. 11).
2. Pray for light, and face the past.
3. Resist the devil persistently in your spirit. *Page 183, 255.*
4. Never give up hope that you will be set free.
5. Avoid all self-introspection. *Page 189.*
6. Live, and pray for others, and thus keep your spirit in full aggressive and resisting power.

* See pages 80, 161. † Pages 75, 121.

Again it may be said:—

1. Stand daily on Rom. vi. 11; as the *attitude to sin.*
2. Resist the enemy (James iv. 7) daily on the ground of the blood of Christ (Rev. xii. 11).
3. Live daily for others; *i.e., outward, and not inward.*

The footing on Rom. vi. 11, a weapon of victory.

The standing on Romans vi. 11 means the attitude of the believer reckoning himself "dead unto sin . . in Christ Jesus." It is a declaration of death—a gulf of death—to evil spirits as well as sin; to evil spirits working in, through, for, instead of, or in conjunction with the man.

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

A condensed form of the principles, and conditions for deliverance from the deception and possession of evil spirits in any degree, may be given as follows:—

1. Knowledge of the possibility of deception and possession;
2. Admission of actual deception and possession;
3. Attitude of neutrality toward all past experiences (spiritual) until truth concerning them is ascertained;
4. Refusal of all ground to evil spirits;
5. (In some cases) the casting out of evil spirits by the authority of the Name of Christ;
6. The believer taking position of death to sin (Rom. vi. 11);
7. The detection and refusal of all that belongs to possession;
8. The understanding of the criterion of the true normal condition so as to gauge signs of dispossession;
9. Active usage of the faculties so that they reach the normal condition.

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

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

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

(3) Do not talk or trouble about their manifestations. Recognize, refuse and *then ignore them.*

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

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

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

1. Not knowing it is possible to be deceived ;
2. Thinking God will not allow a believer to be deceived ;
3. Saying "I am safe under the Blood," without intelligent knowledge of conditions ;
4. Saying "I have no sin," to open the door to an "evil spirit ;"
5. Saying "I am doing all that God wants, so all must be right ;" without seeking to *understand* what the will of the Lord is. (Eph. v. 10-17.)

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

1. Act as far as you can, doing what you can.
2. Take the initiative, instead of passively depending on others.
3. Decide for yourself in everything you can. Do not lean on others.
4. Live in the moment, watch and pray step by step.
5. Use your mind, and THINK—think over all you do, and say, and are.

Col. III. *The possession by the enemy now slowly weakens* as the ground which he held is steadily refused, and given up. The Deceiver fought long to *obtain* the ground, and the believer may have to fight a long time ere he is fully set free.* The weakening of the possession, too, is according to the degree in which the ground is removed, and if the man does not meanwhile give more ground to the foe. This makes the deliverance gradual, it is true, but *in most cases the snare may have been gradually woven about him* for many years. Film after film may have slowly come upon the mind,† preparing for the deception of after years.

The slow weakening of possession as the believer maintains resistance.

Col. IV. *Following the steady attitude of the refusal of the ground*, light begins to break in, with the discovery of the "excuses" the enemy is making to hide the

* *i.e.*, Experimentally, by the release of every faculty. (Page 93.) The believer IS FREE potentially, as he lays hold of deliverance through the finished work of Christ. † Page 156.

true location. For the persistent endeavour is to make the man believe that the manifestations are due to some other cause. The chief excuses over the manifestation of possession centre around the suggestions, "it is divine," "natural," "physical," or else temperament, circumstances, others' wrong doing,* etc., in order to cover or hide the ground which is held. But as the excuses are recognized, the believer resists them, and calls the excuses by the right name of Satan's lies.

After getting rid of the counterfeits of the Divine workings, the difficult stage is the recognizing and getting free from the counterfeits of the man himself.† As the "excuses" or lies are recognized the believer becomes more acute in detection, and less ready to accept the "natural" and "physical" causes as true explanations, without examination and certainty, *e.g.*, if he "cannot bear" to hear, or speak about a person, he asks Why? If an attack on a certain point does not cease, he asks Why? The truth is, a believer cannot *bear* things because of attack *through possession*, and he cannot *do* things *because of possession.*‡

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

Naming the attack a factor in Victory.

It may be a flood of accusations of wrong doing, which need to be recognized, or tested as to their truth. When the Accuser charges the believer with some specific wrong over a certain thing, and he surrenders that thing to God, if the accusation§ does not then pass away, it shows that it is not the true ground for the accusation, but some other cause hidden from view. The believer should then seek light from God upon the hidden causes

* See page 175. † Pages 122, 146. ‡ Page 178. § Pages 133, 229 to 232.

according to John iii. 21; and *refuse* the cause of the accusation without knowing what it is, saying, "I refuse the cause of this attack, whatever it is, and I trust the Lord to destroy it." But often, when the believer is charged with being wrong over a certain thing, and it is fought off again and again in this way, it does not pass away. Then the true cause of the attack is *possession*, and not a "thing" at all. The matter to be fought is possession as a whole.

The true location of the deceiving spirit will often be found in an opposite direction to the apparent one, for they know they are being exposed, and dislodged, and so they vigorously ply an attack upon some other place to divert attention.*

The symptoms slowly passing away.

Col. V.† THE EFFECT OF THESE PRECEDING STEPS CAN NOW BE SEEN. The symptoms slowly pass away, and the believer, coming back to normal conditions, finds his faculties usable, and his thoughts once more under the control of his volition. It is a spiritual resurrection from a Satanic burial.

Now the one who is being freed must be on guard not to think it is final victory, or that the deceiving spirit has been fully dislodged because the *manifestations* have ceased; nor must he think that, when the intruder has been "cast out"; in cases where casting out is possible and successful, that he is completely delivered, if there are no actual manifestations. It is necessary to watch and pray as never before. The evil spirit has been exposed, the soul has been undeceived; but the deeper the deception the longer is the time for the film of Satan upon the mind to be removed,‡ and the passivity of the various faculties, of spirit, soul or body, to be destroyed. To be "undeceived," does not always mean to be fully delivered. The believer must therefore beware of the snare of ceasing the fight against possession when ease comes.§

It is here that the believer needs to know himself, so

* Page 196. † Column List, page 184. ‡ Page 93. § Page 245.

as to be able to judge of the extent of his liberation; and this he does by having a clear criterion of his true normal condition, so as to detect whether he is *above* it, and therefore strained beyond his normal poise and measure, or *below* it, and therefore less capable in all the departments of his being.

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

The importance of knowing the true normal.

As he judges himself by this criterion he may say, "Things are not the same as they were," and he then fights through by prayer to his normal condition. The deceiving spirits will suggest all kinds of excuses to stop the man's advance to freedom; *e.g.*, if he is forty years of age, they will suggest that the "mind cannot be as vigorous as at twenty"; or "overwork" is the cause of his being below what he should be, but he must not accept reasons which appear to be "natural," IF HE HAS BEEN A SUBJECT OF POSSESSION.* Let the believer know the highest measure of grace whereunto he has attained, for spirit, soul and body, and resist all attempts of the powers of darkness to keep him below it at any time.† If he is vigilant he will know that the lying spirits will endeavour to deceive him about it, and he must resist their lies.

The standard of the normal, as a criterion for judging the extent of the deliverance from the powers of darkness, when they have once gained a hold through passivity, can be seen in the diagram on page 195. There is a normal of spirit, of mind, and of body.

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

(*a*) ATTITUDE TO THE PAST. There should be no

* Pages 175, 201. † Page 93. Phil. iii. 15, 16.

"regrets," or brooding over things done or undone. This is an ordinary operation of the mind in thinking over the past, entangled into an evil kind of thinking which is generally described as "brooding."* The believer must learn to discern for himself when he is simply "thinking," or being drawn into a state of "regretting" or brooding. For victory in the life, there must be victory in regard to the past, with all its failures. The *good* of the past causes no trouble to the mind, but only the real or supposed evil. This should be dealt with by dealing with God, on the ground of 1 John i. 7, and thus the believer be delivered from it.

Regaining the normal.

In regaining the normal working of the mind, it needs first to be brought into action, and then into balanced action. This is very difficult, and at times impossible, whilst there is evil spirit possession. Possession must therefore pass away before balanced working is restored. This principle applies to every faculty.

(*b*) THE ATTITUDE TO THE FUTURE. The same may be said in the action of the mind in regard to the future. It is lawful to *think* of the past and *think* of the future, so long as the evil state of "brooding," brought about by sin, or Satan, is not yielded to.

(*c*) THE ATTITUDE TO EVIL SPIRITS. They must not be permitted to interfere, by the believer seeing to it that no new ground is given to them, either for possession, or interference.

(*d*) THE ATTITUDE TO THE PRESENT MOMENT. This should be a steady concentration of mind upon the duties of the moment, keeping it in active readiness for use as occasion requires. This does not mean ceaseless activity, for activity of the mind so that it is never at rest, can be a symptom of possession.†

The believer must understand that the regaining of the facile use of the faculties, and the maintainance of the mind in healthy condition, after passive surrender to evil spirits, will mean a steady fight with the powers of

* Page 159. † Page 92.

The weapon of the Word of God.

darkness, which will require the use of the weapons of warfare given in the Word of God, as tried and proved by experience. Weapons, for instance, such as the truth in the text, "Sufficient for the day is the evil thereof," for resisting brooding over the past, or torturing pictures of the future; "Resist the devil and he will flee from you," when the pressure of the enemy is severe; and other "fighting" texts, which will prove truly to be the "sword of the Spirit" to thrust at the enemy, in the evil day of his onslaught upon the escaping believer.

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

The results in experience when delivered.

Col. VI. *The believer now finds the following results in experience.* He has clear vision in the light of God, of the enemy's workings, without fear; a clear mind, intelligently in exercise in all its actions; a calm decision of the will, with a strong pure spirit in resisting, without hesitation, all he sees to be of the Adversary. Instead of acceptance of the enemy's workings, there is an established attitude of refusal; instead of a lie in the mind there is truth; instead of ignorance there is knowledge.

The delivered believer now has a deep longing for the deliverance of others he sees to be in the net of the fowler; acute insight into the devil's true character in his bitter enmity to Christ and His redeemed; past perplexities in spiritual experiences are now clearly

understood, and the Adversary detected where it was little thought he had a place; the undeceived one now seeing with astonishment the "naturalness" of his supernatural workings. This man is never off guard now, but always alert, watching against the powers of darkness, whilst relying upon the strength of God, and there is a manifest development of resisting power against the wicked spirits attacking him in the heavenly places, instead of the weak and passive attitude of the past, which enabled them to hinder or mislead him.

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

"He that doeth the *truth* cometh to the light" (John iii. 21) said the Lord. Evil spirits hate scrutiny, and so work under cover with deception and lies. The believer must come to the *light of God* for His light upon all spiritual experiences, as well as all other departments of the life, if he is to "cast off the works of darkness" (Rom. xiii. 12) and put on the armour of God —the armour of light.

The Scripture aspect of deliverance.

The Blood of Jesus Christ, God's Son, cleanseth us from all sin, if we walk in the light; but the *light must shine* in for the soul to walk in it. The evil spirits can be cast out in the Name of the Lord Jesus, but the GROUND THEY HAVE GAINED CAN ONLY BE REMOVED BY THE INTELLIGENT CHOICE OF THE WILL REFUSING the ground given to them, and appropriating the deliverance by death with Christ on Calvary.

See also "Supplementary Notes": "Summary of ground."

CHAPTER IX.

The Volition and Spirit of Man.

The basic principle of co-operation, and not passive control—God works with the active co-action of the will of the believer—when Paul said "I labour" he did not mean automatic working—Christ as the perfect example in His co-working with the Father—man's fall when he yielded his will to Satan—Christ's redemption for man on the Cross—salvation wrought out in the man by his deliberate choice and action of will—the will of the redeemed man ruling spirit, soul and body—the first need is regeneration of the human spirit—the fruit of the Spirit is self-control—the Holy Spirit brings the volition into harmony with God's will—the New Testament emphasis on the decisive action of the believer—the call to man to work out his own salvation —the restoration of a will free to choose God's will deprives Satan of power—the devil's gain through usage of hypnotic power, thought reading, and will controlling—danger of all forms of healing by suggestion—action of will requires knowledge—the spirit indwelt by the Holy Spirit at the back of the will—the organism of the spirit—the separation of soul and spirit—volitional control over the spirit—quenching the Spirit—how believers ignore their own spirit—how this ignorance opens the door to deceiving spirits—walking after the spirit and minding the spirit—the danger of the human spirit not co-working with the Holy Spirit—the danger of misreading the action of the human spirit as the Holy Spirit—some of the laws governing the spirit life—the believer should know when his spirit is touched by the spirits of evil—true guidance after the Spirit—the mind and spirit should be in accord—many walk "after the soul" and think they are spiritual—the counterfeit of the spirit, and how it is produced—physical consciousness diverts the mind from reading the spirit—with many the senses of the body are too much in prominence—the efforts of evil spirits to draw the believer into the sense life—some descriptions of the spirit and its characteristics—the need of the Church.

IT is now necessary to see from the Scriptures the true way in which God works in the believer, in contra-distinction to the way of Satan and his wicked spirits; for the principle of co-operation with God,* and not passive control by Him, must be fully understood, not only as the basis of deliverance from deception and possession, but also as the basis for the warfare which will be dealt with in our next chapter.

Briefly, it may be said that the Holy Spirit dwelling in the regenerate human spirit, energizes and works through the faculties of the soul and the members of the body,

* Cf. pages 50, 71, 105, 108, 161.

only in and with, the active co-operation of the WILL of the believer, *i.e.*, God in the spirit of man, does not use the man's hand apart from the "I will use my hand" of the man himself.*

When Paul said, "His working, which worketh in me mightily" (Col. i. 29), he first said, "I labour according to" His working. The "*I labour*" did not mean that hands and feet and mind worked automatically in response to a Divine energizing, as the engine works in response to the steam, but at the back of the "I labour" was the full action of Paul's will, saying "I choose to labour," and "as I labour, God's power and energy energizes me in the acting," so that it is "I who live and move and work," and "yet not I, but Christ—the 'Spirit of Christ' in me." (See Gal. ii. 20; Phil. i. 19.)

Co-operation with God does not mean automatic working.

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

Thus it should be in the life of the believer. Granted the essential union of his will with the will of God, and the energizing power of the Holy Spirit, by his own deliberate choice of harmony with that Holy Will, the believer is to actively use his will in ruling himself in spirit, soul and body. God dwelling in his spirit co-working with him through his exercised volition.†

For deliverance from the power of sin and protection from deceiving spirits in their workings, it is important to have a clear apprehension of God's purpose in redemption. God created man, with dominion over himself. This dominion was exercised by his act of will, even as it was by his Creator. But man fell, and, in his fall,

* Cf. pages 70, 71. † Cf. pages 74, 75.

yielded his will to the rule of Satan, who from that time by the agency of his evil spirits has ruled the world, through the enslaved will of fallen man. Christ the Second Adam came, and taking the place of man, chose obedience to the Father's will, and never for one moment diverged from His perfect co-operation with that will. In the wilderness He refused to exercise the Divine power at the will of Satan, and in Gethsemane in suffering His will never wavered in the choice of the Father's will. As Man He willed the will of God right through, becoming obedient even unto death, thus regaining for regenerated man, not only reconciliation with God, but liberty from Satan's thraldom, and the restoration of man's renewed and sanctified will to its place of free action,* deliberately and intelligently exercised in harmony with the will of God.

God governs the renewed man by his co-acting will.

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

The will of the man united to the will of God—and thus having the energizing power of God working with his volition—is to rule his (1) "*own spirit*" (see Prov. xxv. 28; 1 Cor. xiv. 32); (2) *thoughts or mind* (Col. iii. 2) inclusive of all the soul-powers; and (3) *body* (1 Cor ix. 27), and when, by the appropriation of God's freeing power from slavery to sin and Satan, the believer regains free action of his will so that he gladly and spontaneously wills the will of God, and as a renewed man re-takes dominion over spirit, soul and body, he reigns in life "through . . Jesus Christ" (Rom v. 17).

But the natural man does not reach this stage of renewal and liberation of his will, without first knowing the regeneration of his own human spirit. God is not in fallen man until the moment of his *new birth*

* Cf. pages 66, 102, 131.

(Ephes. ii. 12; iii. 16; John iii. 5-8). He must be "begotten of God;" the very fact of such a begetting being necessary, declares the non-existence of Divine life in him previously. After such a begetting, it is also necessary to understand that the regenerated man does not, as a rule, immediately become a spiritual man, *i.e.*, a man wholly dominated by, and walking after the spirit.

The "natural" versus the "spiritual" man.

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

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

It is then that, by the Holy Spirit's power, his volition is brought into harmony with God in all His laws and purposes, and the whole outer man into self-control. Thus it is written "The fruit of the Spirit . . . is self-control" (Gal. v. 23, m). It is not only love, joy, peace, longsuffering, and gentleness, manifested through the channel of the soul—the personality—but in a true dominion over the world of himself, (1) every thought brought into captivity, in the same obedience to the will of the Father as was manifested in Christ (2 Cor. x. 5); (2) his spirit "ruled" also from the chamber of the will, so that he is of a "cool spirit" and can "keep back" or utter at his will what is in his spirit as well as what is in his mind (Prov. xvii. 27, m.), and (3) his body so obedient to the helm of the will, that it is a disciplined and alert instrument for God to energize and empower; that body an instrument to be handled intelligently as a vehicle for service, and not

* See 1 Cor. iii. 1-4.

any longer master of the man, or the mere tool of Satan and unruly desires.

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

The call to decisive action of the will.

Negative.	*Positive.*
"Cast off the works of darkness." Rom. xiii. 12.	"Put on the armour of light." Rom. xiii. 12
"Put away the old man." Eph. iv. 22.	"Put on the new man." Eph. iv. 24.
"Put off the old man with his doings." Col. iii. 9.	"Put on the new man." Col. iii. 10.
"Put to death your members." Col. iii. 5.	"Present your members unto God." Rom. vi. 13.
"Put off the body of the flesh." Col. ii. 11.	"Put on the Lord Jesus Christ, and make no provision for the flesh." Rom. xiii. 14.
See also Ephes. vi. 13, 16, "Take up the whole armour . . ."	"Put on a heart of compassion." Col. iii. 12. "Put on the whole armour of God." Eph. vi. 11.

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

In saving the man, God calls him into co-action with Himself, to "work out his own salvation,"† for it is God

* See page 102. † Phil. ii. 12-15.

Who works with and in him, to enable him to will and to do His pleasure.

In the hour of his regeneration God gives to man the decisive liberty of will to rule over himself, as he walks in fellowship with God. And by this restoration of a will free to act in choosing for God, SATAN LOSES HIS POWER.

God calls a man into co-action for his own salvation.

Satan is the god of this world, and he rules the world through the will of men enslaved by him, enslaved not only directly, but indirectly, by his inciting men to enslave one another, and to covet the power of "influence," whereas they should work with God to restore to every man the freedom of his own personal volition, and the power of choice to do right because it is right, obtained for them at Calvary.

In this direction we can see the working of the world-rulers of darkness in the realm which they govern, directly in atmospheric influence, and indirectly through men, in (1) hypnotic suggestion,* (2) thought reading, (3) will controlling, and other forms of invisible force, sometimes employed for the supposed good of others.

The danger of all forms of healing by "suggestion," and all kindred methods of seeking to benefit men in physical or mental ways, lies in their bringing about a *passivity of the will*,† and *mental powers*, which lays them open to Satanic influences later on.

The liberation of the will from its passive condition, and control by the prince of this world, takes place when the believer sees his right of choice, and begins to deliberately place his will on God's side, and thus choose the will of God. Until the will is fully liberated for action, it is helpful for the believer to assert his decision frequently by saying, "I choose the will of God, and I refuse the will of Satan." The soul may not even be able to distinguish which is which,‡ but the declaration

The believer's right of decision of will.

* The deceiving spirits use hypnotism as an excuse, or opportunity, for their manifestation. It is but a means for producing the passive state they require for their workings.

† See Chapter IV. on Passivity. ‡ Page 60.

is having effect in the unseen world, *i.e.*, God works by His Spirit in the man as he chooses His will, energizing him through his volition to continually refuse the claims of sin and Satan; and Satan is thereby rendered more and more powerless, whilst the man is stepping out into the salvation obtained potentially for him at Calvary, and God is gaining once more a loyal subject in a rebellious world.

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

But the believer thus co-operating with God in the use of his volition, must understand that the choice of the will is not sufficient alone, as we see by Paul's words in Rom vii. 18. "To will is present with me, but to *do* . . . is not." Through the spirit, and by the strengthening of the Holy Spirit in the "inward man" (the regenerate human spirit*—Eph. iii. 16), is the liberated will desirous and determined to do God's will, empowered to carry out its choice. "It is *God* which worketh in you . . to will," *i.e.*, to enable the believer to decide or choose. Then it is "God which worketh in you . . to *do* His pleasure" (Phil. ii. 13), *i.e.*, energizes the believer with power to carry out the choice.

The spirit energized by the Holy Spirit at the back of the will.

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

* Bishop Moule.

The distinct organism of the spirit.

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

"The spirit of man." 1 Cor. ii. 11.
"The Spirit Himself beareth witness with our spirit." Rom. viii. 16.
"My spirit prayeth." 1 Cor. xiv. 14.
". . . my spirit . . ." 1 Cor. v. 4.
"Relief in my spirit."† 2 Cor. ii. 13.

There is also a separation of "soul and spirit" required and carried out by the Word of God—the sword of the Spirit—made known in Heb. iv. 12, because through the Fall, the spirit in union with God which once ruled and dominated soul and body, fell from the predominant position into the vessel of the soul‡ and could no longer rule. In the "new birth" which the Lord told Nicodemus was necessary for every man, the regeneration of the fallen spirit takes place. "That which is born of the Spirit is spirit" (John iii. 6), "a *new spirit* will I put within you" (Ezek. xxxvi. 26), and through the apprehension of the death of the old creation with Christ as set forth in Rom. vi. 6, is the new spirit liberated, divided from the soul, and joined to the Risen Lord. "Dead to the law . . . joined to Another . . having died . . . that we might serve in newness of the spirit" (Rom. vii. 4-6).

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

That the believer retains volitional control over his own spirit is the important point to note, and through ignorance he can withdraw his spirit from co-operation with the Holy Spirit, and thus, so to speak, "walk" after

* See Appendix. † See, too, Psalm lxxvii. 3; lxxvii. 6; Dan. vii. 15; Ezek. iii. 14; Ezek. xi. 19; Rom. vii. 6; Acts xix. 21; 2 Cor. vii. 13; 1 Cor. vi. 18. ‡ Faussett.

the soul, or after the flesh unwittingly. A surrendered will to do the will of God, is therefore no guarantee that he is doing that will—he must *understand* what the will of the Lord is (Eph. v. 17), and for the doing of that will seek to be filled in spirit to the utmost of his capacity.

The knowledge that the Spirit of God has come to indwell the shrine of the spirit, is not enough to guarantee that the believer will continue to walk in the spirit, and not fulfil the lusts of the flesh (Gal. v. 16). If he "lives" by the Spirit he must learn how to walk by the Spirit, and for this understand how to "combine" and "compare" spiritual things with spiritual (1 Cor. ii. 13, R.V. margin), so as to interpret truly the things of the spirit of God, exercising the spirit faculty by which he is able to examine all things, and discern the mind of the Lord.

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

How believers ignore the human spirit.

Many believers are not intelligently conscious that they have a "spirit" or else they imagine that every experience which takes place in the realm of their senses is spirit or "spiritual,"† If they seek a Baptism of the Holy Spirit, and become conscious of His indwelling, believers sometimes think that then He alone acts in them, and they are infallibly, or specially guided by Him, with the result that everything which takes place in their inner life is necessarily His working.

In these three cases the man's own spirit is left out of account. In the first instance, the believer's religious life is, if we may say so "spiritually mental," that is the *mind* is illuminated and enjoys spiritual truth, but what

*See also 1 Pet. iii. 18, and 1 Pet. iv. 6. The same law of death for Christ and His members. † See page 82.

"spirit" means he does not clearly know; in the second the believer is really "soul-ish" although he thinks he is spiritual; and in the case where the believer thinks that the Holy Spirit's indwelling means every movement to be of Him, he becomes specially open to the deception of evil spirits counterfeiting the Holy Spirit, because without discrimination he attributes all inner "movements" or experiences to Him.

In this case the man's spirit comes into action, and into his cognizance through the reception of the Holy Spirit, but believers need then to understand that the Holy Spirit does not act through them as a passive channel, but requires them to know how to co-work with Him in spirit, otherwise their "own spirit" —the human spirit—can act apart from Him whilst they may think He alone is the source of action.

The human spirit co-working with the Holy Spirit.

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

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

If the man becomes "spiritual"† through the Baptism of the Spirit, and yet is ignorant of the laws of the spirit, especially the tactics of Satan, he is liable to yield to an onslaught of deceiving spirits by which they (1)

* See "Wrestling and what it means," page 247. † Cf pages 50 to 53.

force his spirit into strained ecstasy, or elation, or (2) press it down, as it were into a vice. In the former he is given "visions" and revelations which appear to be divine,* but afterwards are proved to have been of the enemy, by their passing away with no results; in the latter the man sinks into darkness and deadness as if he had lost all knowledge of God.†

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

The believer's control over his spirit.

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

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

* Page 151. † Cf. pages 79. 80. ‡ Pages 51 to 53, 99.

Some of the laws governing the spirit life may be summarized briefly as follows:—(1) The believer must know what is spirit, and how to give heed to the demands of the spirit, and not quench it, *e.g.*, a weight comes on his spirit, but he goes on with his work, putting up with the pressure; he finds the work hard, but he has no time to investigate the cause, until at last the weight becomes unendurable, and he is forced to stop and see what is the matter, whereas he should have given heed to the claims of the spirit at the first, and in a brief prayer taken the "weight" to God, refusing all pressure from the foe.

Some laws governing the true spirit life.

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

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

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

* *i.e.*, "fiery darts" (Ephes. vi. 16), to be quenched by the shield of faith.

quickly reach the sphere of the flesh if not recognized, and dealt with in sharp refusal and resistance.

(4) He should know when his spirit is in the right position of dominance over soul and body, and yet not driven beyond due measure by the exigencies of conflict* or environment. There are three conditions of the spirit which the believer should be able to discern and deal with, *i.e.*:—

(1) The spirit depressed, *i.e.*, crushed or "down."
(2) The spirit in its right position, in poise and calm control.
(3) The spirit drawn out beyond "poise," when it is in strain, or driven, or in "flight."

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

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

Some light on true guidance after the spirit.

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

1. Decision by mental process, reasoning, or
2. Decision by *sense* of the spirit: *i.e.*,, movement, impelling; drawing or restraint; spirit as if "dead"—no response. Contraction of spirit; openness of spirit; fulness of spirit; compression of spirit; burden on spirit; wrestling in spirit; resisting in spirit.†

God has three ways of communicating His will to men.

* See "Wrestling." Page 247. † Cf. Acts xviii. 5; xix. 21; xx. 22.

By (1) vision to the mind, which is very rare, and can be given only to very matured spiritual men, such as Moses; (2) understanding by the mind; and (3) consciousness to the spirit, that is, by light to the mind, and consciousness in spirit. In true guidance,* spirit and mind are of one accord, and the intelligence is not in rebellion against the leading in the spirit, as it is so often in counterfeit guidance by evil spirits, when the man is COMPELLED TO ACT, in obedience to what he thinks is of God, supernaturally given, and fears to disobey.†

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

The mind should never be dropped into abeyance.* The human spirit can be influenced by the mind, therefore, the believer should keep his mind in purity, and unbiassed; as well as an unbiassed volition. Passivity can be produced by seeking for a "leading" in the spirit all day, when there may be no action in the spirit to go by. When there is no movement, or "draw," or "leading" in the spirit, then the mind should be used in reliance upon the promise of God, "the meek will He guide in judgment." (Ps. xxv. 9.) An example of this use of the mind, when Paul had no consciousness in his spirit of any special guidance from God, is clearly given by him when he wrote to the Corinthians that in one matter he had commandment (1 Cor. vii. 10), but in another he said, "I have no commandment of the Lord, but I give my judgment" (1 Cor. vii. 25); in the one case he had the guidance through his spirit; in the other he used his mind, and clearly said so—see verse 40—"after my judgment."

Through ignorance a large majority of believers walk "after the soul," *i.e.*, their mind and emotions, and think

* Page 136. † Pages 142, 144. ‡ Cf. pages 76, 114, 151.

they are "walking after the spirit." The Satanic forces know this right well, and use all their wiles to draw the believer to live in his soul or body, sometimes flashing visions to the mind or giving exquisite sensations of joy, buoyancy of life, etc., to the body, and the believer "walks after the soul," and "after the body" as he follows these things, believing that he is following the Spirit of God.*

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

The counterfeit of the human spirit.

Evil spirits then seek to create a counterfeit of the spirit, and they do this by getting a footing in the person so as to produce other feelings than those of the spirit, then when these get a hold they become strong enough to silence or overpower the true spirit-action, or spiritual feelings.‡ If the believer is ignorant of the tactics of the enemy in this way, he lets go the true spirit-action—or allows it to sink into disuse—and follows the counterfeit spiritual feelings, thinking he is walking after the spirit all the time.

When the true spirit-action ceases, the evil spirits suggest that God now guides through the "renewed mind," which is an attempt to hide their workings, and the man's disuse of his spirit. On the cessation of the

* Page 82. † Page 80. ‡ Cf. pages 131, 132, 137.

spirit co-operation with the Holy Spirit,* and counterfeit "spirit" feelings taking place in the body, counterfeit light to the mind, reasoning, judging, etc., follows,† the man thus walking after *mind and body*, and not after the spirit, with the true illumination of the mind which comes from the full operation of the Holy Spirit.

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

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

Because of the domination of the physical part of the man, and the emphasis placed upon supernatural

* Cf. Pages 215 to 217. † Pages 122, 137. ‡ Page 82.

experiences in the body, the body is made to do the work of the spirit, and is forced into a prominence, which hides the true spirit life. It *feels* the pressure, *feels* the conflict, and THUS BECOMES THE SENSE INSTEAD OF THE SPIRIT.* Believers do not perceive *where* they feel. If they are questioned as to where they "feel," they cannot answer. They should learn to discriminate, and know how to discern the feelings of the spirit, which are neither emotional (soulish), or physical. (See for example Mark viii. 12; John xiii. 21; Acts xviii. 5, A.V.)

Some descriptions of the spirit.

The spirit may be likened to the electric light. If the man's spirit is in contact with the Spirit of God it is full of light, apart from Him it is darkness. Indwelt by Him "the spirit of man is the candle of the Lord" (Prov. xx. 27). The spirit may also be likened to elastic; when it is bound, or pressed, or weighted, it ceases to act, or to be the source of power and "spring," so to speak, in the life. If a man feels weighted, he should find out what the weight is. If he is asked, "Is it your body?" he would probably say "No," but that he "feels bound inside." Then what is it that is "bound" or "weighted?" *Is it not the spirit?* The spirit can be compressed or expanded, up or down, in or out of place, bound or free. The possibilities and potentialities of the human spirit are only known when the spirit is joined to Christ, and united to Him is made strong to stand against the powers of darkness.

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

Note.—That the children of God may more readily discern the true workings of God from the counterfeits of Satan, a summary of some of these is given in concise form in "Supplementary Notes."

* Cf. page 137, and "Feelings," page 231.