

**ABADDON, AND
MAHANAIM; OR,
DAEMONS AND
GUARDIAN ANGELS**

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Abaddon, and Mahanaim; Or, Daemons and Guardian Angels by Joseph F. Berg

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JOSEPH F. BERG

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Demons and Guardian Angels.

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P R E F A C E.

THE subject of demoniacal influence has become almost practically ignored in the prevalent theology of our day. The reaction consequent upon a period of most grotesque superstition has probably produced this result, and the design of the ensuing pages is to restore the teachings of the Scriptures to their proper place in the creed of Christian faith, or at least to contribute to that end, by presenting those acknowledged truths of the Bible which unquestionably bear upon this topic. The present period in the history of the Church and of the world has been signalized by an almost unprecedented attention, amounting to fanaticism, to so-called spiritual manifestations. That these phenomena are in very many instances the merest tricks of mountebanks who have imposed on popular credulity, is no doubt true, but that they are all to be resolved into this explanation, is, to my mind, not so clear. I believe it to be altogether possible, that a real demoniacal influence may, in many

instances be put forth, and though I have never witnessed any of the performances of the alleged "spirits," and what is more, never intend to be a party to any such exhibition, I still deem myself prepared to try the spirits whether they be of God, by a plain appeal to the great test of truth, to which all things spiritual must be brought at last. The very language of the apostle in the passage just cited, is peculiarly impressive and significant. Of course, we need not be told what every commentator will tell us, respecting the meaning of the writer, but is it not altogether possible, and even probable, that there was a more literal import in his mind than is usually supposed? Is it not true that Satan rules in the children of disobedience, and that he has legions of evil spirits at his command, all, like himself, engaged in the infernal work of deceiving that they may destroy? Is it not true, that Satan has facilities for reaching the human mind and influencing human passions, and even directing human agency, which are shared by the hosts at his command? Why, then, should it seem an improbable thing, that the apostle should have designed these very words, as a warning against that malign influence, which is so often and so fatally exerted to the betrayal and ruin of souls? To my mind, this idea appears to be the legitimate

expression of the sense of the apostle. Besides, if I mistake not, there are direct and specific predictions bearing upon this very thing, as eminently characteristic of the present period. This is "the Time of the End." It is *then*, or rather, *now*, that "Satan comes down in great wrath, knowing that his time is short." With reference to this very period, the time of the sixth and seventh vials, it is written, that "spirits of daemons" go forth "working wonders," and if I err in applying these predictions to the so-called spiritual manifestation, I have at least, as yet, seen no evidence sufficient to prove that it is an error. I know, we have had philosophical and psychological treatises almost without number, but they are as great a marvel, and their explanations are as unintelligible, as the very subject of which they treat. I greatly prefer the Bible philosophy, though in the estimation of the wise and learned, this may be proof of the want of a philosophical mind. Hegel's naive and characteristic confession is worthy of commemoration. "I have found," says he, "but one man who understands me, and *he* does not." Probably, it is owing to the neglect of the authoritative teachings of the Sacred Scriptures, that the impression has come to prevail by a kind of tacit prescription, which consigns all belief in the dæmonical influence to the

fellowship of the Salem witchcraft and kindred delusions, and assumes as a thing to be taken for granted, that no diabolical or dæmoniactal influences can be exerted, under the New Testament dispensation, even if they ever had existence under the Old, which some seem almost to doubt. Should this be so, we must commend to such persons, a closer study of the Scriptures, as an infallible corrective of this error. No truth is more clearly part of the revealed counsel of God than this to which we have already adverted. No doctrine stands out in bolder relief upon the sacred page, and is reiterated with more frequent and solemn warnings, than that which teaches the direct, constant and malignant activity of the hosts of hell, in deceiving, betraying, tormenting and destroying the souls of men.

In close relation with the exposition of the Scriptural doctrine of dæmoniactal influence is the opposite and comforting truth, that Holy Angels are sent forth as ministering spirits to them who are heirs of salvation. This is a truth which all Christians hold, and though in some respects a distinct dogma, its relation to the system of Christian doctrine renders its consideration apposite in connection with the subject of the malign influences which Satan and his angels continually exert. Jacob called the place where the angels of God met him,

Mahanaim, *i. e.*, "two camps," indicating two companies of angels, one as the vanguard, the other as the rearguard of the pilgrim of faith.

The object proposed in the following pages is to condense the teachings of the word of God upon these subjects, and then to leave the matter with the mind and conscience and heart of those who may be interested in this inquiry.

Philadelphia, December 6, 1855.