

03-07-26 Message to Roeh Israel Abilene – *Ki Tisa* (When you elevate [take a census])
Torah Portion; Exodus 30:11 – 34:15
Haftarah: 1 Kings 18:1-39
Suggested Acheron K'tuvim: 1 Tim 1:3-11

Demonic Deception – Part 6 – Deceivers Among Us

Central question of this message: Can you help correct the deceivers within the body of faith today, who are leading people astray?

This parasha is called *Ki Tisa* which means “When you elevate [take a census].” Its name comes from the tenth word in the English and the sixth and seventh word in the original Hebrew.

Ex 30:11-14

11 The Lord also spoke to Moses, saying, 12 "When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the Lord, when you number them, that there may be no plague among them when you number them.

¹¹ וַיִּדְבֹּר יְהוָה אֶל-					מֹשֶׁה לֵּאמֹר: saying, Moses, 559 4872
וַיִּדְבֹּר יְהוָה אֶל-					unto the Lord 413 3068
וַיִּדְבֹּר יְהוָה אֶל-					And spake 1696
¹² כִּי תִשָּׂא תֶשֶׁא					When thou takest 3588 5375
כִּי תִשָּׂא תֶשֶׁא					853
כִּי תִשָּׂא תֶשֶׁא					the sum of 7218
כִּי תִשָּׂא תֶשֶׁא					the children of 1121
כִּי תִשָּׂא תֶשֶׁא					Israel 3478
לְפָקְדֵיהֶם					after their number, 6485
וְנָתַנוּ					then shall they give 5414
אִישׁ					every man 376
כָּפָר					a ransom for 3724
נַפְשׁוֹ					his soul 5315
לִיהוָה					unto the Lord, 3068
בְּפָקֶד					when thou numberest 6485
אֹתָם					them; 853
וְלֹא-					that no 3808
יִהְיֶה					there be 1961
בָּהֶם					among them, 871a
נֶגֶף					plague 5063
בְּפָקֶד					when thou numberest 6485
אֹתָם:					them. 853

We are continuing in our series on demonic deception. And I find that it is a good time to deal with passages of Scripture which deal specifically with demonic deception showing that deceivers were then, and are likely even now, among the congregations of the saints. And sadly, there are many of those in leadership roles.

If Satan is going to attack the body of faith, he will have a number of avenues of attack. One of those will be his own “special forces” who go behind “enemy lines” – into the congregations – and who will use their influence to decieve saints, and draw them away from the truth.

These disruptions of the true faith in the churches, especially when caused by “teachers” and “pastors” are the most effective to lead people away from the true faith.

Let's begin looking at this deception from within by examining a passage which has been widely misinterpreted by many teachers of the normative church of today, and which they use to nullify some of G-d's directions regarding our foods.

1 Tim 4:1-5

4 But the Spirit explicitly says that in later times some will fall away from the faith, **paying attention to deceitful spirits and doctrines of demons**, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who forbid marriage and advocate **abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.** 4 **For everything created by God is good, and nothing is to be rejected, if it is received with gratitude;** 5 **for it is sanctified by means of the word of God and prayer.**

By this passage, we can see that demons have influenced some religious teachers to “fall away from the faith” and in doing so they preach several things, such as “abstaining from foods.” The letter describes those prohibited foods as “G-d created” and “sanctified by means of the word of G-d and prayer.”

The common understanding advanced by today's scholars is that Paul is addressing here the Jewish concept of kosher which had been a stubborn holdover, against the correct theology that he and Timothy have been teaching those in the congregation in Ephesus. That is how I have heard the normative church leaders teach this passage.

But in another vein, some modern scholars attribute this passage to addressing a pagan theology which was being introduced by people coming into the congregations. This pagan doctrine was described by these using the term “Proto-Gnostic Asceticism.” This is a combination of two ideas:

Asceticism is a lifestyle characterized by abstinence from worldly pleasures through self-discipline, self-imposed poverty, and simple living,¹ often for the purpose of pursuing spiritual goals.² Ascetics may withdraw from the world or continue to be part of their society, but typically adopt a frugal lifestyle,³ characterized by the renunciation of material possessions and physical pleasures, and also spend time fasting while concentrating on religion, prayer, or meditation.⁴

Proto-Gnostic thought refers to the early forms of gnosticism which is understood today as follows:

The term “Gnosticism” is derived from the ancient Greek term for “having knowledge.” This term is a classification of several different versions of different groups and beliefs.⁵ These groups generally emphasized personal spiritual knowledge above the authority, traditions, and orthodox teachings of organized religious institutions.⁶

¹ Randall Collins (2000), *The sociology of philosophies: a global theory of intellectual change*, Harvard University Press, ISBN 978-0674001879, p. 204.

² "Asceticism". *Encyclopedia Britannica*. Retrieved 9 January 2021.

³ Finn, Richard (2009). "Pagan asceticism: cultic and contemplative purity". *Asceticism in the Graeco-Roman World*. Cambridge and New York: Cambridge University Press. pp. 9–33. ISBN 978-1-139-48066-6. LCCN 2009009367.

⁴ Finn, Richard (2009). "Christian asceticism before Origen". *Asceticism in the Graeco-Roman World*. Cambridge and New York: Cambridge University Press. pp. 94–99. ISBN 978-1-139-48066-6. LCCN 2009009367.

⁵ "Gnosticism | Definition, Texts, Movements, & Influence | Britannica". *www.britannica.com*. 2025-09-26. Retrieved 2025-11-06.

⁶ Hans Jonas, *The Gnostic Religion* 1958, p. 33

The Gnostic worldview typically distinguished between a hidden, uncorrupted supreme being and a flawed human urges responsible for creating material reality. Gnostics held this material existence to be evil and believed the principal element of salvation was direct knowledge of the supreme divinity, attained via mystical or esoteric insight. Many Gnostic texts deal not in concepts of sin and repentance, but with illusion and enlightenment.⁷

I believe that Paul was addressing this very issue in the congregation in Ephesus, and not talking about doing away with kosher.

But I want to now address how the normative church interprets this passage. There are a few minor variations in current Christian doctrine, but generally, the interpretation as set forth in the website Enduring Word⁸ sets forth what I see to be the Christian norm in analysis:

“For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.”

a. For every creature of God is good.⁹ Regarding what we eat, we can eat all things.¹⁰ We receive things rightly when we receive them with

⁷ Pagels, Elaine (1989). The Gnostic Gospels. Knopf Doubleday. ISBN 978-0-679-72453-7.

⁸ <https://enduringword.com/bible-commentary/1-timothy-4/>

⁹ Even G-d Himself differs with this statement. Are poisonous and predatory snakes “good?” How about roaring lions? Why would G-d describe Satan using these two animal types if they are “good?”

¹⁰ It is true that any person *can* eat “all things.” But this misses the point regarding whether a believer *should* eat it.

thanksgiving, with an abiding sense of gratitude towards God.¹¹ We receive the blessings of food, shelter, and comfort as gifts, and not as rights.

b. *Nothing is to be refused*: We are not limited by any kind of diet; what we eat does not make us more righteous before God (though what we eat may affect our health).¹²

i. This issue was settled once for all when God spoke to Peter in Acts 10:9-16.¹³

ii. “Both among the pagans, Jews, and Romanists, certain meats were prohibited;¹⁴ some always, others at particular times. This the apostle informs us was directly contrary to the original design of God; and says that those who know the truth, know this.” (Clarke)

c. *It is sanctified by the word of God and prayer*: Paul here has in mind prayer before a meal.¹⁵ Notice that the emphasis is not on asking

¹¹ This indicates that any item you can eat is acceptable if you simply can say “thanks” for it. I submit that there is no believer who fully embraces this statement, because I can most certainly find some items which are subject to being chewed and swallowed by a person (and some of which are being eaten today by pagan tribes) which every normative Christian would abhor, and refuse to put into his mouth, regardless of the sincerity of the “thanksgiving” pronounced over that item.

¹² This statement confuses the concepts of justification and sanctification. Our right standing before G-d is accomplished *only* by our reliance upon the sacrifice of Yeshua for our atonement. But that is only the beginning of our life in the light. From that moment forward, we should live according to G-d’s instructions, and then be increasing in sanctification as we continue to live. Adhering to G-d’s scriptural diet does not redeem us, but it does set us apart from the pagans – and thus we are sanctified and become more holy as He is holy.

¹³ This statement does violence to the vision of Peter. And it goes directly against Peter’s own reports of the meaning of his vision, which had nothing to do with something to eat, but was all about people. This author has substituted his own erroneous interpretation for that of Peter, which is a violation of the prohibition of “private interpretation” of Scripture. I wonder how Peter will correct this author when the two meet in the World to Come.

¹⁴ Note the antisemitic nature of this statement. The author lumps Jews in with pagans.

¹⁵ The author presumes to know Paul’s mind on this. I think this statement is presumptuous.

God to bless the food; but on thanking God for the blessing of providing food to eat.¹⁶

i. The word of God sanctifies food in the sense that God gave two general commands to mankind to eat the good things of the earth.¹⁷

· And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.” (Genesis 1:29)

· Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. (Genesis 9:3)¹⁸

ii. It is good and proper for us to pray before eating a meal but it should not be done in a ritualistic, superstitious way.¹⁹ Nor should it be done to show others how spiritual we are – which is imitating the prayer practices of the Pharisees (Matthew 6:5).

¹⁶ Here the author discards G-d’s definition of the word “food” found in Leviticus 11, and uses the western, English concept of “food” that he prefers. Here he joins with Satan in saying, “Did G-d *really* say...?”

¹⁷ Note how the author skips right past the specific instructions regarding what is and what is not “food” and cherry-picks some verses from pre-flood Genesis to support his point. If the author contends that every plant that produces seeds was good food at this time of history, and since he contends that all those plants are still on the earth today (as he does to make his point), then I would ask him to show me how G-d suggested we eat poisonous plants such as hemlock, nightshade, foxglove, poison ivy, strychnine, and a multitude of others. I suggest G-d is not a trickster who invites those He loves to eat poisons.

¹⁸ The author seems to dismiss the idea that G-d began with people at a lower level of understanding of His ways of living, but as we were able to understand and to obey at a higher level, G-d gave us more specific instructions.

¹⁹ I believe the author didn’t realize that prayer after meals is how G-d directed us in Deut 8:10. The Parushim (Pharisees) whom he roundly condemns, were the ones who originated the concept of praying *before* meals. And Yeshua validated that practice by also praying before taking foods. Those whom Yeshua endorsed are scorned by this author.

This is an example of the construction of a fallacious argument. I will at a later date present a series on logical construction and how to recognize a fallacy when you see it, so that you will not be persuaded by poorly-constructed thought processes. But that will be for another time.

But for now, since we have seen how the normative Church generally misapplies this passage, let's revisit it once again, and show a proper understanding.

1 Tim 4:1-5

4 But the Spirit explicitly says that in later times **some will fall away from the faith**, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who forbid marriage and advocate abstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected, if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

The first concept in this passage is that it addresses some who have “fallen away from the faith.” What faith? Paul actually defines the “faith” earlier in this letter.

1 Tim 1:3-11

3 As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may **instruct certain men not to teach**

strange doctrines, 4 nor to pay attention to myths and endless genealogies,²⁰ which give rise to mere speculation rather than furthering the administration of God which is by faith. 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. **6 For some men, straying from these things, have turned aside to fruitless discussion, 7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.**²¹ **8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious,**²² for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, **and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.**

Let us first note that Paul condemns people who are of lower levels of understanding of Torah, and who are pridefully holding themselves out as teachers of Torah²³. Paul describes them as being highly confident, but also being terribly wrong in their teachings.

²⁰ I suspect that this applies to some of the teachings I have encountered lately in the “messianic-ish” movements to the effect that if you are not an ethnic Jew, you are a second class part of the body of faith. I have encountered this teaching in both the UMJC and the MJAA. For this reason, our congregation has declined any invitation to be under their umbrella of covering.

²¹ I have heard this used to assert that anyone who teaches “the Law” is now a person who doesn’t know what he is talking about, and is speaking against the grace of this age.

²² The theology of the normative church is that the Law condemns those who are “under the law” but for those who are “not under law but under grace” the Law does not apply to them, since the blood of Christ has made them righteous.

²³ I find this to be widespread in today’s “messianic-ish” movement, especially those who have YouTube channels.

Why would Paul discuss what is a right, and proper teaching of the Torah and distinguish it from an uninformed and haughty teaching of Torah if Torah is abolished? Why would he not rather simply tell Timothy to disregard all Torah in his teachings?

And Paul says clearly that Torah is designed to condemn “the ungodly and sinners,” whose specific sins are contrary to Torah, and then Paul includes all violations of Torah in a summary statement, “and whatever else is contrary to sound teaching,” which he then attaches “sound teachings” directly to Torah, and also to the good news of Messiah when he continues by saying, “according to the glorious gospel.”

Paul clearly differentiates between strange doctrines, and sound teaching. He gives examples of those strange doctrines, but affirms that the Law (Torah) is good, when used “lawfully.” This suggests that some are using the Torah unlawfully. We need not speculate how they are doing that, because we are interested today in how we might use it “lawfully.”

Paul, in another letter to Timothy, went on to discuss a further demon-inspired deception that was then, and will be in the future, found in congregations and their supposed teachers.

2 Tim 3

3 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving,

irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; **5 holding to a form of godliness, although they have denied its power; and avoid such men as these.** 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth. 8 And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith. 9 But they will not make further progress; for their folly will be obvious to all, as also that of those two came to be. 10 **But you followed my teaching, conduct, purpose, faith,** patience, love, perseverance, 11 persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord delivered me! 12 And indeed, **all who desire to live godly in Christ Jesus will be persecuted.** 13 **But evil men and impostors will proceed from bad to worse, deceiving and being deceived.** 14 You,²⁴ however, **continue in the things you have learned and become convinced of, knowing from whom you have learned them;** 15 and that **from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.**²⁵ **16 All Scripture is inspired by God and profitable for teaching, for**

²⁴ Paul is speaking to Timothy directly, not to his congregation. That is important for the understanding of the next few verses.

²⁵ Again Paul connects Torah with the gospel and the faith aspect that is essential to “salvation.”

reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.

In this subsequent letter, Paul is reinforcing his previous instructions to Timothy and expanding a bit on some of them.

He begins by warning Timothy to avoid people who show “a form of godliness” but denying the power of G-d. So, it is clear that he is referring to people who seem on the outside to be living in some ways consistent with Torah, but in their private lives they are sinful.²⁶ So, he is referring to influential people in the faith community in Ephesus who are being followed by some in the community.

What is the “power of G-d” that Paul is speaking of? It seems to me that the context of this passage suggests that this power is that which transforms a life of rebellion and sin into a life of obedience and holiness.

He describes these false teachers as deceivers who themselves are deceived. Where does sinful and destructive deception come from? Only one source – Satan. It would seem that these false teachers have fallen under the influence of Satan to deliver these false teachings. I don’t suggest that these people are taken-over by demons, but that they simply have listened to the wrong spirit and have acted on that false message.

²⁶ Yeshua encountered these people as well, and called them out for hypocrisy. Mat 23:25

Paul reminds Timothy that the teachings he received even from childhood are still valid and important for training in righteousness and showing what “good deeds” are to be.²⁷

What teachings did Timothy receive as a child? Since those were “sacred writings” then there was only one set of writings that were considered sacred by the Jewish people, and Timothy was a Jew. Paul was referring specifically to Torah and possibly also the Prophets. At the time these words were written, there was no such thing as a “New Testament” for the writings of this section of your Bible had not yet been completed, or assembled.

So, now that we know how the Torah can be used “lawfully,” let’s go back to the main passage of study in 1 Timothy 1.

8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

²⁷ In Hebrew understanding, the term “good deeds” is *masim tovim*. These are not merely good, but signify the proper keeping of the instructions of Torah with the proper heart. This is the “works” that James spoke of in Jas 2:18.

Paul says that the Torah is designed to convict the lawless and rebellious. We know that those who are in violation of Torah are in sin.²⁸ We know from the context that those who are “rebellious” are rebelling against G-d’s instruction.²⁹

Paul describes those who are “lawless and rebellious” as acting against “sound teaching.” But see again how Paul connects the Torah’s “sound teaching” as being a foundational part of the “glorious gospel of the blessed God.”

And here is where Paul, by his own words, disproves a major tenet of the common teaching of dispensationalism that has been widely adopted by the normative church of today.

Dispensationalism divides history into different ways that G-d deals with mankind. One of those divisions is between Law and Grace. They believe that there was a period where G-d taught His law to the Jews, but that epoch ended at the cross, and from that time forward “the age of grace” began.

Dispensationalism creates a sharp division between Israel and the modern church. These two entities are treated as completely separate, and ignores the idea that G-d is trying to combine them into His ongoing kingdom plans.

A podcast called “Jimvision”³⁰ offers an analogy.

²⁸ 1 John 3:4

²⁹ Titus 1:10

³⁰ <https://www.patreon.com/posts/dispensational-148260083>

The analogy is that of watching a movie in which the middle portion is “paused” and replaced by a different movie, representing the church, before returning to the original story of Israel. The challenge is identifying precisely where to “pause” and “unpause” the biblical storyline, particularly when the church begins (often pegged to Acts 2) and ends, and how Israel’s role fits in before and after that.

And he continues his analysis:

The dispensationalist narrative includes the belief that the Jews (collectively) rejected Jesus, causing God to "pause" His plan with Israel and start a new plan with the church. Ken challenges this by emphasizing that it was primarily the religious leaders (Pharisees) who opposed Jesus, not the entire Jewish people. In fact, the early church was overwhelmingly Jewish, with thousands converting³¹ in Acts. The idea that Jesus “offered the kingdom” to Israel, they rejected it, and God withdrew it to start a new spiritual kingdom with the church is a key dispensationalist teaching. This leads to controversial questions about the nature and timing of the kingdom of God.

The Billy Graham association has published an article authored by Joel Rosenberg (a Messianic Jew) setting out how Paul’s writings clearly refute dispensationalism and “replacement theology.”³² Part of that article is set out below:

³¹ Even the use of the word “converting” suggests that a Jew which recognizes Yeshua as Messiah has somehow lost his connection with Israel, and is now part of a different group – the church.

³² <https://billygraham.org/decision-magazine/articles/the-errors-of-replacement-theology>

The Apostle Paul explicitly rejected replacement theology.

“I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew” (Romans 11:1-2).

“I say then, they did not stumble so as to fall, did they? May it never be!” (Romans 11:11).

“Do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you” (Romans 11:18).

“For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved” (Romans 11:25-26).

Today, praise God, about 1 million Jewish people worldwide believe Jesus is the Messiah. Eventually, “all Israel will be saved.”

Meanwhile, Paul explained that God would keep His promises to reestablish the sovereign state of Israel.

Paul wrote of the “Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the

temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen” (Romans 9:4-5, emphasis added).

Paul explained “from the standpoint of God’s choice,” the children of Israel “are beloved for the sake of the fathers” and the Old Testament promises God made to them cannot be canceled, “for the gifts and the calling of God are irrevocable” (Romans 11:28-29, emphasis added).

It may be fashionable for some Christians to attack the Jewish people and say God has replaced Israel with the church. But it’s not true. Rather, it’s an argument steeped in the very arrogance the Scriptures warn against.

I suggest to you that some of the past and present teachers in the normative Christian church have not been influenced by the Spirit of G-d into truth, but have somehow fallen into what Paul describes as teachers “of false doctrines.”

How did these false doctrines gain acceptability in the normative church? There are several factors I believe contributed:

1. The early church failed to follow the instructions set forth by the Chief Rabbi of the congregation in Jerusalem – Yacov (James) – regarding what those goyim who were coming into the faith should do, that is, to attend synagogue.

Acts 15:19-21

19 "Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, 20 but that we write to them that they abstain from things contaminated by idols³³ and from fornication³⁴ and from what is strangled³⁵ and from blood.³⁶ 21 **"For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath."**³⁸

2. The identity of Yeshua as Messiah, and the deity of Messiah, were matters of deep division and contention in the synagogues at that time. When goyim would come to the synagogue as believers in Yeshua, they would sometimes be met with opposition. It became easier to just meet as home groups rather than go to the synagogue.
3. Once the early church distanced itself from the synagogue, it adopted a number of pagan practices, and also developed many doctrines, that are contrary to Jewish, and even Scriptural, ways of life.
4. The absence of qualified Rabbis in the early churches caused those congregations to lack the institutional understanding of the Torah and the

³³ Lev 19:4

³⁴ Deut 20:18 tells us not to do the detestable things of the pagans, who have temple prostitutes. See also Ex 20:14

³⁵ Strangling an animal is cruel. G-d instructed us to slaughter our food animals by cutting their throats. Lev 5:8

³⁶ Lev 6:26-27

³⁷ These are four practices which are hallmarks of pagan worship. The new believers were to put these things away, to demonstrate a sufficiently changed life so that they would be accepted in the synagogue as those of a changed heart.

³⁸ These new believers were to attend the synagogue on Sabbath, and learn from the Torah from those believers there, who knew the Word of G-d and how to apply it. They were to learn at a slower pace, not to be required to be observant of the Torah *before* being allowed into the covenant relationship with G-d, as had been suggested by some.

Prophets, so the church developed its own leadership who had shallow understandings of Scripture, and who could not correct errant understandings of troublesome passages in the writings of Paul and others.

5. The early church fathers were decidedly antisemitic, and many of them advocated for the destruction of the Jewish people.³⁹

How do we reverse this pattern of deception in our time? By having loving conversations with believers who have been deceived, are open to conversations that might change their thinking, and who are willing to become educated on the truth.

Paul and Timothy faced this very issue in their times, and we face it today. Satan's "special forces" are still influencing teachers in the normative church, and they will be hard to root-out. But if we will be sensitive to opportunities presented, and if we take advantage of them as the Spirit leads, we will have an influence against darkness.

³⁹ I recommend you watch *Let the Lion Roar*, by Derek Frank. It is available on Amazon.