

Chapter 1 : TRY THE SPIRITS - (THY WORD IS A LAMP UNTO MY FEET)

Don't Believe Every Spirit, But Try It to See if it is of God 1Jn_ Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

This is the second of a pair of twin verses which deal with substantially the same subject under two slightly different aspects. As He is, so are we in this world. Large truths may be spoken in little words. Profundity is often supposed to be obscurity, but the deepest depth is clear. John, in his gospel and epistles, deals with the deepest realities, and with all things in their eternal aspects, but his vocabulary is the simplest in the New Testament. God and the world, life and death, love and hate, light and darkness, these are the favourite words round which his thoughts gather. He that feareth is not made perfect in love. John has been speaking of boldness, and that naturally suggests its opposite--fear. He has been saying that perfect love produces courage in the day of judgment, because it produces likeness to Christ, who is the Judge. In my text he explains and enlarges that statement. For there is another way in which love produces boldness, and that is by its

â€ Alexander Maclarenâ€ Expositions of Holy Scripture Ephesians, Peter, John Love Can you imagine a being placed halfway between this world and heaven? Can you conceive of him as having such enlarged capacities that he could easily discern what was done in heaven, and what was done on earth? We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love but perfect love casteth out fear; because fear hath torment. Have we learnt this lesson? His presence in a soul by his Spirit is his working in such a soul in some special manner, not common to all men, but peculiar to them whom he hath chosen. Now his dwelling is nothing else but a continued, familiar and endless working in a soul, till he hath conformed all within to the image of his Son. Of all the works of God towards man, certainly there is none hath so much wonder in it, as the sending of his Son to become man; and so it requires the exactest attention in us. Let us gather our spirits to consider of this mystery,--not to pry into the secrets of it curiously, as if we had no more to do but to satisfy our understandings; but rather that we may see what this concerns

â€ Hugh Binningâ€ The Works of the Rev. And we have known and believed the love that God hath to us. Herein is our love made perfect, that we may have boldness in the day of judgment: There is no fear in love; but perfect love casteth out fear: The text tells us how to get one of the greatest blessings; â€ Charles Kingsleyâ€ Town and Country Sermons "The Fruit of the Spirit is Love" I want to look at the fact of a life filled with the Holy Spirit more from the practical side, and to show how this life will show itself in our daily walk and conduct. Under the Old Testament you know the Holy Spirit often came upon men as a divine Spirit of revelation to reveal the mysteries of God, or for power to do the work of God. But He did not then dwell in them. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what

â€ Ellen Gould Whiteâ€ The Desire of Ages Cross References 1 Kings But he lied unto him. I sent them not, neither have I commanded them, neither spake unto them:

Chapter 2 : Trying the Spirits (Part Two) – Spiritual Wrestlings

The reason for the admonition to "test the spirits" or "test all things" is that there are "many false prophets" or "wolves in sheep's clothing" that try to lead Christians astray. Sadly, there are many people who claim to speak for God who are presenting a false gospel that is powerless to save.

We can hardly keep our hats on. There are many prophets and teachers out there--all claiming to believe and teach the Bible and the Bible only. How can we know who these false teachers and false prophets are so we can stay as far away from them as we possibly can? The Bible admonishes us to try the spirits to see if they are of God. If they are of God, we accept and believe. If not, we reject; we discard. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. How do we try the spirits to determine whether they are of God? The spirit that confesseth that Jesus Christ took on the garb of humanity and lived among men to reveal what God, the Father, is like--His character, His nature of love, etc. Many in Christendom believe that Jesus Christ is come in the flesh. The next litmus test to administer is Isa 8: We need to have a thorough knowledge of the Word of God so that we know when a teaching or a doctrine is not according to the law and the testimony. The Bible warns us to beware of false prophets. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Does it lead you to reverence and fear God? Does it lead you to manifest your love for Him by loyalty to His commandments? We may know that their claims are without foundations. The answer is found in John 7: Committing fornication or adultery is breaking the Moral Law of God. Fear God, and keep his commandments: God will impart to us an intimate knowledge of His will when we are obedient. Even when other voices are speaking all around us, we will hear distinctly the voice of God speaking to us. His sheep obey Him. Another thing we need to do to keep from being deceived is to know the Truth. All the lessons which God has caused to be placed on record in His word are for our warning and instruction. They are given to save us from deception. Only those who are diligent students of the Bible--those who have an intelligent understanding of the reasons of their faith--will be shielded from the powerful delusion that will take the world captive. Not only is it important to know what is truth, but we need to have the LOVE of the truth. What happens if we do not have the love of the truth? And for this cause God shall send them strong delusion, that they should believe a lie. God Himself shall send strong delusion that we should believe a lie. There are many people out there who believe a lie that God sends them. Because they do not have a love for the truth which constitutes His Word and His Moral Law for all His commandments are truth. Jesus is the Way, the Truth and the Life. Jesus is the embodiment of Truth and Law. We must love Jesus with all our hearts. Someone has said that in between the leather covers of the Bible, with all the counsels, admonitions and instructions, all the history, all the prophecies, all the begats, there is a heart that is beating. Jesus was the Word that was made flesh and dwelt among us. When we break His Law, we are breaking not a set of codes but His heart. Do we love the Truth as it is in Jesus? If we do, then we will comply with all His requirements. We will be obedient to His Commandments. We will quit breaking His heart. Only then will we be shielded from the powerful delusion that will take the world captive. Finally, we need to recognize the reality of spiritualism today and know that Satan is the mastermind and source of this deception. Spiritualism has numbered its converts by millions and has made its way into scientific circles, has invaded churches, and has found favor in legislative bodies, and even in the courts of kings. A well-known theologian and writer wrote about his father who died at 85 after a distinguished career as a physician and minister. His father, evidently had struggled against a very real fear of death. There was a Bible on his desk, and he put his hand on it, staring blindly out the window. As he did so, he felt a pair of hands touch his head, gently, lovingly, unmistakably. Was it an illusion? I think my mother was permitted to reach across the gulf of death to touch

and reassure me. At the end, the presiding bishop asked all the ministers in the audience to come forward and sing a hymn. Watching them come down the aisles, He suddenly saw his father among them. He seemed about 40, vital and handsome, singing with the others. When he smiled at me and put up his hand in an old familiar gesture, for several unforgettable seconds it was as if my father and I were alone in that big auditorium. Then he was gone. What does the Word of God say about the dead? Are they wandering around in gatherings, appearing and disappearing at will? But it was real. This theologian saw his father smile at him and raise his hand in a familiar gesture. How could this be? Was it the real Prophet Samuel that came up? Samuel was asleep waiting for the Resurrection morning to be awakened at the last trump just like the Bible said in 1 Cor. The impersonation of the prophet was done by the archdeceiver who, by the way, has powers, too, people seem to forget this to do things like this in order to deceive people. Prince Emmanuel or the prince of the darkness of this world? Lazarus had been dead for four days. Decomposition had already set in. You will recall that when Jesus came to Bethany, Martha met him and told him that if He had been there sooner, her brother would not have died. Jesus told her that Lazarus would rise again. Notice what Martha said in verse. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. In other words, Martha knew that her brother was not up in heaven with God the Father sitting on a billowy white cloud playing a harp, but would rise again in the resurrection at the last day. On the Great Resurrection Morning, then and only then would the dead in Christ rise. Hold it, you say, What about the text in 2 Cor 5: Does not this text substantiate the doctrine that the soul of man at death goes to Heaven? He was describing and contrasting the transformation that would take place of the earthly body to the heavenly body--the mortal body to the immortal body, which takes place at the second coming of Jesus Christ--at the resurrection of the last day described in 1 Cor. Paul did not expect to receive his heavenly reward at death. Notice what he wrote in 2 Tim 4: I have fought a good fight, I have finished my course, I have kept the faith: Marvel not at this: Notice that all in the graves not Heaven shall hear his voice and shall come forth, etc. Many that sleep in the dust of the earth shall awake. Awake, and sing, ye that dwell in the dust. The Apostle Paul would rather be absent from his physical, earthly, mortal house in order to be with Jesus, but that can only take place at the second coming of Jesus Christ. So, if the soul does not go to Heaven at death, what does? See Spirit, Breath, and Soul for the answer. We will see and hear of miraculous manifestations that we cannot fathom or explain. It will culminate in the crowning work of deception--the personating of Jesus Christ by the archdeceiver. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. He left visibly and bodily.

Chapter 3 : Try the Spirits | Joseph Smith

So the testimony of the Spirit that assures us that we are the children of God is the work of the Spirit to make us listen to the gospel submissively (verse 6) and confess the Christ of the gospel heartily (verse 2).

Steven Key "Beloved, believe not every spirit, but try the spirits whether they are of God: The subject that we consider is a matter of critical importance. The fact that the call to discernment is issued throughout the Bible, in Old and New Testaments, the fact that repeated warning is given concerning the rise of false teachers and the increase of attacks upon the church in the last hour, the fact that I John 4: Constantly we are being confronted with "new" teachings, "new" religious movements, different ways of doing things. What shall we say? Shall we condemn things simply because they are different? Shall we cast off anything that threatens change? Or, on the other hand, shall we accept things simply because they are taught and take place within the confines of Christianity and more particularly the Reformed faith? Critically important it is that we be discerning Christians, discerning church leaders. It is a common conception in our day that men may simply believe what they wish. The Apostle Peter, in reflecting back upon the Old Testament, said in II Peter 2 , "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. And through covetousness shall they with feigned words make merchandise of you: That hardly speaks of those on the same road to heaven. Repeatedly Scripture warns us that there is a standard that must be applied to every teaching and every way. It is the command of God that we do not believe every spirit, but that we try the spirits whether they are of God. That, in very brief sum, is what we are taught in I John 4: But we want to consider in a little more depth the importance of trying the spirits. And in this article there are four sub-points that I would have your consider with me in this connection. We will consider, first, the necessity of trying the spirits; secondly, what are these "spirits" that we are to try; thirdly, how we are to try them; and finally, to whom this calling is addressed. The Necessity Spiritual discernment, trying the spirits, must be a vital concern for us as officebearers, and for our Protestant Reformed churches and people. That is and must be our concern, because all too often the people of God show themselves sorely lacking in this virtue. That has always been the case. The examples and the many admonitions of Scripture pertaining to this subject show that the people of God are inclined toward spiritual laziness. And officebearers in the church are not immune to such a lack of virtue in this area. If we begin simply by focusing on ourselves and our people, some of that spiritual laziness arises out of an intense loyalty to our churches--a loyalty which on the one hand is a commendable thing, when it is rooted in a desire to stand steadfast in the truth. But it is easy in such a case to take the attitude that, "Well, all our ministers preach the same thing, we all believe the same, we have the truth; therefore we are invincible. There is no danger that we be misled by any false teacher. The problem is that such an attitude tends to neglect the calling set before us in the example of the Bereans, who searched the Scriptures daily to see whether the things that the Apostle Paul preached were true. Such an attitude actually breeds spiritual lethargy, a lethargy rooted in spiritual pride. That is a grave danger to us. And it is a grave danger, because the devil not only attacks the church with spirits of false doctrine. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despises of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: That there is a tremendous and appalling indifference today to sound doctrine is clearly evident. The vast majority in the nominal Christian church of our day are unconcerned with doctrine. Their one interest is to have a church where they can function in a social community, feeling good about themselves and improving those good self-feelings by their cloak of religiosity. And so it is not uncommon that we who love the truth are charged with rationalism, with holding to a dead religion, with legalism, with sectarianism, separatism, and many other less than favorable terms. Of course we must be critical of any dead orthodoxy in our midst. We must war against any pharisaical attitudes. We must preach that there must be more to our

religion than mere head knowledge. The necessity of trying the spirits is clear, especially throughout the New Testament Scriptures, but also in our own experience. Almost all the epistles call attention to that in one way or another. The Apostle Paul wrote frequently of the churches being troubled by certain teachers who had followed after him, imitating his preaching and his gospel in many respects, but adding to it their own particular teachings. The result was often confusion in the churches, and even more, departure from the faith. The Apostle did not hesitate to expose these things as the works of the devil, the father of lies. He warns us of false teachers with these words II Cor. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. The history of the church has always seen the same thing. Error in either doctrine or life is destructive of fellowship with God. To put it in terms of that truth which we as churches hold so dear: So John writes in I John 1: That is the lie. As John refers to it in verse 6 of chapter 4, "the spirit of error," in all its different forms, militates against our enjoyment of that fellowship. For that reason we must be vigilant in our watchfulness and our defense of the truth. For the truth shall make us free. So we are called to "try the spirits. It is a common interpretation of I John 4: The basis for that interpretation is the immediate reference to false prophets. The spirits, then, may either be true prophets of God, who faithfully proclaim His Word; or they may be false prophets. And although that interpretation certainly lays hold of the idea of the text, I look at the figure not giving reference so much to the teachers as such, but to their teachings. The idea then is this: The spirits are those influences which would move us in one way or another. The idea is the same as what we read in Ephesians 4: Many of our readers will remember that the term spirit is essentially breath or wind. That is not the term, however, in Ephesians 4: There the reference to winds of doctrine is a word, *anemos*, which refers to a strong, tempestuous wind, that which brings great upheaval. The term spirit, in I John 4: The difference, it seems to me, is this: It speaks of the tremendous, destructive effects of false doctrine, the results of error. The idea of these spirits, and particularly the spirit of error as John speaks of it in verse 6, is that these influences are very measured, oftentimes seemingly minor and insignificant. They often involve matters that perhaps would not be of major concern to us. Rather than the tempestuous wind of a full-blown storm, these are the measured breaths of certain teachings or perspectives that we hear, certain perspectives that would influence us and our loved ones and church members. These influences may belong to the spirit of truth, again, as John refers to it in verse 6. But they may also belong to the spirit of error. And exactly because of the danger of those spirits of error, the dangers of all the influences of the many false prophets that are gone out into the world, you and I must try the spirits, and teach our children and our people to be discerning Christians. But generally speaking we can divide error into two main divisions. Sometimes it takes the form of a blatant denial of the truth, a rejection of the Scriptures and the cardinal principles of the faith. So you have those who deny the Scriptures as the inspired Word of God, who reject such cardinal truths as the Trinity, the virgin birth, the resurrection of our Lord, the creation, the fall into sin, and so on. Not only is that blatant denial of biblical truth found in the cults and the various sects and pagan religions. But there are those who call themselves Christian, but who in fact deny the fundamental teachings of Christianity. That number is certainly growing world wide in our day in the nominal Christian church. But false teaching does not always take that form. There is another form of error that in many ways is even more dangerous than that of a blatant rejection of Scripture and denial of the principles of the faith. I refer to the teachings, of various sorts, which corrupt the Scriptures. It is these teachings to which our young people are subjected every day in their schools and in their colleges. I speak of every place where we do not have our own high schools. But those teachings which corrupt the truth of Scripture are again distinguished by two general errors. There is either an insistence that something else is required in addition to that revealed in Scripture, or there are teachings which omit certain things revealed in Scripture. There is the error of adding to, and there is the error of watering down the truth of the Scriptures. Let me give just a few examples of those spirits of false doctrine which would add to the truth. In Galatia it was the insistence that circumcision was necessary. He left out something that is vital to your salvation, and that is circumcision. If you want to be a true Christian, you must be circumcised. That error is inherent in the whole Roman Catholic system of so-called authoritative teaching by the church apart from the Scriptures. The same error is seen in the charismatic movement, which insists

that we must have the special gifts--tongues speaking, healing, prophecy, and in some instances even holy laughter. Or, we must have special revelation, God speaking in a still small voice within us. There is the insistence today in the Reconstructionist movement and among theonomists that true Christianity necessitates a return to the ceremonial laws of the Old Testament. Rather than believing that the ceremonies and figures of the law remain with us in Jesus Christ, in Whom they have their completion, as the Belgic Confession states in Article 25, there are those who would subject us once again to the beggarly elements of the law, adding to that which has been fulfilled in Christ Jesus.

Strange as it may seem, the danger today is greater for the fervent Christian than for the lukewarm and the self-satisfied. The seeker after God's best things is eager to hear anyone who offers a way by which he can obtain them.

John is saying stop believing every spirit! They were being deceived. The phrase "every spirit" refers to the doctrines and philosophies that phony Christian preachers and teachers were promoting. It is amazing how gullible many Christian are. John warns them not to be so trusting! Just because someone claims that they are a believer and that their message is from God does not make it so! I remind you of Matthew 7: We have been warned that as this present Age of Grace advances, demonic teachers and their teachings will increase. Turn to 1 Timothy 4: Not everyone who claims spiritual insight from the Holy Spirit of God really has it. There are many who get their insight from the unholy spirits of the Devil. Do not be gullible! It is the same word that we find in 1 Thessalonians 5: If not, they were to reject them, and hold them to be impostors. This is what John says in 1 John 4: Hereby know we the spirit of truth, and the spirit of error. It is just as important now to examine the claims of all who profess to be teachers of religion, as it was then. In a matter so crucial as religion, and where there is so much at stake, it is important that all pretensions of this kind should be subjected to a rigid examination. No one should be received as a religious teacher without the clearest evidence that his teaching, preaching and writing is in accordance with the will and Word of God. Turn with me to Isaiah 8: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: The first one, while a bit obscure is alluded to in verse 2. The Spirit of God Faithfully Speaks of Jesus Christ "2a "Every spirit that confesseth that Jesus Christ" John put it this way in his Gospel "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: Put this two-fold question to them: Do you actually believe that Jesus Christ came in the flesh? Do you believe that God actually became incarnate took on a human body and the nature of man in the person of Jesus of Nazareth? If they answer in the affirmative, it is the Holy Spirit. No lying spirit will confess that Jesus Christ is come in the flesh. The doctrine of the incarnation is the doctrine above all others that Satan and his demonic hordes hate. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. There are many false prophets who are gone out into the world. To protect ourselves we "1 Must not be gullible.

Chapter 5 : A.W. Tozer On How To Try The Spirits | Craig T. Owens

In order to walk in the truth and avoid being deceived by the worldly philosophies and satanic attacks, we must try the spirits, according to the mandate of 1 John , to see if they are of God.

How do we test spirits? The Bible warns us 1 John 4: It is not surprising, then, if his servants masquerade as servants of righteousness. He is the father of lies and he has no good intentions on your behalf. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. The context of his warning was false prophets. Jesus warned us against those as well! However the testing of spirits is not limited to prophets, but to anything that is spiritual. How can you test them? Here are a few tests that will guarantee you if those spirits are from God or not. The first test is given by the apostle John himself, in the context of testing the spirits. Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world. They were denying that Jesus actually came in the flesh. Any such person is the deceiver and the antichrist. Be careful though and know that the devil and his agents acknowledge the historical incarnation but do not confess Jesus as Lord. Look at how the evil spirits were recognizing Jesus during his ministry on earth: Have you come to destroy us? I know who you are-the Holy One of God! The Bible even says: Even the demons believe that-and shudder. Make sure that the spirit you are in contact with acknowledges Jesus as Lord and Messiah. No evil spirit will preach about Jesus being our Lord and being our Messiah. No evil spirit will invite people to accept Jesus in their lives. They loathe the name of Jesus! Every spirit sent from God will glorify God and worship God. Angels of God do not receive worship for themselves! But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. Are there inconsistencies in their lives? Are they receiving glory for what they do, or is God receiving glory? Are they relying on God only for direction or are they basing their teachings on writings from men? Are they or their followers putting their word above the Bible? Have any of their prophecies never come true? Remember the devil is a liar and will mix truth with lies. If any of their prophecies has never been fulfilled, unless it is predicted for the future, even though they gave some prophecies that were fulfilled, they are not from God! Any inconsistencies like these will reveal to you if they are from God or not. Ever since our fathers died, everything goes on as it has since the beginning of creation. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men. He acknowledges its authority. Anyone putting anything above the Bible or anyone degrading the Bible, is not from God! They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them-bringing swift destruction on themselves. We can compare our own experiences to these: If a spirit manifests itself to you, here are some biblical clues to discernment. This is not a true spirit of God. The warning from the apostle John 1 John 4: We are facing such a prolific of religions and various doctrines, and this all in the name of Christ and the Spirit of God. The exhortation is very relevant and important to us. Are you testing the spirits? The devil will only lead you to a mixture of truths and lies. He is the only One who can give you inner peace. If we want to know " Something to remember though, " But the natural man receiveth not the things of the Spirit of God: And how do we come to know God? He calls them "beloved. Because there are "many false prophets" who have "gone out into the world. The great question is does the Spirit of God or an evil spirit lead this teacher. Before we trust any teacher, we must "test the spirits. Test all things; hold fast what is good. You will

know them by their fruits. If there is ever any question in testing the spirits, the answer is always directly in the Bible. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: See whether the spirit they have is from God, because there are many false prophets in the world. Every person who declares that Jesus Christ has come as a human has the Spirit that is from God. This is the spirit of the antichrist that you have heard is coming. That spirit is already in the world Paul.

Chapter 6 : How To Try The Spirits

How To Try The Spirits by A.W. Tozer an excerpt from his book Man, the Dwelling Place of God. Another revealing test of the soundness of religious experience is, How.

Stewart 1st John 4: Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. What does the Bible mean by "spirit. The Devil is a spirit. The demons are spirits. The angels are spirits. God Himself is a Spirit John 4: We are spirits in a physical world. There is a great spiritual battle taking place. We are told that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every Catholic believes that Jesus is the Christ; BUT, they are all bound for Hell because they are trusting in their good works and the Church to save them. God is simply providing us with a starting point in 1st John 4: The Koran states that Jesus was kidnapped, and another crucified in His place. Muslims also teach that God has NO Son. Please do not misunderstand this article. No one who is trusting in their baptism to save them will go to Heaven. These are all fundamental doctrines of the Christian faith. No one who prays the Rosary and trusts Mary will ever go to Heaven. The Bible is clear that such repetitious prayers are sinful Matthew 6: Bowing to any statue is a horrible sin Exodus Many false religions are based upon the Gospel. The Devil always starts with the truth when he wants to create a lie Romans 1: By adding and removing from the truth, it is corrupted. However, they deny the deity of Christ, the Godhead, the Holy Spirit, and so many other fundamental Bible doctrines. They are a false religion, children of the Devil. Yes, we should preach the Gospel; BUT, many false religions also do that, so we need to give people additional information from the Bible. We need to teach people that good works cannot merit salvation, and that baptism is not required to be saved. We must tell them about the lies of Roman Catholicism, and the deadly deception of Seventh-Day Adventism. We must warn them about imposters like Oprah Winfrey, who denies that Jesus is the only way to Heaven. We should warn those who need to be warned. They need to know! Do you realize that every Catholic believes the basic Gospel? BUT, they are also trusting the virgin Mary Our Lady of Fatima , the Rosary, the Pope, the priestly confessional booth, the Church, the seven sacraments, and their good works to save them one day. If you add anything to your faith, then it is NO faith at all, and you will go to Hell. They all speak a vague message, barely even the basic Gospel; while the world plunges into the abyss of Hell. And they say they care about people? The Gospel is being exploited by many false religions to deceive the ignorant and unlearned. So the good news of Christ is no good news at all when you REQUIRE people to get baptized, join a church, forsake their sin, make Jesus their Lord, make a commitment, walk a church isle, perform good works, confess sins to a priest, tithe, persevere to the end, or partake of sacraments. Jesus already did everything for us at Calvary, all we need to do is rest in His finished work of redemption. We are sinners, and Jesus is the Saviour.

Chapter 7 : How do we test spirits?

THESE ARE THE TIMES that try men's souls. The Spirit has spoken expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron.

The Spirit has spoken expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron. Those days are upon us and we cannot escape them; we must triumph in the midst of them, for such is the will of God concerning us. Strange as it may seem, the danger today is greater for the fervent Christian than for the lukewarm and the self-satisfied. He longs for some new experience, some elevated view of truth, some operation of the Spirit that will raise him above the dead level of religious mediocrity he sees all around him, and for this reason he is ready to give a sympathetic ear to the new and the wonderful in religion, particularly if it is presented by someone with an attractive personality and a reputation for superior godliness. Now our Lord Jesus. He has given us the Scriptures, the Holy Spirit and natural powers of observation, and He expects us to avail ourselves of their help constantly. And of course once we become aware of their identity and learn their tricks their power to harm us is gone. And while dealing with these matters we should keep in mind that not all religious vagaries are the work of Satan. The human mind is capable of plenty of mischief without any help from the devil. Some persons have a positive genius for getting confused, and will mistake illusion for reality in broad daylight with the Bible open before them. It is unlikely that the confirmed apostles of confusion will read what is written here or that they would profit much if they did; but there are many sensible Christians who have been led astray but are humble enough to admit their mistakes and are now ready to return unto the Shepherd and Bishop of their souls. These may be rescued from false paths. More important still, there are undoubtedly large numbers of persons who have not left the true way but who want a rule by which they can test everything and by which they may prove the quality of Christian teaching and experience as they come in contact with them day after day throughout their busy lives. For such as these I make available here a little secret by which I have tested my own spiritual experiences and religious impulses for many years. Briefly stated the test is this: This new doctrine, this new religious habit, this new view of truth, this new spiritual experience how has it affected my attitude toward and my relation to God, Christ, the Holy Scriptures, self, other Christians, the world and sin. By this sevenfold test we may prove everything religious and know beyond a doubt whether it is of God or not. By the fruit of the tree we know the kind of tree it is. So we have but to ask about any doctrine or experience, What is this doing to me? God being who He is must always be the supreme arbiter of all things religious. The universe came into existence as a medium through which the Creator might show forth His perfections to all moral and intellectual beings: The health and balance of the universe require that in all things God should be magnified. Any doctrine, any experience that serves to magnify Him is likely to be inspired by Him. Conversely, anything that veils His glory or makes Him appear less wonderful is sure to be of the flesh or the devil. The heart of man is like a musical instrument and may be played upon by the Holy Spirit, by an evil spirit or by the spirit of man himself. Religious emotions are very much the same, no matter who the player may be. Many enjoyable feelings may be aroused within the soul by low or even idolatrous worship. She feels love, awe and reverence, all enjoyable emotions, as certainly as if she were adoring God. The mystical experiences of Hindus and Sufis cannot be brushed aside as mere pretense. Neither dare we dismiss the high religious flights of spiritists and other occultists as imagination. These may have and sometimes do have genuine encounters with something or someone beyond themselves. In the same manner Christians are sometimes led into emotional experiences that are beyond their power to comprehend. I have met such and they have inquired eagerly whether or not their experience was of God. If this new view of truth-this new encounter with spiritual things-has made me love God more, if it has magnified Him in my eyes, if it has purified my concept of His being and caused Him to appear more wonderful than before, then I may conclude that I have not wandered astray into the pleasant but dangerous and forbidden paths of error. The next test is: How has this new experience affected my attitude toward the

Lord Jesus Christ? Whatever place present-day religion may give to Christ, God gives Him top place in earth and in heaven. Peter, full of the Holy Spirit, declared: The whole book of Hebrews is devoted to the idea that Christ is above all others. He is shown to be above Aaron and Moses, and even the angels are called to fall down and worship Him. Paul says that He is the image of the invisible God, that in Him dwells the fullness of the Godhead bodily and that in all things He must have the preeminence. But time would fail me to tell of the glory accorded Him by prophets, patriarchs, apostles, saints, elders, psalmists, kings and seraphim. He is made unto us wisdom and righteousness and sanctification and redemption. He is our hope, our life, our all and all, now and forevermore. All this being true, it is clear that He must stand at the center of all true doctrine, all acceptable practice and all genuine Christian experience. Anything that makes Him less than God has declared Him to be is delusion pure and simple and must be rejected, no matter how delightful or how satisfying it may for the time seem to be. Christless Christianity sounds contradictory but it exists as a real phenomenon in our day. Christ is mentioned from time to time in the same way and for the same reason that a self-seeking politician mentions Lincoln and the flag, to provide a sacred front for carnal activities and to deceive the simplehearted listeners. This giveaway is that Christ is not central: He is not all and in all. If on the other hand the new experience tends to make Christ indispensable, if it takes our interest off our feeling and places it in Christ, we are on the right track. Whatever makes Christ dear to us is pretty sure to be from God. Another revealing test of the soundness of religious experience is, How does it affect my attitude toward the Holy Scriptures? Did this new experience, this new view of truth, spring out of the Word of God itself or was it the result of some stimulus that lay outside the Bible? Whatever originates outside the Scriptures should for that very reason be suspect until it can be shown to be in accord with them. If it should be found to be contrary to the Word of revealed truth no true Christian will accept it as being from God. However high the emotional content, no experience can be proved to be genuine unless we can find chapter and verse authority for it in the Scriptures. Whatever is new or singular should also be viewed with a lot of caution until it can furnish scriptural proof of its validity. Over the last half-century quite a number of unscriptural notions have gained acceptance among Christians by claiming that they were among the truths that were to be revealed in the last days. We should not question the new doctrine nor draw back from this advanced experience. The Lord is getting His Bride ready for the marriage supper of the Lamb. We should all yield to this new movement of the Spirit. So they tell us. The truth is that the Bible does not teach that there will be new light and advanced spiritual experiences in the latter days; it teaches the exact opposite. Nothing in Daniel or the New Testament epistles can be tortured into advocating the idea that we of the end of the Christian era shall enjoy light that was not known at its beginning. Beware of any man who claims to be wiser than the apostles or holier than the martyrs of the Early Church. The best way to deal with him is to rise and leave his presence. You cannot help him and he surely cannot help you. Granted, however, that the Scriptures may not always be clear and that there are differences of interpretation among equally sincere men, this test will furnish all the proof needed of anything religious, viz. While true power lies not in the letter of the text but in the Spirit that inspired it, we should never underestimate the value of the letter. The text of truth has the same relation to truth as the honeycomb has to honey. One serves as a receptacle for the other. But there the analogy ends. The honey can be removed from the comb, but the Spirit of truth cannot and does not operate apart from the letter of the Holy Scriptures. For this reason a growing acquaintance with the Holy Spirit will always mean an increasing love for the Bible. The Scriptures are in print what Christ is in person. The inspired Word is like a faithful portrait of Christ. But again the figure breaks down. Christ is in the Bible as no one can be in a mere portrait, for the Bible is a book of holy ideas and the eternal Word of the Father can and does dwell in the thought He has Himself inspired. Thoughts are things, and the thoughts of the Holy Scriptures form a lofty temple for the dwelling place of God. From this it follows naturally that a true lover of God will be also a lover of His Word. Anything that comes to us from the God of the Word will deepen our love for the Word of God. This follows logically, but we have confirmation by a witness vastly more trustworthy than logic, viz. These declare with one voice that their love for the Scriptures intensified as their faith mounted and their obedience became consistent and joyous. If the new doctrine, the influence of that new teacher, the new emotional experience fills my heart with an avid hunger to meditate in the Scriptures day and night. I have every reason to believe

that God has spoken to my soul and that my experience is genuine. Again, we can prove the quality of religious experience by its effect on the self-life. The Holy Spirit and the fallen human self are diametrically opposed to each other. Because the carnal mind is enmity against God: This displacement is carefully explained in Romans 6, 7, and 8. When the seeking Christian has gone through the crucifying experience described in chapters 6 and 7 he enters into the broad, free regions of chapter 8. There self is dethroned and Christ is enthroned forever. Most of the great masters of the deeper life, such as Fenelon, Molinos, John of the Cross, Madame Guyon and a host, of others, have warned against pseudoreligious experiences that provide much carnal enjoyment but feel the flesh and puff up the heart with self-love. A good rule is this: If this experience has served to humble me and make me little and vile in my own eyes it is of God; but if it has given me a feeling of self-satisfaction it is false and should be dismissed as emanating from self or the devil. Nothing that comes from God will minister to my pride or self-congratulation. If I am tempted to be complacent and to feel superior because I have had a remarkable vision or an advanced spiritual experience, I should go at once to my knees and repent of the whole thing. I have fallen a victim to the enemy.

Chapter 8 : Learn How To Test the Spirits According To The Bible

How to try the spirits Fwbc La. Loading Unsubscribe from Fwbc La? Take Your Relationship with HOLY SPIRIT to the Next Level! | David Hernandez - Duration:

Michael Bradley Tom, Per my telephone conversation with you the other day, you said you had a friend who was hearing voices. You said it got so bad at one time that she had herself checked into a mental hospital. You also mentioned that she apparently believes in spirit guides. Spirit Guides is a New Age term and comes right out of the occult. If this woman is a Christian, then she is headed towards very dangerous waters if she is still hearing these voices and have gone as far as to make direct contact with what she feels is a good spirit guide. If she has made contact with some kind of spirit being " then there are only 3 possible things it could be: This first verse tells us that either Satan or one of his demonic spirits can literally appear to us masquerading as an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. This is why you have to test out any spirit that would suddenly appear to you. This now leads us into the next verse which will tell us exactly how to do this. This next verse specifically tells us not to believe every spirit, but to test it out as to whether or not they are really from God. Here is the verse: By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the antichrist, which you have heard was coming, and is now already in the world. Ask the spirit who his Lord and Master is. The spirit better say his Lord and Master is Jesus Christ. If the spirit cannot confess that Jesus Christ is his Lord and Master " then he is not an angel from God. I would then tell her to ask the spirit to confess to her that Jesus Christ has come to our earth in the flesh. If this spirit cannot make this specific confession to her " then this spirit is definitely not from God! I believe the reason a demonic spirit cannot confess that Jesus Christ came to our earth in the flesh is due to the fact that Jesus totally defeated Satan and all of the fallen angels when He came to our earth in the flesh and died on the cross. This is called the Incarnation when Jesus came down to us in the flesh, which means He was fully Man and fully God when He was walking down here on our earth. If this spirit cannot make the above two confessions to her " then your friend has just made contact with a real live demonic spirit. At this point she should immediately command the demon to leave her in the name of Jesus Christ! Tell her to do the same thing every time she hears those voices trying to talk to her. Tell her to simply speak out loud to the voices, telling them to stop and for them to now leave her in the name of Jesus Christ. If the above does not work " tell her to plead the Blood of Jesus directly against the demons. That should take care of it unless she has engaged in some kind of door opener activity that has allowed the demons to come in on her in the first place. If that is the case, then she will have to confess the door opening activity as a sin to God, and then renounce this activity before God " telling Him that she will never, ever go back to it again. Once she has fully confessed and fully renounced the sin before the Lord, then the demons will lose their legal right to be able to stay attached to her, and they will now have to leave her if she commands them to leave her in the name of Jesus Christ! Tom, I do not know how far you will be able to get with this woman, either now or somewhere down the road. If you need any further help on all of this after you talk to her, let me know, and I will be glad to answer any specific questions she may have about all of this. Be the first to know when we publish new articles.

Chapter 9 : Trying the Spirits

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Christian Standard Bible Dear friends, do not believe every spirit, but test the spirits to see if they are from God, because many false prophets have gone out into the world.

One mark of the spirit which is not of God, is a spirit of hardness. A spirit of hardness, then, is an infallible mark of the spirit not being of God. By hardness, I mean the opposite of tenderness. Opposition to God's truth, an unwillingness, an inability to fall under the power of it; setting up our prejudice, our pride, our preconceived opinions against the solemn authority of God, and maintaining a rugged, unbending, unyielding temper. Now this is a very different thing from firmness. Gospel firmness and judicial hardness are two very different things. A man cannot be too firm when God the Spirit has meekened his heart, and made the truth precious to him; but he will not have hardness of spirit; he will fall in a moment before truth. Let God only bring one of His people upon His heart; let Him only touch his conscience with His finger, and he is broken to pieces. But it is not so with the heart that is hard; neither law nor gospel has an effect there, but even a profession of religion is carried out in an unyielding spirit, a hard, self-opinionated perverseness. Spirit is of a diffusive nature. It is so naturally. The wind that blows in our face, and impels ships on the broad seas, spreads itself from place to place, and fills every corner; there is a certain impulse connected with the wind that makes it universally felt. So spirit is diffusive, whether the Spirit of God for good, or the spirit of evil for evil. Now, do you try the spirits of men this way? Try the spirits of the companions with whom you associate, that make a profession of religion; see whether there be any hardness in them, an unbending temper; see whether what is said to them on divine things make any impression; whether there be any softness, brokenness, tenderness, or any yielding of themselves to the truth of God. And if you sit under a sound ministry, watch whether the minister has a hard spirit. Watch whether his words fall as if they came from a hard heart. If so, they will communicate a similar measure of hardness to you. You will find, instead of that tenderness, softness, and contrition that you felt in times past, there will be a creeping over you by gradual steps a numbness, a hardness, a searedness, whereby truth seems to have lost its power; it does not sink into the conscience, nor carry with it that humbling impression it formerly did. How much the beginnings of this fearful evil are like the letting out of water! When once a man's heart begins to be hardened through the deceitfulness of sin, or whenever a hard spirit is communicated from the pulpit to the people, it is the beginning of a fearful evil; and, if God prevent not, it will lead to awful backsliding. Sometimes we feel the spirit of deadness within, but that is a different thing from the spirit of hardness. A man may feel dead, and unable to move his soul Godward, and yet not be hard. For he feels if God put forth His power, his heart will become like wax to the seal. Deadness is the absence of good and right feeling; hardness, the presence of bad and wrong feeling; so that deadness and hardness are not the same thing. But sometimes there is in us a spirit of hardness also, which steels our hearts against God's dealings with us in providence however kind, and mars that softness of conscience which we once had. But how a child of God dreads lest this hardness should grow upon him! A spirit of vain confidence is from the devil; and you are to try whether the spirit that comes before you is of this kind. Now, as we feel the workings of this vain-confidence in ourselves, it opens our eyes to see it in others; and as we detest the spirit in our own hearts, we cannot but abhor it in theirs. For myself I must say, of all persons, I would least choose for my companions those who have much of this vain-confidence; and of all preachers, those whom I would least wish to hear would be those in whom it is most manifested. There is such a thing as true confidence given and maintained by the Spirit. Every grace and fruit of the Spirit will attend this; and its companions will be humility, godly fear, contrition, tenderness of conscience, deadness to the world, prayerfulness, and heavenly-mindedness. But the confidence that rests upon the doctrines of grace in the letter only, is a confidence that God never gave. It is usually little else but health, strength and good spirits carried into religion; and its general companions are pride, worldliness, covetousness, frivolity, levity, self-indulgence, and carnality. Depend upon it, this vain confidence in minister or people is death to all that is good. When ministers get possessed of this vain-confident spirit, it will be sure to spread itself. Spirit, as I

before said, is of a diffusive nature; it will communicate itself. And if a man stand up in vain-confidence, and you give him your ears and heart, if God the Spirit do not mercifully break the snare, depend upon it, that vain-confidence will soon spread and grow upon you. Look, and see whether you are now standing in this vain-confidence. What has made them take flight, and brought you out of them into this confidence wherein you now stand? Has it been by the liftings up of the light of God's countenance upon you? Has the Lord Himself raised you out of the dust, given you the inward witness of the Holy Ghost, and softened, melted, and humbled you by His teaching? In a word, is your confidence felt in a broken heart and a contrite spirit? Is your soul dissolved at times in godly sorrow, and brought into sweet communion with a broken-hearted Jesus? Or does it rest merely in the doctrines of the Bible? Have you borrowed it from some minister? Do you speak confidently because the members of your church do so; and because doubts and fears are generally scouted and ridiculed where you attend? Does your assurance rest upon the letter of the word without the inward witness and sealings of the Spirit? Depend upon it, if it stand not in the inward witness and testimony of the Spirit, it is a spirit of vain-confidence, however subtle and refined. A spirit of presumption and irreverence in divine things is a sure mark that the spirit is not of God. I think of all painful things to a living soul, one of the most is to see a spirit of irreverence in the things of God. Lightness, frivolity, irreverence in the pulpit; a talking to God as an equal, instead of lying at His feet as a suppliant—how painful a spectacle to the soul that has been taught to tremble at His word! I do not say a man of God may not be entangled in this snare; but where can his conscience be, not to see the awfulness of approaching a holy God without reverence of His dread majesty? What says the Scripture? How the Lord has visited with the hottest tokens of his displeasure those who dared to rush irreverently before Him! How Nadab and Abihu were consumed because they offered strange fire! How Uzzah, because he touched the ark, not being a Levite, was smitten by the immediate judgment of God! Is He not the same holy, jealous Jehovah now? And will He suffer any man to rush into His presence with irreverence, and talk to Him as though he were His fellow? Now this spirit is diffusive, like every other spirit, for good or bad. Tender, reverent feelings soon get damped; and if we do not take an early alarm, and heed the first admonitions of the Spirit, we know not how soon the same irreverence may creep upon us. A man may as well think he can expose his face to the wind, and not feel it blow upon him, as expose his conscience to an irreverent spirit, and think it will produce no injurious effect. Thinking lightly of sin; talking about it as though it need never grieve or trouble a living soul; speaking of it in a reckless manner, as though it did not matter whether we lived to God's glory, or to our own worldly ease and advancement; in a word, making sin appear anything but that horrible thing which God hates—that abominable thing which caused the Son of God to agonize, bleed, and die; is a spirit which is not of God. The Holy Spirit of God will never lead a man to think lightly of sin; nay, He will make his very heart at times almost bleed under it. There are some who deny that a believer can backslide. If they had ever felt what has passed through my soul, they would almost weep tears of blood, if blood could flow down their cheeks, that they have such base adultery and such vile idolatry striving for dominion in their carnal mind. It is greatly to be feared that an Antinomian spirit widely prevails in the Calvinistic churches, and is, for the most part, propagated from the pulpit to the pew. An unexercised minister, with a sound creed, soon drops into carnality and self-indulgence; sin becomes packed on the old man and the devil; and the doctrine of grace is easily substituted for the power of grace. But any preaching that allows or encourages a hearer to walk in forbidden paths, to indulge his flesh, to live prayerlessly and carelessly, to slight the precepts of the word, and scorn all reproof and rebuke, and all the time maintain a towering profession, is not from the Spirit of God, but a spirit from the devil—a spirit fraught with the most pernicious consequences. We are not to receive, as written by the Spirit, every book put into our hands that is called a religious work. We are not to believe every word that is spoke by persons professing a sound creed. Now, do so, my friends. I would charge it upon your conscience. Do see what impression the things connected with religion have upon your minds. Look at the religious books you read: Look at the persons professing godliness that you associate with; see what effects attend their conversation. Above all, look at the ministers you hear; and see what impressions they leave by their ministry on your conscience. O, if I were to come to this chapel, as I do once a year, and go away feeling that I had left the people more hardened, more presumptuous, more trifling, more vain-confident, more reckless by my ministry,

I should never desire to enter this pulpit again. My desire is, God knows, that something spiritual, something profitable, something abiding, some permanent fruit may come out of my labours; that the spirit communicated from my lips may be a spirit for good, a spirit of humility, a spirit of brokenness, a spirit of contrition, a spirit of godly fear, a spirit of separation from, and deadness to, the world and all its pleasures, a spirit of love, a spirit of communion with the Lord of life and glory, a spirit which shall bear some feeble resemblance, some faint likeness, to a sorrowing, suffering, broken-hearted Jesus. And if a man has any other object in view, except to be an instrument in God's hand, to communicate a blessing to God's people, whereby some may be called, others comforted, and all the Lord's people have the work of grace more deepened in their conscience, and the word of God more powerfully felt in their hearts, and more powerfully brought forth in their lives, if a man has any other motive, and stand up in any other spirit, he is a disgrace to the name of a minister of the gospel. Now do you try what effect the ministers whom you hear have upon you. When you hear preaching, you that have consciences, secretly examine what impression has been left upon your heart. As you pass through the streets on leaving the chapel, do you find that some rain and dew have distilled in your consciences? Does the spirit of prayer seem more increased—the evils of your vile heart more opened up, your refuges of life more discovered, the Lord Jesus more endeared, the power of eternal things made more manifest to your soul? Is there in your heart a desire to be alone, that you may secretly pour out your soul before the Lord, and look up to Him that He would come down manifestly and bless you? But if you go away from this chapel, or any other, and feel hardened, careless, vain-confident, puffed up with I know not what notions; and the next day can rush into the world with redoubled ardour, and take what the minister says for a fresh motive to plunge more eagerly into business and the things of time and sense, O beware of the snare that this may be made to you. Let all such carnal motives fall. If they are men who fear God, and have the Lord the Spirit as their teacher, this will be their prevailing motive—to obtain such ministers as shall profit the souls of the people most, and who have the most evident traces of the Lord being present to bless their word. Sometimes he will be trying his own heart, to see how God is dealing with him: And, as he tries the spirits, he will get more weaned from a name to live, with a few doctrines floating in the brain; and he will see men and women in different colours from what he did in times past. Thus his religion will be narrowed up into a smaller compass, so as to consist more simply and singly in the inward dealings of God with his soul. And as he is brought more and more into the furnace, the dross and tin of his false religion will be more taken away, and he will come forth a vessel meet for the Master's use, more purged and refined, with more of the image, mind, and likeness of Christ stamped upon him. Now, it may take us many years spiritually to see these things, and more to feel their power. We may know them in early days, but not very deeply. I can, I hope, say for myself, that ever since I felt the power of eternal things, I have contended for the life and power of vital godliness. Thus, when I was in the Church of England, buried under a whole dust-heap of formality, I used to preach the same things I do now, so far as I was led into them, though I did not then know there were such persons as experimental preachers, or such works as experimental books. But, as the Lord taught me, I spoke as I felt, feebly indeed, I confess, and in much ignorance and darkness, but simply and sincerely. And now, it is the desire of my soul, to cleave to and contend more singly and simply, not for notions and forms, but for the inward teachings, guidings, and leadings of God the Spirit in the conscience; to know nothing, but by His teaching; to be nothing, but by His making; and to have nothing, but by His bestowing. And thus, if the Lord be our Teacher, we shall desire to live more to the Son of God, and less to ourselves, to cease from the creature, to be like clay in the hands of the Potter, and the desire of our souls will increasingly be, that He would work in us to will and to do of His own good pleasure, and make us what He would have us to be.