

# (Charismatic Movement) Binding and Loosing

by Mose Stoltzfus

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*Mose Stoltzfus critiques the charismatic movement's interpretation of binding and loosing, emphasizing the need for sound biblical doctrine.*

**Duration:** 49:05

**Scripture:** Matthew 12:29, Matthew 16:19, Matthew 18:18, 1 Corinthians 5:5, Ephesians 6:11-12, 1 Timothy 4:1, 2 Timothy 3:16-17, James 4:7, 2 Peter 3:16, Revelation 22:18-19

**Topics:** "Charismatic", "Binding and Loosing", "Spiritual Warfare"

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## Description

Mose Stoltzfus addresses the misconceptions surrounding the charismatic practice of binding and loosing, emphasizing that many teachings lack biblical foundation. He critiques the belief that Jesus suffered in hell and the notion that Christians can bind Satan's influence through prayer, arguing that such practices are not supported by Scripture. Stoltzfus clarifies that binding and loosing should be understood in the context of church discipline and the authority of the believer, rather than as a formulaic method for spiritual warfare. He stresses the importance of adhering to sound doctrine and warns against the dangers of misapplying Scripture. Ultimately, he encourages believers to resist the devil through faith and the Word of God rather than through misguided practices.

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## Transcript

Greetings again. Glad to be back with you this Thursday forenoon. Shall we bow our heads for prayer? Our loving Father, with deep thanksgiving and blessing and honor to you once again, to being our Father which is in heaven, hallowed be thy name.

Thy kingdom come, thy will be done on earth as it is in heaven. Thank you, dear God, for the opportunity once again to stand before these lovely young people that you have brought our way and to see what God, what you have wrought in their lives, Lord, in the past and in the present to help them and find their way to live out the Christian life and experience. I pray once again today that sound doctrine can come into their ears and give them wisdom and understanding according to the Word, that they be not led astray by the air of false doctrine and wickedness that is so prevalent in our time.

So help us today again through the power and anointing of the Spirit of God to that end. We pray in Jesus' name. Amen.

Before I begin my subject this morning, I appreciate the interaction that we're able to have with some of your students and some of the questions coming our way and that's very healthy. And this morning, I'd just like to clarify the statement that I made concerning Christ when he died on the cross, not going to hell, which the charismatic teach a lot, that he not only died physically, but he died spiritually in hell. And he was tormented there by the demons and by the devil, which is not true at all because the devil's not in hell.

Did you know that? Even though he's often referred to being down there with a pitchfork and and tormenting people or whatever in hell, but the devil's not there. He's going there, but he's not there today. He's alive and well on planet Earth and the prince of the power of the air, but he is doomed and someday will go there.

But anyway, they teach that Christ was tormented down there and he suffered hell for us. And then, of course, was born again, they say. And yeah, he had to be born again and, of course, was resurrected and so forth.

So here's how I see it. This is my understanding and I want to share with you. If I consider the globe of the world here, it would be my persuasion that the place of the dead is in the center of the earth.

We have the scripture that Jesus would spend three days and three nights in the heart of the earth. So we know he did go down. And Peter says he preached to the spirits in prison.

And we also have the scripture that before he died, he told the thief from the cross who believed in him, today thou shalt be with me in paradise. Okay? And we also have the scripture that says the rich man and Lazarus, that they were in proximity of each other with a great goal fixed between them that you could not pass from one to the other. But nevertheless, the rich man could see Lazarus comforted in Abraham's bosom.

And they were able to speak to each other. And where the rich man said, Father Abraham, please send Lazarus to dip his finger in water and cool my tongue. And so I believe that paradise and the place of the suffering of the unconverted dead are in the center of the earth, both of them, and with a goal fixed between that they were not able to pass from one to the other.

Because of the scriptures I told you, there was communication between Abraham and the rich man. And it says that a goal was fixed there between them that you could not pass from one to the other. We also have a scripture that says, upon the resurrection of Jesus Christ, that he led captivity captive and gave gifts on the men.

And so it would be my persuasion that all during the Old Testament times, this was the situation. There was a realm of the dead, some in torment, others in paradise. And the thief on the cross went with Christ, and he went to paradise.

He did not go to hell. However, it's very possible that he, on the edge of hell or the place of the damned, that he preached to the spirits in prison when once the long suffering of God waited in the days of Noah while the ark was preparing. And so it would be my practical understanding that Jesus would have shown himself to the damned, to those who missed it and were in torment, and said, I'm the Jesus you missed.

I'm the one all along the prophets spoke about. And you didn't receive it. You didn't believe it.

And so that would be my view of it. But then, upon the resurrection of Christ, I see that paradise went to glory into the presence of God, because we have great evidence then through Paul's teaching that it would be better to die and be with the Lord. And we know the Lord is at the right hand of God interceding for us.

And so we have that and many other examples that today the abode of the dead in Christ are in the presence of God, not in paradise, not in close proximity to hell or to the suffering people in the flames as the rich man. That's my understanding of it, like all the scriptures I quoted. And there are more that could be quoted that explain that.

So thank you for the question. But I refute what the charismatic leaders are saying. And I believe it's just total fabrication to believe that Jesus died spiritually and suffered hell for three days and was tormented by the demons.

I do not believe that. He is God and always will be. And he cannot lie and he cannot die other than in his physical body, but not in his eternal spiritual one.

All right. This morning, my topic is on the binding and loosing. No teaching or analysis of spiritual warfare or the charismatic movement would be complete without taking a look at the matter of binding Satan.

They don't ever talk about loosing him, but they talk an awful lot about binding him. And to say that this practice enjoys popularity in the church is to state the obvious. But of all the false practices of modern spiritual warfare teachers, this one enjoys immense popularity in both charismatic and non-charismatic circles.

And I guess I have to say I've been in many a prayer meeting when people try to bind the devil. And I remember even over those years some that I felt uncomfortable with some of the prayers and language that I myself heard. But it's even possible, I do not remember accurately, that I may have used some of them myself.

So what are we talking about? You may have heard this in a prayer meeting, a Bible study, a devotional time, or even from the pulpit during a Sunday service. The practice of binding Satan and or the demons and evil spirits are not only something which Christians do during public and private deliverance sessions, but it is often the personal activity exercised on a regular basis by a growing number of Christians. It is believed that by binding Satan, his activity is limited, hindered, or prohibited in a sphere of which he is bound.

For instance, a person might pray that Satan will be bound from blinding a person whom they wish to present the gospel to. So they have a special prayer that the devil would be bound from hindering him. And with the belief that this will improve the likelihood that the person will trust Christ as their Savior.

Somehow, someone might pray that Satan would be bound from a certain event, like a concert or a revival meeting, so that many people would get converted, or even a Sunday morning worship service, and thus prohibited from having any influence or power over that event. Or someone might pray that Satan be bound from a geographical location, as I mentioned the city of Miami, when a huge group of people made a prayer walk in various parts of the city, tried to wrestle and bind this evil spirit over the city, so as to open up the city to the gospel and have a major revival. Someone might do it to their new house, a neighborhood, a church, a workplace, or even a hotel room, with the belief that uttering such a prayer

cripples Satan's ability to interfere or enter.

The prayer might be anything from an innocent desire expressed to God, which I think I have heard many prayers like that, and seem not to be majorly harmful, except that there's no basis in scripture for it. Or a direct command of Satan. I've heard it both ways, and people sometimes just simply pray, Lord, would you bind Satan from having any influence here? It'd be a wonderful thing if we could do that here in Bible school.

From some of the thoughts that might enter your mind to consider the ways of God, and then they're snatched away. And we believe things like that happen. On the other end of the spectrum are the nearly insane rantings of evangelists and teachers, preachers.

An example of that is Robert Tilton, who directed his rantings towards the demonic forces that he believes are attacking the followers of his TV crowd. Television presentation there. And here's an example, and I almost feel awkward to read this.

Satan, you demonic spirits of AIDS and AIDS virus, I bind you. You demon spirits of cancer, arthritis, infection, migraine headaches, pain, come out of that body. Come out of that child.

Come out of that man. Satan, I bind you. You foul demon spirits of sickness and disease, infirmities of the inner ear and the lungs and the back.

You demon spirits of arthritis, sickness and disease, you tormenting infirm spirits in the stomach. Satan, I bind you. You nicotine spirits, I bind you in the name of Jesus.

I wonder why he didn't just preach that people should quit smoking instead of trying to bind the nicotine spirits. And this is the absurdity of what these men are doing and how they're relegating all this over to the devil and blaming him for it when they have chosen to put a cigarette to their mouth by the thousands and get that nicotine in their body along with all kinds of other things, whether they're eating right or living right or sleeping right or whatever and doing damage to their body and then blaming the devil for it. I say the devil gets an awful lot of credit today for the things that go wrong in people's lives.

And even some very conservative teachers, like some of you would be well acquainted with, would say, advocate the practice of binding Satan by the name and blood of Jesus in various books and guides that are written. One man offers the prayer to bind Satan and build a hedge of thorns. Heavenly Father, I ask you to bind and then put a hedge of thorns around a given individual.

He cites Mark 3.27 and Jude 9 in support of the practice and writes, before we attempt to reclaim a loved one who has come under Satan's power, we must first bind Satan. Otherwise, he works through that loved one to create a reaction toward every attempt of restoration. What will happen if you don't bind Satan before trying to restore a loved one? This man answers, attempt to spoil Satan's house without binding him will only result in arguments.

Where does he get that? I don't want to pick on just a given individual like that, a certain one, but we could quote a number of rather conservative teachers who would parrot that advice, that teaching has crept into every nook and cranny of the church. Spiritual warfare teacher Mark Bubek, while telling a story about a suicidal Christian who called him in the middle of the night for advice, records the following about the conversation. I prayed with him, binding up all of Satan's powers that were seeking to destroy him.

In the same book, while giving a list of do's and don'ts for dealing with the demonic, in confrontation warfare, Bubek instructs us, do bind all powers of darkness working under any wicked spirit in him, commanding them all to leave when he does. Now these men, along with other writers like Neil Armstead Anderson and different ones, their entire approach is based on the fact that we have a presumed authority of the believer over the devil. Anderson teaches God has granted us the authority to bind what shall be bound in heaven.

The effectiveness of binding the strongman in Matthew 12, 20, is dependent upon leading of the Holy Spirit and subject to the scope and limits of the written word of God. And again, Anderson offers a formulaic prayer that supposedly binds Satan from interfering with loved ones. We agree that every evil spirit, this is his formula.

We agree that every evil spirit that is in and around, let's call the man John Smith, be bound to silence. They cannot inflict any pain, speak to John's mind, or prevent John from hearing, seeing, or speaking. Now, in the name of the Lord Jesus Christ, I command you, Satan, and all your hosts to release John and remain bound and gagged so that John will be able to obey God.

If you ever turn to, and hopefully no one does, and listens to the Christian Broadcasting Network, you will find how this unsound theology is permeated. I think Pat Robertson on the 700 Club advocates binding Satan in order to deal with a satanic attack within one's home. And someone apparently called him and said, our household has been under attack lately by the devil.

And Robertson responds by saying, I think you need to wage spiritual warfare and you need to understand what you're doing. But I think we should say, if you want something to say, I bind you, Satan, and the forces of evil in the name of Jesus. And so on.

What they misinterpret here is Matthew 12, 29, of how can anyone enter the strongman's house and carry off his property unless he first binds the strongman, and then he will plunder his house. And then they go to Matthew 16, 19, and Matthew 18, 18, and whatsoever is bound on earth shall be bound in heaven, and whatsoever is loosed on earth shall be loosed in heaven. Those are the scriptures that they build this whole premise on.

And they, like I say, they build an entire theology on that warfare and involving those formulaic prayers to bind Satan. Let's take a look at these scriptures. Matthew 12, 29, and the context.

For how can anyone enter the strongman's house and carry off his property unless he first binds the strongman, and then he will plunder his house? The teaching goes, Satan is supposedly here, the strongman, rightly so, and sinners are his possession. In order to rescue loved ones from his grasp and influence, he has to first bind Satan so that he cannot resist the effort to plunder his house. When verse 29 is all that is read, then it's easy to see how people could be led into the false conclusion that this passage is describing the modern practice of binding Satan.

In reality, nothing of the sort is described there. The context of Matthew 12 has nothing to do with spiritual warfare. What happened was, he healed a demon-possessed man.

The crowd began to wonder if Jesus was who he was claimed to be, the son of David. That was the proper conclusion, but not one that the Pharisees appreciated or wanted the people to reach. In an attempt to dissuade the crowd from concluding that Jesus was the Messiah, they offered the alternate explanation

that he had cast out the devils by the prince of devils, or the Beelzebub, the ruler of demons, in 1224.

To show the lunacy of such a charge, Jesus pointed out that everything he did as a demonstration of his messianic credentials was directly opposed to Satan. Why would Satan cast out Satan? How can his kingdom stand if he does that, is what Jesus was saying. So, clearly everything that Christ did was in direct opposition to Satan's works and power.

How could such a kingdom stand, he says. So it has nothing to do with a formulaic method of dealing with people and demons in that way, but it was simply making a case that if I am who I am, the son of God, I, of course, cast out demons in this man. But if you're saying I'm doing it by the prince of demons, then the house would be divided against itself and I'd be working against my own kingdom.

So it just doesn't make any sense. The answer is simple. By whose power did Christ perform his miracles? God or Satan? And there's no question it has to be by God's power, since only God is strong enough to destroy and plunder Satan's kingdom.

So Matthew 12, 29 is not a universal command to all believers to bind Satan and spoil his kingdom in people's hearts. Matthew 16, 19, I will give you the keys of the kingdom and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever you loose on earth shall be loosed in heaven. Now, as I understand here, if you check this critically in the Greek translation, you will notice that it actually is saying, it's a little bit of a poor translation in the King James version.

It will say, I will give you the keys of the kingdom in heaven, whatsoever you bind on earth shall have been bound in heaven and whatsoever you loose on earth shall be loosed in heaven. Advocates of binding methodologically or wrongly say that Jesus is giving instruction on how to build his church, which can only happen if we bind Satan on earth so that he'll be bound in heaven. That's how they teach it.

This is taken as a mandate for believers to bind Satan with an accompanying promise that when we do that, he will be bound in heaven. Now, a quick look at the context again reveals that these words were uttered in response to Peter's great confession that Jesus is the Christ, the son of the living God. Upon this rock, Christ said he was going to build his church.

It is in response to Peter's confession that Jesus uttered these words, whatsoever thou shalt bind on earth shall be bound in heaven or is already bound in heaven. And all Peter ever did, in reality it is, and you see Peter was a door opener and did seem to have a special anointing for that in the book of Acts, because he preached the sermon at Pentecost and also was involved in the Jerusalem conference in Acts 15, where it was evident that they were able to authenticate what is to be carried over from the Old Testament law and what is supposed to be loosed. And Peter was involved in that.

We notice again the context has nothing whatsoever to do with spiritual warfare. Jesus was not giving his disciples instruction on how to conquer Satan. That notion is completely foreign to the text.

Spiritual warfare is not mentioned or even alluded to. Not to be deterred by the context, modern spiritual warfare experts ignore the subject at hand and read into the text the mandate for binding warfare. Now, I'd just like to mention the damage that has been done with this scripture unto this day.

First of all, we're focusing a bit on the charismatics that they have wrested this scripture that they have the power to bind Satan and bind him over territories, individuals' lives, churches, meetings, what have you. And so they use that authority to try to bind the devil and hinder him from doing his thing, which would

hinder a service or a Christian's life or whatever. On the other hand, all the way through into the Amish and Mennonites and numerous people, once again, this scripture is used in believing that they have the power to make any kind of rule that they would like to make, which they would consider to be worldly.

And they believe that they have the power from God to make it binding as if it were scripture. And they would actually discipline, even under excommunication, for the disobedience of this scripture because they feel that when they were together and agreed that this should be their standard and this should be taboo among them, and they make that an agreed-upon standard or written or whatever, then that would be bound in heaven and God would honor that and would expedite the aftermath or whatever consequences of excommunication with it. That is how bad this scripture has been wrested around by both the Charismatics and all the way down through to the plain people of our day because they believe they have this power and they're misapplying scripture.

If they would only understand it that they can bind that which is already bound in heaven, it would change everything on both camps. I mean, this is why people are forced to drive a horse and buggy, have steel wheels on their tractors, or not have electricity and so on. And, of course, then they believe that whatever they loose, why, is loosed also and permitted and okay.

But can you imagine the recklessness of that whole thing if you just stop and think about it? Not only in the binding, which are implementing all kinds of requirements and standards that have no basis in scripture, but the only thing they can do is say it's for separation's sake. Therefore, we don't want to drive as fast on the highway with our tractors as the world does, so we put steel wheels on and therefore you can't go as fast. Or you can't have a car because the young people will go to town then, so if we drive horse and buggy, then it will slow down your ability to just go here and there and will hinder your mingling with the world.

But all of us know that's a joke. The world is in the hearts of the people, not in what method they use to get to town or not. Same is true for all kinds of other things.

But now let's look at the loosing, what the Charismatics and the modern churches have done in loosing. They have just simply said it doesn't matter anymore and they have ventured into scripture, written scripture that are clear commandments of God because 1 Corinthians says very clearly, if any of you seem to be spiritual, let him acknowledge the things that I write are the commandments of the Lord. And so they write it off and say, oh that was Paul, he had a pick on women and he was never married and therefore, you know, he didn't have the right attitude.

And so they write a whole bunch of things off that he advocated in the epistles, not realizing that they are the commandments of the Lord and that they were written in heaven. First of all, that's why Paul uttered them, by the Spirit of God. And they are binding on us today and they have no authority to loose that.

But they have brought to us a loose life, a worldly, reckless, loose life by their loosing. At the same time, they have shifted the binding over to a mystical binding of spirits and the devil and evil and witches and what have you, witchcraft and so on and have put it over there. And the extremism that has come out of it, that's why I consider it very necessary to teach a group of students like you all sitting here, the reality and the balanced view of this very thing.

Illiteral, but awkward translation into English would read, whatsoever you bind on earth is that which shall already have been bound in the heavens and whatsoever you loose on earth is that which shall already

have been loosed in the heavens. Peter was to forbid on earth in the church only that which heaven had forbidden and he was able to do that by the power of the Holy Spirit and the special anointing that he had in order to do that. And let me emphasize this.

We cannot write scripture today. We are not allowed to add to the scriptures or else the plagues of revelation will be added to us. We're not allowed to add and subtract.

This was allowed once and then that whole understanding was closed. Now, I believe we can apply scriptures, but even in that, we have to be careful that we don't put it to the level of scripture. I don't want to be overly hard on some of these plain groups, but you know we have a group that believes in their annual conference.

They write the standards and it becomes written down in their minute book and they elevate that to the level of scripture. When they make a decision on a given thing, then it's the same and they will discipline the same way as they would for scripture. What's very interesting is the fact that they will discipline greater, quicker, and harder on the things they have decided than on the written word.

I've seen that over and over again in churches and that's what happens. I tell people this way, whenever you try to elevate something to the level of scripture, it always goes higher. It doesn't stop there.

Well, first of all, it can't be equal. So the decisions we need to make, they must be beyond the written word of God and they must be in agreement with scripture. They cannot push this aside and elevate this and that's what all the cults have done all across the ages where they have elevated human initiative to write things down and make a binding on the people.

Look at the Catholic Church in the fact that the priests can't marry. And in scripture it says that one of the things that have to be avoided is to forbid to marry. But they ignore the written word given to us in scripture that you cannot forbid to marry and make a standard that forbids marriage for the priests.

The consequences of that is totally chaotic, evil, and wicked. So, and I've seen it in many other areas too, when you replace scripture with your own commandments. So we walk a careful line here.

Scripture is scripture. And like I say, there is a curse on anyone who adds or takes away from it. We do not have that option.

But I would also say that scripture must be applied. There are many things in our day that are not written in scripture, that are not mentioned. Of course not, they weren't invented by then.

But it's very true and very right that we can make application to the principles and the written word and see how that relates to where we are today and the things we face. But it is not writing scripture. Now, next is Matthew 18.

Matthew 18, 18 says, Truly I say unto you, whatsoever you bind on earth shall have been bound in heaven, and whatsoever you loose on earth shall have been loosed in heaven. And there the context is church discipline. That's very interesting.

If you go to 1 Corinthians 5, concerning the man who had his father's wife. When Paul came on the scene and wrote that letter in 1 Corinthians to the Corinthian church, he said, I don't even have to come there and hear the case and have already decided that this man has to be purged out. This is leaven in the

church and they must deal with him and deal with him strongly and excommunicate him out of the church.

And so he knew by the spirit of God that it was already bound in heaven and therefore he was able to expedite it without saying. People could have said, well, you didn't use Matthew 18. You didn't first admonish him and question him to see whether everything was the way the church was saying.

He knew that that was the case and he carried that out in 1 Corinthians 5 and gave a very strong sentence against the individual who had done this thing. Now that's the way it is with church discipline today. Sad to say that is vanishing from totally about off the face of the church is to carry out church discipline.

I mean, there are major sins of the flesh in Galatians 5 today specifically mentioned and yet churches will not discipline on it. If you're in a church like that, beware. If you're in a church that cannot discipline known written sin that is already decided by the Scripture, that's not a good church to be in.

And yet that's what we find many places around the country. It's interesting even that many very conservative churches concerning certain areas of life are so loose and lax in other areas. And you have smoking and drinking and fornication that goes almost unchecked by discipline.

So anyway, Matthew 18 is speaking of discipline. Now this is rather easy, I would say. And the secret is a matter is we need to understand that the sin that the individual is involved in is caught in in the church and it's revealed that this actually happened.

And there's no repentance and no true confession. Then it is already decided in heaven by Scripture that the individual is in sin and therefore needs to be dealt with. And so there are some variations of how we deal with things according to Scripture.

You have him that is a heretic after the first and second admonition reject. And so there you can use some time. 1 Corinthians 5, no time, no patience is given.

There is simply excommunication. And I would say there are a number of sins that I could mention here that I don't believe there should be a long dialogue and a long patience waiting for repentance before excommunication takes place on the nature of it. If one of our young men would just go out into the town and start burning down buildings in the neighborhood like some have done and so on, you know you don't wait for repentance for about three months or so before you deal with a situation like that.

The whole thing is a public scandal. He's doing incredible damage and there must be discipline expedited quickly. But once again, you go by Scripture.

You do not write new ones. And if there is some disobedience to some of the things that we have agreed upon, there I think much more patience and grace should be given to try to help the individual see the connection with the principles of Scripture and you do not carry it out so quickly. But if it's in the Word, we should not mess around.

A little leaven leavens the whole lump, Paul says. And it contaminates the church. And the testimony of the church goes down when we don't exercise discipline.

So Matthew 18 once again is not saying that we have the power to just at our whim write Scripture or make standards or whatever that are equal to Scripture, but rather that we bind on earth what has been already bound in heaven. Now, the interesting thing is, common sense interesting thing here is, if we

would have the power to bind the devil, then tell me who would ever loose him. And that is just a common sense thing that we need to consider.

If we have the power to bind things, we have the power to loose things. And if we have the power to bind Satan, you mean to tell me that a church or an individual or a preacher is also going to loose him? Now, let me tell you concerning the binding of Satan. He is not bound today.

As I think of my old dear friend, Fred Hostetler, who is dead and gone. We had some trouble 50 some years ago in 1W service where I was. And Fred and another fellow, two bishops, came to hear the complaints.

And once Fred looks over to the other man and says, Brother, the devil is not bound, is he? And the other man said, Well, if he is, he has an awful long chain. But the fact is, he is not bound. I mean, the Scripture says, Whence comest thou, walking to and fro on the earth and up and down in it? And he is the prince of the power of the air? But let me tell you, there is a day coming when he will be bound, and it is not by a charismatic preacher, but by an angel with a great chain which will come down from heaven and bind him and shut him up, that he should deceive the nations no more for a thousand years.

That is when he will be bound. Until then, nobody is going to bind him. And all this prayer and all this activity is silly.

It is silliness. And so that is my plea. So if you just stop and think of that, nobody would ever... And other people are saying these things.

You just think it through. If you could bind him, well, how long does he stay bound? And the people say it is obvious when you look around you that somebody is turning him loose again because he always shows up again, doesn't he? And so it is foolishness for us to think that we can bind him and some of these formulaic prayers that some of these men have advocated, why, you know, we should bind him not only for this Bible school, but for the rest of this year and the next ten years and on and on we could pray, couldn't we? But it just doesn't work that way. But I rejoice in the fact that his day is coming and I believe it with all my heart that he will be bound and that he will deceive the nations no more and Christ will rule this earth with a rod of iron and things will be very, very different.

So, there are a few other common sense things I wanted to give here. There is no example in Scripture of any of the apostles or even Christ himself did this, what these men are advocating today. However, we are told, resist him.

Resist the devil and he will flee. And that means if he comes and offers his temptations and the world and like he did to Jesus, all the kingdoms of the world will I give you in the moment of time if you will come and worship me. That is the way the devil approaches us.

There are all kinds of temptations through the flesh, temptations outwardly, temptations in the world, temptations of pleasure, temptations of inner desires like we have for marriage in a right way, in a physical sense and these temptations come upon people. And he needs to be resisted. Scripture needs to be quoted and should be quoted against him like Jesus did when he was tempted in the wilderness.

It is written, it is written, it is written and the devil left him. And that is the value of memorizing Scripture and preparing yourselves with spiritual warfare with the breastplate of righteousness and the shield of faith and the helm of salvation and be charged with the preparation of the gospel of peace and you are able to

resist him. But this, I am sorry, it is a delusion once again, a strong delusion than just taking people away from what they should be doing to respond to these things rather than that.

So, I just want to bless you again for your open hearts to these things and it is our desire that we can learn and be doctrinally and scripturally right and it will just take away so much of the confusion that is so evident in our day. May God bless you and help you that you can find your way in these things. Thank you.

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