

Tehom-at

Demonic History & The Rites of Exorcism




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Introduction

 Most people in the world have never encountered a demon in a recognizable form. In fact, most people reading this *book* may never be called upon to cast out a devil, or to treat someone suffering from possession by a malignant spirit. Why, then, a book about exorcism?

There are several factors that motivated me to write this book. The first is that though “few” may directly need the information contained herein, it is best to make sure that the ones who do are properly armed. Most modern cars contain airbags, although there are relatively few occasions on which they save the lives of passengers. In many cases, the cost of not having preventative measures far outweighs the cost of providing them, and this is one of those cases.

Second, books that have been written in the past by scholars and priests often contain as much mythology as they do Biblical doctrine. Certainly, some mythology must be examined in the study of demons, because the stories handed down in various countries are windows into the beliefs and knowledge of the past. At the same time, we must take great care to distinguish between myth and reality, lest we present one as the other – a practice that has not been strictly followed in the writings of many authors. If we wish to have a firm handle on our commission to “Heal the sick, cleanse the lepers, raise the dead, cast out devils,” (Mat 10:8) we must have an accurate picture of our enemies, those who are responsible for “wickedness in high places.” (Ephesians 6:12)

Third, as the world has become more “sophisticated,” Satan has also made his methods more difficult to detect, and thus more dangerous. Mental disease is a true, psychobiological phenomenon, but it does not automatically explain every potential case of supernatural activity. We must be able to distinguish between the two based on sound, Scriptural reasoning, and we must be able to provide help for *both* types of affliction. This book will provide methods for facilitating the healing of both the mentally disturbed, and those truly suffering from oppressive intelligences.

Finally, in the examination of demonology, we will become more familiar with their activities. I present an extensive treatise on evil spirits throughout the course of this book, and we will thus learn both what motivates them and what they use to motivate their unprotected human victims.

Ultimately, the Being who both Created and Saved humanity stated, “Rejoice not that the spirits are subject unto you; but rather rejoice because

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your names are written in Heaven.” (Luke 10:20) True healing comes when a servant of the Messiah can lead an individual from a life of sin to a life of holiness, a life that is bound for everlasting reward in Heaven. That is the primary motivation behind this work.

Right up front I make it known that I am writing this book from the perspective of fundamental Christianity. Specifically, I am approaching the topic from the standpoint of Seventh-day Adventism. Why is this important for my readers to know? Chiefly, this: I believe that the Ten Commandments continue to declare the standard of righteousness for human beings. I believe that the Messiah did not make void the Law, but rather made it honorable, and established it as an unchanging transcript of the character of the Godhead. Every instruction given to us according to the Divine Will, from the commandment against adultery to “Remember the Sabbath day, to keep it holy,” (Exodus 20:8) constitutes an important factor in the makeup of a victorious, Christian life.

No human being is justified by obedience to the Law, yet those who are commandment-keepers in these days are often accused of being legalists. But far from this being the case, even the *Old Testament* saints were justified by faith, (Hebrews 11) yet they knew the importance of the instructions given to humanity for our own sakes. (Genesis 26:5, Deuteronomy 5:29, Mark 2:27) Christ was “the end of the Law for righteousness, to everyone that believeth,” (Rom 10:4) but not the end of the Law period. Those who have come to Christ realize that the Law does not directly lead to righteousness – it merely describes it, simultaneously defining “sin,” the state of lawlessness. (Romans 7:7, 1John 3:4)

We must acknowledge that keeping the “Letter” of the Law while neglecting the “Spirit” of the Law is death – for it is the Spirit that brings life. (2Corinthians 3:6) But while the Spirit is contrary to the “flesh,” (Galatians 5:17) it is not in opposition to the “letter.” Both must work together to produce a sanctified life; like the Son of Yahweh Himself, our example, we must be “manifest [seen, made known] in the flesh, justified in the Spirit.” (1Timothy 3:16) The works we do in the flesh testify to the state of our spirit. (James 2:20)

A more detailed explanation of this principle may be read in **Appendix A**; I have included it in this introduction because it is not at all irrelevant to the issue of exorcism. The rites of exorcism will *remove* a demon, but they will not prevent a re-infestation. In fact, we were warned of such an event in the Gospels. “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, ‘I will return into my house from whence I came out,’ and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.” (Matthew 12:43-45)

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This must be prevented at all costs, and the exorcist must know how to instruct an individual in righteousness after he has been cleansed. The life lived in the newness of victory will be such that the demon can find no door or window back into its former home. The final chapter of this work deals with the life that is immune to possession – how to get it, and how to maintain it, for as those who live this life are promised, “he that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1John 5:18b)

We must learn what the apostle meant by those words, and how to claim that kind of protection.

May the reader be blessed by this study I have composed at the prompting and guidance of the Holy Spirit, and may the benediction of the House of Levi (Numbers 6:24-26) find place in the life of everyone who gains wisdom from this work:

*Yahweh bless thee, and keep thee;
Yahweh make His face shine upon thee, and be gracious unto thee;
Yahweh lift up His countenance upon thee, and give thee peace.*

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Technical Notes



A few conventions have been adopted for the text of this book, which I believe will allow the reader to obtain the most complete and clearest level of understanding of its contents. The concepts presented here may be new to most people, even those with a thorough familiarity with the Bible. That being the case, I have attempted to assume minimum prior knowledge in the presentation of this information, and a few technical notes are included here regarding my style of writing.

1) All Bible quotations are from the King James Version unless otherwise noted, with the exception of the Divine names being restored to their original pronunciation. Some examples:

- a) "God" becomes "Almighty One" or "Elohim," and "the LORD" becomes "Yah" or "Yahweh" in the Old Testament readings. "the lord GOD" becomes "Adonai Yahweh" as it appears in the Hebrew manuscripts.
- b) When quoting New Testament verses, "Jesus" becomes "Yahshua", "God" may become "Yah," and "Lord" becomes either "Yah" or "Yahshua" depending on the Subject of the passage.
- c) Pronouns referring to the Father, Son and Holy Spirit ("He," "Him," "His," "It," etc.) are all capitalized in Bible verses. So are certain key terms such as Book of Life, Sanctuary, Araphel and Woman, when the latter is used in reference to the Church.

2) I will sometimes capitalize the word Church, and sometimes leave it with a small "c." This is not an inconsistency; where I use the word "church" it refers to one of the many ecclesiastical organizations claiming that title. When I use the form "Church," it is in reference to the spiritual Body of Christ, the Body of believers that is currently (or from the perspective of the timeframe used) being faithful to the Head, which is Yahshua.

3) Quoted sentences that are "broken" as the speaker moves from one idea to another are sometimes preserved "as is," with ellipses [...] indicating this shift in subject matter.

4) Brief comments on Bible verses or quotes are added directly into the text in [square brackets]; longer comments and discussions of the verses are recorded outside of the "quotation" signs that enclose the referenced text.

5) Bible verses are not always quoted in full. Generally, only those portions produced by the speaker/author are recorded with the reference given in

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(brackets) or mentioned before the quote itself. Readers are encouraged to have their Bibles handy to see the original text, unbroken by comments and insertions, in order to get the most meaning out of both the original passages and this material.

6) Numbers enclosed in [square brackets] that appear within the body of this work indicate quotations from external sources. At the end of each chapter, a list of Footnotes is provided that gives relevant information about each of those sources.

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Chapter 1: Araphel

n the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.” (Genesis 1:1, 2)

Before the Creator began most of His significant work on the physical plane, we find a particular term used to describe the state of objects in the universe: “the deep.” In Biblical Hebrew, that word is *tehom*, and it takes on various meanings depending on its usage, including the following definitions: the depths of the ocean, a wide and empty place, and the grave. In the mythology of the ancient Babylonians, the primordial oceans were personified as a great dragon, which they named “Tehom-at,” or Tiamat.

Of this mythical creature we find the following written: “In the Babylonian [system] the greatest of the primeval dynasts is Tiâmat, the sea, the mother of the gods and also all monsters [...] we note also that the Babylonian Sea is decidedly evil, the aboriginal foe of the gods of light.” [1]

Although in the Akkadian version of the story, written as a part of the *Enûma eliš*, Tiamat is female, (the “mother” of the gods) in other records it may be of either sex, or have a male counterpart. The conflict between Zeus and the dragon Typhon, found in classical mythology, is considered a direct parallel to the battle between the Babylonian figure Tiamat and the god Marduk. [2]

The parallels between these old legends and the Biblical account of creation have hardly gone unnoticed. In the book *Dictionary of Deities and Demons in The Bible*, the authors note: “Têhôm is etymologically related to Akk[adian] Tiamat, which derives from an **older, Semitic root**, *thm*, known in **Ugaritic** and other Semitic languages as a designation of the sea. [...] In Akkadian the root is known in the female form, *tiâmtu*, or *tâmtu*, ‘sea.’ The divine name Tiamat, especially well-known from the Babylonian Creation Myth *Enûma eliš*, is the absolute form of the noun.” [3]

They further go on to say, “The motif itself was probably inspired from the mythology of Western Asia, where it is represented by the *Ugaritic* myth of Baal. After Yam [the personified seas] had demanded Baal’s surrender, Baal defeats Yam by means of two clubs given him by Kothan-wa-Hasis.” [emphasis added]

We read with some interest that the myths about Tiamat probably had an older, *Semitic* origin, as does the Biblical record. Now, I have emphasized

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the term “Ugaritic” in both quotations because this is a significant language for Bible scholars. Of all the books of the Scriptures, the Psalms have proven to be among the most difficult to translate into modern languages. Not only are the identities of some of their authors unknown, but also some of the terms employed in their poetic language are not found elsewhere in the textual record. Definitions based on usage, therefore, have been impossible to utilize.

In 1929, excavations in the north Syrian site of Ras Shamrah uncovered a great number of clay tablets. Many of them were inscribed in a cuneiform script known as *Ugaritic*, which is a Semitic, Canaanite dialect. Due to the close parallels between Canaanite languages and ancient Hebrew, research into the deciphering of these tablets has allowed a previously unmatched understanding of the Psalmists’ words to be attained. [4]

We see, then, the close tie between the likely Ugaritic sources of the *Enūma eliš* and the Scriptural account.

Of the great, primeval conflict between good and evil, according to the ancient legends, we read this climax: “Marduk then rode to battle on his *storm chariot*. The sight of him overwhelmed the enemy; only Tiamat dared to face him, but after an angry exchange of words, as she opened her maw to swallow him, he drove in the winds and killed her with an arrow. Her army he took captive, enclosing it in a net held by *the four winds*. Out of the carcass of Tiamat Marduk then created the extant universe. He split her in *two*, and made out of one part heaven; out of the other, earth.” [5]

Those readers who are familiar with the Creation account of Genesis may rightly be impressed by how closely associated the descriptions are, and the Scriptures themselves make a clear connection between all the pagan deities we have seen up to this point:

“Declare ye among the nations, and publish, and set up a standard; publish, and conceal not; say:

*Babylon is taken,
Bel is confounded,
Merodach is broken in pieces;
Her idols are confounded,
Her images are broken in pieces.”* (Jeremiah 50:2)

The Babylonian gods Bel (Ba’al) and Merodach (Marduk) are associated with each other in this poetic parallel; and we know also that Ba’al is the name given to the false heathen deity to whom the Israelites turned in times of apostasy. (1Kings 18:21) The very word means “Lord,” or “Husband,” and if used as an improper noun (i.e., not a name) it was an allowable appellation for Yahweh: ““And it shall be at that day,’ saith Yahweh, ‘that thou shalt call me Ishi; and shalt call me no more Baali.’” (Hosea 2:16) In

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Hebrew, the “i” ending indicates the possessive form of a word, thus: Ishi is “my Husband,” and Baali is “my Lord.”

If we understand that Ba’al is really the pagan understanding of the true Creator, obtained by the confusion arising from the division of Gentiles, (Gen 10:5) the parallels become still more significant, particularly regarding those words I have italicized.

Marduk rode to battle on a “storm chariot.” In the Bible we find this unusual verse describing the Almighty: “And He rode upon a Cherub, and did fly; and He was seen upon the wings of the wind.” (2Samuel 22:11) This is repeated in Psalm 18:10, and we learn from other Scriptures that Yahweh is indeed represented as riding on “chariots,” (Isaiah 66:15) and that His chariot (associated with clouds and wind) is borne by those Cherubim. (Ezekiel 10:20, 11:22)

The army of the defeated evil was bound at the “four corners” of the world. In the Book of Revelation, we find that angels are indeed “holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,” until the last generation of believers are sealed for eternal life. (Rev 7:1-3) Chaos will not be allowed to reign on the earth until the very last “time of trouble” before the Resurrection and Judgment. (Daniel 12:1, 2) Thus are the armies bound.

Marduk split the body of Tiamat, the personified waters of chaos, into “two,” and from this division of the waters he created the heaven and the earth. We read in Genesis, “And Elohim said, ‘Let there be a firmament in the midst of the waters, and *let it divide the waters from the waters.*’ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And Elohim called the firmament *Heaven*. And the evening and the morning were the second day. And Elohim said, ‘Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And Elohim called the dry land *Earth*; and the gathering together of the waters called *He Seas*: and God saw that it was good.’” (Gen 1:6-10)

Now while some may look upon these parallels and come to the conclusion that the Hebrew writings were derived from the pagan myths, the opposite is actually true. When we understand that the legends perverted at the time of Ancient Babylon were *Semitic* in origin, that is to say, from the line of people that produced the Hebrews, we easily come to perceive the direction in which the information flowed. Nimrod, the first king of Babylon, was Hamitic, not Semitic, in lineage. (Gen 10:6-8) It is for this reason that the Scriptures declare: “All the ends of the world shall *remember* and turn unto Yahweh; and all the kindreds of the nations shall worship before thee.” (Psalm 22:27) All nations once had the truth as declared by the words of the Scripture; every descendant of Noah knew the true creation story as handed down from the patriarch.

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We know therefore that the pagan myths were based upon misunderstood, or deliberately misinterpreted, accounts of true, human history. Particularly in *Babylon*, confusion was the order of the day. (Genesis 11:9) Bel is said, in the myths, to have slain the dragon of chaos and thus brought an ordered creation into being. Yahweh did indeed bring order out of chaos, and that chaotic principle *is* described as a Serpent or Dragon in the Bible. It is written, “Awake, awake, put on strength, O Arm of Yahweh; awake, as in the ancient days, in the generations of old. Art thou not It that hath cut Rahab, and wounded the dragon?” (Isaiah 51:9) Rahab the dragon is specifically associated with Babylon in Psalm 87:4.

We read this significant verse:
“Praise Yahweh from the earth,
Ye dragons,
And all deeps.” (Psalm 148:7)

The word “deeps,” is the term *tehom-at*, and it is set in parallel to “dragons.” Thus, the Biblical account and what we understand to be the seeds of truth from the *Enūma eliš* and other ancient sources perfectly correspond. Since *tehom-at* is a plural word, “deeps/oceans,” it may be applied in Hebrew to either an individual of great importance (as the plural term *Elohim* is used of Yahweh and *Behem-oth* of a single, gigantic beast), or to all the disorderly forces marshaled under a single head. They are represented in either case by “the deeps,” the dragonish waters of chaos.

Having learned what we can from Gentile mythology, we may now begin to leave it behind and concentrate on the Scriptural revelations, more fully aware of the impact the original information had on the legends of various regions.

Based on the parallels between the Babylonian legends and the evidence found in the Bible, we must conclude that *Tehom-at* is a Dragon of Chaos, and the enemy of the Almighty. He was worshipped in pagan religions, but was “wounded” (under the name Rahab) in the ancient days. This can be none other than *Satan* himself, a mighty angel who rebelled against Yahweh’s established order, and forever linked his essence to the chaos of the void. The King of Babylon was rightly called “Lucifer” by the prophet, (Isaiah 14:12) because Babylon is the traditional name assigned to the Kingdom of Pandemonium (chaos, literally “All demons”) when it operates on the earth; (Revelation 18:10) and in the final book of the Canon, the prophet John describes this adversary as, “the dragon, that old serpent, which is the Devil, and Satan.” (Revelation 20:2)

But what exactly does it mean that Lucifer, whose history we will soon examine, was known by the name “*Tehom-at*” to the Babylonians, the people over whom he first held power after the Deluge of Noah’s day?

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(Genesis 11:6) What does it mean that he consented to assume a name that denotes, in essence, a creature of the void, or chaos?

It has to do with the true Satanism; by that I mean, not the religion that Lucifer inspires among humans necessarily, but the religion that he holds. I have spent some time developing the way this being has presented himself to his followers, because it leads directly to a question vital for our study of exorcism: What is it that the devil and his underlings *believe to be true*? What is it they are seeking to have humans believe, using the media of various pagan fables, apostate religions, and false prophets?

We can get a clear picture of Satan's plan for humanity from the very first occasion on which he tempted us. We read, "Now the Serpent was more subtil than any beast of the field which Yahweh Elohim had made. And he said unto the woman, 'Yea, hath God said, "Ye shall not eat of every tree of the garden?"' And the woman said unto the Serpent, 'We may eat of the fruit of the trees of the garden; but of the fruit of the Tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die.'" And the Serpent said unto the woman, 'Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

"And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Genesis 3:1-7)

In those early days, Lucifer succeeded in stripping away humanity's spiritual "covering" which they sought to replace with leaves, a theme to which we will shortly return. But prominent in this exchange between the Serpent and the woman is talk of a "Tree." There are actually two of them relevant to that temptation. What Trees are these?

In Eden, the original home of humanity, there was a garden containing many kinds of plants and animals. Two Trees are mentioned by name, however, and we read of them in the following verse: "And Yahweh Elohim planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made Yahweh Elohim to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil." (Gen 2:8, 9)

There were special qualities with which each of these Trees was imbued. Those who ate of the Tree of Life were promised immortality; as long as the fruit of this Tree was included in the diet of man, there would be no death. (Revelation 2:7) This quality was not based on spiritual standing, but on

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the decree of the Creator. Essentially, if even a sinner should eat of this Tree he would never lose his life, though by divine Law “the wages of sin is death.” (Romans 6:23)

By way of contrast, the Tree of Knowledge of Good and Evil was placed in the garden, and humans were instructed, “thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” (Gen 2:17) We are not given any indication that the fruit of the tree was poisonous, or otherwise physically harmful, yet to eat of it would be to break the agreement between God and man, and thus it symbolized the very kind of rebellion that Satan inspired in the Heavenly Kingdom. Death was a result, not of eating the fruit directly, but of rejecting the intimate relationship between the Divine and the human.

Though not commonly understood, even among many Christian groups, death is not a “punishment” for disobedience per se, but the natural consequences of turning away from God. The reason for this is simple: Elohim is the Source of life, (Gen 2:7) and Christ is declared to be “the Author of eternal salvation unto all them that obey Him.” (Hebrews 5:9) Yahweh Himself declares through His prophet, “I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.” (Ezekiel 33:11)

Even to those who are ultimately lost in the Judgment, symbolized in the Scriptures by the rebellious Israelite tribe of Ephraim, the One who is Love Personified (1John 4:8) says, “And my people are bent to backsliding from me; though they called them to the most High, none at all would exalt Him. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.” (Hosea 11:7, 8)

Admah and Zeboim were two of the other cities destroyed in “eternal fire” when Sodom and Gomorrah were consumed. (Jude 1:7, Deuteronomy 29:23) This is a fitting picture of the final destruction of the rebellious, and tells us much about the attitude of our benevolent Creator. But as merciful as Yahweh is, it is written that He can “by no means clear the guilty,” (Exodus 34:7) and this is a necessary – if painful – procedure to ensure the continued happiness of the faithful Creation and redeemed humans. Sin, death, and suffering are never allowed to rise again after this present age is ended. (Revelation 21:4)

The way in which the personalities of Yahweh and Satan interact is yet another “key” to dealing with demons; and it is vital to our understanding of what happened in the Garden of Eden. Lucifer induced Eve, and consequently Adam, to eat fruit from the forbidden Tree. At that point there was danger, and the Creator took the necessary measures to prevent disaster.

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“And Yahweh Elohim said, ‘Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever...’” (Gen 3:22) He then restricted human access to the Tree of Life.

The following must be understood: the moral of this record is not that knowledge is a bad thing; knowledge of good and evil are in fact *necessary* for a righteous life, for like Christ Himself, we must “know to refuse the evil, and choose the good.” (Isaiah 7:15) The problem here was that the ends did not justify the means, and Adam and Eve learned the difference between good and evil by choosing evil, by participation. This most intimate knowledge of rebellion was to have ever remained an alien experience to humanity and, should they have partaken also of the Tree of Life, there would have been beings walking the earth that are both sinful *and* immortal.

The demons know well that Yahweh is not one to play “favorites” with His creation; the Scriptures say, “There is no respect of persons with God.” (Romans 2:11) While Lucifer has been given time to reveal his character to the watching universe, he is fully aware that his existence will end at the Judgment, on which occasion Yahweh will execute His vow to His ancient enemy and former lieutenant: “Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee; it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.” (Ezekiel 28:18)

But now, if the Dragon can perform forbidden sorcery with the materials at his disposal, and produce a sinner that Yahweh is honor-bound not to destroy, he will have a living “shield” to protect him from the just wrath of the Most High. The Almighty cannot destroy “some” sinners and not others. Satan has become the “accuser of the brethren” for this very reason, that we should all appear equally guilty. (Rev 12:10) Here are the stages of his plan for the human race:

First, Satan sought to induce mankind to fall. In this he has succeeded, and from that point forward he has had a forum from which to make his claims – that the law of Elohim is unjust, and impossible to follow.

Those who have fallen prey to the deceiver’s plots have certainly echoed this accusation of unfairness throughout the ages of human experience. At times it has even found expression in the voices of the chosen people: “When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live; he

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shall not die. Yet saith the house of Israel, *'The way of the Lord is not equal.'* O house of Israel, are not my ways equal? Are not *your* ways unequal?" (Ezekiel 18:26-29)

Under the Law, obedience led to life and disobedience led to death. This was the basic Covenant, and it was certainly fair or, to use the Biblical term, "equal." Yet because Israel was so prone to rebellion, they could not see the justice in this simple transaction. Of course, Christians understand that the Law is there to point to Christ, (Gal 3:24) and only possible to fulfill through His merits. Under either Testament, however, willful disobedience results in the natural consequence of sin: death. (Jeremiah 38:20, Colossians 3:6)

By the very fact that *most* humans were not obedient to the Law of God under the Old Covenant, and *most* are not committed, born-again Christians under the New, Satan's first layer of "defense" (as it were) is to point out that God's Law is "obviously unfair," since so few deign to keep it. In the Scriptures, it is written that when Satan is destroyed, those who managed to shake off his bewitchments will observe his end. "They that see thee shall narrowly look upon thee, and consider thee, saying, 'Is *this* the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?'" (Isaiah 14:16, 17)

In the last days, the "Beast" that represents the Dragon's power on earth (Revelation 13:2, 4) will cause "all the world" to wonder and worship. (verse 3) Satan's first argument is that numbers are on his side, and on this basis he makes light of every man who *does* follow the teachings of the Almighty. (Job 1:9-11)

His **second** major goal is this: he attempts to get those who follow him to establish a godless society. Once he has secured a number of people in rebellion against the laws and principles of Heaven, he induces them to make laws that are – if not actually *against* the commandments of Yahweh – certainly designed to replace them. By exalting such philosophies as Secular Humanism, Evolutionism, Marxism, Communism, etc. (all of which have the common thread of putting man "first" in the hierarchy of the cosmos), Lucifer has largely been successful in removing the worship of God from the earth.

The Scriptures tell us that, "The fear of Yahweh is the beginning of wisdom," (Proverbs 9:10) and also, "The fear of Yahweh is a fountain of life, to depart from the snares of death." (14:27)

Respect (the proper connotation of the word translated "fear" in those verses) of the Most High is both the foundation of true wisdom, and the fountain of life, which corresponds in clear symbolism to the *Tree* of Life that was designed to convey those very ideas. By contrast, a rejection of

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divine knowledge, and an acceptance of these earthy systems, is a way to gain a kind of knowledge, yes... but it is knowledge gained by rebellion, and thus it is neither wise, nor tending to eternal life. (Psalm 53:1)

Third, and the one aspect of his plan in which Lucifer has thus far failed entirely, Satan seeks to produce immortal sinners. If he can create even *one* sinful being that cannot be destroyed, the “equality” of Yahweh’s system would ensure that *no* sinful being could be destroyed. This is the original “loophole” that Satan sought to exploit in Eden, and it explains very clearly why, when all hope is lost after the final battle, and New Jerusalem descends to the earth to manifest the Everlasting Kingdom, there will be one final gathering of the ungodly.

John saw this event in vision: “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved City: and fire came down from Yah out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” (Revelation 20:7-10)

Why this last ditch effort? If Satan failed to overcome the angels in Heaven, how could he hope (after being further weakened by a millennial exile) to overcome the combined forces of divine angels and redeemed humanity in the end?

For one thing, he has no other options at this point; but ultimately, he is making one last attempt to get his “many” followers in close contact with the Tree of Life that was preserved from destruction during the Noachide Flood. The Scriptures reveal that it remains to this day within the walls of that very “beloved City,” New Jerusalem. (Rev 21:10 - 22:2, 22:14)

Of course, in His omnipotence and divine foresight, Yahweh would never allow this to happen. We see in John’s account what happens when the wicked gather against the City. The Almighty has given us an assurance of the judgment of the wicked, (Psalm 37:28) the end of sin itself, (Nahum 1:9) and the complete and full restoration of Creation. (Revelation 21:1) Yet if He has placed the attainment of Lucifer’s aims squarely beyond his reach, why allow him to go forward with his plan to any extent? The reason is simple: to allow human beings to *see* what Lucifer is doing; to allow them to *understand* what rebellion does to a soul, that they may intelligently, reasonably avoid it and turn to the Throne. (Psalm 91:8, 1Corinthians 6:3) Yahweh seeks “reasonable” service from His followers, (Romans 12:1) not blind faith or unquestioning obedience. He provides appropriate evidence (if not proof) for all that He claims.

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For our part, we may review here the three aims Satan wishes to accomplish among human beings from the beginning to the end. 1) He seeks to corrupt all humanity, and this he has done. 2) He seeks to establish a worldwide, godless society of mankind, and in this he has succeeded to a large extent, except for the Remnant believers who remain faithful. 3) He seeks to marshal his forces together for a final battle, making one last attempt to produce immortal sinners after generations of failure. At this third stage he will certainly fail once more, and the other two rungs of his plan will come to naught, for the Scriptures say, “Let God be true, but every man a liar; as it is written, ‘That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.’” (Romans 3:4)

We will have an opportunity to “judge” God in the sense that He invites humans to understand His ways. He said to those who were bent on leaving His principles, “O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me.” (Micah 6:3) As a husband to his wayward wife, (Jeremiah 3:14, Hosea 1-3) Yahweh has sought to restore the fellowship between humanity and divinity, sacrificing even His Son in the process, so great is His love. (John 3:16)

These three aspects of Lucifer’s plan are the rites of his religion; they are the foundation of his beliefs about the future. His influence on humanity through subtle means (most of the time) and outright possession (on rare occasions) are all designed to produce a society without allegiance to the true Creator, and ultimately a barrier between himself and the chaos of the void that spawned his rebellious nature.

Yet another example of his work is found in Genesis. Although spiritual beings are not “given in marriage,” and cannot produce offspring with material creatures, (Matthew 22:30) the fallen angels utilized the demonized and depraved “daughters of men” to corrupt the “sons of god.” There will be more on the details of this topic in the next chapter.

The result of this union, in any case, was the production of the *Nephilim*, famous “heroes” who led humanity away from their dependence on the Almighty, and plunged the pre-flood world into a society for which “Elohim saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Genesis 6:4, 5) The only remedy was swift, global judgment, or even faithful Noah’s family would not have escaped the moral wickedness – and the world would have been completely won to Satan’s second stage of conquest: a completely godless society.

It has ever been the case that a few, righteous men in an otherwise wicked system serve to preserve the entire structure so that more souls may be won. (Genesis 18:23-32)

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Although the Scriptural picture is clear, and reveals what Satan is trying to do in the world of men, this leads to some obvious and perennial theological questions. We may see that God allows Satan the opportunity to reveal his nature so that people can intelligently repent of following him – but why so much opportunity? Why is he given almost free reign over the kingdoms of men, so much so that the Savior Himself calls him “the prince of this world?” (John 14:30) Some have asked this question in a much more innocent, but perhaps as relevant, way: “Why do bad things happen to good people?”

Every book of the Bible testifies to the freedom of choice that Yahweh provides to mankind. Though He is sovereign, His greatest gift to humanity was that He placed His “image” within us, a reflection of His own divine nature. While this was badly marred in the fall, and humans thus became depraved and unable to even seek after the Most High, (Romans 3:11) the gift of Grace, an undeserved opportunity to draw near to the Father through the intercession of the Son, was provided. (Ezra 9:8, Ephesians 2:8)

The Almighty does not often interfere with the freedom given to His created beings, even if it means that they will use their power to hurt others. *Every* human being must be free, or none may be free – remember the “equity” of the divine system and the memorable, though relatively recent, words of Martin Luther King Jr., “Injustice anywhere is a threat to justice everywhere.” This freedom comes with a price... and it is that price that leads some to be very wealthy while others starve. It is that price that allows the powerful to prey on the weak, and the “civilized” man to enslave the “savages.”

Karl Marx cynically observed that “religion is the opiate of the masses,” because he realized that if the poor and underprivileged believe in a reward to come in a future life, they will not likely rise up to demand their rights in this one. While his point is acknowledged to a degree, he did not spend much time in his writings considering a very important aspect of his topic: Is what he said of religion itself actually *true*? Christians, in fact, are encouraged to stand up for the poor, the downtrodden and the weak. While we have a basic “turn the other cheek” philosophy when it comes to our own rights, realizing that Christ is our Defender, (Matthew 5:39) we also acknowledge that we have the responsibility to be advocates for others. We are told, “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” (Isaiah 1:17)

We have freedom, and we must use it responsibly if we are going to claim to be following the ways of Yahweh. It is the abuse of this freedom that leads to sin, and Lucifer understands this principle like no other being. In fact, if the three steps of his plan for the universe may be considered the “rites” of the demonic religion, the knowledge that freedom may be abused is the great dogma at the center of his faith. It is the very cornerstone of his religion, and it has a name: Araphel.

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Like *tehom*, the expression *araphel* in Biblical Hebrew is both interesting and significant to our study of demons. While “tehom” indicates that the demons are creatures of chaos, “araphel” points out that they are creatures of spiritual darkness.

The word appears fifteen times in the manuscripts. It is translated “thick darkness” eight times, “darkness” three times, “gross darkness” twice, “dark cloud” once and “dark” once also. Though the connotations are different depending on the context in which it is found, there is a common theme found in every place: concealment. It is important to note, this “darkness” is not the equivalent of “evil.” In fact, *araphel* of itself is actually a good and necessary thing.

Though it is often used in ways that signify just what the English connotation of “darkness” would be, a gloomy, forbidding state, (Jeremiah 13:6, Zephaniah 1:15) the very first verse in which it is found is this one: “And the people stood afar off, and Moses drew near unto the thick darkness [*araphel*] where Elohim was.” (Exodus 20:11) Again we read, “Then spake Solomon, ‘Yahweh said that He would dwell in the thick darkness [*araphel*].’” (1Kings 8:12) A third place, “Clouds and darkness [*araphel*] are round about Him; righteousness and judgment are the habitation of His Throne.” (Psalm 97:2)

But how can this be? The Bible says, “This then is the message which we have heard of Him, and declare unto you, that God is light, and *in Him is no darkness at all.*” (1John 1:5) Furthermore, it says, “[Christ, the image of the Almighty] only hath immortality, dwelling in *the light which no man can approach unto*; whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.” (1Timothy 6:16)

Is this a contradiction? Not at all. In fact, this harmony is demonstrated very clearly in the events surrounding the ministry of Moses, and the structure of the Divine Tabernacle as it is described in the Book of Exodus.

We read, “And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while [*Yahweh*] talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them.

“And afterward all the children of Israel came nigh: and he gave them in commandment all that Yahweh had spoken with him in Mount Sinai. And till Moses had done speaking with them, *he put a vail on his face.* But when Moses went in before Yahweh to speak with Him, he took the vail off, until he came out. And he came out, and spake unto the children of

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Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Him.” (Exodus 34:29-35)

Moses had essentially pierced the veil around the Almighty, entering into His glory by means of a spiritual union, thus he needed a veil of his own when dealing with other humans. The second Scriptural witness to this idea is this one: the Sanctuary itself was filled with brightness, and was so holy that no one was supposed to look into the “Most Holy place,” lest the glowing light of the Divine Presence slay him or her. (Leviticus 16:2, Numbers 4:20) Because of this an instruction was given: “And thou shalt make a *vail* of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made, and the vail shall divide unto you between the holy place and the most holy.” (Exodus 26:31, 33b)

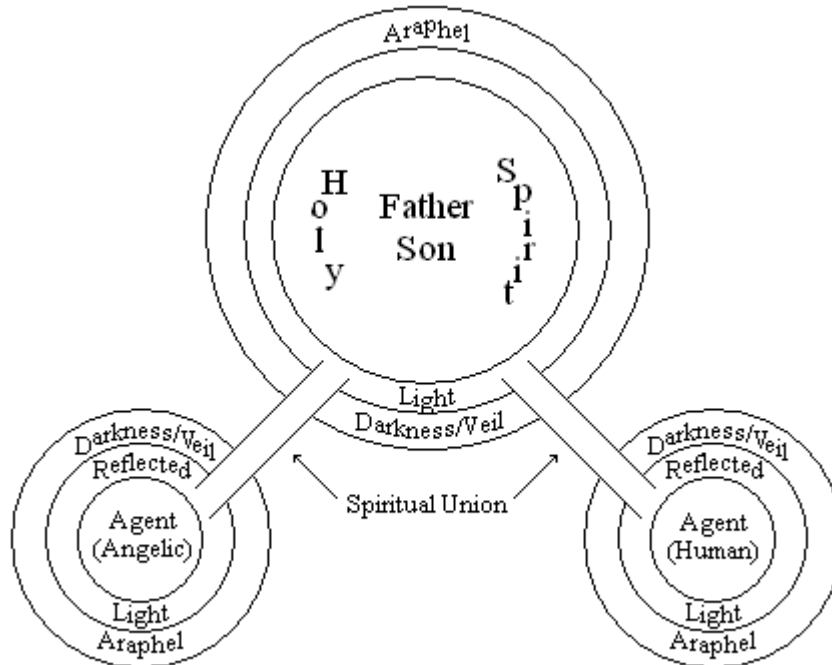


Fig. 1.1 - The Veil of Araphel

Thus we may understand the matter clearly. There is certainly no darkness *in* Yahweh. He is surrounded by brilliant, unbearable light by His very nature. Yet around Himself He draws araphel, a “thick cloud” of darkness, so that mankind may approach Him even as the Israelites approached Moses. As Figure 1.1 demonstrates, angels who stand continually in Yahweh’s presence similarly need to veil their true nature in human form, (Luke 24:4) because we would not otherwise be able to withstand the view.

If Moses, a human who stood in Yahweh’s presence for a mere matter of days, developed a glowing countenance, then we can perhaps gain still more insight into the effect of transgression upon the characteristics of Adam and Eve. Earlier, I said that we must return to the theme of Adam and Eve’s “covering” in order to understand this matter fully. When our first parents

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ate of the fruit, we read, “the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (Genesis 3:7) While they had been “naked” before, (Gen 2:25) this new state was a nakedness that signified far more than being without a physical covering. There was a “spiritual” difference now, indicated by the opening of their eyes, and they saw themselves as entirely different from the creatures of “shining countenance” that they had previously been.

Returning to the nature of araphel: in order to understand it, we must make a clear difference in our minds between the concepts of “darkness” and “sin.” This is easier for some people to do than others. In the Bible, sin is always a bad thing; darkness is *not* always a bad thing. It is, to use a more common term, a “necessary evil,” for if Yahweh revealed His full glory, no sinner would be able to survive long enough to draw near to Him and repent. (Exodus 33:20) It is the very fact that Yahweh veils Himself, that He “bears long” with us, which allows us the opportunity for salvation. (Romans 2:4) Grace itself is possible only because of the araphel layer.

We must also understand that the “potential for sin” is not the same thing as sin itself. Even Christ, who never sinned, was “tempted in all points.” (Hebrews 4:15) Having come in “the likeness of sinful flesh,” He was fair game for the inducements of Satan. (Romans 8:3, Mark 1:13) The Bible tells us that “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And there shall be no more curse.” (Revelation 21:4, 22:3) Sin will pass away forever, but freedom will not – and contained within freedom is the *potential* for sin.

No one will be “forced” to remain righteous in the Eternal Kingdom. Someone who would need restraints or threats to maintain a just life would not have the character to be admitted into the eternal age anyway. (Rev 21:27) There would be no need for the trials of this life, or to develop a godly character, if righteousness was something over which we had no control. In Christ we may choose to be righteous, to accept the gift of justification, and to live in Yahweh’s sanctifying light. In Heaven this will simply be a continuation of the eternal life that has already begun for those who are born of the Spirit. It is written of *this* age that Yahweh “hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son.” (Colossians 1:13) We do not “wait” for the Messiah to return; no, we claim eternal life *now*, by faith.

So if the potential for evil has always existed (just like the potential for righteousness) by the very nature of “freedom,” then we can understand the mechanism by which sin was able to intrude upon a universe that was created to be “perfect.” While much of this matter must remain a mystery to human understanding in terms of the “why,” the “how,” is revealed in this wise: if Yahweh made His creations truly “free,” then that means they

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were indeed “free” to disobey, and to usher in the principle of rebellion. Faith only has value if there is a potential for apostasy; goodness only has value if there is a potential for evil; love only has value if there is a potential for hatred.

Now, we must be exceedingly careful with our wording. I do not say that evil must *exist* in order for good to have value. The “balance” between good and evil is a distinctly pagan concept. Yahweh did not “need” evil as some kind of counterpart to His glory. We need only define evil in order to talk about good. We need only acknowledge that there *can be* hatred, in order to appreciate love. The actual *existence* of these concepts in reality is an intrusion into the harmony of Agape, divine love; and all who have hope in the life to come will rejoice eternally when transgression is nothing more than a memory. But to get to that good, eternal life, we needed to come through Meribah: “strife,” the “waters of testing.” (Psalm 81:7)

The angels had their test, and so do we. Yahweh did not intend for this manner of trial to be brought upon His creation, (James 1:13) but when one of His angels imposed it upon us, He allowed it. There must be freedom, or there can be no decision to love.

When Lucifer rebelled, he was not immediately destroyed. Though “the wages of sin is death” for *any* creature, not just humans, (Jude 1:6, Ezekiel 28:18) he was immediately protected by the darkness that Yahweh placed between them. He was “allowed” the freedom to sin, and he took advantage of that freedom. He took advantage of the principle of Araphel, and thus perverted free will. The gift that was offered to the created beings in order to give value to their worship was taken and twisted around, until the freedom itself became an object of worship.

There is great danger in believing, as some have said, “Yahweh will not do good, neither will He do evil.” (Zephaniah 1:12) The Almighty is not indifferent to evil, but has appointed a Day for calling all matters into account. He offers us freedom, but that freedom is not ours to abuse. There *is* responsibility that comes with power, even if that power is a gift; there is a difference between individuality (being one’s own person) and individualism (rejecting the example of others, even if it is the right way).

If an individual worships the freedom he has been given, and not the Being that gave him that freedom, the structure of light to darkness is reversed (see Figure 1.2); Araphel itself becomes internalized as a mental idol, and sin is sure to follow. It is, in fact, the subtlest form of idolatry there can be, but it is the very thing that ensnared the mightiest of the angels. “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, ‘I will

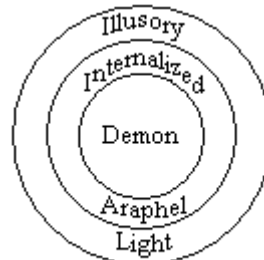


Fig. 1.2 - Demonic Veil

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ascend into heaven; I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:12-14)

An intelligent being would never cherish those thoughts in the face of an All-powerful God, unless he felt he was “free” to accomplish those things. Even so, an intelligent use of freedom would quickly reveal that even perfect freedom must have its limits, for if we use our freedom to abuse the freedom of others, then *they* are not truly free, and *we* quickly become a slave to our own lust for power. It is only when the freedom becomes an object of worship that this sad consequence is possible.

The religion of Tehom-at, the religion that Satan and his demons hold to be true, is the worship of freedom, which very quickly and naturally becomes the worship of *self*. Self is what abuses the freedom offered by Yahweh. Selfishness, the putting of one’s self first, is the true Satanism, and (as it naturally leads to the doctrine of “justification by works,” among other things) is at the root of every false, human religion. This freedom-worship, this *Araphelism*, takes the focus off the Divine Creator, and places it squarely on the creature, particularly when the creature is the worshipper itself/himself.

Paul warns about the danger of this very thing, saying, “Professing themselves to be wise, they became fools, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.” (Romans 1:22, 25) The result is that “God gave them over to a reprobate mind,” (verse 28) and they “became vain in their imaginations, and their foolish heart was *darkened*.” (verse 21) The visible results of Araphelism, giving into the power of this darkness, among humans are listed right there in the first chapter of Romans: overt idolatry, (verse 23) improper lusts, (verse 24) homosexuality, (verses 26, 27) “fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, gossip,” (verse 29) and the list goes on.

Most people do not know that there are two forms of religion classified by the name *Satanism*. The first is the “Diabolist” form, which is probably what many people think of when they hear the term “Satanism.” In this version, Satan is acknowledged to be a spiritual being, and he is glorified as the true Prometheus, the “enlightener” of mankind.

The second group does not believe that “Satan” is an actual person, but the members of this form of Satanism (and “milder” varieties of paganism like Wicca) embrace the principles he represents – freedom from theocratic order, worship of created beings and concepts, and an aversion to organized, Judeo-Christian religion. Essentially, it is a form of chaos-worship (and here the principle of *tehom* is tied in again) and their rede is often stated in this way, “Do as thou wilt shall be the whole of the law.”

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Sometimes this is preceded by the phrase, “An it harm none...” but those with a full understanding of the principles of Heaven realize that this is not a true interpretation of the “Golden Rule,” since merely setting a non-Christian example is distinctly and ultimately “harmful.”

If we are *Christians*, we are in the service of Christ. His characteristics will be ours. We will put others before ourselves; we will consider ourselves servants, and we will find the greatest joy in letting our conduct represent our faith. Our works will be righteous, and our destiny will be sure.

If we are not Christians, we are serving something or someone other than the Creator. An idol need not be a graven image, or a statuette; it may be something as simple as a cherished sin, an impure obsession. If we put self first, our works may not necessarily be “evil” in an obvious sense, but they cannot be “righteous” as Yahweh counts righteousness. Even people that the Scriptures term “worldly” may be nice, kind, helpful and sweet – but all human righteousness is “as filthy rags” compared to the standard of Christ we are invited to embrace. (Isaiah 64:6, 2Peter 1:4) If Yahweh Himself is not our righteousness, (Jeremiah 33:16) we are in danger of serving “other gods” – indeed, we would be serving them already.

This is the fate that has befallen a full third of the angelic Host, and the mindset that motivates their actions. With their worship of *Araphel*, and their commitment to *tehom*, Satan and his demons have made themselves the enemies of faithful, intelligent obedience to the divine precepts that lead to life. Their primary goal is to lead humanity down that three-stage road described above, the way to apostasy and everlasting destruction.

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Demonic History & The Rites of Exorcism

Chapter 2: Legacy of The Apostate



While examining the intrusion of demonic activity into human history, we have already seen the preliminary event: the seduction in Eden's garden. But how did Satan and his followers get here? How exactly did any evil entity, much less an entire army of such, find a place to exist in the universe of a loving Creator, and then here on earth?

The first chapter covered some of that information, and a few "key" verses that we will presently examine, but the main focus of our study thus far has been on the traits and beliefs, rather than the origins, of demons. In this chapter we will look more closely at origins.

It may seem a bit of an unorthodox approach to look at the characteristics of our subjects before their history, and indeed many authors have adopted the chronological method of explaining demonic activity. I believe it will prove most useful (for our purposes) to examine them in this current manner. In seeing the characteristics of what fallen angels have become, we can more easily understand their actions during the progress of their fall from grace.

I have referred to demons by the term "fallen angels." This is precisely what they are. We have already come to understand how evil has been allowed to exist in Yahweh's universe. He has drawn a veil of araphel around His glory that deceived humanity may have a chance to repent of its sinful state and be healed; that wicked angels may reveal their true nature openly. Because of this, the justice of the Most High will be fully acknowledged when He ultimately cleanses the universe of their presence. An additional, and very important, bit of information to consider is found in a passage that has proven, to some, rather perplexing.

It is found here: "I am Yahweh, and there is none else; there is no Elohim beside me. I girded thee, though thou hast not known me, that they may know from the rising of the sun, and from the west, that there is none beside me. I am Yahweh, and there is none else. I form the light *and create darkness*; I make peace, *and create evil*: I, Yahweh, do all these things." (Isaiah 45:5-7)

In Chapter 1, we saw how it is that Yahweh can be said to "create darkness." We recall that in Hebrew thought "darkness" is not necessarily equivalent to moral evil, and is in fact necessary for the principle of Grace to operate in a sinful world. This is an entirely different concept from the view of Eastern religions, which hold that there is a "balance" between good and evil. Evil is an intruder into a perfect creation; it had a beginning

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in the very nature of freedom, and it will have an *end*, as far as manifestation goes, on the Day of Judgment.

Satan has sought, throughout human history, to represent evil as an antithesis to good; meaning that he presents it to and through many religions as an equal, though opposite, force. The Christian mindset, however, sees good as greater, eternal, and triumphant. While araphel, which may be described in this context as Yahweh's allowance of the *potential* for disobedience, is a permanent consequence of freedom, true evil – which results from its abuse – will vanish away, never to rise again.

But if Yahweh merely “allows” evil because He does not arbitrarily limit the freedom of His creatures, how is it that He can say, “I make peace, and create evil?”

The answer to this is found in the very words of the phrase itself. We notice that the Almighty did not say, “I make good, and create evil.” We see in the first part of the verse that He formed “light,” and created “darkness.” These two are opposites. Regardless of what connotation one wishes to ascribe to them, darkness is the opposite of light and exists only in its absence. Now, we see that “evil” in Isaiah 45 is not set in opposition to “good,” but to “peace.” The evil described here is the absence of peace, and not moral evil that results from the transgression of divine law.

The word in the original language is *ra*. Its definition confirms what the context has already told us; *ra* does not necessarily mean ethical corruption, but primarily “misfortune,” “disagreeable or sad circumstances or actions.” We find it appearing in verses like these: “So went Satan forth from the presence of Yahweh, and smote Job with sore [*ra*] boils from the sole of his foot unto his crown.” (Job 2:7) “*Evil [ra] shall slay the wicked, and they that hate the righteous shall be desolate.*” (Psalm 34:21) The kind of “evil” used in Isaiah 45 can actually describe the just reward of transgressors. If the Bible wishes to specify moral evil, it will generally use a term like “wickedness,” *resha*, or simply “sin,” which is *chattah*.

Yahweh allows misfortune, but He is not responsible for moral evil beyond the fact that He permits it for freedom's sake, the greater good. Every human war, at its most basic level, has been fought for freedom; thus even sinful humanity acknowledges that this principle is worth a great price. To Yahweh, it was worth the incalculable price: the life of His Son, in whom His Spirit resides. (Colossians 1:20, 2Corinthians 3:17) What an insult to Yahweh, then, when we abuse freedom by worshipping Araphel, by taking advantage of His longsuffering and mercy, and using it for licentiousness!

Yet it was with this greatest of insults that the rebellion of Lucifer began. We have already seen the verse describing his character thus: “Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of

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thy traffick.” (Ezekiel 28:18a) If we turn now to the entire passage, we may glean even more information.

“Son of man, say unto the prince of Tyrus: Thus saith Adonai Yahweh, ‘Because thine heart is lifted up, and thou hast said, *I am a God, I sit in the seat of God, in the midst of the seas*; yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.’

“Therefore thus saith Adonai Yahweh, ‘Because thou hast set thine heart as the heart of God, behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, *I am God?* But thou shalt be a man, and no God, in the hand of him that slayeth thee.

“‘Thou shalt die the deaths of the uncircumcised by the hand of strangers, for I have spoken it,’ saith Adonai Yahweh.”

“Moreover the word of Yahweh came unto me, saying, ‘Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith Adonai Yahweh: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed Cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of Elohim; thou hast walked up and down in the midst of the stones of fire.’

“‘Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O Covering Cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee.’

“‘Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the

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people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.” (Ezekiel 28:2-19)

This is quite a long passage, but there is a wealth of information contained in those words. First, we must establish that this is indeed speaking of a spiritual being, although the passage states that it is addressed to the human king of Tyrus. There is precedent for this procedure, addressing a demon by speaking to the person that the demon is possessing. In addition, prophets often speak of a greater concept while directly addressing a lesser.

In his study of Satan, author Giovanni Papini writes of a passage in Isaiah 14, “The words of the prophets, when they are truly inspired by God, can have more than one meaning, without the one’s nullifying the other.” [1]

An example of this idea is found in Isaiah 7. We read this prediction of the Messiah, the Son of God: “Moreover Yahweh spake again unto Ahaz [through Isaiah the prophet], saying, ‘Ask thee a sign of Yahweh thy Almighty; ask it either in the depth, or in the height above.’ But Ahaz said, ‘I will not ask, neither will I tempt Yahweh.’ And He said, ‘Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore Adonai Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name *Immanuel*. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.” (Isaiah 7:10-16)

In the time of this prophecy, King Ahaz of Judah was about to be attacked by the combined forces of Syria and an apostate northern Israel. Isaiah came to him with a message from the Almighty, promising a sign that Judah would be spared, and that the northern armies would fail. The sign promised was this: that a child, Immanuel, would be born. Before this child learned how to choose between good and evil, the enemies of Ahaz would be defeated.

Christians well know that this prophecy has been applied to Christ. “Now all this was done, that it might be fulfilled which was spoken of Yahweh by the prophet, saying, ‘Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,’ which being interpreted is, God with us.” (Matthew 1:22, 23) Naturally, in its literal fulfillment the birth of Christ centuries later would not be much of a sign to poor king Ahaz. Isaiah was obviously speaking of a child to be born in his day; but there was a *dual fulfillment* of the prophecy, which is actually quite common in the Scriptures, as already stated. A child was born to the house of Ahaz, and indeed he was a sign of the end of the current, earthly war. Much later, a child was born to the house of David, and indeed He was a sign of the end of the Ancient, Spiritual War.

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We now ask the question: how can we be sure that “the king of Tyrus” in Ezekiel 38 represents Satan, a fallen angel? We know indeed that angels fell, for there exist various passages of Scripture that give information such as the following: “Behold, He put no trust in His servants; and His angels He charged with folly,” (Job 4:18) and “God spared not the angels that sinned.” (2Pet 2:4) Yet how do we know that this specific passage in Isaiah enlightens us concerning that event?

Some may raise an objection to the categorization of the human king as the Arch-Demon in this quote, because the passage does say, “thou art a *man*, and not God.” If the Scriptures speak of this being as a “man,” does that rule out the possibility of it being a fallen angel?

This point is not a valid obstacle to our application of the Scripture. Divine beings are often spoken of as “men” in both the Old and New Testaments. Three “men” appeared to Abraham in the book of Genesis, and these were later revealed to be Elohim Himself and two angels. (Gen 18:21, 22; 19:1) Jacob wrestled with a “man” near Jabbok, (Gen 32:22-24) who was later revealed to be the Almighty once again, (verse 30) veiling His glory beneath a shroud of araphel (spiritually) and flesh (physically). The “young man” (Mark 16:5) who reported the resurrection of Christ to the tomb’s visitors was called an angel as well. (Mat 28:1-7)

Having seen this, we now turn back to the passage. There are a few key terms in the prophecy that clearly point out the fact that we are dealing with more than just an earthly king. Here is one section, “Thus saith Adonai Yahweh: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering...”

Even if we stretch the allegory as far as it can go, the concepts do not describe a mortal being. If “the fear of Yahweh is the beginning of wisdom,” (Proverbs 9:10) then there is no way this statement can be used of a heathen ruler. In prayer to the Most High, the prophet Jeremiah points out that the heathen “know [Yahweh] not.” (Jeremiah 10:25)

“Thou art the anointed Cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of Elohim; thou hast walked up and down in the midst of the stones of fire.” (Ezek 28:14) Cherubim, of course, are a class of angels; and among the very highest Orders, standing next to the Throne Itself. (Isa 37:16) The “stones of fire,” are an obvious reference to the “coals” of glory that flare forth from under the Seat of the Most High and are used on the Heavenly Altar. (Ezek 10:6, 7; Isa 6:6, Revelation 8:3) The “holy mountain of Elohim” appears to be an allusion to the spiritual “mount Sion” near “the City of the living God, the heavenly Jerusalem.” (Hebrews 12:12)

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“Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” (verse 15) Aside from the fact that it would be a highly hyperbolic statement to call a non-Israelite king “perfect,” note carefully the word “created.” That is the Hebrew term *bara*, and it is never used to speak of the birth of individual men. It is the very word in Genesis used to describe how the Almighty “created” the Heavens and the earth from nothing. In fact, there are only four verses in which this word is ever used of human beings at all (except for Adam and Eve, who were not made through “common” means).

Two instances are used in poetic language, and have to do with the “generations” of men, not men as individuals. (Psalm 89:47, 102:18) Two are used in prose to describe men (or Israel) collectively. (Isaiah 43:1, Malachi 2:10) Here in Ezekiel 38 we have this very specialized term used to describe the origins of this individual being twice in the passage. (verses 13 and 15) That is therefore a most significant term.

There is a “second witness” to our use of this prophecy. Ezekiel’s fellow prophet had this to say of the king of another Gentile nation – Babylon: “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High.’” (Isaiah 12:12-14)

The entire passage is worthy of study, and has been quoted already several times, but this relevant portion shows the overlap in ideas between Isaiah and Ezekiel.

Here an additional element is added: the name Lucifer. This is, however, not the name that appears in the text. Lucifer is neither English nor Greek, but Latin, and it appears thus in many modern Bibles because they follow the traditional rendering of Jerome’s Vulgate (common) version. The name is *Hel’el*; in English it is “Light-bearer.”

The one who once bore “light” for the Throne of the almighty was lifted up with pride. He was created to be “perfect,” and was beautiful to behold. He had expertly formed “tabrets” and “pipes,” instruments of song that indicate his abilities as a musician. Again, this would be a *most* unusual issue to raise during the chastisement of an idolatrous monarch. This reference to music has led some commentators to conclude that Hel’el was one of the Seraphim, who are traditionally assigned the role of vocalists among the Heavenly Host. By associating this verse with Ezekiel, however, we find that “Covering Cherub” is a more apt term for his “first estate.” (Jude 1:6)

Between these two passages, if we accept that they apply to the great Apostate, we can easily discern the reason for his fall – pride. This was the

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original sin of the demons, and it sprang forth from *discontent*, for no evil can possibly occur when there is contentment. This is true even of human sin, and James points this out most eloquently: “But every man is tempted, when he is drawn away of his own lust [i.e., *desires*], and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” (James 1:14, 15) To desire something unlawful is a symptom of discontent with what one has been thus far provided.

Hel’el “desired” in his pride to put himself in the place of Elohim, not satisfied with his current office, and this was the great, original cause of the war in Heaven. His desire eventually overruled the loyalty he felt toward his Creator, and the mismanagement of freedom, the worship of Araphel, and the testing of Yahweh’s longsuffering began. When the Scriptures say, “Ye shall not tempt Yahweh your Almighty,” (Deuteronomy 6:16) this is precisely the situation being addressed. Individuals who presume on the mercy of Elohim may quickly find themselves outside of its influence.

When looking at the fall of Satan and his demons, we might ask ourselves the question, “When did this happen?” History is, by its very nature, a progression of events in time. Angels and demons, being created beings, are bound by time, as are humans. Even before manifesting themselves in the experiences of men on earth, spirits were a part of the created universe, and thus our time stream. When a “lying spirit” was sent to be the voice of falsehood to the apostate prophets of Israel, this was in response to specific events in time. (2Chronicles 18:19, 20)

Most orthodox theologians associate the “serpent” that tempted Eve in Eden with Satan, in accord with Paul’s words, which make this creature the agent of a force contrary to Christ, and thus His Adversary. (2Corinthians 11:3) The word Satan *is* Adversary, and when it is used as a common noun (i.e., “a satan”) it may apply to other beings than merely the individual Hel’el. But however the term is applied, there was an enemy of Yahweh in the garden with the first pair; thus most will acknowledge that Lucifer fell some time before the incident with the Tree of Knowledge.

How much before is a matter of disagreement amongst scholars. Some will look at the passage from Ezekiel 38 that we have just examined and consider this part: “Thou hast been in Eden the garden of God.” They will therefore conclude that Satan must have fallen some time *after* the creation of man, since Adam was formed before the garden in Eden was planted. (Genesis 2:7, 8)

Of course, it is not necessary to conclude that Satan was in Eden as a fallen creature on the basis of this verse. That specific part of the passage is pointing out that Lucifer had been highly honored. He was clothed in beauty, perfect in all his ways, and was there from the beginning. All this tells us is that Satan was in the “garden of God,” which indeed He was.

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There is some evidence also that Ezekiel's use of "Eden, the garden of God" does not refer to the garden in which Adam was placed. To begin with, the word "Eden" is not always used as a proper name, but sometimes for the word's definition, "pleasure." (Genesis 18:12) Evidence that this is its usage in Ezekiel may be found in yet another allegorical reference to Lucifer. Following the now-familiar pattern, (this time directed at an Assyrian king) we read, "The cedars in the garden of God could not hide him. The fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in *the garden of God* was like unto him in his beauty." (Ezek 31:8)

If we are consistent, we come easily to realize that "the garden of God," metaphorically labeled "Eden" (a pleasant place) by Ezekiel, is a reference to Heaven itself. This would place "Thou hast been in Eden the garden of God," in parallel with "Thou wast upon the holy mountain of Elohim." Since we have already seen that the "holy mountain" is a reference to a Heavenly construct, the objection to Satan falling before the earthly Eden's creation vanishes away.

In addition to all that, there are some things the Scriptures tell us about the Almighty that would make it *impossible* for Satan to have fallen after the creation of Adam. One relevant verse is this one: "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth He any man." (James 1:13)

If we accept this as a general principle, and an aspect of the very character of the Most High, then we must look with newly enlightened eyes on those passages in which it is said that Yahweh "tempted" individuals. For example, it is written, "it came to pass after these things that Elohim did tempt Abraham, and said unto him, 'Abraham,' and he said, 'Behold, here I am.'" (Genesis 22:1)

Those who have zeal without knowledge (Romans 10:2) have done interesting things with this verse in order to preserve the harmony of Scripture. Some groups, like the Latter Day Saints, have split "Yahweh" and "Elohim" into two different Beings, claiming that their characteristics are subtly different. [2] While their reasons for doing so are not limited to this verse, it certainly allows them to explain it away. Other groups, like the Marcionites, came to believe that the God of the Old Testament was evil, and that Christ came to reveal the "true God" in opposition to the old, obsolete Deity. [3]

There is a much simpler way to resolve all this, and even better than its simplicity is its fidelity to Scripture. We read of another event in which, from a human point of view, the Almighty tempted one of His servants. The Book of Job serves the wonderful function of pulling aside the "veil" between the human and the Divine, and allowing us great insight into the events of the Heavenly courts. We read, "Now there was a day when the

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sons of Elohim came to present themselves before Yahweh, and Satan came also among them. And Yahweh said unto Satan, ‘Whence comest thou?’ Then Satan answered Yahweh and said, ‘From going to and fro in the earth, and from walking up and down in it.’ And Yahweh said unto Satan, ‘Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?’

“Then Satan answered Yahweh and said, ‘Doth Job fear Elohim for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.’

“And Yahweh said unto Satan, ‘Behold, all that he hath is in thy power; only upon himself put not forth thine hand.’ So Satan went forth from the presence of Yahweh.” (Job 1:6-12)

Now some have said of the “Satan” in this passage, “The old Hebrew Satan was [...] a sort of prosecutor in the spiritual world, wandering up and down in the earth, spying out man’s conduct, weighing their motives, and reporting their failings to Jehovah, the God of all mankind.” [4]

Here is one of the places in which we see the value of examining the characteristics and beliefs of demons before looking at their history. Those who take this position have not carefully considered the motives for Lucifer performing this job as “prosecutor,” nor have they taken the entire Scriptural record into account. Indeed, the Bible uses a much more harsh descriptive, calling him “the accuser of the brethren,” (Revelation 12:10) and with good reason. If we accept James’ statement that Yahweh does not “tempt” anyone, and if we understand from the beliefs of the demons outlined in Chapter 1 that *they are trying to destroy human allegiance to the Creator*, then we may have a complete understanding of this passage.

It is obvious from the words of the Almighty that He was on Job’s “side” in this matter. He was quite proud, if such an emotion may be properly attributed to Him, of Job’s faith. When Satan accused Job before Him, of being faithful only for hope of gain, Yahweh did not simply counter the statement by denying it. Like Christ He said, essentially, “Come and see.” (John 1:39) Knowing with divine foresight that Job would be equal to the challenge, the Creator allowed him to be tested. Yes, Yahweh allowed it, just as He allows evil – and thus He takes some responsibility for it in the words of Scripture. Nevertheless, it was by Satan’s volition that the “charges” were brought in the first place. Of His own divine will, Yahweh did not wish Job to be tested. He did, however, use the event to point out a particular flaw in His human servant’s understanding. (Job 3:25, 42:1-6)

Yahweh is not “willing” that any man should perish in a life of sin, yet some will be lost. (2Peter 3:9) It is only because He does not limit the

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freedom of His creatures that certain things occur in this universe. The very reason Araphel was implemented was so that creatures could truly be free in a divinely generated cosmos. The matter is the same with Abraham. It is written that the testing took place “after all these things,” and looking back over the chapters preceding Abraham’s great test, we find that he had made a number of missteps in regard to his faith.

Abraham had lied twice to heathen kings regarding the nature of his relationship with Sarah. (Gen 12:13, 20:2) Perhaps as significantly, he had also worked at cross-purposes with the Most High in the matter of Hagar, his wife’s handmaid. Yahweh had promised Abraham an heir. Impatient for the fulfillment of the prophecy, and bound to a wife who was apparently barren, he took a second wife who gave birth to Ishmael. There were indeed accusations against Abraham in the Heavenly courts, and though we are not explicitly shown the “behind the scenes” on this matter, we know that Yahweh “changeth not” when it comes to His respect of persons and dealings with His friends, therefore we may have confidence in the consistent application of this idea imported from Job’s experience.

The purpose of all this is to firmly establish the very simple, yet very vital, idea expressed by James: Of His own volition Yahweh does not “test” mankind. He may use these tests for the greater good, but He will not initiate them Himself.

If we see from the Scriptures that there must be an “accusation” before there is a trial of faith, who was the accuser when the Tree of Knowledge was *first* put in Eden’s garden?

The chronology of Genesis indicates that Adam was created, and a home for him was immediately formed. Adam was taken and put in Eden’s garden “to dress it and to keep it.” (Genesis 2:15) The first instructions given to Adam were in regard to the matter of diet: “And Yahweh Elohim commanded the man, saying, ‘Of every tree of the garden thou mayest freely eat, but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.’” (Gen 2:16, 17)

Based on this, it should be obvious that the rebellion of the angels occurred before the creation of Adam. This is the only way a Tree of Testing could exist in the garden in the first place. The significance of this idea is that Lucifer can rightly be called “a murderer from the beginning.” (John 8:44) In the Gospels, the Son of God typically refers to “the beginning” when He is speaking of the creation of the world, and mankind in particular. (Mark 10:6, Matthew 19:8) Lucifer and his wicked angels were thus the enemy of mankind from the very beginning, and ultimately responsible (as in the Book of Job) for the initial test that plunged mankind into misery and death.

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If we accept the testimony of Scripture regarding both the character of the Most High and the history of His dealings with men, we may see with perfect clarity that Elohim was not responsible for sin in any measure, nor even for placing before man “a temptation He knew we would fail,” as some of His critics have charged. While He allowed the test, for even Satan is permitted “freedom” to tempt us, He did not create it.

That last point tells us as much about the nature of demons as it does about the character of the Almighty, that they take advantage of every opportunity they are given, and this will be of greater importance as we consider how human beings may approach them for purposes of exorcism. For now, as we are dealing specifically with the history of demons and their origins, perhaps we can narrow down the time of their fall still further.

There is a common misconception among some Bible readers (and teachers) that the angels were all created during the “Creation account” in Genesis 1. They read this verse, “In the beginning God created the Heaven and the earth.” (Genesis 1:1) “Since angels live in Heaven,” they reason, “and Heaven was not created until the *first day* as described here, it must mean that the demons fell some time after this event.” This way of thinking contributes to the tendency to “push forward” the demonic rebellion until some point after the creation of man, because they consider it unlikely that all the “good” things described about Lucifer in the Ezekiel passage refer simply to the events of one or two days.

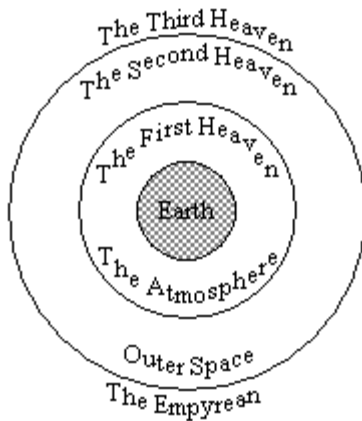


Fig. 2.1 - The Cosmos

The concept that is missed by those who hold this position is that Genesis 1 is describing creation from a strictly material point of view. The “heaven” described in the first verse does not speak of the dwelling-place of God Himself, who is “from everlasting,” (Psalm 31:14) but rather “the heaven” as seen from the earth. The Heaven mentioned in Genesis specifically consists of the visible sky, including both the layer in which the birds fly, (Genesis 1:20) and the starry layer of “outer space.” (Genesis 1:15) The Bible describes the “third Heaven”

where the Throne of the Almighty is placed, and around which the angels live, much later – in the New Testament. (2Corinthians 12:2, Revelation 4:1)

This does not mean that the Old Testament neglects to speak of Heaven as the abode of the Most High, of course; (Genesis 24:7) but in the *Creation Account* specifically, the cosmos are not considered from the point of view of the spiritual world.

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Angels live in the “third Heaven” with the Almighty. (Revelation 7:11) The Jewish concept of the universe, to which Genesis caters in terms of its terminology, perceived the earth as being surrounded by three Heavens, (Figure 2.1) and for all practical purposes this is correct. We do have a planet surrounded by an atmosphere; in the language of the Bible, this is labeled “the open firmament of the heavens.” Around this is the vastness of space, the “heaven” in which is located the sun, moon and stars. Somewhere beyond all this is the Divine Kingdom. The precise nature of this Kingdom is not given to us in plain language, but we know it must exist in some manner of “space” for the body of the Son of Yahweh is physically there, as are Enoch and Elijah. (Acts 1:9, Hebrews 11:5, 2Kings 2:11)

Lest we be accused of over-materializing the Creation account, however, there is a very significant clue given to us in Genesis 1 that may well provide an answer to the specific time at which Hel’el fell from the Spiritual Kingdom. At least it might give us a clue to when He was “cast down.” The fall need not have been an instantaneous event, but the festering of pride in the presence of a longsuffering Creator that eventually broke out into open warfare. (Revelation 12:7) It is apparent that the problem had been one troubling the faithful angels for some time, as they rejoiced at Satan’s expulsion. (verse 10)

The clue is this: of all the creation week, there is only one day that is not described as being “good;” this was the second day of the physical plane’s first week. In Jewish writings, it is written that the angels were *created* on the second day, and at that time (the very day) Sataniel, the angel that became the Adversary, desired to exalt himself above the Throne of the Most High. He was cast down to earth, as the Biblical record states, and he thus became the enemy of mankind. [5]

While we would not, based on the timeline provided in the Scriptures, necessarily accept that spiritual beings were created during a week describing the origins of the physical universe, it is interesting that day 2 was recognized with this distinction in the Pseudopigraphical works. We read of the second day that the “waters” were separated at that time, providing a distinction between the “heavens” and the earth. (Genesis 1:6-8) As we saw from Chapter 1, the “waters” here are an almost universally held metaphor for “chaos,” the principle of the Dragon.

To very briefly revisit the issue: “Yam, the Canaanites’ god of the sea, represents the chaotic, disintegrating power of water, and is described at one stage of the myth as El’s son but bitter enemy of Baal.” [6] Ba’al is the general term for “god” in classical Hebrew, which we may recall is a valid title for the Creator, but it was corrupted in the popular mindset due the confusion of tongues at the fall of the Tower of Babel. (Genesis 10:5) Yam is obviously the Canaanite equivalent of Tiamat, the *Babylonian* deity associated with water and chaos.

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This certainly provides a sound metaphoric framework for why the waters were divided on the second day, representing at once both the material event and, in parable, the driving-back of the waves of chaos. This was the institution of order in the physical universe. First there was light, (Day 1) and then order (Day 2) before any life could be formed. It also explains the lack of a benediction associated with day 2; if it was the day on which the demons fell, it was not a “good” day, and it was *certainly* not a “very good” day as is said of a completed (physical) creation at the end of Day 6.

Mention ought to be made here about the “Gap Theory,” which is used by some in an attempt to reconcile the Biblical account with the currently accepted age of the earth. Some commentators claim that there was some form of a creation on earth before Satan fell, consisting of the dinosaurs and other so-called “prehistoric” forms of life, and that when the fallen angels were judged, this caused a destruction of the previous age, and mankind is a part of the “second” creation after this gap in time.

Evidence for this is advanced based on the words of Genesis 1, that “In the beginning God created the heaven and the earth.” (verse 1) “And the earth was *without form, and void*; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” (verse 2) The assumption is made that Elohim would not create anything “without form” and empty, (incomplete) therefore there must have been an original, perfect creation that was wrecked at the pre-Adamic judgment of the demons.

This is clearly a false assumption, for Adam was created initially incomplete; that is to say, in stages. In Genesis 2 we get a more detailed account of Adam’s formation than the overview of the first chapter. We read, “And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7) First man was formed, and he was “void” – without life. At that point, he was made complete by the “breath,” or “spirit,” of the Most High. These two terms are translated from the same word in Hebrew.

The very formation of the world itself over the course of the first week is described in progressive steps; therefore there is no actual, Scriptural evidence for any kind of a gap. The theory is driven by the desire of certain theologians to compromise with accepted scientific theories. While it is not the purpose of this work to dispute those particular theories, or show why they would not work from an empirical standpoint, it is enough for now to point out that we are looking at the matter of demonology and exorcism based upon an unapologetically uncompromising and natural reading of Genesis 1-10. That the earth was “without form, and void” in Genesis 1:2 imports only that Yahweh had not yet created life upon the surface of our planetary home.

While there are certain things not explicitly revealed in Scripture, and thus about which we can take no dogmatic position, there are certainly

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reasonable conclusions we can reach. We are not told how long the angels existed before the creation of man. We are not told precisely when Lucifer rebelled and fell. We are not told the exact number of angels in the original set, and thus we are left in ignorance regarding the numerical values of the 2:1 ratio between faithful angels and demons. (Revelation 12:4) We can, however, reasonably accept that Day 2 is a likely theory for the time of the actual casting-out of the rebel angels, although there is indication that the controversy itself began at some point prior to the open warfare. It is consistent with the character of Yahweh to believe that Satan was the ultimate instigator of humanity's first, great test, and thus that he fell from grace before the creation of mankind. It is *inconsistent* with His revealed character to believe otherwise.

This raises an interesting point. Much of the information in this book is presented based upon the thesis that the ancient Hebrews knew what they were talking about in regard to the Spiritual world. We accept that Moses wrote an accurate account of the origin of the physical creation in Genesis, and we also accept that Noah and his three sons knew Yahweh well enough to have learned things from His communication with them before the construction of Babel's Tower. This is the primary reason why I have provided evidence for the *Semitic* origin of the legends appearing in the Sumerian and other ancient fables. If we can see a twisted reflection of actual fact in these old myths, then we can take a more confident approach to teasing out accurate data where we see parallels between these legends and the Bible.

Paul wrote of the Ancients, and their Jewish descendants, that they had the great advantage of the "oracles of God." (Romans 3:2) Adam and Eve knew about Lucifer's presence in the garden, which is why the master deceiver had to resort to "subtlety" to achieve his ends. (2Corinthians 11:3) It was a fair test. The antediluvians (pre-flood humans) knew the dangers of following Satan's influences upon them, for they had such "preachers of righteousness" among them as Noah and Enoch. (Genesis 5:22, 6:8; 2Peter 2:5)

Having seen the origins of Lucifer, from his rebellion in the Heavenly Kingdom to his fall from grace, we can understand how it is that he came to be the adversary of mankind. Based upon his beliefs, outlined in Chapter 1, he has been using this hostility ever since his expulsion in an attempt to justify himself in his transgression, and to ensure his continued existence despite the promise of a Day of Judgment. (Jude 1:6) We have already seen the origin of this conflict from the human standpoint, when Eve was induced to eat of the Tree of Knowledge, and Adam fell with her. The Almighty said to the Serpent at this point, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15)

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This promise of the bruise to Satan's "head" is the very judgment he has been seeking to avert, and the Seed of the Woman is known in Christian theology as a foreshadowing of Christ, by whom this judgment would be initiated. (Revelation 12:5; John 5:26, 27) But between that incident in the garden and the judgment, Lucifer would be given enough rope to hang himself and, if he so chose, to hang other people. That he has taken full advantage of this permission is well known to the tempted. We are therefore told, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1Peter 5:8)

The next great intrusion into the human realm that had global influence was the work Lucifer accomplished among the descendants of Cain. When Cain slew his brother Abel and took his wife to the land of Nod, he produced a line of descendants of greatly inferior spiritual standing than his more righteous sibling Seth. (Genesis 4:17-24, 5:7-32)

The Scriptures next record an incident to which I alluded in the previous chapter, but which merits full treatment here in a discussion of Lucifer's fall and early work among the human members of the universal family. We find it recorded: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose."

"And Yahweh said, 'My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.'

"There were giants in the earth in those days; and also after that, when the sons of Elohim came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:1-5)

Throughout the history of the Judeo-Christian tradition, commentators have been split almost evenly between two camps regarding the meaning of this passage. The first view is that the "sons of Elohim" in this verse represent a class of angels that were overcome with lust for human women, and lay with them. This unholy union produced a hybrid creation whose members were known as *Nephilim*, which is translated in the verses above as "giants." Those who hold the alternate view believe that the two cohabiting beings mentioned here are both human, stating that the "sons of Elohim" represent the line of righteous humans that descended from Seth, and the "daughters of men" represent the rebellious progeny of Cain.

The first view has this going for it, that a surface reading of the verses would appear to indicate that the "sons of Elohim" are indeed angelic in nature, for in Job the term is used to refer to members of the Divine Court.

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(Job 2:1, 38:7) In addition to that, the “Nephilim” appear to be supernatural in nature for, although the term “giant” is added by translators in many English versions, (the Hebrew term seems to simply mean “the fallen ones”) the text indicates that they had abilities and strengths that made them “men of renown.” Unfortunately (for the proponents of this view) that is all this theory has going for it.

There is much more to be said for the alternative. It entirely explains away the apparent evidence for the idea that the “sons of God” in Genesis are angels. The expression “sons of God” is used eleven times in the Scriptures. Six of them refer to human beings. (John 1:12; Romans 8:14, 19; Philippians 2:15; 1John 3:1, 2) In fact, the only time the expression is explicitly used of divine beings is one place: the book of Job. The purpose of the relevant narratives in the Book of Job is, among other things, to show a contrast between the faithful angels and Satan. Notice, “Now there was a day when the sons of God came to present themselves before Yahweh, and Satan came *also* among them.” (Job 1:6) Satan is not one of the “sons of God.” The “sons of God” are the *righteous angels* only, just as in all the other passages referenced the “sons of God” are the *righteous humans* only. The expression therefore refers to the character of the being, not the nature of the being. The consistent thread to watch for is that “sons of Elohim” is never used of ungodly creatures, whether they are primarily flesh, or spirit.

Second, although Nephilim appeared to have some supernatural power, it does not necessarily follow that they were half angel. Human beings that are *possessed* also exhibit extraordinary qualities – and this topic, after all, is the driving purpose of this book. Human beings, in connection with angelic spirits, have exhibited a vast array of powers, some of which we will examine in later chapters. If the “sons of God” were righteous men, but they were corrupted by lust for the “daughters of men,” a class of idolatrous women, the possession of their children would be an easy matter for the vile spirits to effect.

There are two additional articles of evidence that I consider fairly conclusive when examining this matter. The first of these is the fact that Seth’s righteous line disappeared completely a few generations before the flood. In the days of Seth’s son Enos, open, vocal worship was instituted as a staple in the religious life of Adam’s faithful children. (Genesis 4:26) In the days of Enoch, the “seventh from Adam,” (Jude 1:14) the faith of some had reached such a peak that translations were possible between the earth and the Divine kingdom without the death of the saints being a necessary prerequisite. (Genesis 5:24, Hebrews 11:5)

Yet for all this progress, only three generations later we read: “And Yahweh saw that the wickedness of man was great in the earth, and that *every* imagination of the thoughts of his heart was only evil continually.” (Genesis 6:5) Noah was pointed out as the exception, and of the entire world only eight individuals were spared the resulting outpouring of judgment.

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(Genesis 7:7) Something happened suddenly to corrupt a great number of righteous men, a class for which the Scriptures *do* use the expression “sons of God” in various places. If the incident in Genesis 6:1-4 does not describe their corruption for us, (see verse 11) it means that the Almighty has left us without any real explanation of exactly why He brought to bear His most widespread display of wrath: the Global Flood.

This is entirely inconsistent with His character, as the words of Christ and His apostles who warn us of the last days: “But as the days of Noe were, so shall also the coming of the Son of man be.” (Matthew 24:37) “And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26, 27)

Note the interesting reference to marriage in Luke’s passage. Why is this significant enough to bear mentioning? It certainly shows that there was a lifestyle more involved in indulgence than piety, but marriage of itself is not a bad thing by any means. (Hebrews 13:4) The marriage of the unrighteous antediluvians was detrimental for their spiritual life because they used it merely as an outlet for their lust, and not as a sacred, joyous union designed to represent, in human flesh, the unity that exists within the Godhead, and the unity that exists between the Savior and His people. (1 Corinthians 11:3; Ephesians 5:31, 32)

Marriage for the primary purpose of fulfilling lust is merely a legal form of fornication (sexual impurity). For Christians, marriage is an institution that is to be “holy,” as the verse in Hebrews 13 says; this word means “set aside for righteous purpose.” This becomes relevant to Genesis 6, because both adultery and fornication are listed in the Scriptures in this way: “Now the *works of the flesh* are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies... etc.” (Galatians 5:19, 20)

It must be pointed out that some of these sins, though they are called “works of the flesh” are possible for demons. These, from the Galatians 5 list, include idolatry, hatred, envy and strife. Why, then, must we limit sexual sins only to material beings? It had to do with the nature of the sins. Those of which demons may be guilty all take place in the mind – which demons, as spiritual beings, possess. But of the sins that involve sexual impurity, though they may *begin* in the mind, they are corruptive of the material form. Paul writes, “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against *his own body*.” (1 Corinthians 6:18) This sin is singled out from all the others as being a sin of the body, and we must follow this line of reasoning in order to be true to the principles outlined in the Bible.

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Unlawful sexual desire, therefore, such as that indicated by the Genesis 6 account, is entirely a work of the “flesh.” Angelic beings, even the fallen ones, are creatures of spirit. (Hebrews 1:14, Luke 10:20) While it is true that “flesh lusteth against the Spirit, and the Spirit against the flesh,” (Galatians 5:17) this is not a general statement of affinity, but a description of the natural animosity between the Holy Spirit (verse 18) and the sinful tendencies that dwell in the natural man’s physical form by means of his desires. (Romans 7:18) This form of “lust” is a desire to overcome, not to integrate; it is a lusting “against,” not “after” or toward.

This points us to our most direct evidence that the incident leading up to the generation of Nephilim describes the corruption of Seth’s line by the daughters of Cain. The “daughters of men” were possessed, yes... but they were nonetheless human. Christ Himself said, “In the resurrection [the righteous] neither marry, nor are given in marriage, but are *as the angels of God in heaven*.” (Matthew 22:30) There are parallel verses in Mark 12:25 and Luke 20:35, 36. Now, some may object to this evidence on the basis that the verse specifies that the angels are “in heaven,” meaning unfallen. Yet as other places in the New Testament have told us, sexual desire – specifically *unlawful* erotic craving – is a consequence of the natural, sin-tending “flesh” that became man’s inheritance in Adam’s sin. (Romans 8:3)

Physical desire in its pure form was given to mankind to facilitate the intimacy between a husband and wife, (Song of Songs 4:9, 10) and to encourage procreation (Genesis 1:28) – neither of which applies in any way to an angel or a demon. If, therefore, the desire for copulation is limited to material beings, it lends much reinforcement to the alternative view of Genesis 6 as seen through the words of Christ in Matthew 22, for it is written, “the sons of Elohim [...] took them *wives* of all which they chose.” (Genesis 6:2) Neither angels nor demons marry for, being spirit, there is no *mechanism* by which the desire for flesh would be kindled in them; neither is any mechanism described anywhere in the Scriptures for a way to produce offspring.

If demons were able to freely and arbitrarily manifest in the flesh, their job of destroying and manipulating humanity would be a lot easier; but for our sake the Almighty has curbed any such activities. (1 John 5:18) Only at times of special testing does Yahweh allow direct, visible contact between humans and devils. (Job 1:12. 2:6)

The birth of the Messiah came about due to the union of flesh and spirit, yet this process was unique, and required “the power of the Highest” to accomplish. (Luke 1:35) To attribute this ability to demons, as an intrinsic and unrestrained power, is not in the least wise a reasonable assumption, and entirely unsupported in the words of Holy Writ.

In addition to all that, it is exceedingly unlikely that angels would find human beings “beautiful” in a sexual way, even if they were so inclined. It

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is written that Lucifer was “perfect in beauty,” (Ezekiel 28:12) and if this may be used in any capacity as indication, the unmarred forms and features of angelic beings would exceed any comeliness that a post-fall human being could possess. Everything the Almighty makes is dedicated for “glory and for beauty,” (Exodus 28:2) thus it is far more likely that even *if* spiritual creatures possessed sexual urges in the first place, they would begin to desire one another long before even glancing earthward. Angels are, after all, able to manifest in female form. (Zechariah 5:9)

We must conclude on the basis of all the textual and theological evidence that angelic beings do not marry, that Yahweh did give us an explanation for the disappearance of Seth’s offspring, that the words of Paul are confirmed when he declared sins of lust to be “works of the flesh,” and that the Biblical expression “the sons of Elohim” refers exclusively to righteous beings. To do otherwise would be to invite questionable and deeply problematic speculation.

Additional problems exist in regard to the viewpoint that angels and humans produced offspring. To give one final example, those who believe this doctrine must “invent” a second fall of divine beings, for even they generally acknowledge that the Serpent in Genesis 3 is Satan, who fell before the incident of Genesis 6. In order to produce a second fall, some turn to Jewish fables, tradition, or their own imagination. While this book does reference the mythology of ancient peoples, it does so merely to show parallels between these old beliefs and the reliable record of the Scripture. Every point of doctrine must be established, or at the very least reasonably inferred, from the Word of Elohim, as we do here.

Accepting the view that Satan worked among the children of Cain to lure once-faithful men to destruction, we find described in Genesis 6 the second widespread intrusion of Lucifer and his minions into human history. We have examined both the origins and early history of demons in an effort to more easily understand the way in which they function among humans, and ultimately how to prevent their continuing activities, inasmuch as we are given the authority by Heaven to do so.

We have seen at this point how the conflict between Satan and the “Seed of the woman” has begun. (Genesis 3:15) We next turn to the record of how this animosity has developed down through the ages.

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5 – 2 *Enoch 29:4, 5*

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Chapter 3: Azazel and Other Demons

ome time before the creation of Adam there was a rebellion in the Kingdom of Heaven. One of the mightiest of angels, whom the Bible calls *Hel'el*, became discontent with his role among the Divine Host. Seeking to unlawfully increase his standing amongst his brethren, he began to plot a coup against the Throne of Yahweh, (Isaiah 14:13, 14) and when the angels who ultimately remained loyal opposed him, he brought accusations against them. (Revelation 12:10) When the bounds of divine mercy had finally been exceeded, *Hel'el* and those angels whose loyalty he managed to secure were cast down to the earth. After mankind was created this Adversary, this Satan, sought to use man in such a way as to justify his rebellion.

Those humans who have fallen under his power are considered his “prisoners,” (Isaiah 14:17, 42:7) and the ones who fall entirely under his power, to the degree that he or one of his followers can directly control their words and actions, are declared “possessed.” (Mark 1:32)

In most cases, however, the influence that Lucifer exerts over his prisoners takes on a far more subtle form, and these may also be considered forms of possession; he “has” them. If we may recall, for a moment, the rites of demonic religion, the three levels of progress to be made among mankind were (and are):

- 1) To corrupt the members of humanity by diverting their loyalty from the Creator.
- 2) To establish a purely profane form of government that will spread over the entire world and institutionalize the disloyalty generated by idolatry and rebellion.
- 3) To ensure the preservation of this perverse society by ultimately creating immortal sinners. Having accomplished this, he would possess a living, spiritual “shield,” for Yahweh cannot be partial in His punishment of those who transgress His divine will.

By getting Adam and Eve to break their covenant with the Almighty, he created the potential for all these steps to be accomplished at the very dawn of human history. In order to prevent this Yahweh said, “Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever...” and He cast man out of the garden in Eden, out of reach of the Tree of Life. In addition, He placed Cherubim guardians at the entrance to the garden.

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These angels were there to accomplish two purposes; they prevented men from approaching the Tree, and consequently they prevented demons from taking the fruit to them directly. (Genesis 3:22-24)

His aim thwarted, Lucifer started over; but now humanity was easier to manipulate, having been corrupted. With the murderer Cain firmly under his shadow, the arch-demon guided the spiritual decline of his offspring, until they reached a point where they were so corrupt, and so seductive in their corruption, that they were able to turn even the righteous offspring of Seth away from the walk of faith. (Genesis 6:1-6)

Noah, the tenth from Adam, was found to be one of the last holding a pure faith in a broken society, and so Yahweh established a covenant with him, and preserved his family from the outpouring of His judgment.

Noah's own offspring did not, after the Flood, prove to be of much greater moral fiber than those who were drowned, and soon – not only had Lucifer accomplished the first stage in his plan, he had largely succeeded in the second, to form a secular governmental system independent of Yahweh. Now, people often use the term “secular” to describe the form of leadership that Satan is attempting to produce in the world today. This has the connotation of meaning “irreligious,” and this is certainly his plan in these latter times. In the ancient days, however, the idea was subtly different, though the principle was the same.

Of the first kingdom to appear after the Flood, established among the children of Ham, we read, “And Cush [the son of Ham and grandson of Noah] begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before Yahweh, wherefore it is said, ‘Even as Nimrod the mighty hunter before Yahweh.’ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” (Genesis 10:8-10)

Further, “And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, ‘Go to, let us make brick, and burn them throughly.’ And they had brick for stone, and slime had they for mortar. And they said, ‘Go to, let us build us a city and a Tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.’” (Genesis 11:1-4)

It was in this city, Babylon, and from this Tower, that the first institutionalized form of idolatry was born – at least, it was the first form after the Deluge. Idolatry is, after all, merely an external form of secularism. Whereas secularism makes man the “supreme being,” capable of charting his own progress, overt idolatry merely surrenders this locus of

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control to another entity. The principle is the same, as are the effects: the human beings no longer worship Yahweh.

Producing myths and legends in order to misapply the genuine record they had received from their ancestors, the Babylonians formed a religious system that, though false, was still somewhat recognizable in the light of its Semitic roots. Shem, the brother of Ham, remained faithful to the religion of his father, and it was through his line that Abraham, the “father of faith” would ultimately come. (Genesis 11:10-26) It is because of the faith of his offspring that we have a genuine tradition against which to compare these ancient beliefs.

Now, the fate of the Tower is recorded in the faithful transcript of Moses. “And Yahweh said, ‘Behold, the people are one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech.’ So Yahweh scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, [Hebrew: “confusion”] because Yahweh did there confound the language of all the earth, and from thence did Yahweh scatter them abroad upon the face of all the earth.” (Genesis 11:6-9)

This brings up an interesting point. We have already established that Yahweh does not generally intervene in human affairs in ways that will restrict their freedom. Yet thus far we have seen two rather dramatic exceptions to this principle: the Flood of Noah’s day, and the scattering of the individuals living in ancient Babylon.

The point at which Divine intervention becomes necessary appears, from the evidence of these and other scriptures, to be when Lucifer is close to accomplishing his *second* directive. Yahweh will not interfere with individual choices, even if it means that the entire world becomes overrun with apostasy. When they attempt to institutionalize this widespread corruption, *this* is when the “axe falls,” so to speak. The reason for the intervention at that point is simple: for the sake of humanity, Yahweh must preserve a “remnant” who teach His truth. (2Kings 19:30) If He did not do so, agents of the wicked government that would otherwise be formed would immediately employ its powers to eliminate all traces of godliness, and thus all hope of salvation, from the world.

In Babylon there was a “kingdom” of idolatry; hence the Almighty saw fit to scatter the members. (Genesis 10:10) In the cities of Sodom and Gomorrah, which Yahweh destroyed, (Genesis 19:24) the very government had gone corrupt. We know this because Lot, Abraham’s nephew, was a man of distinction among the elders (i.e., rulers and counselors) of Sodom. We read that he “sat in the gate” of the city, (Genesis 19:1) which is a Hebrew idiom to describe his position as a respected citizen. [1] He was

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singled out for scorn and abuse by an unruly mob because he, by his righteous actions, “judged” their conduct; (verse 9) and this shows clearly the kind of leadership the populace was used to observing.

In addition to this, the king of Sodom was given the name “Bera,” and the ruler of Gomorrah was known as “Birsha.” These names mean “Son of evil,” (literally, “In wickedness”) and “In iniquity” respectively. Whether or not these were the names their parents gave them at birth, the fact that they did not see fit to alter these rather bleak titles, adopted them, or merited these descriptions from the inspired scribe, speaks volumes.

There are a great many examples of this principle in the Old Testament: that when the leadership of a people goes corrupt, the populace quickly follows and Yahweh intervenes. For the sake of brevity we will only examine one more instance.

When Northern Israel was finally sent into exile by the hand of the Assyrians, (2Kings 17:23) the reason given in the Scriptures is because, “the children of Israel walked in all the sins of [king] Jeroboam which he did; they departed not from them.” (verse 22) Though Jeroboam was not the king at the time of the exile, he had set a most wicked example generations beforehand, (1Kings 12:26-33) and the people were swept away in the sin of their leader.

This concept is laid out plainly in the words of the prophet: “the leaders of this people cause them to err; and they that are led of them are destroyed.” (Isaiah 9:16) As we will see later in this book, this concept, known as “corporate accountability” will become vital for understanding how to deal with demonic forces.

Interestingly enough, even the final judgment of the earth will follow this very pattern. The earth will have gone full circle, and the final system of religion and government that sets itself up in opposition to the Almighty will be called “Babylon,” (Revelation 18:1-3) for it is a worthy successor to Nimrod’s confused kingdom. If you look at the qualities attributed to this coming system, you find that it is a combination of a “harlot” and “the kings of the earth.” (Revelation 17:1-5, 18:3) This is significant symbolism.

A “harlot” is an unfaithful or unmarried woman of evil associations, and in the Scriptures a “woman” as used in parabolic narratives represents the collective people of God. (Jeremiah 6:2, 2Corinthians 11:2) The “kings of the earth” are an obvious reference to secular governmental systems, and we see this pointed out doubly when we realize that the “beast” being ridden by the harlot in Revelation 17 is *also* a parabolic reference to kings and/or kingdoms. (Daniel 7:17, 23) It is spelled out for us that the beast has power *over* the earth’s kingdoms. (Revelation 17:12, 13)

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It is only when the *kingdoms of the earth* (the beast) join with an *apostate church system* (the harlot) – completing Satan’s second rite of conquest over the entire planet – then the end will finally come. (Revelation 18:4-10) Thus, the pattern we have established is consistent from the first Book of the Bible to the very last, and reveals a part of the value of understanding the Araphelian (demonic) religion.

But going back to the record of the original Babylon, where the history of demonic forces in the post-Flood world begins in earnest, we see that those who were scattered spread out over all the world, taking fragments of their idolatrous religion with them.

Some of the Hamites traveled to Egypt. In the Bible, *Egypt* is translated from the Hebrew word “Mizraim,” which is the name of one of Ham’s sons. (Genesis 10:6) In a twist of cruel irony, the Egyptian apostates labeled their god of evil “Seth,” [2] an apparent insult to their more righteous ancestor, whether it was intended by the humans minds involved or not. A. Bernard Knapp writes, “Hyksos kings used the hieroglyphic script and worshipped Egyptian gods, especially Seth, whom they equated with the West Semitic deity Resheph.” [3]

This becomes entirely transparent in light of the scattering of Babel when we understand that the Hyksos were a race of Semitic (or partially Semitic) invaders who took over the Egyptian territory for a time, [4] and that their deity *Resheph* was a god of battle. [5] The name itself is derived from a word that appears in the Scriptures as “flame,” (1Chronicles 7:25) but may also mean “plague” in Classical Hebrew, the language of the Bible. This term therefore has a dual meaning, both of which are often used to describe the righteous judgments of the Most High. (Exodus 11:1, Isaiah 29:6) This is a fitting, if somewhat pejorative, description of the original Seth’s likely reaction to the growing wickedness of his day, [6] (Psalm 15:4) and the faithfulness preserved through the line of the Hamites’ uncle Shem from which the Hyksos came. (Genesis 9:26)

Although it is commonly believed that Resheph was not known in Egypt until the 18th dynasty, and indeed, most archaeologists believe that Egyptian culture and religion are far older than Semitic/Israelite, the history of these territories and times is quite muddled, and recent discoveries have shown that indeed the Semitic culture may have been established first. [7]

Here is another example of the way the Babylonian religion appears in an altered form, though still recognizable from its genuine roots.

“In India, the god Vishnu, ‘the Preserver,’ who is celebrated as having miraculously preserved one righteous family at the time when the world was drowned, not only has the story of Noah wrought up with his legend, but is called by his very name. Vishnu is just the Sanscrit form of the Chaldee [Babylonian] ‘Ish-nuh,’ ‘the man Noah,’ or the ‘Man of rest.’” [8]

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We see that there is enough “truth” in the legend to reveal its origins, but it has been perverted through the filter of the Araphelian system so that a creature (Noah, in this case) is worshipped as a god and loyalty is withdrawn from the true Creator. Not only is the word *Vishnu* drawn from an older, Mesopotamian source but also, contrary to the contentions of some, the Hebrew language and its publications may indeed be older than the “ancient” Sanscrit texts.

Professor Esther Abraham Solomon, head of the Sanscrit research department in Ahmedabad, India, said the following when asked if the old Hindu Vedas predated the Old Testament, “We cannot and should not make such absolute claims. Neither the ancient Indian texts nor those of the Old Testament can be dated exactly. Although we are inclining more and more to date the oldest parts of the Mahabharata to around 1500 B.C., it is a very cautious estimate and an assumption that refers to the oldest, central core of the epic.” [9]

It can easily be seen how the demons entrenched themselves deeply in these two pagan cultures. Certainly, examples of similar infiltration may be demonstrated from every culture and region in the world, from Asia to Mexico, but the examples here provided must serve for our purposes, as it would greatly exceed the scope of this study to do a full examination of the spread of idolatry in the ancient world.

The best source we have for information about demonic activity in the ancient days is, of course, the record of the Scriptures. This not only informs us of the Enemy’s work among Yahweh’s people, but offers us quite a bit of data concerning his influence among the heathen as well.

The most common of these mentioned in the Bible is the aforementioned Ba’al. Though originally a mere title meaning “Lord” or “Husband,” the Canaanites personified the concept and worshipped a local deity of this name. They weaved together the original record of the Creator with a worship of the seasons and natural processes, thus they generated a god for themselves more suitable to their natural inclinations. In the resulting legends, Ba’al had a female consort known as Ashera, or Ishtar, and these were jointly worshipped by even the Israelites in times of apostasy. The Scriptures record many incidents in which “they forsook Yahweh, and served Ba’al and Ashtaroth.” (Judges 2:13)

To the Biblical writers, Ba’al became a general title for any false deity, and thus infidels are recorded as worshipping “Ba’alim and the groves,” (Judges 3:7) where the *im* ending in Hebrew indicates the male, plural form of the noun. It should also be noted that where the word “groves” appears in translations like the King James Version, this is the word “Asheroth,” the feminine plural of Ashera.

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Since Ba'al itself was a general term, even (apparently) among the Hebrews' heathen neighbors, it became necessary for the inhabitants of the various regions to specify *which* Ba'al they were currently honoring. Thus we find that there was a Ba'al-Peor (Lord of Opening) in Moab who received sacrifices for the dead. (Numbers 25:1, 2) According to some sources, this (or its shortened form, "Peor") was an alternate name for the god "Chemosh," [10] whose name means "Subduer," and who is indeed named in the Scriptures as a Moabite deity. (1Kings 11:7)

There was a Ba'al-Berith, (Lord of the Covenant) a Philistine deity. (Judges 8:33) Not much else is known from Scripture about this object of worship.

Of course, there was the infamous Ba'al-Zebub, the "Lord of the Flies" who was worshipped in the region of Ekron, and had the ability – so his followers believed – to grant men the power to divine the future. (2Kings 1:1, 2) Of all the various Ba'alim, this name has proven to endure the longest, and even appears in the New Testament as the transliterated "Beelzebub." (Matthew 10:25) The name is actually used by Christ to refer to Satan himself, (Luke 11:18) and the Pharisees agreed that indeed this title refers to "the prince of the devils." (Matthew 12:24) There will be more to say of this matter in the next chapter.

Of the other heathen deities listed in the Bible, we know perhaps the most about Molech, or Moloch. (Leviticus 18:21, Amos 5:26) The Ammonites and Phoenicians revered this entity, of which the following, fearsome information is retained: "According to ancient tradition Molech was a god formed in the image of a bronze statue of a human form with the head of an ox [...] The hollow figure was heated up and children were thrown into it as a sacrifice, to the sounds of drums and cymbals, which hid the cries of the victims." [11]

Listed with Moloch in both verses wherein the name is spelled that way is another false god, Chiun. (Amos 5:26, Acts 7:43) Now, the verse in Acts is not an obvious connection to Amos, because it is spelled in quite a different way there. The verse in the older Book of Amos reads, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." When the deacon Stephen quotes this passage in Acts 7, he renders it thus, "Yea, ye took up the tabernacle of Moloch, and the star of your god *Remphan*, figures which ye made to worship them: and I will carry you away beyond Babylon."

The apparent discrepancy is cleared up when we read the Septuagint, the Greek translation with which Stephen was familiar. It renders the name of the god in Amos as *Ræphan*, just a step away phonetically from the deacon's recorded words. But how do we go from Chiun to Ræphan?

| | | |
|----------|---------|----------|
| כִּיּוֹן | רֵוָן | רֶפָן |
| (Chiun) | (Rewan) | (Rephan) |

Fig. 3.1 - Hebrew Transformation

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As Figure 3.1 shows, the characters in the Hebrew form of the word are very similar. The first letters (read from right to left), *Chesh* and *Resh* respectively, are easily confused if the document on which the word is written has worn away the base line. Thus the symbol for “C” would become the symbol for “R,” as has happened in other words, such as the name *Nebuchadnezzar*, rendered *Nebuchadrezzar* in other verses. (2Kings 24:1, Jeremiah 21:2) The “n” symbol in Hebrew also looks a lot like the “c” symbol.

Now, with the first syllable of the word in Amos thereafter pronounced “Re” instead of a hard “C” (like K), the *Yod* would become unnecessary, hence it would drop out and we would be left with “Rewan.” In Hebrew, the “Vav” letter (the middle symbol in the middle word) is pronounced as both a “w” and a “v,” and through local differences in pronunciation, becomes an “f” or “ph.” This explains the Septuagint’s rendering, and shows the connection between Chiun and Rephan.

While the word “Rephan” does not have any relevant meaning in Biblical Hebrew, the word “Chiun” does; it means “an image,” or “a pillar.” It also apparently had to do with the worship of heavenly bodies, because its image is called the “star” of the god. The idea of channeling human worship through images toward heavenly bodies is nothing new; but it is apparent from the Old Testament Scriptures that the word “stars” may be used to apply to angels. (Job 38:7) The very name “Lucifer,” obtained from the Hebrew *Hel’el*, is a proper designation for the “morning star,” which is actually the planet Venus.

Other foreign deities in the Scriptures include Rimmon of Syria, (2Kings 5:18) Adrammelech and Anammelech of Sepharvaim, Nibhaz and Tartak of the Avites, (2Kings 17:31) Nisroch of Assyria, (Isaiah 37:38) Milcom of the Ammonites, (1Kings 11:5) Succothbenoth of Babylon, Ashima of Hamath and Nergal of Cuth. (2Kings 17:30) While some of these were significant figures in their various mythologies, all we need to extract from this information provided for us is the common thread.

The common thread is *distraction*. While Yahweh declares Himself to be the God of salvation, (Isaiah 46:13, Psalm 35:3) the gods of the heathen were a vast and complex pantheon of lesser deities with supposed control over localized phenomena like weather, crops, or warfare. The real danger, of course, was that none of them were able to provide either an abundant and successful life in this world, or eternal life in the next. (Jeremiah 2:28)

Although Yahweh had interrupted Satan’s plan for a globally institutionalized form of idolatry by scattering the citizens of Babel, he allowed individual and localized paganism to continue. Those who directed their reverence toward “graven images,” animals, and other repositories for praise had their attention effectively shifted away from the Source of life, and allowed the apostasy to both continue and spread.

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Now, while neither Yahweh nor demons *need* worship, (Acts 17:25) they both gladly receive it. The Almighty is pleased with our worship of Him for our sakes, because it is written “the joy of Yahweh is your strength,” (Nehemiah 8:10) and more pointedly, “this is life eternal, that they might know thee the only true God, and Yahshua the Messiah (Jesus Christ), whom thou hast sent.” (John 17:3) By worship, we strengthen our connection with the One who is able to save, and we receive the benefit of being guided by a benevolent, all-powerful Creator.

On the other hand, the demons are pleased with our worship because those who turn aside after them are denied the precise blessings described above. The Scriptures tell us in various places that the praise rendered to the gods represented by images is received by demons. We read of idolaters that, “They sacrificed unto devils, not to Elohim; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.” (Deuteronomy 32:17)

Of those Israelites who surrendered their very children to idols like Moloch it is said, “They did not destroy the nations, concerning whom Yahweh commanded them, but were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils [Hebrew: *shedim*], and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.” (Psalm 106:34-38)

It was a significant step in Satan’s plan that the Israelites specifically should be swept up in these practices. When they were drawn out of Egypt, the Almighty specifically warned them about such things, setting forth the very first two of His eternal commandments thus, “I am Yahweh thy Almighty One, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I Yahweh thy Elohim am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.” (Exodus 20:2-6)

As I mentioned in the introduction, and as I discuss in **Appendix A**, the commandments of Yahweh were given for the express purpose of keeping us pure in body, mind and spirit. If the Israelites had been faithful to this word, great misery would have been averted and a countless number of souls would have been saved from destruction.

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Yahweh declares Himself to be “jealous,” but not for His own sake. He explains further, “I am jealous *for Jerusalem and for Zion* with a great jealousy.” (Zechariah 1:14) In other words, he carefully guards the integrity of His peoples’ spirituality, for their eternal destiny depends upon the purity of their faith. (Ephesians 2:8)

But here again we see the reason for Lucifer’s involvement in humanity clearly expressed. By the use of images, idols and myths, he turned the hearts of the people away from the Creator; (1Kings 18:21) and worse, he ensnared the hearts of the very people who were intended to restore the true religion after Babylon’s confusion! (Psalm 22:27, Isaiah 2:3, Zechariah 14:16) The apostasy in Israel was the result of the wavering faith of the people, yes, but also the result of a *targeted attack* by the shedim, the demons.

The people whom Yahweh claims to be His own are always the particular targets of Satan’s efforts, (1Peter 5:8, Esther 7:4, Psalm 14:4) for no one else is a danger to his religious rites. None other than those faithful to the Almighty are capable of disproving his claims about the Law and commandments of Heaven, and thus destroying his three-step plan for eternally preserving his sinful estate. It is important to remember at this point that due to his “tehomitic” nature, Lucifer’s primary inclination is to cause confusion and chaos amongst the “waters” of humanity. (Revelation 17:15) He does not much care who or what his prisoners worship, as long as it is not Yahweh. Hindus who direct their homage toward Vishnu worship the reflected, deified image of Noah, after all – a fact that the faithful patriarch will lament in the resurrection.

As we have seen in the example of Genesis 6, it is often the least clearly understood passages that potentially reveal the most about the demons and their plans. This is not a coincidence. Should we become aware of his movements Lucifer’s greatest weapon, his subtlety, will be useless. (2Corinthians 11:3) For this reason, the infernal legions have been busy ensuring that those passages in particular which reveal the most damaging information about the demons’ activities among mankind have been obscured through tradition and misapplication.

Two more examples of this are provided here.

The first of these involves the next historical step after Babylon and Egypt. When the religious practices of the Israelites were being expounded under the ministry of Moses, we find these instructions written in the book of priestly rites regarding the Day of Atonement. The passage is somewhat long, but merits close investigation:

“Thus shall Aaron [the high priest] come into the holy place [of the Tabernacle]: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen

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breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired; these are holy garments, therefore shall he wash his flesh in water, and so put them on.

“And he shall take of the congregation of the children of Israel *two kids of the goats* for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before Yahweh at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for Yahweh, and the other lot for *Azazel*.

“And Aaron shall bring the goat upon which Yahweh’s lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be *Azazel*, shall be presented alive before Yahweh, to make an atonement with Him, and to let him go for *Azazel* into the wilderness. And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself; and he shall take a censer full of burning coals of fire from off the altar before Yahweh, and his hands full of sweet incense beaten small, and bring it within the vail.

“And he shall put the incense upon the fire before Yahweh, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. And so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before Yahweh, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.

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“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

“And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there, and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar.

“And he that let go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before Yahweh.” (Leviticus 16:3-30)

In the above passage, I have substituted in the un-translated word “Azazel” for what is rendered “the scapegoat” in some versions. The translators of the Hebrew Tanakh recognize that this title signifies a proper name, as did those of the NRSV and various others. There are a couple clues in the text itself that point this out. The first is that the word is not preceded by the definite article. It is merely “Azazel,” not “the azazel.” That in itself is not conclusive, since Hebrew is not always consistent with its articles; but secondly, the word for “goat” used in this passage is *sa'iyir*, not *'ez* (a part of the word *'ez-azel*) which in any event refers primarily to a *female* goat. (Genesis 15:9)

By way of summarizing the above passage, the structure of events proceeds along these lines: Once a year, on the tenth day of the seventh month which is known in Judaism as *Yom Kippur*, or the Day of Atonement, a special cleansing for sins was ordained. The high priest would perform a ceremony that involved the sacrifice of animals including a bullock and two young goats.

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The bullock was the first animal to be sacrificed. The record explains that the priest takes this sacrifice “for himself,” to ensure that he is spiritually clean enough to complete the rest of the ceremony. Of the two goats, one is chosen to be “for Yahweh,” and the other is selected “for Azazel.” Not only is the second goat “for” Azazel, but verse 10 also seems to indicate that the animal actually represents this being.

The reason for this “cleansing” ceremony should be properly understood before looking at the next step of the Day of Atonement ritual. The tabernacle was a building set up for two primary purposes. First, it was the place in which Yahweh would represent Himself to the people, thus the visible “center” of religious worship. (Exodus 29:42, 43) Second, it was to act as a repository for the sins of Israel.

It is written, “Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of Yahweh concerning things which ought not to be done, and shall do against any of them [...] then let him bring for his sin, which he hath sinned, a young bullock without blemish unto Yahweh for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before Yahweh; and shall lay his hand upon the bullock's head, and kill the bullock before Yahweh.

“And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Yahweh, before the vail of the Sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Yahweh, which is in the Tabernacle of the congregation, and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the congregation.” (Leviticus 4:2-7)

Day by day, as sin offerings were brought to the priests for confession and repentance, the blood that represented the sins were cast upon the Tabernacle. Before the vail, and upon the altar, the stains stood as a monument to the forgiveness of the Almighty, and a testimony against the transgression of the people. But the essence of the transgression was not to remain among the people; the ceremony being described was to reveal the perfect antipathy between Yahweh and sin, and that even though sins were forgiven when the sacrifices were offered, there remained a final cleansing that needed to be performed to complete the atonement between God and man – hence the Day *of* Atonement.

Having ceremonially purified himself by offering the bullock, the priest next took the goat for Yahweh, and sacrificed it as well. This death was an atonement “for the people,” and its blood was to serve a very specific purpose. As the verses indicate, the blood was used to cleanse the sins from the tabernacle and the altar, and to transfer them unto the priest himself.

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(verses 15-19) Having accomplished this, the high priest would transmit the sins from himself to the other, living goat – the Azazel goat. (verses 20, 21) Finally, the goat was sent away into the wilderness, removing forever the sins from the people. (verses 21, 22)

Understanding this ceremony, the meaning for a Christian should be perfectly clear. The goat for Yahweh, slain for the reconciliation of the people, is a symbol of Christ, a “second witness” to the Passover lamb. (Matthew 18:16, 1Corinthians 5:7) He bore the penalty for our sins, since “the wages of sin is death.” (Romans 6:23) In doing so, He also took on the role of the High Priest, as the Book of Hebrews indicates, fulfilling the dual role of intercessor and sacrifice. (Hebrews 8:1, 2; 9:12)

But if the wages of sin is “death,” and death has no permanent power over Christ, there must indeed be a “scapegoat” for the sins of humanity. That the final punishment for human sin should fall upon Satan follows a very well established Biblical principle – since he initiated the process of human sin, he will reap its final reward. “Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit [i.e., to trap others] shall fall therein; and he that rolleth a stone, it will return upon him.” (Proverbs 26:26, 27) “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:7)

All those who confess their sins and are converted to the way of life will have Christ bear their sins away from them, pronouncing them clean. In the last judgment, however, neither Christ nor the redeemed suffer the “everlasting death” that results from transgression. No, that penalty falls upon the demons, and those who did not participate in the way of salvation. “And the devil that deceived them was cast into the lake of fire and brimstone, and whosoever was not found written in the Book of Life was cast into the lake of fire.”(Revelation 20:10a, 15)

Azazel thus perfectly represents the devil, Satan who will find an ultimate end amidst the flames of judgment. One author writes, “People have usually seen in [Azazel] a ‘desert demon’ who is satisfied by the sending of a he-goat and thus rendered harmless. The juxtaposition of Yahweh and Azazel in verse 8 would seem to justify this assumption.” [12]

There are two things to be gained from this quotation. First, note that Azazel is a “desert demon,” or as the Scriptures themselves state, a sacrifice destined for “a land *not inhabited*.” (Leviticus 16:22) A “land not inhabited” is devoid of life; it is, in Hebrew, *bohu*, the very word “void” set in apposition to the *tehom* of Genesis 1:2. Azazel is yet another face of the creature of chaos: Tiamat. He is both *of* the emptiness, and destined *for* it.

Now, there are some who object to this characterization of Azazel as Lucifer. Their arguments generally run along two lines. First, that Christ

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and not Satan is said to be the “Sin bearer,” (2Corinthians 5:21) and second, that when the Savior said “it is finished” on the Cross, (John 19:30) this was the final end of sin, which needs no further cleansing.

Those who criticize the groups who hold the above-described doctrine, claiming that they believe Lucifer, and not Christ is the true “sin bearer,” badly mischaracterize this teaching. The Son of Yahweh is indeed the sin-bearer, for He bears the sin away from humanity. The manner in which Lucifer reaps the results of sin is merely a matter of cause-and-effect. There is no “Salvation” brought to men because Satan is made the final scapegoat; indeed, the Salvation was accomplished when Christ took the sins from mankind.

But the critics will say that since Christ represents both the high priest and the sin offering in Leviticus 16, it is reasonable to assume that He represents the Azazel-goat as well. While it is true that Yahshua fulfils the dual role of High Priest and Sacrifice, these offices are spelled out as His in the symbols of the ceremony, and the writings of the New Testament. This analogy fails entirely if we attempt to make Him the “scapegoat” as well.

Consider that Christ performs the role of High Priest; (Hebrews 9:11) therefore that analogy is sound. Consider that He did die to pay the penalty for human sin, (1Peter 3:18) so the parallel between the Messiah and the “goat for Yahweh” is also sound. But we see in the Levitical ceremony that after the first goat is slain, the second bears the sin away from the people and into a “desert place” to die. This cannot by any means represent Christ, for after His death and resurrection he went, not to a wilderness, but to the Kingdom of Heaven itself to officiate for humanity thereafter. (Hebrews 12:2, 7:25) If any wish to claim that the grave to which He went before His resurrection represents the “desert,” this does as much violence to the Scriptures.

After the Yahweh goat was slain, then the high priest made intercession for the people and put the sins unto the Azazel goat. If Christ’s tomb, or the state of death, represents the “land not inhabited,” this severely interrupts the pattern laid out, because He became the High Priest *after* ascending to Heaven, that is, after the grave. (John 20:17, Hebrews 8:3) The Messiah became High Priest after the order (nature) of Melchizedek (Hebrews 6:20) but He officiates in the manner (pattern) of the Levites, in a Tabernacle on which the earthly was patterned, (Exodus 25:9, Hebrews 9:24, Revelation 15:5) and according to the Scriptures laid out in the Books of Moses. (John 5:29, Luke 16:31)

Regarding the second objection, that Christ’s statement “it is finished” signifies an end of all sin, and no further need of cleansing, the Scriptures have much to say. While the Messiah’s work as a Sacrifice was “finished” on the cross, His work as Mediator (High Priest) was just beginning! (1Timothy 2:5) The Book of Hebrews goes into great detail about the fact

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that there is a *current*, ongoing ministry on behalf of human beings in Heaven. The Son of Yahweh is not idly seated beside the Father, but “He ever liveth to make intercession” for mankind, as a previous verse (Hebrews 7:25) points out.

Furthermore, the Apostles noted that the “times of refreshing” when the “sins may be blotted out” occurs after the sinner confesses, and not before. (Acts 3:19) Christ’s work was “finished” in that He established “a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.” (Hebrews 10:20) But this establishment of the way did not mean His work was concluded on behalf of humanity; no, His earthly mission was over (and even that, not entirely! – Acts 1:3) but the new and living way requires an Intercessor in the Heavenly Courts, and a final cleansing of sin, for the sins remain on the Books by which men will be judged in the Last Day. (Revelation 20:12)

Before moving on to the second example of a difficult but revealing text, it is a good idea to further explain here what I meant when I said earlier: “...while neither Yahweh nor demons *need* worship, (Acts 17:25) they both gladly receive it.” The reason presented at that point was that Yahweh seeks to strengthen a relationship between humanity and Himself, and the shedim seek to destroy that relationship. But the relevant question may be asked, why did *sacrifices* strengthen this relationship? Why is it written, “almost all things are by the Law purged with blood; and without shedding of blood is no remission?” (Hebrews 9:22)

The Almighty makes it clear that the sacrifices in themselves do not “please” Him. He says, “Will I eat the flesh of bulls, or drink the blood of goats?” (Psalm 50:13) Further, the prophet declares, “Wherewith shall I come before Yahweh, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will Yahweh be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (Micah 6:6-8)

This is a beautiful explanation of the purpose behind the sacrifices. Of themselves, they have no value. If the heart of the one offering the sacrifice is not pure, and the soul not humble, “To what purpose is the multitude of your sacrifices unto me?” saith Yahweh. “I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.” (Isaiah 1:11) We are told, “the righteous God trieth the hearts and reins.” (Psalm 7:9) It is the heart that offers the sacrifice; therein lies the value. The blood did have purpose, of course: to show that indeed, the wages of sin is death.

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The death of innocent animals for guilty humans showed clearly that transgression was the destruction of life, and furthermore pointed forward to the day when One truly innocent would pay the penalty for the guilty. (Matthew 27:3, 4; Isaiah 53:5)

But what do the demons gain by this transaction? Yes, they deprive the worshipper of this opportunity to demonstrate faith, and they pervert the purpose of the sacrifice in the minds of the people, but there is more to it than even that. Demons have, through the rituals of blood sacrifices in almost *every* human culture, portrayed the gods as beings who are actually *appeased* by violence and death. This is close to the outward appearance of Yahweh's plan, for the result of sin is indeed death, and He wants His people to know this – but the demonic perversions of the rites of sacrifice entirely warp the human view of all divine beings, including the Creator.

Furthermore, if divinities may be “appeased,” it means that human beings have some measure of control over their actions – and it is this idea, *this very thing*, that forms the root of all occult philosophy and witchcraft. The true exorcist must learn this lesson very well: **demons are perfectly willing to represent themselves as foolish, weak, servile, gullible, pliable or acquiescent, if only the human will ultimately end up doing what the demon wants.**

This principle will be entitled the *Illusion of Control* (or I.O.C. for short) in the remainder of this book, and it will come up often.

Before it is more thoroughly explained in the next chapter, let us examine an example of the I.O.C. at work. This is the second of those key Scriptural passages that tell us a great deal about demonic activity if they are rightly understood.

We read, “Now Samuel [the prophet] was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of Yahweh, Yahweh answered him not, neither by dreams, nor by Urim [a priestly method], nor by prophets.

“Then said Saul unto his servants, ‘Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her.’ And his servants said to him, ‘Behold, there is a woman that hath a familiar spirit at Endor.’

“And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, ‘I

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pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.’

“And the woman said unto him, ‘Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?’

“And Saul sware to her by Yahweh, saying, ‘As Yahweh liveth, there shall no punishment happen to thee for this thing.’

“Then said the woman, ‘Whom shall I bring up unto thee?’ And he said, ‘Bring me up Samuel.’

“And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, ‘Why hast thou deceived me? For thou art Saul.’ And the king said unto her, ‘Be not afraid, for what sawest thou?’ And the woman said unto Saul, ‘I saw gods ascending out of the earth.’

“And he said unto her, ‘What form is he of?’ And she said, ‘An old man cometh up; and he is covered with a mantle.’ And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

“And Samuel said to Saul, ‘Why hast thou disquieted me, to bring me up?’ And Saul answered, ‘I am sore distressed; for the Philistines make war against me, and Elohim is departed from me, and answereth me no more, neither by prophets, nor by dreams, therefore I have called thee, that thou mayest make known unto me what I shall do.’

“Then said Samuel, ‘Wherefore then dost thou ask of me, seeing Yahweh is departed from thee, and is become thine enemy? And Yahweh hath done to him, as He spake by me, for Yahweh hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of Yahweh, nor executedst His fierce wrath upon Amalek, therefore hath Yahweh done this thing unto thee this day.’

“Moreover Yahweh will also deliver Israel with thee into the hand of the Philistines, and to morrow shalt thou and thy sons be with me: Yahweh also shall deliver the host of Israel into the hand of the Philistines.’

“Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day, nor all the night.” (1Samuel 28:3-20)

The relevant sequel reads, “Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua,

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Saul's sons. And the battle went sore against Saul, and the archers hit him, and he was sore wounded of the archers.

“Then said Saul unto his armourbearer, ‘Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me.’ But his armourbearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.” (1Samuel 31:1-5)

A surface reading would seem to indicate that indeed this woman of Endor had raised a prophet of Yahweh from the dead, and that he took away all hope from Saul, resulting ultimately in his death. While the text *in isolation* does indeed appear to state this, other Scriptures clarify what actually occurred in that séance.

Starting with the passage provided, however, we see that a) the woman of Endor did not know what she had raised, (1Sam 28:13) and b) Saul never actually saw the entity, but “perceived” that it was Samuel based on the medium’s description. (verse 14) Note that it was not until she described him as “an old man [...] covered with a mantle” that Saul ascribed the title to him. The mantle, of course, was a distinctive dress of a prophet, (2Kings 2:8) and Saul had plenty of reason to recognize the attire, having torn this very item of Samuel’s the last time they had spoken. (1Samuel 15:27, 35)

Now it is true, the Scriptures do call the apparition “Samuel.” The reason for this is because the narrative is written from the human point of view and, to all intents and purposes, it was indeed Samuel speaking. Many commentators have realized the problems that attend this view, however. Not only would it attribute the power over dead saints’ souls to witches and their demonic consorts, but it would also be a contradiction of the statement that Yahweh would not speak to Saul any more by means of “prophets,” (1Sam 28:6) for He would have there allowed a prophet to speak to the rejected king.

While scholars are divided over just what this verse means, the Scriptures have the answers for those who submit to letting the Bible be its own interpreter. When we read the “second witness,” the parallel account in the Book of Chronicles, we find the matter perfectly explained. “So Saul died for his transgression which he committed against Yahweh, even against the word of Yahweh, which he kept not; and also for asking [counsel] of [one that had] a familiar spirit, to enquire [of it], and enquired not of Yahweh; therefore He slew him, and turned the kingdom unto David the son of Jesse.” (1Chronicles 10:13, 14)

The reader will notice that some of the words in that verse are in [brackets] to indicate that they were added by translators, and were not a part of the original text. The Biblical record notes that Saul transgressed in “asking of

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a familiar spirit, to enquire.” Notice that it also stresses he did *not* enquire of Yahweh, therefore any revelation coming through Samuel, if indeed it was Samuel, would not be a true prophecy.

But the Bible tells us, from an external and thus more objective point of view, that the being that spoke with Samuel was a “familiar spirit.” Its appearance was certainly more than the woman who raised it was expecting, (1Samuel 28:12) but we must remember that the term she used to describe it, “*elohim*,” (gods ascending out of the earth) also refers to false gods. (Genesis 35:2) The argument becomes conclusive when we find that the word *owb* translated as “familiar spirit” does indeed refer to a spiritual being, and not a “woman” who controls the spirit. If the author wished to specify the woman who had the spirit, it would have been recorded (as in verse 7) thus: *Behalath-owb*.

Saul’s sin was not primarily in speaking to the woman, but to the divining spirit, a congress expressly forbidden by the Law of Moses. (Deuteronomy 18:14) This could not possibly have been the true spirit of Samuel, and Saul himself asked that the “spirit” of the prophet be raised *by means of the familiar spirit*. (1Samuel 28:8) This entirely rules out the actions of the Most High. One commentator on this passage reveals much that is significant. “The Greek translators rendered the word *Ob* by the term ‘python,’ which means dragon, serpent or evil spirit. *Behalath-owb*, then, signifies either ‘mistress of a python,’ *Domina Pythonis* – that is to say, “having a python in her possession” – or, again, ‘wedded to a python,’ and consequently, ‘under the power of a python;’ and this interpretation is very consistent with the spirit of the Hebrew language.” [13]

As two 17th century pastors noted, “Howbeit, ignorance in the Hebrew toong, hath caused manie of the old fathers verie fowlie to erre, and to decline from the true sence of the Scriptures.” [14] We certainly find many who fall into that trap regarding the incident in 1 Samuel 28.

This is, as stated, a perfect example of the I.O.C. in action. Through transgression, Saul fell under the “illusion” that he could summon forth the spirit of a departed prophet, though Yahweh had already made it clear there would be no such conversation forthcoming. The woman of Endor, of course, had been under this illusion herself for some time.

By using this principle, the demons were able to discourage Saul and convince him that there was no further hope of life. It is true, the kingdom was rent from Saul’s rule, but it was never stated (by Yahweh) that the stubborn king would need to lose his life as well as his sovereignty. The being calling itself Samuel indeed wanted Saul where it was, (1 Samuel 28:19) in hopeless despair. If we wish to avoid being deceived by evil spirits, and to help others break free of their control, we must not only learn to recognize their handiwork as pointed out clearly in Scripture, but also their more subtle activities among the children of men in these latter days.

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Chapter 4: Legion, For We Are Many

 In an attempt to understand and express the motivation for demonic activity, some writers have made statements such as the following: “Accursed by God, doomed to eternal torment themselves, Satan and company found a new vocation in the temptation and corruption of man. With nothing better to occupy their time, they resolved to take out their ‘great wrath’ on mortals too foolish or sinful to resist their lures.” [1]

Having examined the Scriptural evidence, however, we know at this point that there is far more method to their madness than they would have the general populace of earth realize. In the past few chapters we have looked at the beliefs and characteristics of the demons. We have seen their origin and the prophecies of their final destruction in the Lake of Fire as typified by the Yom Kippur ritual of Leviticus 16. Yet while these two revelations furnish us with knowledge about the past and the future, demons are a concern for humanity *now*. (1Timothy 4:1)

We have traced the record of demonic activity as it relates to the human race from Eden’s garden to the worldwide corruption that resulted in the Flood of Noah’s generation. From there we saw Satan’s influence exerted upon Nimrod and his followers to produce a global, pagan government, (Genesis 11:1, 2) and we saw ceremonies given to the Hebrew people to teach them how to deal with the effects of their invisible enemies. Commandments were given against the worship of images and idols, in order to render useless the Adversary’s plans for diverting loyalty away from Yahweh, and warnings were provided that humans may know the danger of interacting with these creatures that are bent on their own preservation at our expense. (Leviticus 20:27, Deuteronomy 18:10, 2Kings 17:17, 1Corinthians 10:20)

In the last days, we are told that demonic activity will increase, for John writes, “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (Revelation 16:13, 14)

Yes, even the demons can work miracles; even they are given much authority to manipulate the material world, and Satan is given the titles “prince of the powers of the air,” and “god of this world.” (Ephesians 2:2, 2Corinthians 4:4) If we would oppose these beings in Yahshua’s name, to fulfill our commission and “cast out devils,” (Mark 16:17) we must be sure

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that we are fortified with the necessary information. The best place to obtain this information, as mentioned in the last chapter, is the Book provided for us that is “given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2Timothy 3:16)

In the last section we began to look at how demons and their servants operate among and against humanity when we considered the incident between Saul and the woman of Endor. In this chapter we will expand on that study, to glean such relevant information as we can about the types of possession from the Scriptures furnished for us at so great a price.

Aside from the Scriptures listed above that deal with prohibitions against idolatry and the interaction between humans and spirits, we find instructions on how to deal with other humans who had come to engage in these practices. In particular, the Bible told the Israelites, “Thou shalt not suffer a witch to live.” (Exodus 22:18) Before we continue, it is important for us to keep two things in mind.

First, the commandments given to Moses at that time were designed to keep the budding nation pure, and therefore the penalties for many transgressions were both immediate and final. In New Testament times, a witch will certainly be put to death, but not by man. The Scriptures tell us that on the Day of Judgment, those who did not rely on Christ for their protection and power will find that they have rejected the very relationship that would have preserved them through the flames of wrath. The Almighty says, “He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and *sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Revelation 21:7, 8)

The Old Testament has been criticized by some commentators because it appears to portray a “vengeful God” who has no patience for sinners. Quite the reverse is true; He established “a kingdom of priests, and an holy nation,” (Exodus 19:6) in order to teach the Heathen His way. Remember, “We love Him, because He first loved us.” (1John 4:19) In order for Yahweh’s arrangement to *work*, to reach out in love to those who have not known Him, His priesthood must be dedicated, and His nation must be righteous. If it was enough that Israel should have a merely intellectual knowledge of His law, there would have been no need for all the warnings; but the Messiah, the “express image” of the Father (Hebrews 1:3) directed some of His most stern rebukes against hypocrites. (Matthew 23:13-36)

It is important for readers to understand the intimate link between the Old and New Testaments, the uniform doctrine between them, the natural progression of revelation, and the consistent (though ever-increasing) bank of information provided about the fallen angels.

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Second, we must define precisely what a *witch* is, from a strictly Scriptural and spiritual standpoint.

The reason for this clarification is that Christians are commanded to help witches in the very instructions that indicate we are to cast out evil spirits. (Matthew 10:8) Quoting an author whose work we have already cited in a previous chapter, “During the Middle Ages and right down to the eighteenth century people were often regarded as sorcerers when in reality they were merely possessed by one or more demons. It sometimes happened, besides, that witches would put so much energy into their evocation of the Devil that, instead of becoming their obedient servitor, he would forcibly take possession of them.” [2]

With the information provided by this document thus far, the reader might rightly be induced to make two changes to the above statement, in order to render it perfectly accurate. First, the blurred distinction between sorcerer and demoniac goes back much further than the Middle Ages. The medium of Endor, to whom we have been exposed last chapter, was clearly not in control of the situation, although she had made a reputation for herself as being one who could evoke the spirits of the dead.

Second, understanding what we do of Lucifer’s plans for humanity, and the principle of I.O.C. (Illusion of Control), rather than claiming “it sometimes happened” that the demon being evoked would take control of the situation, we must come to the conclusion that the demon was *always* in control. If demons are what the Bible says they are, then they are the counterparts to angels, who are “greater in power and might” than human beings. (2Peter 2:11) This is obviously not merely “physical” power, since they are spiritual beings.

While they are no longer pure in mind, and therefore not as wise as they were in service to the Almighty, demons are no less intelligent; the difference is that this intelligence now manifests itself as cunning. From the beginning of demonic history till the end, in the very closing chapters of the Book of Revelation, we find demons acting with purpose, and with some degree of mental acumen. While they operate out of desperation, to be sure, (Revelation 12:12) they are methodical. Between the knowledge of the demons and the natural creativity inherent in man (for he is created in the “image” of the Creator Himself – Genesis 1:27) complex and highly sophisticated religions were generated. These were specifically designed to appeal to the pagan mind; and the history of the ancient world attests to the success rate of these idolatrous systems. Even modern religions, even most forms of *Christianity*, have proven themselves unable to entirely shake free of these superstitions and myths.

Again, if demons are what the Bible says they are, a sorcerer or sorceress who can actually manifest mystical powers is *always* the victim of at least a

low-level possession, and to this degree of possession we may give the name **Anchorage**.

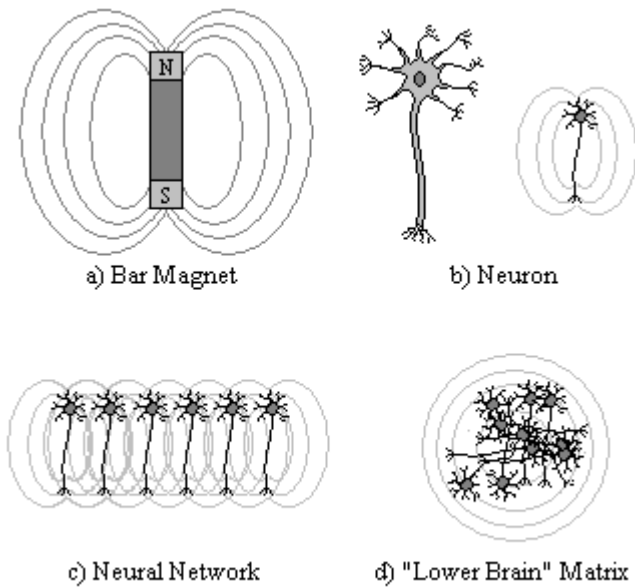


Fig. 4.1 - Magnetic and Electromagnetic Fields

Why this title? Figure 4.1a shows an ordinary bar magnet. It consists of two “poles” of magnetic activity commonly referred to as the “north” and the “south.” If the lines of magnetic force associated with the bar could actually be seen, they would fall along the curved, gray lines of the diagram. These lines, while invisible, have a real orientation – the effects of which can be seen. This orientation is well known to anyone who has ever used a compass: one end always points north. Essentially, the north pole of the magnet can always be determined by allowing it to move freely.

Now, the human brain consists of a vast number of *neurons*. (Fig. 4.1b) These neurons, the network of which composes the nervous system, consist of a cell body (the bulge at the top) and a long strand called the “axon.” Nerves work by sending electrical signals through gaps called “synapses” that connect the network together at the thin biological “wires” that come from both the cell body and the end of the axon.

Whenever electrical energy passes through a conductor, a magnetic field is generated. In a single neuron, through which electricity flows in the course of activation, this field is insignificant for all practical purposes. On the other hand, when the neurons are lined up in parallel, as they are in the upper portions of the brain, unique signatures can result. (Figure 4.1c) Thoughts, even the elements of consciousness itself, are thought to result from the synchronized electrical activity that takes place in the brain. Truly, we are “fearfully and wonderfully made.” (Psalm 139:14)

Before the reader comes to the conclusion, based on this information, that we can “read thoughts” by virtue of these electromagnetic signals, there is

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more to the story than that. Researchers state that, “Even when a tight correlation is found between some experimental manipulation and some neural measure, one cannot conclude that the measured activity is a direct manifestation of the cognitive process thought to be associated with the manipulation. Instead, it may reflect cognitive processes that occur downstream from the process of interest, or be incidental to it.” [3] Basically, each individual set of neurons may be part of more than one mental “circuit,” and the firing of a particular area of the brain does not necessarily imply that the “thoughts” associated with that pattern are occurring. In short, while some information about specific categories of thoughts can be extracted, we can’t read minds.

The story is further complicated. Certain sections of the brain do not contain neurons that are arranged in neat, parallel orientation. Figure 4.1d shows the “jumble” of neurons located in some parts of the organ, from which no clear electromagnetic signal can possibly be detected. Most students of this field of science believe that thoughts, memories, etc. are determined by the way in which the neurons of the brain interact, and what connections exist. If that is the case, every human has a unique pattern of connections, and so no *general* system of associating specific thoughts with measurable activity can be derived in the foreseeable future.

If a demon has bound itself to an individual, setting up a parasitic residence around the consciousness, it may be able to get a “read” on the person’s intentions – but not actual thoughts. We know that consciousness is affected by the presence of a demon, because one who has been set free from possession is said to have been restored to his “right mind.” (Mark 5:15, Luke 8:35) There is a limit to their inter-psyche perceptions, however. The Scriptures tell us plainly, “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” (1Corinthians 2:11) The answer to Paul’s rhetorical question is given in the second half: no one.

Now, some may point out that it says no “man” knows the things of other men, but demons and angels might. This is excluded by the second part, however, that says “save [except for] the spirit of man.” This excludes everything, and every being, but a man’s own spirit. Similarly (because Paul draws a direct parallel), no angel or demon knows the “things of God,” “*not the angels of heaven*, but my Father only.” (Matthew 24:36) As with the Old Testament references we saw in previous chapters, the term “man” in Biblical language may refer to any being, whether physical or spiritual in nature.

The implication is clear: while demons may be able to read something like the spiritual equivalent of the electromagnetic neural signatures, thus tapping into emotions and intentions, they *cannot* read our actual thoughts. We note that a spirit can tell the general state of one’s mind, as indicated by

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the fact that one who is cast out perceives that the “house” in which he formerly dwelt may be “empty, swept, and garnished.” (Matthew 12:44)

This is particularly true if those signatures are very strong (such as during the age of puberty), and so the paradigm we have examined from Scripture and neuroscience can help us to understand, for example, the well-documented poltergeist activity, which tends to occur most often around young adolescents. [4] The few quotes following here move our study forward quite smoothly.

“Although we know a great deal more about the functional neuroanatomy of psychotic and paranormal belief than we did a century ago, when the American neurologist George Beard wrote about the topic, [...] we are still far from being able to pinpoint, in a physical sense, those brain loci giving ghosts a permanent housing. Nevertheless, as cognitive neuroscience enters the 21st Century, it is increasingly successful in identifying interactions between distributed neural systems and the experience of and the beliefs in forces whose origins some of us project into the outside world.” [5]

This author appears to be coming from the standpoint that at least some supernatural effects (including those attributed to so-called “ghosts”) can be produced by the human mind alone. However, other authors have realized a problem inherent in this theory: by what possible *mechanism* can these physical effects be accomplished?

One writes, “The source of the energy needed for the mechanical work done in poltergeist actions is, of course, an interesting problem.” [6] After examining a few unsatisfactory possibilities, he concludes, “...the assumption of energy withdrawal from the medium would seem to be at the present undecidable. Additionally, it may be said that it is not (as things now stand) an essential assumption, because the energy required may, for all we know to the contrary, be drawn from an external source.” [7]

Bible-believing Christians know exactly what that “external source” turns out to be. An evil spirit, which has bound (or *anchored*) itself to a human in such a way that it can read the general intent, may execute the perceived will of that individual in order to further the I.O.C. This is what supernatural occurrences are all about, and the human may not even be aware of the transaction; indeed, when dealing with poltergeist activity this ignorance is precisely what makes the circumstances so troubling to the individuals and their families who are involved.

Just as Yahweh does not “require” sacrifices, but instituted them for our sake, so occult disciplines that employ objects, rites, mantras and ceremonies merely utilize the props of the “game” demons are playing with humans in order to lead them further astray. When they cannot confuse, fallen angels deceive. True witchcraft requires no paraphernalia but a willing, corruptible soul and evil spirits with an agenda. The more complex

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and esoteric they can make their interactions with humans seem, however, the more appealing these interactions become to the non-Christian mind.

While poltergeists dramatically demonstrate the irrelevance of the sorcerer's "equipment" when dealing with true magic, the ancient documents we have seen so far (and the Bible itself, for that matter) show that historically, demons have been content to have their human hosts jump through "hoops" in order to keep them busy, foster the I.O.C. and induce in them a sense of *pride*. The importance of this last factor to the demons' plans is quite difficult to overstate.

For the average occultist, the spells and rituals they believe they have mastered are often carefully guarded secrets. Much of the draw of occultism involves the excitement that comes with being initiated into the "inner circle" of wise ones who have access to special powers, and communication with invisible spirit guides. The widespread occurrence of "mystery religions" in various ancient cultures is testimony to the effectiveness with which demons have used human pride in leading us into perdition.

The major sin of witchcraft, and the origin of those associated sins which have led to countless cases of possession, is pride.

It is pride that motivates a witch to seek protection and power outside the will of Yahweh. It is pride that leads the idolater to offer oblations to the god of war in order to ensure victory, or the god of the harvest to ensure food. The *intentions* may be good – this is very important to realize when dealing with individuals who practice "white magic," that which is allegedly intended to benefit mankind. The magic-user may be attempting to heal someone, or to save the village from famine by resorting to the invocation of a false god. But of course, the ends do not justify the means. The Almighty is able to provide for our needs in this world, (Matthew 6:25-34) and He is the *only* Provider of eternal life for the world to come. (John 14:6, Jude 1:25)

Remember, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1Samuel 15:23) Rebellion, stubbornness, all these go back to pride. It is important to remember that this pride may not be the individual's own. By that I mean, a human may be raised in a pagan culture, and his or her involvement in witchcraft may simply be a product of the society.

That being the case, the pride was that of the individual's ancestors, and the consequences of that sin has rippled down through the generations. (Exodus 20:5) Exorcism, and subsequent evangelism, is a delicate surgery in such a case, but it must be accomplished if the soul will ultimately be free. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20)

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Having defined a “witch” as the Bible does, and consequently described one form of possession, Anchoring, we turn back to the Scriptures to obtain information on another, related type: **Influence**.

The acute reader may notice that two different terms have thus far been used when describing a human’s reliance of demonic activity. The first was “evocation,” that which was attempted by the woman of Endor. The second was “invocation,” and that was used when speaking about the appeasement of the gods/spirits for the purpose of obtaining some benefit (e.g., victory in war or a good harvest). This is not an arbitrary distinction. *Evocation*, or “Summoning,” is when an occultist attempts to cause a manifestation of a spirit in some detectable form. *Invocation* is when an occultist attempts to cause some secondary effect using a spirit’s abilities. In other words, if a pagan priest sacrifices an animal (or human) to the gods in order to obtain a blessing, this is an invocation. If he wishes to summon forth the spirit in order to converse with it, or to command it directly, this is an evocation.

Now, *both of these are illusory* in terms of the flow of control. The “god of this world” and his colleagues cannot be summoned at the whim of a human being. They cannot be contained in a circle drawn in ink, or salt, or blood. The “prince of the powers of the air” and his angels cannot be appeased by a sacrifice, (what practical good would it do a spiritual being anyway?) or charmed by those that “peep, and that mutter.” (Isaiah 8:19) They can, however, be very pleased by the vast number of people they can get to fear, respect or participate in, these practices.

For an example of an attempted invocation, and a look at the level of possession called “Influence,” we have quite a record available to us. The Scriptures tell us of the following incident.

“Then said Elijah unto the people, ‘I, even I only, remain a prophet of Yahweh, but Ba’al’s prophets are four hundred and fifty men. Let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of Yahweh; and the God that answereth by fire, let him be God.’

“And all the people answered and said, ‘It is well spoken.’

“And Elijah said unto the prophets of Ba’al, ‘Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods, but put no fire under.’

“And they took the bullock which was given them, and they dressed it, and called on the name of Ba’al from morning even until noon, saying, ‘O

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Ba'al, hear us.' But there was no voice, nor any that answered. And they leaped upon the altar which was made.

“And it came to pass at noon that Elijah mocked them, and said, ‘Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.’

“And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, ‘Come near unto me.’ And all the people came near unto him. And he repaired the altar of Yahweh that was broken down.

“And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Yahweh came, saying, ‘Israel shall be thy name.’ And with the stones he built an altar in the name of Yahweh; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, ‘Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.’

“And he said, ‘Do it the second time.’ And they did it the second time. And he said, ‘Do it the third time.’ And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, ‘Yahweh, Elohim of Abraham, Isaac, and of Israel, let it be known this day that thou art Almighty in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Yahweh, hear me, that this people may know that thou art Yahweh Elohim, and that thou hast turned their heart back again.’

“Then the fire of Yahweh fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, ‘Yahweh, He is Almighty; Yahweh, He is Almighty!’” (1Kings 18:22–39)

While witches, sorcerers and occultists in general may be content in many cases to worship “forces” or “principles,” a *priest* of a pagan religion generally knows he is in the service of an intelligent entity. The priests of Ba'al were attempting to *invoke* their god and cause an effect – in this case, “fire from heaven.” (Revelation 13:13) They believed this god to be a sentient being capable of perceiving their prayers, and they must have gotten this idea from somewhere.

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An occultist, or a victim of poltergeist activity may not be aware of the presence of an entity, at least not one Anchored in them, but a priest of a demonic religion is at least under Influence, this second level of possession. At this level, the evil spirit begins to affect the behavior of its host. A spirit that is Anchored may affect the world around the host, but the behavior of the individual is not *directly* altered due to its presence. Of course, a witch will act like a witch, particularly if her spells are successful, but that is a reaction to the effect, not the cause – the spirit itself.

With Influence, the host may get “vibrations,” these being feelings or impressions of what the spirit would like done.

The above statements deserve some clarification. A pagan priest is only one type of individual under the Influence of a demon; it is not limited only to those who have consciously chosen to serve evil spirits. In addition, Influence does not necessarily mean that the priest himself receives any mystical communication from the spirit world. Just as with the effects of idolatry, the founder of that system of priesthood may have received the initial impressions, and those of the resulting order merely follow the second-hand directions of the demonic being. In this case, the victim is merely suffering from the *results* of this second level of possession, and may be converted without an “exorcism” per se.

An occult priest who is also a “mystic” is, however, directly suffering from the level of possession being described. And, as stated, the victim need not be a pagan priest. Genuine psychics may also fall into this category, although there will be more said on this when discussing the third type of possession. Additionally, the realm of Influence is where the line between spiritual activity and mental disease begins to blur. Someone who is under Influence may “hear voices,” and in some cases the force of these communications causes the character to fragment, leading to Multiple Personality Disorder and related maladies.

Spiritual activity may not be the only cause of these diseases, of course, but the demons do have access to the mental mechanisms that result in those conditions. Those who engage in idolatry end up with what is called in the Bible a “reprobate mind,” (Romans 1:28) and the records of the early Church mention individuals who participated in questionable spiritual practices. The historian Eusebius quotes Miltiades, an author who opposed a false, spiritualistic doctrine called the Montanist Heresy. Miltiades writes, “... the pseudo-prophet speaks in a state of unnatural ecstasy, after which all restraint is thrown to the winds. He begins with voluntary ignorance and ends in involuntary madness ...” [8]

The parallel symptoms manifested by both the Montanists and the priests of Ba'al are not difficult to discern. We see that the effects of Influence may ultimately be the same regardless of what the victim believes his true condition to be. While with Anchorage the possessing spirit is passive,

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during Influence it begins to assert its presence, albeit in a subtle way at this stage.

It must be deduced that since most pagan religions do not know they are worshipping demons – at least, most are not aware that the demons they are worshipping are antagonistic – Influence is the primary method used by demons to produce the false religions of antiquity. Any higher level of communication between demons and humans would have eventually revealed the spirits' nature. I explain this statement below.

While I point out that “most” idolatrous religions do not know they are worshipping demons, there are some exceptions to this. A sect of Kurds in Iraq known as the Yezidis worship *Taus-Melek* (the peacock angel), knowing that he is a fallen archangel. [9] In this rare case, however, the demon appears to have transmitted information on a higher level than mere Influence, but to have given *false* information about its descent from Heaven. The Yezidis in fact, as one of the Diabolist groups to which I referred in a previous chapter, unwittingly believe that their devil-god is the true benefactor of mankind, much like the titan Prometheus of the Greek legends.

Historically, it has been seen that it is very easy for the demons to use their Influence, combined with fallen man's natural desires and fears, (e.g., the fear of death) to produce both their various pantheons, and the sets of rites and ceremonies associated with each deity. The fallen angels have been more than happy to receive this wasted worship, (Deuteronomy 32:17) and have inspired their victims to produce great volumes of literature describing complex, though dangerously misleading, accounts of the spiritual world and afterlife. The Egyptian and Tibetan “Books of The Dead” come immediately to mind, and **Appendix B** consists of a list of spirits in the Scriptures, including many of the fallen angels and references pointing out the worship they have inspired in Bible history.

As human wickedness has increased down through the centuries after the Flood, the demonic hold has only strengthened. As more men are given up to the worship of Araphel, the worship of individualism, freedom and self, more authority has been given to our spiritual enemies to draw humans away from allegiance to the Creator. While Yahweh does not tempt humans, (James 1:13) He does allow accusations and their resulting trials to come from our demonic enemies, often in direct proportion to our level of faith. We are told, “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.” (1Corinthians 10:3) Note carefully that Paul is in full agreement with James; Yahweh will suffer (i.e., “allow”) certain levels of temptations, always within the bounds of the human's ability to overcome, but does not Himself bring the temptation to bear.

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This does not mean matters have improved over the years. Yahweh can protect only those who trust Him, (2Samuel 22:31) and as the faith of mankind in general has waned, the attacks on humanity are no longer mere “temptations” to mislead us, but have become attacks seeking to destroy the human spirit. The Scriptures tell us, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (1Timothy 4:1) And again, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of Yah, having a form of godliness, but denying the power thereof.” (2Timothy 3:1-5)

We know that in the very last times the deceptions will be so artful, so deadly, that even those who will ultimately be saved are rescued only by a divine outpouring of mercy. (Matthew 24:24) We know that those who are overcome by demonic influence will become so violent and irrational that even those who are destined for life will be saved from death only by the intervention of the Almighty. (Mark 13:20)

As mentioned earlier, there are “higher levels” of communication between demons and humans than Influence, as exemplified by the religious doctrines of the Yezidis. Rather than merely having a demon reading an individual’s thought patterns, or subtly influencing behavior through subconscious or psychological means, in the third degree of possession the individual is fully aware of the spirit’s presence, and communicates with it directly. This form of demonism, which we will label **Tutelage**, involves, as the name implies, a relationship between human and fallen angel in which the spirit becomes a “teacher” of sorts.

In a sense, the episode that transpired between king Saul and the pseudo-Samuel is an example of Tutelage. It is not a standard case by any means, and for a number of reasons. First of all, a third party (the medium) was involved. Second, the entity was manifest outside of Saul’s physical body, so I use the term “possession” loosely. It is an *accurate* term, however, since the ultimate aim of possession is to control human behavior – and Saul’s behavior was certainly affected by his encounter. Third, a human generally seeks a demonic mentor in the hopes of improving his or her earthly experience; while this was Saul’s intent, his desired result stands as a sharp contrast with what actually happened to the first king of Israel.

Now from the woman’s point of view, this was a clear example of Tutelage. She was described as one who “had a familiar spirit,” (1Samuel 28:7) and the Scriptures cast even further light on the term, stating that at least some of those who “had” familiar spirits spoke with them. “There shall not be found among you any one that maketh his son or his daughter to pass

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through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter* (Hebrew: *sha'al* – to ask) with familiar spirits, or a wizard, or a necromancer.” (Deuteronomy 18:10)

Although examples of this form of demonic activity are quite rarely attested in the Old Testament, warnings to avoid those who have demonic tutors abound. Since a human who has interacted with a demon to the degree that the spirit actually *talks back* is obviously aware of its presence, his or her ability to do damage to the faith of one seeking advice is that much greater. The warnings, therefore, were well given, if Yahweh desired a people whose beliefs and practices were to be free of satanic influences.

We have seen thus far much activity by demons in the Old Testament. We have witnessed their influence on human religious practices, their determination to stamp out worship of the true God. We have come to see the way they undermine the truth by means of mediums, sorcerers, and even false prophets. The Book of Numbers points out that there are indeed individuals with the prophetic gift who have taken these abilities (provided for the benefit of mankind) and sold them to the service of Satan. Balaam, for example, was obviously a genuine prophet, in that he spoke with Yahweh, (Numbers 22:9, 10) and spoke *for* Yahweh, (Numbers 22:35, 23:4-10) albeit against his will in the latter case. Despite the fact that he was genuine, it does not follow that he was “true,” as this latter word generally connotes honesty and integrity. Though Balaam had a genuine prophetic gift, he was “false” because of the things he did with that gift, attempting to further the cause of the demons. (Jude 1:11)

We turn here, in this latter part of the middle chapter, to an examination of demonic influence in New Testament times. While the first half of this book has been devoted to establishing what the Bible reveals about the mindset and overall goals of demonic forces, the second half will focus on our chief goal, learning how to deal with demons according to the prophecies and promises of Yahshua the Messiah. (Mark 16:17) We begin our examination with a look at how the tactics of the evil spirits have changed over time, and what they were attempting to accomplish in first century Palestine, during the earthly ministry of the incarnate Savior.

It is interesting to note that, Biblically, Yahshua Himself was the first Exorcist. While there are some Jewish legends describing incidents in which Moses, Aaron and Solomon overcame various fallen angels, no definitive doctrine may be derived from these tales, and most appear to date from authors in the years after Christ, when the examples of the Savior and apostles were already before them. In fact, as we have examined in our previous chapter, Yahweh’s people in the Old Testament were instructed to deal with demons through the Sanctuary-centered rituals and ceremonies provided to keep them free from sin. (Leviticus 16:2-23:27, 28) No commission was given to individuals to deal with demonic entities. The

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order of the day was 1) avoid them and 2) remain ceremonially pure, that they should find no way of entrance.

Yahshua is the first individual of which it is ever said He “cast out devils.” This is the first appearance of the procedure in the Bible: “And when Yahshua was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick.”(Matthew 8:14-16)

This close connection between the casting out of evil spirits and the provision of physical healing is a constant theme in the New Testament, and one that we will not overlook. We will also, in the next chapter, examine the idea that the spirits were cast out “with His word.” The first mention of exorcism (although the Matthew 8 passage is the first *description* of it) also includes the idea of using verbal commands, for it records the protests of those who will ultimately be lost, “Many will say to me in that day, ‘Lord, Lord, have we not prophesied in thy name? And *in thy name* have cast out devils? And in thy name done many wonderful works?’ And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” (Matthew 7:22, 23)

That passage provides us the additional information that the power to cast out devils is in the name of Yahshua itself, not specifically the faith of the exorcist (in some cases) and even those who were not His dedicated followers were able to send demons back to the *tehom*, or the “deep” mentioned in Luke 8:31. “And John answered and said, ‘Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us.’ And Yahshua said unto him, ‘Forbid him not, for he that is not against us is for us.’” (Luke 9:49:50)

New Testament references to spiritual activity show a sharp increase in the level of authority under which the demons operate. We read, for example, “And there was in their synagogue a man with an unclean spirit; and he cried out, saying, ‘Let us alone; what have we to do with thee, thou Yahshua of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.’” (Mark 1:23, 24)

Again, “there met Him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Yahshua he cried out, and fell down before him, and with a loud voice said, ‘What have I to do with thee, Yahshua, thou Son of God most high? I beseech thee, torment me not.’ (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Yahshua asked him, saying, ‘What is thy name?’ And he said, ‘Legion,’ because many devils

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were entered into him.” (Luke 8:27-30) Mark, who writes a parallel account, reveals that the source of the information about the number of demons was the spirit itself, who replied, “Legion, for we are many.” (Mark 5:9)

If we go strictly by the Biblical information, exorcism was a “new” gift, given to men under Yahshua’s authority; and it was given in response to a new level of threat from the spiritual world. With the possible exception of the antediluvian world, we do not read any explicit cases of demons having such control over their human victims as they do in the Gospels. The concept of a demon entering into a human is also more developed in and after the Gospels than any previous books. We do read in the Old Testament, “the Spirit of Yahweh departed from Saul, and an evil spirit from Yahweh troubled him.” (1Samuel 16:14)

Of course, it is an evil spirit “from” Yahweh there in precisely the same sense that He “sent” Satan to trouble Job, (Job 1:12) and “sent” a lying spirit to utter falsehoods from fallen prophets. (1Kings 22:23) As we noted earlier, the Almighty permits temptations and demonic interference in precise proportion to the trials we need to develop faith. (1Peter 4:12, 13)

But of the incident with Saul, the only effect we see the demon having on the monarch is that his mood darkened and he became violent. This is a strong case of level 2 possession: Influence. Whether or not Saul was aware that his problem was demonic is not revealed in the text, but we certainly do not read of the spirit speaking through him or forcing him to do anything explicitly against his will.

In the examples from Mark and Luke, we have the demons addressing Christ, and uttering information that the human host would have no reasonable way of knowing. The evil spirits recognized the Holy Spirit in Yahshua immediately, and protested His presence among them. We find also that the demons were able to act, in addition to speak, through their resident bodies by that time. The Gadarene demoniac (from Luke 8) was able to break even chains with which he was bound, and we have other examples such as this: “And when [the disciples] were come to the multitude, there came to [Yahshua] a certain man, kneeling down to Him, and saying, ‘Lord, have mercy on my son, for he is lunatick, and sore vexed; for oftentimes he falleth into the fire, and oft into the water.’” (Matthew 17:14, 15)

It is written, “And unclean spirits, when they saw Him, fell down before Him, and cried, saying, ‘Thou art the Son of God.’” (Mark 3:11) Now, the spirit itself would not “fall down” as such, but – as we see from the more descriptive examples in other places – the person possessed *by* these spirits would fall down. “And they brought [the man] unto [Yahshua]; and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.” (Mark 9:20)

We find all these examples of demons taking full control over a human host. This is of an even greater degree of possession than we have seen before. As I mentioned above, I am using the term “possession” in a very general way in this book. When most people think of possession, they think of a person being completely “taken” by an evil spirit in the manner described by the Gospel’s verses. This is actually, according to the convention adopted here, only the most extreme form of possession: **Dominance**.

Even regarding Anchorage, the least form of possession in which the demon is content to merely “read” what signals it can from the individual, and perhaps act on some of them in order to foster pride or confusion, the person has “given in” to the spirit’s intentions. This giving in may be ever so slight, but it is enough to open a doorway for the soul to be led away through the subtlety of our spiritual enemies. It is indeed, as stated elsewhere, a form of possession.

From the incident with Legion, described in Luke 8, we learn something significant. Figure 4.2 provides a diagram of the mechanics of possession. The Scriptures tell us that a human being consists of two elements, and the union of these two elements generates a third. To wit, “And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7) A second witness, in death: “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” (Psalm 146:4)

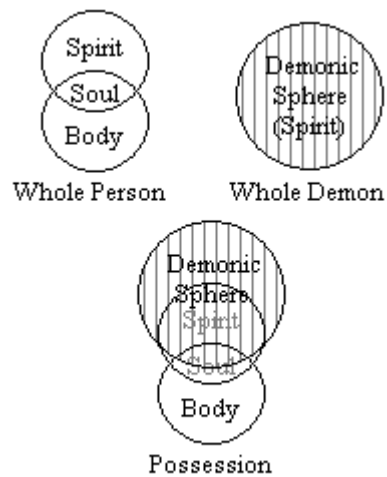


Fig. 4.2 - A Diagram of Possession

Man has a body, and in a living man there dwells a “spirit” or “breath” that signifies life. When the body and spirit of life are combined, a “soul” is produced, and this soul is the region of thoughts. Now a demon, a spirit being to which a non-corporeal intelligence is attached, has access to man by the spiritual part of man. If this spirit is overshadowed by the evil angel, we find that even the body is naturally affected, since – as the diagram indicates – the soul is an overlap between the two.

Now, the body by itself is not the soul, and the spirit by itself is not the soul. (Matthew 10:28, 1Thessalonians 5:23) At the same time, the spirit and the soul affect each other, so the demon has access to the human’s thought stream (in the soul) because it partakes of the spirit. We must keep in mind that the demon is not thereby able to *read* the thoughts outright, but it can be Anchored in them, or use Influence to affect them. If the demon exerts

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itself on the human's senses, it will be able to communicate in an open way, as seen in the cases of Tutelage outlined in the Bible. If the demon is further able to affect the soul so completely that it can bring the body under subjection, this is Dominance.

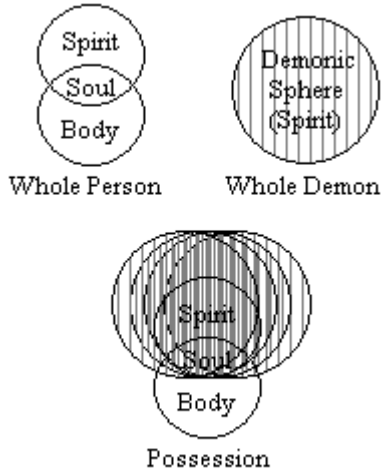


Fig. 4.3 - Multiple Persecutors

What the Legion-related Scriptures tell us is that more than one demon may attach itself to a single victim. Figure 4.3 shows that while the area in which the demons reside (i.e., the spirit) is the same, the number of demons may be great. While most cases in the Bible speak of “an evil spirit” troubling an individual, in some instances there are several entities at work. This will become extremely important when we look at the actual casting-out of demons, but the idea should be kept in mind from this point forward.

Now, Dominance may be the most overt “theme” of demonic activity in the New Testament, but it is not the only one. We see the evil spirits using Influence on the enemies of the Gospel. We read of a striking case of demonic Tutelage in the book of Acts. “And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.” (Acts 16:16)

What we are noticing is a culmination of demonic activity centered on first century (A.D.) Palestine. The demons used more overt means to establish their hold on man, and the frequency of cases appears to be much higher than average, whatever an “average” level may be taken to mean. What reason could there be for this sharp increase in Biblical reports of possession?

The answer is surprisingly simple. Just as Yahweh will step in and assert Himself when Satan is close to accomplishing the second stage in his plan for humanity, so the army of Lucifer will use every opportunity to upset, confuse or delay the movements of the Almighty and His people. The demons had known for some time that a Messiah figure would appear among human beings. Even their own captive humans, the then-corrupt hierarchy of Judaism under their Influence, knew the place of His appearing.

We read in the Gospels, “When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, ‘In Bethlehem of Judaea.’” (Matthew 2:3-5a)

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While the Judeans knew the place, the visiting eastern Magi provided the time: “Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.” (verse 7)

Now, while the demons understood many of the prophecies associated with the Messiah, it appears that at least some of them did not know (or fully accept) that His mission at that time was to offer Himself as a Sacrifice (Isaiah 53:5) not to bring in the open Judgment and His everlasting Kingdom, His yet future role. (Daniel 7:13, 14; Romans 14:10) This is the very reason why many demons, upon recognizing Him, asked in terror, “Art thou come to destroy us?” (Luke 4:34) At the very least, those who knew that “the time” for judgment was still future (Matthew 8:29) were concerned that He had singled some of them out for a preview.

Understanding the demonic mind allows us to realize exactly why they asked Him this and similar questions. They had a definite plan for humanity, and once again they had succeeded in corrupting the major religious influence on humanity, the Jewish priestly system. Just as it appeared that institutionalized wickedness would overspread the earth, the Messiah appeared, and they *recognized* Him. Believing that the time of their judgment had come, they attempted to use extraordinary efforts to maintain their hold on humanity. Yahweh permitted this, not merely because (due to a lack of true religion) there were many accusations to bring against the humans of the day, but also because the Son would be among humans.

We are told, “And as Yahshua passed by He saw a man which was blind from his birth. And His disciples asked Him, saying, ‘Master, who did sin, this man, or his parents, that he was born blind?’ Yahshua answered, ‘Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.’” (John 9:1) The Almighty allowed demons to make themselves more visible in the time of the Messiah so that people would openly see that He indeed had power over all the infirmities of man, be they physical or spiritual, and that they would believe more readily in His divinity.

The Scriptures inform us of these things plainly. Paul tells us, “the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that [sinners] are without excuse.” (Romans 1:20) The ordinarily invisible conflict was made manifest, so that men would glory in the power of the Most High. Furthermore, the apostle writes, “And having spoiled Principalities and Powers [two classes of demons], He made a shew of them *openly*, triumphing over them in it.” (Colossians 2:15)

Now, we begin to understand what was happening in the first century. Now, the reader may also understand an additional reason for the writing of this book on exorcism. In the last days, we are told this of Christ, “He shall

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come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” (2Thessalonians 1:10) More clearly, the true convert says, “I am crucified with Christ, nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Galatians 2:20)

Although the Apostles began with the perfect Example before them, they did not have a full knowledge of their own mission. The Messiah said when He was among them, “I have yet many things to say unto you, but ye cannot bear them now.” (John 16:12) Solomon points out that the way of righteousness is one that is ever increasing: “But the path of the just is as the shining light, that shineth more and more unto the perfect day.” (Proverbs 4:18) Although we are, in Christ, complete at every stage, the apostles acknowledged that there would be continual teaching, continual growth, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” (Ephesians 4:13)

Light has increased. Though the physical presence of Christ is no longer with us, He has not left us comfortless. The Spirit of Truth has been given to all who believe, (John 16:13) and there comes a day – very soon – when the Body of Christ on earth, His Bride, His true Church, will so perfectly represent the character of the Messiah, it will be as if He walks among men again. He will then be “glorified in His saints,” and the Bible says that this united, harmonious and holy people will “follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” (Revelation 14:4) They will be “without fault before the Throne of God.” (verse 5)

When Satan sees these people appearing (and they have already begun to appear!) he will know that his time is very short. Indeed, he knew it two thousand years ago, (Revelation 12:12) but when he sees this final group of saints, those nearing the very perfection of Christ, he will once again exert his utmost efforts to stamp out the faithful and deny the sovereignty of Elohim. Once again, Yahweh will remove His restraining power so that His Son can be glorified in the person of His saints, and the prophecies concerning their commission to “cast out devils” will be fulfilled in most dramatic fashion.

The final conflict draws near, and we will very shortly come face to face with a “legion.” The Spirit of the Most High bids us, “Prepare.”

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Chapter 5: Through Dry Places

he influence of demonic intrusions into the beliefs and philosophy of mankind is not that difficult to detect. Yet while it has become greater and more dangerous over time, it has also become less obvious. While there have been many in centuries past who considered themselves too “modern” to believe in gods and supernatural forces of any kind, including the Biblical Creator, they have nevertheless fallen victim to the worldview and superstitions of those who have.

While occult philosophy has become more sophisticated with the passage of ages, it is no less demonic, no less dangerous, now than it was in the ancient days. A prime example of this subtle transformation in method is alchemy. Now, it may surprise some readers to see the art listed here, as it is generally thought to be a precursor to the true sciences like chemistry, rather than anything to do with the spirit or the mind. Let the reader be educated: the “science” of alchemy had (has?) far more to do with the human spirit than with turning lead or mercury into more precious metals.

“Over ten years of close study, [Jung, a noted psychologist,] came to see that alchemy is a great deal more than an attempt to make gold. It is an attempt to penetrate the Mystery itself – the mystery Jung came to identify with the Unconscious – and to discover the laws of the secret working of the universe. Alchemy was *the distinctive form taken by magic in the seventeenth century*; the Philosopher’s Stone it sought was nothing less than man’s ultimate *control over death*. In modern terminology, we might say it was man’s attempt to learn to make contact, at will, with the ‘source of power, meaning and purpose’ in the depths of the mind, to overcome the dualities and ambiguities of everyday consciousness.”

Later, the same author notes, “The secret sought by the alchemists was, according to Jung, the secret of the transmutation of consciousness into the godlike state, ultimate ‘individuation.’ He associated it also with the aim of the yogis – and it is significant that unusual ‘powers’ over matter are regarded by Hindus as a natural by-product of the spiritual transformation of the yogi – as with the alchemists.” [1]

This is a most apt illustration of the demons’ ability to adapt their deceptions to the *zeitgeist*, the “spirit of the age.” Yet the vital issue is this: while the forms of Satanism may be as different as Yoga, Alchemy and Secular Humanism, the underlying principles have remained the same. The fallen angels are still attempting to have man exalt himself to a “godlike state,” essentially following in the path of Lucifer. And as mentioned in previous chapters, the ultimate aim is to find a way to obtain “control over

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death.” If the corrupt spirits can create an immortal sinner, then death, disease, destruction and sorrow would all become eternal realities, rather than the transient intruders Yahweh has thus far allowed them to be. What the Serpent (a major symbol in alchemy) began in Eden, he continues to do today.

And let the reader not imagine for a moment that “Secular Humanism” is an exception. There is a strong link between secularism and the occult – the former is simply the sorcery of this skeptical age. Remember: the destruction of Nimrod’s Babylonian system was idolatry, but Lucifer was corrupted because he fell in love with his own beauty. (Ezekiel 28:17) In Humanism, man becomes his own idol, and this is even closer to Satan’s true philosophy than witchcraft ever was. If the essence of Araphel is truly understood: that *selfishness*, an abuse of individual freedom and thus the potential for transgression and sin, is the very foundation of the Satanic kingdom, the scales fall away from one’s eyes.

As one theologian so aptly put it, “There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors, and hail a materialist and a magician with the same delight.” [2]

It has not taken our spiritual enemies long to discover that in these “sophisticated times” it is easier to make a materialist than a magician, and it has certainly appeared to be the case that the IOC principle is more effective if the puppeteers are invisible. This is not to say that occult practices have ceased or grown less common. The very essence of Babylon is that it is “confusion,” and seeks to breed more confusion. The depths of *tehom* are not picky about what manner of soul they consume.

Considering what we have learned thus far from the Bible’s examples, we find four degrees of possession, Anchorage, Influence, Tutelage, and finally Dominance or “full blown” possession. We have noticed that there was a sharp increase in the more overt forms of possession as a response to the Messiah’s ministry on earth. Based on the Scriptures that prophesy particular events for the last days of human history, we expect to see this phenomenon once again, and very soon.

The idea that these are, in fact, “the last days” holds much importance for the exorcist. Not only does it bid him or her “prepare” for the onslaught of demonic forces, in addition it almost perfectly identifies the philosophy that will be directed against the spiritual healer’s ministry. Aside from seeking to withdraw loyalty from Yahweh, Occultism and Humanism have another key teaching in common as well.

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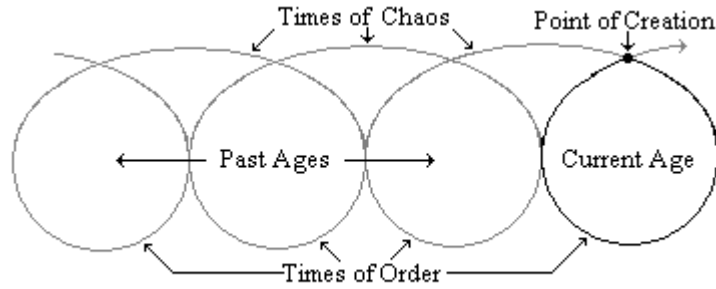


Fig. 5.1 - The Cyclical Creation of Paganism

The typical pagan view of time, and the creation, is that existence is an unending series of cycles, such as is demonstrated by figure 5.1. This, in a sense, is the cosmic *Leviathan*, another Biblical name for the dragon of water and chaos. (Psalm 74:14, Isaiah 27:1) Its name, literally translated, means “That which gathers itself together in coils,” or *loops*. There is a point of creation once in every age; existence continues for a time, but after an allotted period things fall apart, or collapse inward, or suffer the effects of a cataclysm, and then there is a return to nothingness. From this nothingness, the spark of creation is once again applied, and the process starts over once more.

The Humanist view of time is generally that the earth is not only very old, but will continue, relatively unchanged, for another almost ineffable period of time. According to the predictions of astrophysicists, “The Sun has been shining brightly, at almost exactly the same rate (a constant luminosity), for 4.5 billion years.” [3] More significantly, “The Sun is 4.6 billion years old and is estimated to live in this stable phase *another* 4.6 billion years.” [4] Many Christian groups have accepted this latter view, either seeing the return of Christ as a “mystical,” symbolic advent represented by the improvement of the human culture, or placing it so far into the future that it has little bearing on their day-to-day lives.

Now, the pagan view has the creation extending for a long time down through many ages, though which, in many cases, the same souls are either reincarnated through the cycles, or learn how to transcend them. The secular/modernist view has the current creation extending for a long time down through one age, after which there is – for every life – either a spiritual existence in a hereafter, or nothing at all until the next “big bang,” should there be another. The thing that is common to both is that they have *the creation extending for a long time*.

What does this do to the Gospel? Peter tells us, “There shall come in the last days scoffers, walking after their own lusts, and saying, ‘Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of: that by the Word of God the Heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished.

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“But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men.” (2Peter 3:3)

The scoffers are predicted to be ignorant of two things; first, that there was a judgment on the world in the days of Noah – hence the belief that there *were* no “days of Noah,” and that the world has continued down through time suffering only from natural disasters. Second, that there is a judgment to come – hence the belief that there is still “much time” to fill with pleasures that neither truly satisfy in this life, nor prepare a person for the life to come.

This idea, common to occult paganism, mystery religions, and secularism, effectively removes the concept of a coming judgment. Now, for the sincere Christian, our actions are not dictated by a fear of judgment. To be sure, “There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:18) The idea of a judgment is not designed to “scare good Christians into obedience,” but rather to help us show the unconverted their need to partake in the love that casts out fear, and to prepare for a fiery cleansing that will not harm them, but make them pure. (1 Peter 4:12, 13) It is only those who will not turn to the Throne that experience destruction in the glory of Yahweh. (2 Thessalonians 2:8)

Peter tells us, right after mentioning the judgment, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (2 Peter 3:8, 9)

The Almighty may be moving at His own pace, but He is not deliberately delaying the fulfillment of His promises. No, rather, He is holding back the judgment so that men will have a chance to repent and be saved. Here again is the “veil” of Araphel in action as a positive principle. While the demons have perverted it, using the time Yahweh grants as a forum for all manner of unrighteousness, the wise man takes the opportunity to build his spiritual house on the Rock of our Salvation, that he may survive the coming storm of demons and trials. (Matthew 7:24, 25)

There is an age to come, but it is not one of a cycle, nor is it an endless continuation of this current state. The Scriptures tell us of the time ahead, the time after the judgment. It will be endless, and it will be – as hard as it may be for humans used to this world to grasp – *perfect*. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie

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down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea.” (Isaiah 11:6-9)

Why is it important for Satan’s plan that he has his followers envisioning practically endless ages, but of earthly pleasure and life with no accountability to the Creator? This is, of course, an oversimplification of the view of many non-Christian groups, yet the element of “lots of time,” and the thought that one can improve his or her standing in the “cycle of existence” through good works is fairly common in the various traditions. But why is this idea so prevalent on these spiritual paths? It is because Lucifer knows the principles that Christians also know, that “as [a man] thinketh in his heart, so is he.” (Proverbs 23: 7a)

A man with evil thoughts will produce an evil life. By contrast, to the righteous it is said, “According to your faith be it unto you.” (Matthew 9:29) The aims to which a man will direct his thoughts, whether they are good or evil, will ultimately determine his character. If he believes in endless ages, he will work toward securing his existence and enjoyment for those endless ages. Consider – what good is *immortality* if the world is about to end? What will an enduring physical perfection profit if the words of the Scriptures are true, and there will come a day soon when the very elements “shall melt with fervent heat?” (2Peter 3:12)

The aim of the yogis is thereby confounded. The ultimate goal of the alchemist is thus without fruit. Those who seek to transcend the wheel of reincarnation will discover, when it is too late, that “it is appointed unto men *once* to die, but after this the judgment.” (Hebrews 9:27) If Satan manages to convince his followers that there is “time, endless time” in which to follow their inclinations, they will never come to the point where they can look critically at their impulses, and judge for themselves why they have truly been put on this earth.

Satan seeks to produce an immortal sinner, yes; but he knows that just as a Christian’s everlasting life begins with faith, (Hebrews 11:1) so the proposed immortal depravity of his armies must begin with faith. They must believe in the goal, or they will not work toward it. They will never attempt to create this reality – first in their intentions, and then in their outward experiences – if they cannot first visualize it.

Every form of occultism in the world practices this kind of visualization on some level. It is one of the keys to witchcraft – but visualization in itself is not a bad thing. The use of signs and symbols began with Yahweh Himself, who gave us the rainbow to represent a covenant, (Genesis 9:13, Revelation 4:3) and the sacrifices of animals to represent the infinite gift of His Son. (1Corinthians 5:7) Prophets saw spiritual truths in ways they could

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understand and express, although they realized that it was merely “the appearance of the likeness of the glory” of that which they were beholding. (Ezekiel 1:28)

It is said of the Almighty that He “calleth those things which be not as though they were.” (Romans 4:17) It is a principle of creation that Yahweh forms things by “calling” them into existence. Of the beginning it is said, “And Elohim *said*, ‘Let there be light,’ and there was light.” (Genesis 1:3) “And Elohim *said*, ‘Let the waters under the heaven be gathered together unto one place, and let the dry land appear,’ and it was so.” (Genesis 1:9) Over and over again we see this pattern in the first chapter of Genesis: the Creator says, and it is so. “For He spake, and it was done; He commanded, and it stood fast.” (Psalm 33:9)

We will return to this idea in a moment, but first it is important to recognize and understand this sacred truth: mankind is created in the image of Yahweh. (Genesis 1:27) This means, almost everything that is true for the Godhead in the spiritual realm is true for humanity in the physical. The relationship between Christ and His collective Bride, the Church, represents the union between a husband and his wife. (Ephesians 5:31, 32) That is just one among many applications, but one specific parallel has key importance for the exorcist.

We are told this of conversion: “That if thou shalt *confess* with thy mouth the Lord Yahshua, and shalt *believe* in thine heart that God hath raised Him from the dead, thou shalt be saved.” (Romans 10:9) The “belief” requirement should be obvious, since religious matters are specifically matters of faith; but what of the first part, that confession is necessary as well? This is not a doctrine that is isolated to the verse in Romans. We find that the saints overcome the enemies of Yahweh “by the blood of the Lamb, and by the *word* of their testimony.” (Revelation 12:11)

Further still, it is said that the Father “hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son” (Colossians 1:13) The reader should see that Yahweh and His people have something in common. Before a thing can come to pass, it must be spoken. In His dealings with mankind, we are told of the Almighty, “Surely Adonai Yahweh will do nothing, but He revealeth His secret unto His servants the prophets.” (Amos 3:7) First, He will proclaim His will, and then He will bring it to pass. Christ, the Creator by the power of the Father, (Ephesians 3:9) is called the Word. (John 1:14) Just as the Father creates by the vehicle of His Word, speaking and then doing... so man that is created in the image of Yahweh actually creates by his word. Actions do not necessarily “speak louder than words” in many aspects of the spiritual realm.

Visualization allows us to create things in our minds, and words help us to make these thoughts in our heads “real,” for they can be used to affect the physical world. We can communicate our ideas to others; we can draw on

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paper what we perceive in our minds' eyes. The occult arts have made much use of this principle by way of mantras, incantations and magical "spells," but these are merely counterfeits for the true – and there *is* a true for this counterfeit. Men are told to "pray," even when they are alone, (Matthew 6:6) and we are told that "if we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask we know that we have the petitions that we desired of Him." (1 John 5:14, 15)

Not only do we have the privilege of prayer, we also have the power of dominion, the power to command. We are told of the beginning of days, "And Elohim said, 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' So Elohim created man in His own image, in the image of Elohim created He him; male and female created He them. And Elohim blessed them, and Elohim said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'" (Genesis 1:26-28)

Twice in that passage we are told that humanity was to have "dominion" over this earth. In falling from grace, however, we find that human beings lost their headship over the planet. Yahweh said unto the first pair, after they had given in to the tempter's deceptions, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Genesis 3:17b-19)

Death entered the world on that day, for whereas man was to have power over the earth, so now the earth would one day close over every man in his grave. There were also immediate effects. Nature would respond differently now, bringing forth dangerous and unpleasant plants, and becoming more difficult to master for the purpose of growing food. The evidence of man's lost dominion is also revealed in the New Testament, when Christ speaks openly about our enemy. All the symbols that referred to Satan in the older Scriptures were explained plainly by the Son of Yahweh, and He tells us that Lucifer had become "prince of this world," (John 14:30) who was able to offer the Messiah "all the kingdoms of the world, and the glory of them," if He would but worship the chief of demons. (Matthew 4:8) The apostle Paul considers him "the god of this world [who] hath blinded the minds of them which believe not." (2Corinthians 4:4)

The Gospel, the "Good News" of the Bible, is that the story does not end here. The Scriptures tell us "as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." (Romans 5:19) By the Sacrifice of Christ, Elohim regained the inheritance

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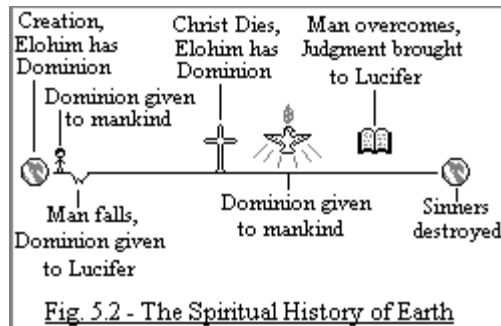
lost by Adam, and thereafter we are told that the Holy Spirit was sent as a Comforter until He should return to cleanse the world of all sin. (John 14:16) But now, in speaking of the Holy Spirit that was given to mankind, an interesting word is used. Paul says, “Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” (2Corinthians 5:5) The same word, *earnest*, is used in 2 Corinthians 1:22, again of the Spirit.

The word in Greek is *arhabbon*, which literally translated means, “money which in purchases is given as a pledge or downpayment that the full amount will subsequently be paid.” [5]

The Holy Spirit was given to mankind as a “down payment” on the transaction that took place on the Cross. This is what makes us witnesses to the sovereignty of Christ on this earth; and now, because we have this Spirit, mankind again has a level of dominance. Just as authority was given to Adam in Eden, so authority was given to the “last Adam,” (1Corinthians 15:45) and He in turn has given it to His followers, as we shall see.

Figure 5.2 gives a much-abbreviated history of the spiritual transactions governing the earth. In the beginning, Yahweh owned all things by virtue of His having created them. He gave this dominion to man, who was created in His image. When man sinned, Satan became the “prince of this world,” but when the Messiah appeared He said, “Now is the judgment of this world: now shall the prince of this world be *cast out*.” (John 12:31)

Because of His victory on the cross, the Heavenly beings acknowledge, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Revelation 5:12) And having received these things, He entrusted us with a large measure thereof, “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” (2Peter 1:3)



We recall from the last chapter an idea to which I intended to return, and it is this, that Christ cast out demons “with His word.” (Matthew 8:16) Just as the Word created light in the beginning, and life on earth, so the Word releases the prisoners of Satan. The same power that spoke the cosmos into existence from nothing, drawing order out of *tehom*, is able to bind the creatures of the “deep” and command them to depart from their human hosts. The specifics of this procedure follow, but the very existence of the method of exorcism comes from the idea that the Savior transferred this power to His followers.

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The cross was the beginning of the re-creation of the universe and, once again, the Almighty gave man dominion over certain aspects of the earth. But whereas before he was given authority over the living things of the earth, in the re-creation he is given the ability to command even spiritual beings, under the right circumstances. The Messiah won a victory over the world, this is so; (John 16:33) but, as we have already read, He overcame even the spiritual weapons arrayed against Him. “And having spoiled Principalities and Powers, He made a shew of them openly, triumphing over them in it.” (Colossians 2:15)

Not only did He have the power to cast out demons even before His “open” victory on the Cross, but we are told, “And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” (Matthew 10:1)

Just as the Holy Spirit was given to mankind as a “down payment” of a transaction yet to be completed, so the Son of Man had the power of His triumph before it was actually brought to pass. His ability to do this was an ability we all have – “Now *faith* is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11:1) By faith, Yahshua laid claim to His yet-future victory. By faith, we lay claim to that yet-future life eternal. By faith, the Messiah had power over the evil spirits that drew close on every side during His earthly ministry. By faith, we have power over these very spirits as time draws to a close. The final holy people on this sinful earth, those perfect representations of Christ (Ephesians 4:13) who will once again stir the open wrath of evil angels, will have two major characteristics. 1) They will be faithful to the commandments of God, and 2) they will have the “faith of Jesus,” the *very faith* that He had when He was here. (Revelation 14:12)

This is why exorcism works, because the very authority of Christ has been given to His people; He has become the Head, and the Church is His Body, (Colossians 1:18) which follows the direction of the Head and acts accordingly.

The bigger issue, of course, is not that we can cast demons out, but that the authority He gives us provides dominance over all the spiritually significant things of the world, including the principles of righteousness and sin. Whereas Adam failed in the face of temptation, those in Christ will succeed, for “Whosoever abideth in Him sinneth not,” (1John 3:6a) and this is the very thing that brings judgment to Lucifer, showing his Araphelian religion to be false.

The Messiah told His empowered disciples, “I beheld Satan as lightning fall from Heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any

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means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” (Luke 10:18-20)

The very Heaven from which Satan fell has become the source of his undoing. The powers of the Divine Kingdom are instilled in the followers of Christ, and their names are inscribed in the Book of Life, (Revelation 3:5) utterly undoing Satan’s plan to the first rung, because he cannot corrupt all of humanity. Unable to justify himself, because our names are written in Heaven, Lucifer will face judgment, and he will have an end.

Until then, it is proven that he will have an end because the followers of Christ have power even now over fallen angels, those once of the number that “are greater in power and might.” (2Peter 2:11)

As we noted before, the power the Messiah gives His disciples is not limited to exorcism by any means. He tells us that, “*nothing* shall by any means hurt you.” When the Savior healed, it was not merely of spiritual maladies, but physical as well. He gave sight to the blind, hearing to the deaf, and life to legs that had been crippled for years. Significantly, He did so by the very means he used against wicked spirits, by the power of His word.

We note this additional incident recorded in Scripture, “And when [the disciples] had sent away the multitude, they took [Yahshua] even as He was in the ship. And there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow; and they awake Him, and say unto Him, ‘Master, carest thou not that we perish?’

“And He arose, and rebuked the wind, and said unto the sea, ‘Peace, be still.’ And the wind ceased, and there was a great calm. And He said unto them, ‘Why are ye so fearful? How is it that ye have no faith?’

“And they feared exceedingly, and said one to another, ‘What manner of man is this, that even the wind and the sea obey Him?’” (Mark 4:36-41)

The Creator made flesh addressed the lifeless elements as if they were human. Naturally, the winds have no ears, nor the sea understanding, so it is apparent that the Messiah *spoke* to the storm for the express purpose of demonstrating His power to those in the ship. In all His dealings with humanity, the Almighty seeks to draw human beings into an understanding of His ways. He says to us, “Come now, and let us reason together.” (Isaiah 1:18a) He pleads with those who turn away from Him, “O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me.” (Micah 6:3) All that needed to be accomplished for the salvation of man could have been done without any overt display, yet Christ declared, “In secret have I said nothing.” (John 18:20b)

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Some have misunderstood the way that Yahshua “spoke” to diseases, and lifeless forces. There are many people, even among those who claim to believe that the Bible is the Word of Yahweh, who have difficulty accepting the Gospel record as accurate, particularly regarding the miracles. There are some who seek to explain all the supernatural events surrounding the Savior’s mission by resorting to conjecture and supposition regarding the way things “might” have happened. The demons, they say, were merely mental illnesses, or an expression of “the evil inherent in every human soul,” since the Savior addressed them just as He did ordinary sicknesses or even the storm. This is merely another attempt to limit both the reality of the spiritual realm and the creative power of Elohim. Ultimately, it boils down to an attempt to avoid supernatural *judgment*, the very aim of the materialist (secularist) and the magician (occultist).

To rightly understand this matter, we must make a careful study of the demonology of Christ and His disciples. What did the Savior teach about the evil spirits, and what did His eyewitnesses understand from His words? What later revelations came through the Spirit of Truth, sent to guide us into a full understanding of spiritual matters? (John 16:13)

As we already read, Yahshua claimed to have seen “Satan as lightning fall from Heaven.” He did not regard the passage in the Book of Job as mere poetic allegory or fiction when it revealed that “[Yahweh] put no trust in His servants; and His angels He charged with folly.” (Job 4:18) He did not teach that it was prophetic hyperbole when it was said to the disgraced Cherub, “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!” (Isaiah 14:12) To Yahshua, who had seen these things take place, the *Hel’el* of Isaiah’s vision was the very Satan who seeks to transmute mankind into his everlasting spiritual shelter from the wrath of a just God.

To the Savior, the devil and his followers are not natural phenomena, nor – as some severely misguided theologians have proposed – lords of torment in a fiery, subterranean kingdom of Hell. No, rather they are exiles from Heaven, trapped (to a large degree) on this earth, and doing all in their power to overwhelm mankind so completely that their charges against the justice and character of the Most High will appear justified.

The Master spoke to the wind and the waves, but He never asked them any questions. When dealing with demons, He asked their names. Legion revealed this information, and then he and his subordinates were sent into swine, which subsequently went insane and drowned themselves. (Luke 8:30-33) Realizing that if the demons gave too much information to their human victims, many of His opportunities to heal would be lost, He “suffered not the devils to speak, because they *knew* Him.” (Mark 1:34) In doing so, He addressed them as intelligent beings, capable of understanding.

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What of His disciples?

Again, while some have stated the belief that the “demons” of the Gospels were either psychological problems or an outward appearance of some inner sin, the followers of Christ did not so consider them. When a girl under demonic Tutelage, having gained the ability to predict the potential future, began to follow the apostles, we read of how the matter was resolved. “Paul, being grieved, turned and said to the spirit, ‘I command thee in the name of Yahshua the Messiah to come out of her.’ And he came out the same hour.” (Acts 16:18) Like Christ, Paul addressed the spirit directly, and forced it to depart from the girl, showing that it was not a part of the girl herself, but a separate entity capable of being disassociated from her.

Note that certain diseases may also be ordered to “depart” because the microbes and viruses causing them are no more a part of the normal human body than are evil spirits, (Luke 5:13) thus it is like commanding the sea and winds. Blindness and lameness, on the other hand, were never told to “depart,” and they were never “cast out;” instead they were “healed.” (Mark 3:15) They were defects of the individual, parts of their ordinary condition, and this is not a distinction to be overlooked. The incident of Luke 8 in which the demons were sent into the pigs was, of course, a still more dramatic demonstration of the fact that the demons are not part of the possessed *human* to any degree. They are intruders into the normal functioning of a being.

When James is discussing the difference between intellectual belief and living faith, he uses an example of a mere head-knowledge and says, “Thou believest that there is one God; thou doest well. The devils also believe, and tremble.” (James 2:19) In other words, mere “belief” does no good if it is not true faith; and true faith, James points out, always has corresponding, visible evidence. (verse 18) The relevant information from that verse is that James considers demons to be rational beings (if we may use the term “rational” loosely) that are capable of understanding, belief and motive. We have, in previous chapters, taken this as a “given,” but we establish it here.

Peter tells us that, “God spared not the angels that sinned.” (2Peter 2:4) and Jude adds that these “angels that sinned” are “the angels which kept not their first estate, but left their own habitation.” (Jude 1:6) Yahweh keeps them powerless to a degree, “reserved in everlasting chains under darkness unto the judgment of the great day.” (same verse) Clearly, the testimony of Scripture (particularly Christ and His disciples) is that the fallen angels are intelligent beings who exist entirely independent of the human host. Now, possession is the unlawful melding of the human and angelic minds, but the demons themselves existed before the human mind was formed, and do not require residence therein to survive.

Essentially, Yahshua may have spoken to both diseases and forces for the sake of His audience, *but diseases don't talk back*. Demons do. He

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recognized who they were, and they recognized who He was. In the next chapter we will read that the fallen angels not only knew who Christ was, but they know His followers by name as well.

The idea that demons do not require human residence to survive deserves further examination. We have alluded to the incident in Luke 8, also found in Mark 5, many times. This is the casting out of Legion, and here we will look at the entire record, for there is more information, very relevant to exorcism, that must be obtained.

“And they arrived at the country of the Gadarenes, which is over against Galilee. And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When He saw Yahshua, he cried out, and fell down before Him, and with a loud voice said, ‘What have I to do with thee, Yahshua, thou Son of Elohim most high? I beseech thee, torment me not.’ (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

“And Yahshua asked him, saying, ‘What is thy name?’ And he said, ‘Legion,’ because many devils were entered into him. And they besought Him that He would not command them to go out into the deep [Gk: *abussos*, cf. Hebrew: *tehom*].

“And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them. Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

“When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Yahshua, and found the man, out of whom the devils were departed, sitting at the feet of Yahshua, clothed and in his right mind; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear, and He went up into the ship, and returned back again.

“Now the man out of whom the devils were departed besought Him that he might be with Him, but Yahshua sent him away, saying, ‘Return to thine own house, and shew how great things God hath done unto thee.’ And he went his way, and published throughout the whole city how great things Yahshua had done unto Him.” (Luke 8:26-39)

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Now, Mark's version does not add much information to this record, however it does state that when the demoniac first saw Yahshua, he "ran and worshipped Him," (Mark 5:6) which will become relevant later on.

In addition, where Luke says that the demons did not want Yahshua to send them into *abussos*, which corresponds with the Hebrew word *tehom*, [6] Mark writes that, "[Legion] besought Him much that He would not send them away out of the country." (Mark 5:10) While the word "country" there appears to give a different sense than Luke's "deep," the term used in Mark that is generally translated country is the word *chora*. The term is derived from the root *chasma*, from which we get "chasm" in English. A chasm, like an abyss, both denote a void, an empty space; between the spirits of the righteous and the spirits of the wicked, we are told, "there is a great gulf [*chasma*] fixed." (Luke 16:26) The connotations in English aside, therefore, these two terms are equivalent as they apply to the context of demonic locality.

Aside from these two seemingly divergent elements of the accounts, there is enough information in Luke's narrative alone for the pertinent issues to be explored.

We have already begun to look at the issue of the *tehom* as it applies to casting demons out. We are told that the demons did not wish to go into the *tehom*, and that this occurs when they are separated from the ones they are possessing. What does this mean, and why do the demons wish to avoid this state?

Here is a second place in which the same idea occurs. We will return to this and similar verses for an in-depth examination in chapter seven, but I present it now for reasons that will become obvious upon reading: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." (Matthew 12:43) The term "dry places" is set in obvious parallel to the term "deep" in Luke and "country/chasm" in Mark.

The casting-out of demons sends them into "dry places," and breaks the connection with the host, who can then be healed. It is also significant that in Matthew we are told that the state of the demon in its "unanchored" state is one without rest. Indeed, demons would rather be enmeshed with the spirits of animals than left to their own mental devices.

The issue of the demons finding no "rest" gives us the key to understanding an unanchored spirit's mind. I specify *unanchored* as opposed to any of the other forms of possession, because it should be apparent that the four degrees outlined earlier are progressive states of control. Anchorage is the basic level from which the others flow naturally, with the possible exception of some forms of Tutelage. If an individual uses an external means of communication with a fallen angel, such as a medium or occult

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devices (e.g., an Ouija board or Tarot cards), it need not be the case that he or she is anchored by the demon, though information may certainly pass between them.

It would be difficult to imagine, on the other hand, that a demon with access to such a mind by virtue of its naked (spiritually unprotected) state would pass up the opportunity to insinuate its presence into that mind. Considering the great number of demons that occasionally share a single host, and the unpleasant state of being without one, we can clearly understand the many and stern warnings that Yahweh gives His people about any form of communication with the willfully possessed and their invisible masters. It is but a short step from association to infection.

Of that unpleasant state of demonic existence we read the following, “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” (Hebrews 10:26, 27)

Some have asked the question, “Can demons be saved?” Since the fallen angels are established in the Bible as intelligent, morally culpable entities, would it not be possible for them to choose restoration over destruction?

This is not an easy question to answer simply, nor are the reasons why always readily apparent. It is not possible to understand at all unless we have a significant understanding of the character of the Almighty as He has revealed Himself to mankind.

The Scriptures tell us of our Father that He is, “merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.” (Exodus 34:6, 7)

This passage has import for both humans and demons. Two qualities of the Almighty come through in these two verses from Exodus, and their close connection reveals accurately that the two characteristics described are inseparable. The mercy and forgiving nature of Elohim cannot be separated from His justice, and His need to have a universe free from all suffering. Both these elements of His Being spring forth from love. It is obviously true that a loving Entity will forgive confessed errors, but it is also true that a loving Entity will seek to preserve the best possible condition and circumstances for those over whom He has charge. The universe must one day, therefore, be cleansed.

This has the inescapable consequence that those who will not cooperate with others in the universe for the shared unity and peace of the creation

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must eventually be removed from it. Yahweh will not restrict free will, and one who chooses to rebel will not be forced to perform righteous acts. At the same time, the rebellious soul does not have any *right* to exist, because he attacks the very Source of his existence. Time is given for the wicked to repent, and Yahweh encourages this: “Say unto them, ‘As I live,’ saith Adonai Yahweh, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?’” (Ezekiel 33:11) This is His mercy, that the sinners are not immediately destroyed.

And yet, there are some who will see that evil men are not immediately punished, and make the fatal mistake of concluding, “Yahweh will not do good, neither will He do evil.” (Zephaniah 1:12) Let the reader understand, if the idea of the “ceaseless age(s)” of occultism or secularism is accepted as reality, this is a *natural* conclusion to draw. It is entirely logical for those outside of Yahweh’s protection and service to believe that there is no judgment, that the Almighty (if He exists at all) is *deus otiosus*, a “hidden god” who simply set the universe in place and sat back to watch events unfold.

Zephaniah continues, warning those men of whom he is speaking, “Neither their silver nor their gold shall be able to deliver them in the day of Yahweh’s wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land.” (verse 18) The issue of “His jealousy” has already been addressed; the Holy One is jealous for His people, for our safety and our spiritual integrity. For the very sake of those who choose to be forever joined to Him, as a wife to her husband, (Jeremiah 3:14) the ones who have chosen the other path are given a fixed time, and then no more, in which to repent.

The judgment of human beings ends just before the physical sentence of Elohim is visited on the world. In the final chapter of the final book of the Bible, the Savior and Judge of humanity tells us through His servant, “Seal not the sayings of the prophecy of this book, for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” (Revelation 22:10-12)

Just before the reward is given to mankind, there will come a point at which Yahshua must – of necessity – leave the Sanctuary in Heaven in which He makes atonement for mankind. (Hebrews 7:25, 9:12) When He leaves this intercession the words of Revelation 22 will be pronounced, that enough time has been provided for the children of men to purify themselves, and to make themselves ready for the consummation of the Spiritual marriage.

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Of this time it is written in parable, “And the foolish [virgins] said unto the wise, ‘Give us of your oil, for our lamps are gone out.’ But the wise answered, saying, ‘Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.’”

“And while they went to buy *the Bridegroom came*; and they that were ready went in with Him to the marriage, and the door was shut. Afterward came also the other virgins, saying, ‘Lord, Lord, open to us.’ But He answered and said, ‘Verily I say unto you, I know you not.’” (Matthew 25:8-12)

Is this exclusion of the foolish virgins “fair?” Some resolve the issue by simply saying, “Who are we to judge God?” But He invites our scrutiny, and so it is not enough to conclude that, “We cannot know,” while ignoring the very evidences of His equity. The idea of a time after which those who have neglected to prepare are shut out is fair in the final analysis; Yahweh knows that if these individuals despised His infinite mercy when they had the former opportunity, they have so corrupted themselves that they will despise it again if given *another* opportunity. We are told that He is “not willing that any should perish, but that all should come to repentance,” (2Peter 3:9) therefore if we believe this, we must acknowledge that anyone who can possibly be saved, will.

Now this is not to say that Yahweh will ever turn back one who has sincerely repented. The problem is that repentance itself is a gift from Heaven. Sin is not merely an action; it is a condition, for the Scriptures speak of being “in sin.” (Psalm 51:5, Numbers 27:3, Romans 6:1) The condition of being in sin is that it affects the mind, lays the spirit bare for demonic influence, and ultimately separates individuals from the very knowledge of Yahweh, who alone can save them. Paul speaks of such, saying, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate [failed] mind, to do those things which are not convenient.” (Romans 1:28)

A reprobate mind cannot recognize its own spiritual need. Such is the mind of the Laodiceans of Revelation, who say, “‘I am rich, and increased with goods, and have need of nothing,’ and knowest not that [they] art wretched, and miserable, and poor, and blind, and naked.” (Revelation 3:17) Salvation is a gift; it operates by grace, which is undeserved. While “the grace of God that bringeth salvation hath appeared to all men,” (Titus 2:11) not “all men” will accept it and let it bring forth fruit in their lives. It takes grace, in a sense, to accept grace; the exercise of faith is not possible outside the spiritual “environment” of unmerited favor. This is the “marvelous light” in which Yahweh dwells, and into which He invites us, (1Peter 2:9) that is the antidote to the abuse of the veil of Araphel.

If one has despised the voice of grace, by what means can Yahweh reach his heart? Sending a fiery manifestation or a mighty angelic messenger will not

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bring forth true repentance, only fear. We have the example of the Israelites trembling before the Almighty promising, “All the words which Yahweh hath said will we do.” (Exodus 19:16, 24:3b) A few chapters later (32) they were dancing around a golden calf. Fear may be enough to generate an initial interest in righteousness, (Jude 1:23) but it is not enough to sustain lasting loyalty. The foundation of Yahweh’s government is love, and those who do not let this love cast out their fear will not long remain on the holy mountain.

When men come face to face with the Divine, they do indeed acknowledge their wrongs. We are told that in the Day of Yahshua’s appearing, “every knee shall bow, every tongue shall swear.” (Isaiah 45:23, see also Romans 14:11 and Philippians 2:10) Yet these admissions of the Almighty’s power are coerced by the sheer enormity of the theophany. They are not spoken out of a love for righteousness, or a desire for salvation – rather, they are spoken out of a fear of judgment, and a desire for safety. So it is with human beings, and so it *was* with demons; salvation is a free gift, but one who tramples upon the opportunities afforded him will find that he has become a “profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he *found no place* of repentance, though he sought it carefully with tears.” (Hebrews 12:16, 17)

Esau “found no place” of repentance – he was in a “dry place,” spiritually speaking, the “deep” of chaos.

No sacrifice was ever offered for the restoration of demons. This is not because the Almighty was unwilling to provide all that was required for their redemption. The earlier verses in Hebrews speak of no sacrifice being sufficient for those who already have “knowledge” of the truth. If we know a certain amount about the character of the Most High yet choose to sin despite this, that is the very dynamic that leads some to despise the Sacrifice offered.

This is the “blasphemy against the Holy Ghost,” (Matthew 12:31) of which the prophet says, “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Isaiah 5:20) In the case of the “angels who sinned,” *all* of them once had a far greater knowledge of the Most High than any man who has ever transgressed. What sacrifice would be sufficient?

If some men, who have never seen the Almighty face to face, will be lost because they have come to the point of no return, how much more will the demons be lost, who beheld the glory of Elohim shining forth from His spiritual Tabernacle? (Revelation 15:5) They turned their back on Him, on all His majesty, for the deceptions of Satan. This is a great mystery, the intrusion of sin, yet it is one with which every human being is intimately familiar to greater or lesser degree.

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The demons had their appointed time for repentance. By the time war broke out in Heaven and the demons were cast down to the earth, (Revelation 12:7, Luke 10:18) Satan had already been given the opportunity to become “the accuser of our brethren” in Heaven. (Revelation 12:10) Their “casting down,” (*cf.* the Greek verb *tartaroo*, translated in 2Peter 2:4 as “cast down to hell”) was the sign of the end of their time for returning to the faith. After this, their minds were too darkened, too bent on the destruction of themselves and others. Yahweh knew that any overtures made toward them for reconciliation would be futile. Like human beings who have blasphemed the Holy Spirit, the very Agency of their salvation, the demons have “a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” (Hebrews 10:27) This is a dry place indeed.

But now, what effect would this sure knowledge have upon an intelligent being? What would thousands of years of knowing that only doom lay ahead do to the thought processes of so mighty a creature? This is a most fearsome destiny. The only viable option is insanity. Some have questioned why Satan continues his assault on the Throne of Heaven, if he knows that Elohim is all-powerful. The answer is as simple as it is dismal – he has no other choice. He has no recourse but to attempt to convince himself and his followers that they stand a chance in the end, although deep down “he knoweth that he hath but a short time.” (Revelation 12:12)

As long as the demons are actively furthering their plan, are actively controlling a body of flesh, are actively plotting the downfall of mankind, they can ignore their sure destiny to a certain degree. As long as they are exercising their ability to manipulate the physical universe, they can revel in wickedness and chaos without dwelling for too long on the fiery reward of their labors. This may seem small comfort to so brilliant a set of minds, but insanity and corruption breed interesting results when mated. Even steering a herd of unclean animals back and forth is something, *anything* that can occupy these restless spirits. Without a host, without being able to experience the world through the activities of one who is not yet wholly condemned, the demons have nothing to do but wander, until they find another open doorway through which to enter. This is one of the primary reasons possessions occur in the first place.

One of the most irritating things about Christians, from Lucifer’s point of view, is that they know these things. He knows there will come a day when “we shall judge angels,” (1Corinthians 6:3) and when we will ask ourselves with astonishment, “Is *this* the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?” (Isaiah 14:16b, 17)

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The reason why overt possessions have been rare in recent history is partly because Lucifer is biding his time until the end. It is also partly because he seeks to first undermine the knowledge described above. He seeks to weaken the Churches' grasp of the facts of demonic reality, so that the population of earth will be unwarned, and unprepared, when he brings forth his final deceptions. We are told, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2Corinthians 11:14) "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24)

Who will warn of this approaching danger if the demons destroy the foundation of this knowledge in the Church? Too many cases of overt possession (i.e., Dominance) will only focus the human mind on the demons' presence, and they will seek to understand them. The Serpent is far too wise to allow this. Instead, he works through doctrines, through his Influence on those who may even be sincere.

Paul informs the people of Yahweh, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1Tim 4:1)

Again, Paul cautions the leaders of the Church, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:28-30)

It does not matter to the demons if their followers believe they are doing good works; it only matters that they destroy truth. Those *within* an established religious tradition, claiming to have studied the spiritual world carefully, or to have received special knowledge, are often the most dangerous. If their words are not based strictly on the Scriptures, and examined carefully for error, they themselves will become a great source of evil. As it is said, "the road to hell is paved with good intentions," and every step taken on that road wears the furrows deeper for the next pair of wandering feet.

Because his time has grown short, however, Satan will soon "pull out all the stops." Soon subtle Influence will not be enough to move his plans forward. We concluded the last chapter by bringing this issue to light, and I conclude this current chapter by saying that we now have enough knowledge, background and insight to begin to equip ourselves for the final struggle in the name of Yahshua our Lord.

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Chapter 6: Ephphatha

phphatha – the word means “be opened,” and it appears in the Gospels when the Messiah healed one who was both deaf and mute. (Mark 7:34) To be “open,” however, is the key to healing all sorts of maladies, including demonic possession. The very word “occult,” used to describe the society in which demons thrive, comes from the Latin *occultus*, meaning “secret,” or “hidden.” If we wish to be free from even its indirect influence, we must come into the light of revelation, into the open.

By way of a brief summary, we have seen the characteristics of demons. They are creatures of chaos (represented by the primordial “sea”), of moral and spiritual emptiness, destined to an unpleasant end. They are intelligent, and they are powerful, and in order to offset thoughts of their approaching doom, they have embarked upon a mission to corrupt humanity and destroy the current spiritual order.

This is far from the limit of their intentions, however. From the beginning of Satan’s intrusion into the world of men, he has sought to accomplish three particular tasks. First, he wishes to corrupt humanity entirely, shutting them out from the grace of the Creator (by which the original fall was mitigated, to allow for restoration). Next, he wishes to institutionalize the resulting rebellion, enshrining it in corrupt governments or apostate religions orders. Finally, he wishes to create an immortal sinner regarding whom Yahweh is covenant-bound not to destroy. He has tried various ways through the ages to accomplish this, including the fruit of the Tree of Life and the mystical arts. More recently, he has attempted this through scientific advancements; humans are, after all, biological organisms.

If the demons can produce but one sinner who is immune from the effects of death, then no sinner can be ultimately destroyed in the Lake of Fire, “For there is no respect of persons with Yahweh.” (Romans 2:11) This self-preservation is the center of the Adversary’s goal, because the preservation of the *self* at the expense of others is one of the key tenets of his religion. This is the precise opposite of the self-denial taught by Christ; it is a worship of individualism to the exclusion of others, and an abuse of moral freedom (which is the system of thought to which we have given the Hebrew name *Araphel*).

In order to enlist the aid of human minds in this process, Lucifer has used various forms of philosophy to remove the idea of judgment from mankind’s worldview, and here both paganism and secularism have served him well. As these human minds have withdrawn their loyalty to the

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Almighty, He has been less able to protect them from the activities of the fallen angels, and thus Satan and his host have been able to infect human souls at four, generally progressive, levels of intrusion: Anchorage, Influence, Tutelage and Dominance.

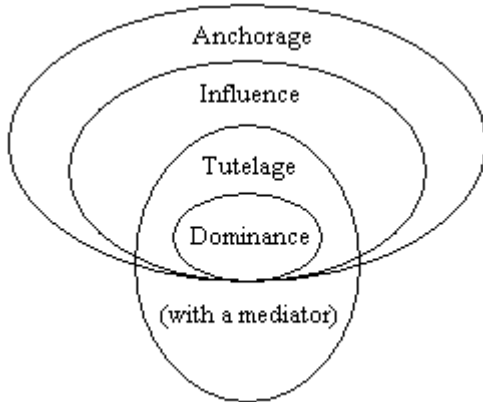


Fig. 6.1 - The Degrees of Possession

I say “generally” progressive to point out one potential exception. Those who are under demonic Influence are usually Anchored. Those under demonic Tutelage are normally Influenced directly, and those who are Dominated by a possessing spirit are most commonly also under some kind of Tutelage. Thus, one who is Dominated, that is to say, completely “taken over” by the invading spirit, can often communicate with the spirit (Tutelage), unless his consciousness is forced to recede. In addition, the spirit obviously Influences his behavior, and the demon gained access in the first place by becoming Anchored to the human’s thought processes. All the levels are therefore present to some degree in the most severe of the four.

As Figure 6.1 shows, however, if a mediating element is used, either a medium (one who has a “familiar spirit” – 1Samuel 28:7) or occult device (e.g., an idol or charm – Isaiah 19:3), Tutelage can be accomplished without the spirit directly influencing the soul on an internal level. It is also important to remember, for the purposes of this chapter, that a demon is not able to read a human being’s actual thoughts, (1Corinthians 2:11) although, based upon the patterns of mental activity, it can make educated guesses about his or her emotions or intentions.

That is a very brief, very rough summary of the information provided so far.

Now it is said, and rightly so, that “an ounce of prevention is better than a pound of cure.” Before we examine in detail the method of actually casting a demon out of a human soul, we must see how it got there in the first place. This will serve in turn a twofold purpose. First, it will allow us to instruct others about how to prevent the need for such extreme measures as exorcism in the future. We are told that, “If the Son therefore shall make you free, ye shall be free indeed.” (John 8:36) Further, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1John 5:18) The first part of the quote from 1 John will be examined more closely in the next and final chapter; but for now it is sufficient to gather that one protected and set free by Christ is immune to the direct *internal* attacks of Satan. He may still, of course, trouble the Christian through circumstances and temptations. (1Peter 5:8)

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Second, the exorcist must be sure in himself that he will not become the dwelling-place of the displaced spirit. One who embarks upon this process must be “not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” (1Timothy 3:6) One who opposes demons must be pure in spirit, through the grace of Christ, for as the Messiah taught us of a certain scenario, “And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, ‘Let me pull out the mote out of thine eye,’ and behold, a beam is in thine own eye? Thou hypocrite; first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.” (Matthew 7:3-5)

Worldly Christians, afraid of having their actions and motives examined, will often quote Matthew 7:1 when someone raises an objection to their actions: “Judge not, that ye be not judged.” What they do not realize is that this is merely the beginning of a teaching, and the thought extends down to verse five, cited above. The Messiah never says that we are not to judge one another's actions. It is true that we are not to judge another man's servant, (Romans 14:4) in terms of their final destiny before Christ. At the same time, we *are* told to hold others in the Church to account for their words and deeds; Paul asks us, “do not ye judge them that are within?” (1Corinthians 5:12) Christ, of course, was telling us not to judge arbitrarily, but when you are sure you have a beam out of your own eye, “then shalt thou see clearly to cast out the mote out of thy brother's eye.”

Knowledge and talent can never take the place of humility. Howsoever experienced an exorcist is, if he becomes proud of his ability to perform this service, he has *already* fallen. In the early days of the Church, the role of exorcist was just one of many professions available to its members. “The bishop selected and ordained the subordinate clergy. Among the latter the chief ranks were presbyters and deacons. Below them were the minor orders, such as sub-deacons, acolytes, exorcists, readers and janitors.” [1]

Consider that exorcists were listed right there along side the janitors and those who read the Scriptures in meetings. Now, by no means are these unimportant positions! The work of a janitor is a necessary and noble task, despite the perceptions of current society; but unless the one given the charge to cast out evil spirits sees that he is no better than he who sweeps the floors, pride will be his undoing. Even non-Christians know this principle expounded by Christ in Matthew 7. The famous atheist Friedrich Nietzsche once said, “Whoever fights monsters should see to it that in the process he does not become a monster.” Regardless of its dubious source, the statement is true, and describes a circumstance against which the exorcist – the Christian in general – must be on guard.

Speaking of dubious sources, the following words are also quite relevant. They were written by pope Gregory to Augustine, the latter of whom was

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claiming the ability to perform divine acts around the year 600AD. He said, “Finally, dearest brother, in all the outward actions which by God’s help you perform, always strictly examine your inner dispositions. Clearly understand your own character, and how much grace is in this nation for whose conversion God has given you the power to work miracles. And if you remember that you have ever offended our Creator by word or action, let the memory of your sin crush any temptation to pride that may arise in your heart. And bear in mind that whatever powers to perform miracles you have received or shall receive from God are entrusted to you solely for the salvation of your people.” [2]

While as Protestants we would strongly disagree with the papal religion as a whole, these particular words *do* reflect Biblical truth. Paul called himself the “chief of sinners” (1Timothy 1:12-16) by virtue of the fact that when he persecuted the newborn Church he “offended our Creator by word [and] action,” and he subsequently “let the memory of [his] sin crush any temptation to pride.” While we do not live in *condemnation* by those past sins of which we are forgiven, all who will follow his example, and thus the example of Christ, must do the same.

So how do demons gain possession of a human soul? Through pride, yes, as we have seen, but not pride only. Pride and possession are both the result of something more fundamental: lust. I speak of lust, not in the merely sexual sense, but according to the more general definition used by the Bible. Peter wrote that all corruption that exists in the world is here “through lust.” (2 Peter 1:4) All possessions, and all prideful thoughts, ultimately come about because an individual desires something that he believes is being wrongfully withheld. This is not to say all desire is wrong either, for we are told to present our “petitions” to the Almighty, that He may grant us those things “that we desired of Him.” (1John 5:15) We are to desire “spiritual gifts,” (1Corinthians 14:1) to serve the Church in whatsoever way we can, (1Timothy 3:1) and to see other people converted and saved. (Romans 10:1)

It is when the desire for unlawful things is cherished, that is when the problem begins, and the flesh will begin to say, “The ways of God are unfair, because He is not permitting me to have what I want, or deserve.” To have an illicit desire for a woman who is not your wife is counted as the sin of adultery, (Matthew 5:28) and to pine for the riches and advantages of the more fortunate leads only to misery and transgression. (1Timothy 6:10) There are many things for which we may legitimately long, but when this desire becomes inordinate, or is directed toward something evil, we become spiritually “opened” in an entirely unsafe way.

The first step, then, is to examine one’s self for beams before he goes about looking for specks in the eyes of others. This teaching has a much broader application than exorcism, but the consequences of failing to do so when confronting these particular matters can be immediately catastrophic. We must each ask ourselves, “What are my actions? What are my motives?

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How did those motives lead to these actions?” If this procedure becomes a habit of our lives, we will find it much easier to stay firmly grounded in the Way.

The second, related, step is to ensure that within you there is no *room* for demonic possession. The Scriptures talk about the Temple of Solomon, in which the Presence of the Most High was to “dwell.” We read, “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud; for the glory of Yahweh had filled the house of Yahweh.” (1Kings 8:10, 11) When the presence of the Creator was manifest in the house, no one else could occupy it, not even the consecrated priests.

Now in the New Testament we are told that “the Temple of Yah is holy, which Temple ye are.” (1Corinthians 13:17) More expressly, during the course of their evangelistic ministry “the disciples were filled with joy, and with the Holy Ghost.” (Acts 13:52) If we are converted, by which the Scriptures mean repentance, then faith, then baptism into the Church of Christ, we will not be vulnerable to direct, internal, spiritual attacks. “Then Peter said unto them, ‘Repent, and be baptized every one of you in the name of Yahshua the Messiah for the remission of sins, and ye shall receive the gift of the Holy Ghost.’” (Acts 2:38) Yah tells His people in no uncertain terms, “There shall no strange god be in thee; neither shalt thou worship any strange god. I am Yahweh thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.” (Psalm 81:9, 10)

There are some who have not fully understood what it means to be “filled” with the Holy Ghost. If the Holy Spirit *is* a Spirit, as the very title describes, does that mean that the Christian loses control of himself or herself, becoming just a robot or a puppet of the Creator?

The answer to that is “No,” and the reason why has to do with the divergent natures of Yahweh’s Spirit and demonic entities. The Holy Spirit is not a separate personality from the Father or Son, acting at cross-purposes, but proceeds from the Godhead naturally. (John 15:26) It is the very life of the Son, for “the Lord is that Spirit; and where the Spirit of the Lord is, there is *liberty*.” (2Corinthians 3:17) If we realize that there is “liberty,” or freedom, because of that Spirit, then we find that the Spirit of Yahweh is designed to change our hearts so that we will desire righteousness, not take direct command of our faculties and force us into obedience. The promise is this, “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezekiel 36:26) The Christian still has plans and desires, but because of the “new spirit” he will subject these plans to the approval of the Almighty. (James 4:15)

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The Divine Third Element of the Godhead is *non-invasive*, and will not use force. Demons are different, being entities owing no loyalty to the God of freedom, and they therefore exploit any opportunity to further their aims. If we wish to be free of one type of spirit, we need only submit ourselves to the other. In the very beginning, the first act accomplished by the Almighty after creating light was to separate it from the darkness. (Genesis 1:4) This principle has continued down to the teachings of the Apostles, for Paul asks, “what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” (2Corinthians 6:14)

Light cannot exist where darkness is already present, and vice versa. This holds true for both the physical and spiritual properties described by these terms. Only those who are born of the Spirit will have lasting success in encounters with demons.

I specify *lasting* success, because as I mentioned in the last chapter, we will see that the demons do know Christ and His followers by name; yet despite this fact, those who are not directly following them may have some measure of ability to overcome wicked spirits. One interesting passage tells us of such an incident: “And John answered Him, saying, ‘Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us.’

“But Yahshua said, ‘Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.’” (Mark 9:38-40)

The power for casting out demons comes from the Almighty, bestowed upon human beings by the ministry of Yahshua the Christ. The power is in His name, and so to a large degree does not depend upon the messenger. At the same time, that messenger must still be relatively free from the sins that cause demons to so easily beset humanity. We are told of another event in those days as a counterpoint to the account set forth in Mark.

“Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Yahshua, saying, ‘We adjure you by Yahshua whom Paul preacheth.’

“And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, ‘Yahshua I know, and Paul I know; but who are *ye*?’

“And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Yahshua was magnified. And many that believed came, and confessed, and shewed their deeds.” (Acts 19:13-18)

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Both the sons of Sceva and the unidentified individual mentioned by John in Mark 9 were using the same formula, employing the name of Yahshua to cast out evil spirits. The difference appears to be that the former was more sincere, since the exorcists in Acts are described by the non-flattering term “vagabond.”

While this word does not have quite the same negative connotations as in English, *perierchomai* does mean “wanderers about,” used of those with no fixed place, and reminds us of Jude’s description of “wandering stars,” those teachers who would walk about the Churches with no established loyalties or stability. Essentially, the casting-out of demons is a gamble at best, if one is not following the pure traditions of Scripture as laid down by the Old Testament messengers, Christ, and finally His apostles. Even these apostles, when they were not in the best of spiritual health, could not properly perform this spiritual janitor-service.

We looked at the initial verses of this passage in a previous chapter, but now it is time for the full episode: “And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying, ‘Lord, have mercy on my son, for he is lunatick, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.’”

“Then Yahshua answered and said, ‘O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.’ And Yahshua rebuked the devil; and he departed out of him, and the child was cured from that very hour.

“Then came the disciples to Yahshua apart, and said, ‘Why could not we cast him out?’”

“And Yahshua said unto them, ‘Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.’” (Matthew 17:14-21)

Some have not fully understood this passage. Many believe that when Christ said, “this kind goeth not out but by prayer and fasting,” He meant the demon could be expelled only if the young man fasted and prayed. This cannot be the case for two reasons – first, a possession of the degree described in the passage can be nothing less than full Dominance, and a person so overtaken can neither fast nor pray effectively. Second, the Messiah was answering the question of His disciples, “Why could not we cast him out?” His reply began with the indictment, “Because of your unbelief,” and the two statements are related.

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The clues to what was really happening in that passage involve information from the beginning of Matthew 17, and the beginning of the following chapter. At the start of the seventeenth chapter, we read, “And after six days Yahshua taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light.” (verses 1 and 2) In the next chapter we read of the time described in verses 14-21 quoted above, “At the same time came the disciples unto Yahshua, saying, ‘Who is the greatest in the kingdom of heaven?’” (Matthew 18:1) In Mark’s parallel account we read that they actually “*disputed* among themselves, who should be the greatest.” (Mark 9:34)

Christ often took Peter, James and John with Him when He accomplished special tasks, like transfiguration or raising the dead. (Mark 5:37, Luke 9:28) This appears to have led to jealousy among the other disciples, and those at the foot of the mountain were attempting (“at the same time”) to cast out a powerful demon in this weakened state. When the Messiah said, “this kind goeth not out by fasting and prayer,” He was indicting the level of faith displayed by His disciples.

The word “howbeit” that begins His final statement of that passage is the Greek word *de*, which should really be translated as follows: “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, ‘Remove hence to yonder place,’ and it shall remove; and nothing shall be impossible unto you. *But* this kind of situation, [that you have recently encountered] cannot be resolved but by prayer and fasting.” The issue was about faith.

The exorcist must be pure in intentions, he must be clean of known sins, and he must have perfect trust in Christ, on whose name he calls. He is also only truly and consistently effective if he is associated, and in unity, with the followers of Messiah. So much may be said for the exorcist, but what of the patient?

The qualities of the human host are also very important for the success of an exorcism. It should be obvious by now that the one possessed was not filled with the Holy Spirit, or the demon would have found no place of entrance. This is not to say that a *professed* Christian cannot be possessed; but the mere profession of Christianity does not automatically imply that he or she has had the baptism of the Holy Spirit. We read in the Book of Acts that there were some believers who had experienced the Baptism of John (i.e., water baptism), “And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them, ‘Have ye received the Holy Ghost since ye believed?’

“And they said unto him, ‘We have not so much as heard whether there be any Holy Ghost.’” (Acts 19:1, 2)

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It may be that a Christian has believed all he has been taught of the Gospel. Unfortunately not every pastor, not every priest, teaches enough truth to ensure the safety (or even the salvation!) of his flock. The Scriptures warn us, “My people are destroyed for lack of knowledge,” (Hosea 4:6a) and the rest of that verse tells the supposed teachers, “because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children.” (verse 6b) The spiritual “children” of an idling or neglectful shepherd are in serious trouble, and the one who misled them will ultimately receive “the greater condemnation.” (James 3:1)

Sincerity in ignorance may shield a human being from diverse kinds of temptations, but not from direct demonic attacks. Those who were tormented by evil spirits in the Gospels did not knowingly invite their spiritual guests. While knowledge cannot take the place of humility, as I mentioned before, humility cannot take the place of knowledge either! “When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of the evil man, from the man that speaketh froward [perverse] things.” (Proverbs 2:10-12)

When dealing with an individual who is possessed, we might have no cause to doubt his sincerity, intelligence, courtesy or morality, but we know we are dealing with one who was not yet filled with the Holy Spirit. Light and darkness cannot truly co-exist in one soul.

As we saw in Figure 4.2, and shown more expressly in Figure 6.2, the demonic spirit may not fully eclipse the human being’s soul during a possession. While the I.O.C. will generally dictate that a human thinks he is “better off” than he really is, those once created in the “image of Elohim” are not always so easily overcome. We

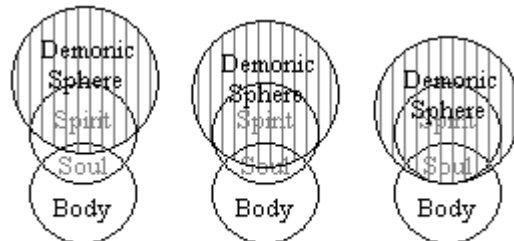


Fig. 6.2 - The Levels of Possession

We read in the Gospels of a certain possessed man (the Gadarene demoniac of Luke 8) of whom it is written, “when he saw Yahshua afar off, he ran and worshipped Him, and cried with a loud voice, and said, ‘What have I to do with thee, Yahshua, thou Son of the most high God? I adjure thee by God, that thou torment me not.’” (Mark 5:6, 7)

If the demon were afraid of torment, why would he run *toward* the Messiah? Furthermore, it is said in verse 2 that the subject of these sentences is a “man with an unclean spirit,” not the unclean spirit itself, and that he “worshipped” the Savior. In other words, although the demon had control over the body to the degree it could speak and act through it, the man was still present to a degree, and desired to be free. This was not a particularly evil man, for we see that after he was healed, “he that had been

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possessed with the devil prayed him that he might be with Him.” (Mark 5:18) One of the elements vital to a successful exorcism has to do with the victim, that the individual actually desire freedom! [3]

While it may seem strange to imagine that anyone would actually want to be possessed by an evil spirit, there are indeed many who do; and some who are possessed *enjoy* their present state. This author has met and interacted with individuals such as these. Before looking at the specifics of that dynamic, however, something needs to be clarified about the diagrams used in this chapter.

Figure 6.1 points out the degrees of possession, meaning the different kinds, and Figure 6.2 demonstrates the levels of possession, meaning the extent to which the invading spirit has control over the host's actions. While in some settings “degree” and “level” may be used interchangeably, that is not the case here. Degree as used in 6.1 is more akin to the word “types,” although types by itself would not fully express the thought, since there is a progression of visible effects from mere Anchorage through Dominance. At the same time, it is most important for the reader to understand that this progression does not necessarily indicate an increasing level of seriousness.

One who is Dominated, who sincerely seeks to be free, is far better off than one who is Influenced and happy about it. One who has been Anchored and attempts to utilize the fact that his desires seem to come true without any special effort is in a worse state than the individual who has unwittingly fallen under the Tutelage of an oppressive spirit. Such a one may well repent with great conviction when he learns the nature of his “spirit guide,” and cling fervently to “the faith which was once delivered unto the saints” (Jude 1:3) thereafter. As I mentioned in the introduction to this book, a lot of these concepts may seem strange and new, even to the doctrinally educated reader, but they are all found in the Scriptures with sufficient digging; and, in the words of a famous puritan theologian, “Dark clouds bring waters, when the bright bring none.” [4]

How is it that some who are possessed may not wish to be helped? There may be many reasons for this. If the idea of judgment is sufficiently removed from the psyche, the benefits bestowed by a demonic infestation may actually seem worth the potential drawbacks. A familiar spirit, who knows far more than human beings, allows one to predict the likely future. This is known as divination. (2Kings 17:17, Acts 16:16) The cooperation of a human body with a malignant spirit can produce a great level of physical strength. (Mark 5:3)

A demon can open up a world of arcane knowledge about the past and present to one who consents to be so instructed. One author points out, “Witchcraft is not easy to define, because it is not, like the major formal religions, a coherent body of belief. But in Western civilization since prehistoric times there has been a loosely grouped body of marginal lore –

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charms, spells, and so forth – having to do primarily with fertility and infertility, and with health and sickness, as well as a series of more marginal concerns, including the foretelling of the future.” [5]

As pointed out earlier, Christ’s healing had as much to do with relieving physical ailments as casting out spiritual invaders. The demonic powers provide perfect counterfeits for these righteous actions, even permitting many of their disciples to become “healers” of a sort, combining good and evil methods indiscriminately for the well being of the body. While Yahweh Himself desires “above all things” that we be in good health, (3 John 1:2) He is not willing that we should sacrifice our souls in the process. (1 Corinthians 5:5)

While it would be prohibitive of both time and space to give a full description of the powers that demons are permitted to bestow upon their victims, not to mention far from useful, one last “benefit” of possession should be examined before moving on. One of the most insidious gifts that Satan and his minions can provide to a human being is the power to control other spirits. This, as the reader may well imagine, is the I.O.C. at its most deceptive. Even some of the “great minds” of the Judeo-Christian tradition have been led into making questionable statements by the subtlety of the Dragon on this matter.

The Hebrew historian Flavius Josephus, famous even among theologians and scholars to this day, writes of king Solomon, “God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also, by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, never to return, and this method of cure is of great force unto this day; for I have seen a certain man of my own country whose name was Eleazar, releasing people that were demoniacal in the presence of [Emperor] Vespasian, and his sons, and his captains, and the whole multitude of his soldiers.” [6] He then goes on to describe the method used by this man for cleansing, involving the use of an enchanted ring and some incantations.

Now the translator of Josephus’ work into English adds the following comment, and I believe rightly so, “I entirely differ from Josephus in this, that such book and arts of Solomon were parts of that wisdom which was imparted to him by God in his younger days; they must rather have belonged to such profane but curious arts as we find mentioned, (Acts xix. 13-20) but had been derived from his heathen wives and concubines in his old age, when he had forsaken God, and God had forsaken him, and given him up to demoniacal delusions.” [7]

If “wisdom is justified of her children,” (Matthew 11:19) then the results of Solomon’s alleged wisdom in this matter prove the commentator right. Two books that are supposedly authored by the Hebrew King, *The Greater*

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Key of Solomon and *The Lesser Key of Solomon*, are occult manuals translated by those involved in such arts, and they contain instructions for invoking and evoking spirits, casting out demons, rendering one's self invisible, and other similar spiritual operations. Whether or not these books are the actual work of king Solomon (and I doubt that they are), the fact that Christ, His apostles, and those who followed in their tradition never found such material to be edifying is powerful testimony against them. As I mentioned earlier, and maintain here, Yahshua Himself was the first true Exorcist in the Judeo-Christian tradition.

Incantations and enchanted objects offer neither protection nor artillery against fallen angels, but the Christian is told, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:11) The weapon we are permitted to use is "the sword of the Spirit, which is the word of God." (verse 17) This "Word of God" means two things: the Scriptures themselves and the Name of Christ, the Word who "was made flesh and dwelt among us." (John 1:14) Both of these elements are important during the procedure of exorcism.

Aside from demons granting overt powers unto their disciples, there are other reasons for which a human may wish to foster a relationship with these fallen spirits. As the reader may recall from a previous chapter, I stated that "demons are perfectly willing to represent themselves as foolish, weak, servile, gullible, pliable or acquiescent, if only the human will ultimately end up doing what the demon wants." I used a bold font in Chapter 3, and I repeat the words here in Chapter 6, so vital is this concept to our understanding.

The popular media and the fairy-tales of old have not helped the Christian in this regard. Stories of clever humans outsmarting the devil portray the latter as far less experienced and dangerous than the information in Scripture warrants. Legends of mischievous, but ultimately harmless or ineffective creatures like imps, sprites, fairies and elves do not provide any useful information about the spiritual world, and at the same time they desensitize the hearer to the supernatural.

Finally, movies like *The Exorcist* portray priests, having never resolved their own inner demons, attempting to overcome a fallen angel by repetitively chanting, "The power of Christ compels you." Just as the Rosary is entirely unable to bring one into the "favor" of the Almighty, first because it is dedicated to Mary, (1Timothy 2:5) and second because we are told NOT to use repetitive prayers, (Matthew 6:7) this manner of addressing spiritual beings is a by-product of heathen invocation rituals, and finds no counterpart in the Scriptures. It is true, we are told to ask Yahweh for something until He grants it, or directs us to stop asking, (Luke 18:1-7; 2Corinthians 12:8, 9) but these are not "vain repetitions" or ceaseless prayers; much less are they rote commands directed at a demon. They are requests made in contentment, and with patient expectation.

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When a human comes to believe that a demon is actually *friendly*, he or she is not far from the state of total eclipse illustrated in the rightmost item of Figure 6.2. If the human believes that the demon is under his or her control, it may have already taken place. Now remember, *degree* of possession is not the same thing as *level* of possession. An individual may be fully under the power of a demon, but the spirit may be satisfied to hide itself and not exercise direct command of the host body. Demons who wish to utilize this latter method of infestation will seek out the lonely, the outcast, the social misfit, while those who wish to bestow power approach the proud, the ambitious and the perverse.

Both these have to do with a desire for things unlawful or ill advised, and a willingness to compromise spiritual principles to obtain them. These desires may not even be outwardly expressed, but the demon is able to see the open doorways. The only sure barrier against this danger is *contentment*. Paul writes, “I have learned, in whatsoever state I am, therewith to be content.” (Philippians 4:11) Lucifer fell because he was not content with his current position in the Heavenly courts. (Isaiah 14:14) Judas betrayed Christ because he was not content to have a suffering, rather than immediately triumphant, Savior. Because of this, it is written, “Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.” (Luke 22:3) The link between possession and discontent is clearly established in the words of the Bible. The degree of discontent may well be directly related to the amount of control the demonic spirit is able to exercise over the soul.

Before we finally examine the actual rites of exorcism, there is one mystery that remains to be cleared away. If the demons are attempting to further their plans by the possession of certain souls, and if these individuals are, to a greater or lesser degree, servants of the demons, why do many of the examples of possession in the Bible involve words like “vexed?” (Acts 5:16) In other words, why do the demons abuse their hosts, if they have found a place to set up residence and cause problems in the world of men?

This has to do, again, with the nature of demons. Angels and demons are capable of vastly destructive feats. We are told in the Bible that, “Yahweh sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.” (2Chronicles 32:21) In the space of a single night, one angel destroyed most of the best warriors of the Assyrian army, and most of those in command. Naturally, an angel sent by Yahweh can accomplish anything, but demons have retained much of their power. The Scriptures speak of “him that had the power of death, that is, the Devil.” (Hebrews 2:14)

While we see from the book of Job that our Creator puts limits on Satan’s ability to destroy, those who are not under Divine protection have no assurance of safety, and those who are possessed are in the greatest danger.

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One author's explanation of why this is so reads, "Satan is called the destroyer because he destroys both good and evil. He destroys the good as far as God allows because of his enmity against the law of God, and against God's servants who keep His law. He destroys evil persons who have given themselves into his hands, because he doesn't want them to get the chance to be converted and be saved in God's kingdom." [8] This explanation seems logical, and while the innocence of those unwittingly possessed may protect them for a time, it is a flimsy shield indeed against the increasingly fervent attempts of the wicked angels to overcome all of mankind. Remember, Satan really needs only *one* immortal sinner; as far as he is concerned, everyone else is expendable.

And now we turn to the rites. Let the reader keep the following major principles of this chapter in mind as we do so:

The exorcist must be pure of heart, must be content and, for his own safety, must be a baptized and faithful member of the Body of Christ (from whom the authority comes). He must be filled with the Holy Spirit, and maintain unwavering confidence in the Savior and His promises to men.

The exorcist must recognize his limitations. He cannot "force" the faith of another person, nor can he induce anyone to desire healing if the host is not willing to seek righteousness. He must also recognize the fact that he is dealing with entities far greater in power than himself, and that the victim has no protection against the creature binding him or her. The only reason exorcism works is because Christ has already bound Azazel by His victory, (the "strong man" of Mark 3:27 is *Azazel*, which means "strong of El") performing this service in His day with a mere command, and we follow humbly in that tradition. Though the demons have grown in cunning and power since the time the Messiah walked the earth, and thus may require a more detailed procedure than a simple instruction from the exorcist, the only power that matters continues to be the power of His Name.

Step 1: Love

The Messiah taught His people, "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbour as thyself.' On these two commandments hang all the law and the prophets." (Matthew 22:37-40)

If we approach a possessed individual with anything less than the *Agape* of Yahweh, we are setting ourselves up for disaster. We may not know the patient personally, but the nature and beauty of *Agape* is that it is a selfless, pure love that knows no favoritism; it is a choice. One's level of *Agape* may be the same for his new wife, the stranger he meets on the street, and the drunk lying in the gutter.

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One of the failings of Sceva's sons may well have been that their motive for embarking upon this work was the fame it brought with it in the first century. Like the Eleazar mentioned in Josephus' account, they may have been seeking fortune and glory for themselves; but one thing is certain. If they had true love for the victim, they could not have been defeated by the greatest of demons. "*Agape* never faileth," as the Scriptures so elegantly express. (1Corinthians 13:8)

The reader will note that these steps contain no information about the physical setting for this procedure. If *Agape* is present, any occasion may become one of healing. Christ entered into the homes of the afflicted, (Mark 5:38) performed healings in the Synagogues, (Mark 3:1) and cast out devils in the open city. (Matthew 12:22) We may well be called to do the same, at any time, in any location.

Step 2: Remain Calm

This may seem almost tongue-in-cheek, but it is absolutely vital. I mentioned in the introduction that not everyone claiming to be (or appearing to be) possessed is actively under the control of a malevolent spirit, but may be suffering from a perfectly "ordinary" (if the term may be applied) mental disease. The Christian minister must be able to provide healing in either of these circumstances.

The exorcist must always act as if he has "seen it all before" (whether or not he actually has). If this is a mental illness, or an attempt to generate attention for one's self, this strategy will render that ploy largely useless. The Bible puts a difference between "those which were possessed with devils, and those which were lunatick," (Mat 4:24) and Christ healed them both. If the illness is mental in nature, the healer has nothing to lose by acting in a methodical, careful way; if it is truly demonic in origin, the confidence and patience of the Christian will serve to irritate the invader because of its own chaotic nature. This will make it easier to expel.

Martin Luther once said that Satan can't stand to be mocked, but he doesn't like to be ignored or treated like an ordinary citizen of the universe either. Of course, any demon you encounter after this will know that you have been armed with the above information, just as the demon in Acts knew the names of Paul and Yahshua, but it is still a very good practice.

Step 3: Speak With Authority

Speaking of the confidence and patience of a Christian, this step's characteristic principle must not be overlooked. We must speak with authority, because we *have* it. When Christ taught the Word to His diverse audiences, we are told, "They were astonished at His doctrine, for He taught them as one that had authority, and not as the scribes." (Mark 1:22)

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Both demons and men respond to true authority. If the authority comes from “self,” we have need to be concerned, because the demons may well say to us, “I know who Yahshua is, but who do you think *you* are?” When we speak to a demon, it must be Christ speaking through us by virtue of His Holy Spirit, and we are assured that this will be the case for the sincere Christian. “Take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say.” (Luke 12:11, 12)

We need not use incantations, or chanted prayers. We need not use scripted words or even direct Biblical quotations, for the Scriptures testify of a living Savior. (John 5:39) We must approach every situation in life, from the supernatural to the mundane, with an firm assurance that “Yahweh is my Rock, and my Fortress, and my Deliverer; my God, my Strength, in whom I will trust; my Buckler, and the Horn of my salvation, and my high Tower.” (Psalm 18:2) If we can say this with honest conviction, we have already overcome the world and its vile spirits. What we do to help others thereafter will merely be the outworking of a victory already won.

Step 4: Do Not Underestimate Demons

While we have an Almighty Savior, this is not an excuse for presumption! The Bible records the prayer of the righteous, “Keep back thy servant also from presumptuous sins; let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression.” (Psalm 19:13) This must ever be our mindset when dealing with demons. We have all authority in Christ, “Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, ‘Yahweh rebuke thee.’” (Jude 1:9) How much less should we rely upon our *own* personal abilities in the face of so great an evil? Demons are more naturally intelligent than men, and have vast ages of experience to their advantage.

There may seem to be, in some minds, a contradiction between being confident and being humble. This is largely because the world has poisoned the mind of its residents regarding what true humility is. A truly humble man may indeed be aware of his positive qualities. Moses was able to say, without any sinful pride, that he was “very meek, above all the men which were upon the face of the earth.” (Numbers 12:3) Having seen the glory of the Almighty, as much as he was able to bear, Moses well knew the majesty of the One whom he served, and he could say those words with utmost sincerity.

An author whose work we have quoted already makes the distinction between true and false humility quite plain. “By this method [of false humility] thousands of humans have been brought to think that humility means pretty women trying to believe they are ugly, and clever men trying to believe they are fools. And since what they are trying to believe may, in

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some cases, be manifest nonsense, they cannot succeed in believing it, and [demons] have the chance of keeping their minds endlessly revolving on themselves in an effort to achieve the impossible. [...]

“[God] wants to bring the man to a state of mind in which he could design the best cathedral in the world, and know it to be the best, and rejoice in the fact, without being any more (or less) or otherwise glad at having done it than he would if it had been done by another.” [9]

True, Biblical humility teaches us that, “in lowliness of mind let each esteem other[s] better than themselves.” (Philippians 2:3) But while we esteem others “better” than ourselves, we do not need to deny or downplay the gifts we have been given either. If Christ is in us, we glorify Him in our actions, (1Corinthians 10:31) and give all credit to Him for both our miracles, and our “ordinary” acts of charity. But in all these things, we must remember that *we of ourselves* have no power to resist temptation, or their originating spirits. We must not underestimate them, but be humble.

Step 5: Pray

With much prayer, ask for discernment. There are some things the exorcist must “see” about the situation. While not underestimating the demons, and remaining perfectly emotionless outwardly, we must be very aware of the emotions being displayed by the host human.

Steps 1 to 4 are not given in any particular order of time or importance, for they are all things to be kept in mind throughout the process; but beginning with this fifth step the servant of Yahweh must proceed carefully. We are told to do everything, “always with all prayer and supplication in the Spirit.” (Ephesians 6:18) Prayer must be the first actual “thing” done to help the afflicted individual.

By prayer and observation, we will be able to tell the significance of the changes taking place under the ministration of the exorcist. Is the malady neurological or spiritual in nature? Is it both?

There are several ways by which the minister can know if there is a supernatural element involved. If the patient is merely “aggressive,” this can be a sign of either one, and is not conclusive, but the following elements, taken together, are fairly indicative:

- a) Does the individual speak to you of personal things that the human patient would have no way of knowing? Does he speak of other things outside his realm of education? Naturally, there is always the possibility he or she learned this through some perfectly normal means, but it is often one of the clues of which we should be aware.

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- b) Does the individual begin to speak or write in strange languages? Of course, it helps if the exorcist or an onlooker knows the language being spoken. Nonsense syllables do not count.
- c) Does the individual grow agitated at the mention of the name of Yahshua? The name “Jesus” will most likely work as effectively, for the exorcist’s faith in the Name is more important than the accuracy of its pronunciation. There have been cases in which the very name of the Savior has caused the demon to manifest by altering the voice patterns of the host; physical symptoms are common during this process. Case studies report seizures, the twisting of limbs and the neck at unnatural angles, rolling of the eyes, and a lack of pain response if the body is injured during these episodes. [10] In some rare cases, the facial features have been altered by uncommon muscular contractions. These are the more “overt” signs, of course, and thus less commonly seen in actual practice.
- d) Do any unusual markings appear on the host’s body *in* the presence of the minister? The appearance of strange markings on the body of the patient is a give-away. While some psychologists argue that psychosomatic factors are enough to produce cuts, bruises and red spots, what they are describing is poltergeist activity (see Chapter 4). Whether or not the host is truly Dominated by a demon, or in reality a mental patient being Anchored by one, an exorcism is still in order.
- e) Do surrounding objects shake or move of their “own” accord? Inexplicable activity in the surrounding environment is an absolute sign of possession. If things go flying through the air without an apparent cause, there simply exists no mechanism outside of spiritual forces to account for that phenomenon. Whether the patient is Dominated by the demon or under some lesser degree of control, *some* supernatural entity is opposing the work of the exorcist.

With prayer and trust in the Almighty, these events, should they occur, will not shake the resolve of the one trying to help the afflicted.

Step 6: Be Skeptical

Despite all that is said above, certain forms of mental illness would encourage individuals to believe they are possessed, and they will act accordingly. While this may not explain some of the more dramatic evidences outlined above, it can potentially account for some of them. In addition, we cannot rule out trickery, since chaotic and foolish actions are not limited to demons – although it should certainly be kept in mind that Satan is the father of lies, (John 8:44) and his angels follow suit.

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Jumping to conclusions without proper preparation, prayer and observation will likely end with the minister looking like a gullible simpleton, and there is no need to reinforce Satan's worldly stereotype of the Bible-believing fundamentalist. The scientific method need not be left at the door of a Church building like a wet umbrella, and every case must be considered carefully on its own merits. I cannot emphasize this step strongly enough.

Step 7: Obtain Names

While the Messiah did not perform this step in every case, it is a useful one for our day. After we have been convinced, despite our required skepticism, that there is indeed a demon afflicting the host we may, with the authority bestowed upon us by Christ, demand that it reveal its name.

It is important to remember at this point that demons, as spiritual beings, have names that are a function of their character; you will not necessarily get a response that sounds "right." The angels in the Bible have names like Michael (One who is like God) and Gabriel (Mighty one of God), but these names are no longer truly applicable to fallen spirits. We remember that when Jacob became truly converted to the Way of Elohim, his previous name, which meant, "Heel grabber," was no longer an accurate description of who he was. The Almighty said to him, "Thy name shall be called no more Jacob, but *Israel*; for as a prince hast thou power with God and with men, and hast prevailed." (Genesis 32:28) Israel, in Hebrew, means, "Prevailed with God," or "God prevails."

While it is certainly *possible* that the demon will reveal its original name, or a well-known name it may have used in the past (see **Appendix B**), it knows what the experienced exorcist is asking, and will be generally be compelled by the authority of Christ to reveal the name that points out its characteristic temptations. These will be, after all, the way it gained access to the victim, and the means by which that doorway will ultimately be sealed should the exorcism and follow-up ministry prove successful.

That being the case, the demon may respond with a name like Lust, or Anger, Pride, Competitiveness, Blasphemy, or any of the other potential "works of the flesh" (such as those listed in Galatians 5:19) through which it gained the right of entrance. These names may come as a shock to bystanders familiar with the patient, for they might say, "My relative/friend never committed any such acts." It is not enough for an individual to refrain from overt acts of sin; if the sinful desire is cherished in the heart, demons are fully capable of fixing upon the broken wall of character, and establishing a throne in the weakened mind.

Attempting to force a "proper name" (i.e., with an *-el* or *-on* ending) from the possessing spirit is useless, and the exorcist should use the name given in order to proceed. If the demon is "disguising itself," able to resist the

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authority of the Name long enough to give a misleading label, this will also be revealed in time.

Step 8: Obtain a Confession of Specific Sins

If the patient's demon declares, "I am a spirit of anger," do not leave it at that. Demand, "What acts of anger have you inspired?" Or, perhaps more applicably, the patient may be asked, "To what do you direct these angry thoughts?"

If the patient is having a purely mental episode, this will provide useful counseling, for confession is a vital part of being healed in even "worldly" programs for overcoming addiction. It is certainly a part of Biblical atonement. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1John 1:9)

Even when dealing with those affected by purely physical diseases, it is sometimes useful to ask if there are spiritual diseases as well, for Christians are told, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14, 15) The confession of sins is an excellent, general-purpose principle of healing, and one that will undoubtedly prove useful to the one afflicted by a spirit.

In addition, this step will sometimes serve to reveal "fakes." If a person is ashamed of what they are attributing to a demonic entity, they will not wish to confess specific actions. If they are using the excuse of a demonic infestation as a scapegoat (ironically enough) then they will either return to a measure of normal thinking, or they will seek to control the flow of the conversation away from the issue of "sin." The exorcist must press this point until confession is made or the patient decides it is not worth the effort. No force must be employed, but there is *some* reason the demon was able to gain access, and it must be uncovered if healing is to be received.

Step 9: Invoke The Scriptures and The Name of Christ

This should be done always, and at every step: during prayer, during the demand for the demons' names, and during the demand for the confession of specific sins. When specific sins are listed, and the names of demons, the exorcist should attempt to communicate with the *host*, and ask, "Do you repent of these sins?" listing them by name. Naturally, the demon will strenuously resist the minister's attempt to contact the host, and may begin to shout, to scream, to use profane language, or even attempt to flee.

While bondage (force) is neither necessary nor wise, the exorcist should demand in the name of Christ that the person lay or sit still. If the demon is able to resist this, it may be advisable to stop the process for now, and speak

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with the person when he or she has returned to rational thought. It may mean that the individual is clinging to these sins, and does not yet wish to be free of them. The fallen angel will therefore have the authority to resist the name of Christ, who does not impose Himself uninvited. Having already obtained a list of sins and spirits, the person may be given an opportunity to deal with them by repentance and faith at some point thereafter.

When some of the sins are confessed, the exorcism may proceed, with the minister once again addressing the spirits and demanding a list of further transgressions. Thus, steps 7 to 9 may be repeated as long as necessary, until the individual is clean.

If the person remains in a manic state, but does not flee, the exorcist should continue attempting to speak to the human, commanding (if necessary) that the demon recede so that the true personality can emerge long enough to answer questions and, hopefully, take responsibility for the demon's entrance. That may take a lot of time, and if it becomes necessary to pause for rest, this should be done unless the exorcist feels that a critical point is approaching. The perceptions of the minister, again, should be led by the Spirit through much prayer and humility of mind.

If the spirit does not recede, and the exorcist has difficulty making contact with the mind of the host, reading Scriptures to the patient may prove useful. There are some who believe that reading the condemnation of devils is most effective here, "reminding them of their end," as some preachers have said. I believe that this will only agitate the demon further. While that method may allow the person being possessed the opportunity to re-establish control over his or her senses and body, it is much more useful to read aloud the promises of Christ, (see **Appendix C**) and to have the individual learn how to overcome the strength of Satan by the power of his or her own faith. Even during the exorcism itself, it is not too late for the victim to begin to exercise the power of belief.

When the host has confessed all sins willfully committed, and in particular those that correspond with either the demons' names or the temptations they claim to inspire, then the final activity is to command the demon to depart in the name of Yahshua the Messiah. If the host retains known sins when this demand is made, the spirit will not leave. It has a right to remain in a sinful place, and will not willingly re-enter the *tehom*. This is the reason why steps 7 and 8 precede step 9; they are necessary by way of preparation to loosen the demon's grip.

Now, and this is very important, if the demon does not immediately leave after two or three statements demanding its departure, do not continue to repeat the same words. Ask instead, "By what right do you retain your residence?" This will lead to a further confession of sins and, perhaps, names if more than one spirit is present. Thus should the process continue

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until it is completed and the victim is set free, a victim no more, because of the mercy and ministry of Christ through His servants.

The preceding nine steps are, of necessity, an overview. The specifics of each case are far too numerous to explore. Faith in the Savior is the key to the success of an exorcism, not faith in any specific formula or set of words. But after the host has been initially set free from the current possession, the work of the exorcist is not yet ended.

There remains one final step, a tenth, in the rites of exorcism, and to that last process we will devote an entire chapter.

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Chapter 7: Sealing The Gate



One of the most interesting passages about exorcism in the Bible, particularly as it discusses the interaction between demonic spirits and the human mind, is this one: “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, ‘I will return into my house from whence I came out,’ and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.” (Matthew 12:43-45, see also Luke 11:24-26)

In the last chapter we examined the rites of exorcism, the steps by which the actual process of liberation may be accomplished. We covered some other vital areas of knowledge, however, and these must be explored further here. First, we established that the soul susceptible to the devil is the soul unguarded. That is to say, the individual who has been victimized by demonic entities may be a sincere believer in his or her religious tradition, (including Christianity) but has never been filled with the Holy Spirit of Yahweh for the preservation of his or her spiritual well being.

Second, I stated that the casting-out of demons is not the end of the exorcist’s mission, and the verse from Matthew 12 clearly reveals the reason why. Essentially, exorcism must be followed by evangelism, or we have actually done a *disservice* to the one whom we were seeking to help. The Master said to one whom He had healed, “Behold, thou art made whole; sin no more, lest a worse thing come unto thee.” (John 5:14) To the woman caught in adultery, whom He had refrained from condemning, He said, again, “Go, and sin no more.” (John 8:11b)

If the demons can potentially regain the right of possession over a victim, and that portal of entrance is unresolved sinful desire, there remains yet another step in the process of truly setting a soul free:

Step 10: Seal The Gate

As I mention in one or two places prior to this, one of the most powerful promises of all the Bible is this one, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1John 5:18)

If an exorcism is successful, at least if it is successful according to the method provided in Chapter 6, then the gate utilized by the demon to gain

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entrance to the victim has already begun to be sealed. The reason for this is because the rites described include a confession of specific sins. If the sins that led to the infestation of demonic entities are forsaken, then the corresponding entries in the spiritual world have been closed. That being as it may, we must remember that it is unpleasant for a demon to be without a host body, and that they are the ones who invented the concept of revenge. The spirit will therefore, if possible, seek to re-enter the soul from which it departed through any means available, and bind itself thereunto more firmly than before.

The following information may be more controversial to many readers than the actual process of exorcism that I presented in my previous chapters, but it is essential to remember one thing, and to believe it with all one's heart: "With men it is impossible, but not with God; for with God all things are possible." (Mark 10:27)

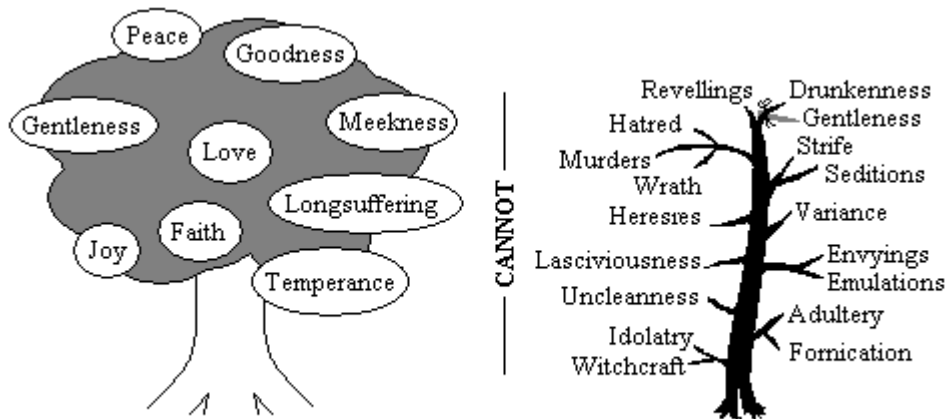


Fig. 7.1 - The Two Trees

Figure 7.1 represents a teaching quite familiar to members of the Church with which I hold membership. It illustrates a teaching found in the verses: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh." (James 3:11, 12)

James leans heavily on metaphors related to plant life to express his point, and with good reason. The way a plant grows is similar in many ways to the development of the Christian, and the Messiah likened the "Kingdom of Heaven" to the growth of a mustard seed. (Matthew 13:31) More directly related to the diagram above, Paul tells us of the effect of the presence of Yahweh in the believer's life. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Galatians 5:22, 23) These are characteristics of the tree on the left.

In the verses just above those quoted, the author describes another condition entirely. "Now the works of the flesh are manifest, which are these:

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Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Galatians 5:19-21)

There is a subtlety about the way these two conditions are described that may escape the casual reader. While Paul points out that the second list pertains to the “works” of the flesh, the former virtues are all elements of the “fruit” of the Spirit. The nature of the verb used (“is” vs. “are”) is significant. The works of the flesh represent various manifestations of a sinful character, but all of the positive qualities in verses 22 and 23 are vital and inherent components of the singular *fruit* produced by the presence of the Most High.

In other words, if a man or woman is not converted, he or she may not necessarily be lustful, or wrathful, or envious. Not everyone is tempted with the same set of transgressions. But if any one of these is present, there is a problem, and a potential entrance for a demonic entity. Even if the individual never actually becomes possessed, there are salvation issues involved, because “no fountain [can] both yield salt water and fresh.” This is a hard saying for some to accept, but the Messiah worded it even more strongly than did James. Christ said, “A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” (Matthew 7:18) There is a “cannot” between the natures of those two trees, as Figure 7.1 illustrates.

Despite the fact that this principle is “difficult” for the carnal mind to accept, it is obvious. If the Holy Spirit truly lives in a human heart, will gentleness be missing? Will love, or meekness? Now, that is not to say that all of these elements of the fruit will be fully developed, and there is always room for growth, until we reach the “measure of the stature of the fulness of Christ.” (Ephesians 4:13) On the other hand, none will be missing so that a branch from the tree of flesh may exist in its place. The good tree is pure, and even if some of the fruit’s elements are immature at first, there will not be manifest any of the works of the flesh in any deliberate capacity.

The evil tree, on the other hand, knows no such purity; even in its corruption it is not “purely corrupt” in an obvious sense. If an evil tree contained no good qualities, it would be immediately obvious that it was an evil tree. If Satan’s servants did not appear as “ministers of righteousness,” (2Corinthians 11:15) they would not be as valuable to him; and if the sinner was truly *aware* of his condition, he would be far more likely to repent, thus slipping from the demons’ grasp. Because of the “natural man’s” tendency to justify even the worst of actions, those who operate under the influence of the evil tree may take branches and fruit from the good tree and tie them on, as “Gentleness” is bound to the second tree of the diagram. They may develop great depths of compassion, and perform many wonderful works of

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charity, being steadfast and honest in the desire to show kindness to the poor and needy. They may even, if circumstances permit, have a “successful” Christian ministry.

The worldly, irreligious, insincere and misled may be morally irreproachable. They may be ethically superior to the common man, and they may be praised as philanthropists, benefactors, “spiritual” or even “holy” individuals. They may develop for themselves a sterling, and perhaps even “Christian,” reputation – but if they *are* worldly, irreligious, insincere or misled in their hearts, they will say in the Day of Judgment, “Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?” But He will reply to them, “I never knew you; depart from me, ye that work iniquity.” (Matthew 7:22, 23)

Yes, even the exorcist may be among that company, and those who have been set free from demons may be ultimately lost because more mundane spiritual attacks kept them from surrendering their hearts to the Messiah. It is obvious that some of those mentioned in Matthew 7 *believed*, at least in a theoretical sense, but the Almighty judges the heart, not the actions, when determining the quality of the character, and thus the destiny of the soul. (Proverbs 17:3) The purpose of this book is not to merely teach one how to cast out demons; if one becomes a successful exorcist, but neither he nor his patients inherit the Kingdom of Heaven, what profit is that?

If the exorcist is to first be pure, he must have his own gate sealed, and then he must subsequently be able to ensure that those who come under his care are afforded the same measure of protection. I speak not merely of demonic infestation here, but of sins in general. The Bible does not say, “the wages of possession is death,” but “the wages of *sin* is death.” (Romans 6:23) If we deal with possession, but not with sin, we have not addressed the root of the problem, only pruned a few branches; some greater or lesser evil may still overcome the human thereafter, and no lasting benefit will be obtained.

Those who seek to combat demons effectively must both know and teach all that is contained in this chapter. In this respect modern Christianity has largely failed and, in many ways, done immeasurably more harm than good.

While James makes a very strong point with the illustration of the Two Trees, and one that I will shortly reinforce, there are some who will attempt to reduce the impact of the epistle’s words. For example, one commentator writes of the symbolism, “In nature each tree is true to itself. It produces what it is meant to produce. *But not so the human tongue.* Sometimes, true to its origin and loyal to its creator, it can offer praises to God and then, treacherous and rebellious, it yields itself up as an accomplice of God’s enemy, and pronounces curses on men. [...] with the human tongue, fickle and unreliable, it is now one thing, now another.” [1]

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Does James illustrate a point only to have it weakened by what some would define as the “reality” of the situation? Is it mere idealism being taught in the Bible? No – what this and other commentators do not stress is that James begins by saying of human tongues (not trees or fountains as per the metaphor), “My brethren, these things ought not so to be.” (James 3:10) There is a better way than that which is experienced by the “natural” man, and James and the other apostles teach that way.

Another commentator recognizes what the words mean, and acknowledges them, but undermines the argument in another fashion, by first claiming it is out of tenor with “other Biblical teachings,” and then by questioning the validity of the symbols themselves. “If taken strictly, and without regard for other Biblical teachings, such imagery could suggest that a person who is once made ‘good’ by God through Christ and the Holy Spirit will inevitably live the right kind of life in all respects. But we must not make the mistake of pressing a helpful comparison between trees and the spiritual life beyond its intent. As theologian Hendrikus Berkhof trenchantly reminds us, ‘A man is not, after all, a tree.’ The automatic natural processes of plant life can not be exactly compared to the willing, deciding processes of human life.” [2]

I entirely agree that the comparison is not “exact,” because those who are born again do not become “robots.” As the previous chapters of this book make clear, individual freedom is not restricted in the universe. At the same time, we must not ignore what the passage “strictly” says either, or the fact that Yahshua considered it a perfectly apt representation. Is it true, after all, that other Biblical doctrines teach contrary to what James is clearly appearing to say? We will see that shortly, but first it is necessary to look at James’ introduction to his own argument.

He begins the issue of saying that a good tree cannot produce bad fruit, nor a bad tree, good, by saying, “For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. But the tongue can no man tame; it is an unruly evil, full of deadly poison.” (verses 3, 8) Some have looked at these statements and concluded, “Well, James begins by saying it is impossible, therefore what follows must be merely an idealized reality, and not something we are actually expected to attain.”

This was not the intent of James’ words. What he is doing is emphasizing the unruly nature of the tongue, stating that it is impossible for man to tame it; and that if anyone could actually master the art of controlling his speech at all times, “the same is a perfect man.” Does this mean it is impossible under all circumstances? If the reader will recall, I began this section by quoting the verse, “With men it is impossible, but not with God; for with God all things are possible.” (Mark 10:27)

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I have met Christians who have told me, “God asks us to perform the impossible, and that way we come to realize we need a Savior.” I agree with that, to an extent; the question I ask is, “What happens *after* we come to the Savior?” Some believe that, after we have seen the impossibility of being righteous and come to Christ, we continue on as if nothing has changed, or – more dangerously – that we begin a life consisting of gradual improvements (*sometimes* faithful, as a previous quote stated) which will eventually, we hope, result in overall sanctification.

I would contend that if it is true that “with God all things are possible,” and if it is further true that, “I [personally] can do all things through Christ which strengtheneth me,” (Philippians 4:13) then the confusion vanishes away.

It is impossible, in man’s power, to tame the tongue. At the same time, if the Christian is born again, filled with the Spirit and thus immune to internal demonic possession in any degree, the part of him that found the tongue untamable is no longer in effect. Some say, “Christians still commit known sins, because they are still sinful in nature.” Do the Scriptures back this up? Let the reader be aware, the New Testament nowhere calls converted individuals “sinners” in the present tense. The only place from which such an argument may be made is 1 Timothy 1:15, wherein Paul calls himself “the chief of sinners.” If the reader will only examine the setting of that statement, however, it becomes perfectly clear what is being said.

Paul is “chief of sinners,” not by virtue of any currently committed sins; in fact, Paul says that his conscience is clear – even before God – in more than one place. (Acts 23:1, 2Timothy 1:3) Paul is “chief of sinners” in his own Christ-centered eyes, because of what he has already done, before becoming a Christian. Two verses up we see, “And I thank Christ Yahshua our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was *before* a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.” (1 Timothy 1:12, 13)

When Paul learned of Christ, he was no longer ignorant, and thus his actions changed. He was still a “sinner” in the sense that he *had committed* sins, and this is what he points out to Timothy. The second commentator on James’ epistle makes the claim that “other Biblical teachings” support the idea that a Christian will sometimes sin. This is not true.

The very “sinful nature” of man that leads him to sins is the means by which demons gain a right of entrance, if they so choose. If it is possible to seal a human soul against the dangers of the *tehom*, it is possible to seal them from committing deliberate sins. Does the Bible teach this? Yes, it does.

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The Scriptures say of the sinful nature, “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of Yahweh, who hath reconciled us to Himself by Yahshua the Messiah, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (2 Corinthians 5:17-19)

The exorcist, the *Christian*, must fully appreciate what this means. The “sinful nature” in man passes away when he is “crucified with Christ.” (Galatians 2:20) Thereafter, the only life that remains is Christ’s character, dwelling within the convert through the agency of the Holy Spirit. This is a powerful teaching, but one that is not lacking in clear Scriptural support.

As we have read several times, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1 John 5:18) This is not an isolated verse. John also tells us, “Whosoever is born of God doth not commit sin; for His Seed remaineth in him; and he cannot sin, because he is born of God.” (1 John 3:9) Various ones have tried to claim that this means “a Christian will not *continue* in known sins.” This is not true to the translation; while there is a slight measure of ambiguity in 3:9, the verse in 5:18 uses crisp language, so much so that even the most liberal translations acknowledge that John indeed believed that a born-again Christian would not commit known sins.

Why do we say “known” sins, when the word “known” does not appear in either of John’s verses? It is because of a distinction that John himself makes between sins committed in ignorance (as per the Paul verse in 1 Timothy) and willful, presumptuous transgression of the divine will. John writes, “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.” (1 John 5:16)

As most people know the verse that says, “the wages of sin is death,” (Romans 6:23) making no distinction between the type and degrees of sin, the 1 John verse has the potential to be confusing. His meaning is understood if we realize that the purpose of John’s first epistle is to highlight the importance and reality of Yahshua’s earthly mission, that He “is come in the flesh,” (1 John 4:3) and that He “is the Christ,” (1 John 2:22) who was to suffer and die on behalf of humanity, thus becoming our sin offering under the New Covenant. (Hebrews 10:8-10) We can, therefore, discover what John was referencing by going back to the Old Covenant, which was the pattern of the New, and seeing how the sin offering relates to sins “not unto death.”

We read, “And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by

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ignorance before Yahweh, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

“But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth Yahweh; and that soul shall be cut off from among his people. Because he hath despised the word of Yahweh, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.” (Numbers 15:27-31)

There were two classes of sins outlined in Numbers, and this principle is well attested in the other Book of Moses that deals with sacrifices. (Leviticus 4:2, 13, 27; 5:15) Now, some may ask how the Israelites could truly be “ignorant” of the Law that was the foundation of their Theocracy; the problem is cleared up when we understand that the word used for “ignorance” is set in contrast to “presumptuously,” and the term itself means not only “without knowledge,” but also for a “sin of error or inadvertence,” “sin done unwittingly,” etc. Errors in judgment, or genuine mistakes in action are not counted with presumptuous, or deliberate, sin; for the former an offering could be made to atone the individual.

Those sins committed with full knowledge of their disastrous effects led to the guilty party being “cut off,” and bearing his iniquity. We read in the books of Acts and Hebrews that the same principle applies to those who claim to be in Christ. (Acts 5:1-10, Hebrews 10:26-27) If an individual who is truly converted, and lives a life of victory, deliberately turns his back on the very Spirit that would both retain him and turn him back to the Throne, the Holy Spirit has been blasphemed, and no agency exists that would again be able to reach that soul.

Rather than being a fearsome doctrine, however, this points out the degree to which Yahweh holds His people to Himself, so much so that to exert the degree of will necessary to break one’s covenant with Him ruins the soul in the process, and leaves only a wasteland of sins from which there is no return. The casual Christian, who is content with a cycle of sin-repent-sin-repent until the return of Yahshua has never even entered into this close covenant from which a fall is unlikely; but all are invited to partake, and the exorcist, in order to be successful in the task to which he is appointed, must be a Christian in this most true and powerful sense.

Of course, with the state of Christendom being as it is, the pastors and priests who teach “smooth things” (Isaiah 30:1) to their congregations are very hostile to the idea that the true Christian “doth not commit sin.” With much subtlety and persuasiveness, theologians and Bible commentators have attempted to undermine some of the most clear and soul-reaching statements of the Bible, and to substitute in their place a much-weakened Gospel message that has the Messiah as a Savior who picks one up every

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time he falls, rather than a Savior “that is able to *keep you from falling*, and to present you faultless before the presence of His glory with exceeding joy.” (Jude 1:24)

Two of the primary passages used for this purpose are re-interpretations of certain sections from the Book of Romans, and the First Epistle of John; while this chapter, and this book in general, is not devoted to the examination of every verse used for or against the doctrine being described, **Appendix D** gives an exposition of 1 John and Romans 7 that may prove useful to the reader.

Those who have done a proper analysis of the sacred texts realize that there are problems with the view that John merely means a believer will not *continue* in sin. And, of course, 1 John 5:18 presents the matter in even stronger language. While acknowledging that the verses do indeed say that born again believers do not commit the “sins unto death,” or deliberate sins, some will hasten to add, “we will have to ask ourselves how closely this teaching squares with the *practical realities* of Christian life.” [3]

A more detailed treatment of this comment, and its relation to 1 John are given in **Appendix D**, as stated, yet it should be obvious what the error is. Individuals are undertaking to make their experience the judge of what the Bible means. While realizing what the plain language of the Epistle signifies, humans who have not yet come to the level of faith required by those Scriptures will simply say, “Yes, it says that, but that’s not reflective of reality. John (or James, or Paul) is speaking of an ideal state, but knows that we can’t ever really get there.”

It is true that all Christians experience temptation, and it is also true that there are errors in judgment that may be made as the believer matures. An Old Testament prophet gives us this instruction for that procedure, and these words of advice hold just as true in our day as they did in his: “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” (Isaiah 1:16, 17)

There are two steps involved in beginning to walk in Christ’s righteousness. The first is to cease to do evil – and that means nothing less than *ceasing* to do all that is known to be “evil.” After that we must “learn to do well,” which signifies that Yahweh only holds us responsible for what we know, but at the same time fully expects us to learn more. The Messiah speaks of Christian growth in these words: “the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Mark 4:28, 29) Although there is growth, that plant is “perfect” for its expected level of maturity no matter where it is in its development.

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It must be remembered that temptation is not the same thing as sin. (Hebrews 4:15) We are all going to be tempted; the more faithful the Christian is, the more strongly Yahweh will allow him to be tried so that he will mature and be ready for the sickle, the harvest of earth. (Revelation 14:15) The more growth that an individual experiences in righteousness, the more he will see how unworthy he really is, and he will rely all the more heavily on the Savior who has promised to (and who does, in truth) keep him from giving in to the temptation and falling into sin. David wrote, “Thy word have I hid in mine heart, that I might not sin against thee,” (Psalm 119:11) where the expression “that I might not sin” is even stronger in the Hebrew original, reading, “that I sin not.”

Christians are “temptable,” but overcoming – *always*. The “other Biblical teachings,” rather than weakening the “Two Trees” teaching from the Book of James, confirm it, and in some cases with stronger language. When Paul says, “they that are Christ's have crucified the flesh with the affections and lusts,” (Galatians 5:24) he is not speaking of a merely theoretical acknowledgment, but a mode of life. Similarly, when Peter tells Christians that “as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin,” (1Peter 4:1) he says it because that is what the procedure actually *is*. We enter into Christ's death to the world, as Paul tells us in Galatians 2:20, and we rise into a new life with Him. The “old nature,” the only part of us that gives in to known sin, has passed away, as surely as a man who is crucified will die; and there is no return from death unless the Almighty resurrects him. Such will not be the case with the “man of sin!”

Let not the Christian doubt these powerful promises. Let not the one who is to have dealings with wicked spirits consider in his heart for an instant that the King of the Universe is unable to make so great a change in the souls of His people. He has already told us that He does this in all who are truly born again by His Holy Spirit through the sacrifice of His Son. In fact, Peter tells us exactly how we can live without ever knowingly committing another sin. A born again Christian will no more commit deliberate sins than a fig tree will bear olives – and let the reader remember, allow the Bible to be the judge of your experience thus far; do not let your experience to date be the judge of the Bible, for that is the path of humanism, in which man exults his judgment above what the Word of God declares as fact.

Those who have understood what it means to overcome the wickedness of this world, including the fallen angels bound here until the day of judgment, have followed Peter's advice: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance; and to temperance patience, and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you

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that ye shall neither be barren nor unfruitful in the knowledge of our Lord Yahshua the Messiah.

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for *if ye do these things, ye shall never fall.*” (2Peter 1:4-10)

This is the true strength of the Two Trees symbolism.

Never more shall the believing Christian say, “I cannot cease from sin, I am only human.” No, the only people of whom the Bible speaks who “cannot cease from sin” are called “cursed children.” (2Peter 2:14) Let us not be cursed children, but children of the day; let us partake in Yahshua’s own divinity, and thus be “more than conquerors through Him that loved us.” (Romans 8:37) The exorcist has a responsibility to both live and teach this blessed reality, or he will fail as both a servant to others, and a guardian of the faith committed unto him for his own salvation.

Now it may be asked, how does “charity,” come on a higher level than “brotherly love” in Peter’s list; and worse, how is “brotherly love,” higher on the chart of Peter’s epistle than “godliness?” The reason for this is because the word “godliness” from which the translators interpreted is not quite the state of being *like* God, as we would imagine from its English rendering. Rather, it has the meaning “piety,” or a life of practiced faith. Similarly, “charity” has a very specialized meaning. The “Ladder of Security,” (Figure 7.2) may now make a bit more sense.

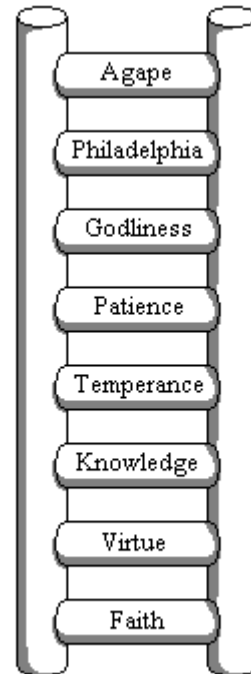


Fig. 7.2 - The Ladder of Security

Faith, of course, must come first, and then Virtue (or the actions and motives associated with righteousness) can follow. From our actions, we gain a deeper level of Knowledge and understanding than one who merely hears the truth but never puts it into practice. As the Scriptures tell us, “But be ye doers of the word, and not hearers only, deceiving your own selves.” (James 1:22) With knowledge comes Temperance, or self-control, and thus one is able to moderate all aspects of his life in a Christian manner. This is where the “gate” is truly sealed off from many direct, internal attacks from demons.

If a Christian is temperate in the activities of his life, beginning with the most “ordinary” activities like eating healthy food and getting enough rest, his mind becomes strengthened against temptations, and thus against the

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bearers of those temptations. His life will become, because of the very nature of self-control, one of *order*, and this is the very antithesis of the chaos represented by the “deep,” or the *tehom*. But the sealing does not end there. Yahweh is able to save “to the uttermost.” (Hebrews 7:25) What begins as childlike faith, believing that living a life free from sin *is* possible, ends in a glorious triumph over the Principalities and Powers.

So then, to this temperance that organizes the life, the believer is next instructed to add Patience. With patience, one can endure any trial. In previous chapters, we have used Job as an example of a man who was attacked by Satan; and Yahweh allowed this intrusion into His servant’s life for the edification of that very servant, and those around him. We read the following comment in the New Testament about this event, “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord [i.e., the conclusion He brought to the matter]; that the Lord is very pitiful [sympathetic/kind], and of tender mercy.” (James 5:11)

If patience is added to self control, what temptation can there be that will overcome us? We are able to outwait any storm, and to look upward for the salvation of the Almighty. It is to this that we may add piety, translated into English as “Godliness.” When this patient hope in the Almighty is developed, it becomes the pattern of the life, and that life becomes invincible.

Finally, Peter tells us to add two kinds of love to our Christian experience, and in Figure 7.2 they are separated according to the Greek words used. Philadelphia, or “brotherly love,” is certainly a vital aspect of both the Christian character and the Christian community. Paul instructs, “Let love be without dissimulation [secrecy/deception]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another.” (Romans 12:9, 10) This is the kind of love that allows “brethren to dwell together in unity.” (Psalm 133:1)

But now when Paul says to let “love” be without deception, and consisting also of “brotherly love,” he is using both those terms from Peter’s ladder. The former term is *Agape*; this is the pure, godly love at the top of the ladder that, if we possess it, will result in the state from which we will “never fall.” Having *Agape* means to know the very mind of Christ toward the people He loves, be they saints or sinners, and to lend aid, but not facilitation, to those possessed by both illnesses and evil spirits.

Of course, the biggest barrier in getting to the top of this ladder is the first rung. If one does not make the first step, he will never make the last, and the most common problem those who bear this message encounter is that people do not even “believe” it is possible! They make excuses: “I have never been able to do it before,” “I try, but always fail,” “I have never seen

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anyone doing this,” “Nobody is perfect but Christ,” “My pastor says we all sin.” The potential list is endless, but they all have one thing in common: they believe that Christ has asked them to do something impossible, without providing the means by which it may be accomplished. This is, if we shall call a spade a spade, faithlessness.

When the Israelites were entering Canaan, we read this interesting account from the Book of Joshua. “And Yahweh said unto Joshua, ‘This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.’

“And Joshua said unto the children of Israel, ‘Come hither, and hear the words of Yahweh your Elohim.’ And Joshua said, ‘Hereby ye shall know that the living Almighty One is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the Ark of the Covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

“‘And it shall come to pass, as soon as the soles of the feet of the priests that bear the Ark of Yahweh, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.’

“And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the Ark of the Covenant before the people, and as they that bare the Ark were come unto Jordan, and the feet of the priests that bare the Ark *were dipped in the brim of the water*, (for Jordan overfloweth all his banks all the time of harvest) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan. And those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

“And the priests that bare the Ark of the Covenant of Yahweh stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.” (Joshua 3:7-17)

The biggest barrier to being sealed against possession and sin is unbelief. We must take that first “step” of faith, and we have examples before us of those who were called to do the same. The Jordan River, as the passage above tells us, was overflowing. The waters were rushing along at an alarming rate, and the Israelites were told, “Cross over.” They were instructed that, “as soon as the soles of the feet of the priests that bear the Ark of Yahweh, the Lord of all the earth, shall rest in the waters of Jordan,

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[...] the waters of Jordan shall be cut off from the waters that come down from above.” In other words, the priests were told to step into an overflowing river, bearing Israel’s most precious artifact, with no further evidence than “the words of Yahweh.” The Almighty would make a way, just as He did by the Red Sea, but here He was looking for evidence of an increased faith – this time the Israelites must make that first step.

It is so with Christians today. Too often, for *once* is too often, they are told from the pulpits, “Even a born again Christian sometimes deliberately sins, losing his hold on Christ, and falling into transgression.” What do the “words of Yahweh” say? They do not say that the Christian must remain with Christ of his own power; they say exactly the reverse – that “[Yahweh’s] Seed remaineth in him.” (1John 3:9) Because the Seed of the Father (i.e., the Son) *remains* in us, we abide in Him, and “Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” (1 John 3:6) It takes great humility to admit that one has been deceived, both about the nature of the spiritual world, and about the nature of redemption and sin. Yet if we are to be sealed, and learn how to assist in the sealing of others, this must be done.

Beware, therefore, the leaven of the Pharisees, who attempt to justify their own faithlessness by saying, essentially, “Everybody does it, and here are some verses that show us why.” If we truly believe that with Christ all things are possible, it then becomes easy to see every verse of the Bible from the standpoint of true triumph over the sinful nature of the first birth. Sin is an element of the “flesh,” and Paul tells his brethren to think of the matter in this way: “But ye are not *in* the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” (Romans 8:9)

Our connection with Christ does not depend upon our willpower or our constancy, only upon our decision to accept Him. Now, we must be careful here; the absolute version of once-saved-always-saved is not what these verses imply, for we know that some, whose names are already in the Book of Life, may have those names removed before the close of this age. (Revelation 3:5, 22:19) Rather, those who claim the promise simply *will not* commit known sin; therefore their names will never be removed.

There is a difference in English between “can not,” meaning even as a theoretical possibility, and “will not,” meaning that even if it were possible, the fulfillment is not seen. The grace of Christ, if genuinely accepted, constrains us to perfect obedience, inasmuch as we are able to understand what obedience is, and if any think that this is not possible, they are invited to take that first step into the Jordan River. Yahweh will make a way, as He has for those who have sought to be free from demons and their deceptions in every age of the world’s history.

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We *must* shed all traditions, and go back to the Bible. Just as we began our study of Satan's intrusion into the mortal world by an episode involving Two Trees: those of Life and Knowledge, so we end our study by examining the principles demonstrated by Two Trees: those of the Spirit and of the Flesh. Just as we began by shedding all the mythology and misinformation about demons, getting back to the unadulterated Scriptural truth about possession, so we end by shedding all mythology and misinformation about the GOSPEL.

What is it, what does it mean?

The Gospel may be summed up very succinctly in but one teaching of the Master: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." (John 8:34) We are told that Satan had the "power of death," (Hebrews 2:14) and that is really the power of sin. The Deceiver still has the power to lead unsealed men into open transgression, and ultimately to spiritual destruction. His ultimate aim, as one remembers, is to create a sinner that will not die, and thereby justify his own continued existence; but everyone else he must sacrifice in order to attain that goal is merely a casualty of his futile war.

If we wish to be "free indeed" from demons, sealed off ourselves and apt to teach others how to be free of them, we must know these basic truths. If we wish to perform complete exorcisms, including guaranteeing (as no other people before) that re-infestation will never come to pass, we must be able to seal up the gates used by the wicked spirits to gain entrance; and of course we must have experienced this process of faith for ourselves. Fallen Angels cannot enter into a holy place, (2Corinthians 6:15) therefore we must teach men whom we have healed to be temples of Yahweh's grace; as Paul tells Christians, "the temple of God is holy, which temple ye are." (1Corinthians 3:17b)

Now, the nine steps of exorcism outlined in the last chapter were directed specifically at those extreme cases of possession that we have labeled Dominance. This does not mean that demonic possession must reach this fourth and final degree before the individual may be healed! It merely means that the healing can be less dramatic, but the same principles must be followed in every case. If someone is communicating with a demon, having come into the ranks of sorcerers, if someone is being influenced by the devil into repeatedly committing sinful acts, or suffering under an addiction, the rites of exorcism can be used to help him or her.

We need not ask for the demon's name, but we, if we are permitted or led to minister unto the individuals, may certainly seek the root of the problem. What sins led the demon to this particular victim? What faults may be confessed so that the soul can accept the freedom Christ offers? With

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prayer, with patience, and above all with Love, we may reach out to others who have fallen under the shadow of the “god of this world,” and show them that there is a better way. In overcoming the sins that so easily beset them, human beings are truly rejecting the demons, the messengers of those transgressions. At the same time, they are overcoming the leadings of the flesh, and learning to “walk in the spirit,” (Galatians 5:16) that they will not be overcome again.

An exorcism in such a case is merely the process of leading someone into an intelligent understanding of why they are hearing “voices” in their heads, or why they have “special powers,” if these things are not explicitly gifts from Yahweh. And... we may know the true gifts of Heaven from the false, because the true gifts of the Spirit are given for “the edifying of the Church.” (1Corinthians 14:12)

In understanding these things, and then learning like Christ how to “refuse the evil, and choose the good,” (Isaiah 7:14) the soul is won from darkness.

Of course, this does not leave out the possibility of genuine mental illness. Whether or not direct “sins” are involved, whether or not actual demons are at the root of the symptoms, speaking to someone suffering from a neurological condition of the freedom to be found in Christ can do only good. The Messiah healed those who were “lunatick,” as well as those who were genuinely possessed and, as we have seen before, He did it in the same way regardless of the circumstance: He did it by the power of His word.

We must remember this key idea, mentioned in an earlier chapter, that Christ is the first recorded exorcist in the Scriptures. There may have been those who came before who were able to cast out demons, but they would have to have done so under the authority of the Son of Yahweh, or it was merely a manifestation of the I.O.C. For example, if the details of Josephus’ account regarding Solomon (Chapter 6) are to be given any credibility at all, the Israelite king was terribly deceived. When he eventually returned to faithful service at the very end of his life, he did not speak of any powers over demons, or any miracles he performed; he simply said, with the humility that marked his early reign, “Let us hear the conclusion of the whole matter: Fear Elohim, and keep His commandments; for this is the whole duty of man.” (Ecclesiastes 12:13)

Let us not be deceived by the I.O.C. – it must be understood that our only true power to heal, and to cast out devils, comes from the authority given to us from Above. We do all that we do, including performing exorcism, by the knowledge of the Gospel. It must be this “Good News” that actuates our efforts, or they will come to naught.

The final point to be made is this: the Gospel, in its true form, is a response to Satan’s three-step plan for humanity. It is the ultimate exorcism.

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Let us briefly review Satan's plan, and then behold what Yahweh has done. The steps, as we recall, are these:

- 1) He seeks to corrupt all humanity, turning their allegiance from the Creator.
- 2) He seeks to establish a worldwide, godless society of mankind, either under the principles of secularism or occultism; in doing so he will institutionalize apostasy.
- 3) He seeks to produce immortal sinners, relying upon the "fairness" of Yahweh's government to thereby preserve his own existence.

Now, in the final Book of the Bible, we have the Everlasting Gospel, the Good News about the Creator, outlined in three simple steps, and they *perfectly* counteract the three steps of Satan's plan. While the Gospel itself may be very simply stated, that Yahweh sent His Son to die for us so that we might live, and that whosoever is set free by belief in the Son is free from the curses of sin and death, the Almighty purposed to give us a most clear picture of what the Gospel message means in greater detail than in any previous record. He ordained a message, borne in symbol by an angel, to prepare for Himself a people who are "mature" in the Spirit, and ready for the coming Harvest of earth of which we spoke before. That angel is followed by two more, similarly bearing vital information. If we wish to learn how to seal spiritual gates, and understand what exorcism *really* is, the messages of these three angels are essential knowledge.

We read the account from a vision of the apostle John: "And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear Elohim, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'

"And there followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'

"And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Yah, which is poured out without mixture into the cup of His indignation; and He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.'" (Revelation 14:6-11)

It is important, particularly for someone involved in exorcism, to know his enemy, hence the demand for names in Step 7. How much more important,

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then, is it to know our own source of life and power? These “three angels’ messages” are set in contrast to, and destroy the power of, the three steps of Lucifer’s religious rites. I demonstrate this as follows:

Satan’s first step is to draw mankind’s worship away from the Creator. The first messenger of the Gospel says, “Fear Elohim, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”

This does two things immediately; first, it reminds individuals on the earth that there IS a Creator to worship, undoing (if the message is accepted) the foundations of both secularism and most occultism. Second, it re-introduces into human consciousness the idea of “judgment,” and as we saw in a previous chapter, the removal of the concept of “judgment” is essential for Satan’s ultimate goals for immortality in sinfulness.

But this first angel bears a more poignant, though less obvious, message as well. Only those who are *alive* can “worship Him that made heaven, and earth...” This is an obvious truth, and well attested in the Scriptures. We read that, “The dead praise not Yahweh, neither any that go down into silence.” (Psalm 115:17) Another witness: “the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.” (Isaiah 38:18, 19)

Only those who are alive can render reverence and praise to the Almighty; this is true not only physically, but spiritually as well. The apostle Paul explains this in several ways, and in several places. “And you hath He quickened [made alive], who were *dead* in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [i.e., Satan], the spirit that now worketh in the children of disobedience.” (Ephesians 2:1, 2) And again, “Even when we were dead in sins, [He] hath quickened us together with Christ; by grace ye are saved.” (verse 5) In another epistle entirely, Paul reminds his readers, “And you, being dead in your sins and the uncircumcision of your flesh, hath [Yahweh] quickened together with [Christ], having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.” (Colossians 2:13, 14)

Some readers have not fully understood these passages, particularly the verses from Colossians. Some even go so far as to say that the “ordinances” or the commandments of God, were removed by the cross. Not only did the Messiah Himself emphatically deny this idea, (Matthew 5:17) the passage itself teaches no such thing. First, it should be understood that the expression “handwriting of ordinances” is a singular concept, and that Paul writes that this “was” taken out of the way, not “were” taken out of the way. The past participle being singular (was taken), the subject must also be

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singular, and this is true to the original Greek grammar. Thus, it was the “handwriting” that was taken away, and not the ordinances. Now, in the language of the apostle, this expression is the word *cheirographon*, which, from usage, means something like a “debt of custom,” or “a receipt” of something one owes. The meaning therefore becomes the same as the previous part of the verse, that we are “made alive,” saved from the condition of being “dead in trespasses and sins,” because our sins are forgiven. Those things which we owe are set aside, taken out of the way by the cross on which the Messiah died. There is more on the Colossians passage in **Appendix A**.

Only the true Christian, one who has been set “free indeed” from known sins and faults, and having been forgiven his spiritual debt, can render the kind of praise to the Almighty that the first angel instructs. We note that Paul refers to being “dead in trespasses and sins” in past tense, for he is speaking to converts. And whereas converts also may have things to learn, they are not willfully committing wrong acts of which they have already been convicted. The Spirit of the Almighty, dwelling within them, makes this course of action a practical (not theoretical, of course) impossibility.

“All *have* sinned,” this is true, but those who have been set free from the *cheirographon* can now render acceptable praise unto the Creator. Their hearts are turned back to Yahweh, and thus Satan’s first rung for his plan to initiate everlasting sin and misery is broken in the life of the Christian.

Satan’s second step is to institutionalize apostasy under the principles of secular humanism or the occult arts. The second angel who bears the threefold message of Revelation 14 declares, “*Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*” Satan’s kingdom is known, in the spirit world, as Pandemonium (All Demons), or Babylon. His kingdom on earth, if seen through spiritual eyes, is also known as Babylon, the “Mother of harlots and abominations of the earth.” (Revelation 17:5) Whether it is used of the various governments of the world, or the divisions and compromises between fallen Churches, the trademark of Lucifer’s presence is *confusion*.

The second angel points out that there is an end to the confusion. There is a time appointed in which those who have been deceived will realize their confused state, and they will reject the religious, political, and religio-political systems inspired by the spirits of this fallen earth, and seek to be restored as citizens of the Divine Order. There is a Body of Messiah even now on earth, and they are unified, “perfectly joined together in the same mind and in the same judgment,” (1Corinthians 1:1) having learned the balance between individuality and unity, and practicing it in such a way that it does not lead to either cultic conformity or the worship of *Araphel*.

When people begin to see that the *institutions* of this world are following after the *god* of this world, those who are honest and desire clear answers,

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pure Biblical doctrine, and the fellowship of those who have the power over both sin and devils by the authority of Christ's word and Spirit, they will come out of those confused kingdoms. They will be joined together by "one Lord, one faith, one baptism," (Ephesians 4:5) and will make themselves ready for the appearance of the Bridegroom. (Matthew 25:6)

Babylon is truly formed when a religious system (signified in the Bible as a woman – Jeremiah 6:2) commits "fornication" or unlawful union, with the "kings of the earth." (Revelation 18:9) Thus *any* Church that has formed an unlawful union with civil government qualifies as a "confused" system, and has fallen under the deceptions of the Dragon. The Bride of Christ is a "chaste Virgin," (2Corinthians 11:2) and those who wish to be free from deception, and to help others likewise be free – whether through exorcism or evangelism – must seek Her out.

When this is done, Satan's second rung is broken in the life of the Christian, because he cannot institutionalize apostasy worldwide when the worshippers of Yahweh are united in their mission to warn mankind against the snares of the devil. Thus, the second angel's message is the antidote for Satan's second "religious rite."

Finally, the fallen archangel seeks to create an immortal sinner, one who has transgressed the law of the Almighty, and for whom the natural wages of his actions would be death. Due to his immortal nature, however, the Almighty would be unable to punish sin; thus sin itself, and its originator, would become permanent fixtures in a universe unable to be cleansed. The third angel has a message of warning, however, for those who do not seek immortality through the grace of Christ, but through some other means:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of Yah, which is poured out without mixture into the cup of His indignation; and He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14:9-11)

As the lines become more clearly drawn in the last days, individuals will come to realize that there are only two altars unto which one may cast his loyalty. There will be the "Seal of Yahweh," mentioned in Revelation 7, and there will be the "Mark of The Beast," against which the third Gospel-bearing angel warns. Of course, a careful reading of Revelation 14 reveals that only the first angel is designated as bearing the "Everlasting Gospel," and the reason for this is because the true heart of the Gospel is that if we are set free from sin, we will be able to worship the Creator "in spirit and in truth." (John 4:23, 24) The second and third angels that present their messages do so to the Christian, who is already "born again" in the Gospel

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provided by the ministry of the first, and then through that agent to the world in need of spiritual instruction.

What the Christian needs to know is how to avoid the wiles of the demons. They must learn that in Christ, and because of His Spirit, they have the authority to command the fallen angels to depart from their victims – if those victims truly desire to be free. Now, those who do *not* desire to be free, these are the ones through whom Satan can best work to carry forth the final stages of his plan; these are the sorcerers, the alchemists, the atheistic academic, the apostate theologians, who either believe in the demons (on some level) and serve them, or disbelieve in them, and are thus the more easily manipulated by malevolent spiritual forces.

The third angel warns that those who do not seek life through the “narrow gate” are following the “broad way” that ends in everlasting destruction. (Matthew 7:13, 14) There is no being that is immortal apart from Elohim, (1 Timothy 6:16) and no way by which humans may attain it except through the knowledge of the Father and Son, by the agency of the Holy Spirit. (John 17:3, John 16:13) The third angel’s message, if accepted, will warn individuals against following the way of this world, for the “beast” represents those kingdoms (Daniel 7:17, Revelation 17:12) or authorities that have set themselves up against the “Way, the Truth and the Life.” (John 14:6) The Messiah said in that very verse, “no man cometh unto the Father, but by me.” Those who seek to maintain life by appealing to other sources, be they demonic or human, for their power will find themselves unable to stand in the very Day of Judgment that Lucifer has tried for so long to blot from the consciousness of man.

Satan will make no immortal sinners, and will therefore fall short of becoming one himself. As we saw in the chapters outlining the history of demons, just as they attempt to take New Jerusalem by force, and thus the Tree of Life, their punishment will fall upon them. John prophesies this event, having seen that “fire came down from Elohim out of Heaven, and devoured them.” (Revelation 20:9) The third step in his plan for humanity will, like the others, fail.



Thus, the three angels’ messages teach the Christian how to counteract the work of Satan in this world. They must both live and teach these principles, these sacred truths, and they are the final step in sealing off a soul from the direct influence of demons, the last rite of exorcism. We notice that right after the messages are given by those angels, it is written in the passage, “Here is the patience of the saints: here are they that keep the commandments of Yahweh, and

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the faith of Yahshua.” (Revelation 14:12)

Revelation 14 begins by speaking of the perfectly faithful servants of the Lamb, “having His Father's name written in their foreheads.” (verse 1) What is that “name?” During the rites of exorcism, we discussed the importance of obtaining the “names” of the demons that have infected a human host, for those names are their powers, and they may be commanded to depart if the sins that correspond to those names are confessed and forsaken. We read of the name of the Almighty being placed in the foreheads of the saints thus: “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, ‘Hurt not the earth, neither the sea, nor the trees, till we *have sealed the servants of our God in their foreheads.*” (Revelation 7:2, 3)

This procedure is the very “sealing” of the gate. When one becomes a servant of *Yahweh*, the living God, it is then, *and then only*, that he is truly free from the power of the wicked spirits. Their foreheads are covered by the blood and name of the Sacrifice, and the One who sent Him, and the demons find no way of entrance, since they commit no willful sins.

Whether the affliction is purely supernatural in nature, purely mental, or a combination of the two, the ailing individual may find freedom and peace through the ministry of one who knows these things. Those who have been set free may each say with the ones who have been the instruments of their release, “*the prince of this world cometh, and hath nothing in me.*” (John 14:30) When they can do so, they will have learned the lesson of the Two Trees, and will have been sealed by the work of the Holy Spirit for victory in this life, and entrance into the next. (2Corinthians 1:21, 22)

References:

1 – *The Epistle of James*, C. Leslie Milton, B.A., M.Th., Ph.D., D.D., 1966, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, p. 133 [emphasis added]


2 – *The Letter of James*, Douglas J. Moo, 2000, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, pp. 166, 167

3 – *NIV Application Commentary: Letters of John*, John M. Burge, Grand Rapids, Mich, Zondervan Pub. House, © 2000, entry on 1 John 3:9, emphasis added

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Appendix A: That It May Be Well With Them

 any forms of modern Christianity believe that the Decalogue is no longer applicable to human behavior. Those who hold this to be true fall into one of two general categories. The most common form the argument takes is that the Law (by this they mean the 10 Commandments) was made of none effect when the Messiah died on the Cross. The second form states that there was an alteration made to the manner in which some of the commandments are to be kept by believers.

Those in the latter camp suggest that the Sabbath was in fact taken from the seventh day of the week and transplanted to the first when the Messiah died. If challenged on this point, and shown that the Sabbath was still on the seventh day after the crucifixion, (Luke 23:56) they will say at that point that the change was made at Pentecost. Of course, no evidence for this change exists at all, and it is merely assumed (by some) to be true because Christians were described as meeting often on Sundays.

Whereas this is a fact, the book of Acts states that they met *every day*, (Acts 5:42) and therefore this bit of evidence vanishes immediately. In addition, the Christians were told to learn the teachings of Moses from the Synagogues on Sabbath days; this instruction took place several years after that significant Pentecost, (Acts 15:21) and continued to be valid until enough Churches were established that the Christians could teach their own people in their own establishments.

Those in the first camp generally employ three Scriptures to support their contention that the death of Christ makes the Law void. They are these: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, [He] took it out of the way, nailing it to His cross; and having spoiled Principalities and Powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ.” (Colossians 2:14-17) “For Christ is the end of the Law for righteousness to every one that believeth.” (Romans 10:4) “[Christ] abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.” (Ephesians 2:15)

The first of these passages, from Colossians 2, is particularly interesting, because modern Christianity is not against the 10 Commandments in total, only truly the fourth. Almost any Christian will agree it is wrong to murder, to steal and to commit adultery. They will, if they are conscientious, refrain

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from taking the Lord's name in vain, and many would rather take a bullet than bow before an image of a pagan god. In fact, nine out of ten commandments will be quite agreeable to the current Christian mind, except for the one concerning the Sabbath day. [1]

Read as it appears in most English translations, verses 14 to 17 of the second chapter of Paul's epistle to the Colossians do indeed appear to be saying that the Sabbath is not to be an issue for Christians; at least not for Gentile Christians. But a faithful translation of Paul's actual words tells a very different story. Here is the passage as it appears, for example, in the King James Version of the Bible: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a shadow of things to come; but the body [is] of Christ."

First, we should ask ourselves, "What does Paul mean by *the handwriting of ordinances that was against us*?" The first thing that should be obvious is that the passage is not saying the ordinances were against us, but that the handwriting (singular) of those ordinances was (singular) against us. If the ordinances were against us, that is to say, the articles of the commandments, the grammar of the sentence would be faulty in both Greek and English. It is not, however, faulty.

The word "handwriting" is the term *cheiro-graphon*, and it literally means "hand writing," as accurately translated. What it means from utility, however, is a receipt, a list of something one owes. The word appears only one other place in common religious literature, in the Apocryphal book of Tobit from which we may read the following passage: "Tobias then answered and said, Father, I will do all things which thou hast commanded me: But how can I receive the money, seeing I know him not? Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money." [*Septuagint*, Tobit V.1-3]

The word is the same as in Colossians 2, and has precisely the same meaning. The character Gabael had been entrusted with some money by Tobias' father, and the "handwriting" was written evidence of the amount that was due upon collection of the debt. Understanding this factor, we now ask ourselves, "What exactly was nailed to the cross?" Paul himself tells us in other words, in another passage from an epistle: "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Yahshua, whom God hath set forth to be a Propitiation through faith in His blood, to declare His righteousness *for the remission of sins that are past*, through the forbearance of God." (Romans 3:23-25)

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The blood of Christ, shed at the cross, was for “the remission of sins that are past,” as other Scriptures also declare. The fact that the sins are specified as those that “are past” is significant, because they constitute the very record against us in the “books” of Heaven. (Revelation 20:12) The sins that are not redeemed by faith in the Messiah will stand against every man as a cheirographon, a receipt of debt which none can pay save with death. This was the reason the Son was offered as Propitiation, to pay that debt, “For [the Father] hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” (2Corinthians 5:21)

The Scripture from Colossians 2, therefore, has nothing to say about the actual ordinances being destroyed, as even Christ declared that He had not come to destroy the Law, but to fulfill it – meaning *not* to destroy it, or He would be contradicting Himself in the same breath, (Matthew 5:17) but to expound it fully, and in the words of the prophet, to “magnify the law, and make it honourable.” (Isaiah 42:21)

And what of the second half of that passage? It sounds as if Paul is then saying, “Since your past sins have been purged, let no man judge you on these shadows, but the reality is Christ, therefore the days and occasions mean nothing.” The reason many people believe this to be Paul’s intent is because they are unaware that the translators have added a couple of key words into the passage, and these are the ones that appear in [square brackets] from the King James Version passage above, specifically [days] and [is].

If the latter part of that passage is read without the words added during its journey to English, the passage reads, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath, which are a shadow of things to come, but the body of Christ.” Now it becomes very clear what the apostle’s intention was, and it becomes even clearer if one realizes that Paul was speaking to the Gentile converts of Colossae who had recently been converted from keeping pagan holy days to Jewish ones. Paul himself continued to keep the feast after he had become a Christian, even among gentiles such as those in the city of Philippi. (Acts 18:21, 20:6)

“Let no man therefore judge you,” Paul says in reference to days that are still considered *holy*, “but (except for) the Body of Christ (the Church).” In other places Paul reinforces this teaching by stating that indeed the Church is the Body of Christ, (1Corinthians 12:12) and indeed it is supposed to judge such matters. (1Corinthians 5:12, 6:1-5)

The next verse may be handled much more simply. It reads, “For Christ is the end of the Law for righteousness to every one that believeth.” (Romans 10:4) Those who understand the Scriptures will quickly agree that this is perfectly true, and then go right on keeping the Sabbath in good conscience,

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along with the other nine commandments. Christ is indeed the end of the Law *for righteousness*; but He is not the “end of the law.” The Law does not make anyone righteous; Paul says it exists to point out sin. “I had not known sin, but by the law; for I had not known lust, except the law had said, ‘Thou shalt not covet.’” (Romans 7:7) John adds that “sin is the transgression of the law,” (1John 3:4) referring specifically to the commandments of the Decalogue. (see verse 24; the Greek word for “commandment,” *entole*, is uniformly used of the 10 Commandments in the New Testament when the Giver of the *entole* is God).

There are those who contend, based on this verse, that those who believe the commandments to be valid deny the role of faith. Yet, this argument is nullified when we read that the “heroes of the faith” listed in Hebrews 11 were commandment-keepers. The last Church on earth will certainly understand this principle. (Revelation 14:12) Christ makes one justified, makes one righteous by faith, and thus one is brought into harmony with the law; for there is nothing in him that is contrary to that law after atonement has been effected. From that point forward, with a “new heart and right spirit,” the man finds himself desiring to obey the commandments, “For this is the love of God: that we keep His commandments, and His commandments are not grievous.” (1 John 5:3)

The third passage reads: “[Christ] abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.” (Ephesians 2:15) Is this verse out of harmony with the things we have just read?

Ephesians 2 points out that the Messiah made the Jews and Gentiles “one” by abolishing “the law of commandments contained in ordinances.” The question is, can this properly be taken to refer to the 10 Commandments? If the Scriptures can provide any evidence that the Decalogue was ever intended to separate Jew and Gentiles, this argument could be made. As it stands, we read that the Decalogue was given before there *were* any Jews, and for reasons to benefit all mankind, not to cause divisions between various classes.

It often surprises people to learn that the 10 Commandments did not originate on Mount Sinai. One verse that appears to state this as the case is found here: “Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.” (Nehemiah 9:13, 14)

It is true that a written record of the 10 Commandments was first given to Moses; however, many things are considered “of Moses” though he merely recorded them. For example, the “law of Moses” is the first place in the Bible that circumcision is transcribed (written) as an ordinance to the

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Hebrews. Yet the practice began as an oral covenant with Abraham centuries earlier. (Genesis 17:10) Even the Messiah called circumcision an element of “the law of Moses,” (John 7:23) therefore the fact that an item of religious significance finds written expression for the first time in the Mosaic Law is not evidence against an earlier origin.

Abraham knew that Yahweh was the “most high God,” above every other spiritual power. (Genesis 14:22) Moses called the making of the golden calf a “great sin,” although the people had not yet read the second article of the Decalogue. (Exodus 32:21) Men began to realize the sacred nature of Yahweh’s name long before it was written that the Most High would not hold one who abused it guiltless. (Genesis 4:26)

In Genesis 4, Cain well knew the command, “Thou shalt not kill,” and Joseph ran away from his master’s wife in order to avoid the crime of adultery, a “sin against God.” (Genesis 39:9) Similarly, there were men considered guilty of sin by breaking the fifth, eighth and ninth commandments long before Sinai. The final commandment, that which indicts covetousness, was at the root of many of the problems encountered by the individuals mentioned in the earliest days of human history. Even the Sabbath was called a “commandment” of Yahweh before Sinai, (Exodus 16:25) and Moses used it as a basis for requesting a rest (Shabbat) for the Israelites from Pharaoh (in Exodus 5:5) without being given any explicit, recorded directions for a *new* day of cessation from work.

Each of the ten was given to the faithful followers of the Most High before the events of Exodus 20, and the reason why was not so that they would be set apart from Gentiles but, as Yahweh Himself says, “that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!” (Deuteronomy 5:29) The “commandments” that kept the Jews and Gentiles apart were the human additions to the Law that actually made void the intentions provided therein by the Almighty. (Matthew 15:3) Perhaps the most dramatic example of this is found in the belief that Hebrews needed to perform ritual washings after making contact with a Gentile before he was clean enough to partake of food. (Mark 7:1-4) These were indeed “enmity” between Jew and Gentile; but the Law of the Most High was to be the same for both the Israelites and the non-Israelites who were traveling with them. (Numbers 15:16) It is impossible, therefore, that this verse in Ephesians is referring to the very commandments given to teach all men who Yahweh is.

Although these three passages addressed here are the most common ones used to say that the commandments are made void by the Messiah’s Sacrifice, they are not the only ones. 2 Corinthians 3:6-11, which calls the Old Testament Laws the “ministry of death,” is used to make the claim that it has been set aside. Yet if the cheirographon factor from Colossians is understood, it becomes apparent that Paul is merely being consistent. Because all men have violated the precepts “engraven in stones,” a system

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of death (i.e., animals sacrifices) was brought into effect to teach humanity that, "Without shedding of blood is no remission." (Hebrews 9:22) In fact, the book of Hebrews is the only book of the New Testament that ever mentions a "change" made in the law by Christ's death, and it is exactly the same thing: that the animal sacrifices contained in the rituals of the Law of Moses were brought to an end by the ultimate Sacrifice, Christ Himself. (Hebrews 7:12)

The ministry of death was indeed ended, but the ministry of the Spirit is built over the very principles that actuated the first covenant. A change in covenant never involves a change in the laws governing those covenants – it is merely an alternate and successive agreement.

Historical evidence strongly indicates that early Christians never understood the apostles to either teach or practice the breaking of the 10 Commandments (in accord with Matthew 5:19). The most controversial of the ten, the Sabbath, is one of the best-attested articles of Law both IN the New Testament (being mentioned more often than any of the other nine), and in subsequent non-Canonical records. A few examples follow:

"The Gentile Christians observed also the Sabbath." [*Church History*, Gieseler, Vol.1, ch. 2, par. 30, 93.]

"The ancient Christians were very careful in the observance of Saturday, or the seventh day...It is plain that all the Oriental churches, and the greatest part of the world, observed the Sabbath as a festival...Athanasius likewise tells us that they held religious assembles on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath, Epiphanius says the same." [*Antiquities of the Christian Church, Vol.II Book XX*, chap. 3, sec.1, 66. 1137,1138.]

"For although almost all churches throughout the world celebrated the sacred mysteries (the Lord's Supper) on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this." [*Ecclestical History*, Socrates, Book 5, chap. 22, p. 289.]

"It seems to have been customary in the Celtic churches of early times [7th century A.D.], in Ireland as well as Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of week." [*The Church in Scotland*, p.140, James C. Moffatt, D.D., Professor of Church History, Princeton]

"Widespread and enduring was the observance of the seventh-day Sabbath among the believers of the Church of the East and the St. Thomas Christians of India, who never were connected with Rome. It also was maintained among those bodies which broke off from Rome after the Council of Chalcedon namely, the Abyssinians, the Jacobites, the

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Maronites, and the Armenians." [*The New Enclopaedia of Religious Knowledge*, Schaff-Herzog, emphasis mine]

As those who have completed the main chapters of this book already realize, the only sure way to be free from demonic possession, and to ready one's self to assist others with this most dangerous condition, is to live a life of which the Almighty approves. The very reason the plague of demons has come upon us, and will soon be manifest in a most dramatic fashion once again, is told to us in the Scriptures in unmistakable terms: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate..." (Isaiah 24:5, 6a)

Yahweh has told us what He requires of us if we wish to be in His service, "to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8) He has also outlined for us the signposts of that humble walk, and if we would be pure, and a blessing to others, we must follow the path laid out by the Messiah, of whom it was predicted:

"Thou hast broken Rahab [i.e., *Tehom-at*] in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. Also I will make [my Servant] my Firstborn, higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him. His Seed [the Church] also will I make to endure forever, and His throne as the days of heaven. If His children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes.

"Nevertheless my lovingkindness will I not utterly take from Him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psalm 89:10, 27-34)

Because of the lovingkindness of the Almighty toward His Son and those whom He has chosen, there are those of us who know these sacred truths, and can make a difference. We have been given the power over evil spirits, and a "ministry of reconciliation" by which we can do more than cast out devils; we can teach mortal men how to live forever, and how to be at peace with the One who made them and preserves them in life.

1 – Note: A charge often leveled against Adventists, and other Sabbath-keeping groups, is that they tend to "emphasize" the Sabbath. This, however, is merely a result of the times. If modern Christendom were involved in open adultery more often than Sabbath-breaking, the focus on those for whom the law has meaning would doubtless swing from the fourth to the seventh commandment.

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Appendix B: Spirits of The Bible



This section gives an alphabetic listing of spirits that appear in Canonical literature, the definition of their names and the verses in which they appear. If the names are rendered into English of the King James Version of the Bible by other words, these alternate readings are also provided. Let the reader be aware that this is by no means an exhaustive list of the names that demons have taken upon themselves in pagan cultures of the past (and present). Such a compilation falls well outside the scope of this work.

- Abaddon:** **[Destruction]** Revelation 9:11; appears as *Destruction* in Job 26:6, 28:22, 31, 12; Psalm 88:11; Proverbs 15:11, 27:20
- Adrammelech:** **[Honor of The King]** 2 Kings 17:31, 19:37; appears as a human's name in Isaiah 27:38
- Anammelech:** **[Image of The King]** 2 Kings 17:31
- Angel of Yahweh:** 79 appearances; First reference: Genesis 16:7
- Apollyon:** **[Destroyer]** Revelation 9:11; See **Abaddon**
- Archae:** **[Rulers/Authorities]** See **Principalities**
- Ariel:** **[Lion of God]** Appears as a metaphor for Zion in Isaiah 29:1, 2, 7; appears as a human name in Ezra 8:16
- Artemis:** See **Diana**
- Asherah:** See **Groves**
- Ashima:** **[I Will Make Desolate]** 2 Kings 17:30
- Ashtaroth:** **[Star]** Judges 2:13, 10:6; 1 Samuel 7:3, 4, 12:10, 31:10, 1 Chronicles 6:71
- Azazel:** See **Scapegoat** and **Satan**
- Ba'al/Ba'alim:** **[Lord]** 130 appearances with various specifications (e.g., Ba'al-Peor, Ba'al-Zebub, etc.); First reference: Numbers 22:41

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| Bel: | [Lord] Parallel with Merodak (Marduk); Isaiah 46:1, Jeremiah 50:2, 51:44 |
| Belial: | [Worthless] 27 appearances; First reference: Deuteronomy 13:13 |
| Chemosh: | [Subduer] Numbers 21:29; Judges 11:24; 1 Kings 11:7, 11:33; 2 Kings 23:13; Jeremiah 48:13, 46 |
| Cherubim: | [Near/Wise/Sword Angels] 91 appearances; First reference: Genesis 3:24 |
| Chiun: | [A Pillar] Amos 5:26 |
| Dagon: | [Fish] 13 appearances: First reference: Judges 16:23 |
| Destroyer: | See Abaddon |
| Devil(s): | [Slanderer/Accuser] Hebrew – <i>Sayir</i> ; Leviticus 17:7, 2 Chronicles 11:15; Hebrew – <i>Shedim</i> ; Deuteronomy 32:17, Psalm 106:37; Greek – <i>Diabolos</i> ; 38 appearances: First reference: Matthew 4:1; See Satan |
| Diana: | [Complete Light] Greek – <i>Artemis</i> : Acts 19:24, 27, 28, 34, 35 |
| Dominions: | [Lordships] Greek – <i>Kuriotes</i> ; Ephesians 1:21, Colossians 1:16, Jude 1:8; appears as <i>Government</i> in 2 Peter 2:10 |
| Draco/Drakon: | Latin and Greek forms (respectively) of Dragon |
| Dragon: | Hebrew – <i>Tanniyn</i> ; 28 appearances; First reference: Genesis 1:21; Greek – <i>Drakon</i> ; 13 appearances; First reference: Revelation 12:3; see Satan |
| Dynamis: | See Powers |
| El/Elohim: | [God/gods] Many appearances with various specifications (e.g., El Elyon, El Shaddai, etc.); First reference: Genesis 1:1 |
| Evil Spirits: | Appears as a term for demons; Luke 7:21, 8:1; Acts 19:12, 13; See also Unclean Spirits |

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| Familiar Spirit: | Heb – <i>Owb</i> : 15 appearances; First reference: Leviticus 19:31 |
| Gabriel: | [Strong One of God] Daniel 8:16, 9:21; Luke 1:19, 26 |
| Government: | See Dominions |
| Groves: | Hebrew – <i>Asherah</i> ; 24 appearances; First reference: Exodus 34:13 |
| Hel’el: | [Light of God/Lightbearer] Latin – <i>Lucifer</i> ; See Satan |
| Hermes: | See Mercurius |
| Holy Spirit: | Hebrew – <i>Ruach ha-Kodesh</i> ; Many appearances; First reference (in this literary form): Psalm 51:11; Greek – <i>Pneuma Hagios</i> ; Many appearances; First reference (in this literary form): Luke 11:13 |
| Jupiter: | See Zeus |
| Kuriotes: | See Dominions |
| Legion: | [Term for a number of soldiers] Mark 5:9, 15; Luke 8:30 |
| Lilith: | [Derived from <i>Layla</i>, Heb. <i>Night</i>] Appears as “screech owl” in Isaiah 34:14 |
| Lucifer: | [Lightbearer] Latin form of <i>Hel’el</i> ; Isaiah 14:12; See Satan |
| Mercurius: | [Mercury: Herald of the Gods] Greek – <i>Hermes</i> ; Acts 14:12 |
| Merodach: | [Thy Rebellion] Parallel with Bel ; Jeremiah 50:2 |
| Michael: | [Who is Like God] Appears as the name of an angel in 5 verses (of 15 total): Daniel 10:13, 21, 12:1; Jude 1:9, Revelation 12:7 |
| Milcom: | [Great King] 1 Kings 11:5, 33; 2 Kings 23:13 |
| Moloch/Molech: | [King] Many appearances; First reference: Leviticus 18:21 |

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| Nebo: | [Prophet] Parallel with Bel ; Isaiah 46:1 |
| Nergal: | [Hero] 2 Kings 17:30 |
| Nibhaz: | [Barker] 2 Kings 17:31 |
| Nisroch: | [Great Eagle] 2 Kings 19:37, Isaiah 37:38 |
| Ophanim: | See Wheels |
| Owb: | See Familiar Spirit |
| Pneuma Hagios: | See Holy Spirit |
| Powers: | Greek – <i>Dynamis</i> : 120 appearances; First reference: Matthew 6:13 |
| Principalities: | Greek – <i>Archae/Archon</i> : Romans 8:38; Ephesians 3:10, 6:12; Colossians 1:16, 2:15; Titus 3:1 |
| Python: | Appears as the description of a Spirit of Divination in Acts 16:16 |
| Remphan: | See Chiun ; equivalent terms due to a textual corruption, see Ch. 3 |
| Rephaim: | [Giants?] 25 appearances; First reference: Genesis 14:5 |
| Ruach ha-Kodesh: | See Holy Spirit |
| Satan: | [Adversary] Hebrew – <i>Satan</i> : 27 appearances; First reference: Numbers 22:22; First reference to the chief of fallen angels: Job 1:6; Greek – <i>Satanas</i> : 36 appearances; First reference: Matthew 4:10 |
| Scapegoat: | Hebrew – <i>Azazel</i> : Leviticus 16:8, 10, 26; See Satan |
| Seraphim: | [Fiery Ones] Isaiah 6:2, 6 |
| Spirit of Divination: | Greek – <i>Pneuma Python</i> |
| Succhothbenoth: | [The Daughter's Booth] 2 Kings 17:30 |
| Tammuz: | [Sprout of Life] Ezekiel 8:14 |
| Tartak: | [Prince of Darkness] 2 Kings 17:31 |


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| Thrones: | Greek – <i>Thronoi</i> ; Colossians 1:16 |
| Unclean Spirits: | Appears as a term for demons; Matthew 10:1; Mark 1:27, 3:11, 5:13, 6:7; Luke 4:36, 6:18; Acts 5:16, 8:7; Revelation 16:13; See also Evil Spirits |
| Watcher: | Hebrew – <i>Iyir</i> ; Daniel 4:13, 17, 23 |
| Wheels: | Hebrew – <i>Ophanim</i> ; Appears as a name for angelic beings in Ezekiel 1:15-21, 3:13, 10:6-22 |
| Yahweh: | [The Existing One] Unique and divine name for the Almighty Creator; Many appearances with various specifications (e.g., Yahweh Elohim, Yahweh Sabaoth, etc.); First reference: Genesis 2:4 |
| Yahshua: | [Yahweh is Salvation] Translated in English Bibles as <i>Jesus</i> ; Manifestation of the Godhead in the flesh; Many appearances; First reference: Matthew 1:1 |
| Zeus: | [Father of Helps] Greek – <i>Jupiter</i> : Acts 14:12, 13 |

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Appendix C: The Promises of Christ

acing the exorcist, the Christian in general, is an army of darkness much more powerful, intelligent and experienced than the human agent. Against this array, the warrior of Heaven has but one advantage. The promises of Yahweh in Christ are “Yea” and “Amen.” (2 Corinthians 1:20) He says of Himself, “So shall my Word be that goeth forth out of my mouth: It shall not return unto me void, but It shall accomplish that which I please, and It shall prosper in the thing whereto I sent It.” (Isaiah 55:11)

The following is a list of some of the most powerful promises Yahweh has given to His people for holding them in purity and faith in the face of temptations, possessions and sin:

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.” (Mat 23:12, 13)

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezek 36:26 - see also 18:31 & Psa 51:10)

“And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.” (Ezek 11:19, 20)

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” (1 John 5:4)

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? O wretched man that I am! who shall deliver me from the body of this death? I thank Yah through Yahshua the Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Yahshua hath made me free from the law of sin and death.” (Rom 6:1, 2; 7:24, 25; 8:1, 2)

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit.” (Gal 5:16, 25)

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“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (1 Cor 15:58)

“If ye will not believe, surely ye shall not be established.” (Isa 7:9b)

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of Yah, who loved me, and gave Himself for me.” (Gal 2:20)

“And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law*. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” (1 John 3:3-6 – **anomia*: lawlessness)

“Thy word have I hid in mine heart, that I might* not sin against thee. Before I was afflicted I went astray: but now have I kept thy word.” (Psa 119:11,67 – **lo echatah*: – I will sin not)

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9)

“As far as the east is from the west, so far hath He removed our transgressions from us.” (Psa 103:12)

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Cor 3:18)

“Be ye therefore perfect, even as your Father which is in heaven is perfect. Noah was a just man and perfect in his generations, and Noah walked with Elohim. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared Elohim, and eschewed evil.” (Mat 5:48, Gen 6:9b, Job 1:1)

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Eph 4:11 - 14)

“All scripture is given by inspiration of Yah, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of

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Yah may be perfect, throughly furnished unto all good works.” (2 Tim 3:16, 17)

“And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, I am the El Shaddai; walk before me, and be thou perfect.” (Gen 17:1)

“Thou shalt be perfect with Yahweh thy Elohim.” (Deu 18:13)

“Let your heart therefore be perfect with the Yahweh our Almighty, to walk in His statutes, and to keep His commandments, as at this day.” (1 Kings 8:61)

“Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.” (Psa 101:6)

“The disciple is not above his master: but every one that is perfect shall be as his Master.” (Luke 6:40)

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” (2 Cor 13:11)

“Not as though I had already attained, either were already perfect*: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Yahshua. Brethren, I count not myself to have apprehended: but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Yahshua. Let us therefore, as many as be perfect**, be thus minded: and if in any thing ye be otherwise minded, Yah shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” (Phl 3:12 - 17 – **teleioo*: completed, finished; ***teleios*: lacking nothing, perfect up to its expected level)

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (James 1:4)

“Now the God of peace, that brought again from the dead our Lord Yahshua, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Yahshua the Messiah; to whom be glory for ever and ever. Amen.” (Heb 13:20, 21)

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Yahshua the Christ. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full

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corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Phl 1:6; Mark 4:28, 29)

“And He said, ‘Come.’ And when Peter was come down out of the ship, he walked on the water, to go to Yahshua. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, ‘Lord, save me.’ And immediately Yahshua stretched forth His hand, and caught him, and said unto him, ‘O thou of little faith, wherefore didst thou doubt?’ And when they were come into the ship, the wind ceased.” (Mat 14:29 - 32)

“For therein is the righteousness of Yah revealed from faith to faith: as it is written, ‘The just shall live by faith.’ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” (Rom 1:17, Heb 10:38)

“Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.” (Psa 51:10, 12)

“And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open. And I will fasten Him as a nail in a sure place; and He shall be for a glorious throne to His father’s house.” (Isa 22:22, 23)

“And to the angel of the church in Philadelphia write; ‘These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.’” (Rev 3:7, 8)

“And Paul, earnestly beholding the council, said, ‘Men and brethren, I have lived in all good conscience before Elohim until this day. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.’” (Acts 23:1, Rom 9:1)

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.” (Phl 4:11 - 13)

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Ba’al, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, ‘We are delivered to do all these abominations?’ Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it,’ saith Yahweh.

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‘But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works,’ saith Yahweh, ‘and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.’” (Jer 7:8 - 15)

“But they that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” (Isa 40:31)

“Beloved, now are we the sons of Yah, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.” (1 John 3:2, 3)

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of Yah, which liveth and abideth for ever.” (1 Pet 1:22, 23)

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2 Pet 1:4)

“When I said, ‘My foot slippeth,’ thy mercy, O Yahweh, held me up.” (Psa 94:18)

“Blessed be the Yahweh, Elohim of Israel; for He hath visited and redeemed His people, and hath raised up an Horn of salvation for us in the house of His servant David. As He spake by the mouth of his holy prophets, which have been since the world began. That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” (Luke 1:68 - 70, 74, 75)

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of Yahweh forever.” (Psa 23:6)

“Though Yahweh be high, yet hath He respect unto the lowly: but the proud He knoweth afar off. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. Yahweh will perfect that which

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concerneth me: thy mercy, O Yahweh, endureth for ever: forsake not the works of thine own hands.” (Psa 138:6 - 8)

“I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.* So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved.” (Psa 119:7, 44 - 47 - * “as I learn your just rules”)

“Remove from me reproach and contempt; for I have kept thy testimonies.” (Psa 119:22)

“Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not.” (Psa 17:3 - 5)

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” (Psa 17:15)

“Yahweh rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of Yahweh, and have not wickedly departed from my Almighty One. For all His judgments were before me, and I did not put away His statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath Yahweh recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. It is Elohim that girdeth me with strength, and maketh my way perfect.” (Psa 18:20 - 24, 32)

“By this I know that thou favourest me, because mine enemy doth not triumph over me. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.” (Psa 41:11, 12)

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.” (Psa 60:4)

“Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth.” (Psa 104:30)

“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.” (Psa 110:3)

“Not unto us, O Yahweh, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.” (Psa 115:1)

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“For the grace of Yah that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great Elohim and our Saviour Yahshua the Messiah; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” (Titus 2:11 - 14)

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” (Mat 21:22)

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.” (John 14:13, 14)

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” (1 Pet 4:1, 2)

““And it shall come to pass, when ye be multiplied and increased in the land, in those days,’ saith Yahweh, ‘they shall say no more, The ark of the covenant of Yahweh, neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered unto it, to the name of Yahweh, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.’” (Jer 3:16, 17)

“Thus saith Yahweh, ‘Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am Yahweh which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight,’ saith Yahweh.” (Jer 9:23, 24)

“Yahweh, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear Yahweh. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” (Psalm 15)

“Yahshua answered them, ‘Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you

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free, ye shall be free indeed. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” (John 8:34 - 36, 51)

“O Yahweh, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” (Jer 10:23)

“Yahweh is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.” (Psa 21:1, 2; Luke 15:4, 5)

“Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.” (Psa 17:3)

“For thou wilt light my candle: Yahweh my Almighty One will enlighten my darkness. For by thee I have run through a troop; and by my Elohim have I leaped over a wall.” (Psa 18:28, 29)

“Thou hast enlarged my steps under me, that my feet did not slip.” (Psa 18:36)

“The statutes of Yahweh are right, rejoicing the heart: the commandment of Yahweh is pure, enlightening the eyes. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.” (Psa 19:8, 11 - 13)

“And they shall be my people, and I will be their Elohim: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them; And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.” (Jer 32:38 - 40)

“And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.” (Jer 33:8, 9)

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“Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought; But we speak the wisdom of God in a mystery, even the hidden wisdom, which Elohim ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” (1 Cor 2:6 - 8)

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yahshua, and by the Spirit of our Almighty.” (1 Cor 6:9 - 11)

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” (1 Cor 15:1, 2)

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.” (1 Cor 15:34)

“When Yahshua had lifted up Himself, and saw none but the woman, He said unto her, ‘Woman, where are those thine accusers? Hath no man condemned thee?’ She said, ‘No man, Lord.’ And Yahshua said unto her, ‘Neither do I condemn thee: go, and sin no more.’” (John 8:10, 11)

“And he that was healed wist not who it was: for Yahshua had conveyed himself away, a multitude being in that place. Afterward Yahshua findeth him in the temple, and said unto him, ‘Behold, thou art made whole: sin no more, lest a worse thing come unto thee.’ The man departed, and told the Jews that it was Yahshua which had made him whole.” (John 5:13 - 15)

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in Yah which raiseth the dead.” (2 Cor 1:9)

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise Elohim our Saviour be glory and majesty, dominion and power, both now and ever. Amen.” (Jude 1:24, 25)

“Now thanks be unto Yah, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.” (2 Cor 2:14)

“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of Yah.” (2 Cor 3:5)

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“For we which live are alway delivered unto death for Yahshua’s sake, that the life also of Yahshua might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that He which raised up the Lord Yahshua shall raise up us also by Yahshua, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of Yah. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” (2 Cor 4:11 - 16)

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Cor 5:17)

“There hath no temptation taken you but such as is common to man: but Yah is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (1 Cor 10:13)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Yah.” (2 Cor 7:1)

“I shall not die, but live, and declare the works of Yahweh.” (Psalm 118:17)

“Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.” (2Cor 8:11)

“But we will not boast of things without our measure, but according to the measure of the rule which Yah hath distributed to us, a measure to reach even unto you.” (2Cor 10:13)

“My Almighty One hath sent His angel, and hath shut the lions’ mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt.” (Dan 6:22)

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Yahshua throughout all ages, world without end. Amen.” (Eph 3:20, 21)

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; And that ye put on the new man, which after Yah is created in righteousness and true holiness.” (Eph 4:22 - 24)

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“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” (Eph 5:8)

“Wherefore He saith, ‘Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.’” (Eph 5:14)

“And have no fellowship with the unfruitful works of darkness, but rather reprove* them.” (Eph 5:11 – **Elegcho*: Rebuke, chastize, tell the fault)

“And the peace of Yah, which passeth all understanding, shall keep your hearts and minds through Christ Yahshua.” (Phl 4:7)

“For it is Yah which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of Yah, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” (Phl 2:13 - 15)

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins.” (Col 1:12 - 14)

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom Yah would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Yahshua.” (Col 1:26 - 28)

“For ye are dead, and your life is hid with Christ in Yah.” (Col 3:3)

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things’ sake the wrath of God cometh on the children of disobedience; In the which ye also walked some time, when ye lived in them.” (Col 3:5 - 7)

“Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him.” (Col 3:9, 10)

“And whatsoever ye do in word or deed, do all in the name of the Lord Yahshua, giving thanks to Yah and the Father by Him.” (Col 3:17)

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“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine.” (1 Tim 4:12, 13)

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Tim 4:16)

“Nevertheless the foundation of Elohim standeth sure, having this seal, ‘Yahweh knoweth them that are His.’ And, ‘Let every one that nameth the name of Christ depart from iniquity.’” (2 Tim 2:19)

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of Yah our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” (Titus 3:3 - 5)

“To all that be in Rome, beloved of God, called [to be]* saints: Grace to you and peace from Yah our Father, and the Lord Yahshua the Messiah.” (Rom 1:7 – *Added by translators)

“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter.” (Rom 7:5, 6)

“So then they that are in the flesh cannot please Yah. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Yah dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” (Rom 8:8 - 10)

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” (Rom 13:12)

“Without me they shall bow down under the prisoners, and they shall fall under the slain.” (Isa 10:4a)

“We know that whosoever is born of Yah sinneth not; but he that is begotten of Yah keepeth himself, and that wicked one toucheth him not.” (1 John 5:18)

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of Yah was manifested, that He might destroy the works of the devil. Whosoever is born of Yah doth not commit

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sin; for His Seed remaineth in him: and he cannot sin, because he is born of Yah. In this the children of Yah are manifest, and the children of the devil: whosoever doeth not righteousness is not of Yah, neither he that loveth not his brother.” (1 John 3:8 - 10)

“I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” (Isa 13:12)

“Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.” (Isa 26:3)

“Yahweh, thou wilt ordain peace for us: for thou also hast wrought all our works in us.” (Isa 26:12)

“For thus saith the Adonai Yahweh, the Holy One of Israel, ‘In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.’” (Isa 30:15a)

“And thine ears shall hear a word behind thee, saying, ‘This is the way, walk ye in it,’ when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, ‘Get thee hence.’ Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.” (Isa 30:21 - 23)

“I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” (Isa 43:25)

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee.” (Isa 44:22)

“‘Surely,’ shall one say, ‘in Yahweh have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. In Yahweh shall all the seed of Israel be justified, and shall glory.’” (Isa 45:24, 25)

“But Zion said, ‘Yahweh hath forsaken me, and Adonai hath forgotten me.’ Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.” (Isa 49:14, 15)

“For Adonai Yahweh will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.” (Isa 50:7)

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“Yea, truth faileth; and he that departeth from evil maketh himself a prey: and Yahweh saw it, and it displeased Him that there was no judgment.” (Isa 59:15)

“I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person.” (Psa 101:2 - 4)

“Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity: they walk in His ways.” (Psa 119:2, 3)

“Yahweh shall preserve thee from all evil: He shall preserve thy soul. Yahweh shall preserve thy going out and thy coming in from this time forth, and even for evermore.” (Psa 121:7, 8)

“O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding, therefore I hate every false way.” (Psa 119:97 - 104)

“And the House, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.” (1 Kings 6:7)

“For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve Him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me, for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Yahweh. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid.” (Zeph 3:9 - 13)

“For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart...” (Hebrews 12:10 - On Paul’s use of tenses regarding past situations; for consideration in the study of Romans 7)

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“Elohim be merciful unto us, and bless us; and cause His face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations.” (Psa 67:1, 2)

“Thou, O Elohim, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.” (Psa 68:9)

“O Elohim, thou art terrible out of thy holy places: the Almighty One of Israel is He that giveth strength and power unto His people. Blessed be Elohim.” (Psa 68:35)


“Thou hast thrust sore at me that I might fall: but Yahweh helped me. Yahweh is my strength and song, and is become my salvation.” (Psa 118:13, 14)

“The integrity* of the upright shall guide them: but the perverseness of transgressors shall destroy them.” (Pro 11:3 – **Tummah*: “The development expected at any stage has been achieved.” From *tamam*, a complete perfection. Akin to *teleios* & *teleioo* in Greek)

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Appendix D: Commentary on Romans and 1 John

ictory over Sin is one of the most controversial doctrines in modern Christian history. Two passages that come up time and again are taken from the books of Romans and 1 John, in an effort by some to maintain their position that “born again Christians sometimes sin deliberately.” The following two sections are excerpts from past transcripts of the monthly studies I conduct on the internet. In these two specifically, the books of Romans and 1 John are discussed in great detail. The sections of the transcripts contain an examination of such relevant chapters as Romans 7 and 1 John 2.

Section A: The Book of Romans

[...]

Chapter 5 talks about the way salvation works, as we have been seeing. Through Adam, all have come to need a Savior, and through Christ, the "Last Adam," all have obtained the grace of the Father, and may be restored to the image of Yahweh. Chapter 5 ends with the thought, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yahshua the Messiah, our Lord." (Rom 5:21)

Now we see that life comes to us through "grace," that undeserved gift that most of us saw illustrated during the recent study at [a previous] Camp Meeting. But now Paul takes this idea of grace and runs with it into the next chapter. He begins with an important statement: "What shall we say then? Shall we continue in sin, that grace may abound? Yah forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1, 2)

Paul then gives the reason why sin cannot be present in a believer. He writes that "[as] many of us as were baptized into Yahshua the Messiah were baptized into His death," (verse 3) and the significance of this is that "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin." (Romans 6:6, 7)

Those who accept grace take part in Christ's "death" so that we can take part in His resurrection. But by taking part in His death, the part of us that "dies" with Him is the "old man" that sins, the tendency we inherited in Adam to walk after the flesh and not the Spirit. Again, this speaks to mankind's spiritual nature, not merely a biological condition of being susceptible to death. Paul goes into that in more detail with Chapter 8, so we won't touch on it too heavily here.

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But basically, what he lays out in Chapter 6 is the divine principle that frees us from sin. The wages of sin is death, as he writes in the last verse of this chapter, and so we must die. The beauty of salvation is that we may receive the life of Christ in exchange for the life of sin.

Chapter 6 is a teaching on this principle, and some other key verses are: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto Yah through Yahshua the Christ, our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (verses 11, 12) And, "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." (verses 14, 15)

Paul is laying out the plan of salvation carefully, gradually. First (beginning with Ch. 1) he takes away the excuse for sin everywhere in the world, then he takes it away especially for those who have already heard the Gospel. Next, he presents the benefits of the truth, showing that it leads to peace, joy, glory, and eventually eternal life. He then explains how it works, that by entering into the hope of the resurrection, you also enter into the death of Christ, and by doing so you become "dead to sin." Being so dead, according to the gift of grace, we are no longer in our "old man" that follows after the flesh.

This is the confidence with which Paul then speaks to those whom he would have enter into this death: "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom 6:19-22)

Now, some take passages like this, and say, "Paul is writing to converted Christians, and he says they have yielded to sin, so therefore converted Christians may occasionally sin." But now that we've been looking at Romans as a whole, and seen the progress of Paul's thoughts we can see the flaw in that argument.

I do not write letters to [my pastor] saying, "Give your life to Christ." No, he has already done that, and therefore if I write a letter to him it isn't just to waste ink (or electrons). The fact that Paul needed to lay out the Gospel from its very foundations to the Romans indicates that he is trying to instruct those who are ignorant of the facts. The Book is included in the Bible to testify of Christ, and His power in our lives, and the instruction Paul is writing is for those who have "erred from the faith" (as in 1 Timothy

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6:21) that the Apostles taught, either because they never heard the full story, or misunderstood something.

Not everyone in the early Church came in understanding all the teachings. In fact, some like Apollos had not understood many things, and some had not even heard of the Holy Spirit. (Acts 19:2) Aside from that, we see that the members who accepted the admonitions had these yieldings to sin placed strictly in the past, and they are "now ashamed" of their previous actions. Basically, we cannot take instructional letters to congregations and claim that those being instructed are the models for our own understanding in the last days. No, rather we must take the instruction itself and say, "This is the way it is to be." And in Christ, this is the way it is.

And now we turn to Romans 7, that greatly controverted chapter. With the foundation of Chapters 1 - 6, and the promise of Chapter 8 and beyond to come, we need only continue the flow of Paul's thought, and we can be assured we will see things in their true light. Romans 7 begins with an often-ignored Time Factor, and we'll go line by line if necessary so we can be sure we have a full understanding.

Paul writes, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:1-3)

Paul lays out a principle, which will become the foundation for his argument in the rest of the chapter. The principle is this, that according to the law, if a woman enters into union with a man while she already has a husband, she is an adulteress. But, if her first husband has died, she may marry another and be innocent. Now, he takes that and applies it to sin and Christ. He says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (verse 4)

So Christ is like a "second husband," who longs to have us, but as long as we live by the law of sin and death, we are not free to be joined to Him. As long as we seek to justify ourselves, we are under the authority of the law. As long as we commit known sins, we are under the penalty of the law. Either of these means we are "alive to the law" and joined to it by the nature of our humanity, and we cannot lawfully marry another.

And now, having both laid the principle and showed how he applies it to sin and Christ, he sets the stage: "For when we were in the flesh, the motions of

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sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (verses 5, 6)

This is the time factor. There are two "times" being referenced Romans 7:

- 1) When we were in the flesh, and
- 2) When we are delivered from the Law.

Tiffany: Can you explain a little more?

All right. Verses 5 and 6 point out that there are two "times" being discussed. There was a time when we "were in the flesh," and our sins, which are pointed out as sins by the law "work in our members to bring forth fruit unto death." See that? And in the following verse he points out the second "time," "but now we are delivered from the law." And by being delivered we are dead to it, as if a first marriage was ended. Then, as the principle he uses follows, we are free to marry Christ.

Now, I'll quote verse 7, and you will see which of these two times are being expounded in the rest of the chapter: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" (Romans 7:7)

This is Paul coming to know the nature of "lust." Paul, as you know, had some very violent tendencies when dealing with the Church before his conversion, but a statement made by Christ Himself to the author reveals that more was going on than was revealed at face value. We read this of Saul's conversion - after he was knocked off his horse by the light from Heaven, "he said, 'Who art thou, Lord?' And the Lord said, 'I am Yahshua whom thou persecutest: it is hard for thee to kick against the pricks.'" (Acts 9:5)

That expression, "kick against the pricks," was a saying that meant "to offer useless resistance." Paul's course of action had been one of resistance against the Gospel, and we read of a very real struggle that was going on in Romans 7 until he was delivered from the "old man," or as he terms it there in a later verse, the "body of death."

Mark: Paul was in the "flesh" time period.

Right, exactly. And we see that expressed even more clearly in the verses that follow. When he accepts the conviction, we read in the following verses: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by

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it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." (Rom 7:8 - 12)

Now, do you remember what I said before about conversion a little while ago? At conversion we are actually agreeing that the law is binding, because we are admitting that we are guilty of the transgression of the law (sin) and thus need to accept the Savior in order to live. We read in these verses of Paul going through exactly that process. He then says, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." (verse 13)

This is important, because some might simply say, "Well, if we are convicted of sin by the law, the easiest thing to do is simply get rid of the law, then we won't be guilty." That may be true of some human laws, but Yah's laws frame the entire creation... if you exist in this universe, those laws apply; and there's no changing them. The law is "good" because it points out sin, and in fact it reveals sin in its true light, an offense to a loving God, and a rebellion against His Kingdom.

By the way, Paul's reference to the law saying "thou shalt not covet" reveals that he is speaking of the 10 Commandments, not the "law of love" that some say replaced the 10. The Law of Love in the New Testament (Mat 22:40) is the foundation for the Decalogue, and sums it up (Romans 13:9), but it does not replace anything. The law has always existed to show us what sin (expressed in transgression) is, and thus its opposite: love (expressed in righteousness).

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth." (1 John 2:7, 8) The commandment to love is not new, but old... though John explains it as "new" to us, because the darkness is past, and we are able to receive it in a "new light," so to speak. Thus, it is both "new" and "old," but it is the same as it always was, and we can only truly define "love" in the godly sense by the Commandments through which they are expressed.

But now here is where the "trouble" may begin in Romans. The next verse reads, "For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14)

The question we must now ask ourselves is this: There are two timeframes: 1) When we were in the flesh, and 2) When we are delivered from the Law. To which of these is Paul referring?

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Actually, you can get it right from the statement itself. Paul speaks of the unconverted as being "in the flesh," and those who are converted being "not" in the flesh, as we'll shortly see. But here he says, "I am carnal," which means exactly: "I am of the flesh."

Mark: Paul is speaking of the flesh.

Right. It can't be any other. He is now speaking using present tense verbs, but this is often the case in the New Testament... so the only way we can be sure is to look at the timeframe being referenced. It should be obvious to us that Paul's statement, "but I am carnal, sold under sin" lets us know without controversy when this takes place. Those who are converted, as he said in verse 6:7, are "freed from sin." Again, remember that he wrote of those who accepted the Gospel, "Being then made free from sin, ye became the servants of righteousness." (Rom 6:18)

Now, here is where context solves the problem. One who is converted is not "sold under sin." And as I mentioned, Paul says to converts, "But ye are not in the flesh, but in the Spirit," in the next chapter (Rom 8:9). I gave an example like this to Luke once when we were discussing this chapter: "Yesterday, I got out of bed and went outside. As I open the door, I see that it is a bright day, so I take a walk around the block and go back inside."

Mark: There is a term for this sort of narrative using present tense. This form of story telling was common in the Greek language.

Right. And I just gave an example in English above. The tense does not establish the "when" of those incidents, but rather the fact that you already know I am speaking about "yesterday."

The same thing takes place in Romans 7 - Paul has begun to describe "when we were in the flesh, [and] the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." And he lets us know exactly when he switches back into present tense... but it hasn't happened yet. He has been speaking all along of the "fruit unto death" as we shall see climaxed way down in verse 25, but at the moment he is just building up to it.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." (Rom 7:15 - 19)

Now, here is the matter: If we do not begin with the foundation laid all the way from Chapter 1, through Chapter 6 to get here, these verses cancel out

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all the promises that Christ left us. Paul here is saying, "I have no control, I can't do a thing right, and in fact I don't even know how." But Paul, the very Paul who authored this, says that one of the fruits of the spirit is "temperance," or self-control.

Peter tells us that a believer must be "sober" and "watchful." In every book, Christians are exhorted to do good, to perform righteousness; not because this will save them, but because it is our nature in Christ both to do righteousness, and to encourage others to do righteousness. There is verily a change in the nature of man, and we'll talk about that shortly. Hebrews tells us, "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb 10:24, 25)

In my article "The Two Pauls," [1] I make a table of the things Paul says about himself in Romans 7, and the things he says about himself in Romans 8 and other places, where he is talking about life after conversion (and he says so, as we will shortly see). I will include the table with the transcript of this study that I post online, and the differences between Romans 7 Paul and Paul the Convert are glaring.

| <u>Pre-Coverision Paul</u> (Romans 7) | <u>Post-Conversion Paul</u> (Romans 6, 8, etc.) |
|---|---|
| Dead in sin (Rom 7:9) | Alive in Christ (Rom 6:10, 8:2, Gal 2:20) |
| Carnal (Rom 7:14) | Spiritual (Rom 8:4,12; 1Cor 14:37) |
| Bound to sin (Rom 7:5,23) | Walking after the Spirit (Rom 6:7,18; 8:1, Gal 5:25) |
| Not in control of himself (Rom 7:16-20) | In control of his actions (Rom 6:12, 1Cor 9:27, Gal 5:23) |
| Condemned by the Law (Rom 7:7-9) | In harmony with the Law/under Grace (Rom 6:14,8:1; 1Tim 1:8) |
| In pain of spirit (Rom 7:24) | At peace (Rom 8:6, Phil 4:11) |
| Feeling guilt/hatred for his actions (Rom 7:15) | With clear conscience (Rom 8:16,9:1; Acts 23:1) |
| Member of the Body of Sin (Rom 7:24) | Member of the Body of Christ (Rom 6:23, 1Cor 12:27) |
| <i>Nothing good</i> dwelling in him! (Rom 7:18) | <i>Christ</i> dwelling in him! (Rom 8:9, 2Cor 1:10, Col 1:27, Gal 2:20) |

In Romans 7, Paul is writing of a miserable state. He has seen that the law convicts him of sin, and the one about covetousness appears to have wounded him most deeply, and he writes, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against

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the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom 7:19 - 23)

Kimberly: "The evil which I would not, that I do" would conflict with "be not deceived; he who does unrighteousness is unrighteous," if Paul were speaking literally of his current status.

Right. Also, the concepts of self-control and freedom. So when we read these, again we have to ask ourselves if Paul, who claims that one who has died with Christ is "freed from sin," is now turning around and saying, "But I'm still a captive, because of the law of sin in my body."

Now yes, it is possible to take the concept of "freedom" too far, and many have. We'll talk about those very briefly. There are those who, like the ones John had to correct in his letters, had come to believe that in the freedom from sin, they were somehow made holy of themselves.

The results of this doctrine took shape in two different ways. First, some came to believe that whatsoever they did was made holy because they were holy. Nothing would corrupt their spirits, because they were "once-saved-always-saved," in an absolute sense, and it was to these John wrote, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as [God] is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 John 3:7, 8) This is the verse Kimberly mentioned.

Conversion changes our hearts, and destroys the "works of the devil," both in the world as a whole, and in the lives of the believers. Those who claim to have the faith of Yahshua yet do the "works of the devil" have been deceived and are deceiving themselves.

The second way an extreme view of the teaching of this freedom shows itself is similar, but subtly different. Some believe they are elevated to a place spiritually where they cannot be tempted with evil. Thus, whatever they desire to do, they are free to do. The first view makes all things that are evil "good" to the believer; this second view states that only good things come to the believer as opportunities, even if it appears to be evil on the outside. "If I want to do something, it means it must be good."

Kimberly: Is there an example of the latter deception in the scriptures?

There is an example of teachings against it :) This second view is rebutted by the words of the apostles in such places as this: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Peter 4:7) And here in Paul's words: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into

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subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Corinthians 9:26, 27)

Now in 1 Corinthians this is clearly not a "pre-conversion Paul" talking, because the chapter is speaking of his ministry as an apostle - nevertheless, we find that sin still dwells "in the flesh" of a convert; thus the flesh is not made holy until the resurrection/translation, when this Scripture is fulfilled: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Corinthians 15:52)

Kimberly: Oh, I thought of a verse against it: "everyone is tempted" when he is led away by his own lusts... of course a Christian's seed will remain in him. [*cf.* James 1:14, 1 John 3:9]

Right. And we see from the verse in 1 Corinthians that he must, even in his converted state, "bring [his body] under subjection." There is no "holy flesh" until the resurrection or translation.

Now returning to Romans 7, where we see Paul struggling with conviction and sin... we next read what appears to be the climax of the narrative: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom 7:24) Those who come to the Cross all have this cry, in one way or another. But, and we must understand this, they do not go away from the cross still crying this.

Pastor "Chick": Amen.

We read the parable of the two men in the Gospels: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are: extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me, a sinner.' I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:10 - 14)

Kimberly: He was self-deceived and absorbed in his own righteousness.

The first man, yes. But many, reading this parable, seem to have the second man, the publican, going back to his house still beating his breast - yet Christ says the man was "justified." If we believe that "Yah is no respecter of persons," then we believe that we also became justified when we fell before the Cross and confessed that yes, the law makes us guilty, and yes, the law cannot be changed... therefore yes, I need Christ to save me from this body of death.

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If we have accepted Christ, if we have truly humbled ourselves before Him, we need not continue to cry, "Who shall save me?" No, we begin to rejoice that we have found One who has saved us, who has borne the penalty for our sins.

Pastor "Chick": Hallelu-YAH!

And this is exactly what Paul does :) He immediately answers his own desperate question. He asks, "Who shall deliver me from this body of death," and immediately he answers: "I thank Yah through Yahshua the Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Romans 7:25)

Two major teachings are found in this verse:

1) Christ is the One who saves men from the state Paul describes in Romans 7, about that there should now be no question, for we have examined the time in his life of which he has been speaking - a time when he found himself guilty by the law. Conviction had set in most sharply, and he sought in vain to find a way to be made right, for he knew he was condemned. Remember this, because it's important.

2) The principle I mentioned above is expressed even here, that we are not given "new flesh," but a new "mind," or as other verses say, a clean heart and right spirit. (Psalm 51:10) Conversion is a change in the heart and the spirit... from what we once were, to what we become in Christ.

The Messiah, who had a perfect spirit and heart, was "in all points tempted like as we are," (Hebrews 4:15) and the reason why should be obvious from Romans 7. It is spelled out in the next chapter. Yahweh sent His Son "in the likeness of sinful flesh," (Romans 8:3) and we read that even for a convert, the flesh is subject to the law of sin.

But now it becomes important to understand what it means to say, "with the mind I myself serve the law of God; but with the flesh the law of sin." Does this mean that we continue to commit acts of sin, if with the flesh we serve the law of sin? Again, Paul immediately answers the question - but in order to obtain the answer, we must realize something about the Books of the Bible :)

The concept of the chapters and verses in the Scriptures did not occur until relatively recently. In 1227 the Books were placed in chapters for ease of study, and the verses were not added until the sixteenth century. The first publication of a Bible with both chapters and verses in the Old and New Testaments was 1555. It is interesting, and fortunate, that the Jewish scholars submitted to this "Christian" innovation, because it makes it a lot easier for there to be a standard set of divisions now, among all groups that

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use the Bible. But now, this is relevant because we must understand that Paul did not intend for his readers, or hearers, to take a pause at Romans 7:25 - he wouldn't even know what "7:25" meant. We must keep reading.

Paul writes, "I thank Yah through Yahshua the Christ, our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Yahshua hath made me free from the law of sin and death." (Romans 7:25; 8:1, 2)

Now, that makes quite a difference. Paul does not leave us with the thought that man, through his flesh, serves the law of sin without qualifying it very carefully. Yes, man's flesh remains sinful until the coming of Christ, but there is no condemnation in spite of this fact... and why? Because, though the flesh exists, and continues to be subject to sin and temptation, we do not "walk after the flesh, but after the Spirit." In other words, we who are converted do not follow the promptings of the flesh, but "walk after" or "conduct ourselves," as the word means, according to the leadings of the Spirit.

This is possible, verse 2 says, because Christ has made us free. No, we are not slaves to what the flesh prompts us to do. It is there, and we acknowledge it is there; this is the reason we must be "sober and watch," but at the same time we are confident in the way the Spirit leads us. Notice also that Paul begins chapter 8 with a time factor - "now." There is therefore "now" no condemnation. He has said what he intended about his struggle, he has shown his crying-out for the Savior, and the Savior's answer.

Remember, in Romans 7 he was convicted by the Spirit, and was condemned by the "body of death." But now, he directs us to the result... to the life after Romans 7. He changes the timescale again, to speak about what is currently happening in the life of a redeemed human being.

Okay, so we have seen Chapter 8:1, 2 speaking of the freedom that is ours when we do accept Christ, and receive a way of escape from condemnation. The "freedom" of which he speaks is that, although we may be in bodies of sinful flesh, in Christ we walk not after that flesh, but after the Holy Spirit by which the Son lives in us. Here the author underscores it: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (verses 3,4) Here is the end of Paul's struggle.

Recall that obedience to the law does not reverse disobedience. What "the law could not do" was make Paul righteous in the sight of the Father, even if he felt guilty, and convicted, and decided to try to obey "through the

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flesh." The law cannot fix what is broken, it can only point out what is whole, and what is corrupt.

Luke: It sounds something like what we use doctors for... to diagnose, but never to cure.

Ah, that's a good parallel :)

Luke: An x-ray can't fix your broken bones... but it can show you what needs to be fixed.

Actually, it's a very good parallel. I can't think of the last time doctors really "cured" something. They prescribe treatments that "work on it." But with the laws of health, and prayer, we can get to the cause... and actually cure it.

Now, regarding the law... We understand that obedience can't fix what has already been broken. And I quoted Solomon earlier saying that what is crooked cannot be made straight. But our Father, knowing this, and loving us anyway, sent His Son to pay the penalty and fix what was broken. He is the "end of the law for righteousness." (Rom 10:4)

Probably the most quoted verse of the Bible lets us know, "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

What the law could not do the Son did, and He condemned sin "in the flesh" by overcoming it through the Spirit. And now, what Paul has been pointing out John says this way: "He that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John 2:6) Paul's next few verses point out the importance of understanding this freedom in Christ, freedom from the law of sin in the flesh. It is not "optional" for those who are professing Christianity, for if we do not understand it and accept it, we are not "free" to marry Christ.

Paul writes, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Romans 8:5 - 8) Here, Paul seems to almost adopt the style of his fellow apostle John, and he repeats himself several times, in different ways, because this is a particularly important point, and one that non-victorious Christians have overlooked or diluted.

Those who are in the flesh do the "works of the flesh." Those who are in the Spirit have the "fruit of the Spirit." Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Mat 7:18) And a short while later He presents us this very choice: "Either make the

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tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Mat 12:33)

After telling us the truth about this, that those who follow the promptings of the flesh cannot please the Father, Paul says something very significant: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Romans 8:9) Although Paul just spent some time explaining that Christians still have a sinful flesh, he now says, "but ye are not in the flesh, but in the Spirit." This isn't a contradiction :) The answer was found back in Romans 6, where Paul says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Yahshua the Messiah, our Lord." (Rom 6:11)

In the same way, the principle is used when Paul writes, "For we walk by faith, not by sight." (2 Corinthians 5:7) You remember the example of Abraham in Romans 4? Abraham could not "see" how Yah's promise would be fulfilled... but he believed the promise anyway. In the same way, we may "see" that we are in the flesh, but nevertheless we walk after the Spirit. "The just shall live by faith." (Rom 1:17b, Gal 3:11b) The place where that passage appears in 2 Corinthians is very important, by the way, because in that same chapter he writes, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor 5:17)

Can you see how there is one consistent thought here, throughout Romans and into his other letters?

Pastor "Chick": The doctrine is "Rock solid".

Yes. It appears in some form or another in just about every epistle.

And we can establish it still further in Romans 8. This idea of faith vs. sight has wide applications to the victory and beyond. We are not "in the flesh," although to our sight it is obvious. Where our true life and being is, is in the Son, and we live according to His Spirit and not the flesh. This is the same argument Paul used before the philosophers in Athens, saying, "That they should seek Yahweh, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also His offspring.'" (Acts 17:27, 28) The focus was different but the idea is the same - through Christ we live, no matter who we are; but in the convert specifically, this life is poured out most abundantly and transforms us by His Spirit into His image.

Continuing, we read, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Yahshua from the dead dwell in you, He that raised up Christ

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from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (verses 10, 11)

Again, if we have entered into His death, and like Him have considered the body dead, we die to sin, and perform it no more. Then, when this operation of grace is accomplished, we have the assurance that the same loving Father who raised Christ from the dead so raises us, and thus we have everlasting life. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (verses 12 - 15)

Here is a hard saying to many these days, and it points out that the way is indeed strait and narrow. The world of Christianity is full of people who say, "But the flesh overcomes me from time to time," or "We all fall short." Paul tells us that those who are led by the Spirit of God are His sons - and not anyone else. While the argument might be attempted that a Christian can be led by the Spirit sometimes, and the flesh other times, what did Christ say? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Mat 7:18) There is a choice all men must make: Will they be a good tree or a corrupt tree? Will they continue as they were, in the oldness of the man of sin, or will they die (through the grace of Christ) and be reborn as those who walk after the Spirit?

There is a death between the two - so how can one resurrect the "man of sin" every now and then?

Kimberly: Yahshua will not be joined to a harlot. If we are still alive to the law we are not married to Yahshua.

Right, not to a harlot... or to a "zombie." Adventists and some others understand that the "dead know not anything," (Ecclesiastes 9:5) therefore it is impossible to say that we are alive sometimes and dead sometimes... no, conversion is a more powerful thing than that. "Old things are passed away [dead]; behold, all things are become new."

We are almost finished... but there are a few things that are key remaining in Romans 8. The next few verses continue to draw a sharp contrast between the Romans 7 mindset and the freedom found after Christ delivers us from the body of death. We see a widening chasm between the pre- and post-conversion Paul. He writes, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, 'Abba, Father.'" (verse 15) And again, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (verse 21)

Now, don't let the "shall be delivered" trip you up either :) Paul is not saying we must wait to be delivered from the commission of sins. The next

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verse says, "For we know that the whole creation groaneth and travaileth in pain together until now." (verse 22) What the apostle is talking about here is the pain that comes from the consequences of sin. Though we walk in the Spirit now (as the first half of the chapter says repeatedly) we must still wait to "see" the ultimate deliverance, when the sinful flesh is shed, and we are fitted for Heaven.

The proof of this comes in the next verse: "And not only they [the elements of all creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (verse 23)

Now we can be assured our understanding is correct. Our lives are ordered after the spirit now. We are set free from sin now. We are the Sons of Yahweh now, and we do not commit known transgressions. But yes, we are still awaiting something, we are still groaning for something - "the redemption of our body." This is the "blessed hope" of the Christian, and while we claim it in faith, we look for it with an "earnest expectation" when Christ shall return according to His precious promises. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (verse 24)

But while we wait, the rest of Chapter 8 is quick to encourage. We may desire a better thing in the resurrection, but this does not mean we are not content now. Paul writes, "But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of Yah. And we know that all things work together for good to them that love Yahweh, to them who are the called according to His purpose." (Rom 8:25 - 28)

Let me briefly summarize what it says, because its wording can be difficult. Yes, we are awaiting something, but we are not left alone in our hope. We have the Comforter, the Holy Spirit, which gives us all we need, even if we do not rightly know what to ask for. (This is not a teaching on unknown tongues, we just need to look at the flow of thought in Romans.) You see, we have this confidence that even though there must be a delay, even though there must be trials in the meanwhile, all things work for us, and not against us, because we love the Father who permits these trials, and we are called according to His purpose, which we learn from Jeremiah 29:11 is "an expected end," or "the ending you are hoping for."

The next passage in Romans 8, and that continues into Romans 9 and 10, is the subject of "predestination" which is a study all of its own :) We won't get into that now... but the basics of it as it relates to this topic is that we who have accepted Christ are the "very elect," the chosen ones of the

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Almighty. Some say that humans have no real choice in the matter, and that those who were "predestined" for life from the beginning are saved no matter what they do, and those who are "predestined" for death are doomed even if they seem to accept the Gospel.

We can discuss that in another study if anyone would like, perhaps, but it is sufficient for now to point out that Peter says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Peter 1:10) Yah is no respecter of persons, and desires that all should be saved. Therefore, His "predestination" is not arbitrary... He doesn't just pick a random sample of humans, but He calls them His "elect" based upon their faith, if they are foreknown (Rom 8:29) to accept the gift He offers them by grace.

Now it is true, He does select "nations," such as those represented by Jacob and Esau, due to no actions of their own. This is what connects to Paul's earlier statements about Jews and Gentiles... And this is what Paul discusses in Romans 9 and 10, yet some apply that to individuals, which the author never intended should be done - and that is how they run into problems with verses like Romans 9:13.

But for the elect individuals, now, it is their responsibility (again through faith) to make their "election sure." We are not destined for Heaven regardless of what we do - that is to say, if we commit wicked acts, it shows we are not destined for heaven. Rather we who are destined for Heaven walk after the Spirit, and by doing so we will never fall or even fear failure. Remember, we are given a spirit of "adoption" or acceptance, and not a spirit of fear.

And finally I will conclude with Paul's own words, for the last few verses of chapter 8 could not be stated in a better way by anything I may think to comment, then we will briefly review before we close:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.' Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Yahweh, which is in Christ Yahshua our Lord." (Romans 8:35 - 39)

So to review briefly as we close, Paul begins in Chapter 1 by speaking of the Gospel, and that Yah's influence in humanity has existed among all people by His Spirit; therefore those who fall into sin are without excuse. In the next chapter, he stresses that those who have had the advantages of hearing the Gospel are in a worse state than even the heathen being

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discussed, for they know what the Almighty considers "good" and "evil"; thus they enter into great condemnation if they agree with the principles but do not keep them. In this, there is no difference between Jew and Gentile.

Chapter 3 speaks to the hopelessness of the "natural man," but begins to introduce the topic of faith, through which even fallen humans may be made right. Then Chapter 4 goes into more detail, pointing out the superiority of faith over works, using Abraham as an example. At the very end, he speaks of Christ, who according to the symbol of Isaac, "was raised again for our justification." (Rom 4:29) Chapter 5 continues to speak of Christ (and I am just now beginning to appreciate how smoothly the topics in Romans flow), explaining that though all are guilty of sin in one man (Adam), so all may be made free in the obedience of One (Christ). We go from guilt under the law, to redemption in Christ, and then onward in victory.

Chapter 6 speaks of this victory, saying that in grace we do not continue in the sins that characterized our time under the guilt of the law, and in fact "God forbid" that we should sin, for "How shall we, that are dead to sin, live any longer therein?" (6:2) By the death of Christ, Chapter 6 tells us, we also enter into His death so that we may enter into His eternal life, and that entrance into His death renders us free from the works of the flesh, from the commission of sin.

Chapter 7, where we spent some time, shows the dramatic difference between one under the condemnation of the law, and one free from Christ through faith. The table I include with the transcript shows just how different these two times and experiences are. Paul's experiences in Romans 7 are entirely incompatible with his experience as a convert and an apostle, and he gives us without room for controversy the setting of which he speaks: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." (Romans 7:5)

But now we are "delivered" as 7:6 points out, and after tracing through the process of conversion for us, he goes on to Chapter 8, where there is no condemnation. Though we may have sinful flesh until the return of Christ, we consider it dead already by faith, and walk after the Spirit, letting It be our guide and the way by which we order our lives. Those who do this are the "Sons of God" and have a share in that final, everlasting inheritance. We may have confidence in our election, Paul writes in Romans 8, for we were not chosen randomly, but because we have a calling to endure to the end, and our boast is not in our own merits but in the promises of Christ, from whom nothing – not tribulation, or trial, or famine, hunger, thirst or the sword – nothing can separate us from His love.

And finally: because our Father loves us, we are indeed "more than conquerors." If we believe this, and if we speak this in faith, we will all be a part of the Redeemed on that day when the faith becomes sight, and the last

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expectation is met; when our bodies also are reclaimed and we are fully restored to the image of our Creator from which we fell so very tragically, so very long ago.

Section B: The Book of 1 John

[Start of the transcript]

This meeting will be somewhat similar to our last one. In our last meeting we looked at the book of Romans, and we went from chapter 1 all the way through chapter 8, seeing how Paul's thoughts developed to point out the power of the Gospel, and the true Victory message.

This week we are going to be looking at another book, 1 John, which some have considered to contain "difficult" verses in regard to the meaning of the Gospel.

Now, last month we went through eight rather long chapters, and so we had to move rather quickly, and even then it took us a while. It is my hope that since 1 John has only 5 chapters, and those a little shorter, we can move a little more carefully, cover ground in some more detail, and handle any relevant questions that may come to mind. Let me begin, then, with John's first words of the epistle.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, (for the life was manifested, and we have seen It, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us). That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Yahshua the Christ. And these things write we unto you, that your joy may be full." (1 John 1:1 - 4)

Here the apostle writes down his intention for the letter. John's epistle, like several others in the New Testament, is called a "general" epistle, because it is not written to a specific congregation like, for example, Paul's letter to the Galatians. This is a document that deals with eternal truths, that deals with the nature of the Godhead, the Father and Son, and that deals with their working in our lives.

John writes, he says, that the joy of his readers may be full, and we will see from the errors that he attempts to correct in this book that there was reason, perhaps, for the uncertain and fearful to be concerned about their joy. We will talk about the errors he is rebutting as we go along.

But notice John's claim to authority - this is an important idea. He writes, "that which we have seen and heard declare we unto you." That is a powerful statement. It lets us know that John does not consider his thoughts

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mere opinions of a man, or a guess, or a doctrinal position – it is something he has seen and experienced for himself.

It is often the case in evangelism for the Church that people will tell us, "But you can't really be teaching that you live without sin... don't you know, everyone sins?" Such things we cannot help but see as foolishness, because the things we declare unto them, the Gospel of Christ and freedom from the death and pain of sin, these are things we have "seen and heard" for ourselves.

We have an example we sometimes use of someone who shares with you a recipe for a cake, and then you ask them the reasonable question, "So is this cake any good?" If they reply, "I don't know, I have never tried it," that's not quite a response that inspires confidence. But we can be confident in John's words here if we put faith in his testimony, that he has seen and heard the things he is describing.

Next John goes into his initial topic: "This then is the message which we have heard of Him, and declare unto you, that Yahweh is light, and in Him is no darkness at all." (1 John 1:4) Now what does this mean? I will ask you, who may be familiar with this passage, what are some of the applications of this teaching that "Yahweh is light, and in Him is no darkness at all?" Let's talk about that general idea for a while.

Luke: That when He lives in us we likewise have no darkness, but light, in His image.

That is one of the applications that can be drawn from those words, yes :) I see at least two, and they should both be obvious for those who attended the last Camp Meeting, where we saw from *The Two Temples* [2] that the statement "ye are the temple of the living God" has both an individual and a corporate application. Similarly, the fact that the "temple of God" has nothing to do with idols (as Paul tells us in 2 Corinthians 6) has two meanings for us; and that teaching is based on the same concept.

Barbara: That we, as individuals have no idols, and that the Body of Christ allows no idols within it. So, there is no darkness in either.

Right. Paul deals with one meaning, when he says, "'Wherefore come out from among them [false teachers], and be ye separate,' saith Yahweh, 'and touch not the unclean; and I will receive you,'" (2 Cor 6:17) and John deals with another in this letter we are studying. Again, the principle is the same in both.

Crystle: Can you explain what you are meaning by both an individual and a corporate application?

I will.

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Paul's meaning was that believers should not fellowship with unbelievers, at least not on a regular basis and in a position where they can be fed leaven. This is the "corporate" sense. John's meaning of the same principle deals with the "temple of God" on an individual level, and the next two verses point this out.

Here is that previous verse, and then the ones following it, put together to flow smoothly: "This then is the message which we have heard of Him, and declare unto you, that Yahweh is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Yahshua the Messiah, His Son, cleanseth us from all sin." (1 John 1:5 - 7)

So both Paul and John acknowledge that Yah is light, and in Him is no darkness at all, and that we, as His temple, must have no intimate union with darkness, for the two (darkness and light) are opposites. Paul applies this to Church fellowship and membership, and John applies it mostly – on an individual level – to sin.

If we claim to be Christ's yet walk in darkness, and continue in sin, "we lie and do not the truth." This teaching is vitally important to the very next verse, and so we must be sure we understand exactly what John is getting at before we move another step forward.

Crystle: I have a question.

Go ahead.

Crystle: So... does that mean that those that we are helping we should not have much association with them if they walk in darkness?

Paul talks about this a bit more, saying he isn't telling us to avoid all sinners, because we would have to leave the world to do that. But if one calls himself a "brother" or a convert/Christian, and yet commits sin, then with such a one do not even eat. [1 Cor 5:9 - 11]

Is that helpful?

Crystle: Okay... that does help some.

All right.

Luke: I have a question now...

Luke: It stems from your last answer; does the same distinction apply today, regarding not eating with people who call themselves Christians

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while sinning? Or has the responsive action been lessened with the gospel being less known among "Christians"?

Well, at our feasts we have certainly "eaten" with people who called themselves Christian while sinning. In an evangelistic sense, that is - when trying to reach them, the only way to do that is to associate with them. But I think Paul there is talking about open, unrepentant sinners who have shown from their conduct that they are not trying to "learn" anything. I can't imagine that meal would be anything but unpleasant anyway.

Again, speaking of our feasts, we have seen people who have been unwilling to learn packing up and leaving. They didn't want to eat with us :)

Luke: What about those whose conduct shows they are not trying to learn anything, but they are not quite open unrepentant sinners?

If they are not trying to learn, they are "unrepentant." Maybe not forever, but certainly for the time being.

Here we see, at least on a general level, that there is to be a difference between those who walk in darkness and those who walk in light. And internally, one who is "in Christ" cannot be "in darkness" at the same time. This is a theme John repeats many times throughout the course of this letter. So here is that next verse, and it is often a great stumbling block for many who do not do as we have done with Romans and now with 1 John, read for principle and read in context. In fact, let's look at it with the two that follow it to close out chapter 1. We will then be 20% through our study.

John writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John 1:8 - 10)

Some will take verse 8 by itself: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." They will then say, "See, you cannot claim to be free from sin, because if you do the truth is not in you." Further they will argue, "Verse 9 says 'If we confess our sins,' meaning that a converted Christian must still have sins to confess!" And then they dismiss us, being assured that they are right.

You see, they have not read deeply, nor are they aware of John's intention or his style of writing. Anyone reading John's writings will take note of the fact that he repeats himself almost compulsively. His very first words to readers of the Bible are these: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." (John 1:1 - 3)

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And so you see, John is consistent with this style of teaching. He will say something, say it again, and then say it in a different way, just to make sure we do not miss his point. The same holds true not only for this, his Gospel, but also his epistles, and the Revelation. In fact of that last book, there have been many mistakes made by those who attempt to read Revelation linearly... they do not understand that John is giving portions of the same vision several times, in several different ways, just as Daniel did.

Now, that is relevant to 1 John in this way: When John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," he is not introducing a new thought. Rather he is repeating his point from the verses before: "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth." I will give additional evidence of this shortly, but for now I just want to point out that understanding John's style makes this abundantly clear, as will reading the first two chapters of 1 John without taking a break. And then of course there is the history of his audience. This is also important for understanding verse 8.

John is writing, as all good commentaries point out, to Christian communities that are under attack by a heretical teaching known as Gnosticism. I covered this in a previous study, but a brief recap here might be good.

Gnostics believed, among other things, that Christ had not actually come "in the flesh," but that He was an illusion of God designed to teach us "good" principles. They did not believe that He actually died on the Cross, or that He truly suffered, but gave us a "show" of what sin does. The reason for this is that Gnostics taught that all flesh was evil by its very nature.

This is similar, but not the same, as Paul's teaching that sin dwells in the flesh. (Romans 7:18) Christians believe that the body was created pure and holy, but that through sin it became degraded and now there dwells within it a tendency to evil. This does not change at conversion, but at conversion we receive the Holy Spirit, and as we order our lives after the Spirit we "shall not fulfil the lust of the flesh." (Galatians 5:16) "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom 8:13)

Now, Gnostics believed that the flesh, in fact the entire physical world, was created evil. In fact, it was created by a secondary, evil deity known as the "Demiurge," and that it, and all its creations, are at war against the true, unknown, god of love. The consequence of this is that those Christians who were being misled by these beliefs were coming to the conclusion that whatsoever they did in the body was not important. As long as their spirits were "saved" the things they did in the body did not matter.

If that sounds familiar, it should be - it was reincarnated in the Catholic Church by Augustine. It was actually rejected by Catholics as being untrue,

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but it was picked up again by some of the Reformation groups, and we see it today in such teachings as "Once Saved Always Saved" type of salvation.

What it did back in John's day, however, was to get Christians to be less aware of the extreme "sinfulness of sin," and so they were walking in darkness, in error, sometimes in open sin, yet claiming to have fellowship with God, because: "I'm only human/physical, and my flesh forces me to sin."

All right. Now John says here: if we claim to be a child of God, yet we commit sin, we are deceiving ourselves. More important than that, perhaps, John says we make God a "liar." For one thing, inspiration tells us that, "all have sinned, and come short of the glory of God," (Romans 3:23) so obviously, if we claim to have never sinned, we make God a liar.

But what about those who commit known sins while calling themselves Christians? They may acknowledge that they once sinned, but they continue to claim sinful actions and habits after they have been saved. You notice I added the word "known" in there. This corresponds to "walking" in darkness. John does make a distinction between known and unknown sins, but not until a later chapter - you see again the importance of not building a doctrine based on single verses, but on complete, inspired thoughts.

Now, to clarify this matter about calling Yah a liar... Paul tells us, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom 6:1 - 3) And again, the truth of the Gospel is stated plainly in the words of Christ, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed." (John 8:34, 36)

If we claim to be of the Son, yet we testify that we are NOT "free indeed," we make Him a liar. If we say, "I'm free in my spirit, but my flesh still causes my body to actually sin," we separate the spirit from the flesh - and you know what happens with the spirit is separated from the flesh?

Luke: Death.

Right. Death follows. Now, the flesh and the Spirit may be at war, but they are not two persons dwelling in one flesh. I wrote an article called "The Two Pauls" that I refer to every now and then, but both Pauls were not alive at the same time :) One had to die for the other to come in.

So then, if we say, "I am saved in my spirit, but I continue to do known wrongs," we can be sure we have been influenced by this very old error.

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Kimberly: I have heard people claim to be "free" while admitting to committing known sins from time to time. When you confront them they call you a liar, and plead that they truly are free and that they are not the ones who are deceived... at least that has been my experience. It condemns Heaven's testimony against them. [It is] very dangerous to judge Yah.

Yes... this is "Babylon," confusion, where death does not really mean death, freedom from sin does not really mean freedom, and victory does not truly mean victory.

That is "another tongue," and one not acceptable in Heaven. But the truth is not confusing. In fact, if John truly meant, "no human can ever claim to be without sin" of even a known kind, we have a problem. The Bible records the words of men who have said just such a thing, and have been confirmed in their faith by Heaven.

Daniel said to the king of Persia, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." (Daniel 6:22)

Daniel claimed to be innocent in the eyes of a most holy Father. "And Paul, earnestly beholding the council, said, 'Men and brethren, I have lived in all good conscience before God until this day.'" (Acts 23:1) David also said, "Thy word have I hid in mine heart, that I might not sin against thee," (Psalm 119:11) remembering that the word "might" there is actually stronger than it sounds in the English version here.

We thus see from both the Bible as a whole, and John's immediate setting and intention, that 1 John 1:8 cannot possibly be used as a refutation of the Victory message, and in fact John is one of the strongest advocates OF the Victory two chapters later. A Christian confesses his sins when he finds them, when he becomes aware that something is sin; this is true sanctification. If John's readers became convinced he was right, and turned away from the Gnostic errors, they would have to confess their sin.

Let's move on to chapter 2, because we will have a chance to discuss 1 John 1:8 again in chapter 3.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, 'I know him,' and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John 2:1 - 6)

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1 John 2:1 presents another apparent "problem" if it is taken without regard for John's consistent theme. He says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Many, many translations, and all traditions of human origin, change the meaning, if not the actual wording, of this passage and declare, "John writes to say we are not supposed to sin, BUT if any man sins, we have Christ to take us back."

The mercy of Christ is well known to His people, and it is undoubtedly true that Yahweh is a forgiving God - but is that John's meaning here? The word "And," is a Greek word *kai*, and it is never, in my accounting, translated as "but." The meaning given in Strong's is, "apparently, a primary particle, having a copulative and sometimes also a cumulative force." In other words, it not only joins two arguments, but can strengthen the first with the second.

It cannot have the meaning "but." The word for "but" in Greek is *de* and again, this word is never in my readings translated "and." Some words in Greek DO overlap somewhat in meaning, but *kai* and *de* do not. *Kai* is never used to make an exception to what comes before, or to weaken an argument already made - its use is the opposite, to make stronger those things that came before it, or to add similar items to a list. If anyone, while studying this, ever comes across an exception to this, please let me know, I would be quite interested in seeing it.

But now, what does John mean? It may help to realize that the phrase "that ye sin not" is in a tense of Greek that is either translated as a simple past tense, or a past perfect tense. To simplify, it is the same word and tense used by Paul when he writes, "all have sinned, and come short of the glory of God." (Romans 3:23)

We see there what it means by looking at the way the word is used in other verses. John is actually saying, and without contradiction, "I write to you so that you do not sin (now), and (not but) if any man has sinned, we have an Advocate with the Father," one who restores us to our relationship with Him, and sets us on the path of righteousness.

The rest of that first part of 1 John 2 gives further evidence for our reading of 1 John 1:8; John repeats his theme again and yet again - those who claim to be without sin, if they are breaking the commandments, deceive themselves, and the truth is not in them. This is, by definition of the commandments and "sin," true.

Verses 12 to 14 let us know that John is speaking to both young and old, to "children" and to "fathers," that they may know their sins have been forgiven, though they may have accepted the leaven of the Gnostics, erring

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from the faith. He appeals to them on the basis that "ye have known the Father," (verse 13) and "ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (verse 14) He says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15) In this and the next two verses, he argues for the superiority of faith over worldliness and worldly ideas, and we see from his previous verses that, like Paul, he is persuaded better things of his readers. (Hebrews 6:9) Though they may have been in error, he is confident they will hear his words and repent.

John then gets more specific in the last part of the second chapter. He writes of those who are attempting to mislead the congregations, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (verse 18) A couple verses later he lets us know exactly who he is talking about: "Who is a liar but he that denieth that Yahshua is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." (1 John 2:22, 23) Let me know when you've finished reading.

In these verses John speaks about those who have been misrepresenting the Godhead: the Father and the Son. To deny one is to deny the other, and there were those who were saying that Yahshua was not the Christ, was not the Son and, as we will see in chapter 4, that He had not truly come in the flesh.

Of course, many were saying that Yahshua was not the Messiah at all. Some who accepted Him as the Messiah did not see Him as the divine, uncreated Son of the Most High. And some, while they accepted Him as both Messiah and Son, denied that He came in the flesh. Here are three errors, progressively more subtle, each one a little closer to the truth - but as we read with some satisfaction, the apostles could not let errors go unrebuked.

It didn't matter how slight the mistake, if it was a mistake it could not be comfortably overlooked. Paul wrote that the Church was to be "holy and without blemish," (Ephesians 5:27) and that its members "be perfectly joined together in the same mind and in the same judgment." (1 Cor 1:10) Yes, there is room for individual freedom and differences of opinion in matters of conscience and preference, but as far as the pillars of our faith go, and the foundations of the truth, the slightest deviation could lead to a loss of souls - and while the apostles would never take a sword (literal or judicial) to punish heretics, they would use the "sword of the Spirit" to appeal to the hearts and souls of their members setting their feet once again upon the Rock.

The rest of Chapter 2 is John's solemn appeal to his listeners to stand fast in the message they have heard from the beginning - one of victory over sin, of the sufferings of Christ on Calvary, of the infinite sacrifice paid on our

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behalf. He concludes, "And now, little children, abide in Him that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." (1 John 2:28, 29)

1 John 3 opens with a wonderful thought: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." (1 John 3:1) Then he tells us what this means to us, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." (verses 2, 3)

This is an amazing teaching... we may not know the full measure of Christ with our minds' eyes... we may not grasp the fullness of His purity, but because of our faith, we have confidence that when He appears, we will be just like Him - our characters will match "the measure of the stature of the fulness of Christ." (Ephesians 4:13) And because we have this confidence and hope, we are motivated to purify ourselves. Knowledge of Yah's character is the same as a perfect hatred of sin, and it is our natural process in the Christian walk to put away all known wrong. Christ in us, by His Spirit, is both the power and the desire to be pure.

John brings this home forcefully with his next few verses: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." (verses 4 - 6)

This in no way contradicts 1 John 1:8 or 2:1. Indeed, it completes their thoughts, if they are rightly understood. John does not in one place say, "We can never claim to be without sin," or, "A Christian will sometimes sin," and then say, "Christ came to take away our sin, and those who abide in Him do not sin."

Kimberly: Alright.

We cannot make Christ a liar by claiming to be His while sinning, but just as bad as that is this: claiming that He did not really take away our sin. If we are His, He has taken away our sin, and if we do sin, John says, it means we have not yet truly known Him.

Again John reminds his audience of the Gnostic error facing the Church in his day with these words, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For

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this purpose the Son of Yah was manifested, that He might destroy the works of the devil." (1 John 3:7, 8)

Let no man deceive you. A Gnostic would claim to be "saved" although his works are unrighteous; in these last days, so do nominal Christians. But let no man deceive you.

And here is a big verse for Christ's people: "Whosoever is born of Yah doth not commit sin; for His Seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:9)

Let's spend a little time here, though we will not spend as much on some of the other verses we read. Who is "His Seed"?

Luke: Yahshua.

Right. And how does He abide in us?

Luke: By His Spirit.

Do you have any verses come to mind when considering this?

Luke: Peter, when he says we are not born of corruptible seed but incorruptible. [1 Peter 1:23]

That is a good one, yes. And the one I thought of was Galatians 2:20 - "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Even those who do not believe in the victory over sin acknowledge that 1 John 3:9 is "troublesome" to those who wish to say we can both sin and be in Christ. I did some reading in my library at school, various commentators on 1 John. They say some interesting things.

One writer states, "in 3:6, 9 John describes Christians as 'not able to sin.' Both the verb ('to be able') and the infinitive ('to sin') appear in the present tense. It is useful to outline these verses carefully since they can be difficult in most English translations. Using this interpretation John may well be emphasizing that ongoing, habitual sin should find no place in the believer's life." That is John M. Burge in his *NIV Application Commentary: Letters of John*.

Kimberly: Romans 8:10.

Luke [Quoting Romans 8:10]: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

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That is true, but here this commentator is outlining the "common" view, that the verse means that a Christian will not "continue" in sin. Now look at what he adds after saying that: "But a number of interpreters have outlined problems with this view." He describes some of these, saying that there are some irregularities in the way John uses tenses, and that "even IF John does indeed affirm that Christians will indeed sin, still, he is making a strong case for the holiness of the believer."

A little later on, the author confesses that he has had trouble with the verse, saying it might be a "paradox" of the Christian experience. I found several inconsistencies in the commentaries as they attempted to make this verse "fit" their salvation-in-sin theology - unfortunately we haven't the time to go into that too much. But take note of this: the reason he gives for his trouble is the same reason all the other commentators I found give. They have not had the experience, therefore it "cannot be true" just as it reads.

This writer I quoted above says, "we will have to ask ourselves how closely this teaching squares with the *practical realities* of Christian life." [Emphasis mine] That quote raised my eyebrows... but sadly it is the rule, and not the exception, that men will judge the Bible by their experiences, and not their experiences by the Bible.

Pastor "Chick": "Let no man deceive you..."

Right. Exactly.

The interpreters know exactly what this verse teaches, and only because of their traditions do they try to find ways around the realization: "I still sin - I am not a Christian!" Hearing they would hear, and seeing they would perceive, and they would be converted, and seek out the people of Christ.

In the remaining portions of the Chapter, John points out that you can use this knowledge, that "whosoever is born of Yah doth not commit sin" to determine who our teachers should be, and with whom we should have fellowship:

"In this the children of Yah are manifest, and the children of the devil: whosoever doeth not righteousness is not of Yah, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." (verses 10, 11) One cannot claim to "love" in a godly sense, and still "sin." There can be no communion of light and darkness, and those who are of the darkness are not of the light - not even a little bit.

Certainly hidden, "small," sin is as dangerous as open sins like murder. For example... some say, "But they teach a lot of good things at that Church." That may well be true. Every church organization I can think of is "right" to a very large degree, some more than others. But the Bible says, "To the law

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and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

We see here that, according to this test, it doesn't say there is a "little" light in them, or "some" light in them... it says NO light. They may have some of the teachings right, some of the words correct, but of light, if they are not of Yah completely, they have none at all.

The world will hate us, as Cain hated Abel, because we do the will of our Father. And though they may not kill us literally, as Cain did, John assures us that we are equally justified with Abel who WAS actually slain, for "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (verse 15)

John closes out the chapter with a strong set of principles about the power of love. It is not "in word, neither in tongue; but in deed and in truth." (verse 18) This is how we love, and James confirms it, saying, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16)

As chapter 3 closes, we see a couple important points being raised. Sometimes, even when we are doing the right thing, our heart may condemn us... John may have been writing verses 21 - 24 to tell those he is correcting that righteousness does not always seem pleasant for the time being. This is a direct rebuke to the Gnostics, who thought it was okay to do whatever "felt" good, since they were bound for paradise anyway.

Abraham did not enjoy climbing the mountain to sacrifice his son. Christ did not like the thought of being nailed to the Cross. But Yah is stronger than our hearts, and if our hearts do not condemn us, meaning that our feelings are in accord with the principles of truth, then we are encouraged, and may have confidence in what we do.

Of course, we must act from principle whether our feelings are in accord or not, yet Yah's desire for His people is not to have them be in emotional hardship all the day long - He gives us His "Comforter" that we may be drawn to Him with bands of love.

Chapter 4 gets more specific as to the nature of the deceptions facing the Church back then. John writes, "Beloved, believe not every spirit, but try the spirits whether they are of Yah: because many false prophets are gone out into the world. Hereby know ye the Spirit of Yah: Every spirit that confesseth that Yahshua the Messiah is come in the flesh is of Yah: And every spirit that confesseth not that Yahshua the Messiah is come in the flesh is not of Yah: and this is that spirit of antichrist, whereof ye have

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heard that it should come; and even now already is it in the world." (1 John 4:1 - 3)

Some people have done interesting things with this passage. Just like 1 John 1:8, they take it out of context, they use it in a universal sense and say, "Now I have a way to test every prophet and teacher." But we well know, many false teachers and false prophets freely say, "Jesus is come in the flesh." That is not a test of every heresy, but of the error John was specifically addressing. If we think everyone who can say the words, "Jesus is come in the flesh" is of Yah just because his or her tongue works... we are heading for a world of trouble. Sadly, some people have told me they believe this...

Now, we can tell false teachers and false prophets of Gnosticism with this test, and this is the only application John has in mind. No doubt, the principle to "try the spirits" is useful against every error and in every age, but the test will not always be the same. If someone comes up to me and says, "Purgatory is a Biblical doctrine... and Jesus Christ has come in the flesh." He has passed the test of 1 John 4, yes... but he is still a false teacher. I can test his spirit by other means, and I can certainly test his doctrine by the "Law and the testimony."

Kimberly: I have heard people say they believe that Messiah came in the flesh...but then they will talk from the other side of their mouth and speak theology that undermines that principle.

That's very true.

Chapter 4 is really a wonderful chapter, full of encouragement and faith. We won't spend a lot of time here, but I encourage all of you to read it. In this chapter we find, for example, John saying, "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." (verse 4) And, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (verse 7)

Verse 12 is another that has caused questions in some minds. It is written, "No man hath seen Yah at any time. If we love one another, Yah dwelleth in us, and His love is perfected in us." (1 John 4:12)

That is a useful one against Mormon theology, and it is a wonderful promise, but some ask about Moses and Abraham and the prophets, all of whom claim to have seen Yah. The answer to this one is found in the words of the prophets themselves.

Though it is written that Moses spoke with Yah "face to face," (Exo 33:11) we find that this was an indication that he spoke with a representation of

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Yah as Abraham did on the plane of Mamre, (Genesis 18:1, 2) for when Moses asked to see Yah in His full and true glory, the Almighty responded, "Thou canst not see my face: for there shall no man see me, and live." (Exo 33:20)

Further evidence of this may be found from the other prophets, who wrote as Ezekiel, "And above the firmament that was over [the Cherubim's] heads was the likeness of a Throne, as the appearance of a sapphire stone: and upon the likeness of the Throne was the likeness as the appearance of a Man above upon It." (Ezek 1:26)

When the prophets saw Yah, they saw a likeness, an appearance. They saw a representation of Him, even as Christ is called "the brightness of His glory, and the express image of His Person," (Heb 1:3) who declared "he that hath seen me hath seen the Father." (John 14:9)

Luke: I have one...

Go ahead, Luke.

Luke: Daniel seemed to go into detail about the "Ancient of Days"; was that a representation? What was he seeing, if not the Father?

What verse is that?

Luke: [Daniel] 7:9-10.

Okay. The "Ancient of Days" is the Father... for it is written, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." In 7:9 Daniel has a vision of Yah on His throne, much as John did in Revelation.

Luke: Right; 9-10 describes the Ancient of Days.

Right. It is like Stephen seeing the Son sitting on the right hand of the Father :) Like Ezekiel, they saw a likeness of Him when in vision. In fact, there are several parallels between the visions of Daniel and Ezekiel: the wheels, the fiery throne, etc.

Does that answer your question?

Luke: Yes, thanks.

All right. Near the end of the chapter we have this precious teaching, "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18)

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There is no fear in love - no fear of pain, or torture, or failure, or deception, or even sin. We may hate sin, and claim freedom from it, but we need not "fear" it. When one is delivered from bondage, truly delivered, he does not fear bondage. When one is delivered from death, he does not fear death. We who have been delivered from sin do not fear sin, but we avoid it because it is death, and because it causes pain to both ourselves, and to those around us. It is an intelligent avoidance, not a fear response. That is important for us to realize, I believe; many who would be useful to the cause of Yah hold back, because they fear being deceived, or they fear that Yah will not keep them from tripping over some stumblingblock.

John closes chapter 4 with a return to a steady theme: "If a man say, 'I love Yah,' and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love Yah whom he hath not seen? And this commandment have we from Him, 'That he who loveth Yah love his brother also.'" (verses 20, 21)

Now chapter 5 begins with another way to test the spirits: "Whosoever believeth that Yahshua is the Christ is born of Yah: and every one that loveth Him that begat loveth Him also that is begotten of Him." (1 John 5:1) This one certainly has a wide application. If one truly loves Yahshua, and truly believes He is the Messiah, he cannot likely be of the darkness.

We understand that to some extent Judas, who betrayed the Master, loved Him to some degree, and believed well enough that He was the Messiah - but he had a greater love for his own desires, his own finances and power and ideas, and this overcame him ultimately. For this reason we are not told merely to love Yah, but "Thou shalt love Yahweh thy Almighty One with all thy heart, and with all thy soul, and with all thy mind." (Mat 22:37) That is the degree of love that keeps us from putting "self" first, and that is the kind of love that makes 1 John 5:1 an essentially universal test of the believer.

John also applies this to true belief, not just true love. He writes, "By this we know that we love the children of Yah, when we love Yah, and keep His commandments. For this is the love of Yah, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Yahshua is the Son of Yah?" (verses 2 - 5)

This is the passage that taught us to call the "Righteousness by Faith" message the "Victory" over self and sin :) True love of Yah leads to obedience to His commands. True faith in Yahshua leads to obedience to His commands. This obedience that is based on faith, and not on a keeping of the law to become righteous... this is a victory that overcomes all the world, all sin, all unrighteousness.

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"Who is it that overcomes the world?" John asks. The answer is this: "He that believeth that Yahshua is the Son of Yah." We must believe, not as the devils that know and tremble, but "Even as Abraham believed Yah, and it was accounted to him for righteousness." (Galatians 3:6) This is righteousness, and righteousness by faith.

Kimberly: Submission of the will = a saving faith.

Yes.

[A break until the next verse relevant to Victory over sin]

All right, just a couple more things to go. Just before he ends, John explains something necessary to getting the most out of his epistle. Throughout the letter, John has been using the word "sin" on a constant basis, and now he tells us, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (1 John 5:16, 17)

What does it mean, "a sin not unto death?" We are told plainly that "the wages of sin is death," (Rom 6:23) and no exceptions are made regarding the type or degree of sin.

The only way to understand this is to realize that John has been speaking of Christ all along, and rebuking an error claiming that Christ was not truly given for us as a sin-offering, that He did not truly die on the Cross to release us from the guilt of the Law. This matter of a sin unto death, and a sin not unto death, is spoken of only in one other setting... the Old Testament passages that deal WITH the offerings for sin.

We read passages such as this: "If a soul commit a trespass, and sin through ignorance, in the holy things of Yahweh; then he shall bring for his trespass unto Yah a ram without blemish out of the flocks..." (Leviticus 5:15) And this, "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." (Numbers 15:27)

But we read further in Numbers 15: "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before Yahweh, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth Yahweh; and that soul shall be cut off from among his people. Because he hath despised the word of Yah, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." (verses 28 - 31)

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We see a difference, and it is certainly clear. The word "presumptuous" means to be "lifted up," and do not think that this is an old idea that was changed under the New Covenant. You see, one who is converted, one who knows sin and has turned away in his heart, he is "enlightened." (Hebrews 6:4 - 6) The only way such a one can sin in a thing known to him - that is, not in ignorance - is for him to "lift himself up" above Yah, as Lucifer did, and this is blasphemy against the Holy Spirit or, as Numbers puts it a "reproach" to Yahweh.

A known sin, a wrong act about which you are already convicted, this does not change Yah's desire to take the sinner back... not at all, but it changes the sinner, and hardens the heart so that they cannot repent, even if they would. They become a "profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12:16, 17)

In a way, this is a fearsome teaching. But remember John's words... perfect love casts out all fear. We move forward in confidence, aware of the danger, but never saying "what if," and allowing Satan to plant a seed of doubt in the mind. Yah will have a people who endure to the end... by faith, we know we are that people. We move forward, finding and forsaking sin, but never committing a "sin unto death," which we now see is a sin that is done "presumptuously," or in open rebellion against the commandments of Yah with which we are already familiar.

In the immediate context of this letter, John is pointing out the extreme danger of those who were once of the flock of Yah and yet "went out from among us" because of their various errors and the Gnostic beliefs they had come to accept. Because they did these things with a "high mind," not submitting to the elders, (Hebrews 13:17, 1 Peter 5:5) some of whom had BEEN with Christ, many of them had placed themselves outside the grace of Yah. They called light darkness, (Isaiah 5:20) just as those Pharisees who accused Christ of having an evil spirit.

They blasphemed the very Spirit of holiness, and what can save a man when he, having once known the truth, no longer even recognizes the truth that he might obey it? David wrote, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Psalm 19:13) May it even be so with all of us.

Kimberly: If they go out from us they were never one of us... so they can't be "brothers." If they come to Yah's people with confessions and manifest a repentant spirit by their works, is it possible that they are finally "brothers?"

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If their reason for leaving was an ignorant deception, that is possible. But if they have "tasted the powers of Heaven" that is a much harder thing from which to recover. To taste and see that Yah is good is to "know" the truth.

Pastor "Chick": I have never known of any that "went out from us" and came back.

Kimberly: I suppose only Yah would know that, then...and those to whom He reveals it.

When Paul describes this he talks about those who have been "enlightened." But pastor has said it right... when they hear this message, it is enough light to "Seal" them if they continue in it. If they reject what they have received, they cannot obtain new knowledge elsewhere to set them back on the path, unless perhaps a beam of light directly from Heaven.

Kimberly: I've heard you both say at times that perhaps some of those who hesitated will join during the persecution...is that genuine?

We have cherished hope that when the actual persecutions begin, some will have their consciences awakened and may limp back into the Kingdom. But... it is a slim hope at best. It is a "hoping against hope."

Okay, we are just about finished... John closes his book with something that is a familiar theme to his readers by now, along with a promise and an instruction. He writes, "We know that whosoever is born of Yah sinneth not; but he that is begotten of Yah keepeth himself, and that wicked one toucheth him not. And we know that we are of Yah, and the whole world lieth in wickedness. And we know that the Son of Yah is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Yahshua the Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." (1 John 5:18 - 21)

Lest we forget, John reminds us one last time: whosoever is born of Yah sinneth not :) This is worded differently than 3:9 which says, "doth not commit sin," and therefore if anyone wishes to question John's intention, he rewords it here to make it even more clear. This verse cannot be interpreted "does not habitually, constantly sin."

Even the Greek Diaglott, which rather liberally translates 1 John 3:9 as, "No one who has been begotten by God practices sin," is forced by the clear language of 5:18 to render it into English this way, "We know that everyone who has been begotten by God does not sin; but the one begotten by God guards himself and the evil one does not lay hold of him."

Pastor "Chick": Amen!

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Even the NASB, which can be used by some to weaken the force of 3:9 reads here, "We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him."

The nominally Christian commentaries on this verse, as one might expect, are useless; but there are too many witnesses, and this one is most clear, declaring that the Victory over sin is a true, and unquestionable teaching of Christ and His apostles.

Pastor "Chick": And, we who have "seen and heard and tasted", are living testimonies to "the Truth."

Yes. We know our witness is true, says John, and say those who follow after his example. We know because Yah has given us wisdom and understanding. We "know" that whosoever is born of Yah does not commit sin.

And finally, the last words are, "Keep yourselves from idols." This final instruction is not out of place. There are many false teachers out there, there are many with a psalm, a doctrine, a prophecy. There are many who would mislead, or use sophistry to quiet the voice of conscience.

Kimberly: Sin is idolatry.

There are many who, on hearing this message, delight in going to their former teachers and seek to see what the "smart ones" will do when they hear this message. But beware, the apostle tells us, keep yourself from idols. Idols may be traditions, comfort zones, maybe even people we trust. But, "let no man deceive you;" if ANYONE, even an angel from Heaven, should teach contrary to this Gospel which Christ delivered to us by the Messenger of His own blood, let him be anathema.

Keep yourself from idolatry, and you will "know" that the witness of these words is true, and that the message taught by Christ, taught by John, and taught by every true believer down through the ages has been accepted and is being heralded by the Remnant Church of Yah's people, and no other people in all the world have, as a body, been so very, very blessed.

[End of Transcripts]

1 – Note: The article "The Two Pauls" may be read online at this web-address: <http://creationsda.org/binary/essays/erom.html>

2 – Note: This book may be found online as well: <http://creationsda.org/binary/books/TwoTemples/ttt.html>