

UPLOOK

OCTOBER 2000



Revelation
5:5

Hebrews 12:25



Ephesians
6:15

True Spiritual Warfare

TRUE SPIRITUAL WARFARE

Discerning the spiritual from the fanciful in the great battle.

Is the world overrun with demons? Is demonic activity, as we are told, the cause for virtually every problem a Christian will encounter?

Whether it be emotional problems, addictions, physical illness, or marital unfaithfulness—are these all caused by demonic activity? This is the teaching of the popular “Spiritual Warfare” movement. Spiritual warfare teachers, who once occupied the extremist fringe, are now held up as the new evangelical spiritual leaders. Never before has there been a time of such spiritual misinformation as the present. Unwisely, many Christians are running, without discernment, to “spiritual warfare” gurus in search of spiritual freedom from demonic dominance.

The modern message of spiritual warfare is as unsettling as it is unbiblical. Believers are cautioned that they can be possessed by demons. Our homes, our neighborhoods, and our parks are also possessed by demons. The only protection against this infernal onslaught are the questionable and unproven spiritual warfare techniques. Sadly, these elaborate steps to spiritual freedom are more rooted in alleged demonic experience than in the bedrock of Holy Scripture.

However, true spiritual battle is not new to the Christian. The Church has known for thousands of years that she has been called to battle. Knowing well that true spiritual warfare with Satan and his forces is as fierce and brutal as any earthly conflict, men of God have exposed Satan’s deceptive methods, thereby helping believers to grow spiritually. The approach of these past soldiers in the fight has been thoroughly biblical. Books such as *Pilgrim’s Progress* and *The Holy War* by John Bunyan and William Gurnall’s *The Christian in Complete Armour* have helped Christians for centuries. Early dispensational writers were equally helpful in carefully setting forth a complete and systematic treatment concerning Satan and his attacks on the Christian. Classic dispensational works, such as L. S. Chafer’s *Satan: His Motives and Methods* and F. C. Jennings’s *Satan: His Person, Work, Place and Destiny*, have studiously avoided the sensational casting out of demons from believers, while providing Christians with sound doctrinal teaching.

It should then come as no surprise to us to discover

that the Bible does not teach the modern techniques of expelling demons from believers. There is never a mention of shouting at demons, or of tying them to a chair with the invisible three-fold cord of Ecclesiastes 4:12 (Bob Larson, *In the Name of Satan*, Thomas Nelson, 1996, p. 175). The New Testament teaches that a Christian is not to initiate spiritual attacks against the kingdom of Satan, but to resist the devil (Jas. 4:7).

But what of the casting out of demons in the ministry of the Lord Jesus Christ? Indeed, He bound the strong man and plundered his kingdom, and the finality of His triumph was demonstrated at the cross of Calvary (Mt. 12:29). However, was the Church ever commissioned to deal with Satan in the same way as our Lord? If so, why is there no teaching after the cross exhorting us to engage in deliverance ministries? Why are the epistles of the New Testament silent concerning casting out demons? Is it not because the victory has already been won? This does not mean we will not do battle with the devil or demons. For as the reformer Martin Luther has well said, “Do you not know that the prince of this world (Satan) has been judged? He is no lord, no prince any more. You have a different, a stronger Lord, Christ, who has overcome and bound him. Therefore, let the prince and god of this world look sour, bare his teeth, make great noise, threaten...he can do no more than a bad dog on a chain...” (*Luther*, by Edward Plass, Concordia, 1959, p. 291).

The Christian is to do battle in this age by putting on the “full armor of God” (Eph. 6:11). And the enemy is put to flight when the Christian stands in full reliance on God and the power of His might, battle-ready with the weapons of our warfare. These weapons are mighty through God to the “pulling down of strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God” (2 Cor. 10:4-5). The Lord desires that we not only effectively use these spiritual weapons, but also that we stand in faith upon the One who has overcome the enemy forever.

David Dunlap

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http://www.uplook.org/magazine_uplook/subscribe/

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Angelic bodyguards

The saints are never alone.

Angelic visitations are never commonplace. Seldom in the history of God's people have their visitations been visible. One very important thing to consider in the history of their ministry to the saints in time of trouble is that their assistance is given to individuals when they have a divine service to perform, never for personal benefit.

PETER'S BODYGUARD

And the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly...and follow me (Acts 12:7-8)

This angel awakened Peter, took the chains off his hands, gave him a light in which to dress, opened the doors of the Roman jail and led him into the street. What a marvelous deliverance!

What glorious things have come out of prison! Peter's ministry was not yet finished. The angel of the Lord delivered him in a remarkable way. We must remember, however, not to glory in deliverance. Riches often come out of suffering. The rich portions of both the Old and New Testaments came out of prisons. Many of the wonderful writings of Paul came out of prison life—truly called "the prison epistles." John wrote the Book of Revelation while he was a prisoner on Patmos. John Bunyan spent twelve years in Bedford jail, but *Pilgrim's Progress* came forth to bless the weary pilgrims of generations to come.

PAUL'S BODYGUARDS

The Angel of the Lord comforted Paul in a dreadful storm at sea.

For there stood by me this night the

angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee. (Acts 27:23, 24).

This wonderful angel from heaven assured Paul that all on board the ship would be preserved. The entire chapter is devoted to the story of the stormy, fearful, and trying experience of Paul on his journey to Rome. Every Christian might read this entire chapter with great profit. No one can doubt after reading the story that it was the Angel of God that saved Paul that night. You will notice also that the Angel knew Paul's future—that he was destined to stand before Caesar and give his defense of the gospel in Rome. God was going to plant saints in Caesar's household!

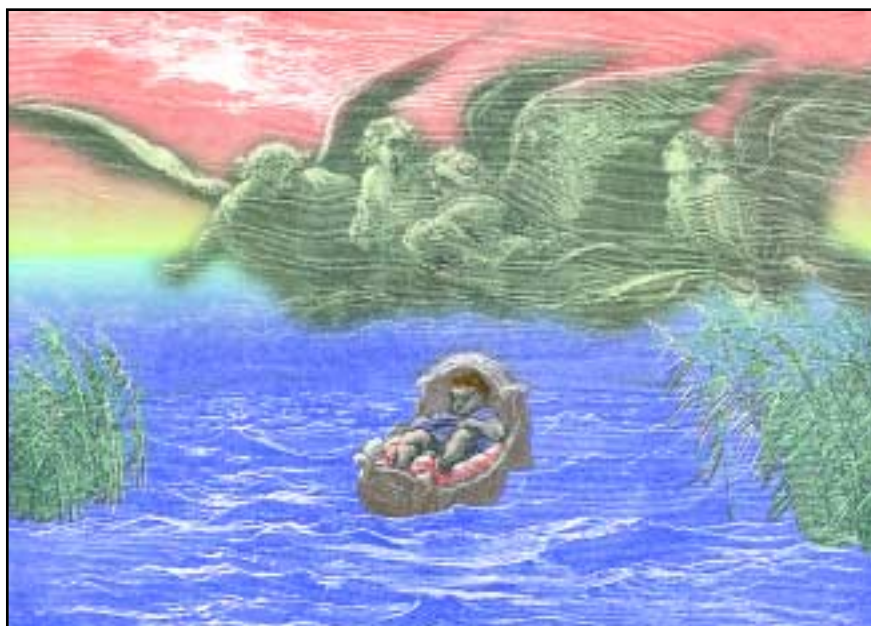
Paul tried to warn the captain not to sail to Rome at this season, but he would not listen. Hardheaded captains may refuse counsel, storms and wind may tear the boat to pieces, but God's man gets to Rome! Angelic bodyguards assist him on his way.

DANIEL'S BODYGUARD

The pictures are wrong. The artists generally picture Daniel in the lions' den, with large, shaggy lions walking around him, and their big mouths open! They picture Daniel standing calmly in the midst of such a scene. But he said:

My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me (Dan. 6:22).

This is the first case of lockjaw



mentioned in the Bible. The Angel of the Lord clamped the mouths of the wild jungle beasts shut and Daniel was spared. Daniel says the angel of God did it.

We are not advised whether Daniel saw the angel or the angel talked with him. Both are possible. Whatever occurred that night, Daniel knew the secret of his safety. The angelic guard had been with him!

ANGELIC FIREMEN

A huge, black cloud of smoke was drifting over the plains of Dura. Awesome flames were licking skyward, as the servants of King Nebuchadnezzar placed more fuel on the fire. Three noble servants of God refused to bow to the golden image of the king. Nebuchadnezzar chided them for their disobedience to the royal decree and mocked the idea of a God that could deliver three defenseless men from his wrath. He ordered the firemen to make the furnace seven times hotter than any that had ever burned before in Babylon. Men had never seen such a fire before. When the men took the three Hebrew noblemen to throw them in, the angry, uncontrollable flames reached out and burned the king's men to death.

God, who hath sent His angel, and delivered His servants that trusted in Him... (Dan. 3:28).

Angelic firemen took charge of this roaring inferno and brought forth three of God's saints without the smell of fire upon their garments!

One of the great wonders of glory which will amaze every redeemed soul will be the unfolding of God's love and care for him. Jesus prayed His followers would get

through to glory, and truly, He manifests His matchless care to all His saints!

ANGELIC MINISTRY AMONG THE NATIONS

Limited space forbids us to call detailed attention to the important work of angels in the story of nations. From the time when the destroying angel went through the land of Egypt and delivered Israel from slavery, the stories of angelic deliverance have been many.

We have cited to you the guardian ministry of the angels to individuals and nations and to all who fear God. Many timid and fearful souls who read these pages can right now take great courage and faith! Why do you not this moment believe the Word of God? God is no respecter of persons. God has no favorites in His family. Believe in the care and love of your Heavenly Father! Even now the Holy Scriptures inform us:

Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Heb. 1:14).

The ministry of angels is not ancient history alone. The apostle declares that angels minister to the heirs of salvation. If we could but realize this blessed truth how much worry and fretting could be instantly cured! What calm assurance every child of God could have amidst life's storms and struggles!

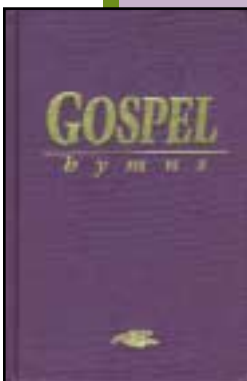
We as individual believers must mix the Word with faith as we read it in order to receive its fullest benefits. No longer let your life be plagued with fears and distrust. Resolve now—deeply within yourself—to be a true child of faith and trust.



Higgins and Oliver keeping us in tune—a new hymn book

Brothers Eugene Higgins and David Oliver have produced a beautiful hard-bound gospel hymn book. The attractive format (291 gospel songs) will be excellent for all gospel meetings. We notice that the brave Christians who compiled this book also ventured the ticklish task of some editing. Jim Thompson explains: "The words of the hymns have been revised to be reverently contemporary, clear, metrically consistent, and doctrinally sound." On the main they have showed restraint and care. *Gospel Hymns* will meet a genuine need, and the size and durable stitch binding make it a quality item. Hymn books are generally pricey, but this one is being sold basically at cost: US \$3.95 each plus postage. Sample \$5.00 postpaid. Available from: New England Bible Sales, R1 Box 2971, Belgrade, ME 04917 (207) 495-3590 email: jptbooks@juno.com

Gospel Hymns has the words only (giving the name of the tune and sometimes offering an alternate). A set of four CDs (which include piano and organ music for one verse of each hymn and an alternate tune) will accompany all large orders; otherwise available at \$20.00 for the set of four. —John A. Bjorlie



YOUTH CONFERENCE

A youth conference is planned for teens, ages 13 and up, at Zion Chapel, Sheboygan, WI, on Saturday, Oct. 14, 2000. John Heller (AR), has been invited as the main speaker. The theme of the conference is "Learning How to Look at Things that are Not Seen." The conference will begin at 10:00 AM and will conclude at 5:00 PM.

Lunch and refreshments will be provided at the chapel. All teens in Wisconsin and the surrounding states are invited to attend. There is no charge for the conference. Those planning to attend should notify Allen Hanson at the address following. Arrangements are available for overnight accommodations.

Allen Hanson
2511 Glenside Circle
Sheboygan, WI 53081
Phone: (920) 458-4137
E-mail: glenside@juno.com

WOMEN'S ADVANCE

The 11th Annual Women's Advance will convene, in the will of the Lord in St. Louis, MO, Friday and Saturday, Oct. 20 and 21 at the Henry VIII Hotel. Joyce Barinowski (GA) will share the Word and some of the opportunities the Lord has given her to witness. Accommodations will be provided for out-of-town guests.

Mary Walter
(314) 434-8055

KENTUCKIANA FELLOWSHIP

On Oct. 21, brethren from Kentucky, Indiana, and Ohio will gather at New Albany, IN, for their annual mini-conference. The meeting time is from 10 AM—4 PM. Jack Spender will be the speaker.

For more information, contact:
Harold Preston
443 W. Office St. #1
Harrodsburg, KY 40330
(859) 733-9305

LAND OF THE SKY

The saints of the Asheville (NC) Gospel Chapel and the Waynesville (NC) Christian Fellowship will host the annual Land of the Sky Bible Conference on Oct. 21 from 10:00 to 3:30. The expected speaker is Randy Amos (NY). At noon, a light lunch will be served in the chapel facilities at 350 Old Haw Creek Rd., Asheville, NC.

Walter Peck
15 Bent Tree Rd.
Asheville, NC 28804
(828) 254-5475

OAKVILLE BIBLE STUDY

The Bible Study Program in Oakville, ON will once again be hosted at the Hopedale Bible Chapel (Oakville, ON), one Saturday per month from 9:00 AM until noon.

The following is a schedule of proposed topics:

Oct. 21: The Judgment Seat of Christ—Joe Mikhael (ON)
Nov. 18: The Great Tribulation—William Yuille (ON)
Dec. 16: Second Advent of Christ—Randy Amos (NY)
Jan. 20: Heaven—J. Boyd Nicholson (ON)
Feb. 17: The Millennial Kingdom—Brian Gunning
Mar. 17: The Final Curtain on Human History—Jim McKendrick (MI)
Apr. 21: What Manner of Persons Ought We to Be?—W. H. Burnett (ON)
For further information, contact:
William Burnett
(905) 634-6345
wh.burnett@hwcn.org

NJ & NY MEN'S BIBLE STUDY

The 2000 New York and New Jersey Men's Bible Study Program will be held, Lord willing, at Woodside Chapel (5 Morse Ave. Fanwood, NJ).
October 21—Mark Kolchin

Spiritual Gifts
November 25—Bob Billings
Missions & Pointers on Preaching
Michael Thomas
(914) 667-9581

FALL TEEN GETAWAY

What a wonderful place to get away to in the fall—that's why we named it the Fall Teen Getaway! The Endless Mountains of Pennsylvania are gorgeous! Come for some fun and insight into God's Word. To be held October 27-29, 2000 at Camp Iroquoia in Hallstead, Pa. Call John MacPherson for details and registration at 570-967-2577.

WOMEN'S MISSIONARY CONFERENCE

Ladies are invited to attend the 33rd Annual Women's Missionary Conference on October 27 and 28 at Park of the Palms in Keystone Heights, FL. Expected speakers are Madge Beckon (Japan), Dorothy Fippinger (IA) and Alexandra Grendahl (Russia). For info, call Park of the Palms at (352) 473-4926.

HEALING BROKEN HEARTS

On Saturday, Oct. 28, Yonkers Gospel Mission Home will hold their 33rd annual open house and dinner. The theme of the evening will be "Healing the Broken Hearted" with speaker, J. B. Nicholson, Jr. (MI). There will also be special music to enjoy as well as reports of the mission work. Tours begin at 4:00 and the program starts at 7:00. Contact:
Michael Thomas
(914) 968-6577

75th ANNIVERSARY

Union St. Gospel Chapel in Kingston, ON, will be hosting their fall conference, Oct. 28-29, 2000. This marks seventy-five years at 195 Union St. Guest speakers will be Roy Jones and Don Graham.

Robert Martin
(613) 384-3818

2000 FALL CONFERENCE

You are invited to join the saints at the Brandywine Bible Chapel (Wilmington, DE) for their annual fall conference November 3, 4 and 5. Doug Kazen (WA), J. B. Nicholson, Jr. (MI) and Alan Parks (SC) will be ministering the Word. Lord willing, there will be a Bible reading on Friday evening at 7:30 on 2 Peter 1:1-12. Ministry meetings on Saturday and Sunday will be held at 2:30 and 6:30 with dinner served in between. Contact:

Tony Colaiuta (610) 459-1707
Sid Bhatt (302) 425-0762

METROPOLITAN MISSIONARY CONFERENCE

The Metro Missionary Conference will be held, Lord willing, in the Good Tidings Gospel Chapel (Malcolm X Blvd. Brooklyn, NY) on Saturday November 4 from 10:30 AM to 4:30 PM. The invited speakers are Donovan Case and James Carrington. Contact:

Jim McCall
1775 Bussing Avenue
Bronx, NY 10466
(718) 994-1318
Jimannabel@aol.com

WORD ALIVE SOUTH EAST

The Christians at Lakeside Bible Chapel, Lincoln, GA, and Washington Chapel, Washington,

GA, are hosting a series of monthly intensive Bible studies.

The goal is to equip the saints to do the work of the ministry. Those wishing to attend should be recommended by the elders of their local assembly as the coursework will be designed with the most serious believer in mind.

November 11, 2000:

- AM Gifts of the Holy Spirit
Mike Attwood (GA)
- PM The Epistle of 2 Timothy
Alan Parks (SC)

December 2, 2000:

- AM Bible Study Methods
Sam Thorpe Jr. (GA)
- PM The Book of Daniel
Mike Attwood (GA)

All classes will be held at Washington Chapel (808 E. Robert Toombs Ave., Washington, GA)

For more information, contact:
Sam Thorpe
706-359-6297
thorpes@g-net.net

FATHER AND SON TO FATHERS AND SONS

Kingsley and Benjamin Baehr will be the speakers at the annual Father and Son retreat to be held Nov. 10, 11, and 12, 2000 at Camp Iroquoia in Hallstead, PA. Don't miss an opportunity to spend a weekend away in the Endless Mountains of Pennsylvania with your sons. For information, call John MacPherson at (570) 967-2577.

AUTUMN BIBLE CONFERENCE

The Christians at Southside Bible Chapel in Lafayette, LA, are pleased to announce their annual Autumn Bible Conference, Nov. 11 and 12. Mr. Jack Spender, widely known church planter from Bethany, CT, will minister the Word.

The schedule of meetings call for an opening session on Saturday, Nov. 11 at 3:00 PM. Dinner will be served at 5:30, followed by an evening of ministry beginning at 7:30. Sunday services begin with the Lord's Supper at 9:30, adult Sunday School at 10:15, and the Family Bible Hour at 11:15. For details:

William Walker
103 Robert Dr.
Lafayette, LA 70506
(337) 232-6577

CONFERENCE IN RAMSEUR

Ramseur Gospel Chapel (Ramseur, NC) would like to announce their annual fall conference Nov. 12-16. Randy Amos will be speaking on Church truth.

For information or directions:
Mike Moody at 336-824-5525 or
Jeff Buckles at 336-879-5695.

HOLIDAY CONFERENCE

The saints at Holiday Gospel Assembly in Holiday, Florida are happy to announce their Fall Conference to be held Friday, Nov. 17 from 7:30 P.M. to 9:00 P.M. and Saturday, Nov. 18 from 10:00 A.M. to 3:30 P.M. The theme of the conference will be: "We Beheld His Glory". Speakers expected are: J. Boyd Nicholson (ON) and James Harvey (FL). Refreshments will be provided Friday evening and lunch will be served on Saturday. The assembly is located on Grand Boulevard one mile from US 19. Contact: Lee Cappiello, 7416 Royal Crescent Ct. Port Richey, Florida 34668. Phone: 727-845-4572

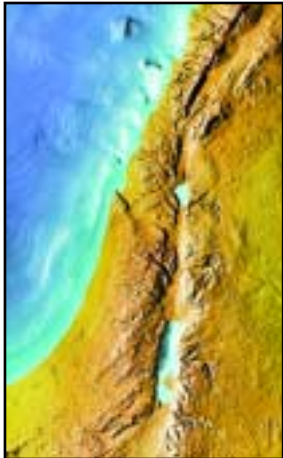
GOSPEL OUTREACH 2000

The saints at Grace Gospel Chapel in St. Petersburg, FL are having a week-long series of gospel meetings on November 5-12. Billy Stevenson (relocating to FL) will be the Lord's messenger. Please be in prayer for this work. And we would welcome any visitors or fellow workers.

Jasper Scott::727-536-8820

PROPHECY STUDY TOUR

Join Randy Amos for an exciting 10-day prophecy study tour of Israel—the land of the Bible. Included in the itinerary are visits to: Joppa, Jericho, Caesarea,



Capernaum, Mt. Carmel and the Galilee region. Five days are planned for Jerusalem alone visiting the Temple Mount, Gethsemane, the Mount of Olives, the

Garden Tomb and other thrilling sites from the Scriptures. For those who are interested, there will be an opportunity to extend the trip with a two-day tour of Cairo, Egypt to visit the Sphynx, the Pyramids, the Cairo Museum and more. Learn about the biblical history of significant places in Israel and their future in prophecy. The dates for this Bible Lands study tour (including optional Egypt extension) will be March 25-April 5th, 2001. Host: Charles Myers.

For more information and a detailed itinerary, contact:

Mark Kolchin
P.O. Box 305
Lanoka Harbor, NJ 08734
mkolchin@juno.com

CHANGE IN SCHEDULE

Victoria Gospel Chapel (Victoria, BC) would like to announce the following change of meeting times (effective November 5)

Breaking of Bread 10:00 AM
Evening ministry meetings at 6:30 will be cancelled for the months of December and January.

FELLOWSHIP IN SIOUX FALLS

We are encouraged that the Lord is still seeking worshippers. As we are just a “little nail” in the holy place, our desire remains constant that God would be glorified in His church. We are desirous to have fellowship with believers passing through the Sioux Falls area. Anyone with a desire to move here and labor with us would be a great encouragement. Please pray with us.

Tim Jordison (605) 582-8470
Larry Sax (605) 582-8299

COMMENDATIONS

Mark and Laura Woodhouse

The believers at Keystone Bible Chapel (Omaha, NE) have commended Mark and Laura Woodhouse to the work of the Lord laboring among the students as a member of the faculty of Emmaus Bible College in Dubuque, IA. Mark has been commuting to Emmaus every other weekend for the last five years to teach courses in computer studies. He has been invited to move there and assume responsibilities as chairman of the new Department of Computer Studies on a permanent basis. He has also been asked to update the complete computer network at the college.

Mark and his wife, Laura, have been a faithful family in the assembly here. Mark has served the assembly in preaching, teaching, counseling and working with the young peoples’ groups. Laura enjoys serving the saints with her many talents. Mark and Laura have one teenage son, Christopher, living with them and a daughter, Alicia, who recently was married.

Mark is a capable Bible teacher with a serious attitude toward the Word of God presented with humility and love.

Mike Moody

The saints meeting at Ramseur Gospel Chapel (Ramseur, NC) commend to the grace of God for the work of the Lord, Mike Moody. Mike is involved in the work of itinerate ministry and this area of ministry has consistently grown. Mike is already serving the Lord Jesus Christ in the area of Radio, Correspondence, and Personal work. He has proven faithful in study, teaching, and preaching of the Word and is sound in faith and doctrine. Mike and Jennifer Moody and family are in faithful fellowship with the saints at Ramseur .

SERVICE OPPORTUNITY

Rest Haven Homes, INC

The work at Rest Haven Homes is in need of the talents of several godly individuals on a full-time basis. There are on-going needs for nursing staff for which no special training is required. What is necessary is a heart of compassion and a



measure of physical strength. There is also an opportunity for an individual with computer skills, a friendly, out-going personality, good organizational skills and a high degree of confidentiality to join in the work as a full-time secretary.

Please contact Brian Wilson
(616) 363-6819.



The fatal omission

One thing is needful.

The sacrificial death of Christ presents the only gateway for fallen man from the power and final doom of Satan to the glory and transcendent light of God. So there is nothing strange in the Satan-inspired “*offense of the cross*” which is often garnished with culture, worldly wisdom, and religious forms. Even in Paul’s time there were those who were enemies of the cross of Christ:

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ (Phil. 3:18).

These were evidently recognized leaders in the Christian fellowship, who were undoubtedly ardent admirers of the Person of Jesus, as revealed in His earthly life and example: yet Paul does not hesitate to mention his own tears at the fatal omission in their preaching, for they were enemies of the cross of Christ.

Again, it is predicted in 2 Peter 2:1–2 that a fierce enmity against the cross should appear:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Here again the denial is against the purchase or redeeming work of Christ rather than His Person or character. They are offended at the

Lord who bought them, though they may seem to be devoted to the Lord who taught them. These Satanic agents are here described as those who seem to be teachers in the true faith, yet they subtly bring in damnable heresies which crystallize in a denial of the redemption that is in Christ.

Being only blinded, unregenerate men, they may suppose themselves



to be ministers of righteousness and apostles of Christ; their humanitarian dreams may inspire tireless effort and zeal; their doctrine may become worldwide in its influence; and they may drive their mighty ecclesiastical machinery by the injunctions of Scripture. Yet if the curtain could be lifted, their “*angel of light*” would be found to be Satan, working through them to resist the purpose of God. They themselves are the ministers of Satan; speaking lies in hypocrisy; having their consciences seared as with a hot iron, daring in their exalted position to devalue


the gospel of its power unto salvation, and dragging immortal souls after them into hell.

It is not strange that there is resentment against the mystery of the cross which does not exist against any other fact in the world. It is not strange that the ministers of Satan, appearing as the apostles of Christ and ministers of righteousness, should fortify their lies and hypocrisies by contending for every phase of revealed truth; grounding their authority so positively in the Scriptures of truth, yet subtly omitting or violently denying the one and only point upon which the interests of God and Satan divide.

It is not strange that there is a call for a “*restatement of the truth,*” which usually proposes to omit the new birth and substitute self-effort and character building in its place.

It is not strange that the wise and cultured of this world feel their aesthetic natures shocked by “*the blood of the cross,*” yet entertain no sense of their own abhorrent pollution in the sight of the infinitely holy One.

It is not strange that the world assumes to have advanced beyond that which is repeatedly said to be the manifestation of the wisdom of God; branding as bigots, insincere, or ignorant, all who still hold to the whole testimony of God.

It is not strange that the atonement by blood is omitted, for it is Satan’s hour and the power of darkness. The true child of God must patiently bear the ever-increasing reproaches of his crucified Lord, until the glory dawns and the shadows flee away. 

AWAKE! ADVANCE!

The devil is never too busy to rock the cradle of a sleeping saint.

Some of us have been like the tribe of Gad, of whom we read: “Gad, a troop shall overcome him: but he shall overcome at the last” (Gen. 49:19). Our adversaries for a while were too many for us, they came upon us like a troop. Yes, for the moment they overcame us, and they exulted greatly because of their temporary victory. Thus they only proved the first part of the heritage to be really ours, for Christ’s people, like Gad, shall have a troop overcoming them. This being overcome is very painful, and we should have despaired if we had not by faith believed the second line of our Father’s benediction, “*He shall overcome at the last.*”

“All’s well that ends well,” said the poet, and he spoke the truth. A war is to be judged, not by first successes or defeats, but by that which happens “*at the last.*” The Lord will give to truth and righteousness victory “*at the last,*” and as Mr. Bunyan says, “That means forever, for nothing can come after “*the last.*” —C. H. SPURGEON

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 armor of light.
Romans 13:12

*Soldier of the cross, arise! Lo! your leader from the skies
Waves before you glory’s prize, the prize of victory.
Seize your armor, gird it on; fight until the battle’s won;
Soon the conflict will be done, then struggle manfully.
Jesus conquered when He fell, met and vanquished earth and hell;
Now He leads you on to swell the triumphs of His cross.
Though your enemies appear, who will doubt, or who can fear?
God our strengthened shield is near; we cannot lose our cause.
Onward, then, ye hosts of God! Jesus points the victor’s rod,
Follow where your Leader trod; you soon shall see His face.
Soon, your enemies all slain, crowns of glory you shall gain;
Soon you’ll join that glorious train, who shout their Saviour’s praise.*
—EARLY METHODIST HYMNAL

*My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies.*

*Go, watch, and fight, and pray,
The battle ne’er give o’er;
Renew it boldly day by day,
And help divine implore.*

*Ne’er think the vict’ry won,
Nor lay thy armor down;
Thy arduous work will not be done,
Till thou obtain thy crown.*

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.
Psalm 121:8

There are two equal and opposite errors into which our race can fall about 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 or a magician with the same delight. —C. S. LEWIS, *The Screwtape Letters*

Our songs and psalms sorely vex and grieve the devil, whereas our passions and impatiences, our complainings and cryings, our, “Alas” and “Woe is me” please him well.
—MARTIN LUTHER

In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. (2 Cor. 6:4–10)

Greater is He that is in you

Gerald and Betty Wunsch take us to Papua New Guinea

Gerald and Betty Wunsch served as missionaries in Papua New Guinea for 41 years. They currently reside at Rest Haven Homes and fellowship at Forest Hills Bible Chapel. They have two children: David lives with his wife, Jean, in California and is Mission Aviation Fellowship's Regional Director for Asia. Faith, and her husband, Richard, live in Wheaton, IL where he is a teacher and she is a nurse.

HB: How did the Lord lead you to PNG?

G&BW: We saw an article on PNG entitled "The Land that God Forgot" in 1931 and it arrested us. We knew that that was not true. God hasn't forgotten anyone. He tells us that He is not willing that any should perish. And that goes for the land of Papua New Guinea as well as America. So from 1931 until we left in 1952 we prayed that God would use someone to prove that there was not a land that God forgot.

HB: When did you first experience demon warfare in PNG?

G&BW: We don't remember a first time. There were so many. They would come up again and again. The opposition would come from someone who might appear angry, not always angry with us, more often with their fellow natives.

HB: What was the most obvious demonstration of spiritual warfare that you recall?

G&BW: We were living on a ridge and at one end of the ridge there was one village (there were

eleven villages in this little cluster). A mother had died in this particular village and her son, an adult man, blamed his little sister for her death, and he was out to take her life.

That was their culture. When there is a death, someone is to blame either in a neighboring village or someone of the dead persons family.

She came to us, a young girl of about seventeen, wanting safety in our house. We didn't think it was wise to shield her in our house because her brother was out to kill. So we got our little kerosene lanterns and we bundled up our children and prayed, claiming that promise that "*Greater is He that is in you than he that is in the world.*" These are times when the Scriptures become real to you. We took the girl to her village and her relatives took her and hid her very quickly.

On the way there I (Betty) had to hold her down. And she was strong, very strong. She kept saying, "Don't you see that spirit down there?" and I'd say "No I don't." We would go a little farther and she would point, "Hey, there it is! There it is!" She was wanting to run away from it and I had to hang onto her until we were to her house in the village. I don't know if that was the most obvious time, but it was a time. The same thing happened to other missionaries at different stations. The nationals would see these spirits. One missionary had a rifle and a man wanted him to shoot a particular spirit but of course the missionary couldn't see the spirit. Sometimes the PNG'rs would try to shoot the spirits with their arrows.

HB: Did you ever feel that your life was threatened? How did you react?

G&BW: When that brother couldn't find his sister he came after me (Gerald) and he was terribly angry. His eyes were just like snakes eyes, and he said, "You're to blame for this. Every since you've come we've had nothing but sickness and people dying all the time."

I said, "You know that that is not



right." I looked right at him and I didn't back up an inch. I advanced toward him and I said "This is not the truth."

A large crowd of villagers had gathered behind me. I didn't know this because I didn't dare take my eyes off of him. I couldn't see them but I could hear people calling out.

I said, "Ask these people—isn't it true that many of the people have been taken care of instead of having to walk four days to the medical station down at the coast. We have been trying to help you with injections of medicine." Then, slowly, I turned around and there seemed to

be a whole tribe right there behind me. I didn't know there were that many. The Lord gave me a calmness, or what's that word that you say today? Cool? You can't blow your top because that would be a bad example. I was firm and positive and I said, "You are not telling the truth."

HB: Did he back down?

G&BW: Yes, he did because a multitude of voices said, "This is the truth. They have helped us and our people are not dying. They are getting better." That seemed to be an attack of Satan to get us out of the way. He controlled that person to do what he wanted.

HB: Were your children aware of demon activity? As a parent, how did you shield them?

G&BW: Oh, yes, they were aware. We didn't particularly shield them from it, but if they were ever frightened by it, we would all sit down and have a round table discussion about it. There was one incident when David was really afraid. Our floor had a fist-sized hole in it. One evening David said, "They say that the spirits can come right up through that."

We found out that the nationals had been telling him that the spirits come [into a house] through holes in the floor. But we always brought the Lord before them, and we would pray and talk together about everything.

HB: How was your perspective of demon activity different from that of the Christian PNG'rs?

G&BW: Well, they would come to us with things, more to me than Gerald because I was always home while he trekked to different tribes and villages. They would tell me of their fears. It was through them that I found out how they would watch the house when Gerald was gone. I was alone with the two children at night when the demons were all around, according to them. They were protecting me and the kids. They are still afraid, especially of dark nights.

Sometimes in the jungle a person will go crazy at night or even during the day, and take a whole pack of arrows and shoot at anything that moves. The Christians would come and surround the house to protect Betty and the children.

HB: How did you see the Lord's hand directly in being victorious over Satan's angels?

G&BW: When we would see new Christians not participating in demonic dances, which were a great temptation for them. These were an important part of their culture and their social life. We could tell that they

hadn't gone when they would come freely to us. They wouldn't tell us particularly, but they were happy and we knew that they hadn't gone.

One of those we saw saved was invited to a village dance two hours away from us. We could see the village from our house. They were having a new fish-sing-sing which is a heathen dance, and of course anything new is something they like to see. So he went, but most of the time he hid and just watched. When all the men went in to a table in a large hut, this brother followed. Suddenly an old heathen man called out, "You don't belong here; we saw you baptized down at the bottom of the mountain in the river. You told us you had died and now you were living for God. You don't belong here; this is of the devil."

Our brother said that went like an arrow to his heart and he left right away. The next Sunday he was at the Breaking of Bread and we didn't know about his fall. But one of the elders stood up and said, "There is someone here who has taken part of something he should not have. This is wrong. We cannot mix the Lord's table and the devil's table. You cannot have part of both" (see 1 Cor. 10:21).

As soon as the elder finished speaking the offending brother left. Later the elders told him he could not take part but they were weeping as they said, "But we want you to come back in the right way, turning your back on these wrong things." He did repent and he is a strong Christian today.

HB: What lesson have you learned about spiritual warfare that would be essential to every believer, whether a missionary to PNG, or a believer, say in New York City or Sydney, Australia?

G&BW: We'd go back to 1 John 4:4, "*Greater is He that is in you, than he that is in the world,*" because that is such a living part of God's Word. It is a tremendous statement of God's strength. He's given it to us to trust Him—that He is stronger than Satan. It needs to be taught more to the young people because they have so much more to contend with nowadays than we did. We should also follow the Man Christ Jesus' example and meet Satan's temptation with a statement from the Word of God each time. He didn't argue with him and pick hairs over Scripture. He just opposed Satan directly with the Bible.



WHAT'S GOING ON?

PRAY for AFRICA

Last year more than 3 million Africans from fifteen countries were forced from their homes because of violence. There were 800,000 in Congo-Brazzaville, 500,000 in Angola, 400,000 in Burundi and Congo, and 350,000 in Eritrea and Ethiopia.

Meanwhile, more than 1.7 million people have died in eastern Congo over the last two years, through fighting, malaria and hunger.

EUTHANASIA MOVES AHEAD

The Dutch Parliament is expected to legalize euthanasia this fall. So-called "mercy killing" has been practiced by doctors, and tolerated by authorities for decades. The law would allow children as young as twelve to request an assisted suicide, even over the objections of parents. The Dutch Physician League, an anti-euthanasia group comprised mostly of Christians, is seeking to educate the public about the moral dimensions of the issue. —*Pulse*

VOODOO

A voodoo high priestess in Philadelphia is seeking to get priests of voodoo, santeria, Yoruba, and similar religions licensed by state governments to perform religious ceremonies. She has just published a guide on 500 worldwide practitioners of Africa-based religions. "Every religion does it," she said, "We are just as legitimate as any other religion." —www.wheaton.edu/bgc/emis

HOMESCHOOL SCORE HIGH

At present, more than a million children don't go to school everyday. But they're not missing school—they're being taught at home. Many of these students are reaching college age and their success provides mounting evidence that the contro-

versial alternative education is a viable option. Homeschoolers have consistently scored higher on the college ACT tests than other students, now for the third year in a row. Test scores on the SAT college entrance exam were also higher for homeschoolers. —*Daywatch Online*

STRONG in the FAITH until the VERY END

In the January *Uplook* we reported that Despina Dickinson, mother of nine children from Garland, TX was dying with cancer. This summer, we rejoiced in the news that her illness was in remission.



On July 22, 37-year old Despina died of complications of cancer. She was strong in faith to the very end and died with a smile.

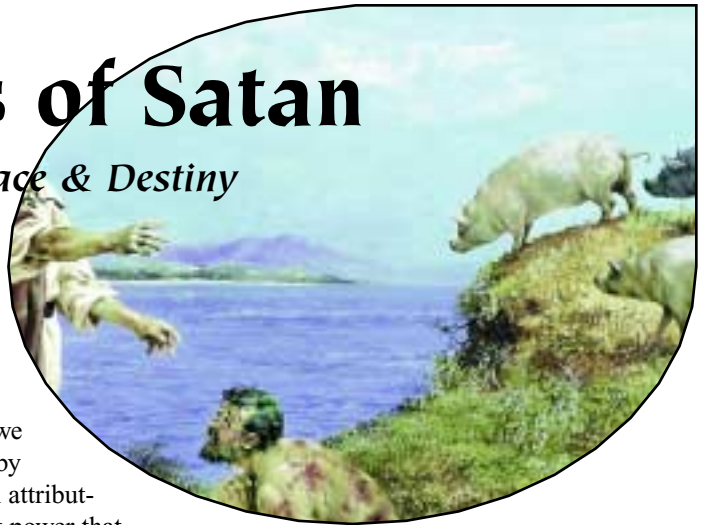
The children, who range in age from ten months to fourteen years old, are taking their mother's death hard. Their father, Ed, told the *Dallas Morning News*, "They know how much their mother loved them. After the Lord, her first priority was the children. They were the most precious thing to her. When we were out as a family, and the children were having a good time, you could see it on her face. That's when she was the happiest."

Correspondence and reminders of the prayers of the Lord's people may be sent in care of their local assembly:

Mr. Ed Dickinson
c/o Garland Bible Chapel
1420 W. Avenue B
Garland, Texas 75042

The limitations of Satan

From Satan: His Person, Work, Place & Destiny



There are many false views concerning the abilities of Satan. The Christian soldier must know the enemy. Satan's limitations, which will now concern us, must not be overlooked. He was never in the "form of God." He never possessed the attributes of deity. To assume equality with God was "robbery" for him. Many believe that Satan possesses similar attributes to our Lord Jesus Christ; he does not.

Satan is not omnipresent: It is popularly supposed that Satan is capable at one and the same moment of directing an assault in America, of hurling his fiery darts with his own hand in all parts of Europe, of personally maintaining his kingdom in Asia, Africa, and the islands of the sea. Many believers assume that they themselves are the object of the direct personal assault of the one arch-enemy of mankind.

Scripture does not teach this. When Satan was tempting our Lord, he was nowhere else; and when he "left Him for a season," he did not remain with Him at all.

It is true that there are hosts of evil ones; subordinate powers that do his bidding, but that is not omnipresence. It is true that Satan and his hosts have vast powers of communication; but that is not omnipresence. Satan does not possess this divine attribute, and thus is limited in his warfare with the Church.

Satan is not omniscient: The words of Psalm 139:4—"There is not a thought in my heart but behold, O Lord, Thou knowest it altogether"—could not be used in regard to him. Superhuman skill has

he to discover motives and detect the line of man's thoughts; but we are forbidden by Scripture from attributing to him that power that alone belongs to "the Word" of discerning "the thoughts and intents of the heart." That is again God's sole prerogative. Again, Satan is limited in this way in his assaults on believers.

Satan is unable to foretell the future: This also is an attribute of the Creator rather than any created being, as Isaiah clearly proves:

Show the things that are to come hereafter; that we may know that you are gods (Isa. 41:23).

How is it then, that so-called spirit mediums seem to be able to foretell the future? Satan and his demons do have superhuman subtlety, supernatural skill and intelligence which transcends our human powers.

The foretelling of future events by mediums is very often utterly false. But what of those future events that do come to pass? May these be the result of the supernatural ordering of events by Satan himself and his unholy angels, while being permitted by God?

It must also be remembered that Satan and his hosts possess marvelous memories and knowledge of the details of all individuals' lives throughout the world. This skill of understanding human nature is derived from their original creation

by God, and it has developed by 6,000 years of dealing with mankind and discerning their motives. Yet the highest prince of all these spirits is but a creature of limited powers; he cannot infallibly foretell the future.

Satan is limited by the authority of God: The Lord throws His protecting shield over all of His own, those who depend on Him. Around each one is that same hedge that Satan found impossible to pierce in Job's case till divine love saw it good, even for Job's sake, to give that permission.

This is a great mercy. No child of God need ever be distressed by any of these mysterious phenomena, nor perplexed by the experience of others. That Holy Word in his hand throws light on all; we know well that it is not the spirits of the departed dead that communicate with mankind, but "lying spirits" when they attempt to foretell events.

The Christian, safe in the strong hands of our God, need not tremble at the onslaughts of Satan. For he—the Devil, Satan, the Dragon—will one day give testimony to the sovereign power of God. Even his knee will bow and his tongue join in the universal confession that Jesus Christ is Lord to the glory of God. 📖

Spiritual warfare's challenge

Practical lessons for the Christian soldier.

T rue Christianity is far removed from the hurdy-gurdy entertainment of modern Christendom. It is not to be confused with the luxury-living and pleasure-seeking that are so rampant today. Rather, it is a struggle to the death, an unceasing conflict against the forces of hell. No disciple is worth his salt who does not realize that the battle is drawn and that there is no turning back.

In war, there must be unity. It is no time for petty bickering, for partisan jealousies, for divided loyalties. No house divided against itself can stand. Therefore, the soldiers of Christ must be united. The way to unity is through humility. It is impossible to have strife with a truly humble man. It takes two to fight. *"Only by pride cometh contention."* Where there is no pride, there is no room for contention.

War demands austerity and sacrificial living. In war of any consequence, there is invariably a vast system of rationing. It is high time that Christians realized that we are at war and that expenditures must be cut to a minimum so that as much of our resources as possible can be thrown into the struggle.

War demands skill in the use of weapons. A Christian's weapons are prayer and the Word of God. He must give himself to fervent, believing, persevering prayer. Only thus can the strongholds of the enemy be pulled down. Then, too, he must be proficient in the use of the sword of the Spirit, which is the Word of God. The enemy will do everything in his power to trick him into dropping this

sword. He will cast doubts upon the inspiration of the Scriptures. He will point to alleged contradictions. He will bring opposing arguments from science and philosophy and human traditions. But the soldier of Christ must hold his ground, proving the effectiveness of his weapon by using it in season and out of season.

War demands a knowledge of the enemy and of his strategy. So it is in the Christian warfare. *"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"* (Eph. 6:12). We know that *"Satan himself is transformed into an angel of light"* (2 Cor. 11:14).

A trained soldier knows that his bitterest opposition will not come from the drunkard, or a common thief, or the harlot, but rather from the professed ministers of religion. It was the religious leaders who nailed the Christ of God to the cross. It was religious leaders who persecuted the early church. Paul met his most savage attacks from the hand of those who professed to be God's servants. So it has been down through the years. Satan's ministers are transformed as the ministers of righteousness. They speak religious language, they wear religious clothes, they act with an affected piety, but their hearts are filled with hatred for Christ and for the gospel.

War demands undistractedness. *"Every one who serves as a soldier*

avoids becoming entangled in the affairs of civil life, so that he may satisfy the officer who enlisted him" (2 Tim. 2:4, Weymouth). The disciple of Christ learns to be intolerant of anything that might stand between his soul and complete devotion to the Lord Jesus Christ. He is ruthless without being offensive, firm without being discourteous. But he has one passion and one passion alone. Everything else must be brought into captivity.

War demands courage in the face of danger. *"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore..."* (Eph. 6:13-14a). It has been often pointed out that the armor of the Christian soldier in Ephesians 6:13-18 makes no provision for the back and therefore makes no provision for retreat. Why retreat? If *"we are more than conquerors through Him that loved us,"* if no one can be successful against us because God is for us, if victory is assured before we ever start to fight, how can we ever think of turning back? —*True Discipleship*



The Weapons of Christian Warfare

Ephesians 6:10-24

"Having your loins girt about with truth...breastplate of righteousness, your feet shod with the preparation of the gospel of peace" (Eph. 6:14-15). The word "having", instead of "taking", indicates the essentials of a soldier's battle equipment: a supportive belt, a protective breastplate, and hobnailed shoes.

"Above all, taking the shield of faith...helmet of salvation...sword of the Spirit" (Eph. 6:16-17) reveals battle readiness. A soldier must always wear the belt, breastplate, and shoes. But when the alarm for war is sounded he immediately takes up the helmet, sword, and shield.

Offensive Weapon

A Sword of the Spirit

The word for "sword" (Gk. *Machaira*) indicates a short, two-edged, dagger-like sword, usually 18-24 inches long. It was the principle weapon of a soldier in hand-to-hand combat.

This sword could, with a number of strong, successive thrusts into gaps in his adversary's armor, kill a soldier in hand-to-hand fighting.

Sword of the Spirit (Gk. *Rhema*) refers to a detailed knowledge of Scripture; our ability to select and to use an appropriate verse to subdue the enemy's advance. This was the method used by our Lord with Satan in the wilderness (Mt. 4).



Defensive Weapons

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Helmet of Salvation B

A Roman helmet was made of a cap of leather to which metal plates were fastened. Helmets were also made of cast iron or bronze, forming a headdress, decorated with plumes.

The helmet would protect the soldier's head from the crushing downward blows of a broadax or broadsword in hand-to-hand battle.

"Helmet of salvation" is best understood when coupled with "a helmet, the hope of salvation" (1 Thess. 5:8). Our minds, although buffeted by trial and temptation, are garrisoned by the knowledge of our final, eternal salvation.

Breastplate of Righteousness C

The breastplate was molded metal, covering a soldier from the neck to the thighs; a similar piece covered his back. The front and back were fastened together with leather cord or metal clasps.

The metal breastplate would protect the heart, lungs, abdomen, and other vital organs of the torso.

The heart and the will of the believer are most vulnerable. These must be protected with the impenetrable steel of the imputed righteousness of God and practical righteousness. Both protect the soul against the enemy's fiercest attacks.

Shield of Faith D

This battle shield measured 4 1/2 feet by 2 1/2 feet. It was made of thick plank wood. It was covered with thick, treated leather and braced together with metal.

The metal would deflect arrows, while the thick leather and plank wood would extinguish the fiery pitch of the arrows.

Fiery darts were used prior to the actual battle, as a diversion, while the enemy advanced. They are a deception of the devil. The shield of faith quenches these arrows, and enables us to resist every advance of the enemy.

Belt of Truth E

A thick leather belt, 6-8 inches wide, with a broad strap hooked to the front and back. A swordsman would attach his sword to this strap, a bowman his quiver and military battle decorations.

Its purpose was to draw together the long flowing red tunic, enabling mobility and free movement in battle.

He who goes into battle must first of all be clothed with truthfulness, integrity of character, and sincerity. A soldier equipped with the truth of God and truthfulness will be fitfully armed against every tactic of the enemy.

Shoes... The Gospel of Peace F

A soldier's footwear consisted of thick leather sandals with thongs at the ankles and the instep. The soles were thickly studded with nails for traction and mobility in close combat.

A soldier's footwear would provide sure footing and mobility in hand-to-hand battle with the enemy.

The "gospel of peace" means peace with God. This always makes one ready. If a soldier is in doubt about his salvation, he will be unable to fight the enemy. Peace with God will provide the mobility needed in our battle with the enemy.

The weapon of truth

Our changeless weapon in a changing world.

How dreadful a thing it is to allow ourselves to get into a condition of soul in which we are unable to bear distinct testimony against the ministers of Satan. "We must," it is said, "be liberal"; "we must not hurt people's feelings." But truth is truth, and we are not to put error for truth. Nothing but a secret desire to stand well with the world will ever lead to this careless method of dealing with evil.

It is often urged, "We must present truth in such an aspect as will attract," when what is really meant is that truth is to be made a kind of variable, elastic thing, which can be turned into any shape, or stretched to any length, to suit the taste and habits of those who would fain put it out of the world altogether.

Truth, however, cannot be thus treated; it can never be made to reduce itself to the level of this world. Those who profess to hold it may seek to use it thus, but it will ever be found the same pure, holy, faithful witness against the world and all its ways. It will speak distinctly, if its voice be not stifled by connection with the practice of faithless men.

When the church stoops so low as to acknowledge the wisdom of this world, who will observe any distinct testimony for God. All sinks down to one common level, and the enemy will have his own way. In this way the voice of truth is hushed and God is forgotten.

The attempt to accommodate truth to those who are of the world can only end in complete failure. Let truth stand upon its own heavenly

height; let saints stand fully and firmly with it; let them invite sinners up to it; but let them not descend to the low and groveling pursuits and habits of the world, and thus rob truth of all of its edge and power. It is far better to allow the contrast

between God's truth and the world's ways to be fully seen, than to identify with them, when they really do not agree. We may think to commend truth to the minds of worldly people by an effort to conform to their ways; but, so far from com-




Pilgrims Going to Church by George H. Boughton

mending it, we in reality expose it to secret contempt and scorn. The man who conforms to the world will be the enemy of Christ, and the enemy of Christ's people. Let us shake off the world's influence, and purge ourselves from its ways.

We have no idea how insidiously it creeps in upon us. The enemy at first weans from really simple and Christian habits, and by degrees we drop into the current of the world's thoughts. What is needed is the single-minded devotion of people to whom the Lord is everything and the world is nothing. May we, with holy jealousy and tenderness of conscience, watch against every approach of evil.

All this is deeply solemn. We know of few things more dangerous than intellectual familiarity with the letter of Scripture where the spirit of it does not govern the conscience, form the character, and shape the way. What we have now is a cool indifference on the part of Christians to the Scriptures—pure truth wields little power over the conscience—and thereby the sharp edge of Scripture is blunted or turned aside. Christians may quote scripture after scripture, but it seems no more than the pattering of rain upon the window: human reason is at work, the will is dominant, self-interest is at stake, human opinions bear sway, and God's truth practically is set aside. We want to tremble at the truth of God, to bow down in reverential submission to its holy authority in all things. A single line of Scripture ought to be sufficient for souls on any point. May the Lord raise up many faithful witnesses and truehearted witnesses in these last days.

The truth of God is a perfect chart, in which every exigency of the Christian manner has been anticipated. Every rock, every sand bank, every shoal, every strand, every island, has been carefully noted. All the need of the Church of God, its members, and its ministers, has been fully provided for. How could it be otherwise? Could the mind of God have devised, or His finger sketched an imperfect chart? Impossible! We must either deny the divinity or admit the sufficiency of the Book. We are absolutely shut up to this alternative. We must set a higher value than ever upon the truth, and to warn them, in most urgent terms, against every influence, whether of tradition, or rationalism, which might shake our confidence. It is imperative that we keep the truth of God—treasure it in our hearts—and submit to its authority. 

Getting Used to the Dark

Vance Havner

Some time ago a friend of mine took me to a restaurant where they must love darkness rather than light. I stumbled into the dimly-lit cavern, fumbled for a chair, and mumbled that I needed a flashlight to read the menu. When the food came I ate it by faith and not by sight. Gradually, however, I began to make out objects a little more clearly. My host said, "Funny, isn't it, how we get used to the dark?"

We are living in the dark. The closing chapter of this age is dominated by the prince and powers of darkness. Men love darkness rather than light because their deeds are evil. The night is far spent; the blackness is more extensive and more excessive as it deepens just before the dawn.

However, early Christians set the world aglow because absolute Light was pitched against absolute darkness. The early Christians believed that the gospel was the only hope of the world, that without it all men were lost and all religions false. The day came when the Church and world mixed light with darkness. The Church got used to the dark and lived in it for several centuries, with only occasional flashes of light. Today, too many Christians think there is some darkness in our light and some light in the world's darkness. We half-doubt our own gospel and half-believe the religion of this age. We are creeping around in the dark when we should be flooding the world with light. We need to get our candles out from under bushels and beds, take off the shades of compromise and let them shine in our hearts, our homes, our businesses, our churches, and our communities with that light that shines in the Saviour and in the Scriptures and in the saints.

A book about the battle

Winning the Daily Battle with Satan by Ray C. Stedman

I need not tell you that the Christian life is one intense struggle. You know what it's like to be involved in the subject of Ray Stedman's book, *Spiritual Warfare*. As he explains, we are involved in a life-and-death battle with spiritual beings that are beyond us in power and intelligence. As mere humans operating in our own strength, we are no match for such foes.

However, "in the Lord, and in the power of His might" (Eph. 6:10) we can stand firm.

Stedman writes as a seasoned veteran, who fought in many battles during his more than 60 years of walking with the Lord.

Stedman's theses, as well as his overall purpose for the book, are clearly stated in the opening chapter.

First, we as human beings are under heavy spiritual and moral attack, and are surrounded by the devastation of this warfare.

Second, this attack is for the purpose of destroying man, especially those who follow Christ. It is a life-and-death struggle.

Third, the enemy behind this attack is the devil, "the ruler of this world" (2 Cor. 4:4), and the demonic hosts who follow him. He writes:

Our enemy is legion—a deadly pantheon of spiritual hosts of wickedness...These forces operate under the authority of the one who is the father of lies, the prince of darkness....

Fourth, only by recognizing the devil as real can we begin to understand the desperate conditions around us in the world.

Finally, the author makes it clear that we are helpless to face such an enemy in our own strength. Should we try, we are guaranteed to fail! He states that God has given us three specific steps for victory:

- We must lay hold of the complete armor of God;
- Once fully armed, we must learn the secret of prayer;
- In the face of Satan's attacks, we are to stand firm in our faith with the certain knowledge that the battle is the Lord's. Our faith is the victory that overcomes the world, a victory already accomplished at the cross.

Stedman then clearly delineates:

The purpose of this book is to help you where help is most needed: in the day-to-day conflict where our enemy continually attacks us.

The author discusses the nature of the struggle, and shows that all that manifests itself outwardly in this visible world is driven by forces and beings in the invisible spiritual world. These evil forces seek to wage war either by destruction and/or by deception.

As the ten chapters unfold, Stedman discusses beginning the battle, the tactics that Satan uses against us, and the specific spiritual armor that God has provided, stating

that ultimately, the armor *is* Christ.

There is logical thought flow throughout the book. The treatment is biblical, using Ephesians 6:10-18 as the primary passage. Numerous cross-references are utilized. There is warmth and compassion that obviously comes from a shepherd's heart.

The chapters are relatively short (averaging 15 pp.). Numerous illustrations are used (quotes, true stories, some testimonies, etc.). This makes an interesting read, as well as effective teaching.

The book is written in a clear and lucid style; it is easily understood, and not weighed down with difficult theological jargon. When theological terms are discussed, they are explained and illustrated.

Though a minor complaint, I was disappointed that there was no Scripture index nor a recommended reading list. There were no endnotes citing sources. These tools should be included in every book pertaining to biblical studies.

In my view, more true-to-life illustrations could have been used to illuminate the spiritual principles. Though many illustrations/quotations are used, they are not always relevant to the experience of today's average Christian.

There are a few points of biblical interpretation where I do not agree 100%. But in spite of those things, I would recommend that you read this helpful book in preparing for battle.

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Current list price: \$11.99 U.S.

Who's in your neighborhood?

What are territorial spirits? Do they really exist? Do we have to fight them?

The spiritual warfare “Prayer Intercessor” exclaimed, “This city is overrun with demons... there are demons in every house and on every street...souls will never be saved until this city is taken back by the power of prayer, house by house, street by street!” These Christians were encouraged to take part in a week-long prayer vigil, and to pray and fast around the clock. Some of the faithful walked along every street in nearby neighborhoods, commanding the demons in every house to leave in the Name of Jesus.

At the end of the week, words of prophecy were spoken in the church, encouraging the believers that their efforts had been successful and the demons in these neighborhoods were routed. Now, many souls would be saved. But can such prayer exorcise a city of demons? Is such a practice even biblical? This hypothetical, but all too real, scenario has been repeated numerous times in churches

throughout North America.

STRATEGIC-LEVEL SPIRITUAL WARFARE

This technique of spiritual warfare with “territorial spirits” may be the fastest growing method in evangelism today. This popular method has crossed denominational boundaries and is practiced by Charismatic and non-Charismatic believers alike. Its impact on the mission field has been dramatic. And its inroads at the homefront are unrivaled. This doctrine, which is also called “Strategic Level Spiritual Warfare” (SLSW), is the popular method of casting out demons from geographical locations, so that, we are told, the gospel can go forth unhindered, saving thousands of lost souls. John Dawson, the President of the charismatic missions organization, *Youth With A Mission*, and author of *Taking Cities for Christ*, explains:

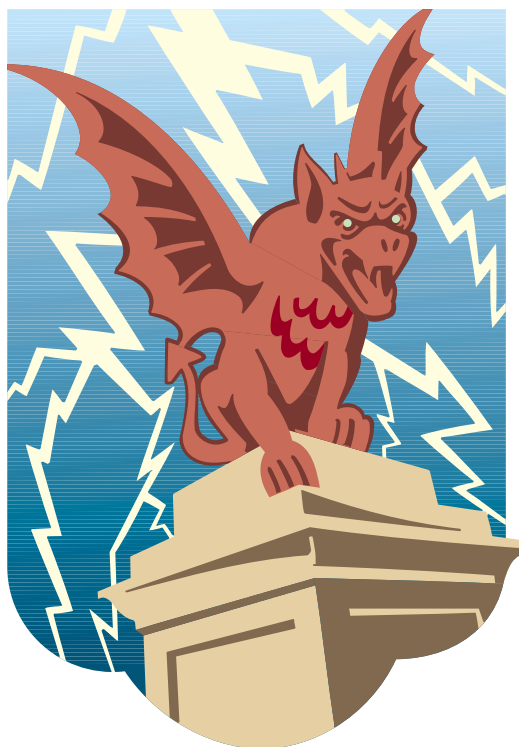
For the last 10 years I have lived in the black community in Los Angeles. My neighbors and I have common enemies. Spirits of despair, hopelessness, depression, discouragement, and rejection torment this community. Several years ago my staff and I went on a prayer walk around our neighborhood. We stood in front of every house, rebuked Satan in Jesus' name, and prayed for a revelation of Jesus in the life of each family. (“Winning the Battle for Your Neighborhood,” *Charisma Magazine*, April 1990; pp. 60-61)

Leaders of SLSW teach that there are three levels of demonic control on earth. Firstly, there are “Ground Level” demons, which possess people. Secondly, there are “Occult Level” demons, which empower witches, shamans, and magicians. Finally, the “Strategic Level” demons, which are the most powerful of the three, are said to rule over certain regions or territories and to direct the efforts of the hordes of “ground-level” demons. Their main purpose is to hinder people from coming to Christ. Proponents teach that the traditional methods of evangelism are time-bound, out of step with current cultural trends, and will be unfruitful unless this new warfare praying technique is practiced.

THE HISTORY OF STRATEGIC LEVEL SPIRITUAL WARFARE

How did this unbiblical method gain such a strong foothold so quickly? In the early 1980's, there were a number of city-wide gospel campaigns in Latin America. Some of the evangelists attributed their success to days spent in prayer, wrestling against the powers of darkness. Thus, this movement was born.

But life was infused into the movement in the early 1990's, when Charismatic leader Peter C. Wagner, of the Fuller Seminary School of World Missions, linked himself with the movement. Since then, he has been one of its most vocal spokesmen and its most prolific writer. Peter Wagner has attributed astonishing claims to the use of SLSW prayer: 10 million Japanese will come to Christ by the year 2000; it



helped to bring down the Berlin Wall; it has opened Albania to the gospel; it deposed dictator Manuel Noriega; it lowered the crime rate in Los Angeles; and it broke the power of demons over Japan (*Breaking Strongholds in Your City*, Ventura, CA, Regal 1993, p. 25).

Author Frank Peretti stirred the imaginations of believers with his two early books: *This Present Darkness* (1986) and *Piercing the Darkness* (1989). These fictional books demonstrated, in graphic and sensational detail, the battle of believers with territorial spirits. By these efforts, coupled with the zeal of many others, this movement has been tremendously successful in making inroads into the mainstream of the evangelical Church. A large and growing number of evangelical organizations, such as the Billy Graham Evangelistic Association and Bill Bright's Campus Crusade for Christ, currently practice its techniques and are supportive of the goals of SLSW.

THE METHODS OF STRATEGIC LEVEL SPIRITUAL WARFARE

How is it that proponents of SLSW go about break-

ing demonic territorial dominion? According to the movement's leaders, a number of detailed steps are required.

Firstly, seek the name of the ruling spirit and identify its territory. For example, SLSW leaders state that the names of the six worldwide ruling demons directly under Satan are Damian, Asmodeo, Menguelesh, Arios, Beelzebub and Nosferasteus. The territorial spirits controlling Costa Rica are Shiebo, Queibo, Ameneo, Mephistopheles, Nostradamus and Azazel. Those in the United States are Ralphe, Anoritho, Manchester, Apollyon, and Deviltook. (C. Peter Wagner, *Wrestling with Dark Angels*, Ventura, CA: Regal, 1990, p. 85)

Secondly, seek to identify the function of demons in a particular area.

Thirdly, if demons occupy a neighborhood, then a "Prayer Walk" is required. If demons control a city, then a "Praise March" is necessary. If demons exercise power over a region, then a "Prayer Expedition" is demanded; and if demons rule in a nation then a "Prayer Journey" should be carried out.

"Identification Repentance" is the practice of discov-

Christian and Apollyon

John Bunyan

A pollyon threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did Christian set himself for battle and Apollyon was fast at him, throwing darts thick as hail, by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand and foot; this made Christian give a little back. Apollyon therefore followed his work amain, and Christian again took courage and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent. For you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close

to Christian, and wrestling with him gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, "I am sure of thee now," and with that, he had almost pressed him to death, so that Christian began to despair of life. But as God would have it, while Apollyon was fetching of his last blow, thereby to make full end of this good man, Christian nimbly reached out his hand for his sword and caught it, saying, "*Rejoice not against me, O mine enemy! When I fall, I shall arise*" (Micah 7:8) and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, "*Nay, in all these things we are more than conquerors through Him that loves us*" (Rom. 8:37). And with that, Apollyon

spread forth his dragon's wings and sped him away, that Christian saw him no more.

In this combat, no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight; he spake like a dragon, and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give as much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then indeed he did smile, and look upward; but it was the dreadfulest that ever I saw. When the battle was over, Christian said, "*I will here give thanks to Him that hath delivered me out of the mouth of the lion*" (2 Tim. 4:17) to him that did help me against Apollyon.

—*Pilgrim's Progress*

ering the sin and guilt which give the demon a foothold in an area, and repenting of that sin to break the demon's grip. Every year thousands of SLSW intercessors walk all the known routes of the first Crusades, which left Cologne, Germany, on Easter of 1096 AD. The purpose is to loosen the demonic stranglehold of demons in this area by repenting and apologizing to Muslims and Jews for the atrocities committed by the Christians at that time.

Another technique used is "Spiritual Mapping," the process of discovering the exact location of the demon's domain. Wagner exhorts the SLSW faithful,

Spying out the land is essential when waning for a city...Christians should walk or drive every major freeway, avenue, and road of their cities, praying and coming against demonic strongholds over every neighborhood... Even if you don't see instant results, keep the trumpets blowing...Always remember, God is not slack concerning His promise; the walls will come down!

(Engaging the Enemy: How to Fight and Defeat Territorial Spirits C. Peter Wagner, Ventura, CA; Regal, p. 98)

These elaborate and specious techniques were virtually unknown to the Apostle Paul, and we fail to find the slightest trace of them in the New Testament. However, thousands of undiscerning Christians are giving themselves over to an unbiblical method and, as its short history has shown, an unfruitful method. Who can estimate the money, time, and the resources that have been lost? Yes, anecdotal evidence and sensational accounts abound; however, when SLSW leaders are pressed for verifiable proof, they cannot point to a city or village or nation that has been freed from demonic control!

STRATEGIC LEVEL—SPIRITUAL WARFARE AND DANIEL 10

What do the Scriptures say concerning Strategic-Level Spiritual Warfare? For the Scripture must be our standard in determining the soundness of any doctrine. Let us look at the most commonly cited proof text of SLSW leaders, Daniel 10:13, 20, which sets forth the battle between the prince of Persia and Michael the archangel. The prince of Persia is said to be an example of a territorial spirit which can be defeated through the techniques of SLSW. Peter Wagner writes, "This story leaves not doubt that territorial spirits greatly influence human life in all its sociopolitical aspects" (*Warfare Prayer*, Ventura: Regal, 1992, p. 66).

What is the account in Daniel 10 teaching? Daniel, indeed, does speak of a demonic "prince of Persia" and a "prince of Greece." These "princes" are not merely infernal militia fighting side by side against the people


of God, but they are also adversaries, battling each other (Dan. 11:2). The thrust of Daniel 10 more properly is a prophetic look at the history of the Middle East. Persia will fall before Greece and Greece will split into four smaller kingdoms (Dan. 11-12).

Daniel never prays against the demon princes, nor seeks to cast them from their regions. A careful examination of this passage will not yield support to territorial demonic possession. On the contrary, Daniel 10 soundly refutes the detailed and sensational practices of SLSW.

It may be helpful to notice the following in this passage:

- a. The battle was fought in *heaven*, and not on earth.
- b. The battle did not involve any humans; rather, two angels and one demon.
- c. The battle was directed by God in heaven and by Michael, not by men on earth.
- d. Daniel was not asked to bind a demon.
- e. Daniel was not even asked to pray.

BIBLICAL PRINCIPLES FOR SPIRITUAL WARFARE

In summary, we learn from Scripture that Satan's minions are highly organized (Eph. 6:12), but nowhere does the Bible say that Satan has assigned them to every geo-political unit. Nowhere does the Bible give an example of a believer rebuking or confronting geographical demons. Nowhere in the Bible does it say that we are to command demons to give up territory. Yes, Satan is a formidable adversary (1 Pet. 5:8), yet the Lord Jesus Christ has already conquered him on the cross (Col. 2:15), and will one day consign him to the lake of fire forever (Rev. 20:1-10). We must not pass over quickly the important charges of Jude 8-10 and 2 Peter 2:10-12, which rebukes those who verbally abuse spirits. Indeed, we are called to turn them over to God. The New Testament never encourages the Christian to take the offensive against demonic strongholds. Paul and the other apostles never engaged in this practice. In rare cases, where demons were cast out, it was the result of demons taking the offensive against the apostles (Acts 16:16). In the meantime, we are called to resist Satan through our spiritual armor (Eph. 6:10-18), standing firm in the power of His might, and praying always with all prayer. 

FURTHER READING:

Thomas Ice, Robert Dean, *A Holy Rebellion Strategy For Spiritual Warfare*, Harvest House, OR 1995
 Chuck Lowe, *Territorial Spirits and World Evangelism?* Christian Focus Publications, GB, 1998
 Dave Hunt, *Occult Invasion*, Harvest House, OR, 1998

HSI SHENGMO

1830-1896

David Hill (1840-1896) was a pioneer missionary in central China with connections to the Wesleyan Missionary Society. Hill was from a privileged background and gave generously to missionary and church work. He founded schools for the blind, set up orphanages, and homes for destitute elderly. He founded the Christian Literature Society, labored against the opium trade and worked for famine relief.

One of the great trophies of Hill's ministry was Hsi (pronounced Sigh), the Confucian scholar. Hsi was a literary graduate whose scholarship became well-known in the Chinese province of Shansi. He was an influential lawyer, a community leader, a man of private means, high culture and assiduous self disciple, but after the death of his first wife he was crushed. His health began to fail. He married again, but his lovely young wife could not help him. Hsi was embittered.

Confucianism had left him unsatisfied; Buddhism had brought him no help; but Taoism had given him worse than nothing. Undeceived, he came to realize what he ever afterwards maintained, that the whole system is a dark mystery of spiritualism and devil-worship. He found its priests to be mediums having extraordinary mesmeric power; and he firmly believed their hold upon the people to be due to their familiarity with evil spirits and the way in which they make use of Satanic agency.

He was about 37 years old, an empty man who began experimenting with opium. He sank into the habit. The Chinese Mandarin have a saying, "It is not the man that eats the opium, but the opium that eats the man." The drug wrapped such a grip around Hsi that he seemed incurable. The forceful, energetic civic leader became a jaundiced, aging bystander.

Then the Shansi famine of 1877-1878 came. Marshal Broomhall said,

For three years there had been no crops, and the wheat of that year had already turned brown. The sandy soil was dried to powder; the cities and villages exhibited many marks of poverty; the fields were mostly barren, and the people in a starving condition.

In fact there were towns where 75% of the people starved. Survivors were sold off to slave traders from

the south. Cases of cannibalism were prosecuted in the courts. It was late in 1877 when David Hill and another missionary came. They came not to victimize the people like the slavers from the south, but to bring famine relief. The two actively served during the famine and then stayed on as residents in Shansi.

This northern province is larger than Scotland and Ireland combined and became the theater of a great harvest of souls. Hsi was puzzled by these foreigners. Where did such love come from? Christians in Europe and North America were being told about the famine, and they sent relief. Hill employed Hsi as a teacher and began witnessing to him.

At the age of 49, Hsi became a believer in Christ while reading the Gospel of Matthew. David Hill baptized Hsi, and taught him to be a man of the Word.

Hsi's own deliverance from opium opened the way to lead scores of opium addicts into freedom in Christ. Because drug abuse is often a channel into occult and demonic activity, Hsi was aware of the true nature of the struggle that drug addicts face. He often dealt with those who were demon possessed and he became known as "Conqueror of demons."

Hsi's progress was obvious to all. In 1886, at Hudson Taylor's urging, Hsi took on wide responsibilities as a preacher and leader among the Chinese believers. It was about that time that he became known as Pastor Hsi.

One day in the spring of 1887, Hsi organized a baptism in which 216 Chinese went under the water. Such a "mass movement" was unknown in China, and several missionaries voiced criticism, but five years later D. E. Hoste reported that of the 216 baptized seven had transferred to other churches, four had died, fifty had backslidden and twenty were hard to trace. Of the backslidders, most returned to opium smoking, and less than twenty lapsed into idolatry; 135 remained faithful. The



year Hsi was called home, his spiritual father, David Hill, succumbed to Typhus while caring for famine victims in the Wuchang area.

D. E. Hoste, successor to Hudson Taylor, labored with Pastor Hsi the last ten years of his life. He said, The more one saw of him the more one felt that Christ had taken possession of his life—the real Christ, the living Christ. Nothing else, nothing less, could have accounted for the change that came over him from that hour. For he was a strong man, and such a typical Confucianist, full of the pride and prejudice of his race, and with a natural contempt for the whole form of our religion and the ‘foolishness’ of the cross. But the living, present, personal Christ, revealed by the power of the Holy Ghost, will break any man down. This was the root of the whole matter with Mr. Hsi: the great reality of all his afterlife. No amount of argument or education could ever have brought about that change. It was just one vision of the living Christ—and down he went; melted in a moment; to become, oh, such a

fusil Christian! Yes, melted to the very core, and recast in Christ’s own mould.



John Bjorlie

MATERIALS TAKEN FROM:

Demon Possession and Allied Themes: Being an Inductive Study of Phenomena of Our Own Times, John L. Nevius, Kregel Publ.

Paster Hsi, Confucian Scholar and Christian, Dr. and Mrs. Howard Taylor

Hudson Taylor, the Growth of a Work of God, Dr. and Mrs. Howard Taylor

Dixon E. Hoste: A Prince with God, Phyllis Thompson
The Jubilee Story of the China Inland Mission, Marshal Broomhall

Conqueror of demons

From the book, *Pastor Hsi: Confucian Scholar and Christian* by Mrs. Howard Taylor.

For some months all had gone well in the home of the ex-Confucianist, and the excitement aroused by his conversion had to some extent subsided. It even seemed as though the tides were beginning to turn, and he might gain ground in popular favor again. This in large measure was due to a practical way he had of applying the teachings of Christ to daily affairs.

His first concern, for example, on becoming a Christian, had been to seek out the aged stepmother, driven from his home years before, and living still in poverty and neglect.

“Only return to us, Mother,” he urged, “and see how changed my heart has become. All that is possible, now, I will do to atone for the past. You shall have the best our home affords, and the handsomest coffin and funeral I can provide.”

At first the old lady was frightened, and thought he must have lost his senses. But by degrees it dawned upon her that he really meant what he said. And then with joy and wonder, she went with him and was reinstated in the old home.

“See,” said the village women, “to be a Christian cannot be so bad after all!”

And then there were his brothers, clever, unscrupulous men, with hot tempers like his own. Though all of them Confucian scholars, well-drilled in “the five rela-

tionships,” they had found it impossible to live together, and long ago the family had been broken up. Time only added bitterness to the quarrel, until everybody knew that the brothers were at daggers drawn.

But Hsi read in the teachings of his new Master, “*first be reconciled to thy brother*”; and this he felt must mean just what it said.

It was a difficult undertaking; but he prayed much about it, and frankly confessed where he himself had been wrong. Publicly to sue for peace, for nothing of that sort can be private in China, meant not a little humiliation, and at first he was only laughed at for his pains. But by degrees he conquered the difficulty, and friendly intercourse was resumed.

“Surely,” thought the onlookers, moved to approbation, “the teachings of the Western Sage have power.”

Thus, little by little, the new faith won its way. A Chinese knows how to appreciate a good thing when he sees it, though it usually takes some time to open his eyes. And all the while Hsi was preaching as well as practicing the gospel. Daily worship in his household had grown into a little service, often attended by outsiders. Among his relatives not a few were interested, and his wife and stepmother were almost ready to declare themselves Christians.

And just then this new trouble arose: the strangest,

most unexpected thing that could have happened.

It all concerned Mrs. Hsi, and thus touched her husband in the most tender point. For he had been so full of hope and joy about her. Always receptive and intelligent, she had grasped the truth with clearness. Her life had brightened and her heart enlarged, until it seemed as though she would become her husband's real fellow-worker and friend.

Then, suddenly, all was changed; and her very nature seemed changed too. At first only moody and restless, she rapidly fell prey to deep depression, alternating with painful excitement. Soon she could scarcely eat or sleep, and household duties were neglected. In spite of herself, and against her only will, she was tormented by constant suggestions of evil, while a horror as of some dread nightmare seemed to possess her. She was not ill in body, and certainly not deranged in mind. But try as she might to control her thoughts and actions, she seemed under the sway of some evil power against which resistance was of no avail.

Especially when the time came for daily worship, she was thrown into paroxysms of ungovernable rage. This distressed and amazed her as much as her husband, and at first she sought to restrain the violent antipathy she did not wish to feel. But little by little her will ceased to exert any power. She seemed carried quite out of herself, and in the seizures, which became frequent, would use language more terrible than anything she could ever have heard in her life. Sometimes she would rush into the room, like one insane, and violently break up the proceedings, or would fall insensible on the floor, writhing in convulsions that resembled epilepsy.

Recognizing these and other symptoms only too well, the excited neighbors gathered round, crying:

"Did not we say so from the beginning! It is doctrine of devils, and now the evil spirits have come upon her. Certainly he is reaping his reward."

The swing of the pendulum was complete, and in his trouble Hsi found no sympathy. There was not a man or woman in the village but believed that his wife was possessed by evil spirits, as a judgment upon his sin against the gods.

"A famous 'Conqueror of Demons,'" they cried. "Let us see what his faith can do now."

And for a time it seemed as though that faith could do nothing. This was the bitterest surprise of all. Local doctors were powerless, and all the treatment he could think of unavailing. But prayer; surely prayer would bring relief? Yet pray as he might the poor sufferer only grew worse. Exhausted by the violence of more frequent paroxysms, the strain began to tell seriously, and

all her strength seemed ebbing away.

Then Hsi cast himself afresh on God. This trouble, whatever it was, came from the great enemy of souls, and must yield to the power of Jesus. He called for a fast of three days and nights in his household, and gave himself to prayer. Weak in body, but strong in faith, he laid hold on the promises of God, and claimed complete deliverance. Then without hesitation he went to his distressed wife and laying his hands upon her, in the name of Jesus, commanded the evil spirits to depart and torment her no more.

Then and there, the change was wrought. To the astonishment of all except her husband, Mrs. Hsi was immediately delivered. Weak as she was, she realized that the trouble was conquered. And very soon the neighborhood realized it too.

For the completeness of the cure was proved by after events. Mrs. Hsi never again suffered in this way. And so profoundly was she impressed, that she forthwith declared herself a Christian and one with her husband in his life-work.

The effect upon the villagers was startling. Familiar as they were with cases of alleged demon-possession, more or less terrible in character, the people had never seen or heard of a cure, and never expected to. What could one do against malicious spirits? Yet here before their eyes, was proof of a power mightier than the strong man armed. It seemed little less than a miracle.

"Who can this Jesus be?" was the question of many hearts. "No wonder they would have us, too, believe and worship."

Some did follow Mrs. Hsi's example, and turn to the Lord. Regular Sunday services were established and idolatry in many homes began to relax its hitherto unquestioned sway.

But it was Hsi himself who learned the deepest lessons through all this strange experience. More than ever confident in the power of Christ, he devoted himself afresh to the spread of the gospel, and came to believe with a stronger faith in the efficacy of prayer in His name under all circumstances.

ENDNOTES:

1 When parents reach middle age in China, it is a son's first duty to present them with handsome coffins, as a token of filial affection. These are highly appreciated, and are placed in the guest-hall, the old people frequently calling attention to them with much satisfaction.



Demon possession

Are believers at risk?

One major Bible theme from beginning to end is the conflict between good and evil, between God and the devil. It begins with the serpent in Eden (Gen. 3) and concludes with the devil cast into the lake of fire (Rev. 20). So it is not surprising that today Christians are becoming more aware of the battle against demonic forces. Satanic worship is on the rise, increasing numbers of teenagers are experimenting with witchcraft, and new-age bookstores, resource centers concerning the dark world of the occult are springing up everywhere.

The Church is also experiencing a growing interest in combating demonic forces. Teaching on spiritual warfare is in great demand. A proliferation of books, with titles like *Bondage Breaker* and *Victory Over the Darkness*, spill over the shelves in Christian bookstores. The doctrine that Christians can be inhabited by demons is popularly taught by respected teachers across diverse theological lines, from Charismatics to fundamentalists.

Can a Christian have a demon? The question is not merely academic; the answer will determine our views on God's sovereignty, the Bible's authority and whether experience supersedes doctrine.

For many who teach that Christians can be possessed by a demon, the repeated experience of the demonic phenomena is held up as the most significant factor. Numerous cases are cited of people who, by all appearances seem to be genuinely manifesting characteristics of demon possession. Unger writes,

In *Biblical Demonology* I stated "to demon possession, only unbelievers are exposed." Later I wrote, "Since the first publication of *Biblical Demonology* in 1952, I have received many letters from missionaries from all over the world who question the theory that true believers cannot be demon-possessed... The claims of these missionaries appear to be valid.¹

However, personal experience must submit to the authority of Holy Scripture. Where the Word of God clearly speaks, experience, irrespective of its persuasiveness, must remain silent. Many of these occurrences may be attributed to mental illness and also to the power of suggestion. In other occurrences it may be that the individuals in question were not truly regenerate. How can one determine with 100% accuracy those who are genuine believers (2 Tim. 2:19)? We must conclude that to base biblical doctrine on personal experience is dangerous.

How is demon possession of a Christian defended in light of the teaching of Scripture? Within recent years it has become popular for many to translate the Greek verb "to be possessed by a demon" with the phrase "to be demonized."² Opponents contend that this change is due to the fact that the word "demonization" is unfamiliar to many Christians and less emotionally charged than the older term "demon possession."

Proponents argue that this is a proper translation because it is based on the verb's etymology. Etymology is the study of the root components of a word. To base the doctrine of

demon possession solely on a word's root meaning is to wrest the Scriptures. Many Greek authorities warn against this danger. D. A. Carson, a professor at Trinity Evangelical Seminary, writes,

One of the most enduring of errors, is the etymology fallacy that supposes that every word actually has a meaning bound up with its shape or its components. All this is linguistic nonsense... Any specification of the meaning of a word on the sole basis of etymology can never be more than an educated guess.³

Obviously this is a more attractive translation to those who believe a demon can inhabit a believer. This term avoids the controversy associated with demon-possession, blurring the biblical distinction between *possession* and *demonic influence*.

There is a two-fold reason to understand and translate *daimonizomai*, the Greek verb, as "to be possessed by a demon." First, the translation of "to be possessed by a demon" fits the context better in the passages where this verb is found. In the thirteen occurrences of this participle, all in the Gospels, in each case it refers to an individual who is possessed with a demon; or when it refers to the person rather than the condition of being possessed, the person is called a "demoniac." Secondly, this word is commonly translated in most lexicons and dictionaries as "to be possessed by a demon." W. E. Vine, translates this word as follows:

"DAIMONIZOMAI signifies to be possessed of a demon, to act under

the control of a demon. Those who were thus afflicted expressed the mind and consciousness of the demon or demons indwelling them.”⁴

Demons can influence and attack Christians from without, but a comprehensive study of the Scriptures should lead us to conclude that a true believer cannot be possessed by a demon. The Word of God lays down certain principles which support this teaching.

First, a believer is kept by the power of God, “*The Lord is faithful and He will strengthen and protect you from the evil one*” (2 Thess. 3:3); also “*He who was born of God keeps him and the evil one does not touch him*” (1 Jn. 5:18). One commentator writes,

The word rendered *haptomai* “toucheth,” here signifies “to lay hold of.” The evil one assaults, but he cannot sever the vital connection between the believer and Christ.⁵

Although a believer is subject to the attacks of Satan, his status as a child and possession of God sets limits as to what demonic forces can do.

Secondly, a believer is called the “*temple of the living God*” (2 Cor. 6:16). At conversion the Holy Spirit indwells the believer. In this temple, light has no agreement with darkness; there is no concord between Christ and Belial. John further adds, “*Greater is He that is in you, than he that is in the world*” (1 Jn. 4:4). How then would God, who is greater than Satan, allow a demon to reside along with Him in this sanctified temple?


Although many proponents of “demonization” on the one hand pull back from the idea of “demon possession” of believers, they bring forth specious arguments in defense of demons controlling believers. One argument says that demons can reside within a believer’s soul, but not within the spirit.⁶ A close scrutiny of the Scriptures reveals that while there is a fundamental distinction between the soul and spirit, many times these terms are used interchangeably (Mt. 20:28; 27:50; Jn. 12:27; 13:21). But the Hebrew epistle reminds us that for every believer, Christ Himself is the “*anchor of the soul, both sure and steadfast...*” (Heb. 6:19). But the issue is not with soul or spirit, but whether or not Satan and God can co-exist in the believer’s *body*.

Another argument states that God allows demons to enter the bodies of believers as a form of discipline. Proponents explain, in the case of continued sin in the life of a believer, that God will use demons as agents of divine chastisement.⁷ Matthew 18:34-35 is marshalled to buttress this theory. In this parable of the unjust debtor, verse 34 states that because of unforgiveness, “*he was delivered to the tormentors.*” The “tormentors,” it is asserted, are a picture of demons. Then verse 35

follows, “*so likewise shall My heavenly Father do also unto you, if ye, from your hearts, forgive not everyone his brother.*”⁸ Are these “tormentors” truly a picture of demons? One commentator writes, “the jailers, here called the ‘tormentors,’ have instructions not merely to keep him safe in prison but to make his life as miserable as possible, by the place of imprisonment, instruments of pain, diet, sleep, etc.”⁹

By such an interpretation, the proponents of demon possession are stretching Scripture to fit their point of view. The majority of commentators agree that there is nothing in this passage that even remotely suggests demonic activity or possession.

Increasingly, Christians are getting caught up in preoccupation with Satan and demonic forces. Sensationalistic teachings are replacing sound biblical doctrine concerning the Christian’s spiritual battle. True spiritual warfare is primarily focused on the world and the flesh, not on a preoccupation with Satan. The spiritual battle emphasizes the preaching of the cross, the believer’s victory through growth in sanctification, and the irresistible power of God in protecting every child of God against Satan. The clarion call today should be to allow the Bible to direct our battle plan. As His soldiers, we must be submissive to the Lord Jesus and His Word.

The Scriptures teach that a believer cannot be inhabited by a demon. We can trust in God’s resources for our warfare against the world, the flesh, and the devil. 

ENDNOTES:

1. Merrill F. Unger, *Demons in the World Today* (Wheaton, IL: Tyndale House Publishers, 1986), 117
2. C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago, IL: Moody Press, 1987), 38-39, Neil T. Anderson, *The Bondage Breaker* (Eugene, OR: Harvest House, 1990), 174
- Merrill F. Unger, *Demons in the World Today* (Wheaton, IL: Tyndale House Publishers, 1986), 101
3. D. A. Carson, *Exegetical Fallacies* (Grand Rapids, MI: Baker Book House, 1989), 26,32
4. W. E. Vine, *Expository Dictionary of New Testament Words* (Old Tappan, NJ: Fleming H. Revell Co., 1981), 291
5. W. E. Vine, *The Epistles of John* (Grand Rapids, MI: Zondervan Publishing House, ND), 107-108
6. Mark I. Bubeck, *The Adversary* (Chicago, IL: Moody Press, 1975), 88-89
7. Timothy M. Warner, *Spiritual Warfare* (Wheaton, IL: Crossway Books, 1991), 104-105
8. C. Fred Dickason, *Demon Possession and the Christian: A New Perspective* (Chicago, IL: Moody Press, 1987), 140-142
9. W. L. McLeod, *Demonism Among Evangelicals* (Saskatoon, Sask.: Western Tract Mission, 1975), 106
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Those wonderful angels

Only heaven will unfold how much we owe to their ministry.

The word *angel* is chiefly used of those superhuman creatures whose abode is heaven and who are the unseen agents in executing the purposes of God. To them are assigned functions in the administration of nature and of nations as well as in communications to men. They act as God's messengers and as personal agents in the fulfillment of His Word. They are the hosts of the Lord, innumerable and mighty, and endowed with faculties which fit them for their higher sphere of existence. They excel in strength, and intently listening to the voice of His word; they are ready instantly to catch the slightest intimation of His will (Ps. 103:20).

They formed the retinue of Jehovah when the Law was given (Deut. 33:2; Heb. 2:2; Gal. 3:18). They are "*holy ones*" accomplishing perfectly the will of their Creator (Mk. 8:38). They are "*elect*" for, by means of divine preservation, they refused to be partners with Satan and his angels when they fell (1 Tim. 5:21). They stood victorious in the

test of the fierceness of that terrible defection and hence



are fitted to help and sympathize as they behold how we have need to stand in our conflict (1 Cor. 4:9).

In their ministry there is a marked economy both of word and of the display of power. Their words are always few and directly to the purpose and, as for the power they exercise, there is nothing superfluous. They never indulge in the slightest self-display and in their obedience they never overpass the limits of their commission. They never add to or diminish the message they carry.

Again, they have no preferences in their service. No errand is beneath them. Whatever it may be, it is equally an honor to serve their Lord. It is all one to them whether they are sent to control the opposing forces of Persia or of Greece or to maintain the cause of Israel, or, on the other hand, to spread a meal for a weary traveller like Elijah (Dan. 10:20; 12:1; 1 Ki. 19:5).

How readily they wait upon the heirs of salvation (Heb. 1:14)! Yet they are never permitted to be the objects of our personal regard or to receive the worship due alone to their Creator (Col. 2:18; Rev. 22:8-9). With us the lack of thanks for any help we may bestow on fellow mortals disturbs our spirits, but never theirs. How unselfishly they render service to those who are beneath them in the scale of creation but who are destined to administer the habitable earth to come and to occupy a place nearer to the Throne than theirs throughout eternity (Heb. 2:5; Rev. 5:11). They are never envious of our high destiny.

How gentle, too, is the manner of

their service! If they bear us up in their hands lest we dash our foot against a stone, yet is their care so softly rendered that we are rarely conscious of their protection (Ps. 34:7, 91:12). It was an exceptional case to be smitten, like Peter, on the side, but Peter needed to be disturbed from sleep (Acts 12:6).

However lightly and contemptuously the conversion of a soul may be thought of among men, angels behold it with delight, whereas how trifling must human discoveries, exploits and victories appear to them! Nothing so pleases them as the deliverance of a sinner from the power of darkness and his translation into the kingdom of God's dear Son. They do not originate the joy; it is joy in their presence. They share the joy of the Father, Son and Holy Spirit (Lk. 15:10).

In all these perfections they can, indeed, be our example: in their instantaneous obedience for they have never to be told twice to do a thing; in their entire absence of self-display; in their absolute impartiality, and in their alacrity to help those who need it, though they never get from us a "thank you"; in their unselfishness and contentment, though the object of their care is quite unconscious of their deed; and in their thorough sympathy with the heart of God towards the lost.

How they must have wondered, to see their Creator on the cross of shame, and how their loyalty must have again been tested as they heard His unanswered cry of anguish, "*My God, My God, why hast Thou forsaken Me!*" But with what acclamations

they would receive Him as He took His seat at God's right hand, the glorious work completed!

Though they have a high intelligence and can interpret visions (2 Sam. 14:17, 20; Dan. 7:16; 9:21; Rev. 22:8), they desire to look into the things which concern the scheme of our salvation (1 Pet. 1:12). It is not theirs, personally, to enjoy its blessedness. Relatively they do, for they sang with joy at the Advent of our Redeemer and rejoice over a sinner's repentance.

Nor can they be the direct channel of the communication of the gospel; in this human, not angelic, instruments are used. Their ministry may be employed indirectly in furthering the bringing of the good news to men but it is not theirs to impart spiritual instruction. That is the work of the Spirit of God through the Word. It was an angel that directed the outward circumstances of Philip; but it was the Spirit who gave him directions for his spiritual service (Acts 8:26-39).

So far as men are concerned, angels deal with material, rather than with spiritual things, though they may avert evils which might hinder the progress of the gospel and they may be used to bring about results which promote the reception of the message.

If, as we have seen, they can be to us examples of obedience and other graces, they can also learn, by means of the Church, the multi-varied wisdom of God (Eph. 3:10). They watch the behavior of assemblies as well as of individuals and notice the slightest tendency to immodesty or irreverence in those they serve (1 Cor. 2:10). If these holy beings are accustomed to veil their faces and cry, "*Holy, Holy, Holy,*" in the presence of the Lord of hosts, how much more should we, who are sinners by nature and practice! As those who themselves have never sinned, who can tell how even they are edified by the obedience of mortal men and by their steadfastness in trial (1 Cor. 4:9)? Before these angels the Lord is going to confess or deny those who have confessed or denied Him before men (Lk. 12:8-9).

Doubtless He who calls the stars by name has given names to the angelic host, but of these, apart from Satan, we know but two: Michael and Gabriel. Michael is an archangel and Gabriel seems to be in some nearer relationship to God than others less elevated in power, for he speaks of himself as "*standing in the presence of God*" (Lk. 1:19).

There are also cherubim and seraphim, an order of heavenly beings not sent to earth at all but who always attend on God and are the bearers of His throne.

There seems to be a variety in angelic ministry, for Gabriel's ministry is on behalf of men, whereas Michael's seems rather to be in opposition to Satan.


Gabriel is a messenger of mercy, peace and restoration (Dan. 9:21-23; Lk. 1:26), whereas Michael is a warrior prince, apparently in charge of Israel, a messenger of wrath against movements hostile to the Kingdom of God (Dan. 10:13-21; Jude 9; Rev. 12:7).

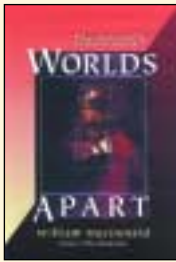
There are diversities among them of strength, for a "*mighty*" angel is spoken of as though all were not precisely such, though all of them excel in power (Rev. 18:21; Ps. 103:20). There are also gradations of rank among them, for we read of "*thrones, dominions, principalities and powers,*" all of whom have been created by Christ and for Him (Col. 1:16). He who once was "*made a little lower than the angels for the suffering of death*" is supreme over all the angelic host (Heb. 2:9).

We read of their "*council*" (Ps. 89:7; 1 Ki. 22:19) as well as of their "*general assembly*" (Heb. 12:23; Ps. 82:1; 89:5), but beyond this we know but little of the angelic hierarchy. They spoke usually in human voice, though ordinarily their tongue is distinguished from man's (1 Cor. 13:1). They are spoken of as "*men*" and never "*women*" for there are no sex distinctions in their case (Mt. 20:30). Though created before the foundation of the world, they never grow old; they are always in their prime and appear as "*young*" (Mk. 16:5). Their numbers never diminish and never increase and they need no means to perpetuate their race as mortals do.

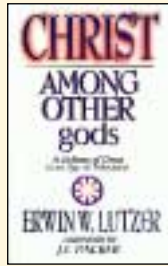
Angels not only rejoiced at the birth of Jesus but ministered to Him in the days of His flesh, both after His temptation in the wilderness and in His agony in the Garden. What form that service took is hidden from us. It would seem to have been in the nature of physical rather than of spiritual assistance (Mt. 4:11; Lk. 22:43; Mt. 26:53). They announced His Second Advent (Acts 1:11) and they will all worship and accompany Him when He comes in the glory of His Father and of the holy angels (Heb. 1:6, rv; Mt. 25:31). They will then be the instruments in the execution of the judgments that will attend that coming (Mt. 13:41-49; 2 Thess. 1:7).

These myriads, continually ascending and descending on errands of mercy, render instant service to the heirs of salvation during life and cease not their office till they have carried the souls of the righteous to their heavenly abode (2 Ki. 2:11; Lk. 16:22). How many a deliverance has been ours, did we only know it, whether through their personal agency or through the natural agencies under their control!

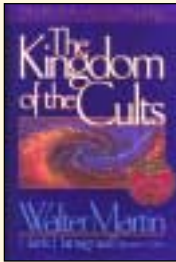
Let us, then, take courage. They that be with us are more than they that be with those who may oppose us. While there is no room for carelessness or sloth, there is no room for despair on the part of the one who remembers that his Helper is omnipotent. 



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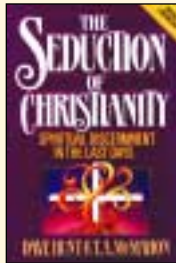
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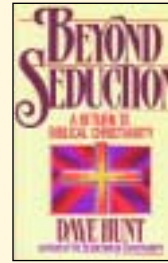
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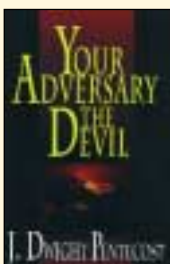
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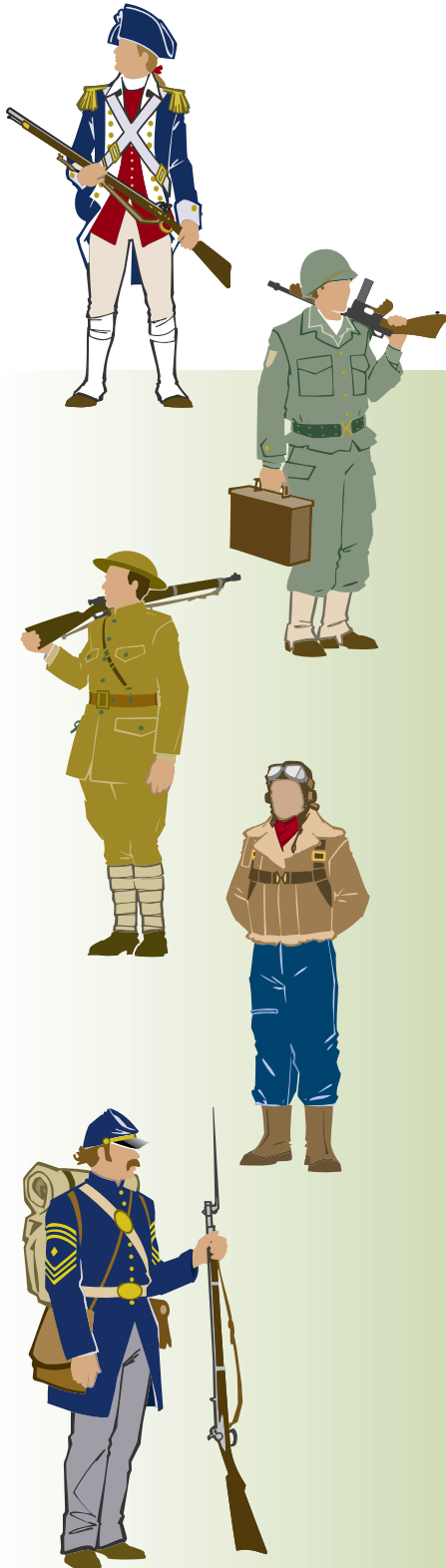
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The true soldier

by C. H. SPURGEON

War always will rage between the two great sovereignties until one or other be crushed. Peace between good and evil is an impossibility; the very pretense of it would, in fact, be the triumph of the powers of darkness. Jesus will always be the dragon's foe, and that not in a quiet sense, but actively, vigorously, with full determination to exterminate evil. All His servants, whether angels in heaven or messengers on earth, will and must fight; they are born to be warriors—at the cross they enter into covenant never to make truce with evil; they are a warlike company, firm in defense and fierce in attack. The duty of every soldier in the army of the Lord is daily, with all his heart and soul and strength, to fight against the dragon.

The dragon and his angels will not decline to do battle; they are incessant in their onslaughts, sparing not weapon, fair or foul. We are foolish to expect to serve God without opposition: the more zealous we are, the more sure are we to be assailed by the minions of hell.

The Church may become slothful, but not her great antagonist; his restless spirit never allows the war to pause; he hates the woman's seed, and would devour the Church if he could. The servants of Satan partake of the old dragon's energy, and are usually an active race. War rages all around, and to dream of peace is dangerous and futile.

Glory to God, we know how the war will end. The great dragon shall be cast out forever, while Jesus and they who are with Him shall receive the crown. Let us sharpen our swords tonight, and pray the Spirit to nerve our arms for the conflict. Never battle so important, never crown so glorious. Every man to his post, ye warriors of the cross; the Lord will tread Satan under your feet shortly (Rom. 16:20).