

CHAPTER V.

Deception and possession.

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

The faculties may become severally held, or possessed, by evil spirits, by (1) yielding to the sin of passivity—passivity is the sin of omission, for God does not give a faculty either for misuse, or non-use, or (2) yielding to sins of action, *e.g.*, if the tongue lends itself to slander or foul language, it lends itself to sin; and becomes liable to possession. And so with the eyes, ears and other parts of the body; the lust of the eyes in seeing, and looking at vile things; the ears by wrong listening—*eaves-dropping* is lending the ears to the emissaries of Satan—or, on the other hand, evil spirits may take hold of the nerves of the ear, so that the person cannot hear what he should, yet is permitted to be alert enough in hearing all that he should not hear.

DEGREE OF GROUND NEEDED FOR EVIL SPIRIT TO POSSESS CANNOT BE DEFINED

The needed degree of ground given to an evil spirit in order to possess, cannot be clearly defined, but that there is (1) sin *without* evil spirit possession; (2) sin which opens the door to possession; and (3) sin which is unmistakably

the *result* of Satanic possession (John xiii. 2) is beyond question. If the man, be he unbeliever or believer, sins so as to admit an evil spirit, the ground given may be deepened without measure. (1) the ground given admits the demon, (2) the "manifestation" of the evil spirit takes place, (3) then the misinterpretation of the manifestation again gives further ground, because he believes, and admits still more of the lies of the evil one.

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

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

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

In some cases, the counterfeit manifestations have been accepted with such reckless abandonment, that deception has quickly developed into possession in a most acute, yet

* See page 54.

† Page 130.

‡ See page 119.

subtle, and highly refined form; giving no apparent trace of the presence of evil, yet the peculiar double personality, characteristic of fully developed "demon possession," is easily recognizable to trained spiritual discernment; although it may be hidden under the guise of the most beautiful "angel of light" manifestation, with all the fascinating attraction of "glory light" upon the face,* exquisite music in song, and a powerful effect in speech.

THE DUAL PERSONALITY OF DEMON POSSESSION

The dual personality of fully developed demon possession is generally only recognized when it takes the form of objectionable manifestations; such as when a distinct other-intelligence obscures the personality of the possessed one, and speaks through the vocal organs, in a distinctly separate or altered voice, expressing thoughts or words unintended, or only partially volitioned by the subject; the victim is compelled to act in ways contrary to his natural character, and the body is manipulated by a foreign power, and nerves and muscles are twisted in contortions, and convulsions, such as are described in the Scripture records (Luke ix. 39). A characteristic of the dual-personality of demon-possession also is that the manifestations are usually periodical, and the victim is comparatively natural, and normal, between what are described as "attacks," but which are really periods of manifestations of the intruding power.

DUAL PERSONALITY OF EVIL SPIRIT POSSESSION IN CHRISTIANS

Evidences are now available, proving that this dual-personality of possession in its fullest degree, has taken place in believers who are not disobedient to light, or yielding to any known sin;† but who have become possessed through deception in their abandonment to supernatural power, which they believed to be of God; such

* Page 166.

† See also pages 54, 55 and "Obsession," pages 108 to 110.

cases having all the symptoms and manifestations described in the gospel records. The demon answering questions in his own voice, and speaking words of blasphemy against God through the person, whilst he is, *in spirit*, in peace and fellowship with God; thus evidencing (1) the Holy Spirit to be in the spirit, and (2) the demon, or demons, in the body, using the tongue, and throwing the body about at their will.*

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

The fact of the demon possession of Christians* destroys the theory that only people in "heathen countries," or persons deep in sin, can be "possessed" by evil spirits. This unexamined, unproved theory in the minds of believers, serves the devil well as a cover for his workings to gain possession of the minds and bodies, of Christians in the present time. But the veil is being stripped off the eyes of the children of God by the hard path of experience; and the knowledge is dawning upon the awakened section of the Church that a believer baptized in the Holy Ghost, and *indwelt by God in the inner shrine of the spirit* can be deceived into admitting evil spirits into his being; and be possessed,† in varying degrees, by demons, even whilst in the centre he is a sanctuary of the Spirit of God; God working in, and through his spirit, and the evil spirits in, or through, mind, or body, or both.

DUAL STREAMS OF POWER

From such possessed believers there can proceed, at intervals, *streams from the two sources of power*; one from the Spirit of God in the centre, and the other from an evil spirit in the outer man; and with the two parallel results

* See Appendix.

† Pages 68, 69, 109.

to those who come in contact with the two streams of power. In preaching, all the truth spoken by such a believer may be of God, and according to the Scriptures, correct and full of light—the spirit of the man right—whilst evil spirits working in mind or body, make use of the cover of the truth to insert their manifestations, so as to find acceptance with both speaker and hearers. That is to say, there may pour through a believer at one moment, a stream of truth from the Word, giving light and love and blessing to receptive ones among the listeners; and the next moment, a foreign spirit, hidden *in mind or body*, may send forth a streamlet through the soulish or physical part of the man, producing corresponding effects in soul or body among the listeners, who respond in their soulish or physical part to the Satanic stream, either by emotional or physical manifestations, or in nervous or muscular actions. One or the other of the “streams” of power from the Holy Spirit in his spirit, or from the deceiving spirit in mind or body, may predominate at different times, thus making the same man appear dual in character, with short intervals, at different periods of time. “See how he speaks! How he seeks to glorify God! How sane and reasonable he is! What a passion he has for souls!” may be said with truth of a worker, until some moments later some peculiar change is seen in him, and in the meeting. A strange element comes in, possibly only recognizable to some with keen spiritual vision, or else plainly obvious to all. Perhaps the speaker begins to pray quietly, and calmly, with a pure spirit, but suddenly the voice is raised, it sounds “hollow,” or has a metallic tone;* the tension of the meeting increases; an overwhelming, overmastering “power” falls upon it; and no one thinks of “resisting” what appears to be such a “manifestation of God!”

MIXED MANIFESTATIONS

The majority of those present may have no idea of the mixture which has crept in. Some fall upon the ground