

## EXPOSING THE ENEMY

Well, tonight I would like to share something that's somewhat connected to last week's message, and it concerns "seducing spirits" and the importance of "loving the truth". You may recall that last week, I said there are ministers—particularly outside the Religious System—who are exposing the current apostasy; but who's focus is usually on flesh and blood people. I also said we need to keep in mind what the apostle Paul said about this end-time apostasy. He said, in the last days: "...*some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils*" (1. Tim. 4:1-2).

Seducing spirits try to deceive us in the realm of teaching. They try to seduce us with the Scripture. They will put a wrong spin on a verse, or bring a verse to our minds which is out of context, or quote only part of a verse, or quote a particular verse that they want us to focus on, while *blinding us* to any opposing verses. Most of God's people simply do not understand, or if they do understand, they don't live in the reality that seducing spirits know the Bible better than we do and they are more skilled at *mis-using* it than we are at *properly* using it. So if we don't want to end up being deceived, must walk in genuine *humility* and rely on the Spirit of God to help us read and understand the Scripture.

The *source* of the current apostasy is not all the false doctrines that are being taught—those doctrines are only the tools seducing spirits use. The *source* of the current apostasy is not all the fleshly religious programs, or the worldly entertainment, or the secular business principles that are being used to run the majority of today's churches—all these things are tools of seducing spirits. The *source* of the apostasy is not all the bogus spiritual experiences and occult power people are getting—those experiences are only the tools seducing spirits use. The *source* of the apostasy isn't even the false apostles and prophets who have taken over the entire Church System—these people are only the tools seducing spirits use. Paul clearly told us what the source of the last day's apostasy would be, but is anybody listening?

Instead of considering carefully what Paul said, instead of realizing how vulnerable we are and letting the gravity of the situation sink into our hearts, the attitude of many of those who realize we are in the apostasy is: "*Well of course the enemy is behind what's happening right now. Who doesn't know that?*"? Then they continue to talk about the people, the false doctrines, the fleshly religious programs, the worldly entertainment, the secular business principles, the bogus spiritual experiences, etc. They never sit down and think about how all these people ended up so deceived—and they certainly don't think they could ever end up the same way.

Most of us have a reason why we are different from those who end up deceived. We are confident that our relationship with God, or our love for God, or God's love for us, or our knowledge of the Bible, or our sincerity, or our doctrines (like Eternal Security), or our religious wisdom, puts us in a category that is somehow *different* from all the ones who have ended up deceived. But most of the time these things are just safety mechanisms we chose to trust in, to keep us from being deceived. One such mechanism is receiving a love of the truth.

*And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and*

*signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

*II Thessalonians 2:8-12*

Here, Paul says that those who do not receive a love of the truth in the last days will be deceived. Since he said those who do not receive a love of the truth will be deceived, it's only natural to assume that receiving a love for the truth is what it takes to keep from being deceived. The problem with this view is not so much that it's wrong—it's not. The problem is, it's easy to walk in deception regarding our *true* spiritual condition. It's easy to *think* we have a love for the truth when we don't. What "Christian" *doesn't* claim to love the truth? Do you know anyone who goes around saying "I hate the truth"? Many who say they love the truth, many who are convinced they love the truth, are getting deceived.

Loving the truth is indeed one of the requirements for living under the protection of God in this hour. But we have to love that truth *above* everything and everyone else—and that's where the problem is. It's easy to love the truth when that truth doesn't *challenge* any of the religious views or ideas we hold dear. It's easy to love the truth when that truth doesn't *interfere* with any of the desires, or goals, or relationships we hold dear. Christians tend to create their own comfort zones, and then assume they have arrived at the place of loving the truth; but the fact is, they don't yet love the truth *above all else*. So the only way the Lord can get us to do a reality check and discover if we really do love the truth above all else, is to bring us into situations where we have to *make a choice* between those things that are very important to us, and the truth. This is one of the purposes of spiritual tests—to show us our true condition.

I personally know people who have made the love of the truth a spiritual safety mechanism and are trusting in *it* for protection. Since they believe they love the truth above all else, they really don't think they can be deceived. And the sad part is, a few of them have been deceived and don't even realize it.

We end up putting our trust in these different safety mechanisms because we are not strong enough, emotionally or spiritually, to live in the kind of *tension* that's necessary to remain under the protection of God. People don't want to hear that they must walk every day in the reality that they are in *real* danger of being deceived. They can't handle it because they want to *feel safe*. Why do you think so many people have swallowed the Eternal Security error. That teaching is a doctrine of demons. Seducing spirits invented it precisely because they know how fearful people are. They know people want to feel safe. So they offer them this doctrine, which gives them the *feeling* of security they want.

As we walk every day in the reality that we are in danger of being deceived, we also have to believe that God is able to keep us safe, and that He *will* keep us safe, as long as we do our part. **AS LONG AS WE DO OUR PART!!** Doing our part is the key to remaining under the protection of God. Unfortunately, the unpleasant reality is that most of today's Christians are *not* doing their part because of all the errors they have been taught—errors that come from seducing spirits! For the last year, I have been exposing those errors in this chat room and I intend to expose a few more of them tonight. The first one is the idea that we should never "fear" the power of the enemy. Various verses of Scripture are used to substantiate this idea, but the one that is used most often is Luke 12:5—*But I will forewarn you whom ye shall fear: Fear*

him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him". The only problem is, Jesus wasn't talking about Satan in this passage. He was talking about the fear of man. This can be seen when you read the entire passage:

*In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.** For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, **Be not afraid of them [people] that kill the body,** and after that have no more that they can do. But I will forewarn you whom ye shall fear: **Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.** . . . And when **they [people]** bring you unto the synagogues, and unto magistrates, and powers [that is; before men], take ye no thought how or what thing ye shall answer, or what ye shall say:*

*Luke 12:1-5 & 11*

The context of Jesus' words reveal that He was exhorting the disciples not to fear religious and/or secular rulers. He was trying to prepare them for the persecution they were about to face. James would be beheaded; Stephen would be stoned to death; and many others would be beaten and imprisoned. Tradition tells us that all the apostles, except John, died martyr's deaths. Jesus' words were meant to prepare them for these things by warning them to have more fear of what God might do to them if they deny the faith when threatened with death, than the suffering men would inflict upon them. Men can only destroy the body; God can destroy the soul in eternal fire. Consider the words of Paul in the following passages:

***But I fear,** lest by any means, as the serpent beguiled Eve through his subtilty, **so your minds should be corrupted** from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*

*II. Corinthians 11:3*

***You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.***

*Galatians 4:10-11 NIV*

I guess Paul forgot what Jesus taught in Luke 12:5, since he said he feared the Corinthians he had won to the Lord would end up deceived by *the Serpent*, just as it had deceived Eve. He also feared that the Galatians he had won to the Lord wouldn't remain in the faith, and that his efforts towards them would turn

out to be a waste of time. Now, I wonder what the people who say we shouldn't have any fear of the enemy's power think when they read these kinds of passages? I wonder if they say to themselves: "*Paul, where's your faith in God's keeping power?*" Those who don't want to consider the possibility that God's keeping power might be conditional, prefer to read the following kinds of verses:

*But the Lord is faithful, and He will strengthen and protect you from the evil {one.} And we have confidence in the Lord concerning you, that you are doing and will {continue to} do what we command. And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.*  
*II.Thessalonians 3:3-5 (NAS)*

*I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; **Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:***

*Philippians 1:3-6*

What about these verses? Why would Paul be *afraid* that the enemy was going to overcome the believers in Corinth and Galatia, yet be *confident* he would not overcome the believers in Thessalonica and Philippi? Why didn't Paul do what so many of today's Christians, and Christian ministers do—which is assure *everyone* that God will keep them safe from deception or destruction because He loves them?

The answer is simple. The believers in Corinth and Galatia were demonstrating how vulnerable they were to deception and apostasy by how they were living. What they were *doing* revealed their true spiritual condition; and that condition was one of spiritual weakness and carnality. Those who walk in a *continual state* of carnality, or those who get involved with legalism, are on the fast track to deception, and Paul was right to fear that the power of Satan would overcome them because it would have, had he not written to them and warned them, and had they not heeded the warning and changed how they lived.

The people in the congregation of Thessalonica and Philippi were different. Paul could have confidence in them being kept because of how they were living. What they were *doing* revealed what kind of spiritual condition they were actually in. They were not carnal, and they were not on the verge of going back under the Law. They had a *track record* of obedience. In addition, Paul had a witness in his spirit that God would be able to keep them because they *were* doing their part. Therefore, he could speak to them with the kind of confidence he displayed.

Listen friends; the issue is not God's *ability* to protect us. The issue is God's *requirements* for protecting us. God is well able to keep every single soul He has ever saved from being deceived or from falling away. But the fact is, many have not been kept by His power. Many have been deceived and fallen from the faith because the question is not: "*Can God keep us?*" He certainly can! The question is: "*Will God keep us?*"—and the answer to that question depends on whether or not we meet the requirements He has so clearly laid out in the New Testament. If we meet those requirements, then we will walk under the His

divine protection. If we don't meet them, then there is no guarantee He will protect us from the enemy's power. Nowhere does the Bible say God will protect *disobedient* Christians. Nowhere does the Bible say God will protect *sinning* or *self-willed* Christians. Nowhere does the Bible say God will protect *proud* or *arrogant* Christians.

Satan has many kinds of wiles and strategies that he uses to try and deceive God's people. He has a strategy for every kind of believer and for every level of spiritual maturity. The more truth we acquire, or the more understanding we gain of God's will and purposes, or the more we mature in the Spirit, the more subtle and dangerous the enemies tactics become. Not until the *sealing of the mind*, spoken of in the book of Revelation takes place, will we ever be able to relax. Until then, we have to be on guard 24/7. We have to be wary of everything we hear and of everyone we are involved with.

Last week I tried to expose one of the strategies the enemy is using against those of us who have left the Religious System, and who are seeking to "go on unto perfection" (*Heb. 6: 1*). It's not the normal kind of tactic he uses on carnal Christians, or baby Christians, or people who are all involved in the Church System. It's the kind of tactic designed for people who are growing up in Christ, and who are beginning to pose a threat to his kingdom. That tactic is to get us to focus on one important truth, to the exclusion of another important truth.

I said that every day we must fight a "two-front war". One front is denying our flesh life; the other front is standing against the wiles of invisible enemies who are trying desperately to destroy us. I pointed out that many of the ministries I have come across out here are focusing on *only* one front—the need to deny our flesh. As a result, they are causing other people to do the same thing. That's not my opinion; it's a fact. I was not accusing all these ministers of being false prophets and false teachers. I was not attacking or maligning their integrity or their ministry efforts. I was merely pointing out that they have been tricked into focusing on only one front of this war. I was exposing a tactic of the enemy.

One of the reasons ministries focus on denying the flesh is because that's the only thing they know. They have no understanding of the whole demonic realm. They have no idea there is *another front* to this war, so they just assume death to self THE battle we must fight.

Another reason they focus on denying the flesh is because, even though they realize we are in a war against evil spirits too, they think these spirits can *only* move through our flesh nature. Based on this understanding, they have concluded that the best way to defeat these spirits is by denying the flesh. They don't usually come right out and say it in so many words; but that's the *implication* of what they teach. If putting the flesh to death automatically closes any door for Satan to move through, then the only natural thing to do would be to focus on putting the flesh to death. That way you are killing two birds with one stone.

This is a dangerous way to approach the subject for two reasons. First of all, it's simply not true. Even if we had no fallen sin nature, we would still be vulnerable to attack and possible defeat. This is one of the lessons revealed by the account of the fall in Genesis.

This kind of reality doesn't sit too well with some people. One person who heard what I shared last week, wrote me to inform me how wrong I was about Adam and Eve's condition before the fall. The position of this person was that before the fall, Adam and Eve were not "immune to their flesh". The underlying

assumption there is that Adam and Eve had “flesh” before they fell. In this person’s view, Eve must have had “flesh” in order to be deceived, for the *only thing* Satan can possibly use to deceive us is our “flesh”. What that person didn’t seem to realize is that such a view attributes our current fallen condition to Eve *before* she fell.

In the New Testament, there are only two basic kinds of flesh referred to. The first kind of “flesh” is talking about the substance of the physical body, or the body itself—either individually or corporately (as in, the human race). The other kind of “flesh” is talking about the *fallen* Adamic nature, or what is commonly called the “sin nature” that each one of us is born with. This sin nature, which is also called the “old man” in the New Testament, is what Paul is talking about when he says things like:

*There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.** . . . That the righteousness of the law might be fulfilled in us, **who walk not after the flesh, but after the Spirit.** . . . For they that are **after the flesh do mind the things of the flesh;** but they that are after the Spirit the things of the Spirit. . . Therefore, brethren, we are debtors, not to the flesh, **to live after the flesh.***

*Romans 8:1; 4; 5; 12*

*This I say then, Walk in the Spirit, and ye shall not fulfil **the lust of the flesh.** . . . Now **the works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. . . For he that **soweth to his flesh shall of the flesh reap corruption;** but he that soweth to the Spirit shall of the Spirit reap life everlasting.,*

*Galatians 5:16; 19 & 6:8*

*Among whom also we all had our conversation in times past **in the lusts of our flesh, fulfilling the desires of the flesh and of the mind;** and were by nature the children of wrath, even as others.*

*Ephesians 2:3*

I don’t want to get into a study on the difference between the flesh nature and the soul tonight, but just let me call your attention to the last verse I read, where Paul talks about the lusts and desires of “the flesh” *and* the desires of “the mind”—which shows that the mind is *not* identical to the flesh. When talking about that invisible, intangible part of the human being, which is fallen and contaminated with sin, Paul clearly refers to it over and over again as “the flesh”.

In other words, the flesh is our fallen nature. So if Adam and Eve had “flesh” before they fell, then Adam and Eve were fallen *before* they fell—it’s that simple. You can’t adopt a much more *unscriptural* position than saying Adam and Eve had “flesh” (ie: a flesh nature) before they fell because there was no such thing as a “flesh nature” before the fall. The flesh nature was *the result* of the fall! What Adam and Eve had, which could be tempted, was a soul—that’s what the mind, the will, and the emotions are. But their souls

were *pure*. Their souls were *sinless*. They had nothing which we now know or identify as “the flesh” before the fall. To say they did is to directly contradict the Scripture. This is why I said last week that Satan doesn’t *need* our “flesh nature” to talk to us, or tempt us, or overcome us.

Obviously, he uses that sin nature all the time because it’s available, and because it is much easier to deceive us and from within, using *that* nature. But he would still be a formidable enemy, even if we were as pure and sinless as Adam and Eve were before the fall. This is the *first* reason it is foolish to focus *only* on denying the flesh.

The second reason is because closing all those doors takes time. Death to self is both a *process* which puts more and more of the “old man” on the cross, *in experience*, as we grow spiritually, and also, a daily requirement. We must “die daily”. Each day, as we grow in Christ, more and more of our old ways and desires and habits die. But while parts of us are being put to death daily, other areas of our self life remain very much alive, and each of those untouched areas is a *possible* open door for demonic activity. We need to be able to recognize and defeat the enemy when he starts moving in one of those areas.

In addition, we are not always *instantly* obedient when it comes to the areas God is working on, in regard to our self life. Many times it takes us a while to turn some desire, or goal, or habit, or possession, or doctrinal sacred cow, or relationship, over to the death of the cross. During that *time of resistance* to the leading of the Spirit, the enemy also has an open door to attack us.

I’m sorry, but there are no spiritual safety mechanisms which will keep us safe. But someone will say: “*Brother Dan, that’s a horrible thing to say! The only thing we need to place our trust in is God*”. Well, how many people who have ended up deceived, “placed their trust in God”? Do we think we are the only ones who are trusting in God for protection? What makes our trust in God more effective than their trust in God? Do you think those who have been deceived didn’t really love God? Do you think none of them loved the truth? Too many of us who have not been deceived, tend to think we are in some kind of special category that’s different from the ones who have been deceived. We tend to think there is some kind of fundamental flaw in them that is *not* in us. We end up thinking this way because if we don’t, we wouldn’t have any assurance that we won’t end up like them.

But you see, that’s the whole point! God doesn’t want you and I walking in *that kind* of assurance. He wants us walking in the reality that we can be deceived. Walking in this kind of reality keeps us humble. It keeps us on our toes. It keeps us watching all the time. It causes us to stay on the wall, to be on our guard, day and night. It keeps us from coasting, or from slacking off, or from drifting, spiritually.

That’s the lesson you see in Gideon’s 300. The reason those 300 men were chosen out from all the other thousands of soldiers of Israel was because they wouldn’t take their minds *off the battle* for a moment. When it came time to relax a little and refresh themselves with some cool water, they knelt down by the water and scooped it to their mouths with their hands. Taking the water this way allowed them to keep their eye on the enemy. They were careful not to put themselves in a position where the enemy could sneak up on them while their attention *was on something else*. The battle was the most important thing. The soldiers who fell on their knees and stuck their faces in the water to drink were all disqualified because they took their eye off the enemy. The battle was not the most important thing. At that moment their own pleasure was more important. They put themselves in a position where the enemy could sneak up on them.

God is calling for another Gideon's 300 in this hour. He is calling for a people who will not take their eyes off the enemy. He is calling for a people who will make winning this battle the *top priority* in their lives. He is looking for a people who's attention cannot be *drawn away* from the battle by (the wrong kind of) fear, or by pleasures, or by responsibilities and duties, or by personal desires and goals, or by anything else. And though there are times of refreshing in this walk, there are no vacations; there are no time offs.

Now, it's one thing to understand the true meaning and typology of Gideon's 300, and to have a desire to be part of that kind of a remnant; but it's quite another thing to *become* one of those kinds of soldiers. Many thousands of people have heard this kind of a word over the last 50 years and have embraced it. But in the end, many of them have become part of that company, represented by the soldiers of Israel, who were disqualified from that battle and sent home. Over the years, other things became more important to them than winning the battle and God sent them home. He let them make a little comfort zone, and He allows them to walk with Him there.

Today, a whole fresh new crop of *spiritual* Israelites are hearing that call and answering it. People are leaving the Religious System in droves. But they are no different than all the others who have gone before them. They will have to *prove themselves worthy* to be in that company of sons that God will use to defeat Satan and set creation free. So once again, God is testing, testing, testing, to see who among us will be fit to be part of that company.

One of the tests God gives us, is when He shows us that someone we admire in the Lord, or someone we are very close to, is walking under the influence of another spirit, or is promoting major doctrinal errors. It is then that we have to make a decision. Do we *hate the enemy* more than we love that person? Or are we willing to compromise with the enemy in order to keep our relationship with that person? If winning the battle is our first priority, then no matter how much we love that person, regardless of how much respect we have for them, we will confront them about the situation; and if they refuse to repent or change or seek deliverance, we will separate from them spiritually.

That's easy to say, but sometimes it's really, really hard to do. And when it is hard to do, the first thing that happens is that your mind tries to rationalize away the need to take any decisive action. Thoughts will come that say: "*We are all works in progress, aren't we? We are all being fashioned on the Potters' wheel, aren't we? We all have room for growth and improvement don't we? Since none of us are perfect yet, should I be stirring up trouble with this person I have loved.*" In other words, the temptation will be to just let the whole thing alone. I mean, hey, we're all on the same side aren't we? They are trying to serve God just like I am. I don't want to end up attacking a fellow soldier as enemy.

This is a danger for those of us who have left the Religious System. We all agree about the errors in the system, and about the people who are propagating them. We all see how deceived these big name evangelists and prophets and apostles are, and we don't give these deceivers *inside* the system any slack. They are preaching false doctrine, and as such, they are to be shunned and exposed—and I agree. They should be exposed and avoided. But what about those of us *outside* the system, who start getting into error, or who get involved with a counterfeit Jesus? Are we as quick to expose *them* and separate from them? Or do we tend to cut them bit more slack, since they are "one of us" (ie: they are a come-outer; they are part of the remnant)? I believe we tend to be *much more* lenient on those outside the system; and you can be Satan realizes this and is using it to his advantage.

Let me ask you some questions. I know some of you have a certain level of trust—or should I say a *cautious* trust?—in the things I share. I don't think any of you just accept what I say without question. What if I started teaching something you knew deep down in your spirit was wrong, even though I had verses of Scripture to support it? What if I started teaching something you knew without a doubt was totally unscriptural? Do you love the truth enough to challenge me? But the real question I want to ask is this: how far “off” would I have to be, before you felt like you had challenge me and separate from me? In other words, *what kind of error* would you consider to be serious enough, that you could not tolerate it; but would make you to contact me and say: “*Brother Daniel, this teaching is error; either you renounce it or I must stop coming to the chat room*”?

What if I said God has been showing me there are false gospels being preached right now, and the most prominent one is the one “which says we must ask forgiveness for our sins in order to be born again”. What if I said “forgiveness cannot place us in Christ”. What if I said the Jews of the Old Testament “did not ask God to forgive them—they [simply] offered the blood sacrifice to make atonement; [therefore] sinners today need not ask forgiveness—they need only to receive the gift of life through faith in Jesus”.

What if I said: “Not once did Jesus say that man must ask for his sins to be forgiven”. What if I told you that based on Hebrews 9:26, where it is said Jesus “put away sin”; and John 3:4, where sin is defined as “the transgression of the law”; and Colossians 2:13-15, where it is said that the Law was nailed to the Cross—I now see that “all mankind was reconciled to God through Jesus’ death [and] our place is [simply] to share the good news that sin is no longer the issue because Jesus put away sin in Himself”.

What if I told you that the English terms “forgive” and “forgiveness”—which are found throughout the New Testament—come from four different Greek words, and that “none” of those Greek terms “are synonymous with forgive”; and that except when talking about us forgiving our fellow humans, the term is not to be understood the way we have always understood it. Whenever you see the term in relation to God and man, you should understand that it means “remission”, and remission is something that has already been accomplished on the Cross for us by Jesus. He did it, and we don't have to ask for it. All we have to do is receive it by faith.

What if I told you that when the New Testament talks about “repentance” it has nothing to do with asking God to forgive us for our sins. Rather, the term simply means: “to think differently or afterwards, that is reconsider”; so that to repent simply means to “reconsider”.

Maybe after hearing me make such strange statements you would say: “But what about those people who are truly born again and Spirit-filled, who at one time asked God to forgive their sins? And what if my answer was that God is the one who chose to save them. So the fact that they asked Him to forgive their sins, even though they didn't have to, makes no difference. The words they said makes no difference. “When it comes to the new birth, forgiveness accomplishes nothing.”

What I have just described is one of several errors being taught by the same sister I quoted last week. I hope that you all know the Scripture well enough, and that you all know the basics of the Christian faith well enough, to realize that everything I just said regarding us not needing to ask forgiveness for our sins is error. And I would also hope that if I ever started teaching such an error, the next time I opened my chat room it would be *empty*!

Some who heard last week's message, and who happen to know this sister, got very angry with me for quoting her—even though I was very gracious towards her in my remarks, and even though I didn't even mention her name. They just couldn't understand why I would pick on this poor sister, when there are so many other ministers out there who are preaching so many things that are so much more dangerous than the idea that the flesh is our greatest enemy. Well, I'm not picking on this poor sister. I have nothing against her personally and I'm still not going to mention her name. I'm picking on the *demon spirits* that have seduced her into believing and teaching *another* gospel. She is *an example* of just how cunning and deceitful these spirit can be.

Even though these spirits are very subtle, there are certain “trademarks” by which you can recognize them, for one of the things they continually seek to do is pervert the true gospel. The prophet Daniel said that one of the things the “little horn” would do in the last days is “take away the daily sacrifice” (*Dan.8:11-13*). Taking away the daily sacrifice is not a reference to someone sitting in a rebuilt temple in Jerusalem. It's talking about *removing the effectiveness of the gospel by altering it or perverting it*. Whenever somebody denies the virgin birth of Jesus, or the physical resurrection, or His sinless life, or things of that nature, they are “taking away the daily sacrifice”. One of the fundamentals of the true gospel is “repentance”. Repentance is a vital part of the gospel because without it, no one can enter into a relationship with the Jesus of the Bible, or maintain a relationship with Him.

It's very sobering when you realize that today, multitudes of people are being told they can receive Jesus as their Savior *without* true repentance—and all those who are trying to do so are receiving a *false* Jesus. The fact that genuine repentance is not being preached in most Evangelical churches right now is not just my own opinion. Brother David Wilkerson has been sounding this same alarm for years. In 1999, he wrote the following article, which warns about the danger of offering people Jesus without repentance:

“I wonder: do we evangelicals insist on a biblical ‘godly sorrow’ as **evidence of true repentance**? Or are we leading **masses of unrepentant people into a false peace**? Are we wrongly instructing them that **all God requires of them is to say, ‘I believe in you, Jesus?’** Have we cut short **genuine conviction for sins**? Have we jumped in and offered salvation to those who haven't actually repented, who haven't sorrowed over their trespasses, who haven't seen the exceeding sinfulness of their sins?...Such people never experience a deep work of the Holy Spirit. As a result, they never repent, never sorrow over their sins and never truly believe. Tragically, we've offered them something Jesus Himself never offered—salvation **without repentance!**...

...I once heard a man say, ‘I'm so glad I know New Testament Greek; it translates the word repent as meaning, ‘to change one's mind.’ No—this man doesn't know his Greek! The full, literal meaning of the word ‘repent’ in the New Testament is, **‘to feel remorse and self-reproach for one's sins against God; to be contrite, sorry; to want to change direction.’** The difference in meanings here rests on the word ‘want.’ True repentance includes a desire to change...[and] a sorrow that's without regrets, one that's genuine, one that ‘sticks’ in the life of the repentant person.”

“Whatever Happened To Repentance”  
Times Square Pulpit Series; August 1999

The majority of today's churches teach that the *only* requirement for a person to become a Christian is that they “believe” in Jesus—and most of them define belief as mental assent. But this is certainly not the true gospel. In order to understand the Scriptural view of what is required to be regenerated, or born again, you

only need to look at what John the Baptist, Jesus and the disciples all preached. The Scripture says John the Baptist preached in the wilderness of Judea, saying: “...**repent ye: for the kingdom of heaven is at hand**” (Matt. 3:1-2). Notice that John didn’t tell the Jews they had to “believe” in the coming Messiah, or place their “faith” in Him. He told them to repent.

What was the message of Jesus? The Bible says that after His temptation: “*Jesus began to preach and to say, **repent: for the kingdom of heaven is at hand***” (Matt. 4:17). The Scripture also says Jesus “...*came into Galilee, preaching the gospel of the kingdom of God and saying, the time is fulfilled and the kingdom of God is at hand: **repent ye and believe the gospel***” (Mark 1:14-15).

Please notice that the Lord called people to repent FIRST, then to believe. Speaking of His mission, Jesus said: “*I am not come to call the righteous, but sinners **to repentance***” (Matt. 9:13). Speaking to those who told him about the Galileans who were killed by Pilate, He said: “*I tell you...except ye **repent** ye shall all likewise perish*” (Luke 13:3). How about when Jesus sent the twelve disciples out, two by two? What was *their* message? They went from village to village and “*preached that men **should repent***” (Mark 6:12). Peter continued with this same message of repentance after the resurrection. On the Day of Pentecost, when Jerusalem was filled with Jews from all over the world, he stood up with the other disciples and testified that Jesus was the Christ.

*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. **Now when they heard this, they were pricked in their heart**, and said unto Peter and to the rest of the apostles, Men and brethren, **what shall we do?** Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost.*

Acts 2:36-38

The writer of Acts tells us that the people who heard Peter’s message that day were “pricked in their heart”—not their mind but their *heart*—when they heard Peter’s words. This is talking about true conviction of sin. Something much deeper was going on at that point than an appeal to believe Jesus was Israel’s Messiah with the brain. When the people were pricked in their hearts, when they were convicted of their sin, they asked Peter what they should do, and he said: “**Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins...**” (Acts 2:37-38).

Since Peter didn’t even mention the need to believe in Jesus or put their faith in His atoning work, should we take *this* verse and use it as a prime axiom to teach people they don’t need to believe in Jesus or have faith in Him in order to be saved; that all they need to do is repent and be baptized? No we should not. Why? Because there are plenty of other passages which tell us that sorrow for sin, confession, belief, trust and obedience too, are *all* necessary for salvation. Yet this is precisely the kind of thing that is done all the time by these seducing spirits.

What was the message of the apostle Paul? He told the Athenians that although God had winked at their ignorance in the past, He “*now commandeth all men every where **to repent***” (Acts 17:30). When saying

farewell to the elders of Ephesus, he recounted his three-year ministry among them, how that in humility and with tears he had testified to both Jews and Greeks: “...**repentance** toward God and faith toward our Lord Jesus Christ” (Acts 20:17-21). Later, after he was arrested, Paul recounted his ministry before King Agrippa. He said he: “...shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that **they should repent** and turn to God.” (Acts 26:19-20).

Please notice that in all these verses, and others like them, the most important thing is repentance. The call to repent is always FIRST—repent and have faith; repent and turn to God; repent and believe; repent and be baptized; and in many cases, people were simply told to repent. The reason repentance is so vital is because without it, there can be no forgiveness or justification. Jesus made atonement for all sin on the Cross by His blood. But no one can receive any of the benefits of that atonement until they personally repent and believe. The first step in turning to God is repentance. The second step is to believe. Repentance includes godly sorrow for sin, confession of sin, and asking forgiveness of sin. When we do this our sins are washed away. We stand before God, forgiven and justified.

Believing includes putting our trust in Christ and obeying Him, not just once, but every day. We believe with the *heart* as well as the mind. Believing with the mind is accepting the truth. Believing with the heart is *obeying* the truth. Both are necessary. When we believe, we receive the imputed righteousness of Christ to our account.

Such simple and fundamental truths, yet they are being attacked night and day by the enemy. Those who come under the influence of these seducing spirits try to pervert the simplicity of the gospel. Inside the Church System, scholars continually try to explain away the need for repentance because they have become convinced that the only thing that is required for salvation is to *believe* on Jesus with the brain. In an attempt to prove this unscriptural position, they try to equate belief with mental assent to the facts—thus establishing mental assent as the only *real* requirement for salvation. They also recast repentance as a purely *mental* operation. One famous theologian said that when the word repent is used in the Scripture:

“...it brings to the mind of the average individual the thought of sorrow for sin...But there could be nothing further from the concept of the Word of God than the idea that repentance means sorrow for sins...**we find that the word translated ‘repent’ means ‘a change of mind.’ It means literally, ‘a turning about.’** not so much a physical turning about as a **mental turning around**...our lord and John preached that there **was a need for a change of mind**: a change of mind concerning sins, a change of mind concerning righteousness, a change of mind concerning their need...”

“Things Which Become Sound Doctrine”; pp. 66,67

J. Dwight Pentecost

The Greek word for “repent” simply means “a change of mind”, says Mr. Pentecost. Therefore, the message of John the Baptist and Jesus was that “there was a need for a change of mind” among the people. They had to change their mind about their sinful condition and realize they needed a Redeemer. They had to change their mind about the way righteousness is obtained and cease relying on obedience to the Law of Moses to make them righteous and believe in Jesus.

If this is the kind of scholars our seminaries are producing...God help us!

Yes, in its most narrow and literal sense, *metanoeo* (met-an-o-eh'-o) means a turning of the mind. It is a combination of two Greek words: *meta* (after) and *noeo* (to perceive, to think as the result of observing). It means to think differently after; an after-thought, different from the former thought, which brings about a change of mind.

But we must be very careful when listening to preachers and teachers (and that includes me!) who are expounding the Greek or Hebrew meanings of a word because it's very easy to be misled. The Greek or Hebrew *definition* of a word must be kept in the overall context of the passage it's part of. In the case of the term "repent", many ministers have been deceived (regardless of how smart they are) because they fail to look at the whole picture that is represented by the term in the New Testament. When you read the *entire* New Testament, it immediately becomes clear that the repent was used in a much wider sense than just changing your mind about your need of salvation!

*Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.*

Luke 17:3

*Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*

Acts 8:22-23

Jesus said if a brother sins against us and he comes to us and REPENTS, we are to forgive him. Clearly, the Lord was not talking about the brother simply "*changing his mind*" about the situation—though a change of mind is part of the entire process of repentance. He is talking about the *whole* person, especially the heart of the individual. He is talking about the brother having a godly sorrow for the sin he has done, about him being willing to confess it as sin, and also being willing to *ask forgiveness* for it.

The same applies to Simon the Magician, who tried to buy God's power with money. Peter told him to repent of his wickedness and *pray for forgiveness*. Peter was telling him to do more than "change his mind" about his wickedness. He was telling him to acknowledge that wickedness in his *heart*, for that is where the idea of buying God's power originated, not his mind. He had to recognize that desire as sin, confess it as sin, and ask God's forgiveness.

Repentance has to do with a turning about of the entire person. A change of mind is only one part of the process. It must also include *the heart* if it is to have any eternal value because people can accept truth with their brains, yet not let that truth get down into the heart and change them. When the heart of a person is affected by truth, a change of behavior takes place. That is why John told the Pharisees to bring "fruits meet for repentance" (*Matt. 3:8*). What Pentecost and others try to do is separate *one aspect* of the process of repentance from the *rest* of the process, and then define that one aspect as the entire process.

*Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

*II. Corinthians 7:9-10*

Here Paul talks about what it means to repent. Please notice the chain-reaction, or the process, that takes place in a person who is brought to a place of true repentance. Truth enters the heart and mind and produces conviction, or a *godly sorrow* for sin, which in turn produces true repentance, which in turn produces salvation. That is why, whenever you see genuine repentance in a person's life, you will also find a godly sorrow for sin. The two should go hand in hand. Technically speaking, godly sorrow and repentance are not identical, for Paul said one leads to the other. But godly sorrow will *always* be present if the repentance is genuine.

Now, the sister who is teaching that we don't have to ask forgiveness for our sins, but rather, just *accept* that forgiveness because all our sins are already forgiven at the Cross, does the same thing these scholars do with the term repentance. She says that repentance simply means to reconsider with the mind. But the truth is, repentance is much more than that; and it *includes* asking for the forgiveness.

She also *misuses* the Greek definitions of the terms "forgive" and "forgiveness". For example, one of the four Greek terms for forgive (or forgiveness) in the KJV, is *aphiemi* (af-ee'-ay-mee)—Strong's reference # 863. Strong's defines this word as: "to send forth, in various applications". *Aphiemi* was translated into the following English words in the King James Bible: cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Concerning *aphiemi*, this sister gives Strong's definition and then says that the many applications used by the translators includes Matthew 8:15—"And he touched her hand, and the fever **left** her: and she arose, and ministered unto him." Then she asks: "How is it possible that a simple word such as 'left' could be a synonym of 'forgive' as is understood today according to the apostate gospel"?

This is a very deceptive. She gives ONE reference where *aphiemi* is translated as "left"; then she asks how it's possible that this Greek word has come to mean "forgive". The reader is left (no pun intended) with the impression *aphiemi* never means forgive. They walk away thinking that whenever they see word "forgive", they should know that it really doesn't mean forgive; it means something else. Well, lets test her theory. Below is a short list of passages where the Greek term *aphiemi* is used int the New Testament. Wherever you see the word "forgive", try inserting the word "left" (or any of the other words Strong listed) and see how much sense it makes.

*And forgive us our debts, as we **forgive** our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye **forgive** men their trespasses, your heavenly Father will also **forgive** you: But if ye **forgive** not men their trespasses, neither will your Father **forgive** your trespasses.*

*Matthew 6:12-15*

*Wherefore I say unto you, All manner of sin and blasphemy shall **be forgiven** unto men: but the blasphemy against the Holy Ghost shall not **be forgiven** unto men. And whosoever speaketh a word against the Son of man, it shall **be forgiven** him: but whosoever speaketh against the Holy Ghost, it shall not **be forgiven** him, neither in this world, neither in the world to come.*

*Matthew 12:31-32*

*And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can **forgive sins**, but God alone?*

*Luke 5:21*

*Wherefore I say unto thee, Her sins, which are many, **are forgiven**; for she loved much: but to whom little is forgiven, the same loveth little.*

*Luke 7:47*

*Then said Jesus, Father, **forgive them**; for they know not what they do. And they parted his raiment, and cast lots.*

*Luke 23:34*

*Saying, Blessed are they **whose iniquities are forgiven**, and whose sins are covered.*

*Romans 4:7*

*And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, **they shall be forgiven him**.*

*James 5:15*

*If we confess our sins, he is faithful and just **to forgive** us our sins, and to cleanse us from all unrighteousness.*

*I John 1:9*

I think it's pretty clear that the Greek term, *aphiemi*, does indeed mean "forgive" where the translators rendered it that way. Now, either this sister is very slick, and she knows that she is misrepresenting these Greek words, or else she is being spiritually enlightened by a "spirit" that she believes is the Holy Spirit, but is in fact a *seducing* spirit.

Once again, I am not trying to attack a flesh and blood person. I have nothing *personal* against this woman. She has never done anything to me, so that I am seeking some kind of revenge upon her. Actually, I have

no doubt that she is a very sincere person. I have no doubt that she is very committed to God. I am not against her; I am against *the spirits* that deceived her. I hate these spirits with a passion, and every time they take down one of my brothers or sisters in Christ, it makes me even more determined to expose them, and help equip others to recognize and expose them.

This sister also has a lot of good truth in her articles. One of the things she is trying to say is that the gospel as it is being presented right now does not actually produce genuine believers who are “new creations” in Christ—and that’s absolutely true. Another thing she says is that because people don’t understand what it really means to be “born again” they are being deceived and falling away—and again, this is very true. She also brings out how important it is to die to self. And she has many other good truths. But she also teaches this error on forgiveness, as well as a few others that I’m not even going to delve into at this point.

The point is, she has a lot of good truth; yet there is some very serious error mixed in with it. Now, whenever you face this kind of a situation, there’s always a *hard* decision to make. This sister absolutely believes she is being led by the Holy Spirit. She is utterly convinced that she is exposing a false gospel that has invaded the churches. She is convinced that she is exposing the enemy. She believes with all her heart that she is helping God’s people to see a truth that many are not seeing.

So, the question is, how do you view her? “*Is she one of us; or is she in the enemy’s camp?*” Is she a dear sister who just needs to get some of her doctrine straightened out; or is she a vessel that’s being used by the enemy? Is she on the same path that we are, but just at a different spot; or has she been led onto a completely *different* path?

Unfortunately, the reality we are facing right now is that these seducing spirits are *using people* as their tools to deceive. Sometimes they get so entwined in a person’s life, it is impossible to separate the spirits from the person—especially when it comes to these religious spirits who imitate the Holy Spirit. Once they have gained control over a person and that person is convinced they are the Holy Spirit, you can’t separate that person from the spirits. The person is in such *close union* with them, when you attack and expose them, the person feels like he/she is being attacked.

When this kind of situation arises, it’s pointless to try and explain to the person that you are not against them, and that you are not attacking them. It does no good to tell them you are simply exposing and attacking *the spirits* that has them deceived. They can’t hear you—and even if they could, they would never believe you. Trying to explain things to them only makes it worse because in their minds, you have not only attacked them personally, now you are telling them they are following Satan instead of God; that they are in love with a religious demon instead of Jesus.

This isn’t some kind of a religious game we are playing. This isn’t just a “church” outside the system. God is calling people out to fight a war! But many people don’t realize this, and as a result, they are being seduced by these spirits. They are becoming so one with them, it is impossible to separate them. There are plenty of people out here who are just as deluded as those in the system who follow people like Todd Bentley and Benny Hinn—the difference being that those out here are not following famous leaders; they are following the demons *directly*. This is a day when we have to be careful about every little thing: about the people we listen to, about the books we read, etc. We have to watch everyone around us. We have to watch everyone we are involved with. We have to watch everyone who ministers to us.

And just in case anyone misunderstands what I'm saying about fearing the enemy's power, I want to say right hear very clearly that there is a *healthy kind* of fear that we should walk in every day; and there is an *unhealthy kind* of fear that we should never walk in. The healthy kind of fear comes from knowing how vulnerable we are, and what kind of power God has given to the enemy in this hour.

The unhealthy kind of fear is being afraid to face these spirits or fight them. The unhealthy kind of fear is when we invent or accept doctrines that tell us we are in no real danger from them, or that we don't even have to pay any attention to them. This is the kind of fear that permeates Christian churches. God's people are *afraid* to even talk about the demon spirits, let alone fight and overcome them.

Listen friends, we don't walk in that kind of fear. We are not afraid of the enemy in that way. Whenever I have a chance to expose these spirits, I expose them. Whenever I get an opportunity to help a brother or a sister get free from them, I take it. I want to see these spirits defeated because I hate them. I hate them because I love my Lord Jesus and they are His enemies—“*Ye that love the LORD, hate evil*” (Ps. 97:10). I hate them because I love God's people, and I have seen them destroy multitudes of my brethren. I hate them because I have had to sit by helplessly and watch them destroy people I loved and walked with in the spirit. So I will continue to do whatever God allows me to do, as long as He allows me to do it, to expose them and defeat them, in my own life, in the lives of God's people.