

Part IV

The Challenge to Self-Possession

Spirit, Soul, Body

The Greeks had one great motto for their intellectual pursuits: Know thyself. The love of wisdom—philosophy—has been praised as the highest form of human achievement through the centuries. Yet neither the Greeks with their many philosophies, nor any of the succeeding nations that engaged in this pursuit of wisdom, from the Romans to our own day, have been able to find this understanding of self. Otherwise there would be no need for the constant rise of new philosophies, and the discarding of others, nor would modern man be at an ever more apparent loss in understanding himself, despite the many modern schools of psychology and psychiatry.

This knowledge of self eludes us, remaining always somewhere beyond our grasp. The attempts of man to arrive at it purely by reason fail, as they do, because there is more to man than reason can account for.

Since the first man lost his communion with God through sin

and thereby lost a true understanding of himself and his reason for being, and since all attempts by man to reach this understanding (who am I, where did I come from, why am I here, and where do I go?) have so obviously failed, the question arises whether it is at all possible for man to understand himself.

There is a way. What man cannot find out, God has chosen to reveal to him.

The Bible says, "*For what man knows the things of a man, save the spirit of man which is in him?*" I Corinthians 2:11.

In these words we are given the clear beginning of an understanding of man. In form the verse is a question, but actually it is a statement of an essential fact. The verse tells us that what cannot be imparted to us by our minds can be given to us by another faculty. A man cannot know the things of a man by the mind, but he can know by "the spirit of man which is in him."

There is no other way to an understanding of man, except through the spirit. Few people would be able to explain this because the very term "spirit of man" is not clear at all to most men. Vague religious notions attached to the term impede, rather than clarify, our understanding. Some men confound spirit and soul and think they are the same.

It is of great importance to understand the makeup of man, the structure of his being.

God created man in His own image, therefore man is tripartite or, more accurately, triune: spirit, soul, and body. In closing his first letter to the Thessalonians, Paul wrote: ". . . I pray God your whole *spirit* and *soul* and *body* be kept blameless. . . ." I Thessalonians 5:23.

That is the sum of what man is. Fail to understand this and it can be guaranteed that you will fail to understand the nature of man.

You may ask what makes it so vital for a man to have this understanding. There are several reasons. Satan is always working to keep man deceived about himself, because by such common deceptions he is able to keep millions of men in bondage and under the power of sin. Some men are drawn, in the vanity of their minds, to estimate man above his true station, even to magnify man against God. Others are led to take such a diminished view of man that they refuse to believe that God would take an interest in such a lowly creature. Either extreme denies man a true understanding of himself. Either extreme denies him an understanding of himself in relationship to God.

To understand how evil spirits work to undermine human well-

being, it is necessary to have some grasp of the nature of man: the nature of man as God intended him to be, and the nature of man as he is.

If you were to get a wrong set of instructions with a mechanism with which you were unfamiliar, your understanding of it would not correspond to the actual nature of the thing itself. A wrong understanding of the nature of man—even when that understanding is satisfyingly complex and apparently profound—can, when it is applied in an effort to help a man, do him little good, and it may do him considerable harm.

In this, the good *intentions* of the one attempting to help are of little moment; what really counts is the *accuracy of his understanding* as far as it goes.

Shakespeare was moved to write the exclamatory phrase, “What a piece of work is a man!” Man is, indeed, an incomparable piece of work, created in the image of God, and the Bible teaches very clearly that he is:

Spirit
Soul
Body.

These terms are not self-explanatory, except perhaps in the case of the body, about which most of us have some understanding. To know these three major constituents of every human being by name, but not to know something about them, how they relate to each other and how they function, is not enough.

It is no accident that Paul mentioned them in the order in which he did, for that order places them in their right relationships to each other. The progression as he gives it—spirit, soul, body—proceeds from the innermost to the outermost parts of a man.

For a crude illustration of man’s structure, we might think of a peach. The very core of the peach is the nut, which is surrounded by the pit, which in turn is surrounded by the fruit flesh—corresponding in this order to spirit, soul, and body.

That gives you some picture of the elements of a man in their actual arrangement. The soul is set within the body, and the spirit is set within the soul.

The spirit is the very core of man. It is in the spirit that man has his God-given capacity to commune with God, Who is Spirit and

Who must be worshiped in spirit and in truth. It is the shrine in which spiritual life is lived.

The spirit expresses itself through the soul. The soul, in turn, expresses itself through the physical body.

The body is the outer man, the soul is the inner man, the spirit is the innermost man. When all three of these are fully alive and free of sin, and functioning in their right relationships to each other, you have a human being as God made him to be.

But it is not what you find. What you find is human beings with all kinds of impairments and distortions and imbalances, and you find men in whom the wrong part of their being exercises control over their whole being.

Fully to understand the rather simple basics that are set forth above and that immediately follow, it may be necessary for you to read these lines slowly and with deliberate, thoughtful concentration; perhaps to read them carefully a second time. For unless these basics are understood, the applications that follow will not be understood.

Dr. Andrew Murray, a superlative Bible expositor, wrote that *it is through the spirit that man stands "related to the spiritual world."*

Dr. Murray also penned these telling lines:

"The spirit is the seat of our God-consciousness; the soul of our self-consciousness; the body of our world-consciousness. In the spirit, God dwells; in the soul, self; in the body, sense."

Understand these words and you will be well on your way to an understanding of the nature of man.

In this the writer was speaking of man as he was meant to be, not as he actually is. Self dwells in the soul and sense in the body in every case, but God does not dwell in the spirit of a man in sin. The fact is that evil spirits may dwell in the part of a man meant for the indwelling of God.

We tend to think—I know I did for a long time—of the soul as some extremely vague inner principle—a kind of pale ghost that you can't quite put your finger on. That renders the expression "saving the soul" virtually unintelligible because we don't know what it is that is being saved.

The soul is the human being within the body. It is the you within your body. It is the real you. The self.

Your mind, your will, your emotions, and the ability to express personality are all powers of your soul.

The soul includes the mind and the will of a man. Put another

way, it includes all the powers of intellect and volition.

A man's personality and his emotions reside in the soul. It can accurately be said that a man's personality is the expression *of* his soul, but a man's personality is expressed *by* his body.

The soul expresses itself through the physical body. The emotions are expressed by facial expressions and physical gestures, and the thoughts are expressed in words and actions. If the emotions of a man's soul are agitated by anger or fear, his face and body will reflect that, or if his emotions are joyful, his countenance will reflect that.

The human soul is the seat of the emotions. The emotions are felt and experienced in the soul, but they are expressed, insofar as they are outwardly expressed, by the body.

So the term "saving the soul" refers to the saving of the essential you—mind, will, personality—as distinguished from your physical body.

Genesis 2:7 shows that man had a body, which God formed out of the dust, before man had life. It was when God "breathed into his nostrils the breath of life" that "man became *a living soul.*"

"A living soul" is what man is essentially. It has been helpfully said that "man *is* a soul, and he *has* a body."

The mouth, the larynx, the tongue, the lips speak—but do the lips really speak? No. It is the man inside the body who is speaking, and his soul is employing his bodily equipment through which to speak. You can use your lips, by an act of will, to form any words you wish. When your lips speak, it is not your body primarily that is talking; it is you, the real you, the inner man, the soul.

The outward members of your body are instruments you use to carry out the intentions of your soul. If, in an accident, you were to lose a forearm you would not be essentially any less yourself. Your soul would be absolutely intact. It would simply have fewer bodily mechanisms to use, by which to express itself.

Though man is tripartite in his makeup, and though each of these three parts is distinct, man's trinity is fused into a perfect union.

The brain, for example, is the seat of the mind. The brain is part of the body. The mind is a part of the soul.

The mind is certainly greater than the brain. The thoughts that come to us come to our minds. They are received, stored, or dispatched by the brain as instructions to our members. *The brain is the command center of the mind for the body.* The brain relates the mind to the body.

Even a dictionary definition helps to show this:

The Random House dictionary defines the word “mind” as “the element, part, substance, or process that reasons, thinks, feels, wills, perceives, judges, etc.”

Of the word “brain” it says: “the part of the central nervous system enclosed in the cranium of man and other vertebrates, consisting of a soft, convoluted mass of gray and white matter and serving to control and coordinate the mental and physical actions.”

Alternatively, it speaks of the “brain as the *center* of thought, understanding, etc; mind, intellect” (italics added).

The will of the human soul controls the thought processes of the brain, and it is able to direct the brain, to redirect it, to check it.

A thought flies into your mind, seemingly out of nowhere. It may be an idle thought, a creative thought, an unpleasant thought, or an evil thought. It may be about virtually anything from the labels on soup cans to the nature of the universe. When the thought comes to mind, the will can direct the brain to receive it, reject it, ponder it, expand on it, or it can redirect the brain to some other, more useful avenue of thought.

It is through the body that man—his soul—stands related to the external world. His physical senses apprehend—see, hear, taste, touch, smell—the realm of nature, and it is in that natural physical realm—and that realm only—that they are expert. His physical powers enable a man to act upon his environment.

Then there is the human spirit. It is this, above all, that makes man unique. By this part of his being, a man may be in touch with the spiritual realm.

It is the human spirit that gives man his spiritual capacity. It is by this that men may worship God as He desires to be worshiped “in spirit and in truth.” Yet this part of man has been ruined by the Fall.

In God’s perfect design for man, the human spirit, indwelt and filled by the Holy Spirit and enjoying a full and free communion with the living God, was to govern all the activities and powers of the soul—intellect, will, and emotions. In this plan, man would always act in perfect agreement with the will of his Creator and he would enjoy the fruits of the creation in abundant leisure and in peace.

When man sinned, he was cut off from the life of God. The line was broken between heaven and earth. The communion between

the Creator and His Creature was gone. The spirit of man became dead toward God—not dead in the sense that it is totally inactive, but in the sense that it is utterly unable to perform its proper function.

Man, meant to be the express reflection of the beauty and wisdom of God, was made an orphan. Emptied of the life of God, yet still possessing the capacities and energies of his body and soul, man became a menace to himself and to the earth. This is the supreme tragedy of the Fall.

Man's spirit, meant to be the dwelling place of God, became at best dead to God and at worst it became an abode of evil spirits. The intention of God was that man, walking in perfect communion and perfect agreement with Him—the human spirit and the Holy Spirit wholly at one—would jointly rule with God outward from the spirit, through the soul and body, to the whole natural environment. Everywhere man went, then, the will of God would be done.

Instead we see another condition entirely. Man, dead in his spirit and lacking communion with God, carries on in the powers of his soul, which inevitably come under some degree of influence by demons (even in the best of men) or, at the worst, he comes under the actual control of evil spirits and therefore spreads chaos and misery in his environment.

It is the spirit of man, not the soul, that God intended to govern his life! The soul is not capable of governing the life aright. With the soul in charge, the center of man's government is misplaced—from God to self.

Man, created for communion with God, was never meant to walk alone, apart from God, independent of his Creator. Yet that is his condition. He is governed by his soul. Just as confusion besets the body politic when the lines of command are disoriented, confusion has plagued human affairs because of this dislocation.

Yet in his lost condition man, with a very few exceptions, does not seek God. It is God Who seeks man, for He has made a way of restoration for man in his lost estate. He has made a way back to Himself.

The extent of the Fall cannot be measured solely by the lack of communion with God, though this is central, because it manifests itself in countless aspects of our lives. Let us look for a moment at man as he is.

An individual may be primarily or highly developed in any of the three parts of his being: body, soul, or spirit. Or he may be under-

developed in one or more of these. He may be badly lopsided, as some are.

God intended the balanced development of man in all three sectors, with none to be developed at the expense of another.

A man may be highly developed in his physical body, but be only moderately, or hardly at all, developed in his soul—in his mind and emotions. He may devote a disproportionate share of time to body culture.

By far the great majority of mankind is most developed in the body, the senses. Pleasure and appetites dominate most men and rob them of the dignity God desires for them. For this reason man has sunk below the level of animals many, many times.

We have all met sensual men—men of the senses—whose talk is centered on bodily appetites and needs: They talk a great deal of eating, drinking, of sex, of relaxing and sleeping. They may be men whose minds are thick, but not necessarily so. They may be intelligent men whose interests are centered in the gratification of their senses, even if in a refined style.

I remember a man of the sensual kind saying to me one evening toward the end of a day's work: "You know what I'm going to do? I'm going to go down and git me some tall drinks and then I'm going to git me 'bout the biggest steak in town, and then I'm going to roll into that hay and git me 'bout 15 hours of solid shuteye!" Except for the necessary interruption of work, his chief pursuit in life was in procuring for his senses the next thing they wanted.

Such men are ruled by their bodily appetites inward, in an exact reversal of God's intention that the spirit rule both soul and body.

Another man may be highly developed in his soul—in the department of the intellect, or in the emotions—and remain very underdeveloped in his body. He gives a heavy proportion of his time to cultivating his mind or to cultivating such of the finer soulish emotions as music appreciation. He may bring his soul, where his real powers are, to a very high state of development.

Various aspects of that part of his being—emotions, thoughts, creative genius, artistic talent and so on—may be brought to a point of marvelous sensibility and refinement. Yet even these men cannot understand themselves, because any true understanding must come from the spirit.

There are men whose interests are centered in the life of the intellect. For the sake of pursuing knowledge they may greatly rein in their sensual drives. They live primarily in the mind, not in the

body. The extreme of this is the frail, pale, stooped scholar who neglects his body, feeding it haphazardly and giving it no exercise but that which daily routine necessarily imposes. He is highly developed in the mind but sunk in the body.

There are men who strike a balance between intellect and emotions and cultivate them both in very useful ways. There are some more truly rounded men who bring their bodies, their minds, and their emotions all to fairly high states of development. The able athlete with a Phi Beta Kappa key who devotes some of his spare time to chess and Spanish poetry might fall into this class.

In the United States there are large numbers of fleshly men, devoted to their bodily desires, and possibly larger numbers of soulish men, occupied with the uses of their minds or the enjoyment of their emotions, but there are few spiritual men, few who are developed or exercised in this part.

That is not surprising. Man died in his spirit when his first father sinned. He became spiritually dead as far as communion with God was concerned.

It was in their spirits that the first men knew and worshiped God. When they sinned, their spirits became darkened and dead. They no longer had fellowship with God or worshiped Him. They hid from Him.

But in doing the will of Satan and cutting himself off from the life of God, man did not in any sense cut his spirit off from Satan and the demons. Quite the opposite, man gave access to his spirit to evil spirits. If any man who is, as the Bible puts it, spiritually "dead in trespasses and sins" undertakes to develop his darkened spirit, he does so only by the agency and activity of demonic spirits.

Most Americans are dull, inactive, obtuse in this area of their being. Some are not. There are some who are psychically sensitive, as they say, and full of spiritual perceptions and intuitions of various kinds. They may become highly developed and active in their spirits, but it is all demonic.

Such individuals, who possess certain spiritual capacities or powers, are often not aware of that, since demons usually present themselves and their activities as beneficent, even as Satan "disguises himself as an angel of light." II Corinthians 11:14b.

Americans, by and large, have developed the mind and the body but have neglected the spirit. This is not true of many men of India, who have assiduously cultivated and developed the spirit, but have done so almost exclusively through demonic influence.

Some of them, by various rigors, by disciplines, by asceticism and fasts, by neglecting the body, by slavishly repeating certain formulas, obtain powers in the spirit and in the soul and so become wonder men or acknowledged "saints." They have commerce with evil spirits through their darkened but active spiritual part.

Now we see some young people in this nation becoming active in this way. They *know* that there is a spiritual and supernatural realm. They have had experiences in this realm. Some have had encounters with supernatural beings. Whether they know it, or do not know it, these experiences are all demonic in their source.

But unlike most of the older generations of Americans, they are not inactive in this realm—and that is surely a clue to the "generation gap." Adults who have been inactive in this realm cannot in any way comprehend what is happening to the younger people, or why, and they have no way of dealing with it. It is altogether beyond them, and they cannot even begin to guess at the demonic influences that are stirring up and driving the young people—though they see the effects of it.

What is the answer then? Man's spirit is dead in trespasses and he therefore cannot have communion with God until his spirit is "made alive by the Spirit of God," or to use the words of Jesus, until a man is "born again" by the Spirit of God.

As a born-again man abides in the light of God, he will gradually begin to understand himself and his reason for being. He will discover that many if not most of the beliefs, ideas, and opinions he held are to some degree untrue because they were formed by man apart from God, Who alone is Truth and from Whom alone true knowledge and understanding can come. The fear of God is the beginning of wisdom and knowledge. Proverbs 1:7 and 9:10.

There is one more class. It is composed of individuals who are alive and active in their spirits, who truly worship God and know Him. This is true only because they have been reawakened, made alive in the spirit, born again.

Their darkened, deadened spirits have been touched by the breath of God—by the Holy Spirit. They are filled with light in the spiritual part and they enjoy daily fellowship with God.

At some point in their lives, such men become aware that they truly are lost and that unless God saves them they will not be saved. They see their utter spiritual poverty and they call out to God for the regeneration only He can give.

They receive new life from God in the hour they are born again. There is a new joy, a new peace, a new power to live above sin and

temptation. They become men as men more truly ought to be—governed by God through the awakened human spirit and exercising their capacities of body and soul in a way that is pleasing to Him.

When Paul wrote, “. . . I pray God your whole spirit and soul and body be kept blameless . . .” he was expressing God’s desire that a man’s whole being be free of sin, so that he may belong to God and be free of demonic intervention.

Stages and Degrees of Demonic Control

To the extent that a man becomes involved with demons, to that extent he ceases to be his own master. In the worst cases, a man loses control over certain parts, or over all, of his being. He comes under the power of an alien volition.

There are dramatic instances of this in Scripture and I have seen virtually comparable cases in life. There is the case of the man who came to Jesus and said, “‘Lord have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire and often into the water.’ And Jesus rebuked him, and *the demon came out of him*, and the boy was cured instantly.” Matthew 17:15,18.

It was the alien presence of the demon in the boy that seized him and threw him into the fire or into water and tore him with convulsions. As soon as the demon was cast out of him, the boy came into unchallenged and unbroken control of all his faculties.

You are endowed with certain faculties, and God wants you to enjoy full command and control of those faculties. Satan does not. That is why evil spirits seek to cut in on a man’s own power over his actions and thoughts and to take them over by as much as they can.

It may accurately be said that demons work to wreck or to damage human beings physically, mentally, morally, emotionally, and spiritually. They have many programs to these ends, and there are many stages, and also many kinds, of demonic activity.

The powers of evil under Satan understand the nature of man quite well. Since man was made in the image of God and was

meant to be a perfectly balanced tripartite being—spirit, soul, and body—demons seek to damage or to destroy human beings

- in their minds and emotions (the region of the soul)
- in their bodies
- in their spirits.

Not every individual is made the object of demonic activity aimed at all these areas. Demons may find a person unsusceptible to their strategy for the damaging of his physical being—he may refuse things harmful to his body and be diligent in taking care of it—but may find him open to their strategy for ruining him morally: He may succumb to their temptations. Or they may find him open to their strategy for ruining him spiritually: He may believe their lies.

The demons know the interrelatedness of all the parts of a man's being and if they cannot get a man one way, they are content for the time being to get him in another—knowing that any way they get him will work to the advantage of their over-all program.

Getting a man one way can become the avenue of getting him in other ways later. By goading a man to do what is morally wrong, for instance, demons may adversely affect his emotional or physical well-being.

Evil spirits are skillful at turning an advantage gained in one area into expanded gains—even at parlaying it into death. I know a man who has a physical affliction whose most potent enemy is liquor. Yet he likes liquor. He stays away from it most of the time, but every once in a while he puts a few under his belt, and when he does it takes him down a notch. It is not hard to see that he is being destroyed by quarter inches. Liquor does not have a very big hold on him, but it is enough of a hold to be a death grip.

The stages and degrees of demonic control are so varied that they cannot entirely be categorized. Among the many stages are those that may be described as: oppression, obsession, and possession. Evil spirits oppress some people, obsess others, and actually possess others.

You may know people who are oppressed by demons, yet be unaware of what is troubling them. You may know people obsessed by demons. You may have met people who are possessed by demons.

If you are acquainted with young people today, those in their teens or early twenties, you may know cases of demon oppression and obsession without having any idea of the cause of it.

spirits in one, or two, or more chambers of their being. There is little that can help them except the power of God. Psychiatrists can do very little, often nothing, to help them. What can be helpful is the pinpointing of their trouble as the work of demonic spirits, if that is actually the case, and an expert dealing with the matter on that level, by someone who is qualified to do so, since demons can be identified and cast out.

The Bible speaks of many kinds of evil spirits, identifying them by their varying propensities and by the effects they produce in those they afflict. There are spirits of fear . . . foul spirits . . . spirits of error . . . perverse spirits . . . unclean spirits . . . spirits of jealousy . . . spirits of whoredom . . . lying spirits . . . spirits of infirmity . . . spirits of emulation.

There are also deceiving spirits, sadistic spirits, scheming spirits, spirits of murder, suicide, destruction, violence, accusation, addiction, malice, hatred, and race hatred. There are spirits of divination, and the Bible speaks many times, and always warns against, "familiar spirits." This is but a very partial listing.

God's purpose in the creation was that the body of a man should be nothing less than the house of God, in which the Holy Spirit dwells. What a wonder that is. What a basis for continuous fellowship between the Creator and His marvelous creature, man.

Satan's counterplan was to wrest that body and those faculties for his own desires. Initially, he uses demons to tempt men and persuade them to devote their faculties to doing what is evil. But his deeper desire is to violate and defile the human body by making it the dwelling place of evil spirits.

Behind both of these is his intention to separate men from God and to ruin them, in this life and in eternity. His policy has succeeded with millions of individuals and it is succeeding *en masse* today.

The important question is how do demons succeed in putting into practical effect Satan's program for man? There has to be a basis for them to do so.

There are four major avenues through which demons gain access to, and a degree of control over, human beings:

Demons gain control through sin.

Demons gain control through unbelief.

Demons gain control through false religion or false worship.

Demons gain control through alcohol, narcotics, hallucinogens, or other chemical agents.

Demons gain access and control through sin because sin is the will of Satan carried out by human beings. The process begins with temptation—a temptation to theft, to anger, to jealousy, to lust, or anything else—and if a man's will gives way to that sin, *a basis for demonic activity in his life along that line is created.*

Demons gain control through unbelief because unbelief seeks to ignore or deny the central fact of the universe, that God Is. It is an attempt to obliterate the knowledge and fear of the Creator from His Creation. It is the most drastic and elementary and outrageous lie about the nature of the universe. Satan seeks to set up a basis of life that rules God out as totally unnecessary and irrelevant. The Scripture declares that Satan “the god of this world has blinded the minds of the unbelievers” so that they remain ignorant of, and indifferent to, God the Creator during their lives. II Corinthians 4:4a.

An unbeliever's entire life is founded upon a lie, and everything that he does, whether apparently good or bad proceeds out of that lie. The Scripture therefore says that “what is not of faith is sin.” Romans 14:23a.

Demons gain control through false religions and false worship of every kind because these are the most express contradiction of the will of God, that He alone be worshiped and that His truth be believed. Satan stands behind every form of religion not revealed by God, and many of the practices of such religions are specifically demonic. They are all designed to lead men into spiritual bondage or keep them in it, and there is no liberating power in them. They are set up to give demons sway over men and they prevent men from finding reconciliation to God.

The role of alcohol and various narcotics and chemicals in making men accessible to the work of evil spirits is taken up, separately, in another chapter.

When temptation is presented to your soul, it is Satan seeking an entrance into your being for sin or for demons. Because of the activity of the human conscience, many men have a very good sense of that which is right and that which is wrong. Yet at times they may become involved in very severe battles to keep from doing what is wrong. At such times, when demonic powers are working hard to draw a man into sin, and when the conscience is aroused to resist, the will of the man is subject to the suasions of opposing spiritual forces, and he must choose between them.

“Resist the devil and he will flee from you,” the Bible declares. Temptations are unpredictable in their coming, but they are not permanent. If demons do not succeed in getting a man to sin, if

he resists the temptation, the power of it will suddenly be broken and the temptation will be gone. That which is experienced as the breaking of a temptation is, in fact, the demons fleeing in defeat. They will return later with the same or some other line of temptation. The interval may be brief or it may be quite long.

Evil spirits, bent on using men to carry out Satan's will, do not prefer such contests as their mode of operation. They are made too subject to resistance and defeat. They prefer to gain control over a man and over one or more of his faculties, so they can *use* that man, as their victim, to do their will.

From Temptation to Possession

Satan's program is to start an individual off in sin in *any* way he can, perhaps in some very small way, perhaps in some very sudden and unanticipated way, and then, in time, to escalate him in sin, to graduate him to new degrees or depths or forms of sin.

He thus obtains a man's consent to sin by degrees, and if he can take him far enough he can get him into sin so deep that he can't get out of it—except by turning to God in full-hearted repentance.

It is an almost inevitable rule of sin that it pays off at a steadily diminishing rate, so that you have to have more and more of it to get the same result as time goes on. In the same process, its pains and sorrows steadily increase.

There may be, at the start, a considerable reward or gratification in sin. Later, diminishing rewards set in, the sin becomes habitual, and some of the pain begins to be experienced. There may be heavy guilt, depression, oppression, bondage. There may be objective consequences that press in upon or blight a life for years. The area of the sin may be expanded in a number of ways—in frequency, in intensity, in the degree of compulsion, and especially by involving additional people. Finally, the sin may become dominant in a person's life until he is ruled and run by it. Now the person is addicted to sin. He cannot break it. That is the point of possession.

For some individuals, the giving in to demons on a certain line of temptation is the first step that leads to possession. By using

temptation to gain an individual's voluntary compliance to sin, Satan may succeed in opening up an avenue of entrance for demons, first into a person's experience, later into his being.

Temptation is the most common work of evil spirits and, as it proves effective, it may be succeeded by the more severe stages of demonic activity aimed at individual men—oppression, obsession, and possession.

No sharp line can be drawn between demon oppression and obsession. Obsession is oppression amplified and intensified. Demon oppression may take many different forms; it is usually experienced in the moods, in the feelings, in the emotional state, and also in the mind. The same is true of obsession; the difference is in degree. Oppression may be cyclic; obsession bears down hard and knows little, if any, relief.

Oppression may take the form of various moods that come over a person. An individual has a spell of gloom or deep melancholy. It may come suddenly or without any apparent reason. It occupies the seat of his emotions and to some extent governs his actions, perceptions, and responses. For a time the individual walks under a cloud of melancholy, or experiences a kind of flooding of his emotions. He may make an important decision affecting his life while under the influence of this emotional oppression.

Human beings were never intended to be ruled or run by transient emotions and moods, but that has become a part of their victimization under the reign of sin and Satan.

I knew a man several years ago who had long been plagued by a particular line of evil thoughts. He did not want them but they seemed to occupy his mind daily. This baffled him, troubled him, and sometimes made him miserable. Then, at last, he cried to God for deliverance. Others prayed with him for that, and the plague of evil thoughts stopped. I met him several years later and he said that he had not been troubled since.

When these thoughts were dealt with at their demonic source, his afflicted mind was cleared. For a man under such mental torment there was no way out, except by the power of God.

When a man believes a lie of any kind—whether it is in the realm of religion or science or philosophy or politics or any other line—and acts upon it as though it were true, he walks in deception and delusion. This becomes especially painful when he thoroughly believes some lie about himself. Some people bear crushing loads of inferiority, for instance, and this false conception obstructs and

limits and hampers their lives. It changes their conduct from what it would normally be, and imposes much suffering upon them. Such a state of mind and feelings may be the direct, intentional work of afflicting demons acting upon the thoughts and the emotions.

Satan seeks to introduce various kinds of evils into the human consciousness, and he desires that lies be made pervasive. In this, he uses direct demonic suggestion, and he also uses human communication.

Demons dwelling in the atmosphere charge the air with evil thoughts and present them to men's minds. Suddenly, seemingly from out of nowhere, a surprising thought, or an evil thought or impulse, flies into the mind. We become aware of it with a mild shock of recognition. It is not native to us, it is foreign. It did not originate with us, it was introduced.

Satan wishes to get the human mind down under the power of such conceptions. If a man accepts lies or evil thoughts, he may become a victim and also a transmitter.

There is a massive assault upon the minds of young people in the United States today. Some of it comes from the supernatural realm directly. Some of it comes from individuals who receive various evils by demonic suggestion and then use mass organs of communication to spread them.

This attack on the mind is brought to its highest state when a nation is overmastered by a ruling clique, which uses all the organs of communication to assail the public's mind continually with brutal lies.

You have perhaps read how, for a long time in China, it was virtually impossible for a person to avoid a nearly continual bombardment of the thoughts of Mao in public places. In trains, Mao's thoughts were sung by passengers from song sheets distributed to them. Loudspeakers blared his thoughts into the streets. Tens of millions of copies of his thoughts were disseminated and the Chinese carried them like Bibles. The thoughts of Mao were lies, big lies, but a system had been devised by which such lies could be presented to men's minds with little surcease. Vast populations are thus brought under deception and delusion.

Evil ideas sometimes have a dynamic energy that commands attention and impresses them forcefully upon the mind. That energy lies in the fact that they are demon-originated. There is a genuine degree of "inspiration" in such lies. They are inspired by Satan, not by God.

It became necessary for me, during my reportorial investigation of Daniel Burros, the Jewish Nazi and Ku Klux Klan leader, to spend a day reading through a table heaped with extreme right-wing literature. It was an unpleasant experience because nearly all of it was shot through with lies informed by hatred. The material seemed to be a kind of political pornography.

That night, as I went home, I became aware that certain fascistic conceptions of race superiority and race inferiority, of who was racially good and who was racially evil, had lodged in my mind in a way that actually affected and distorted my perspective, and I could not instantly shake these ideas off. I was a bit alarmed that such ideas as that, under which I had never labored, could prove to be at all tenacious. It took about two hours of conscientious effort before these lies, to which I had been concentratedly exposed through most of a working day, were dislodged. By that I became aware of how it is possible, in societies like Nazi Germany and communist China, for mass delusions to be imposed upon a population, when official lies are poured out incessantly and urgently through all the media, bombarding the consciousness relentlessly. No contrary belief is permitted a public breath to dispute the official "truth."

Our nation, fortunately, is not under the dictatorship of any militant clique determined to enforce its lies by imprisonment and death, so that we do not have a single mass delusion upon us, but if any individual lives under a delusion he is not greatly better off. There are plenty of delusions extant in our society and they are increasing and taking over minds.

Since lies and evil thoughts may come to the individual by direct demonic suggestion (a kind of whisper to the inner ear), or by seeing something evil, or hearing something evil, or reading something evil, Satan uses all these means in mounting his assault upon the mind. Those places from which truth ought to be emanating, such as the pulpits, have given so much ground to various fads of the intellect and to outright lies that they do not have the power to countervail error.

Thoughts, of course, precede actions: an action is formed in the mind before it is carried out. Satan has greatly multiplied the evils now commonly available to the mind—in printed form, in motion picture depictions, in the lyrics beamed out by radio day and night. He intends to produce in actual practice some of that which he is now so assiduously sowing in the minds of millions.

Satan and the demons center much attention on the human

mind, and no one escapes some form of demonic activity aimed at the mind.

One definition of the word "obsess" is: "to dominate or preoccupy the thoughts, feelings, or desires of a person; beset, trouble or haunt persistently or abnormally."

Some of the things that are being shown in popular films today center strongly on the abnormalities of which obsession, and even possession, are compounded, as this morning's copy of *The New York Times* again reminded me: A picture called "Paranoia" is advertised as featuring (and these are in bold capitals) "Debauchery, Perversion, Sadism, and Fright." Another is advertised as showing the actions of "a totally amoral person who shoots heroin (even under her tongue!), cavorts in the nude, lies, steals, makes love to girls, and destroys every man who falls in love with her." Such a litany of unnatural acts! The newspaper's motto, "All the News That's Fit to Print," presupposes that there are some things that are simply not fit to print. The pledge affords nothing to the reader if what is barred from the news columns is blazoned in the ad columns. A double standard of morality is no standard of morality.

But what is more important is that there are at least seven things in those two short lists that are basically demonic and out of which demons are able to bring terrible afflictions for man, including obsession and even possession.

I remember sitting one day in the first-floor office of a man on the West Side of Manhattan and he said, pointing out the window, "Do you see that man walking by?" I saw a tall, rather thin man about thirty-two years old wearing a tan jacket. "Two years ago," he said, "that young man had a full-time job. One day I noticed he showed signs of having dope in him. Pretty soon he had a part-time job. Some days he'd be all right and some days he'd be doped up. Now he doesn't have any job, and he's doped up nearly all the time."

That illustrates, in a graphic way, the steps that lead some individuals from freedom to possession. The man had formerly enjoyed the use of his faculties and could apply them rationally to meet his needs, but now his faculties were necessarily devoted to the procurement and injection of a narcotic. He had become a slave.

People can be obsessed and possessed by things far less material than narcotics but not much less potent in their effects.

Demon obsession takes many forms. It may express itself in

phobias, extreme complexes, fetishes, fixations, perversions, extreme moods and feelings (of a dark and evil character), and acute fears. There are people who labor under these things as truly as the addict labors under the compulsions of dope.

Fear is very often directly produced by the activity of demons and it should be resisted. There can be vague, almost nameless, fears, and there can be knife-sharp, highly distressing fears. They are meant to reduce human efficiency by setting up barriers (unseen but no less formidable) to full, free activity. Fears have a tremendous inhibiting power. When fear seizes a person it can stop him dead from doing what he needs to do or ought to do, and what he would do if fear was not there. Fear is often a form of demonic resistance applied to the soul.

Perhaps the most extreme form of inhibiting fear is expressed in the life of the recluse. Some years ago in New York City the Collier brothers set up thick barriers of newspaper piles inside their town house in Manhattan and left only tunnel-like passages through the piles, to keep them safe from the outside world and intruders. One of the brothers exited and entered through the passages only in cases of emergency or inescapable need. They withdrew from all participation in society and normal life, obsessed by fears.

While crawling out through a passage, the slightly more active of the two recluses tripped a trap, bringing piles of newspapers down on him. Since he could not move, he died there in his own trap. Deep inside the house the other man slowly starved to death. The thing intended by them, in their obsession, to be their means of protection became the means of death. They were betrayed by acting according to their fears.

Evil spirits are expert at persuading individuals to believe some false conception about themselves. By repeating it continually to the consciousness of a victim, they turn it into a fixation. Though the conception is not fact, it becomes as good as fact.

In addition to repeating it, they are able to present a series of outside confirmations of what they tell the person to be true about himself. They may tell a person directly, "You are worthless," or "You are ugly and unloved." They repeat it and repeat it until it is adopted as truth and acted on as objective fact.

From the outside such individuals begin getting confirmations of their disabling misconceptions. People seem to snub them. They are walking in the street and they hear someone say, "Well, look at *her*," and they fit it right into the pattern, as proof of the

delusion. A good deal of that may be a seizing upon meaningless or wholly irrelevant details and fitting them right into the picture. Yet demons work together for the discomfort of human victims, and it is entirely possible for a person with a demonically inspired fixation about himself to meet a person who will say something specific to strengthen that fixation. Such a person may speak at the immediate prompting of evil spirits.

In the building in which I formerly lived there was a man about thirty, always neat and presentable in appearance and always silent and glum in expression. I was told by another occupant that he was a brilliant electronics specialist who did not have the confidence to take the work that he was fully qualified to do. Instead he did odd jobs in electrical and radio repair shops for his living. It was clear that the man was living under a terrible weight of inferiority that checked him from ever rising to his normal level of achievement. He was living under a delusion. He was not bound in his body, but he was bound in his conceptions. That bind placed an entirely unnecessary limitation upon his life.

A person like that, who could be making a high salary with some well-established enterprise, virtually skulks from place to place and is very likely to be led to take work in some shabby shop where the owner is of a disposition impossible to please, given to blurring things like "Can't you do *anything* right?" and—*voilà!*—the demon-persecuted man has daily confirmations of his near-worthlessness from the petty shop tyrant under whom he works.

It is a reality little suspected that evil spirits use men to do their work, as far as men will let them. They speak through men. They act through men. Satan is "the spirit who is *at work* IN the children of disobedience."

A bind becomes stronger and harder to break out of the longer the misconception that prompts it is accepted and obeyed, until at last it becomes a fixation.

Another category of demonic activity is driving men: Some men are driven by ambition, and they are driven by it so hard that they inflict much damage, along their upward path, upon other people. Some men are driven to dominate others and, if possible, to hold them in fear. Some men are driven to achieve an almost impossible perfection and, in the process, others are subjected to gross inconvenience and pain. In still more peculiar forms, some are driven to be free of germs and much of their life becomes a labor to that end. Driven men are often, though not always, miserable, and they have an unusual capacity for inflicting misery on others.

It is the privilege of a man to rule over, to govern, his own spirit, forbidding evil passions—anger, envy, hatred, bitterness, jealousy, a lust for power—to reign within him and to use his faculties as their means of expression. If a man gives way to such things as these with scant restraint, he gives occasion to demons to come in and take over parts of his being.

Seizures and Binding

There are many, many degrees of demonic interference with the use of human faculties—from occasional and partial all the way to total.

Some individuals who are afflicted with demons must engage in many of their waking hours in a painful and very difficult struggle for the free and efficient use of their faculties, and often they must somehow limp along with only half, or less than half, of the full use of some parts of their being.

Any kind of seizure of human faculties, by which they are taken over from the primary control of their owner—whether it affects a man in a physical, mental, moral, or spiritual way—may be a result of direct demonic activity.

Demons can and do attack human beings in their nerves and their muscular systems, as well as in their minds. Sudden experiences of acute nervousness, unexplained by any immediate or outward circumstances, can be caused by direct demonic attacks. If this proceeds far enough, it can ultimately lead to nervous collapse.

In this kind of attack, a person's own volition ceases to govern his bodily responses, and he finds that something is happening to him that he cannot control. He would have a better chance at controlling it if he understood its source and withstood it on that basis, claiming back the full control of his bodily resources.

Some people are kept in an almost constant state of nervousness. They rarely get even a few moments of full relief. Demonic suggestions to the mind can also have a part in this.

I was sent to cover a hippie event—mainly an electronic rock concert—on the Mall in Central Park one summer day, and there I talked with a tall young man, pleasant-looking and entirely pleasant in demeanor and also obviously intelligent, wearing a kind of gypsy clothes and some beads. The most obvious thing about him was that he was extremely nervous. This showed in a quavering of

his voice and in the shaking of his hands. He had got into some demonic realm in his hippie life and he was already paying a price in high nervousness and tension.

I know another man, a former magazine writer, who can no longer hold a steady job. Since our original meeting three years ago I have met him on the street or in the subway about five times, and I have never encountered him when he was not exhibiting symptoms of the most intense nervousness.

There is a more extreme form of demon control. It is the full, acute seizure, in which evil spirits convulse or throw the body of the man they occupy, or make him do bodily harm to himself or attack others. Seizure is a very good word. It is the seizing of control of a person's muscular and nervous systems from him by another force and employing them against him, against his will. Epileptic fits are in this category.

I was riding on a bus in upstate New York one afternoon when a woman about twenty-eight years old got on and sat three rows in front of me. About once every forty or fifty seconds a shudder passed through her shoulders, her head would jerk, and she barked once or twice like a dog. In every other way her behavior and movements were ordinary and apparently normal. She was a victim of brief, regular seizures, which must have made her life one of indescribable misery.

The uttering of animal sounds involuntarily is a recurrent phenomenon among some persons under demon control. At one of the big pop-rock summer festivals a group of young people had a barking session.

In taking control over the faculties of men, demons sometimes use them in extreme or violent or speeded-up ways, and sometimes they use them in quite another way: They slow them down or stop their functioning.

Both of these effects can be seen at times in a single individual. There are demons that take control of the faculties of hearing and speech in men and cause them to be deaf or dumb, or both, or to stutter terribly.

On one occasion, Jesus said, "'You deaf and dumb spirit, I command you, come out of him, and never enter him again.' And after crying out and convulsing him terribly, it came out. . . ." Mark 9:25b,26.

The same demon produced two extreme, but opposite, effects. While it went undetected it had the power to prevent hearing and

speaking in the victim. Just as the same demon was to be cast out, it cried out through the victim and convulsed him. When the demon came out, the boy could hear and speak and soon he was in full motor control of his body. This is not to say that all deafness is demonic in its cause, but some deafness is.

The demonic action opposite to convulsions is that in which the evil spirits freeze human faculties, so to speak, rendering them immobile so that a person cannot use them freely. This is best described as binding a person.

Though its sources are unseen, it is as real in its effects as a binding with chains. An extreme form is paralysis. But there are less extreme forms in which the individual is tightened up and cannot express himself freely and fully through his faculties. His facial expression may be frozen, he may be unable at times to smile, or to speak freely, or to move about with ease.

There are some people who are physical cripples, and everyone can see that, but there are other people who are psychological cripples. They cannot use their non-physical faculties any more efficiently or freely than a man with a sprained ankle can use his foot and leg. The interior pain of that condition is, in its way, as severe as the physical pain of the man with the sprain.

Moreover, there can be an interrelation between and among these conditions. A physical crippling can affect the emotions and the mental conceptions of a victim.

In some forms, this binding takes the mode of a deformity of posture. There is a man who regularly passes through my New York neighborhood who is terribly bent over and whose right shoulder is thrust up abnormally high. To look up he has to turn his whole face sidewise, and you see one eye cocked upward. He is extremely religious and will not cross a street without making the sign of the cross several times. His religious fixation is as demonic as his deformity undoubtedly is. He is bound in body and bound in spirit.

The Bible says that Jesus was "teaching in one of the synagogues on the sabbath. And there was a woman who had had a *spirit of infirmity* for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called to her, 'Woman, you are freed from your infirmity.' And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, 'There are six days on

which work ought to be done. Come on those days and be healed, and not on the sabbath day.' Then the Lord answered him, 'You hypocrites! Does not each of you on the sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham, *whom Satan bound for eighteen years*, be loosed from this bond on the sabbath day?' " Luke 13:10-16.

Her affliction was not primarily physical. It was primarily demonic, with the physical effect of binding her and keeping her bent. In the most extreme form of binding, the person is rendered virtually inanimate and mute, a victim of the catatonic effect of demonic occupation.

Whether by seizure of binding, the will of the person is not sovereign over certain events affecting his faculties.

Evil spirits may affect, or control, a man's thoughts, his actions, his beliefs, his health, his feelings, his speech, his drives, his passions, or any other critical sector of his life and being.

A man who is possessed by a demon or by demons does not have control of himself in the area in which he is possessed.

Demons of anger and envy and other passions occupy some human beings. When they do, they can cause their own perversion of spirit to agitate and rule the human mind and spirit on a virtually uninterrupted basis.

Persons who are occupied by demons are driven and compelled to do things they know they should not do.

A while ago a boy wrote to a minister with this complaint: "When I catch something alive like a fly or a moth or a mouse I pick it apart. I know this is wrong. I don't want to do it, but I can't help it. Can you help me?"

The boy who wrote that letter recognized that his conduct was virtually involuntary. Some evil had a persistent grip on him that he could not overcome. He was beginning to realize that the problem was bigger than he was, and that is a start. The demons may be more powerful than the man they occupy, but God is more powerful than the demons. And some of God's servants are able to cast demons out of people who have them but do not want them.

Entire Possession

A man who is demon-possessed does not do the will of God, he does not even do his own will. He does the will of Satan. For more

than fifteen years a short, raggedly dressed woman in late middle age with iron-gray hair, walked up and down the streets of the neighborhood in which I live nearly every afternoon and evening, shouting angrily in rapid-fire, staccato bursts. She used a rolled-up newspaper as her megaphone. There was an electric quality to her speech, and most of it was in garbled words.

Nearly every day, from early spring until late fall, a man about the same age would come and stand on the corner and endeavor to stop pedestrians, especially women students, and tell them he was messiah. He was there, six days a week, from morning to dark, doing this.

These people were not doing their own will; both were possessed by demons and both were driven daily, for years, to spend themselves on the sidewalks on such futile errands. The regularity of their appearances was metronomic. These are examples of full possession and use of humans by demons.

One night I was out with a group of college students and ministers, speaking from a portable pulpit to a small group of people. A man about twenty-five years old came along, stopped, got down on his back in front of our pulpit and lay flat, and began screaming. After a while, he sat cross-legged and made loud noises. Then he got up and did a kind of dance. Finally, he tried to stand on the pulpit. It was an extraordinary performance until it was interrupted by a policeman who came by and took him around the corner. We then continued, after ten minutes of the most absurd and strenuous interruptions. The mere fact that the words of the Scripture were being spoken publicly at that place had turned this passerby on, so to speak, or had turned the demons in him on and made them put him through a series of wild gyrations designed to drown out what we were saying and seize the public attention. Much of the content of what he shouted, it should be noted, had to do with a Far Eastern religion.

When a demon occupies a man he can use that man, and one or more of his faculties, with which to express himself. It pleases Satan exceedingly when he has made a man over into an automaton of sin, when evil spirits have seized a human body and can use it to act out their passions.

There are varying stages of demonic occupation. Just as paralysis can be anywhere from partial to total—from a hand up to the entire body, involving one part, several parts, or the whole—so it is with evil spirits.

A person may have one evil spirit who possesses him in one area

of his being. He may have a number of evil spirits who possess him in that area or in more than one area of his being. Or he may have many evil spirits who effectively possess him entirely. Mary Magdalene, to whom Jesus appeared first after His resurrection, is described as a woman “out of whom he had cast seven devils.” (Mark 16:9; Luke 8:2.) When Jesus asked the man in the tombs his name, he said, “My name is Legion, for we are many.”

So evil spirits may possess a man in some, several, or all aspects of his being, and in those areas he is overmastered by them and does their will.

Satan’s Three-Part Program for the Young

If you were to make a survey of a hundred American adults over thirty-five years old and were to ask them if they believed in the activity of supernatural spirits, a heavy majority would say no. If you put the same question to a hundred Americans between seventeen and twenty-four years old, a majority would probably say yes—and that is a big clue to the generation gap. The older people mainly think there is no such activity. Many of the younger people *know* there is.

We are going to find the key to what is happening to so many young people in this area, and if we do not face that fact, we are not going to be able to meet the difficulties into which they are so rapidly falling. Nor are they.

While with one hand Satan has taken away the truth of God and the joys of true supernatural experience from this generation, he has with the other hand brought upon it a vast new traffic in false mysticism and in contact with evil spirits.

A few weeks ago I was visiting the offices of a company where I have some friends. I had come to know a number of persons there. But I had not met the young Jew (twenty-three years old) in the following brief account, though I had seen him in the place. It was 5:30 P.M. and I was about to leave when a friend said, “Wait. Leonard Marks is sitting in the back corner. He’s crying. There’s something wrong and he says he wants to talk to you.”

"Who is Leonard Marks?" I asked.

"You'll recognize him," he said. "Just go back and talk to him. Maybe you can help him. He had a nervous breakdown a few months ago."

That part of the office had closed for the night and it was dark there. I walked back and found the young man sitting on top of a desk, with tears in his eyes. I recognized him as a bright, vividly alert, energetic young man who had been working as an assistant to several executives.

"What's wrong?" I asked.

What came in answer didn't make sense. "I want to be the flag-bearer on the new Cobra helicopter," he said. "The Cobra is different. It's going to be a force for good. I'm a member of the new generation, and I want to be the flag-bearer on it."

I tried to get him to explain what being the flag-bearer would be, but he said he was a member of the new generation. "I have ideas, new generation ideas, that this company needs," he said. "I want power here." A moment later he talked about becoming "President of the United States." Then he described himself as "a member of the Mod Squad."

"Why did you ask me to come back here to see you?" I asked.

"You know about the supernatural," he said.

"Yes," I said. I talked to him directly and quietly: "Leonard, this thing that's got hold of you is out to destroy you."

His head fell. "Yes, I know that," he said.

A moment later he was talking a stream of nonsense again.

"This is not Leonard speaking," I said. "Leonard is not doing the talking here." His chin dropped to his chest again, and after a moment he said, "No, you're right. It's not me." I was trying to call him from his unreality back to reality. It seemed that he would come out for a moment and be rational, but then lapse back and the delusion that had got hold of him would take over his mind again. He could not get three straight, intelligible sentences out of his mouth.

I knew that something had pulled him off the track and I began to have an idea what it was. "What have you been taking?" I asked.

"I took marijuana on Saturday night," he said. "I haven't taken any LSD. I've had marijuana a few times."

He said he did not intend to take LSD and that he thought he would not take any more marijuana because—and this is especially significant—he now believed it was possible for him "to experience the supernatural without marijuana."

The other side of that, obviously, is that *he had experienced the supernatural by taking marijuana.*

Then he left that theme and began to tell me how he had found it possible to seduce almost any girl by a whirlwind campaign including great personal attention, kindness, carefully selected gifts (ascertaining what she liked and then going to any length to find exactly that thing), doing together the things she liked best to do. The technique was to show every outward evidence of a genuine affection, having in mind, however, the single object of seduction at each step.

He talked about meditation next. He said that he had taken up the practice at home of just sitting, gurulike, and letting his mind wander in daydreams, fantasies. He had read *The Prophet*, he said, and several books on mysticism, psychic phenomena, yoga.

“My father took all the books away from me four days ago,” he said.

Later one of the executives told me that everybody liked Leonard, that he had always been a good, quick worker, but that lately he had “gone off on a lot of grandiose ideas.” He had taken a memorandum written by one of the executives, revised it, and told a secretary to have it mimeographed and distributed in his new form.

“When did all this begin with you, Leonard? All this meditation and psychic stuff?” I asked.

“It started about a year ago when I watched the Maharishi Yogi on television one night. He was laughing and giggling a lot and, I mean, there was something wrong with him,” he said.

“What was the next step?”

“Yoga, mind over matter, psychic energy, books. I sat on the edge of my bed at home, daydreaming, and I got all these great ideas. Listen, if I could put some of them into action it would really be great. I have an idea for a new way of running this company. . . .”

I warned him that if he did not get back to reality he could lose his mind. For almost four years he had been able to hold a good job in an executive office of the company, but then suddenly his behavior and speech had become strangely erratic. The process that threatened his stability was not hard to trace. He happened to see a guru on television. That got him interested in meditation, yoga, the occult, psychic phenomena, and he went out and bought books on these things—nearly every book rack has them—and

began to read heavily in these areas. He took marijuana several times.

All of this had been brought into his life—a life that was well organized and on the way to effective participation in adult responsibilities—and in the course of a year it had carried him to the point at which he had had a nervous breakdown and to the point at which unreality had partly seized his mind. He suffered a second nervous breakdown that month. The process had eaten deeply into his ability to think and act rationally, if only at intervals.

Here was a young man who had begun to be undermined in critical areas of his being by factors that are increasingly present in our culture.

In this account I have changed the name, to protect the individual, but the conversations are verbatim. This bright young Jew, obviously full of prospects, stood in danger of becoming a victim of spiritual and supernatural forces—real forces—now loose in our society.

Because he is a Jew, the shock effect of these forces hit him faster and harder than they would have hit a Gentile—for reasons I shall go into later. Under the suasions of the demon religions of the East he had suffered two nervous breakdowns in a year.

Notice three specific things in the life of Leonard Marks which, in his early twenties, had carried him to this point:

First, involvement with the mysticism of the East.

Second, taking marijuana.

Third, the sin of fornication.

There you have it: *Fornication . . . marijuana . . . mysticism . . .* the three-part program of Satan for the young people of this nation today, and he is pushing it from every side in a highly concentrated attack. It is this demonic program whose effects are felt at high school and college campuses all over the nation. And it is this program whose effects on teen-agers and young adults have made them susceptible to violence and disorder.

You cannot go onto the major college campuses without being made aware of this three-pronged push. It is in the campus papers, on posters, in leaflets, in discussion groups, in magazines aimed at young people, in the bookstores, in the demands of student rebels, in the air. And, of course, much of it is also in that favorite medium of the young, the motion pictures.

Each of these three things can open an avenue for demons into the inner being of a young person. All three together provide a

basis for a crashing influx of evil spirits, full of potent disintegrative effects.

I use the term marijuana to cover what is broadly called "the drug scene." The big push for marijuana began about 1966, as did the push for LSD and the hallucinogens.

On its heels came the big push for "the wisdom of the East," for "transcendental meditation," for gurus and Eastern mysticism and Hinduism, for the paraphernalia of idolatry and the supernaturalism that goes with it. By 1969, cruder forms of demonic supernaturalism—occultism and witchcraft—were coming conspicuously on the scene.

The big push for the throwing down of parietal rules inhibiting social, and especially sexual, communication between young men and women in college gained considerable momentum in 1967 and 1968.

Anything that increases the possibilities of, and the temptations to, fornication fits into Satan's purposes perfectly, and he supports it with all the zeal and skill of his genius for promotion (advancing apologies and encouragements, contrary to the word of God, from all kinds of supposedly expert sources) because this sin is useful to him in destroying human beings.

Students clamor to be left alone in dormitory rooms long enough and late enough so they can go to bed together if they wish without prospect of interruption or subsequent reproach. Unlimited opportunity for free love ("the practice of having sexual relations without legal marriage or any continuing obligation") is at the core of the demand. Off campus, students live together as man and woman without any commitment to each other for the future.

Any one of these three things—premarital or nonmarital sex, Eastern mysticism, and marijuana or LSD—supplies a basis for direct demonic activity in the lives of those who indulge in them. Combined, they provide the basis for a massive invasion of demonic spirits. Thus students are softened up for the push for anarchism, rebellion, insurgency.

As these three things also reach down into the high schools and the junior high schools, similar conditions of disruption and destructiveness will break out there, as they have begun to do. It is the tragic result of the increasing degree of influence and control that demons have gained in the lives of young people through sin.