

DOMINION OVER DEMONS



H. A. MAXWELL WHYTE



WHITAKER
HOUSE

All Scripture quotations are taken from the King James Version
of the Holy Bible.

Bold type in Scriptures is the emphasis of the author.

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PREFACE

In the beginning of my ministry, in 1948, it was normal to spend between half-an-hour and two hours in prayer for the oppressed; this became exhausting and demanding on my time and strength. Over the years, I began to see that this deliverance ministry could and should be sped up, and that it depended on two factors: our own understanding of our tremendous authority in Christ, and the willing collaboration and sympathy of the one being delivered.

We began to tell Satan that he was not going to temporize or stall, and we commanded him to come out *immediately*, and he began to do so. Deliverances which might have taken an hour now took 2 or 3 minutes, and we could pray in line for many, one after another, and evil spirits would come out coughing, choking and screaming. Many people fell to the ground as the process was completed, and then rose to their feet praising God, *free!*

I refused to talk to demons any more, nor did I encourage them to speak, or confess their names or presence; the Holy Spirit showed me all I needed to know. Jesus commanded them to hold their peace and come out; this seemed to be the pattern. We did the same and they obeyed. We learned that if we were uncertain, Satan and his demons took advantage of us, and put on a show

and demonstration, either refusing to come out, or coming out only very slowly while we fought.

Every week in our church in Scarborough, a suburb of Toronto, Ontario, many come for release and the infilling of the Spirit; it is almost impossible to catalogue the different cases, nor do we try. We “process” those who come. Arthritis, heart disease, lung ailments, throat troubles, jealousy, anger, hatred, self pity, murder, suicide, smoking, drinking, unlawful sex, and drugs. People with such problems come in a steady stream to us, and God, through our prayers, brings permanent deliverance to most of them. Immediately after their manifest deliverance, we ask them if they would like the Holy Spirit to come in and fill all the areas previously occupied by alien spirits. They agree, whether they understand much or not, for they are hungry, and, in many cases, they start to speak in tongues—much to their own astonishment. What a change on their faces!

Countless thousands need this ministry in our churches today. It is pointless to argue whether they are “saved” or not. They need help in whatever spiritual condition they may be, and God has come down to deliver today as He did in Moses’ day. He is raising up a ministry today, in which people are having their needs met. This book is dedicated to that cause.

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FOREWORD

I first met Pastor H. A. Maxwell Whyte while I was minister of a church in Toronto, Canada—the city where he also had pastored for many years. At the time, I was not involved in a charismatic ministry and found myself almost critical of his deep spiritual convictions. *That man sounds too sure of himself*, I told myself. In those days, I had no awareness or understanding of Maxwell Whyte’s powerful ministry.

But in subsequent years, the Holy Spirit began to reveal to me the reality of the spiritual warfare we are engaged in, and to show me the necessity of exercising the authority over the powers of darkness given us in the name of Jesus Christ.

As I found myself being drawn into the strange and dramatic ministry of deliverance, a number of Maxwell Whyte’s books came into my possession—all of them proving to be a source of real inspiration, information, and encouragement.

In this day of dramatic return to miraculous ministries in the body of Christ, we must look to those who have not only the gifts but also the fruit of Christ’s ministry in their lives. H. A. Maxwell Whyte was such a man. Not only was his teaching ministry widely recognized across all North America, but, for over

twenty years, he maintained a respected and effectual pastoral ministry in his own city of Toronto.

This unique combination of traveling apostle and effective pastor is eloquent testimony to the validity of his ministry.

I personally owe a debt of gratitude to Maxwell Whyte for the influence he had in the development of my own ministry. I had the privilege of ministering with him in charismatic seminars in various cities and spoke from his own pulpit. I recognized him as a true servant of God—powerful in ministry, learned in the Scriptures, and uncompromising in his convictions. He also was a close personal friend.

It is therefore a privilege to commend *Dominion over Demons* to every Christian who longs to unleash the Spirit's power in his or her life.

—Don Basham



Chapter 1

THE STRANGE WORLD OF SPIRITS

You foul spirit of fear, come out of her in Jesus Name!” I commanded.

I knew that nothing else would help her.

It was in the closing moments of a home prayer meeting in Florida. A few people had decided to stay for the prayer of deliverance. Among these was this fearful woman who had also been troubled with a stiff ne

ck for many years.

As in all such cases, I began to pray by commanding the spirit of fear to come out of her. Immediately, there was a reaction, and for the next few minutes, this spirit began to choke out of her until peace returned.

Then, God brought to her mind the following explanation of how she had come to be in this miserable condition in the first place. When she was five years old, it had been customary for her father to tell her bedtime stories. These were not edifying stories but terrifying ones. One night, he outdid himself in horror fiction. The hero of the story was ghost named Mr. Bloodybones. The details were so frightening that the child began to scream in terror. Her mother came in and commanded the well-meaning husband to leave the room. She then tried to speak pacifying

words to her child, but it was too late; the damage had been done. After her mother left, the little girl buried herself underneath a patchwork quilt, completely petrified with fear at the memory of her Daddy's gruesome story.

As a result of this terrifying experience, a spirit of fear had entered the young woman, where it remained for fifty years, bringing with it a spirit of tension and physical stiffness in her neck. You can imagine how relieved she was when finally we cast that demon out.

I am well aware that this kind of ministry is difficult for some to understand. So, at the outset, let me open the Bible and introduce you to this teaching about the strange world of spirits.

In 1 Thessalonians 5:23, the apostle Paul expressed his hope that *"your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."*

Man is triune—first, spirit; then soul; then body. Man is, therefore, primarily and essentially a spiritual being.

Way back in the beginning, God fashioned a human body out of the dust of this earth and breathed into it the breath of life. I do not believe that God merely expanded Adam's lungs with fresh air. Obviously, it would take more than that to cause him to live. I believe that God literally breathed His own life into man. He breathed *Spirit* into him, for God *is* Spirit.

Man is, therefore, first, a spiritual being. He was never intended to use his mind apart from his spirit. This is a great problem in the world today, for our modern educational systems are designed on the level of the mind. The mind of man teaches the mind of man, while the spirit of man is completely ignored. In fact, unregenerate men simply do not grasp the spiritual needs of man at all. As the Scriptures say, *"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto*

him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

The mind can understand only the things of the mind, and, likewise, the spirit the things of the Spirit. An old adage states that "birds of a feather flock together." Like always goes with like. A church that ministers to the needs of the human spirit will draw in spiritual people. But most expressions of religion simply manifest excesses of fleshly feeling. The body, with its five senses of touch, taste, smell, hearing, and vision likes to be petted and allowed to produce a substitute for true spiritual worship of God in the Spirit. But Jesus said that God is looking for those who will worship Him "*in spirit and in truth*" (John 4:23).

We cannot worship God with our minds or intellects, for this is soulish religion. Long ago, Job wrote, "*Canst thou by searching find out God?*" (Job 11:7). The answer is "no." We cannot find God or understand anything about Him with our minds or our bodies. Therefore, God made man a spiritual being.

Like goes to like. "*Deep calleth unto deep*" (Psalm 42:7). If man wishes to find out God, then the Creator has so made him that he may do so through his spirit. If we desire to listen to a radio program, it is necessary that we tune the frequency of our receivers to exactly the same frequency as that of the transmitter. In this way, we can get perfect reception. In like manner, almighty God is a Spirit, and the spiritual part of our triune nature can communicate with Him when we are tuned in through the working of the Holy Spirit.

When we commune with God, we do so with our spirits; then only do we begin to understand the mind of God. We begin to realize that God gives us some of His mind. (See 1 Corinthians 2:16). We begin to think as God thinks, but only in part, of course. Our minds become actuated by our regenerated spirit in communion with God.

This actuating of the mind becomes greatly quickened within us when we are baptized in the Holy Spirit. We then begin to understand how God imparts such gifts as a word of wisdom and knowledge, discerning of spirits, tongues, interpretation and prophecy. These come from the Spirit of God through the human spirit, not through the human mind.

If they came through our minds, then it could be said that “we just thought them up.” But since they come from God, we do not think them up at all; we simply receive them through our spirits. Any so-called gift that comes only from the human mind is a counterfeit gift.

On either side of the spirit of man are two spiritual powers competing for his attention. On the one hand is God and the angels, who have kept their first estate (see Hebrews 1:7), i.e., the angels who never sinned. On the other hand is Satan, who left his state of perfection to become the devil. Many believe that he took with him one-third of all the created angelic beings (see Revelation 12:3–9), and that these now constitute the demons that torment and afflict all mankind. Lucifer and God’s angels became Satan and his demons.

Once a man is born again and learns the secret of using his spirit instead of his mind, he has opened the door into the spiritual realm. It is now possible for him to have communication with other spiritual beings. And this is spiritual dynamite. By the operation of his own free will, he can have free converse with almighty God and His angels from time to time. But unless he maintains his integrity and his righteous standing before God, he can easily be seduced by an angel of light (see 1 Timothy 4:1; 2 Corinthians 11:13–15), who will attempt to woo him in much the same way as an immoral woman would endeavor to win the affections of a married man.

It is a sad state of affairs today that so many Christians who attend church regularly are being deceived by these angels of light, thereby becoming sources of grave troubles to their patient pastors, who are trying to teach by God's Spirit. No wonder Jesus said we need to be as wise as serpents, and harmless as doves. (See Matthew 10:16.) We need to be one step ahead of Satan at all times, so that his beautiful seducing spirits do not deceive us by appearing to be the Holy Spirit.

A good illustration of the work of an angel of light is recorded in Acts 16, where a young girl followed Paul and Silas crying, "*These men are the servants of the most high God, which shew unto us the way of salvation*" (verse 17). What she said was true, and many in our Full Gospel churches today would have applauded such an utterance as being of the Holy Spirit. "*But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour*" (verse 18).

This raises a question: How do we know whether we are communicating with the Holy Spirit or with an evil spirit? The answer to this question is found in this verse: "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*" (1 John 4:1). Then, John goes on to give some specific instructions about how to go about trying the spirits:

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. (verses 2–3)

Again, we are reminded of the words of Jesus: "*For there shall arise false Christs, and false prophets, and shall shew great signs and*

wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24). In the current revival of the supernatural, we need to be careful to check every miracle with the Word of God. If we do not do this, we are likely to be easily deceived.

A sign or a wonder does not, of necessity, have to be of God. It can be of Satan. The blood of Jesus Christ is still our greatest safeguard. And we would urge that the blood be used in faith to test all that we receive from the world of spirits. Evil spirits are greatly agitated at the mention of the blood of Jesus. We should practice the pleading of the blood of Jesus much more than we do.

Beyond this, God has given the church a gift of discerning spirits and I do not believe that He intended this gift to be used by the pastor only. It is for all children of God, although the pastor is sent by the Holy Spirit to administer the things of the Spirit to the people.

A case in point happened in Erie, Pennsylvania, at a convention at which I was speaking. A man stood up and shouted that a certain evangelist was a man of God and that the people should give heed to him. He did this three times, disturbing the meeting. Several men endeavored to quiet him but this was a demon, not the spirit of the man. I arose from my seat, discerning the evil spirit, and commanded it to be silent in the name of Jesus. No further trouble was experienced from this man.

You see, it is highly important for the protection of the church that we know how to discern evil spirits, and how to deal with them.