

A STUDY IN DEMON POSSESSION, IS THE EXORCISM OF CHRISTIANS OF GOD?

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Preface to the ninth Edition. I have rewritten and added some more material to this edition, and improved the

text and layout. Too many Christians are making experience, the imitation of others, and false tradition, the guide for their practice of exorcism, instead of the Scriptures. This study is written to bring Christians back to God's Word. W.H.Turner. May. 22nd. 2006.

INTRODUCTION.

In recent years there has been a considerable interest, and a great increase, in the practice of exorcism of demons. Some of this exorcism has been genuine, but sadly, a great deal of it has arisen from an unhealthy desire for the spectacular, and this has led to practices, which are positively unscriptural and dangerous. I am deeply concerned that many Christians are being taught, and some are coming to believe, that it is possible for them to be possessed by evil spirits; and as a result of this they submit to exorcism from their leaders, even though there is not one recorded case of a child of God being exorcised in the Scriptures. Some are exorcising Christians, when the Scriptures inform us that it only applies to a small fraction of unbelievers.

Much of this supposed exorcism has arisen from wrongly diagnosing the works of the flesh, and sickness, as possession by demons. John.15v1-12. 2Pet.1v1-11. 3v18. Gal.5v16-25. If people are accused of being demon possessed, when they are not possessed, it can badly hurt them, and can even permanently injure them. This bad practice will result in censure and shame at the judgement seat of Christ. James.3v1. 1Cor.3v10-17. 1Jn.2v28. This false discernment has often arisen because Christians have confused the works of the flesh with demon possession, and we need to correctly discern what is from the flesh, and what the result of demon possession. A study of William Barclay's book, "Flesh and Spirit," which is an exposition of Gal.5v19-23., on the works of the flesh and the fruit of the Spirit, will help to correct these wrong ideas, and I recommend it to those who would like further study on Gal.5v19-23.

When Paul dealt with Christians who had problems, he did not confuse the works of the flesh with demon possession, he told them to put off the old man and put on the new man; not once did he hint, never mind advocate, that Christians should be exorcised. Rom.6v6. 13v12-14. Eph.4v22-24. Col.3v5-14. It seems that some are trying to replace the Scriptural emphasis on holiness and self-discipline, by unscriptural exorcism and deliverance practices. However, nothing can replace the holiness that comes through obeying the Scriptures, abiding in Christ, and walking in the Spirit; this produces the fruit of the Spirit, one of which is the self-control that crucifies the works of the flesh.

N.B. 1. Paul and the other apostles never exorcised Christians.

An examination of Paul's writings and experience, proves that he never exorcised, or suggested exorcism, for any Christian, not even the most sinful of the Corinthian Christians. Indeed, Paul states that through faith in Christ, and His wonderful atoning death, we have been transferred out of Satan's kingdom and power, into the kingdom of God. Paul writes in Col.1v12-14., "Giving thanks unto the Father who has qualified and made us fit for a portion of the share of the inheritance of the saints in the realms of light. v13. **Who has rescued, delivered and removed us out of the tyrannical control, dominion and authority of darkness: and has transferred us into the kingdom of His beloved Son.** v14. In whom we have redemption and liberation, procured by the payment of a ransom, even the forgiveness of our sins." **Our Lord's death, and atoning blood, has rescued us from the kingdom of Satan. 1Pet.1v18,19. Rev.12v10-12. Gal.2v20.**

In Col.1v13., "delivered" is "erusatō," the first aorist middle indicative of "ruomai," "to rescue;" which shows the rescue is at the point in time when our sins are forgiven through faith in Jesus, and we are renewed by the Holy Spirit. Tit.3v5. "Transferred," is "metestesen," the aorist active of "methistemi," which is used in 1Cor.13v2. for the removing of mountains. The new birth removes Christians "OUT OF," "ek," Satan's kingdom of darkness into God's marvellous kingdom of light. 1Pet.2v9. The apostle John rejoices, "The darkness is past, the true light now shines." 1Jn.2v8. **Paul states in 2Cor.5v17,18., "Those in Christ are a new creation, the old things have passed away; behold, all things are new, and all things are of God."** Christ's leading apostles are unanimous in proclaiming that God has removed us out of the tyrannical control and domination of Satan, into the security of God's kingdom of love and light, and unless apostasy occurs, demon possession is impossible. Woe to those who say otherwise.

In Col.1v12., "who has qualified and made us fit for," is "hikanosanti," the aorist active participle of "hikanoo," which only occurs here, and 2Cor.3v6., where Paul says, "God has qualified and made us fit as ministers of a new covenant." In 2Cor.3v5., Paul exults, "Our sufficiency and enabling, "hikanotes," is from God." "Hikanotes," only occurs here in the New Testament, however it is sometimes used to translate God's name "Shaddai," in the Greek Old Testament Septuagint version. Our qualifications for salvation and service, and our safety, security and sufficiency, come from God. To question our security in Christ from demon possession is to question God's word and sufficiency.

N.B. 2. Among those who believe in the exorcism of Christians, the amount they practice varies greatly.

Some rarely practice this supposed exorcism of Christians, and are good people with loving hearts and with genuine gifts and blessing from God in other areas of their ministries. However, others are so obsessed with demons, that they practice the routine exorcism of all Christians. However, whether it is practised rarely or regularly, this false exorcism often produces severe spiritual and psychological damage, and has resulted in some people being hospitalised in mental institutions. This heavy over-emphasis upon demons has become even more dangerous than the previous ignorance about the subject.

N.B. 3. Leading ministries of our time have rejected the doctrine that Christians can be demon possessed.

In our time many men of God with outstanding teaching and miracle ministries, have rejected the doctrine that Christians can be demon possessed. The remarkable Congo missionary, W.F.P. Burton, told me personally, that none of the many witchdoctors that he had seen converted needed exorcism when they became Christians. The power of Christ's atoning blood, the cleansing bath of regeneration, and the renewing of the Holy Spirit, completely destroyed all Satanic dominion and power over them. Tit.3v5. Heb.2v14. Our primary appeal is to the Scriptures, and the theology of Paul and the other apostles; however, the experience of a person with genuine apostolic ministry like William Burton needs to be noted. In an effort to bring the Corinthians to their senses, Paul challenged the Corinthians to produce the apostolic credentials that he possessed from among their vaunted false teachers. 2Cor.11v1 to 12v16. None of these false teachers had the power and revelation gifts that were manifested in Paul's ministry, or the same dedicated service to Jesus, or had suffered the same hardship for Him.

N.B. 4. Christians are not being exorcised, they are acting as mediums for demons outside of them.

When Christians are asked to speak out and manifest the thoughts of demons, they are actually being encouraged to act as mediums for demons. God charges His people, with the strongest words possible, not to act as mediums, and repeat the thoughts and words of demons, **because it defiles a person, and is an abomination to Him.** See Lev.19v31. 20v6,27. Deut.18v10-22. Ex.22v18. Is.8v18-20. 19v3. 29v4. **In Lev.19v31.**, "defiled," is "tame," which means "to be foul, polluted and contaminated in a ceremonial and moral sense." The supposed exorcism of Christians does not deliver them from demons, it defiles them with demons. **In Deut.18v12.**, "abomination," is "towelah," which means "something disgusting, abhorrent and abominable;" it is often used to describe idolatry and its filthy practices. When people encourage Christians to speak out the thoughts and words of demons, they go into the realm of the forbidden occult. God executed Saul for consorting with familiar spirits. 1Sam.28v3,7-9. with 1Chron.10v13,14. See Manasseh. 2Kings.21v6. 2Chron.33v6.

Demons are delighted when they are invited to manifest their evil thoughts through Christians; they will provide plenty of spectacular happenings to deceive the unwary, who base their faith on experience rather than the sure foundation of Scripture truth. Let us remember the warning in the Scriptures, which is given to those who encourage the activities of evil spirits; **"If they speak not according to this Word, it is because there is no light in them."** Is.8v18-20. To those who say, "We must be right because we have seen these things happen." I would reply that spiritualist meetings have an abundance of supernatural happenings, but none of it is of God. I have seen Christians, who others have described as possessed; get instant relief when a protective wall of God's power has been placed around them in the name of Jesus. What people said was a demon INSIDE a Christian, was manifestly proved to be an attack by a demon from OUTSIDE a Christian.

Paul tells us in Titus.3v10., that it is sometimes necessary to castigate and reject dangerous heretics. However, He also commands us to "earnestly strive to maintain **the unity of the Spirit** in the uniting bond of peace;--UNTIL we all attain unto **the unity of the faith.**" Eph.4v3,13. Much "earnest contending for the faith," Jude.v3,4., has been done in such a hard and loveless spirit, that it has caused serious divisions in the Church of Jesus, and made the Devil very happy. I wanted to avoid this kind of painful, divisive and unhelpful controversy. I certainly do not want this study to result in the kind of political infighting that has bedevilled Church history. However, the grave psychological and spiritual damage that Christians are suffering as a result of the false doctrine of Christian exorcism, has made this study absolutely necessary. I earnestly pray that it will give light on the subject of exorcism and prove a blessing to those who read it. I urge all who read this book not to be unteachable, but to search and examine the Scriptures with open hearts and minds; like the noble Jews at Berea, who did not take up entrenched positions in their former beliefs and traditions, but just wanted the truth; for when they had searched the Scriptures and proved that what Paul said was true, they welcomed and rejoiced in the New Covenant truths. Acts.17v11,12.

I have expressed my thoughts strongly in this book, not because I want to be divisive, or argumentative; but so that God's children can examine their doctrinal foundations about demon possession, in the light of the Scriptures. Imitation of the tradition of our spiritual leaders, can be a dangerous thing, from which we need to be set free. **1Pet.1v18,19.** Scripture must be the sole foundation and rule of our faith and practice; not tradition, imitation, or intuition. Those who refuse to check their theology by the Scriptures, are in danger of preaching "another gospel." 1Sam.15v22,23. Gal.1v6-10. God has mercy on the ignorant, or those who have been wrongly taught, but Christian teachers, who do not tell the truth are in for heavy judgement. **James.3v1.** I pray that this study will enlighten Christians, and help to deliver them from the great dangers of ignorance and fanaticism.

We will prove that the Scriptures clearly teach that it is impossible for a person who is, "In Christ," and "Immersed in the Holy Spirit," to be immersed in, and possessed by, an evil spirit. We will also prove that the New Testament has not one single case of a Christian who loved and followed the Lord, being demon possessed, or of a Christian being exorcised. Judas is the only recorded case of a follower of Jesus being possessed, and he became possessed when he apostatised from the faith and rejected and betrayed his Lord. God has promised that He is not going to allow His dear children to receive a serpent, or scorpion, or stone, He assures us of His "how much more" protection with His presence and power. Luke.11v9-13. Let us walk in the light and follow the practice of Christ and His early Church, and use the name of Jesus and the armoury of God; and Satan and his demons will flee from us. James.4v6,7. Jn.8v12. 9v5. 11v9,10. 12v35,36,46.

CHAPTER 1. GOD'S PROVIDENTIAL PROTECTION OF HIS CHILDREN AND CREATION.

1. God's restraint on evil in the World.

Paul informs us in 2Thes.2v7., that God continually restrains the activities of the powers of darkness in the world, and His merciful goodness protects even the unbeliever from their malice. We read in Amos.9v7., that God delivered the Philistines from Caphtor, and the Syrians from Kir. We also read in 2Kings.6v1., that God gave victory to Syria through Naaman. God sends His rain on the just and the unjust, and is kind, good and merciful, even to the evil, unjust and ungrateful. Mt.5v45. Luke.6v35,36. The inhabitants at Lystra had unclean lives and were idol worshippers, but Paul tells them that God had been very kind and good to them in spite of all their sin; "The living God, did not neglect to leave some witness of Himself, in that He did you good and showed kindly acts, and gave you rains from heaven and fruitful seasons, filling your hearts with food and gladness." Acts.14v14-17. God has winked at and ignored the former ages of man's disobedience, but now commands all men to repent. Acts.17v30.

God's ceaseless care and devoted love for His Creation fills the angels with continual amazement and worship. The Seraphim forever extol, praise and worship God for His incredible and continual caring dedicated holiness and love towards His creation. Is.6v1-5. Rev.4v8-11. God restrains Satan until the last 3½ years of this age, the time known as, "The Great Tribulation." Even those days are shortened by God to protect mankind from Satan's plan to destroy the whole of mankind. 2Thes.2v7. Rev.12v12. Dan.8v24. 12v1-7. Mt.24v21,22. This explosion of evil and destruction is allowed, in order to show what Satan and his angels are like; and to show the justice and necessity of their eternal judgement, and confinement in everlasting chains of darkness, after the destruction of their bodies in the lake of fire. 2Pet.2v4,17. Jude.v13. Mt.25v41,46. Rev.19v20. 20v10. The horrific carnage on earth produced by this awful manifestation of evil, produces a shocked silence in all the inhabitants of the heavenly kingdom. Rev.8v1. The happiness of the eternal "ages of ages" in the kingdom of God; depends on everyone in that kingdom, not only loving righteousness, but also hating evil with all their being. This manifestation of evil produces an eternal hatred of evil in the children of God; and permanently banishes it from the Creation.

2. God's restraint on Satan's activities against Old Testament saints.

God has always given special protection for the children of God. God's saints rejoiced again and again over the wisdom, and protecting power and love of God; He is a sure refuge and shield from Satan and his demons. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut.33v27. "But Thou, O Lord art a shield for me; my glory and the lifter up of my head." Ps.3v3. "Thou art my hiding place, thou shalt preserve me from trouble." Ps.32v1. "Thou art my hiding place and my shield." Ps.119v14. "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty." Ps.91v1. These are but a few of many such Scriptures; let us rejoice in the reality of these exceeding great and precious promises, they "are Yea, and Amen, in Christ." 2Pet.1v4. 2Cor.1v18-22.

At Bethel, the reality of God's total and dedicated caring love and protection was revealed to Jacob; he saw a continual stream of angels coming to minister to him, and returning for more directions from their Lord, for Jacob's well-being. Gen.28v11-19. The Scriptures reveal that God's children have, not just one guardian angel, but multitudes of guardian angels. 2Kings.6v15-18. Children also have many angels, which are devoted to their care. Mt.18v10. "The Lord of Hosts is with us, the God of Jacob is our refuge," was the joyful cry of the psalmist, and it is our joy too. Ps.46v7,11. Heb.1v14. Satan bitterly complained to God about the hedge of divine love and power that protected Job, and "ALL THAT HE HATH," from his malice. Job.1v10. In 1Pet.1v4,5., we are assured that God guards and protects His New Testament children of God, in the same way as His great servant Job. Don't allow the powers of darkness to harass us, they should be trembling in fear at what our Father will do to them. Put on God's armour and resist the powers of darkness and they will flee from you. Jam.2v19. 4v7. Eph.6v10-20. In Christ we are always sure of victory, for God has called us to triumph not defeat. 2Cor.2v14. The powers of darkness know they are defeated and Hell awaits them. Mt.8v29. Lk.8v31. Rev.12v12.

3. New Testament sons of God are guarded by God and His Legal Decrees.

God, as Judge, Creator, and Redeemer, has made and proclaimed His legal decrees, and has enforced them with His power and judgements. The powers of darkness tremble at His decrees. James.2v19. Woe to those evil spirits, or men, who try to defy the decrees of the King of Heaven, or oppose His saints; many have tried, and as a result, are in chains of everlasting darkness. Dan.4v17-23. 2Pet.2v4. Jude.v6,13. These decrees are:-

a. The invincible legal covenant barrier of Christ's atoning blood.

There is the legal covenant decree and defence of redemption through the blood of Christ. Satan has no hold, or claim, on those who are redeemed through the blood of Christ; for the blood of the covenant includes protection as well as forgiveness. The blood of the Passover lamb preserved Israel, how much more does the blood of Jesus protect the New Covenant children of God, as we read in Rev.12v11., "And they overcame him (Satan), by the blood of the Lamb, and the word of their testimony." Rev.12v11.

b. The legal barrier of identification with Christ's death in baptism.

Baptism in water is God's way of accepting God's covenant. Our old life is buried with Jesus in baptism, and we rise to walk in newness of life, not in fear of demons, or of being possessed by them. Rom.6v3,4. Our heavenly Father erects an invincible wall of protection around us, and cuts us off from former evil and occult connections. 1Pet.1v4,5.

c. The legal barrier of adoption as sons and the new birth.

Christians have a God-protected sonship. We are loved like Jesus by the Father, and He wants the world to know it;

and Jesus loves us as the Father loves Him. Jn.17v23. 15v9. 13v34. Jesus said that His enemies committed blasphemy when they said He was possessed by evil spirits. Mk.3v28-30. Is it not blasphemy to say that God will break His covenant with us, and allow Christians, who are loved just like Jesus, to be possessed by demons? God keeps His covenant, and He assures His children of His continual protecting presence.

N.B.1. Peter assures us of God's complete and continuous protection in 1Pet.1v4,5..

God has always given special protection to His children; believers in Jesus, "are always kept, protected and guarded by the power of God through faith." The word for, "are always kept" is "phrouroumenous," the present passive participle of "phroureo," a military term, Acts.9v24. 2Cor.v32., meaning, "to guard or garrison," from "phrouros," "a sentinel." Vincent says, "**The present participle indicates something in progress, a continuous process of protection.**" Peter assures us that the heirs of God's heavenly kingdom are guarded as securely as our heavenly inheritance. When Peter tells us in 1Pet.1v4., that our heavenly inheritance is "**reserved**" for us, he uses "teteremenen," the perfect passive participle of "tereo;" which signifies, "taking care of and keeping by guarding." Our Lord uses the same word, "tereo," in Jn.17v11., when He prays and asks the Father to guard His disciples. He asks the Father, "**keep** in Thy Name those whom Thou hast given me;" "keep" is "tereson," the aorist active imperative of "tereo." Again, in Jn.17v12., our Lord said, "I kept them in Thy Name;" "I kept," is "eteroun," the imperfect active of "tereo;" "I constantly kept and guarded them." Also in v12, "Those whom thou gavest me I guarded;" "guarded" is "ephulaza," the aorist active of "phulasso;" Christ was their "phulax," their sentinel and guard, and He is still our sentinel and guard; He ever lives to protect us, and intercede for us. Heb.7v25.

Jesus said that no thieves or robbers could attack our heavenly inheritance; and He assures us that the heirs of the heavenly kingdom are as securely guarded by God as their heavenly inheritance. Mt.6v19-21. Col.1v5. Jesus guarantees that no demonic thieves and robbers can harm the heirs of that kingdom; He promises, "nothing shall by any means hurt you." Lk.10v19. **God cares more for the heirs of the kingdom of Heaven, than He does for the fabric of that kingdom. Heaven and earth may pass away, but His love for us will never pass away.** God's beloved children are assured of their heavenly Father's care and protection. In 1Pet.1v5., Peter assures us that Christians are protected and enveloped, "en dunamei theou," "IN the power of God." See Phil.4v7., where "phrouresei," "shall garrison," the future active indicative of "phroureo," is used for the peace of God guarding our hearts. The peace of God can guard our hearts in every situation, because the power of God envelops and preserves us.

N.B. 2. John assures us that Satan cannot grasp a born-again child of God.

John writes in 1John.5v18., "We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and **the Wicked One does not touch him.**" "Does not touch him," "ouch haptetai autou," is the present middle indicative of "hapto," which means to lay hold of or to grasp rather than a momentary touch, which is "thiggano;" both words are used by Paul in Col.2v21.. John only uses "hapto," here in 1Jn.5v18., and in Jn.20v17., where Jesus asks Mary to "cease holding and clinging to me;" "me mou haptou" is the present middle imperative of "hapto." Jesus explains that Mary cannot keep holding and clinging to Him, because He has to ascend to the Father. There was no prohibition against Mary touching or holding the Lord, for in Mt.28v9. the women took hold of our Lord's feet (ekratesan) and worshipped Him. Mary was filled with joy at finding our Lord risen and alive, and did not want Him to go away; our Lord said that He could not stay because He had to ascend to the Father.

We can say with absolute certainty, that the Wicked One cannot possess a Christian. This is God's sure promise to us, for in 1Jn.5v18., John said that the Wicked One cannot lay hold of, or grasp a child of God. In 1John.5v18., John states that truly regenerated Christians do not live an evil life, or keep on being dominated by continual sin. John is not speaking of an act of sin, which would be indicated by the aorist tense; but the continuous life of sin, which is indicated by the linear present tense of "hamartano," "to sin." We have victory over sin through the new birth, and the law of the spirit of life in Christ frees us from the law of sin and death. Rom.8v1-3. We are to keep ourselves in the love of God, and Christ's devoted and continuous intercession for us, is a glorious and wonderful fact. Jude.v21. James.1v27. Heb.4v12-16. 7v25. Ps.121v3,4.

John uses "oidamen," for our knowledge and experience of divine truth and certainties. 1Jn.3v2,14. 5v15,19,20. See "Ye know." 1Jn.2v20. 3v5,15. See 1Jn.3v6,9..

In the phrase, "he that was begotten of God," "ho gennethis ek tou theou," "he that was begotten," is "gennethis," the aorist passive participle of "gennao," which only occurs in the second part of 1Jn.5v18.. Some think it is equivalent to the, "he that is begotten of God," "ho gegennemenos ek tou theou," the perfect passive participle of "gennao," which is used in the first part of this verse and 1Jn.3v9., and refers to a Christian who is begotten of God. The perfect tense speaks not only of the act of birth, but also of its continuous present efficacy, from the point of birth up to the present. The Majority Text reading, "keeps himself," "terei heauton," means that it is referring to born-again Christians. Others feel that the reading of the manuscripts A and B and others, and the critical texts, of "terei auton," "keeps him;" makes, "He that was begotten of God," refer to Christ, as "ho gennethis ek tou theou," is not used to refer to any Christian elsewhere in John's writings. The New English Bible reads, "it is the Son of God who keeps him safe." There is no problem here, both thoughts are true; we are to keep ourselves in the love of God and our Lord's devoted and continuous intercession for us, is a glorious and wonderful fact. Jude.v21. James.1v27. Heb.4v12-16. 7v25. Ps.121v3,4.

N.B. 3. God's children are the apple of His eye.

In Zech.2v8., the prophet says, "He that touches you, touches the apple of His eye;" and Deut.32v9,10. tells us, "The Lord's portion is His people; Jacob is His inheritance;---He led him about, He instructed him, He kept him as the apple of His eye." What was true of God's Old Covenant saints, it is certainly true of God's New Covenant saints. Demons believe in God and tremble, none of them would think of trying to hit God in the eye, and demons who attack Christians are in real danger. Many demons are in the abyss because they tried to harm God's dear children.

4. The Holy Spirit is an abiding eternal protection for the Christian.

The Holy Spirit has come "to abide with us for ever," and as, "He that is in you is greater than he that is in the world;" it is impossible for Christians to be possessed by demons as long as they keep their faith in Jesus, and don't fall away from God. Jn.14v16. 1Jn.4v4. Lk.8v13. Mt.24v12,13. 2Thes.2v1-3. Heb.6v1-8. 10v26,27. We are sealed with the Holy Spirit of promise; the word for seal in Eph.1v13,14. is "sphragizo," (see Eph.4v30. and 2Cor.1v22.) in Paul's time a seal was used as both a sign of ownership and a guarantee. Paul says "having believed, ye were sealed with the Holy Spirit of promise." "Having believed," is "pisteuosantes," the aorist participle of "pisteuo," "to believe," this shows that Paul is speaking of the baptism in the spirit and not regeneration, for the aorist participle speaks of an action which takes place before the action of the leading verb. This is exactly the same construction as Acts.19v2., which the Authorised Version correctly translates, "Have ye received the Holy Ghost since ye believed?" The aorist participle again showing that the believing took place at some time before the receiving of the Holy Spirit. This was proved by events, for in Acts.19v1-6., the Ephesians received the Holy Spirit some time after their baptism in water, when Paul laid his hands upon them.

God the Father puts His seal of ownership upon us and by the Holy Spirit's abiding presence, warns the powers of darkness that we belong to Him. Eph.1v13,14. Indeed, evil spirits are in great danger when they try to attack God's children, for the Holy Spirit does not just passively protect us; He actively sends to Hades the powers of darkness that attack us. His presence makes us quite immune to demon possession. 1Pet.1v4,5.

The Holy Spirit also protects Christians who have not been baptised in the Holy Spirit; for His protection is there, whether He is "with us," or "in us." Jn.14v17. We have a good Heavenly Father who protects and defends His children, and only gives them the Holy Spirit and good gifts. Lk.11v9-13. God our Father guarantees that through the abiding presence of the Holy Spirit we cannot get serpents, scorpions or stones. This protection springs from the "much more" love of God for us. In Jn.17v23. Jesus tells us that the Father loves Christians just as He loves Him. **Our heavenly Father would no more allow a demon to enter His dearly beloved children, than He would allow a demon to enter His dearly beloved Son, our dear Lord Jesus.**

The powers of darkness fear Christians who know their position and security in Christ; because God's presence with us makes us a very definite threat and danger to them. In James.4v7., "submit" is the aorist passive imperative of "hupotasso," a military term meaning, "to place or range under;" as we array ourselves under God and resist the Devil; God is with us, and His awesome might causes Satan to flee. James also tells us, in James.4v6., that God resists the proud; "resists" is "antitasso," a military term meaning, "to array against, to range in battle against," God arrays Himself with us against the arrogant pride of the powers of darkness. In verse 7., "resist," "antistete," is the aorist active imperative of "anthistemi," "to take a stand against," as we take a stand with God against Satan, Satan flees from us.

5. Christians have legal protection and authority in the Name of Jesus.

We have authority and dominion over demons in the name of Jesus.

In Luke.10v19., Jesus said, "Behold, I give unto you the authority to tread upon serpents and scorpions, and over ALL the power of the enemy; and nothing shall by any means hurt you." The seventy were not mature Christians, for in v21 our Lord calls them "none-speaking babes," or, "little children" ("neepios"). The revelation of this power and authority had been hidden from the wise and prudent and given to babes, because it was good in the eyes of our heavenly Father. They were given authority over ALL the power of the enemy, and the powers of darkness were terrified at their coming. The seventy returned with joyful surprise that demons were subject to them in the name of Jesus.

"The name of the Lord is a strong tower, the righteous runneth into it and are safe." Prov.18v10. Every knee must bow to the name of Jesus and recognise its authority; Phil.2v9-11. Rom.14v11,12., both from Is.45v23.

Our Lord definitely states, "nothing shall by any means hurt you." Lk.10v19.

Our Lord Jesus used a very strong triple negative when He said, "Nothing you, in no way shall hurt," "ouden humas ou me adikese." It is made up of, "nothing," "ouden;" "in no way," "ou me;" and "shall not hurt," "adikese," the aorist active subjunctive of "adikeo." "Adikeo," is made up of the negative prefix "a," and "dikos," which means, "to act unjustly, to do wrong, to injure, to harm." It is difficult to adequately convey the strength of our Lord's words in English, unless we express it as, "Nothing, in no way, shall not hurt you," The Majority Text has "adikese," the aorist active subjunctive of "adikeo," other texts read, "adikesei," the future active indicative of "adikeo." Both of these readings are theologically correct; the aorist tense assures us, that at the point of conflict with evil angels, God will protect us and there will be no hurt to us; the future tense informs us that God will protect us from harm in any future conflict with the powers of darkness.

The demon that resisted the sons of Sceva, knew that these men had no authority to use the name of Jesus because

they were not born-again Christians. The demon said, "Jesus I know, and Paul I know, but who are you," and ripped their clothes off and caused them to flee. Acts.19v13-16. How different from the promise to babes in Christ, which they can even cause Satan to flee in the name of Jesus. Lk.10v19. James.2v19. 4v5-7.

In Mt.10v1. we see that God's amazing love gave full delegated authority, "exousia;" and power, "dunamis;" to the apostles, even though our Lord describes them as "little children" in Mt.11v25,26.. These Christian babes had authority over all the power of the Devil in the name of the Lord Jesus. The source of this authority is the presence and power of the Holy Spirit, as John tells us in 1Jn.4v4., "He that is in us, is greater than he that is in the world." **Dare anyone suggest that a Christian is not proof against demon possession when God the Holy Spirit is within them?**

CHAPTER 2. THE GREEK WORDS USED TO DESCRIBE DEMON POSSESSION.

1. "IN an unclean spirit." "En pneumati akatharto." Mk.1v23. 5v2.

The adjective "akathartos," "unclean, foul," is used 22 times in the New Testament to describe the demons who possess people. In Mk.1v23. 5v2., "with an unclean spirit;" "with" is "en, "IN;" a person who is possessed with an unclean spirit, is also immersed "IN" an unclean spirit." There is no such thing as possession of part of a person; a possessed person not only has an unclean spirit in them, they are also surrounded and immersed "IN an unclean spirit." A Spirit filled Christian is immersed in the beautiful presence of THE HOLY SPIRIT; a demon-possessed person is immersed in the defiling presence of AN UNCLEAN EVIL SPIRIT. A Christian cannot be, "In Christ," and be "in an unclean spirit" at the same time; nor can a Christian be baptised in the Holy Spirit and be possessed by an unclean spirit at the same time. God and an unclean spirit cannot coexist together in the same body. Christ has no agreement with demons. 2Cor.6v15,16. Paul affirms that we are the temple of God, and that God dwells and lives in us, and walks in us; as He promised in the prophets. Lev.26v11,12. Is.52v11. Ezek.20v34. 37v27. 2Sam.7v8,14. Demons tremble at God's presence with and within a Christian, and fear and fly. James.2v19.

God emphatically warned Peter three times not to call anyone who He had cleansed, common or unclean, "akathartos." Acts.10v14,15,28. 11v8-10. These very strong admonitions, should warn us not to say that Christians can have unclean spirits in them; for God Himself affirms that Christians have been cleansed by Him. Paul also states that Christians are cleansed by God. In 1Cor.6v9-11., Paul informs the Corinthians, that "the unjust shall not inherit God's kingdom," but adds; "And such were some of you; but YE ARE WASHED, ye are sanctified, ye are justified in the name of the Lord Jesus and BY THE SPIRIT OF GOD." "Washed," is "apelousasthe," the aorist middle of "apolouo," "to wash off, or away, to wash thoroughly." The aorist tense shows the decisive action at the point of salvation; and the preposition "apo," in the compound, shows the complete washing away of our sins "from" us, by the Holy Spirit at salvation.

Paul also writes in Tit.3v5., that we are cleansed by the Holy Spirit's purifying power. God has saved us by washing us through the cleansing bath, "dia loutrou," of regeneration, ("palingenesias," only here and Mt.19v28. See Acts.3v21.); and by the renewings of the Holy Spirit. The Holy Spirit has bathed us, cleansed us, and renewed us at our conversion; and those who say that He allows demons to remain in us when He cleanses us, or after He has cleansed us, charge Him with folly.

Christ Himself tells us in Jn.13v10,11., that after the cleansing bath of regeneration, only our feet need to be washed; "He that is bathed, ("loulomenos," the perfect passive participle of "louo," "to bathe") needs only to wash, "nipto," his feet, but is completely clean," "katharos." the perfect tense EMPHASISES THE ABIDING STATE OF GOD'S CLEANSING. In these daily washings of our feet, we are "to cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God." 2Cor.7v1. As we confess our sins and walk in the light, the blood of Jesus cleanses us, "katharizo," from all sin. 1Jn.1v7,9. We are washed from our sins and protected by the precious blood of Christ. 1Pet.1v18,19. Rev.1v5. 7v14. 12v11,12. All the apostles, except Judas, were cleansed by the Spirit and the Word. Judas was unclean ("akathartos"); being defiled by, bitterness through thwarted ambition, slander, insatiable greed, and finally by betrayal and apostasy, which allowed Satan to possess him. Mk.14v10,11. Jn.6v66-71. 12v4-6. 13v2,26,27. 15v3.

The noun, "akatharsia," "uncleanness," is used in the papyri of a woman who is living a filthy, unclean and evil life, of a filthy house; and a wound that is infected, putrifying and exuding pus. ("Akatharsia" occurs in Mt.23v37. Rom.1v24. 6v19. Gal.5v19. 2Cor.12v21. Eph.4v19. 5v3. Col.3v5. 1Thes.2v3. 4v7. and Rev.17v4..) Dare anyone say that the Holy Spirit would allow an unclean ("akathartos") spirit to share the body of a Christian with Him? A Christian cannot be filled with the HOLY SPIRIT and be possessed by an EVIL SPIRIT at the same time. Demons fear, tremble, and flee from the infinite greatness, ineffable purity, and holy majesty of God that is with a Christian. James.2v19. 4v5-7. The Almighty God, who is within us, is infinitely greater than he that is in the world, and He has come to abide with us forever. Jn.14v16,17. 1Jn.4v4. We have not received the spirit of bondage to fear Satan, death, and judgement; we have received the Spirit of adoption, whereby we cry, Abba, Father. Heb.2v14,15. No evil principality or power can separate us from the love, presence and power of God, in Jesus our Lord. Rom.8v14-39. "If God be for us, who can be against us?" God's protective guardianship of us is a present and continuous fact.

2. "HAVE an evil spirit." "Echo," "to have, to possess."

People possessed by demons are said to "HAVE," "echei;" or "HAD," "echon." a demon, in the following Scriptures. Mt.11v18. Mark.3v22,30. 7v25. Luke.4v33. 7v33. 8v27. (13v11. Note v13, Jesus prayed for, not exorcised; so it

appears to be an external afflicting demon, as in the case of Job) Jn.7v20. 8v48,52. 10v20. Acts.16v16. and 19v13.. John Baptist was accused of "having" a demon. Mt.11v18. Lk.7v33. Israel's religious leaders said Christ "had" an evil spirit, which did his miracles. Jn.7v20. 8v48,52. 10v20. Our Lord warned that this was blasphemy, and that they were in danger of committing the unforgivable sin. Mk.3v22,28-30. Is it not a sin to say that Christians are possessed?

3. "To be POSSESSED by a demon." "Daimonizomai." See APPENDIX.

The word "daimonizomai," means, "to be demonised, possessed and under the control of a demon." It occurs in Mt.4v24. 8v16,28,33. 9v32. 12v22. 15v22. Mk.1v32. 5v15,16,18. Lk.8v36. and Jn.10v21. The word "demonised," is always used in the Scriptures, of a person who has a demon within them, it is never used of temptation or oppression by a demon from outside a person. The exorcism of the Gadarine demoniacs in Mt.8v28-34. Mk.5v1-20. and Lk.8v26-29., shows that the word "demonised," is synonymous with "having a demon," or being "in" a demon. The man "in," "en," an evil spirit, is said to be "demonised." Mk.5v2,15,16,18. The demons are said to "have gone out" of the man in Mk.5v13.. In the same event in Lk.8v27,29,33., our Lord spoke to the demons in the man who "had," "echon," demons, and commanded them to "come out from," the man. In Lk.8v33., "out from," is "apo;" whereas Mk.5v8. uses "ek," "out of." Luke states in Lk.8v30., that many demons had entered "into," "eis," him, and v36 says he was "possessed of demons." So "having a demon," being "in a demon," and being "demonised," are terms that speak of total demonic possession and control.

To sum up, demon possessed people are said to "have," "echon," a demon that dominates and controls them, Lk.8v27.; they are "in," "en," a demon, Mark.5v2.; demons are said to have entered "into," "eis," them, Lk.8v30.; and when exorcised, demons are said to have "gone out," "exelthonta," and "out from," "apo," them, in Lk.8v33.; or "out of," "ek;" a person, in Mk.5v8.. They are also said to be "demonised," Mk.5v2,15,16,18. Matthew tells us in Mt.8v28., that there were two men who were demon possessed, "duo daimonizomenoi," "two possessed with demons;" whereas Mark.5v2. reads "en pneumatikoi akathartoi," a man "in an unclean spirit;" and Luke.8v27. reads "tis echon daimonia," "one having demons." Matthew tells us two men were possessed, Mark and Luke concentrate on the most notorious case of demon possession. The village was some miles Southeast of the city of Gadara, in the country of the Gerasenes, so it could be called after both Gerasa or Gadara.

4. "To be VEXED with unclean spirits."

In Lk.6v18., we read that those who were vexed with unclean spirits were healed; "vexed" is "ochloumenous," from "ochleo," "to vex, disturb, or trouble." In Acts.5v16. all those who were vexed by unclean spirits were healed. The Syrophenician woman told Jesus that her daughter was badly demonised, "kakos daimonizetai:" this shows the terrible distress caused by demons. Demons can also torment from the outside; King Saul was troubled by an evil spirit, even though he was not possessed by it; David's anointed sacred music drove the evil spirit away. 1Sam.16v14-23.

5. The OPPRESSED of the Devil. Acts.10v36-38.

When Peter preached to Cornelius and his friends, he said, "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all who were oppressed of the Devil, for God was with Him." We see.

"God anointed Jesus of Nazareth with the Holy Spirit and with power."

"Anointed," is "echrisen," the first aorist active of "chrio," "to anoint:" from which "Christos" is derived; Jesus was the Messiah, the promised "anointed one" of the prophecies. Acts.2v6. Is.11v1-5. Jesus received this anointing for ministry at Jordan, when the Holy Spirit came upon Him. Mt.3v16,17. John.3v34. Lk.3v21,22. 4v1,2,14. Heb.1v8,9.

"Who went about doing good." "Hos dielthen euergeton."

"Dielthen," is the aorist active of "dierchomai," "to go through, or pass through, to go about from place to place." The travelling that our Lord did was truly amazing, and the pressure that this put upon Him was absolutely enormous. "Euergeton," is the present active participle of "euergeteo," "to do well, to do good;" it is from "eu," "well," and "ergon," "work." The substantive "euergetes," which means "benefactor," see Lk.22v25., was used as a title of Ptolemy, "Ptolemy Euergetes," and it was used by other Hellenistic kings. The Lord Jesus was the only one who really deserved this title, it beautifully describes His totally sacrificial ministry. Christians who have a ministry of healing to those who are oppressed by Satan, are doing good.

"And healing all who were oppressed by the Devil."

Vincent says, "The 'and,' 'kai,' has a particularising force: doing good, 'and in particular,' healing." Robertson says, "And healing (kai iomenos). And in particular healing." The main emphasis of our Lord's ministry was healing. The Lord Jesus healed, "all who were being oppressed;" "pantas tous katadunasteuomenous:" the present passive participle of "katadunasteuo," "to exercise power against someone, to oppress, to exploit, to dominate someone."

Satan uses his powers to dominate and oppress mankind with sickness and numerous other ills. 2Tim.2v26. Satan is the evil potentate, "dunastes," who dominated a dominion of death until Jesus destroyed Satan's power by His death on the cross. Heb.2v14. "Katadunasteuo" only occurs here and James.2v6., where it is used in the present active indicative of the rich oppressing the poor.

"For God was with Him." "hoti ho theos en met autou." These words are used in John.3v2. by Nicodemus of

the Lord Jesus; and by Gabriel of Mary, and of John Baptist in Lk.1v28,66.; and of Joseph in Acts.7v9.. This Scripture shows that Jesus did His miracles by the Holy Spirit's God's anointing, and not by His own power. Is.11v1-15. 61v1. with Lk.4v18. Jn.5v18,19,30.

N.B. 1. Peter uses "oppressed" to cover all of Satan's activities against mankind.

It has become common practice for Christians to use Peter's word "oppressed," in Acts.10v38., to speak of the attack of evil spirits from outside the body; however, Peter uses "oppressed" to speak of all of Satan's evil activities against mankind. The ministry of Jesus delivered all who were being oppressed by Satan, as John states; "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." Hallelujah! 1Jn.3v8.

N.B. 2. Satan's attempts to corrupt, afflict, and cause pain to God's Creation.

The Scriptures inform us that evil angels have the power and ability to create human and animal bodies. Exod.7v8-13,22. 8v7. Gen.6v4. Jude.v6. In Lk.10v19., Jesus links creatures, like snakes and scorpions, which cause pain and death, with the power of the enemy. Is our Lord saying that Satan has created some of these harmful animals? Satan is also called by the name "Beelzebub," "the lord of flies," or "lord of dung and filth;" one could easily believe that mosquitoes, which cause so much sickness and death, are a creation of the Evil One. Our Lord and His Church rebuked sickness and disease in the same way that they rebuked demons, and they are certainly looked upon as enemies of the desire and will of God. Jesus indicates that many of the evil things in creation have been created by the malignant minds of evil angels. I cannot believe that a good God has created viruses like German measles, which leave children deaf and blind; and many other hurtful things, that cause pain and death to mankind. Some bacteria have a useful and essential function in nature, like those that take part in the nitrogen cycle; but others can be very definitely called evil. It is quite conceivable that evil spirits, who delight in sadism, would desire to create evil things to cause mankind suffering and death, they certainly have both the desire and ability to do so. Heb.2v14.

Paul states in Rom.8v19-23., that the whole creation has been groaning in pain, and that it has been subject to "unreality." The word for "unreality," is "mataioteti," which means, aimlessness, futility, vanity, the inability to reach a goal, or achieve results. Eph.4v17. 2Pet.2v18. We see in Is.11v5-9., that when Jesus returns the violence will go out of the creation; the wolf will lie down with the lamb, and the lion will eat straw like an ox, and the effect of God's blessing and presence will be health and blessing forever. Is.65v17-25. Rev.21v1-8. 22v1-7.

N.B. 3. The importance of having a correct terminology and genuine revelation gifts.

If we use Paul's descriptions of the attacks of Satan and his angels upon us; and define them as "fiery darts" and "energising;" we shall have a greater precision in our terminology about spiritual realities, and this will aid us in our spiritual warfare, and save us from wrong diagnosis in spiritual matters. We need both a correct theology on spiritual warfare, and a genuine operation of the revelation gifts of the Holy Spirit, if we are to accurately discern those who are really possessed by evil spirits, from those who are being attacked by demons that are outside of them.

6. The Effects of Demon Possession and Oppression.

a. Derangement.

The father of the boy with an evil spirit, told Jesus that the demons within the boy had tried to injure or kill the child by throwing him into fire and water. Jesus warns us that we have to live close to God to expel this kind of powerful sadistic demon. Mt.17v15,21. All the demon-possessed people in the New Testament were quite incapable of normal living and were manifestly deranged. This is why someone said of Jesus, "These are not the words of one who is possessed by a devil." Jn.10v20,21. They said that a demon-possessed person did not speak or act like Christ did. Demon possessed people do not manifest the fruit of the Spirit, and go round singing hymns, praising God, and manifesting God's gifts and declaring His wonderful works. Can anyone seriously suggest that a born again, Bible-loving, God-fearing and Spirit-filled Christian, can have demons within them? The demoniac of Gadara shows what real demon possession is like; he broke chains with supernatural strength, he was naked in the tombs, he cut himself with knives, and had no rest, crying in anguish day and night. The demons within him wanted to live in the dark, in the tombs, rather than see the glory of God in creation. The demons found sadistic pleasure in causing the man continual misery, pain and torture. This is what real demon possession is like.

N.B. We must carefully distinguish severe mental problems from demon possession. To accuse people with mental problems of being possessed with

N.B. World leaders are dominated by Satan and the evil principalities and powers.

The domination of world leaders, who are the "vessels of wrath" that Satan uses as his instruments in the rule of the world, is quite different from the possession of the people that Jesus exorcised. The heads of the beast, and the other instruments of Satan, have the cunning and ruthlessness of the serpent. Their plans are made with the aid of Satan's evil intelligence, and like Herod and Judas; they, without cause, murder the holy and the innocent. Mt.2v16. Jn.15v20-25. Satan-inspired leaders like Pharaoh, Herod, Hitler, Stalin and Antichrist, build their plans on the dead bodies of millions. Antichrist will care nothing for the death of billions of people to obtain worldwide power and position. These ruthless, brutal and merciless leaders, show the ultimate in derangement, they kill the people of God, and fight the living God to His face. This kind of domination and control is totally different from the possession seen in the Gospels, for it is to fulfil Satan's desire for world dominion and worship. These evil leaders carry on the normal affairs of life, but they plan with evil intelligence, and have the irrationality of the evil mind, and are void of true wisdom and love. These leaders are dominated by lies and deceit; and when they co-operate with Satan in their evil plans and acts, they manifest the derangement, and share the judgement, of the Satan-dominated life and mind.

b. Sickness.

The Scriptures reveal that demon possession can cause sickness and mental derangement, and when Jesus cast out these demons the people were healed. Mt.9v33. 10v8. 17v14—21. Mk.1v24-27. 16v17. Lk.8v32. 11v14. 13v32. However, very few sicknesses are caused by demon possession; and Mt.4v23,24., warns us not to confuse physical sicknesses like epilepsy and lunacy with demon possession. Sickness through demon oppression is caused by the operation of evil spiritual power on the human body. This occurred in the case of Job, who was certainly not possessed by demons. The woman with “a spirit of infirmity” in Lk.13v11., was not exorcised by Jesus, He laid hands on her and healed her; this shows that it was the evil spiritual energy from a demon that had made her sick, not possession by a demon. The primary cause of sickness is the sin of Adam, which deprived mankind of the tree of life. Gen.3v22-24. The restoration of the tree of life will guarantee the eternal health of all God's redeemed creation, in both the New Heaven and the New earth. Rev.22v1,2,17.

c. Moral Corruption.

Demons serve Satan from fear, they attempt to corrupt mankind and energise the children of disobedience. Eph.2v1-3. Mt.12v26-28. They incite to slander, idolatry, and false doctrine, 1Cor.10v20,21. 1Tim.1v4. James.3v5,6,15.

d. Accidents, War, Robbery and Injury.

Storms, lightning and warring Sabeans and Chaldeans, were sent against Job by Satan; however, he had to get permission from God to do this. God's restraint upon the evil plans of the powers of darkness, is a fact of Scripture and history. 2Thes.2v7. Nations like Babylon, which were under the control of Satan, have found that the Most High rules in the kingdoms of men, even when the vilest of angels and men rule over them. Dan.2v21. 4v17. 5v21.

7.. The Various Kinds of Possession and Control by Evil Spirits.

The Scriptures reveal that demons possess people for the following evil purposes.

a. The evil spirits who possess and torment people for sadistic pleasure.

The Gospels reveal that the demons in the people that Jesus exorcised,; got their pleasure and enjoyment, out of the permanent sadistic torture of their victims; like the demoniac of Gadara; or the people that Jesus delivered from demons, who were blind, dumb or sick through demon possession.

b. The evil spirits who possess people to do lying wonders to deceive people.

Occultists call upon the powers of darkness to give them spiritual power, they believe they are using these demon powers, but they are really being used by demons and Satan. These occultists are like Jannes and Jambres, the magicians of Pharaoh, who opposed Moses, and hardened Pharaoh's heart by doing miracles through the power of Satan. Beware! Signs like this still occur today. Exod.7v11,22. 8v7,18,19. 9v11. 2Tim.3v8. See. Dan.1v20. 2v2,10,27. 4v7,9. 5v11. The purpose of demonic control over occultists is different from normal possession; demons aim to impress and corrupt people into occultism, idolatry and immorality. These occultists also experience.

Demonic revelations while conscious.

Occultists have counterfeit revelations from evil spirits, sometimes without the loss of their senses, like Balaam, who went into trances and had visions. However, when he tried to curse the children of Israel, God made Balaam prophesy His words, and made him bless them. Numb.23v23. 24v4,16. Is.8v18-20.

Demonic revelations while unconscious.

Spiritualist mediums who have become Christians inform us, that when they were mediums and went into a trance, they lost consciousness, and had no recollection of events that had transpired while they were in the trance. When they came out of the trance, they had to be told what they had said, and what had occurred in the seance. This total loss of consciousness, is quite different from the revelations given to Christians by the Holy Spirit, who are conscious in their visions. The “ekstasis” visions that Peter and Paul had in Acts.10v10. (11v6.), and Acts.22v17., are amongst the most overpowering visions that are given to Christians; but Christians are conscious in them; indeed, they have an heightened awareness of consciousness, which cannot be experienced by an ordinary person. The noun “ekstasis,” is from the verb “existemi, and shows that “they were carried out of the normal senses of sight and sound, to behold the vision given by God.”

These “ekstasis” visions are quite different from the “horama” vision of Cornelius in Acts.10v3.; Cornelius viewed the vision through his senses; whereas, Peter was taken out of the range of his human senses to behold the vision, by divine revelation. Jesus gave Paul an “ekstasis” vision of Himself, while Paul was praying in the Temple; and warned him to leave Jerusalem quickly, because the Jews would not receive his testimony; and told Paul that He was sending him to the Gentiles. “Make haste, and go away with speed out of Jerusalem: because they will not receive thy testimony concerning me.” Paul desired to win the Jews, and argued that they would listen to him; so our Lord had to order him away; “Go, for I will send you far away to the Gentiles.” Acts.22v17-22. These were critical visions, that directed them to go to the Gentiles with the Gospel, and changed the direction of the whole Church.

c. The evil spirits that possess and dominate the rulers over the nations.

Satan can dominate world rulers by injecting his thoughts into their minds, However, at critical points in history, Satan has possessed evil world rulers, and others, to make sure that they perform his will. This took place when Satan possessed Judas and drove him to Israel's religious leaders to betray Jesus, and for a second time in the

upper room when after the morsel of food, Satan again entered into Judas to drive him to the act of betrayal in the garden. Lk.22v1-6. Jn.13v26-31. 18v1-12. N.B. v2,3. Having used Judas, Satan destroyed him, by attacking his mind with guilt, until he committed suicide. Mt.27v3-10. Acts.1v15-20,25. Paul informs us that we can counteract the Satanic energising of world rulers, and those in authority, through prayer, and directs us to make this the first priority in our prayers. 1Tim.2v1-8. Eph.2v1-3. Dan.10v1-21.

N.B. There is no such thing as partial possession by demons.

The Christian who walks with God can never be possessed by demons, only apostate Christians can be possessed by demons. The doctrine that a person can be partially demon possessed is quite unknown in the New Testament. Satan tempts all Christians, but this is quite different from being possessed, controlled and dominated by a demon. Jn.14v30. The apostles had been corrupted by religious tradition, false prophecy and nationalistic pride, and fear of men caused them all to fail and forsake the Lord, but only Judas became possessed by Satan. Mk.8v15-17. It was a long time before Satan could possess Judas; it took years of bitter slander against Jesus, continual theft from the poor, and the final act of apostasy, when with cold-hearted malice, he deliberately betrayed the Lord Jesus for greed. Luke.22v1-6. John.6v70. 12v4-6. 13v2,27.

CHAPTER 3. THE WORDS USED IN CONNECTION WITH THE EXORCISM OF DEMONS.

The Greek words which are used in the New Testament in connection with the expulsion of demons.

1. Demons are "COMMANDED."

a. In Luke.8v29. "paregellen gar" is used by our Lord.

"Paregellen gar," is the imperfect active of "parangelo," which is especially used of the orders given by a military commander. Our Lord was commanding and giving orders to the demons; during this ordering, and as a result of it, the man who was possessed cried out, "What have I in common with you, Jesus, Son of the Most High God? I beseech you do not torment me." The evil angels did not want to be confined in the Abyss, they feared the everlasting chains of darkness reserved for the wicked. v31. 1Sam.2v9. 2Pet.2v17. Jude.v13. In Rom.2v8. "thumos kai orge," tells us of the blazing wrath and judicial anger of Divine justice; and in v9., "Tribulation and anguish," is "thlipsis kai stenochoria," which means, "pressure and confined space;" these strong words speak of the eternal confinement of the wicked by Divine justice; and it is the pressure and confinement of imprisonment in the Abyss and Gehenna that demons fear.

God will preserve the eternal happiness of the righteous creation from the evil and malice of the wicked, by confining these evildoers in Gehenna. In Mk.1v24., the demons said, "What have we to do with thee?" "ti hemin kai soi?", the same idiom as Mt.8v29., "What have we in common with thee?" They have nothing in common with the kingdom and God of love; they are devoid of love and hate righteousness, and are filled with evil; and this is the reason for their confinement in Gehenna.

Why did Jesus allow these demons their freedom, when He knew they would go on doing evil, and knew that they would stop His ministry in the next town by killing the pigs? It is obviously put in the Scriptures as a lesson to us, to show us that we must never allow demons liberty to do evil; we should confine them in the abyss, when they are exorcised. We may not be able to confine Satan in the Abyss before his time; but we can make him flee with the mighty spiritual weapons that God has given to us. James.4v6,7. 2Cor.10v1-5. Eph.6v10-22.

Though Lk.8v29. is the only recorded case where our Lord uses the word "parangelo" against demons; He does use it as a word of command to His apostles and others in Mt.10v5. Mk.6v8. 8v6. Lk.5v14. 8v29,56. 9v21. Acts.1v4. 10v42. 17v30. and 1Cor.7v10.. Paul uses "parangelo" in Acts.16v18., when he commanded the spirit of divination to leave the girl. Paul also uses "parangelo" to command Christians in 1Thes.4v11. 2Thes.3v4,6,10,12. 1Tim.1v3. 4v11. 5v7. and 6v13,17.. However, Paul usually appealed as a spiritual father, rather than insist that Christians should recognise and submit to his spiritual authority as an apostle; he preferred to use gentle words of appeal, rather than command. "Deomai;" "beseech, request." "Acts.21v39. 26v3. 2Cor.5v20. 10v2. Gal.4v12. "Erotao;" "beseech, entreat." Phil.4v3. 1Thes.4v1. 5v12. 2Thes.2v1. "Parakaleo;" "beseech, entreat." Acts.14v22. 15v32. Rom.12v1. 15v30. 16v17. 1Cor.1v10. 4v16. 16v15. 2Cor.6v1. 10v1. Eph.4v1. Phil.4v2. 1Thes.4v10. 5v14. 2Thes.3v12. 1Tim.2v1. 6v2. 2Tim.4v2. Philem.v9,10. Heb.13v19,22.

b. Jesus authoritatively commands. "epitasso." demons in Mk.1v27. 9v25. and Lk.4v36.

In Mk.1v27. and the parallel passage Lk.4v36., "epitassei" is used by the astonished and excited crowds to describe our Lord's authority over demons; it is the present active of "epitasso," which is a military term meaning, to command, to marshal, to draw up in array. The crowd was saying that Jesus made the enemy demons line up in their ranks and obey Him. Our Lord's authority over demons was a present continuous fact. Our Lord commanded the demon, "Hold thy peace, "phimotheti," the first aorist passive of "phimoo." It means more than, "Be quiet," it is a very strong word that is better translated, "be muzzled," like an ox, which is the exact meaning in 1Cor.9v9. Deut.25v4. 1Tim.5v18. This is an important point, and we should instruct demons to be quiet and shut up, and not encourage them to talk.

2. Demons are "REBUKED." "Epitimao."

In classical Greek "epitimao" speaks of severe strenuous reproach for unworthy deeds or acts, in the New Testament it also means, to chide, to tax with fault, rebuke and severely censure. Jesus used it in Mt.17v18. Mk.1v25. 3v12. 9v25. and Lk.9v42., to speak of demons being rebuked. This is most appropriate as "epitimao" can carry the thought

of a rebuke that does not bring a person to see their sin and confess it; "elencho" in contrast, speaks of a rebuke that is followed by conviction and perhaps confession, and a resulting change of life. As demons are incorrigible and unrepentant, "elencho" is not used when they are rebuked, "epitimao" is used instead. In the New Testament, "epitimao" can also mean to admonish, or charge sharply, whether unjustly, as in Peter's rebuke of our Lord in Mk.8v32., or justly, as in our Lord's rebuke of Peter in Mk.8v33.. "Epitimao" is used in Mk.8v30., of Jesus strongly charging His apostles to listen to His warnings about His death; in Lk.9v21., of Jesus charging the apostles not to tell anyone He was the Christ; in Mk.10v13. when Jesus rebuked the apostles for hindering the children from coming to Him; and when Jesus rebuked the wind in Mt.8v26., and the fever in Lk.4v39..

3. Demons are "CAST OUT." "Ekballo."

The word "ekballo," means "to cast out of, drive out of;" it is used in Mt.8v16., of demons being cast out by Christ's word. See Mt.9v33,34. 10v1,8. 12v24-28. 17v19. Mk.1v34,39. 3v15,22. 6v13. 7v26. 9v18,28,38. 16v9,17. Lk.9v40,49. 13v32. 11v14-23. Note Lk.11v20. Where it states that Jesus cast out demons, "with the finger of God." The apostles and seventy were given authority to cast out demons in the name of Jesus. Mt.10v1,8. Lk.10v9-20. Authority over some powerful demons, can only be retained by prayer and fasting. Mt.17v14-21.

"Ekballo" is used in Mk.1v12., to say that Jesus was "driven" by the Holy Spirit into the wilderness to be tempted by the Devil. God longed to deliver the multitudes from their sins and sicknesses and the power of the Devil; Jesus was the perfect instrument to fulfil God's lovely purposes; so our Lord was driven into the final examination of His faith and character, which preceded His ministry. Is.49v1-3. 50v3-6. Ps.40v6-8. Our Lord uses "ekballo" in Mt.9v37,38., when He implores us to pray that God will drive out apostolic labourers into the harvest fields. Let us obey our Lord and earnestly pray for miracle working apostolic labourers. "Ekballo" is used for the removal of a splinter in Mt.7v1-4.; of Christ's disciples being expelled from the synagogue in Jn.9v34.; and of Diotrefes casting out, and driving away, the envoys of the apostle John in 3Jn.v10.. Jesus will not cast out any who come to Him, no matter what their need. Jn.6v37.

See "exerchomai," "to come out, or go out." Mt.12v43. Mk.1v25,26. 5v8,13. 7v29,30. 9v25,26,29. Lk.4v35,36,41. 8v2,33,35,38. 11v14,24.

4. Demons and the Abyss.

The adjective "abussos" occurs in Lk.8v31. Rom.10v7. Rev.9v1,2,11. 11v7. 17v8, and 20v1,3. It is derived from the negative "a," and "bussos," "a depth," is akin to "bathos," "deep." It means "bottomless, unfathomable," but when used as a noun means, "a deep place." When demons met Jesus, they were terrified of being sent into the Abyss, before their time; Mt.8v29. Mk.5v7. Lk.8v28,31.; and Satan and his angels are fearful of Christians who humble themselves under God, and arm themselves with His power. James.4v5-7. Antichrist comes out of the Abyss, and starts the last 3½ years of his evil career. Rev.11v7. 17v8. Satan is going to be imprisoned in the Abyss for 1,000 years, at Christ's second coming,. Rev.20v1-3. Demons are let out of the Abyss for five months to torment the wicked in Rev.9v1,2,11. Jesus descended into the Abyss to pay the penalty of our sins. Rom.10v7. Christ's soul was made an offering for sin, to destroy Satan's power, and free God's people from Hades. Mt.12v40. Eph.4v8-10. 1Pet.3v18-20. Is.53v10. Heb.2v14,15.

5. Our Lord's warning of Israel's repossession by demons because of their apostasy from God.

Our Lord was greatly disturbed to see Israel's children backsliding from God, and some of God's chosen people, possessed by demons. Lk.19v41-44. They were the seed of great men of God and had been given the covenants, promises, and oracles of God. Rom.3v1,2. 9v1-5. Why, then, were some of God's chosen people possessed by demons, when they had such wonderful promises of protection from God? Our Lord answered this question in Mt.12v38-45.; when He twice said that His generation was an "evil generation:" "evil," is "ponera;" many Israelites were apostates from the truth, and were filled with the worst kind of corrupting evil. Jesus also said that His generation was, "an adulterous generation;" whose immorality had closed their hearts and eyes to the truth, and caused them to resist the Spirit of God. Mt.12v39. 16v4. Mk.8v38. Our Lord told this "adulterous generation," who asked for a special sign, that it would not be granted. He knew another sign would do them no good, when they had already seen and rejected, multitudes of signs, wonders and miracles. Jesus told these unbelieving seekers after signs, that the people of Ninevah and the Queen of Sheba would rise and condemn them, for they had responded to the ministries of Jonah and Solomon, and a greater than either was amongst them.

Jesus warned the Jews that they were like a man, who after having one demon cast out of him, then got repossessed by seven even worse evil spirits, because he failed to respond to the mercy and love of God. See Lk.11v24-26. This kind of possession can only happen to an apostate and evil generation, like the Jews who had rejected Christ in the light of the mighty miraculous, in God's appointed "time of visitation." Any possession by demons, particularly this kind of repossession by evil spirits, can never apply to those who love the Lord. Our Lord warned the Jews that they were an "evil generation," who by rejecting His ministry, could expect the most fearful domination by Satan and his angels, and the most tragic events of their history.

CHAPTER 4. WHY DO CHRISTIANS PRACTICE AN UNSCRIPTURAL EXORCISM?

1. Because they have a genuine desire to help people with their problems.

Some Christians desire to help people with problems, and sometimes, because they really care for people, they help them, in spite of their wrong theology over demon possession. God has mercy on all preachers, if He didn't, who

would stand?

2. Because they desire to prove that they have a ministry and power from God.

Some Christians are over eager to show that they have authority and power from God, and feel that the casting out of demons proves that they have real authority from God. However, we can only manifest God's power when genuine problems need to be met, otherwise we tilt at windmills like Don Quixote, and claim a false victory. It can take a great deal of self-discipline to wait, as our Lord did, for a genuine ministry from God, and the right time to manifest it. Is.49v1-3. 50v3-7. We need to watch our desires to prove and manifest our ministries; for a premature manifestation of ministry can be a disaster. God will reveal and open His ways for us if we trust Him and wait upon Him. Ps.37v4-9,23,24. 62v1-12. 81v13-17. 103v7. Is.48v18. 45v1-13.

N.B. Pride can be the motivating force behind a desire for the spectacular.

We need to carefully watch our motives, for a good desire to manifest God's delivering power can degenerate into a desire for the spectacular which arises from pride and a subtle temptation from the Devil. Many who practice the exorcism of Christians do not realise that they are being led astray by this same temptation to pride, they desire to prove that they have a real and powerful ministry like the early Church. The truth is, however, that they are practising something that was unknown in the early Church, the exorcism of Christians. Satan tried corrupt our Lord's ministry to needy mankind, by suggesting that a spectacular demonstration at the Temple was the way to start and prove His ministry. Satan, in effect, said, "Prove your claims by showing your ministry to the leaders of Israel, this will open doors for ministry among the people who count." Satan tried to get our Lord to operate His spiritual gifts in pride, and prematurely manifest His Father's power in His ministry, but our Lord entirely rejected this temptation to prove that He had a ministry from God, and use His spiritual gifts in a proud spectacular way. Mt.4v1-12.

3. Because they confuse the works of the flesh with demon possession.

Some Christians confuse besetting sins and evil things that are in Christian's lives and demon possession, however, what they call demons, Paul calls "works of the flesh," in Gal.5v19-21.. See Chapter 5. 4. and Appendix. 2.

4. Because they desire to demonstrate God's power over Satan.

Some want to demonstrate Christ's victory over demons and problems in the Christian's life. This is a good desire, but we have to follow the practice of Christ and His early Church. Those who pretend that a person is possessed by demons when they are not, and try to expel a demon that does not exist, are creating a spiritual fantasy. Real conflict with very powerful evil principalities and powers is a totally different matter, and this can really test our spiritual resources and authority; as Christ's apostles, Daniel, the angel Gabriel, and Paul found out by very painful and trying experiences. Mt.17v14-21. Dan.10v1-21. 2Cor.12v7-9. Eph.6v10-20.

5. Because they do not realise that they are opening the door to Satan.

The Christians who practice this false exorcism do not realise that they are opening the door to Satanic activity, and are bringing defilement to Christians rather than deliverance. It is encouraging and aiding the manifestation of demons within the Church, and is an entry into the forbidden occult. These are murky waters, not the pure waters of our security and new life in Jesus, as Paul states in 2Cor.5v17,18., "Therefore if any one be in Christ, they are a new creation: old things have passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ."

6. Because they confuse sickness with demon possession.

The New Testament Scriptures prove that only a very small amount of sickness is due to demon possession. Evil spirits can cause sickness, infirmity, deafness, blindness, dumbness, madness and epilepsy. Mt.4v23,24. 8v28-34. 9v32-34. 12v22-24. 15v21-28. 17v14-21. with Mk.9v25. Lk.4v31-36. Yet it is obvious that Christ did not consider that all sickness was caused by demons, for as we see in Mt.4v23,24., and elsewhere, ordinary sickness is clearly distinguished from demon possession. Most sickness is due to natural causes and it is not caused by demon possession or oppression. We need to remember that it is an abomination to God to say that a person has a demon when they do not have one. Some people who are praying for the sick say that a person has a demon, just to cover up their ignorance of the true cause, because of their lack of the necessary Divine spiritual equipment, and the necessary Divine commission.

CHAPTER 5. WHY DO CHRISTIANS, WHO ARE NOT POSSESSED, ACT AS IF THEY ARE?

Some Christians are encouraged by their leaders to repeat the evil blasphemous words, to roll on the floor, to vomit, and act as if they are possessed when they are not. This supposed manifestation of demons happens for the following reasons.

1. Because they submit without question to the suggestions of their leaders.

Christians submit to, and can be seriously dominated and injured by those who they regard as spiritual leaders, and because they look upon their leader's authority and discernment as derived from God, they obey and co-operate with them without question. They sacrifice their discernment and say, "He is a man of God, he must be right." When Christians submit like this, the power of suggestion is enormous, and the co-operation can be complete. They say, "If this man of God says I have a demon, I must have a demon, I must co-operate with him and get it out, I don't want anything evil in me." So when they are told to speak as if they are possessed, they speak out as if they are possessed, repeating the thoughts that demons, **which are OUTSIDE of them**, put into their minds; and when

they are told to vomit, they vomit. Paul warns us never to submit our judgement without question; he instructs us, in 1Thes.5v21., **"To scrutinise and test all things until you can approve them,** retaining only what is good." The uncaring and ruthless domination of Christian's minds and spirits by some exorcists, has mentally destroyed some Christians, and has caused them to be suicidal, and in need of psychiatric help.

Other Christians, who do not willingly cooperate with these exorcists, can be spiritually mugged and overpowered by their forceful and aggressive approach. This is a very serious sin. David Duplessis told me that this practice of suggestion and false exorcism is a psychological trick, and that Christians who practiced this exorcism created more trouble than they could ever cure. The terrible truth is that these exorcists are training Christians to submit to demon influence, as we now see.

2. Because they are encouraged to submit to demon influence.

Christians are encouraged, by those they look upon as spiritual leaders, to speak out the thoughts that demons put into their minds, and when they do so it is looked upon as a proof of demon possession. Evil spirits rejoice in the havoc they cause when Christians give them authority to act in this way; for it denies the truth of our security in Christ. Christians are often attacked in their thoughts by demons, and God warns us that this is to be expected; it is certainly not a proof of demon possession.

N.B. Jesus had His mind filled with evil thoughts for 40 days, when He was tempted by Satan in the wilderness, but He did not submit to them for a moment. **Jesus would not repeat the lies that Satan put into His mind, and neither should we.** Jesus fought Satan with God's Word, and we should follow His example. we should not allow evil spirits to programme us with their words and thoughts; for if we speak out what demons inspire us to say, then we are defiled by those demons. Paul tells us to reject the thoughts that demons put into our minds, and bring them captive to Christ. 2Cor.10v4,5. **James instructs us to resist the Devil, not cooperate with him, and repeat his lies and blasphemy. James.4v7.**

3. Because they use unscriptural phraseology.

Phrases such as, "infiltration by demons," or, "partial possession by demons," never occur in the Scriptures, so such terminology is false and any doctrine based on them should be rejected. We have to use Scriptural terms, or we go astray from the truth. We need to be delivered from unscriptural tradition. 1Pet.1v18,19. If they do not speak according to God's Word, then there is no light in them. Is.8v18-20.

4. Because they confuse the works of the flesh with possession.

Some books which say that Christians can be possessed by demons, have long lists in them of various kinds of demons, such as demons of lust, pride, anger, and so on; which they say Christians can be possessed by. However, what they call demons, Paul calls "works of the flesh," in Gal.5v19-21.. In the light of Paul's clear teaching, it is quite foolish to confuse the works of the flesh and besetting sins with demon possession; or victory over the flesh as an expulsion of demons. When the prayers of these "exorcists" help someone to get victory over the flesh, they look upon it as a proof that a Christian has had demons cast out of them, and they become even more entrenched in their views, and reject the Scriptures, which prove that this is an incorrect practice. We know that demons can exacerbate the temptations in the area of the flesh, but this must not be confused with demon possession. Peter had things in his life that Satan could use against him and the Lord Jesus; fear of persecution and death; pride and a feeling of superiority, and a reverence and respect for false tradition. Jn.14v30. with Mt.16v21-23. Acts.10v28,34,35. Peter fell very badly because of these bad things in his character, but our Lord never suggested that he should be exorcised; He said that Peter needed to repent and turn back to Him. Lk.22v31-34. God allowed Satan to test Peter, and the test and consequent failure, and the grace of God, produced a new and better Peter, with a more humble mind and gentler spirit. The bad things in Peter's character were not demons, they were the works of the flesh, false tradition, and fear of men; these cannot be exorcised; the cure is truth, repentance, prayer, God's grace and self-discipline.

5. Because they confuse soul travail with demon possession.

Some Christians fail to distinguish between soul travail for victory and demon possession. Christians can have a crisis experience over spiritual problems, when they are prayed for; the resulting travail and soul anguish for victory, are wrongly interpreted by some as demon possession. Those who confuse soul anguish with demon possession, demonstrate their lack of spiritual maturity and Christian discernment. In every revival Christians have agonised and cried out in pin of soul until they have won the victory over the works of the flesh, and the sins of the spirit mentioned in Gal.5v19-22. and 2Cor.7v1., This work and ministry of the Holy Spirit must never be confused with demon possession.

Travail of soul is essential if we are to receive a ministry that can bring victory and deliverance to others. Our Lord experienced great travail of soul throughout all His life, the pain and loneliness He experienced was truly dreadful. Ps.69v20,21. Is.53v11. Our Lord experienced this travail in the garden of Gethsemane; His great anguish of soul and "strong crying and tears" on our behalf, fill us with thankfulness, love, and worship. Mk.14v32-42. Lk.22v39-46. Heb.5v7. Acts.2v22-31. Paul also experienced great travail and conflict in prayer for Christians, his earnest prayers changed the characters of the people that he prayed for, and produced love and unity in the body of Christ. Col.2v1-5. 4v12. Phil.2v25. Paul tells us in Rom.8v26,27., that all Christians can pray effectively "with groanings which cannot be uttered," for the saints. Travail of soul can be a means for personal blessing and a means of deliverance for others, it is a tragedy if people try to exorcise as a demon, a divine means of intercession that God has put into

the soul and ministry of a Christian. This Holy Spirit inspired ministry of travail of soul is certainly not to be extinguished by a false exorcism arising from spiritual myopia, ignorance and stupidity. 2Pet.1v5-9.

6. Because they lack the necessary spiritual equipment.

We need the gift of discerning of spirits, to accurately know what is happening in the spiritual realm, the failure to perceive what is really happening, has caused some to confuse the external attacks of demons with demon possession. It is no good following a set routine; we need God's guidance and direction in each situation to minister correctly. We cannot always get instant answers to people's needs, we often have to pray a great deal to get God's answers for them. James.5v13-18. 1Kings.18v42-46. God even hid things from great prophets, when He thought that it was necessary. 2Kings.4v27. 1Pet.1v9-12. The Scriptures reveal the following activities of the powers of darkness.

a. The lines of continuous evil energy directed against Christians.

These can cause real soul distress, and symptoms, which can sometimes be mistaken for possession. I have seen these energy lines many times, and have seen Christians in great distress as they wrestled against them. See Eph.6v10-22. 2v1-3. They can cause physical sickness as in the case of Job and the woman of Lk.13v10-17..

b. The fiery darts of Satan directed against Christians. Eph.6v16.

It can be very harmful to confuse demon possession with satanic "fiery darts." Blasts of evil energy accompany these darts, and they attack the thoughts, faith and emotions, and they can bring depression and defeat, if we fail to quench them with faith and the Word of God and prayer. I have seen Christians get instant relief from such attacks by placing a wall of God's power around them.

c. The attacks on the thought life of Christians.

Demons fire accusing negative thoughts into the mind; such as "You are no good." "You are a failure." "You don't know your Bible." Every accusing "You," has to be rejected and resisted with the Word and power of God, and with the name of Jesus. Rev.12v9-12. James.4v5-7. The revelation of the attack of demons upon people's thoughts is part of prophetic ministry, and it can be both a defence against opponents and a ministry to the needy, as can be seen by the ministries of Jesus and the prophets. 2King.6v8-23. N.B. v12. Mt.16v21-23. Mk.2v8. Jn.1v47-51. 4v16-19. Acts.5v1-11. N.B. v4. The revelation gifts of the Holy Spirit bring deliverance to people under attack from evil spirits.

d. The attack by powerful evil angelic principalities and powers.

The powers of darkness try to hinder the good angelic ministry that God sends to aid us. Sometimes we need to have direct revelations from God about these activities, and to persevere in prayer until God's answer comes, just as Daniel did in Dan.10v1-21.. If we lack the gifts of the Holy Spirit, we can often fail to distinguish the real problems. A genuine manifestation of His gifts will save us from blaming peoples problems on demon possession.

CHAPTER 6. THE DANGEROUS RESULTS OF BELIEF IN CHRISTIAN POSSESSION.

1. It replaces the Christian certainties with total uncertainty.

a. It creates fear where there should be joy at God's perfect protecting love.

When Christians are accused of having demons and submit to supposed exorcism, it gives them an awful feeling of fear and insecurity; and destroys their faith in the value and effectiveness of their vital covenant protections and relationships in Christ. This false exorcism has a devastating effect on sensitive and feebleminded souls, who need comfort, not exorcism. 1Thes.5v14. It seriously exacerbates the distressed condition of the distraught, weak in body and spirit, and people without problems develop them; they often feel that they are on the Devil's side, and do not belong to God. This doctrine attacks the character of God and the integrity of His Word, and denies our removal from Satan's kingdom into God's kingdom. It denies the protection of the blood of Christ, the seal of the Holy Spirit, and our adoption of sons of God. It takes away all the Christian certainties and replaces them with total uncertainty and fear. The truth of God's protecting love sets us free from fear.

How can preachers say that God allows Christians to be possessed by demons, when we see that Satan himself could not get near anything that belonged to Job, never mind Job himself. Job was not even under the covenant of the Law, but Satan had to obtain permission from God to test Job, and he has to get permission to test God's New Testament sons. Satan had to get permission from God before he could test Peter, "asked" in Lk.22v31-34. is "exeitesato," the first aorist middle indicative of "exaiteomai," to beg, ask, or demand, only here in the New Testament; the middle voice shows it was for himself. Through Jesus and His precious covenant blood, we are under the most secure and the very best covenant of all. 2Cor.3 all. Heb.10v19-21. Our heavenly Father makes absolutely sure that we don't get a serpent, scorpion or stone. Lk.11v9-13.

b. It makes a Christian surrender their total security in Christ.

We must never submit to any teaching that denies our total security and authority in God. We should never give evil spirits authority where the blood of Christ has raised an impregnable barrier against them. Demons are filled with malignant joy when Christians surrender their defences to them through this wrong teaching. We can protect and bless ourselves and others in the name of the Lord. Num.6v22-27. We have total safety and security in His Name, "The Name of the Lord is a strong tower, the righteous runneth into it and are safe." Prov.18v10.

How must God the Father feel when He sees His children being taught to co-operate with, and submit, to evil spirits that are outside of them, with the result that they speak blasphemy, and vomit up on the floor. Christians do these things, because they feel that they must submit to the authority of their spiritual overseers. However, our first submission must be to God and His Word, and when His Word says that I cannot receive a serpent, scorpion, or stone; that is the Word that I must accept and obey. The young believers that Jesus sent out made Satan and his angels run in fear, because they were given authority over ALL the power of Satan in the name of Jesus. Lk.10v17-24. We have been given His name. Lk.10v17-24. In His Name we tread the powers of darkness under our feet, do not let them trample under their feet the holy ground of your soul.

c. It seriously worsens a sense of failure and domination by evil.

This supposed exorcism often makes some Christian's problems much worse; this is particularly true of people with nervous and emotional problems, or besetting sins, for they feel polluted by evil. Some Christians have been so badly affected by this supposed exorcism, or even it's teaching, that they have needed medical help from psychiatrists and doctors.

2. It breaks God's command that we should not act as mediums for demons.

In Lev.19v31. 20v6,27. Deut.18v10-22. Ex.22v18. Is.8v18-20. 19v3. and 29v4., God warned His people not to act as mediums and repeat the words and thoughts of demons. In the Old Testament the word for "familiar spirit" is "ob," and "signifies the belly, and sometimes a leather bottle." In the Septuagint, "ob," is translated as "eggstrimuzous," which is translated by some as "ventriloquist." A demon uses a medium like a dummy is used by a ventriloquist. The witch of Endor is called, a "mistress of ob," she was under the control of a demon. 1Sam.28v3,7-9. 2Kings.21v6. 2Chron.33v6. God charges His people with the strongest words possible, not to act like a ventriloquist's dummy for a demon, because it defiles a person, and is an abomination to Him. When Christians are exhorted to speak out and utter the words that demons speak into their minds, the result is not deliverance, but defilement. The Word of God tells us to resist the Devil, not co-operate with him; when we do resist him, the prince of darkness flees from the protection and armoury we have in God. James.4v7. God wants the hearts and minds of Christians to be fully conscious of the knowledge of our sure victory over evil in Christ. We need to realise that "Satan trembles when he sees, the weakest saint upon their knees." We should make the powers of darkness tremble in fear at the power of God that is with us; not be filled with fear because we believe that we can be possessed by demons. James.2v19. 4v6,7.

N.B. Our Lord taught us to resist Satan and answer him with, "It is written," not assist Satan by repeating his lies and blasphemies. Mt.4v4,7,10. To ask a Christian to "speak out" and manifest the lies and blasphemies of demons is a most dangerous and incorrect theology. This throws away the Christian's armour, and is the very opposite of the teaching of Christ and His apostles. This supposed "exorcism" results in defilement, not deliverance; and a Christian may find it difficult to recover from this experience.

As a young Christian, I was taught that you could not help the birds from flying over your head, but you could help them nesting in your hair; the doctrine of Christian possession, puts a rookery of unclean birds in the hair. Real power over demons comes with a correct theology about demons, not with a grave distortion of the truth. The Devil is very happy when Christians are filled with fear and distress, because they have been told that they are demon possessed. Jesus warned the people who said that He was possessed by the Devil, that they were in great danger of committing the eternal and unforgivable sin. Mk.3v28-30. God is very upset when some of His finest saints are told that they are possessed. I have personally witnessed the distress that this can cause, and those who cause this distress can expect very heavy judgement. James.3v1.

3. It replaces Scripture truth and the gifts of the Holy Spirit with unscriptural routines.

How can unscriptural exorcism routines be of God? Men make up traditions and routines when they ignore the Scriptures and lack the real power and revelation gifts of the Holy Spirit. Jesus said in Mt.22v29., "Ye do err, not knowing ("oida") the Scriptures, or the power of God." Jesus said the Sadducees erred all the time, "planasthe," the present passive of "planao," "to lead astray," the passive, "to go astray, to be misled." They lived a life of doctrinal error; they did not even perceive truth, "oida," never mind experience truth, "ginosko." Those who follow the Sadducees and make experience and expediency the criteria for ministry, instead of the Scriptures and knowledge of God; will find that they end up with a ministry that is an empty and hurtful parody of true deliverance. When we follow God's Word, and have genuine gifts of revelation from the Holy Spirit, we don't have to guess at the cause of people's problems, and blame everything on the Devil. Unscriptural routines are the "strange fire" of carnal expedient; and come under divine judgement. Lev.10v11. Num.3v4. 26v21.

The practice of asking Christians to speak out the thoughts that demons put in their minds, is in direct opposition to the wisdom that is from God, which tells us to resist the Devil, not repeat thoughts that are earthly, sensual, and inspired of the Devil. James.3v15-17. 4v7,8. Paul tells us to cast down every thought that raises itself against the knowledge of God; and to desire and use God's spiritual weapons to tear down Satan's strongholds. 1Cor.12v31. 14v1. 2Cor.10v3-5. We must follow the pattern of exorcism of the early Church, or we go into a dangerous self-deluding fantasy.

4. It is a total distortion of spiritual warfare and spiritual realities.

a. The failure to discern Satanic energisings, and fiery darts.

Paul writes, in Eph.2v1-3., of the powers of darkness energising the children of disobedience, I have seen these

energy lines directed against both believers and unbelievers. Satan's fiery darts and energy lines can be directed against Christians, when God allows Satan to test them. The books that say Christians can be demon possessed, make little or no reference to satanic fiery darts and demonic energy lines, the normal means by which demons attack both Christians and unbelievers. Paul writes about these demonic energisings in Eph.2v2., "the spirit that now works, "works" is "energountos," "works, operates, and energises" in the children of disobedience." Paul warns us about these "fiery darts" and strong energisings of evil spiritual power that are directed against us, but encourages with the fact that we can quench all of Satan's "fiery darts" with the shield of faith.

In Eph.6v16.; "all the fiery darts," is "panta ta bele ta pepuromena;" "bele" is from "belos," and speaks of any kind of missile such as a spear, dart, or arrow. The Greek word "pepuromena," is the perfect passive participle of "puroo," and reveals that the missiles were set on fire and burning, like an arrow or spear that had been set alight after being tipped with tow and dipped in pitch. These burning missiles speak of the blasts of evil spiritual power that accompany the seducing and accusing thoughts by which Satan and his evil angels attack us. Satan energises the thoughts that he puts into our minds with evil power; and we have to quench them with the shield of faith. "Quench," is "sbesai," the first aorist active infinitive of "sbennumi," "to extinguish." Mt.12v20. These fiery darts are aimed with craft, and a military like strategy. In Eph.6v11., "the wiles of the Devil," "wiles," is "methodias," which speaks of methodical scheming, deceit, and craftiness; Satan knows our weaknesses and plays on them. See Eph.4v14., which speaks of methodical deceit by false teachers in the Church.

b. The failure to tell Christians how to put on their armour against Satan.

We need the full Christian armour to defeat the evil principalities and powers in heavenly places. In Eph.6v12., the word for "wrestling" is "pale," from "pallo," "to throw, to swing," which speaks of a contest between two, until one throws the other down and holds him to the ground. The word "pros" is used five times in the sense of "against," it speaks of a face to face conflict and fight to the finish. Jesus said that Satan is a fully armed strong man, and must be bound before his goods can be spoiled. Mt.12v28,29. Lk.11v20,21. This shows the need for patience as well as faith, if we are to inherit the promises. Heb.6v12. The Holy Spirit's gifts are an absolutely essential part of the Christian armour; it is only as we are strong in the Lord and the fullness of His might that we can defeat Satan. To win the battles in the heavenly places, the Word of God must be energised by the power and revelation gifts of the Spirit.

An intercessory prayer ministry always involves conflict with the powers of darkness in the heavenly places. A ministry of intercession is not just the saying of a prayer, it involves the operation of the power of God. It is, therefore absolutely essential to have correct teaching on spiritual gifts if we are to win the battle in the heavenly places. There is, sadly, still a great deal of ignorance and false teaching about the use of the gifts of the Holy Spirit in prayer and spiritual warfare; this hinders our Lord Jesus from operating in His Church as He intended, and hinders the spiritual growth of Christians. 1Cor.12v1. Heb.5v10-14.

Those who say that demons can possess Christians, make a confession that denies the Word of God, and aid Satan's attack upon Christians. When Christians are taught such lies about spiritual warfare, they cannot fight a successful battle against the powers of darkness. The doctrine of Christian possession denies the truth is that our bodies are the temple of God, the "naos," the inner sanctuary of God, the holiest of all; God will not share His holy temple with a demon, He destroys those who defile that temple. 1Cor.3v16,17. 6v19. The truth is that God's presence in us, and the mighty spiritual weapons He has given us, fill demons with fear and dread, they are terrified of coming face to face with God in us. James.4v6,7.

c. The Christian's armour shows Satan is on the outside, not the inside.

Paul tells us in Eph.6v10-20., that God has provided us with total protection through His armour, and he exhorts us to put in on. A large part of this armour is linked with the truth of Scripture. Truth girds our loins, Gospel truths are shoes for our feet, truth is the basis of the shield of faith and the helmet of salvation, and the sword of the Spirit. It is very difficult to win the battle without correct knowledge about spiritual warfare. Paul assures us in Eph.6v10-20. and 2Cor.10v4,5., that God's armour and weapons are a complete protection for the Christian. Paul clearly states in all his writings, and all his comments on spiritual warfare, that evil spirits can only attack Christians from outside their body and personality; there is not the slightest suggestion that demons can possess a Christian. These, and many other Scriptures, totally destroy the credibility of the doctrine that Christians can be possessed by demons. We see from 2Cor.10v3-5., that the battle is in the mind, and that we have to bring every thought into captivity to Christ. The conflict is with Satan's fiery darts from outside, not from possession within; we need to put on God's armour to defeat Satan's attacks.

5. It fails to cure the real problems of Christians.

Those who confuse the sins of the flesh with demons, and try to exorcise them, fail to give the correct Scriptural medicine to cure the carnal appetites; the flesh cannot be exorcised, it has to be firmly disciplined and crucified. Gal.5v19-26. 1Cor.9v24-27. When "exorcism" of the sins of the flesh fails, as it surely must, for you cannot cast out the flesh; people lose hope and become worse. The Scriptures emphasise our security in God, and our deliverance from Satan's power when we accepted Jesus as our Saviour, this should be our emphasis.

F. It produces severe psychological damage to God's dear children.

It is a fact that many Christians, who have been supposedly "exorcised," have had to turn to doctors and psychiatrists for help, to repair the damage caused to them by this parody of genuine New Testament exorcism. The

tragedy is, that after this kind of "exorcism," many feel without hope, because their problems are still there, in the form of attacks by the powers of darkness, and sins of the flesh and spirit. 2Cor.7v1. If Christians are told that they can, by the law of the spirit and life in Christ, defeat Satan, and put off the old nature and put on the new nature; they approach their problems with hope and faith. When Christians are told that the flesh life can be kept under control by walking in the Spirit; they feel that there is something that they can do about their problems, and they can find victory. Paul fought with the flesh to keep his body under control. 1Cor.9v24-27. Christians must be shown, as it is indeed true, that there is always a Divine answer to all their problems. This false exorcism of Christians is the result of confusing sickness and the works of the flesh with demon possession.

CHAPTER 7. PEOPLE, WHO HAD SEVERE PROBLEMS, BUT WERE NOT POSSESSED.

The Scriptures that people use to justify their belief in Christian possession are very vague and weak. We will now consider these Scriptures, and others, which show that even when children of God have backslidden and behaved badly, they have not become possessed. Backsliding is not apostasy, the backslider can really suffer at the hands of the Devil; but, as in the case of Peter's denial of Christ, backsliding is a temporary lapse of faith, whereas apostasy is the total rejection of God and faith. The backslider retains faith in God and some measure of love for God, but an apostate does not. Apostasy can open the door to demon possession, as in the case of Judas; but all apostates do not become possessed, it seems to be the exception, not the rule.

1. King Saul.

We read in 1Sam.16v23., that "an evil spirit from God was upon Saul," and that David's anointed music drove it away. However, Saul was not possessed, he was tormented by a demon that oppressed him, and there was no thought that he needed exorcism. Saul had opened the door to demon attack by an envy that drove him to try to murder David, and the actual murder of the priests of God. Saul was filled with many very nasty works of the flesh and sins of the spirit, and as a result the Spirit of the Lord had departed from Him, and God allowed an evil spirit to trouble him; but he was not possessed. In 1Sam.16v14., "troubled" is "baw-ath," to make afraid, to terrify, to trouble, "it speaks of the strongest intimidation." Saul found that when he gave way to the evil works of the flesh and Satan, he destroyed his own peace.

2. Peter.

a. Peter's rebuke of Jesus. In Mt.16v16-23., we read, "Peter took Jesus by the arm, and took him to one side to speak to Him privately, and started to rebuke Him saying; May mercy be shown to you Lord. This shall positively never happen to you. But He turned around and said to Peter, Get behind me, out of my sight, and keep on going, Satan. You are a stumbling block and hindrance to me, because these thoughts of yours are man's, not God's." Satan attacked Jesus through the false traditions that Peter had learned from men's theology. The Scriptures reveal that God's dearest children have, like Peter, given way to these attacks from evil spirits; but there is no thought, or record, that they were demon possessed. Peter was corrupted by the theology, traditions and beliefs of his time, and he refused to reject them when Jesus told him they were wrong. Peter felt that our Lord needed a lesson in theology and rebuked Him for having such wrong ideas about the promised Messiah. The strength of Peter's rebuke of our Lord can be seen from the use of the word "epitimao" in Mk.8v32..

The Church has been corrupted by false tradition, and as a result is greatly hindered from doing God' will. Jesus warned that Satan would plant his children, the tares, in the Church, and that false doctrinal leaven would permeate the Church structure. Mt.13v24-43. 2Pet.2v1-22. Jude.v3-25. Paul warned us of Satan's attack on the Church through false teaching in 1Tim.4v1-4., and said that in the last days perilous times would come as a result of these doctrines of demons. The further the river of truth has flowed from its pure source in the early Church, the more polluted it has become with false traditions and human ideas. The prophecies of Christ and Paul have been fulfilled, and they warn us that even worse is to follow.

Unscriptural structures and traditions are one of the biggest hindrances to God's ministries in the body of Christ. 1Cor.12v11-31. Eph.4v9-15. Peter tells us that redemption through the blood of Jesus sets us free from the vain way of life and traditions that have been handed down to us from our fathers. In 1Pet.1v18,19. "handed down from your fathers," is "patroparadotos," which speaks of a parent-child learning relationship; we can be led astray, as well as led into truth by our spiritual fathers. Respect for spiritual leaders does not mean that we have to accept all they teach without question. We have to test and prove all that is taught to us, with the Word of God and the Spirit of God. 1Thes.5v19,20. Acts.17v11,12. We should never accept that Christians can be demon possessed, when the Scriptures have no record of such teaching, and in fact teach the very opposite. The exorcism of Christians has no basis in Scripture, and it hinders true spiritual warfare and genuine Bible based revival.

b. Peter's denial of Jesus. In Mt.26v69-73., when Peter was challenged by a serving maid in the courtyard of the high priest, Peter first of all said that he did not know Jesus, then professed ignorance of what they were talking about. Later, when another maid accused him that he was a companion of Jesus, Peter denied it with an oath, "mete horkou." "Horkos" occurs ten times in the New Testament; in Lk.1v73. Acts.2v30. and Heb.6v16,17. of God's oath of confirmation. See Mt.5v33. 14v7,9. 26v72. Mk.6v26. James.5v12. After a little while a group of bystanders challenged Peter, saying that he was a disciple of Jesus, for his accent and dialect betrayed him. At this Peter began to invoke curses upon himself, asking God to curse him if he lied when he said that he was not a follower of Jesus: he also began to swear with sacred oaths that he did not know Jesus. "Then he began to curse and swear," is "tote erxato katathematizein kai omnuein." "Katathematizein," means, "to wish oneself accursed if he lies," (it only occurs

here in Mt.26v74..) it shows that Peter put the most terrible imprecations and curses upon himself in his denial of Jesus, and followed this with the strongest and most sacred oaths, that he did not know Jesus. Satan said to Peter, you will die if you don't deny that you know Jesus, and Peter capitulated to this lie. Satan filled Peter's mind with these oaths and curses, and repeating them came easily to Peter in His frightened state. (Our Lord and James warn against the easy use of oaths in Mt.5v34. and James.5v12.)

The word for oaths is "omnuein," the present active infinitive of "omnuo;" which is used of God swearing by an oath in Lk.1v73. 2v30. 7v17. Heb.3v11,18. 4v3. 6v13,16. and 7v21., and of an angel swearing by God in Rev.10v6,7.. The present tense shows that there was a succession of the strongest and most vehement denials by Peter that he did not know Jesus. Our Lord said that Peter needed to repent and turn from this failure. Lk.22v31-34. There was no suggestion of Peter being demon possessed, or of him needing exorcism. The Scriptures teach that failure in Christians is not due to demon possession; it is due rather to unbelief, the filthiness of the works of the flesh, and sins of the spirit such as pride. See. 2Cor.7v1. Heb.3v12-4v2.

God never allowed the curses that Peter put upon himself to come to pass. This shows how completely wrong the current doctrine is, that Christians can, by careless talk, put curses upon themselves, or others, even without realising it. Balaam was one of the world's leading occultists, and he said that children of God could not be cursed, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Num.23v23. The word for "enchantment" is "naw-khash," to whisper a magic spell, to practice sorcery or enchantment. "Divination," is "Keh-sem," another kind of occultism and sorcery. This shows that no one can curse or work enchantment against a child of God. Christ's precious blood has broken Satan's power over us, and has redeemed us from the curse of the Law and every curse. Gal.3v13,14.

3. Ananias and Sapphira. In Acts.5v1-12., we see that Ananias and Sapphira were executed for lying to the Holy Spirit. In v3. Peter said, "Ananias, why has Satan filled your heart that you should lie to the Holy Spirit." Ananias allowed Satan to fill his heart with a lie, he was not possessed, nor was he exorcised, he was executed by God for his deceit and lying. Some have said that Ananias and Sapphira were demon possessed, because the word in Acts.4v31, for "filled," "ekplerosin," is the same word that is used for the filling of the Spirit in Acts.4v31.. However, Peter did not say that Ananias was possessed by Satan, he said that Ananias had allowed Satan to fill his heart with lies. Peter had the revelation from God of this deceit and lying, and showed that God's answer to it was execution, not exorcism. If Ananias had been demon possessed, he would not have been responsible for his actions; but he was responsible for his acceptance of Satan's corrupting lies, and so he died for it.

4. Angry Ephesians. Eph.4v27. Some have said that Eph.4v27., "leave no room or foothold for the Devil," teaches that Christians can be demon possessed. However, all Paul is saying, is that we have to keep our anger under control, or we can give the Devil a foothold in our lives and Church fellowships. Paul is speaking in Eph.4v22-26., about putting off the old nature and putting on the new nature, that is, dealing with the evil works of the flesh. The word "topon," means, scope, opportunity, place, room, or quarter; Paul is saying that if you don't deal with anger you give the Devil real scope to operate in the Church. The fact that people have to try to justify their practice of exorcism with Scriptures like this, which have absolutely nothing to do with exorcism, proves that they have no Scriptural evidence to back their teaching.

5. Simon Magnus. We see in Acts.8v18-25., that Simon Magnus was not demon possessed even though he had been steeped in occultism. Peter said Simon Magnus was still holding on to evil principles, and was in the gall of bitterness and chained with evil attitudes. "In the gall of bitterness," is "eis cholen pikrias;" "cholen" only occurs here and Mt.27v34., where Jesus was offered wine mingled with gall. It is used in the Septuagint Greek in the sense of wormwood, as well as bile or gall. Deut.29v18. 32v32. Lam.3v15. Job.16v14. "Bitterness," "Pikrias," only occurs here and in Heb.12v15. Rom.3v14. and Eph.4v31.. In Heb.12v15., Paul warns Christians against having "a root of bitterness," and says that many were defiled by it, this shows that Simon Magnus was not the only one who was being poisoned by bitterness. We must take great care, to distinguish these roots of bitterness, and bondage to iniquity, from demon possession. "The bond of iniquity," "sundesmon adikias," is taken from Is.58v6., Simon Magnus was full of the poison of envy and bitterness, and chained by wickedness. Paul uses the word "sundesmon," bond, with peace in Eph.4v3.; and with love in Col.3v14.; and of the body of Christ in Col.2v19.. Please note.

a. When Simon Magnus believed and was baptised, it was never suggested, that he needed exorcism, even though he was a dedicated sorcerer. It was accepted that when he believed in Jesus and was baptised, all occult power over him was broken.

b. Simon Magnus loved power, and he was envious of the power of God that Peter was manifesting, so he tried to buy authority and power with God with money. Peter told him to go to destruction with his money, because he thought that the power and gifts of God could be purchased with money. Peter said that Simon's desire to buy power and position in the Church, showed that he was not sincere in God's sight, so he told Simon to repent of his wickedness, and plead with the Lord for forgiveness.

c. Peter did not say, "Simon Magnus, you have got to get rid of that demon;" Peter warned him that he was poisoned by the evil ambition in his life, and that he had not properly repented of the sin within him, and that he was in great spiritual danger until he did repent. Peter never suggested that Simon Magnus needed exorcism, so if

this extreme case did not need exorcism, then we can be quite sure that no other Christian needs exorcism, the cure is repentance, not exorcism.

6. The Corinthians. Paul never suggested that exorcism was necessary for the Corinthian Christians who were living such bad lives. 1Cor.5v1 to 6v20. Paul said that they needed to repent and to subdue the old nature, and he commended them for it when they did so. 2Cor.7v7-13. Paul told them that the Lord had disciplined many of them by sickness and death for their bad living, so that they might not be condemned with the world. 1Cor.11v29-32. Paul gives them the example of his own personal self-discipline of his body, he suggests self-discipline not exorcism. 1Cor.9v24-27. If no exorcism was needed for the Corinthian Christians, then no exorcism is needed for any Christian.

There is not much doubt that Paul looked upon the case of the man who committed incest with his father's wife as the worst moral failure in the Corinthian church.. Paul did not give a hint that this sinful man was possessed and needed exorcism: indeed, Paul makes it clear that Satan had no rights over the man until the Church handed him over to Satan for the destruction of his body. Even then Satan's activities were limited to an attack on his body, as it was the case of Job; however, in Job's case it was for a totally different reason, it was to prove the righteousness of Job and the principles and justice of the Almighty. Repentance caused mercy to be shown and judgement to be withdrawn from the sinful man at Corinth, and he was welcomed back into the fellowship of the Church. The cure for his sin was not exorcism, but discipline by spiritual power and exclusion from the Church fellowship. 1Cor.5v1-5. 2Cor.2v4-11. Jn.20v22,23.

7. The Woman at the Well. John.4v1-43. The woman at the well was won by our Lord's gracious words, gentle attitude, and his prophetic revelation of her past; she was not possessed and did not need exorcism, even though she was a notorious sinner, who had been dominated by the sins of the flesh. Like the Corinthians, the Samaritan woman needed to repent, and to receive the help and forgiveness of Jesus, and He forgave her, with all the tenderness and concern of His great and loving heart. Cast all your care upon Jesus, He really cares for you. 1Pet.5v7.

CONCLUSION.

The doctrine of Christian exorcism denies God's statements of our security in Christ and all of the Christian certainties in Christ.

a. It denies and destroys a Christian's faith in God's protecting love and power. It denies the protecting presence of the Holy Spirit; our guard and guide. It denies the hedge of God about our souls. IT ATTACKS A CHRISTIAN'S TOTAL SECURITY IN GOD, AND SO ATTACKS THE CHARACTER OF GOD, AND HIS CARE FOR HIS CHILDREN.

b. It denies the protection of the blood of Christ. The children of Israel had protection from the angel of death because they had the blood of the Passover lamb over their homes. Christ is our Passover Lamb, and he gives us complete protection.

c. It denies our protection through baptism, sonship and the new birth. God defends His adopted children. We are legally identified with the death and resurrection of the Lord Jesus. Satan has no claim on us.

d. It takes the emphasis from God and places it on demons, and gives Satan authority where he has none.

e. It denies the protection and power of the name of Jesus. Christ has conquered Satan, we conquer in His Name. Heb.2v14. Those who believe in Jesus, shall cast out devils, not be filled by them. Mk.16v17.

f. It makes Christians act as mediums for the thoughts and blasphemies of demons. Those who deny the Scriptural fact that Christians are guarded by God from Satan's power, 1Pet.1v5. etc., end up by saying that Christians can be possessed by demons; and then go on to encourage Christians to act as mediums for the thoughts and blasphemies of demons. This is totally condemned again and again in the Scriptures.

We have to do God's work in God's way. We have to follow the example and practice of Christ and His early Church, or we go into darkness. Throughout Church history, new and supplemental faith and practice has replaced the truths of the Word of God, until the churches of today bear little resemblance to the early Church. This innovation of new doctrine and practice will have to be answered for at the judgement seat of God, so let us make quite sure that we conform our faith and practice to the Word of God. Let us carefully and prayerfully check our methods and practice of exorcism by the theology and practice of the Lord Jesus and His early Church.

God has promised that He is not going to allow His dear children to get a serpent, or scorpion, or stone, He promises His "how much more" protection with the Holy Spirit's presence and power. Lk.11v9-13. If we learn the Scriptural way to protect ourselves with the name of Jesus and the Holy Spirit's gifts, the demons that try to attack us will be filled with fear at the armoury that our heavenly Father has given to us, and Satan and his demons will flee in terror. James.4v5-7.

APPENDIX 1. THE NEW TESTAMENT SCRIPTURES ON DEMONS AND EVIL SPIRITS.

In the Gospels demons are also called evil spirits. Mk.5v12,15. 3v22,30. Lk.4v33. They are full of sadistic evil, and

gain their pleasure from tempting mankind into sin, and by causing suffering, sickness, pain and death. Mt.12v45. Mk.5v2ff. 7v25. Lk.13v11,16. Evil spirits try, by their lies, to seduce and deceive people from the truth, and are responsible for the "doctrines of demons" that Paul warned us of in 1Tim.4v1.. Like their master, Satan, demons seek worship, often through idols. 1Cor.10v20. Rev.9v20. 13v4. Lk.4v6-8. Though demons fear God, they do not worship or obey Him. James.2v19. The New Testament has not one case of a Christian being possessed by demons, or being exorcised of demons, as can be seen from the following Scriptures which give all the New Testament references to demons.

1. DEMONS.

There is some difference of opinion as to the root from which the Greek word for demon is derived. Some say that it comes from a root "daemi," "to know," and so makes the word "demons" mean "knowing ones." Others say that "daimon" is derived from "daiomai," which means "to divide or apportion," and speaks of the supernatural power of demons, and their counterfeit evil miraculous powers, by which they try to deceive mankind into believing their false claims to deity. The Scriptures inform us that the worship of idols is really the worship of demons, and that they are the power behind idols and idolatry, the idol itself being "nothing." 1Cor.10v19-21. 1Tim.4v1-3.. Rev.9v20. etc.. Satan is the prince of demons, and dominates the powers of darkness. Mt.10v25. 12v24-26.. Mk.3v22,23. Lk.11v15-19. Eph.2v1-3. Another name for Satan is "Beelzebub" or "Baal-Zebub," "the lord of flies; which links him with "Baal" worship.

The heathen falsely ascribed deity to demons; Homer used "daimon" to express deity, and as equivalent to "theos" and "thea." Idolatry is the worship of demons. Rev.9v20. 1Cor.10v20,21. 1Tim.4v1. Demons try to dominate, distress and cause fear in mankind. Mt.12v45. Mk.5v2. 7v25. Lk.13v11,16. In Acts.25v19. Festus speaks of "fear of demons," "deisidaimonia," it is from "deido," "to be afraid," and "daimon." In Acts.17v22. Paul uses "deisidaimon," for the Athenian's reverence of demons and their superstitious fears about their influence. The English, "devil," or "devils," are mistranslations of the Greek words for demon. Let us now consider the Greek words for demon.

DAIMON.

"Daimon," occurs 5 times in the A.V. text; in Mt.8v31. Mk.5v12. Lk.8v29. Rev.16v14. 18v2.; but only once in the Critical Texts, in Mt.8v31., which reads, "hoi daimones," "demons," as does the A.V. and Majority Text. In Mk.5v12., the Majority Text reads, "all the demons;" whereas the Critical Texts omit any word for demons. None of these Scriptures speak of a Christian or a Christian being possessed by demons.

1. In the story of the Gadarine demoniac, the Majority Text and the A.V. Text read, in Mt.8v31., "hoi de daimones," "and the demons." Luke tells us, in Lk.8v29., that these demons, "daimonos," had driven the man into the desert. In Mk.5v12., we read that "all the demons," "pantes hoi daimones," asked Christ to send them into the pigs.

2. In Rev.18v2., Babylon, (Jerusalem under Antichrist, Rev.11v8. 14v8,20. 18v24.) "has become a dwelling place of demons," "daimonon."

3. In Rev.16v14., the "spirits of demons doing signs," assemble Antichrist's followers to the war of the great day of God Almighty. Scrivener and the A.V. read, "daimonon;" whereas Hodges and Farstad think "daimonion" has slightly more weight than "daimonon."

DAIMONION.

Of believers, only John Baptist and Jesus are said to have demons, and this is a false accusation by their enemies. A.T. Robertson says "daimonion" is a diminutive of "daimon." W. E. Vine says it is not a diminutive of "daimon," but the neuter of the adjective "daimonios," "pertaining to a demon." Others say it is the adjective of "daimon," used as a noun. The plural, "ta daimonia," is the usual word for demons in the New Testament. In the Majority Text and A.V., "daimonion," or "daimonia," occur in Mt.7v22. 9v33,34. 10v8. 11v18. 12v24,27,28. 17v18. Mk.1v34,39. 3v15,22. 6v13. 7v26,29,30. 9v38. 16v9,17. Lk.4v33,35,41. 7v33. 8v2,27,30,33,35,38. 9v1,42,49. 10v17. 11v14,15,18,19,20. 13v32. Jn.7v20. 8v48,49,52. 10v20,21. Acts.17v18. 1Cor.10v20,21. 1Tim.4v1. James.2v19. Rev.9v20.

Let us now consider these Scriptures.

1. In Mt.7v22., Jesus warns that on judgement day, some who claim to have cast out demons, "daimonia," in His name; will be told to depart, because of their continual evil lives. Jesus says, "I never knew you," "knew," is "egnon," the aorist of "ginosko," "to know," which shows that these false miracle workers had never experienced any personal saving relationship with Jesus.

2. In Mt.9v33,34., Jesus casts out the demon, "tou daimoniou," that makes a man dumb.

3. In Mt.10v8., Jesus gives His apostles authority to cast out demons, "daimonia." The parallel passages in Mk.3v15. and Lk.9v1. state the apostles' authority against demons; and Mk.6v13. says they exercised this authority and cast out demons.

4. In Mt.11v18. Lk.7v33., Jesus refutes the accusation that John Baptist had a demon, "daimonion echei," because he did not eat well or drink wine.

5. In Mt.12v24,27,28. and the parallel passages in Mk.3v22. and Lk.11v14,15,18,19,20., the Pharisees accuse Jesus of casting out demons by Beelzebub, Jesus warns them that this accusation is a great sin, and that He casts out demons with the finger of God.
6. In Mt.17v18., Jesus casts a demon, "daimonion," out of a boy; which the apostles could not cast out, because of their lack of prayer and fasting; Lk.9v42. calls it both a demon and an unclean spirit; and Mk.9v25. calls it an "unclean spirit," and Jesus calls it a "dumb and deaf spirit."
7. In Mk.1v34,39. and Lk.4v41., after the Sabbath sunset Jesus healed all the sick and cast out many demons at Peter's home. Mt.8v14-17.
8. In Mk.1v39., Jesus preaches and casts out demons in the synagogues of Galilee.
9. In Mk.7v26,29,30., Jesus casts out the demon from the Syrophenician's daughter.
10. In Mk.9v38. and Lk.9v49., the apostles forbid a person who was casting out demons from doing it, because he was not following them. Our Lord rebukes this bigoted sectarian spirit, and tells them not to stop the man casting out demons.
11. In Mk.16v9. and Lk.8v2., we read that Jesus cast out 7 demons from Mary Magdalene.
12. In Mk.16v17., our Lord states that those who believe in Him shall cast out demons.
13. In Lk.4v33,35., our Lord meets a man in the synagogue, "having a spirit of an unclean demon," "echon pneuma daimoniou akathartou," and casts it out. Mark calls this "an unclean spirit" in Mk.1v,23,26..
14. In Lk.8v27,30,33,35,38., Jesus casts out demons from the Gadarine demoniac; Mt.8v28,33. uses "daimonizomai," and Mt.8v31. "daimones;" in Mk.5v2,8,13., the man was "IN an unclean spirit," and v12 tells us the man had demons, "daimones."
15. In Lk.10v17., the 70 return with joy, rejoicing that demons are subject to them.
16. In Lk.13v32., Jesus tells the Pharisees to tell that fox Herod, that He will cast out devils and do cures, and the third day be perfected.
17. In Jn.7v20., the Jews said that Jesus had a demon, "daimonion echeis;" when He told them of their desire to kill Him.
18. In Jn.8v48,49,52., when Jesus told the Jews that they did not listen to Him because they were not of God; they told Jesus He was a Samaritan and had a demon. When Jesus said He did not have a demon, "ego daimonion ouk echo," and said that those who kept His sayings would never see death; the Jews said, "Now we know that thou hast a demon," "daimonion echeis." They committed the ultimate unforgivable sin, when they said Jesus was possessed, and His divine truth was demonic lies.
19. In Jn.10v20,21., when Jesus told the Jews that He had authority to lay down His life and authority to take it again, many Jews said that He had a demon and was mad, "daimonion echei kai mainetai." Others said demon possessed people did not speak like this. It is a striking fact that all references to demon possession in John's Gospel, refer to the Jews false and wicked accusation that Jesus was possessed.
20. In Acts.17v18., Epicurean and Stoic philosophers call Paul a babler, and say he proclaims foreign demons, "daimonion."
21. In 1Cor.10v20,21., we see that offerings to idols are offerings to demons, and warns against being partakers with demons.
22. In 1Tim.4v1., Paul warns that in the epochal last days some will apostatise from the faith, and give heed to seducing spirits, "pneumasin planois," and doctrines of demons, "didaskaliais daimonion; and follow false teachers, whose consciences are "seared with a red hot iron;" who forbid marriage, and command abstinence from foods, which God created to be received with thanksgiving. "Kekausteriasmenon," is the perfect passive participle of "kausteriazō," to sear with a red-hot iron; the perfect shows a completed and continuing state of mind.
23. In James.2v19., we read that demons believe in God and tremble and shudder.
24. In Rev.9v20., the last day judgements fail to stop people from worshipping demons.

POSSESSED WITH DEMONS. Note well, none of these Scriptures refer to a Christian being possessed.

"Daimonizomai," "to be demonised, to be possessed with demons, to be under the control of a demon," occurs in Mt.4v24. 8v16,28,33. 9v32. 12v22. 15v22. Mk.1v32. 5v15,16,18. Lk.8v36. and Jn.10v21.. Let us now consider

these Scriptures.

1. In Mt.4v23,24., Jesus healed all who came to Him, in v23., "healing" is "therapeuon," the present active participle of "therapeuo," which means primarily, "to serve, minister to, and render service as a 'therapon,' a servant or attendant; then to care for and heal the sick." "Healed" in v24 is "etherapeusen," the third person singular aorist active indicative of "therapeuo." The use of "therapeuo," shows our Lord's lovely humble and gentle spirit of service, and the singular present, shows Christ's continuous personal attention to each of their needs, in the casting out of demons, as well as healing. The parallel passage in Mk.1v35-39., says our Lord "cast out" demons."

2. In Mt.8v16., Jesus "casts out" evil spirits out of many that were possessed. This is a parallel passage to Mk.1v32-34..

3. In Mt.8v28-34., two demonised men at Gadara are exorcised by Jesus; whereas, Mark.5v1-21., and Luke.8v26-40., tell us of the exorcism of the most well known demoniac. There are two very important lessons in this incident.

a. Demons are terrified of being sent into the Abyss, God's prison. Mt.8v29. Mk.5v7. Lk.8v28,31. They are afraid of Christians who know their authority in Christ. James tells us that Satan runs away in fear from Christians who humble themselves under God and arm themselves with His power. James.4v5-7.

b. Demons should always be sent into the Abyss and we should never agree to their requests, the demons frustrated our Lord's ministry by killing the pigs. Jesus undoubtedly knew that this would happen, and this was almost certainly allowed for our instruction, to warn us to confine exorcised evil spirits to the Abyss, and not to allow them liberty, or freedom of choice.

4. In Mt.9v32-34., our Lord "cast out" a demon from a dumb demoniac and the dumb man spoke; the multitudes marvelled; but the Pharisees resisted God, and said that the demon was cast out through "the prince of the demons."

5. In Mt.12v22-37., a blind and dumb demoniac is delivered and healed, the Pharisees again charge Jesus with casting out demons by Beelzebub. In a parallel passage with Mk.3v22-30., Jesus again gives the most solemn warnings about blasphemy against the Holy Spirit; which is rejection of Christ in the light of outstanding miracles; and saying that the miracles of God are the acts of an unclean spirit.

6. In Mt.15v22., Jesus casts out a demon from the Syrophenician's daughter. v21-28.

7. In Jn.10v20,21., Christ's enemies accused Him of being possessed, others objected saying that demoniacs do not heal blind people, or preach the wonderful truths that Jesus did. Derangement and distress always accompany demon possession.

These Scriptures prove "daimonizomai" does not speak of external oppression, as demons are "cast out" of the possessed.

DAIMONIODES. "Devilish, demoniacal." James.3v14-16. James says that we can be filled with bitter envy and strife and have an attitude that is devilish without being possessed by demons. Only Satan is called "the Devil," "Ho Diabolos," "the Slanderer, the Accuser." See Mt.4v1,5,8,11. 13v39. 25v41. Lk.4v2,3,5,,6,13. 8v12. Jn.8v44.13v2. Acts.10v38. 13v10. Eph.4v27. 6v11. 1Tim.3v6,7. 2Tim.2v26. Heb.2v14. James.4v7. 1Pet.5v8. 1Jn.3v8,10. Jude.v9. Rev.2v10. 12v9,12. 20v2,10. Jesus calls Judas a "diabolos," a slanderer, in Jn.6v70.. Paul warns Christian women not to be slanderers, "diabolous," in 1Tim.3v11. and Tit.2v3. and that slander will abound in the last days. 2Tim.3v3.

2. UNCLEAN SPIRITS.

John's Gospel never describes demons as "unclean spirits," but the synoptic Gospels often describe them in this way. The adjective, "akathartos," meaning, "unclean," or "impure," is derived from the negative "a," and "kathairo," "to cleanse, to purify." In the Authorised Version, "akathartos," is used in relation to demons in Mt.10v1. 12v43. Mk.1v23,26,27. 3v11,30. 5v2,8,13. 6v7. 7v25. 9v25. Lk.4v33,36. 6v18. 8v29. 9v42. 11v24. Acts.5v16. 8v7. Rev.16v13. and 18v2.. None of these Scriptures speak of a Christian having an unclean spirit.

1. In Mt.10v1., Jesus gives the apostles authority, "exousia," over unclean spirits.

2. Mt.12v43. The Jews rejection of Christ, meant possession by seven worse demons and national calamity. Lk.11v11v24.

3. In Mk.1v23,26,27., Jesus muzzles and casts an unclean spirit out of a man in the synagogue at Capernaum. "Be muzzled, is "phimotheti," as in 1Cor.9v9. 1Tim.5v18. The astonished people said Jesus made the demons line up in ranks and obey Him. Lk.4v33,36. calls it an unclean spirit.

4. In Mk.3v11., demons recognised Jesus, He rebuked them and commanded them not to make Him known.

5. In Mk.3v30., Jesus warns those who said His miracles were done by demons, that they were in danger of eternal damnation.

6. Mk.5v2,8,13. (Lk.8v29.) say the Gadarene was possessed by unclean spirits; in Lk.8v27-38. they are called demons.
7. In Mk.6v7., Jesus gives the twelve authority over unclean spirits.
8. In Mk.7v25., Jesus casts out an unclean spirit from the Syrophenician's daughter.
9. In Mk.9v25., the demon in the boy is called an unclean spirit, Jesus casts it out, when the apostles failed to do so. Luke calls the demon an unclean spirit in Lk.9v42.. Matthew calls this unclean spirit a "demon," in Mt.17v18..
10. In Lk.6v18., the Lord Jesus heals those "vexed with unclean spirits."
11. In Acts.5v16., the apostles heal all the people who were sick and possessed with unclean spirits.
12. In Acts.8v7., Philip casts out unclean spirits at Samaria.
13. In Rev.16v13., Antichrist's gathers armies by demonic miracles; they are gathered to destruction at Armageddon.
14. In Rev.18v2., Babylon becomes a prison of every unclean spirit.

3. EVIL SPIRITS.

The word for "evil" in "evil spirits," is "poneros," it occurs in reference to demons in Lk.7v21. 8v2. Acts.19v12,13,15,16. See also Lk.11v26. with Mt.12v45. "Poneros is worse than "kakos," intrinsic evil; which describes a person who is evil and who may cause real trouble through it, but they do not actively corrupt others. "Poneros" speaks of an active evil, which is not content until it corrupts others to the same level of evil. Some manuscripts of Lk.11v4., call Satan, "Ho Poneros," the Evil One who actively corrupts everyone and everything he can.

4. PRINCIPALITIES AND POWERS.

Principalities. "archos."

These are the "world rulers of this darkness," not the politicians, they are the hidden cause of the huge number of appalling atrocities that have occurred in Church and secular history. In Eph.6v12., Paul calls them, "spiritual wickedness in heavenly places." "Wickedness," is "poneros;" they aim to injure mankind and corrupt them to evil. We need all God's armour to defeat the evil principalities that rule over countries, which are the most powerful of the evil angels. Eph.6v10-20. Christ defeated them all through His death on the cross. Eph.1v21. Col.2v10-15. The evil angelic prince over Persia hindered the angel Gabriel from bringing an answer to Daniel's prayers, for 3 weeks, until Michael, Israel's angel, helped Gabriel to defeat him. Dan.10v1-21. N.B. v2,3. Satan and his evil principalities do manipulate and possess world leaders and other people on occasions; Satan himself possessed Judas, to fulfil his major evil purpose, to hurt and kill his Creator. Lk.22v3. Jn.8v44. 13v27.

Powers. "exousias."

These evil angels are given authority and power by the principalities to reign over towns and cities; and again these seldom take part in demon possession. Like the principalities they are too busy dominating and corrupting mankind to take part in the kind of possession we see in the Gospels. It is the more insignificant demonic powers that take part in demon possession. Sometimes, however, a more powerful evil angel aids lesser demons to resist the ministries of the Church, as it seems took place in the case of the demon possessed boy in Mt.17v14-21.; these powerful evil spirits can only be cast out by a prayerful person who is living a disciplined life. N.B. v21. is included in the vast Majority of Texts.

APPENDIX 2. DO NOT CONFUSE THE WORKS OF THE FLESH WITH POSSESSION.

Some books on demon possession name the evil spirits that possess a person as spirits of envy, of lust, of anger, of pride, etc., and in some books dozens of such names are given. There is no basis in Scripture for this. These preachers have confused the works of the flesh with demon possession, for what they call demon possession, Paul clearly calls works of the flesh in Gal.5v19-25.. The Bible clearly distinguishes between the world, flesh and the Devil, and so should we. 1Jn.2v15-17. 1Pet.5v6-9. Let us now consider these works of the flesh.

A. SEXUAL SINS.

1. ADULTERY. "Moicheia."

"Moicheia," occurs in Mt.15v19. Mk.7v21. Jn.8v3. (and Gal.5v19. in the Majority Text); and "moichos," which occurs in Lk.18v11. 1Cor.6v9. Heb.13v4. (and James.4v4. in the Majority Text); speaks of someone who has intercourse with the husband or wife of another person. "Moichalis," an adulteress, occurs in Mt.12v39. 16v4. Mk.8v38. Rom.7v3. James.4v4. and 2Pet.2v14. Jesus showed wonderful mercy and grace to the woman of Samaria, Jn.4v1-29.; and the woman taken in adultery, Jn.8v1-11.; Christ came to save not to condemn. Jn.3v16,17.

2. SEXUAL IMMORALITY. "Porneia."

"Porneia" is used as a general word for all kinds of unlawful sexual uncleanness, and includes homosexuality as well as fornication and harlotry. A "porne" is a prostitute and "porneia" is a selfish gratification of lust. In sharp contrast to this is true Biblical love and marriage, where each partner manifests constant genuine practical care and tenderness towards the other partner. Relationships in Christian marriage should be like that between Christ and His Church. Eph.5v24-29. Col.3v18,19. Lust defiles the personality, but true love, and the correct use of sexual powers, produces an enlargement of the soul and spirit and true worship of God.

Paul's missionary tours brought him into contact with the total moral and spiritual corruption in the Greek and Roman world. Purity was the expected norm in the early days of Rome, but when Rome conquered Greece, the debased Greek moral standards corrupted Roman life, and immorality became the established custom and practice. In Greece, there was no shame over sexual immorality either before or after marriage. The Greek practice of husbands having cultured and sophisticated mistresses, and wives having extra marital male lovers, became the norm in Rome. All kinds of sexual depravity corrupted all of society from high to low. The wife of Emperor Claudius, the Empress Messalina, was notorious for her immorality; she frequently stole out of the royal palace to at night to serve in a public brothel; no prostitute could match her capacity or endurance, she was always the last to leave.

In Rome sexual depravity manifested itself in the most appalling numbers of divorces and remarriages, and in men's treatment and attitude towards women. In Rome, women had no legal rights, a man could tell his wife to go and divorce her, just when he felt like it. Juvenal records that one woman had eight husbands in five years. Jerome tells of a woman who was the twenty first wife of her husband, and he was her twenty third husband. Plato said, "A bad man's fate would be reincarnation as a woman." God's Law did not allow this evil and contemptuous attitude to women, or the easy multiple divorce that was practised by the heathen, women had definite rights under the Law; and even the right of divorce for ill-treatment and partiality in a polygamous marriage. Exod.21v10,11. See Deut.24v1-4.. God is very angry with men who divorce their wives when they lose their beauty as they get older, and warns that He will not accept the offering of those who deal treacherously with "the wife of their youth" in this way. Mal.2v14-17. Peter emphasises the same point in 1Pet.3v7..

Dreadful unnatural vice in the form of incest and homosexuality was rampant in both Greek and Roman society. Caligula committed habitual incest with his sister Drusilla, and Nero even violated his own mother, Agrippina. It was common talk that Socrates and Plato were "content with the love of boys," and Plato's work on homosexual love, his "Symposium" 178 D, confirms this. The whole of Greek society was riddled and corrupted by homosexuality, and Rome became corrupted by this "national disease of Greece." Gibbon tells us that Claudius was the only one among the first fifteen Emperors, "whose taste in love was entirely correct." Nero went through a marriage service, and had a marriage procession in Rome, with a castrated youth named Sporus. Emperor Hadrian had his homosexual partner Antonius deified, after his death through drowning. The depravity in society was so appalling, that even pagan writers and historians were disgusted by it. When Satan offered Jesus the kingdoms of the world and the glory of them, there was only filth on offer under the tinsel and show. In Greece and Rome it was normal for prostitution to be connected with religion. In Corinth, a thousand so called "sacred prostitutes," came down each night from the Temple of Aphrodite, to practice their seductions; and immorality with them was looked upon as a sacred duty. It is a remarkable fact that Paul had a mighty revival in this evil and corrupt city; our Lord told Paul in a vision, "I have many people in this city." Acts.18v8-11. The Greek city of Corinth was probably the most corrupt city in the world; but the preaching of the Gospel brought deliverance to those held captive with sexual and moral problems. Paul's cure for the Corinthians was not exorcism, but the preaching of Christ crucified, confirmed by mighty signs and wonders. 1Cor.2v1-4. 2Cor.12v12. It is essential to note that God's restraining hand on evil spirits, has meant that only a small minority of the Heathen have been demon possessed, even though they have been so utterly depraved in their living.

Paul warned the Corinthians, that many of them had been sick, and others had even died through divine discipline because of their unclean living. 1Cor.11v29-32. Paul did not practice or suggest exorcism for moral problems, for either unbelievers or Christians. The man who committed incest with his father's wife, was disciplined by handing him over to Satan for the destruction of his body; however, a real repentance caused mercy to be shown and judgement to be withdrawn, and the man was welcomed back into Church fellowship. The cure was not exorcism, but discipline by exclusion from the Church fellowship, and possible judgement and execution by God, if there was no repentance. 1Cor.5v1-5. 2Cor.2v4-11. God loves and cares for His Church, and His chastenings are intended to spiritually benefit those who are under discipline, and purify and protect His Church from evil. 1Cor.11v32. 1Cor.5v5. Paul besought the Corinthians to flee from sexual impurity, because those who did such things would not inherit the kingdom of God. 1Cor.6v9-20. 2Cor.12v20,21. Paul told the Greek Thessalonians that they must totally abstain from sexual impurity, 1Thes.5v3-5.; and the Colossians to mortify the sins of the flesh, and to put on the new man. Col.3v5-14. These were totally new ideas to the nations that Paul went to preach to, for pandering to the evil desires of the flesh was the norm. Paul's message to these people was not exorcism, but salvation in Jesus. The cleansing blood, and risen life of Christ, gave them the power to live in purity, and victory over the flesh. Rom.8v1-4.

3. UNCLEANNES. "Akatharsia."

"Akatharsia," speaks of moral impurity. It is used in the papyri to describe the dirt in a filthy house, and pus from an infected wound. In the Septuagint it is used of an unclean immoral woman in Hos.2v10.; the ceremonial and moral uncleanness that stops a person approaching God in Lev.18v19. 22v3.; and the moral uncleanness that destroys a person or nation in Micah.2v10. and Prov.6v16.. The word speaks of a corrupt person whose whole personality is defiled by filthiness in word thought and deed, and who glories in that corruption and filthiness.

4. SHAMELESS ABANDONED SENSUALITY. "Aselgeia."

"Aselgeia," speaks of shameless wantonness and lasciviousness. It describes someone who is audacious, insolent and violent, totally undisciplined and debased, and completely controlled by sensual desire. They have a total absence of sympathy, and are completely indifferent to the feelings and opinions of others. They have no desire to repent of their sin, or hide sin; and they openly applaud immorality. This is the shameless total abandonment to evil seen in Rom.1v32..

N.B.1. There is a progression and climax of evil in these words. "Moicheia," is infidelity in marriage. "Porneia," includes all sexual uncleanness, and unnatural sexual perversion. "Akatharsia" shows the spreading defilement and deterioration of the whole personality. "Aselgeia" speaks of shameless total abandonment to evil. These words describe the worst of sexual immorality, and the total depravity of personality; however, Paul does not say that these people were possessed, he says that this was a result of allowing the flesh to dominate the life. We know that Satan can use and incite the desires of the flesh; however, in Gal.5v119-21., Paul does not give the slightest hint of demonic incitement to evil, he states that this total depravity of soul is the result of people's desire to indulge in the sins of the flesh. Some people don't need much help from the Wicked One to be really evil, they just wallow in the sins of the flesh. The sexual sins that we have considered dominated the cities of Tyre, Sidon and Sodom; our Lord said the cure for this evil was mighty signs and wonders that would convict and compel them to repentance and faith. Mt.11v20-24. Lk.10v13. Rom.15v18-21.

N.B. 2. It a very serious heresy to teach Christians that their moral problems are the result of demon possession. Paul exhorts Christians to "mortify" the flesh life, and "put off the old man and his evil deeds and put on the new man and agape love," and even "to put on the Lord Jesus Christ." Eph.4v22-25. Col.3v5-17. Rom.13v14. The putting off of the old life is an act of repentance. Paul never said that the Corinthians needed to be exorcised, but he did say that they needed to repent; and he commended them for their repentance and godly sorrow, which brought deliverance from the evil in their lives. 2Cor.7v1,8-11. Paul achieved victory over the flesh and Devil by exercising self-discipline, and through a transfigured and renewed mind; 1Cor.9v24-27. Rom.12v2.; and victory over the Devil by putting on God's armour. Rom.13v12. Eph.6v11. Through the "law of the Spirit and life in Christ," we can be set free from "the law of sin and death," and the "righteousness of the Law can be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom.8v1-4.

N.B. 3. Some preachers major on exorcising various kinds of evil spirits from almost everybody they pray for. These evil spirits are given such names as spirits of anger, of lust, of homosexuality, etc.. This cannot be correct, for we fail to find any evil spirit being named in this way in the New Testament; and we never find anyone being exorcised of moral problems. It is impossible to cast out the flesh, it has to be conquered through repentance, walking in the Spirit and self discipline. Gal.5v16,24. "A spirit of divination," can be exorcised, but you cannot exorcise sins of the flesh, like adultery, fornication and homosexuality. Acts.16v16. Paul ascribes these moral problems to "the works of the flesh," and "an evil heart of unbelief." Heb.3v12. People **corrupt themselves** and wilfully go under the dominion of the flesh, and into the corruptions of the world, the flesh, and the Devil. Ex.32v6,7,25. Deut.9v12. Rom.1v18-32. 3v11-23. Eph.2v1-3.

Some people ascribe most physical sickness to demons; but only a very small amount of sickness is due to demon possession. Jesus did cast out a spirit that made a person dumb in Mt.9v32,33 Mk.9v17-25. Lk.11v14., and healed a person blind and dumb by casting out an evil spirit. Mt.12v22. The woman in Lk.13v11., with "a spirit of infirmity," was not exorcised by Jesus, He laid His hands on her and healed her. Satan had bound her with sickness for eighteen years by attacking her body with evil spiritual power; she was not possessed by a demon, no more than Job was when he was attacked by Satan in his body. In Mt.4v23,24. we see that epilepsy, lunacy, and physical sickness usually arise from natural causes; and divine healing is almost always quite distinct and separate from demon possession and exorcism.

B. SINS OF FALSE RELIGION.

1. IDOLATRY. "Eidolatreia."

Idolatry is the worship of images and things before God. Paul deliberately placed idolatry immediately after sexual perversion, because it was the desire for immoral living that produced idolatry, people want gods that condone immorality. The idols of the heathen were often horrendously ugly, Diana (Artemis) of the Ephesians was an hideous black squat idol covered with many breasts. Israel made a golden calf so that they could run riot in the sins of the flesh. Paul tells us that sexual powers wrongly used end up in idolatry, and idolatry of sex, and the worship of the creature instead of the Creator. Rom.1v16-22. Paul states that demons are behind idolatry. 1Cor.10v20. Where idols, demons, and Satan are worshipped there is, as would be expected, more demon possession than where they are not worshipped; however, the amount is surprisingly small, considering the commitment to evil, and the seriousness of the sin. False religion in the form of idolatry and occultism, were among the major opponents of the early Church. Many Christians were executed by the Roman state, because they would not worship the Emperor as God. The world today has its idols, it worships its film stars and pop idols, sex and material things. Jesus told us not to be anxious, for life's material necessities will be added to us if we seek first the kingdom of Heaven. Mt.6v25-34. Lk.12v22-34.

2. SORCERY AND WITCHCRAFT. "Pharmakeia."

"Pharmakon," was a drug and, "pharmakeia," the use of drugs. Plato uses "pharmakeia" in a good sense to speak of

medical treatment, but states that drugs should only be used on serious diseases, or they could complicate matters. It was also used for the misuse of drugs in murder by poisoning. The noun "pharmakeia" only occurs in Gal.5v20. Rev.9v21. and 18v23.. "Sorcerer," "pharmakus," occurs in Rev.21v8.; and "pharmakos," in Rev.22v15.. "Mageia," "sorceries," in Acts.8v11. and "mageuo," "sorcery," in Act8v9.. "Magos," is translated as "sorcerer" in Acts.13v6,8.; and the plural "magi," as "wise men" in Mt.2v1,7,16.

The practice of sorcery and witchcraft in Paul's time were very similar to their modern equivalents; images of people were made and destroyed, and curses were put upon people by invoking the powers of darkness. In Paul's time, magic, divination, astrology and the use of the occult powers mentioned in Deut.18v10-22., were commonly practised. People were full of fear, and used amulets and charms in an effort to protect themselves from witchcraft, sorcery, magical spells and the evil eye. The value of the books on magic burned in the revival at Corinth was about £50,000, which shows how rife magical practices were in Paul's time. Acts.19v19. The Egyptian sorcerers Jannes and Jambres, who opposed Moses, had great evil power, and turned sticks into snakes by Satan's power. Ex.7v11,12. 8v18. 2Tim.3v8. These evil occult practices were one of the main obstacles to the spread of the Gospel in the early Church, and this is why miracles were so essential, they were needed to confirm the truth of the Gospel. Philip and Paul compelled the Gentiles to believe in Jesus, by doing greater miracles than the servants of Satan. Acts.8v4-13. 13v6-12. 18v11-20. Rom.15v18-21.

N.B. 1. Paul tells us that people go into idolatry, witchcraft and sorcery, because they want a belief that will allow them to indulge in the sins of the flesh, and that if people reject God and righteousness, God gives them up to a reprobate mind and the lusts that they desire. Rom.1v18-32. N.B.v24,26,28. However, God's amazing love and protecting mercy is still around His creation, and His mighty hand restrains the powers of darkness to a great extent. 2Thes.2v7. This is why only a small fraction of worldly people have been possessed by evil spirits, even when they have worshipped idols, and been addicted to occultism.

N.B. 2. God's children are protected from curses put upon them by occultists, for God's guiding eye and power protects Christians and their homes from Satan's malice. When Balaam tried to curse Israel by sorcery, God would not allow it, and made Balaam pronounce blessing on Israel. Numb.22v5,6. 23v8,23. Balaam was greedy for Balak's promise of wealth, he knew that God's anger would come against Israel if they went into evil; so Balaam told Balak to send in many of the beautiful women of Moab to corrupt Israel by immorality and idolatry. Rev.2v14. Numb.31v15,16. Satan still uses the same ploy today to break up people's marriages. Balaam's plan was successful, but it did not profit him, he died under divine judgement, fighting the people of God. Jude.v11. Josh.13v22. Rev.2v14. The Egyptian sorcerers, Jannes and Jambres, even turned sticks into snakes by the power of Satan. However, they found themselves out-miracled by Moses and on the receiving end of divine judgement, when they tried to resist and oppose God. 2Tim.3v8. Exod.7v11,12,22. 8v7,18,19. 9v11. Witchcraft and sorcery are repeatedly condemned and forbidden in the Scriptures; God warns that eternal punishment awaits all occultists who do not repent of their evil practices. Ex.22v18. Deut.18v10-22. Is.2v6. 47v9,12. 57v3. Jer.27v9. Dan.2v2,27. Mic.5v12. Mal.3v5. Rev.9v21. 21v8. 22v15.

C. SINS RELATED TO PERSONAL, SOCIAL, AND CHURCH LIFE.

1. ENMITIES. "Exthrai."

"Echthros," is an enemy, "exthrai," is enmity, personal animosities and quarrels. It only occurs three times in the New Testament, all of them in Paul's writings. Paul writes in Gal.2v20., that it is one of the works of the flesh. In Rom.8v7. he states, "The mind which is only interested in carnal things is hostile to God." Finally Paul tells us in Ephes.2v14-16., that the Law of God was the reason for the enmity between Jew and Gentile, and the cross of Jesus the means by which God has reconciled Jew and Gentile, and put to death the enmity between them. Enmity is the driving force behind class and racial prejudice, and the Jews were badly polluted by it, they said that the Gentiles were on a level with the forbidden unclean animals, and were fuel for the flames of Hell, and hated by the Almighty. Peter, like all Jews, was poisoned by these evil ideas, and would not even eat with a Gentile. God taught him differently through a remarkable vision, in which He commanded Peter not to call God-fearing Gentiles unclean, because they were acceptable to Him. The lesson was completed by meeting the remarkable godly Gentile Cornelius, and the outpouring of the Holy Spirit upon him and his godly praying friends. Acts.10v1-48. 11v1-7.

2. VARIANCE, FIGHTINGS, STRIFE. "Ereis," plural, in the Majority Text.

"Eris," speaks of contention, variance, strife, and dissension. Enmity, "exthrai," is a state of mind; whereas, strife, "eris," is the product and manifestation of that hostile mind. "Eris," occurs in Rom.1v29. 13v13. 1Cor.1v11. 3v3. 2Cor.12v20. Gal.5v20. Phil.1v15. 1Tim.6v4. Tit.3v9. It is one of the evils of the heathen world, which should not be seen among Christians. Rom.1v29. 13v13. Paul uses "eris" three times when he laments the real and deep hatred and quarrellings between the sects and parties in the Church at Corinth. 1Cor.1v11. 3v3. 2Cor.12v20. In Phil.1v15., Paul warns us that enmity can even be the motivation for preaching the Gospel. What was true then, is true today, there can be bitter rivalry and strife between denominations. Christ is often preached and uplifted in evangelism to increase a denominations membership, rather than to meet people's needs and glorify God. The same message can be preached, but the motivation can be entirely different; we can use our organisations with the pure motive to serve and uplift Christ, or we can uplift Christ with the impure motive of increasing our denominational or personal kingdoms. The parable of the workers in the vineyard shows us that our motives for serving God will be "tried by fire" at the judgement seat of Christ. 1Cor.3v10-14. Mt.19v23. to 20v16. Jesus warns us that a hireling spirit, and wrong motives in serving God, will result in those who are first in the Church on earth, being last in God's kingdom.

Mt.19v30. 20v16.

Rivalry, "eris," manifests itself in party spirit and doctrinal bigotry, and when denominations become more important than God and people. Rivalry is the enemy of true Christian love and unity, for it divides up the body of Christ. The cure is not denominational organic unity, but a true unity of the Spirit and love between all Christians. The powers of darkness are much more concerned with fostering party spirit in the Church than with demon possession, for they know that this will effectively destroy the power of the Church. The impending terrible end time trials will compel many Christians to forget their bigotry and party spirit, and make them fellowship in love and unity together.

3. JEALOUSIES. "Zeloi."

a. It is used in a good sense.

In the Septuagint in a good sense of God's zeal; "The zeal of the Lord of hosts will perform this;" Is.9v7.; and the jealous dedicated love of God. Ezek.16v37,38. 23v25. It describes Christ's passionate zeal for God and righteousness. Ps.69v9. Jn.2v17. Paul uses it to describe the zeal of the Corinthians for him in 2Cor.7v7.; and his godly jealousy for them, 2Cor.11v2.; and the zeal in their repentance, 2Cor.7v11.; and their zeal for the poor at Jerusalem. 2Cor.9v2.. The verb "zeloo" is used for zeal for spiritual gifts in 1Cor.12v31. and 14v39..

b. It is used in a bad sense.

Paul uses "zelos" of his own and the Jews misguided "zeal for God," and the Law. Rom10v2. Phil.3v6. In Rom.13v12,13. Paul warned the Corinthians that jealousy is an evil work of the flesh; and a proof of the domination of the old nature, and told them that he feared that it could return. 1Cor.3v3. 2Cor.12v20. Jealousy cannot stand the light and glory of Christ's holy presence.

4. PASSIONATE EXPLOSIONS OF ANGER. "Thumoi."

"Thumos," occurs in Lk.4v28. Acts.19v28. Rom.2v8. 2Cor.12v20. Gal.5v20. Eph.4v31. Col.3v8. Heb.11v27. Rev.12v12. 14v8,10,19. 15v1,7. 16v1,19. 18v3. 19v15. It speaks of "stirring emotions," then, "a flair up of temper," or "passionate explosive outbursts of anger. "Thumos" anger is "great but transient anger," and is "like fire in straw;" which distinguishes it from "orge" anger; which is a long-lasting anger and cherished in the memory. "Orge" is used to speak of God's weighed judicial verdict; His anger of justice. Rom.1v18. Eph,5v6. Col.3v6. Rev.6v16,17. 11v18. etc.

a. "Thumos," can be used of anger in a good sense, of righteous indignation.

"Thumos" is used to speak of God's explosive righteous anger in His judgmental acts in the Great Tribulation, and on the great day of His wrath at Christ's coming. However, Paul states that anger ("orge"), and wrath ("thumos"), are now resting upon all those who are contentious, and do not obey the truth, but obey unrighteousness. Rom.2v8. Our Lord's anger in Mt.23, shows that it is very necessary to be angry at injustice and evil; anger can be an instrument of God's purposes; indeed, it is a sin not to be angry at times. God's "thumos" anger springs from His love; and gives us a revelation of His heart and mind, and His great concern and care for His creation.

b. "Thumos," can speak of outbursts of uncontrolled harmful rage.

"Thumos" anger, and "orge" anger, and bitterness, clamour, evil speaking and malice, are to be put away from us; and are to be replaced by tenderhearted forgiving love. Eph.4v31,32. The "thumos," explosive temper; and the "orge," brooding anger; are to be "put off," with the other evil works of the flesh. Col.3v8. In Mt.5v22, Jesus said that those who are angry with their brother without cause, are liable to judgement. "Without cause," is in the Majority Text. We can be angry, and yet not sin. Eph.4v26. In 2Cor.12v20., Paul states his fear that he would find outbursts of anger in the church at Corinth, along with other works of the flesh. Paul warns them that violent outbursts of "thumos" anger, and bitter smouldering "orge" anger, injure the weak and innocent, and destroy homes and churches.

5. STRIFE, SELFISH AMBITION. "Eritheia."

"Eritheia," means literally, "working for hire," and is from "erithos," "one who works for hire;" it speaks of one who can be bought, or bribed. Some say it speaks of a self-seeking person, and selfishness. Others think it speaks of intrigue, factions, and party rivalry, a person whose allegiance can be bought for advantage. "Eritheia" occurs in Rom.2v8. 1Cor.12v20. Gal.5v20. Phil.1v16. 2v3. James.3v14,16. Bible translators translate "eritheia," in many different ways, they translate it as strife, contention, selfish ambition, personal rivalry, selfishness, the partisan spirit; divided loyalties, for private ends, etc. Wordsworth says; "The word "eritheia" is from "erithos," "a labourer for hire" (from root "erdo"), **1.** "a mercenary;" and **2.** one who "hires himself" to a cabal for "party purposes:" and therefore signifies, **3.** "a venal partizan;" such as the "factions" of gladiators, and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum. Hence "eritheia" signifies "venal partizanship." Aristotle uses the verb "eritheuesthai," to mean canvassing for office through hired partisans; it speaks of a man who seeks power for himself and his party for the very worst of motives, love of power and personal ambition, without any concern for the welfare of the people. Aristotle said that this practice could lead to revolutions.

Paul uses "eritheia" five times, Rom.2v8 2Cor.12v20. Gal.5v20. Phil.1v16. 2v3.; he uses it in the context of party spirit and divisions within the churches. In 2Cor.12v20., Paul feared that party spirit was a sin that defiled the Corinthian Church. In Phil. 1v16,17., Paul criticises the competitive party spirit of some preachers. In Phil.2v3., Paul exhorts us not to do anything from ambition, or vainglory, but to follow Christ's wonderful example, of self-renunciation and humility. In Rom.2v8., Paul uses "eritheia," of worldly people, whose self-seeking unrighteous

ambition, stops them from obeying the truth. This scrambling after wealth, honour, position, and power, has disastrous effects in churches and homes, as well as the world. Rackham says the meaning is "election intrigue;" which would well describe the power politics and attitudes of the world, which have corrupted church organisations. Paul is speaking of a self-seeking ambitious person, who seeks after power and office, not with the thought of loving service, but for personal and party, profit and prestige. The self-seeking sinful ambition that ruined Satan, is the sin that has ruined so many Christians, churches and denominations, and destroyed many marriages. Is.14v12-20.

6. DIVISIONS. "Dichostasia;"

"Dichostasia," means "splits in two," or "a standing apart," from "dicha," "asunder," and "stasis," "apart." It speaks of a state of acute and settled division, which destroys the unity of Christ's body, or a marriage. In the New Testament, "dichostasia" only occurs in Paul's writings. In Rom.16v7., Paul warns the Roman Christians to mark and avoid those who cause divisions. In 1Cor.3v3., of the divisions in the Corinthian church due to carnality and spiritual infancy. In Gal.5v20., of the divisions due to domination by the flesh. The outward cause of division in the Church, may seem to be theological controversy, personal animosity, class or race hatred, or denominational affiliation; however, the real cause is domination by the carnal nature, and failure to mature spiritually.

7. HERESIES. "Haireseis;"

The English word "heresies," is a transliteration of the Greek word "haireseis;" the English word speaks of false doctrine which is opposed to orthodox truth; whereas "haireseis," means "choosings, preferences," and is derived from "haireomai," or "haireo," "to choose, to select." (See Phil.1v22. 2Thes.2v13. Heb.2v25.) It can be used either for a good or bad choice, or preference. In the New Testament, "hairesis" usually speaks of a form of opinion, and is used in the sense of a sect; of the sect of the Sadducees in Acts.5v7.; of the sect of the Pharisees in Acts.15v5. and 26v5.; of Christians, as the sect of the Nazarenes in Acts.24v5., which Paul says his opponents contemptuously called heresy, "haireisin," in Acts.24v14.; in Acts.28v22. the Jews at Rome said to Paul, "concerning this sect, "hairesis," we know that it is everywhere spoken against."

The plural "haireseis," is also used to speak of preferences or choosings, which cause division in the church. In 1Cor.11v19., "heresies," could be "sects," separating on doctrinal lines. Christians can have different preferences and different doctrinal views, and yet remain in perfect love and accord. However, intellectual differences can lead to the actual separation of Christians from one another, and this is what Paul is thinking of in Gal.5v20., and 1Cor.11v19.. This difference of opinion, "hairesis," can lead to actual schism, "schisma," in the body of Christ; and even to "damnable heresies," that destroy the soul, and fragment the Church. 2Pet.2v1.

8. ENVYINGS. "Phthonoi."

Envy is more destructive and malignant than jealousy. "Zelos," casts hostile grudging looks; "phthonos," "envy," has arrived at the stage of hostile acts. It is grief at another's good fortune. It is grief at another person's good fortune, it is not just the pain that they do not possess their good fortune or blessing, but the bitterness that the other person does. It is not so much the desire for what another person has; it is the desire to take away from them what they have, or prevent them from possessing it. "Zelos," "jealousy," can sometimes speak of noble ambition, and desire for something good, as well as a covetous evil desire; whereas. "phthonos," "envy," can only speak of a bitter ill will. It is not just the pain over an enemy's good fortune; it is the grief over a friend's good fortune. The jealousy, "zelos," of the Jews led to the active opposition of the more malignant "phthonos," "envy;" and caused them to murder Jesus. Though Judas became possessed by Satan, it is not recorded that any of the leaders of Israel became possessed, the evil jealousy and envy in their hearts drove them to oppose and murder Jesus. Mk.2v5-7,16,23,24. 3v1,2. 15v10. Mt.27v18.

"Phthonoi," occurs in the Majority Text, here in Gal.5v19-22.; In Rom.1v29., it is one of the sins people are filled with when they choose not to retain God in their knowledge; and in Phil.1v15,16., of some who preached Christ to spite Paul, and to hinder his ministry. Ahab's covetous envy of Naboth's vineyard led to the murder of Naboth, it is a very dangerous sin. 1Kings.21v1-19. 2Kings.9v21-26. 1Tim.6v4. Tit.3v3. 1Pet.2v1. (Gal.5v26. "phthoneo"). The envy that leads to keeping up with the Jones's can lead to tragic circumstances.

9. MURDERS. "Phonoi."

Envy and strife has led to large numbers of murders throughout the centuries. In Gal.5v21., the alliterative reading, "phthonoi phonoi," "envy, murder," occurs in a large majority of texts and versions; A, C, D, F, G, K, P, Psi, the Byzantine manuscripts, the Lectionaries, most Old Latin manuscripts, the Vulgate, the Syriac Peshitta and the Harklean, the Coptic Bohairic, the Gothic, the Armenian, the Ethiopic, Cyprian, etc.. Paul uses "phthonoi phonoi," envy, murder, together in Rom.1v29.; and with good reason, for envy has often caused murder and war, as we see in the case of Cain and Abel, and world history. Gen.4v1-10. James.3v14-4v6.

10. DRUNKENNESS. "Methe."

Paul warns us that drunkards will not inherit God's kingdom, and we are not even to eat with them. Lk.21v34. 1Cor.5v10,11. Untold millions of marriages and homes have been destroyed, and are still suffering today from drunkenness. It causes physical and psychological injury to wives and children, financial deprivation, stress, anxiety and fear. Paul said he would not drink wine if it caused anyone to stumble, this is an important principle. Prov.20v1. Rom.14v21. 1Cor.8v9,13. Social drinking with unbelievers is very dangerous. 1Cor.6v9 to 7v1. It is true that Jesus drank wine with perfect self-control. Mt.11v19. Lk.7v34. However, Jesus warns us that drunkenness will stop us from being prepared for His coming, and will end in eternal punishment. Mt.24v48-51. Lk.21v34. Also see

Prov.20v1. Is.28v7. Ezek.23v33. 39v19.

11. RIOTOUS ORGIES AND FEASTING. "Komos."

Paul uses "methe," "drunkenness," and "komos," "riotous feasting," in Rom.13v13, the only other place where they occur together in the New Testament. Paul was not thinking of a celebration, he was speaking of total debauchery, orgies and riotous blasphemous feasting; like Belshazzar's feast. Dan.5v1-31. Peter warns against this "revelling and banqueting," in 1Pet.4v3..

12. AND SUCH LIKE. Paul states that the list could be extended, it is it is comprehensive but not exhaustive.

CONCLUSION.

The works of the flesh cannot be exorcised. Paul tells us that the cure for the works of the flesh, is repentance, the crucifixion of the flesh with its affections and lusts, living and walking in the Spirit, and the growth of the fruit of the Spirit. Gal.5v16-26. Those who replace this teaching of Paul with a false Christian exorcism; lead Christians into a quagmire of self-deception, unscriptural fantasies, demonic dominance, and serious psychological and spiritual damage.

APPENDIX 3. THE QUESTION OF THE ETERNAL SECURITY OF CHRISTIANS.

Introduction. There has been a great deal of controversy over whether the eternal security of Christians is conditional or unconditional. Is the will of God irresistible regarding salvation, or can a believer frustrate the will of God and become an apostate from the faith? The Scriptures teach that believing in Jesus does not take away our free will, and that it is possible for Christians to apostatise and lose their salvation. However, the Scriptures also emphasise the eternal security of those who follow their Lord. The perils of the last days make it imperative for us to establish these truths firmly in our minds and lives.

1. SOME SCRIPTURES THAT SHOW A CHRISTIAN'S SECURITY IN CHRIST.

In John.10v28., "They shall never, never perish is an emphatic double negative.

Jesus used the double negative "ou me" with "apolontai," the aorist subjunctive of "apollumi," "to be lost, to destroy," to promise that the sheep who hear His voice and follow Him will NEVER, NEVER PERISH. Eternal words that will never die! They encourage and inspire every struggling Christian. The conditions for the security of Christ's sheep are not exacting, for His yoke is gentle, kind and light. Mt.11v28-30.

They believe in Jesus. Jn.6v47. Truly, truly, I say unto you, He that believes on me has eternal life."

They have a living relationship with Jesus. In Jn.10v14,27. Jesus uses the present indicative active of "ginosko," "to know experientially." This shows Christ's continuous active relationship with His sheep.

They hear the voice of Jesus, and follow Him. They earnestly long for and listen to the voice and truths of Jesus. The words "hear," and "follow," in Jn.10v3,4,27. are in the present indicative active and show the continuous "obedience of faith" of Christ's sheep. Rom.1v5. Jesus uses a strong double negative ("ou me") in Jn.10v5., to state that His sheep will not follow false shepherds, but will flee from them.

N.B. Both Christ's and the Father's hands hold, enfold, and protect Christ's sheep.

In Jn.10v28,29., Jesus uses the future tense, "harpasei," when He said, "no one shall snatch them out of My hand." When He said, "My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of my Father's hand;" He uses the present active infinitive, "harpazein," to show the Father's active continuous protection of His sheep. No one has the power to snatch Christ's sheep out of God's hand; they are secure in His love and care. Jn.3v16. 6v37,39,40. 17v12. 18v9.

a. The hand of God's eternal purpose.

Rom.8v28-30. Paul says that predestination is based upon God's foreknowledge of our choice, and His efforts to conform us to the image of Christ, He does not violate our free will. People choose to be saved or lost. Mt.23v37. Lk.19v41-44. Jn.10v26.

b. The hand that guards forever.

Nothing can separate us from our Father's and Saviour's love. Rom.8v31-39. In 1Pet.1v4,5., we read that Christians "are guarded in the power of God," the present participle "phrouroumenous," shows the continuous process of God's protection. Jn.17v12. Jn.6v37,39,40. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.--- v39. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. v40. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life."

N.B. In Heb.13v5.. God encourages us with five nevers.

God will never, never fail us; and never, never, never forsake us and leave us down and out in a mess. This is manifested in God's mercy to David. Ps.32. God's hand was heavy upon David for about 12 months after his adultery with Bathsheba and the murder of her husband Uriah. God forgave David, gave him songs of deliverance, and promised him guidance. Christ also answered Peter's fears and self-condemnation. Lk.5v1-11. When Peter said, "Depart from me, Lord, for I am a sinful man." Jesus assured Peter He would bless him. "If our heart condemn us,

God is greater than our heart." 1Jn.3v20. Did Peter get out of the Father's hand when he denied that he knew Jesus? The answer is a very definite, "No." Peter was dominated by fear, and his heart was not in his denials, and in his heart he had not apostatised from Jesus. This is in sharp contrast with Judas, whose heart had rejected Jesus; his soul was destroyed by nationalistic pride, thwarted ambition, avarice and theft.

N.B. The key to eternal security is eating Christ's flesh and blood. Jn.6v51-71.

When Jesus said that He was the living bread from Heaven, and that His disciples had to eat His flesh and drink His blood to remain spiritually alive, "many disciples" got offended, murmured against Jesus, and "went back, and walked no more with Him." Jn.6v51-54,63,66. Jesus knew that His instruction to eat His flesh and drink His blood would produce a major crisis and cause many disciples to leave Him; He knew from the beginning those who truly believed. Many disciples believed for a while that Jesus was the Messiah, but they did not believe the right thing; they wanted deliverance from Rome, not deliverance from sin. Judas left Jesus in his heart at this point, for in Jn.6v70,71., our Lord said that Judas was already slandering Him; "devil" is "diabolos," "a slanderer." God prepared the apostles for this trial by the watchful praying of Jesus, and three mighty miracles; Jesus fed the five thousand, walked on the water, and then miraculously transported the boat. However, these mighty miracles failed to turn Judas from his unbelief and his slander and love of evil. Mt.14v23.

N.B. The flesh and blood of Jesus consist of the truth and love manifested in His life and ministry.

Jesus explained that the truth He spoke and lived was His flesh and blood. "The flesh profiteth nothing, the words that I speak unto you, they are spirit, and are life." Jn.6v63. When we consume and assimilate Christ and His truth into our being, we are transfigured into His likeness. 2Cor.3v18. Heb.3v1. 12v2. This will preserve Christians from backsliding and apostasy.

2. SOME SCRIPTURES THAT SHOW THAT IT IS POSSIBLE TO FALL AWAY FROM GOD.

Heb.6v1-6., states that it is impossible to renew apostates to repentance, who have experienced the full truth.

"Impossible," "adunaton," occurs 4 times in Hebrews. Heb.6v4,18. 10v4. 11v6. It cannot be watered down to mean difficult. Wilful sin in full light causes eternal spiritual death. Heb.10v26,27. Mk.3v28-30. Lk.12v45,46. "Renew again," is "palin anakainizein," which means literally "AGAIN TO RENEW AGAIN." "Palin" means "again," and "anakainizein," is the present active infinitive of "anakainizo," "to renew again, to make new again." ("Anakainizo" only occurs here in the New Testament, but "anakainoo" occurs in 2Cor.4v16. and Col.3v10.)

In Heb.6v6., "If they shall fall away," "fall away" is "parapesontas," the aorist active participle of "parapipto," "to fall beside, to go astray, to fall away." It warns of shipwreck of faith and apostasy. 1Tim.1v19. In Lk.8v13., Jesus uses "aphistantai," the present of "aphistemi," "to go, or fall away, to withdraw, to warn us that we can "fall away" after being joyful believers; He" Mt.12v43-45. 24v48-51. Rom.8v13. 11v20-22.

a. They were once for all enlightened. Heb.6v4. "Enlightened," is the first aorist passive participle of "photizo," "to enlighten, to illuminate." God has illuminated the understanding and eyes of the person. Lk.11v36. In Heb.10v32. Paul tells the Hebrews that they suffered for the truth after they were illuminated and became Christians. This illumination is "the full knowledge of the truth," Heb.10v26.; it is vitally linked with regeneration. Only saved people are spoken of being in the light, the unsaved are spoken of as walking in darkness. Jn.3v20,21. 8v12. Rom.13v12. 2Cor.4v4. Eph.5v8. Col.1v12,13. 1Thes.5v5.

"Once," is "harpax," which means "once for all," and tells us the person has seen and experienced the full light of God. They have left the darkness of their former life, having been enlightened by the Spirit of God to Jesus, the true light. They have been a child of the light, and have experienced the FULL light of truth, not just an intellectual appreciation of truth. See Eph.1v18.

b. They have tasted of the heavenly gift. Heb.6v4. "Have tasted," is "geusamenous," the aorist active participle of "gueomai," "to taste of, to taste." The verb expresses a real and conscious partaking and personal enjoyment of the gift of salvation. It is translated "to eat," in Acts.10v10. 20v11. 23v14. and "to taste," in Heb.2v9. 6v4,5. Mt.16v28. 27v34. Mk.9v1. Lk.9v27. 14v24. Jn.2v9. 8v52. Col.2v21. 1Pet.2v3. When our Lord tasted death, He experienced it. These people have tasted and seen that the Lord is good and experienced salvation, and then made shipwreck of their faith. 1Tim.1v19. Heb.10v23-31.

c. They were made partakers of the Holy Ghost. The word for "partakers" is "metochous," which means "partner and fellow with." It is used in Heb.3v14. of us being a partaker with Christ, IF we hold the beginning of our confidence steadfast unto the end; and in Heb.1v9. of Jesus being anointed more than His "FELLOWS." Sinners are not partners with the Holy Spirit; the world cannot receive Him. Jn.14v17. Jude.v19. We are partners with and sealed with the Holy Spirit of promise. Eph.1v13,14.

d. They have tasted the good Word of God. Heb.6v5. Those who taste the Word of God are saved. Mt.13v20-23. Lk.8v13-15. Jn.15v3. Acts.2v41. 4v4. 8v14. 11v1. 17v11. Rom.10v9,10. Eph.5v26. James.1v18-25. 1Pet.1v18-23.

e. They have tasted the powers of the age to come. These are the open manifestations of God and the manifestations of His spiritual gifts. The apostates taste heavenly realities and reject them.

f. These apostates “crucify to themselves again the Son of God.” Heb.6v6. “Anastaurontas,” is the present active participle of “anastauroo,” “to crucify again.” Bloomfield says that “anastauroo,” does not follow the Classical Greek sense, “crucify,” or “crucify up,” but follows Hellenistic New Testament Greek usage, which means “re-crucify.” Bloomfield writes, “That it does mean this (re-crucify) here is plain from the context; otherwise the point carried between “palin,” “anakainizo,” and “anastauroo” will be destroyed, and the sense not a little weakened.” The present active tense shows the terrible truth that apostates actively and continually re-crucify to themselves the Lord Jesus.

g. The end of the apostates, who crucify the Son of God afresh and put Him to an open shame.

“Rejected.” “Adokimos,” it is translated as “castaway” in the Authorised version in 1Cor.9v27.. See 1Cor.15v1,2. “Nigh unto a curse.” Apostates again come under the curse from which they were redeemed. Gal.3v10,13,14. “Whose end is to be burned.” Heb.6v8. See Is.66v22-24. Mt.25v46. Mk.9v43-49. Rev.14v9-11. 20v10-15. 21v8..

MORE SCRIPTURES, WHICH SHOW THAT A CHRISTIAN CAN APOSTACISE FROM THE FAITH.

Heb.10v24-31. The apostates tread under foot the Son of God and count the blood of the covenant by which they were sanctified an unclean thing, (“koinon” as in Acts.10v14.), and they treat with utter contempt and insult the Spirit of grace that they had received blessings from. Heb.6v4. There is no forgiveness for this determined unrepentant blasphemy against the Holy Spirit. Mt.12v31,32. Mk.3v28-30. Their names are removed from the book of life. Rev.3v5. 22v19.

2Pet.2v1-22. Peter warns that false teachers will cunningly bring in destructive heresies and divisions, and even deny the Lord that brought them, and MANY will follow their pernicious ways. They have forsaken the straight way and are gone astray like Balaam. The mists of darkness are reserved for them forever. v15-17. They are like a dog that returns to eat up its vomit, and like a washed pig that returns to wallow in the filthy mire. Jude warns us in Jude.v3,4,10-13. That these apostates slip into the Church and set themselves up as teachers. They go in the way of Cain and after the error of Balaam. They are spots in Christian’s feasts of love. They have no fruit, they are TWICE DEAD;---wandering stars to whom is reserved the blackness of darkness for ever. Jesus gives us both the greatest encouragements to faith, and earnest warnings about apostasy. Let us keep them both in a correct balance, and walk in His light and rest in His love.

CONCLUSION AND RECAPITULATION.

It would be quite wrong to finish on a negative note in this study, for God wants us to realise our total security in Jesus, when we determine to follow and serve Him. So let us consider again some of our heavenly Father’s precious promises to us.

N. B. 1. Our heavenly Father’s protecting power and love is our guarantee against demon possession.

In Heb.6v13-20., we read of God’s covenant promise and oath to Abraham, and that these two immutable things are available to all the heirs of promise. The assurance and hope inspired by God’s inability to lie, and His immutable counsel and oath, are a strong consolation and anchor of the soul to all who have fled to Jesus for refuge. Some have translated, “to ametatheton tes boules autou,” “the immutability of His counsel,” as “the unchangeableness of His will;” God will never change His mind over His promise to protect His children, He has promised to protect us, He will fulfil His Word and promise. We read in 1Pet.1v5., that God’s almighty protective power and love is an ever-present fact and reality. When Peter states that all believers in Jesus; “are guarded,” “phrouroumenous,” he uses the present passive participle of “phroureo,” to garrison; the present tense shows the continuous process of this protection. Unless a Christian turns their back on Jesus, and becomes an apostate, it is quite impossible for them to be possessed by demons.

N. B. 2. Both Christ’s and the Father’s hands enfold, hold, and protect Christ’s sheep.

Here, in closing, we will repeat again a Scripture we have considered earlier. In Jn.10v28,29., Jesus uses the future tense, (“harpasei”), when He said, “NO ONE SHALL SNATCH THEM OUT OF MY HAND.” When Jesus said, “My Father, who has given them to Me, is greater than all, and NO ONE IS ABLE TO SNATCH THEM OUT OF MY FATHER’S HAND;” He uses “harpazein,” the present active infinitive of “harpazo,” “to seize, to carry off by force, to claim for oneself eagerly, to snatch out, or to snatch away,” to show the Father’s continuous protection of His sheep. No one has the power to seize and snatch Christ’s sheep out of God’s hand; they are secure in His love and care. Jn.3v16. 6v37,39,40. 17v12. 18v9. Immediately after saying these words, Jesus said, “I and my Father are one.” They are not only one in essence and character, they are one in their determination to bring us safely into their eternal kingdom.

NOTE:

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