

Matthew 20-02-23a

Welcome to the Sunday services at Grace & Truth Bible Church. This is the 23rd of February, 2020. Hearing that date issued from my own lips just absolutely astounds me.

Never in my wildest dreams did I think I would be talking in the 2020s of human history, but here we are, and the return of the Lord Jesus has never been closer than it is right now, and it's feeling pretty imminent for a number of reasons, some of which we're going to look at this morning. We're going to continue our study in the Gospel of Matthew, and the progress of the narrative has brought us in chapter 8 to the demon-possessed men that the Lord Jesus encountered on the southeast edge of the Sea of Galilee, and this has given us an opportunity to address in some detail the subject of fallen angels, known as demons, unclean spirits, and the revelation that the Word of God gives us about them. There is copious information, both Old Testament and New, on this subject, and it is there for a reason.

It is not merely historical; it is pertinent now, and we're going to take a little bit of time to continue to talk about that this morning, because it is an under-covered, under-appreciated subject, in my opinion. So let's ask God's blessing on our fellowship, on the function of all of our spiritual gifts. It's such a wonderful thing.

Anytime two or three of us get together, the Lord is in the midst, and the Holy Spirit activates our gifts that bless and encourage and help us with momentum and sustenance of the spiritual sort, and there's no better time for that than when we are gathered around God's Word and the example-teaching life, ministry, and words of the Lord Jesus Christ Himself. Shall we pray?

Father, we are so grateful that Your grace, Your mercy, Your compassion on us lifts us above the mire and dirt of the world we are a part of, the world that we emerge from. The washing of water and the renewal of the Holy Spirit lifts us up so that we can see the light, we can enter into that light, we can walk in the light, and enjoy fellowship with You as we do so.

We thank You for the inestimable work of the Lord Jesus Christ in making it possible for us to be recipients of that deliverance, to have our sins cleansed, to have the source of our fallenness and our depravity addressed, to be given new life, new hope, a new future, and wonderful opportunities in this life, looking forward to those in the next. And we pray that as we reflect on this portion of Your Word and the subjects that it brings to our attention, that Your Holy Spirit will energize and empower our souls to see clearly how pertinent and how applicable this subject is to our daily lives, our ongoing presence on this earth as representatives of Your Son, the Lord Jesus Christ, until that day that You send Him to come and gather us to Himself. We pray these things in Jesus' name, Amen.

I want to, first of all, talk about the darkness that surrounds this subject. It is easy to be dragged in a downward direction just even thinking about Satan and his minions. Many of you, most of you, I think, are familiar with Dave Hunt, and he was not a, quote, professional pastor. He wasn't a seminary-trained guy; he was a CPA.

But he spent the latter portion of his life, around 40 years, in trying to call the attention of the Christian world to some of the major threats that he thought were not being well identified. So he wrote a number of books, including *The Cult Explosion*, *The God Makers*, *The New Spirituality*, *The Seduction of Christianity*, *Global Peace and the Rise of Antichrist*—that's an interesting one—*Occult Invasion*, *A Cup of Trembling*, *In Defense of the Faith*, which is another sort of Gleason Archer Bible difficulties, you know, answers to tough biblical questions type of thing, *In Defense of the Faith*, *An Urgent Call to a Serious Faith*, *What Love Is This*, *Countdown to the Second Coming*, another pertinent book if you're looking at the signs of the times, *Seeking and Finding God*, *Honest Doubts*, *Judgment Day*, *Islam*, *Israel and the Nations*, *Yoga and the Body of Christ*, something that's going to be coming up this morning, *Cosmos, Creator and Human Destiny*, and a book called *Occult Invasion*, *The Subtle Seduction of—what is the title of this thing?—Occult Invasion*, *The Subtle Seduction of the World and the Church*, is the full title. The reason I bring this up, I'm not really going to be quoting Dave, but I commend to you any and all of his books. They're worth reading. I don't agree with everything, but in the main, if you've ever subscribed to the *Berean Call*, they continue to publish and continue to publish archive copies of a lot of Dave Hunt's articles, and they have a lot of good commentary in there as well.

What I want to do, though, is—this book, *Occult Invasion*, *The Subtle Seduction of the World and Christianity*, is on Amazon, and there is a review that is very representative of the negativity that it is easy to stir up. It

reminds me of cleaning a wood stove. We have a wood stove here in the sanctuary, and I clean it from time to time when the fire is off.

We have a warm day, as it is today, and so before I start a new fire and it gets back down in the 20s, I'll take the ashes out. Really have to be careful shoveling those ashes out of the stove because if you stir them much, you get a cloud of ash that escapes and settles all over the nearby floor, furniture, yourself, and whatever. So, in addressing the ashes, you have to be careful to get them in the shovel, very gently withdraw them from the stove, and gently deposit them in your bucket or bin and avoid that cloud of carbonized matter.

I feel the same in addressing this subject. I'm not afraid of ashes, but I don't like the effect of stirring them up. In the same way, this is a subject we need to address, but we should not let ourselves get stirred up.

We should not stir up others over this subject so that it becomes a distraction to the topic at hand. This is a one-star review by a lady named Joanne on Dave's book, and I want to read it to you, not because I agree with it, because I don't, but because it shows what happens if you're incautious—well, even if you're cautious. I think Dave did a fair and balanced job, but this is what can happen when people get stirred up by the topic.

“If I could go lower than one star, I would. Mr. Hunt manages to pretty much mangle up established mainstream religions, such as Buddhism, Hinduism, Judaism, Mormonism, etc., in a fairly twisted, negative, God-demeaning style. His portrayals of what these religions are about are absolutely not on point, even to a casual follower of world religions.

“Although the word occult means something mysterious and hidden, he characterizes psychology, psychotherapy, psychiatry, positive thinking, shamanism, the Wiccans, Druids, Pagans, Mormons, psychics, etc., all as having some form of demonic occultism, despite the fact that he conveniently ignores the fact that Christianity is based upon faith in a Christ that: 1. was born of a virgin—is that not occultic? 2. died and then appeared to his disciples, again mysterious, is it not? And 3. appeared to 500 people during his ascension into heaven, and he accepts this as a matter of faith and not something mysterious or occultic.

“Okay, then, we get this: occult is only in your religion, not in mine. Even Mother Teresa and Billy Graham are criticized because they simply respect other world religions, as if God would make only one religion.

“It's so convenient, then, that it's Mr. Hunt's religion. And that brings up another point. If Mr. Hunt criticizes everyone's religion, then what the heck is his, pray tell? He's obviously not the pope, he's not the head of any major religious body, he never says he was even a minister or priest, he never got a Ph.D. in theology, never even said he took a single course. I mean, he could have been at least a Sunday school teacher or a choir member.

“We don't even know that he has ever given one red cent to a beggar on the street. So what are his credentials for criticizing everyone's beliefs in God? He can read, lecture, write books, and have an opinion. Well, that's so impressive.

“To the vast majority of Christians, it is a major problem that Mr. Hunt doesn't even say he goes to church. Why then should anyone else go to church, support a church, or do good works? Mr. Hunt's example is to believe three things only: Jesus was born of a virgin, he preached the four gospels, and died on the cross. Then he criticizes a whole lot.

“But that seems to be all he says is the proper religion, and with this you can fool God into thinking you are a chosen good person and you are not dark or evil. Freedom of religion? Forget about it. He doesn't believe in it.

“That's probably because he never even says he goes to church. Nowhere does Jesus say that all religions must conform to my way of thinking. He did say the only way to God was through Him, but that's not the same thing.

“What it means is, what he was teaching: love God with all your heart, mind, and soul, love one another as yourself, as that is the only true way to God. Many religions teach this.”

You probably already know this, but believe me when I tell you, this is mainstream thinking today. If you just love and do no harm, what does it matter? If there is a God and there is a Jesus, they're going to take you in because, hey, you're a loving person.

“Mr. Hunt says that this occult, except his own occult or mystery beliefs, is the devil’s work. But then didn’t even Saul in the Old Testament, when he was at his worst, consult a psychic? The woman at Endor who took him in confirmed he would die the next day in battle, and then she made him eat and prepare for what he was to do for God. She sounds like a winner.

“Also in Deuteronomy it says, only believe psychics that have shown they accurately predict the future. Thus, absolutely no condemnation of psychics in the Bible. And, of course, Christ was clearly psychic. And when Christ saw someone else healing in the name of God, did he stop him as his disciples questioned him? Of course not. He said, what comes in the name of God and does good things is good and from God.

“Mr. Hunt only remembers the stories he wants. He only tells it the way he wants. I could go on here.”

But you see the drift of this, and it is widespread, very widespread in the world today. Christians who try to point out fairly and accurately the problems in the world—this is the sort of response that trying to shovel those ashes produces. And it does commend to our attention the strategy that if you want to be effective in pointing these things out, be careful to not come across as a harshly critical, intolerant, skeptical, self-satisfied, I’m-right-and-you’re-wrong person.

If you want to engage the world—and not all of us are called to that and not all of us need to—but if you are going to, be aware that this is a quick, knee-jerk response to the attempt to point out that there is evil in the world and that it is generated by intelligent sources. And be prepared for this reaction. That’s all I’m saying.

Dave’s not wrong. If you read his book, he’s pretty charitable and he’s engaging, he’s trying to be persuasive, but people who aren’t ready to believe that Christianity is the only valid revelation of truth are typically going to take this tack. So, that’s going to be my endeavor as well.

I’m not trying to lay blame, I’m not trying to frown and be hypercritical, but we have a responsibility to point out what the Bible says about the opposition in this world. It is real. There are people who don’t want to believe there’s organized crime.

There’s people who don’t want to believe we landed on the moon. There’s people who don’t want to believe all kinds of things because it doesn’t match their worldview. There’s the vast majority of people who do not want to believe that Christianity is unique in that it is the only world religion that addresses the inherent corruption of man and our inability to address it ourselves.

That it requires outside help to fix the sin problem. Name your religion, past or present, that says, you know, humanity, the individual human person, is broken and is not able to fix himself. Only the Creator can fix us.

And that required a demonstration of how severe the problem is. People say, “Human sacrifice, how bloody. This is all kinds of mystical—you’re as bad as anybody that, you know, Molech worship and the rest of it, you know, blood and sacrifice and all of that.

“It’s just another religion.” We’ve talked about this before, but it’s important to note that as you speak the truth in love and these objections arise, there are very simple answers that, for someone who is seeking, you can keep that ash cloud from spreading and just say, “Look, there is a reason for that, and it has nothing to do with God rubbing His hands in glee when blood is spilled and pain is inflicted and so on.”

The sacrifice of Christ on the cross via crucifixion was not for God’s benefit. It’s for our benefit. “If I be lifted up, I will satisfy God” is not what Jesus said. “If I be lifted up, I will draw all men unto me.”

Why? Because it takes the recognition of just what a serious problem sin and inherent fallenness and corruption is. People say, “God is God. He is omnipotent. Why doesn’t He just spontaneously forgive us all? Why doesn’t He just spontaneously cleanse us all? Why doesn’t He all just spontaneously take us to heaven?”

You can read Dinesh D’Souza’s book talking about God and the inevitable consequences of granting truly free will to sentient beings. And when it is truly free, there are consequences that include rebellion and rejection and going down an evil path that requires the cancer to be expunged or it will metastasize and destroy everything.

And it is a serious consequence, and the nature of animal sacrifice in the Old Testament, the nature of the work of Christ on the cross via crucifixion, is a demonstration. It is designed to communicate the seriousness of what

is at stake. If God could wave His hand and just forgive any sin, how serious is sin? Well, it can't be too bad. God just says, "Oh, that's okay," and it's gone.

It's a serious thing to breach righteousness, to separate from God, to go your own way, to rebel. It is as serious as it gets. It's as serious as death. It is as serious as the sacrifice of Christ on the cross.

And it is designed not for God's satisfaction—not the crucifixion part. The crucifixion part is for us. That's why it was a public execution. Wasn't off in a room with three witnesses and a pill in the gas chamber.

It was public. There were passersby. It was noted and visible and lifted up to the world to graphically demonstrate how serious this problem is.

Now, our subject is demons, and do not underestimate the seriousness of the opposition who represent and further this rebellious, fallen agenda. It's not messing around. It's not casual.

It's not, "Oh, well. I know somewhere, maybe in Africa, some demon is making a guy twist backwards around some campfire." Not at all. Let me give you an example.

You heard one of the titles of Dave Hunt's books, and this is a book I have not read, but it was *Yoga and the Body of Christ*. I want to talk a little bit about yoga. Yoga is considered very benign.

You find very few people who are standing up and pulling the alarm and hollering fire in the theater over yoga. People sit there, and they got their feet up on their knees and put their praying hands and wrap a necklace around it and gaze skyward. Yoga—what's the harm? It's good for your posture, help your back. What's the big deal?

Yoga is representative, and I'm going to use it as an example of how the subtle attack on Christianity, Christians, is taking place. When we note the subtlety of this particular avenue of attack, then we'll see that it is pertinent in a lot of other areas as well.

I want to read you something from yogabasics.com, because Christian yoga is everywhere. There are churches who have yoga as a part of their extended ministry. Come to the church, we'll do yoga, but it's Christian yoga.

We've Christianized it. We're going to think about Jesus instead of thinking about our mantra or whatever. This is one of many representative compromises that have taken place.

Let me just say at the outset, you cannot mix yoga and Christianity. Would you try to mix Islam and Christianity? Would you try to mix Molech worship, or Baal worship, or Dagon worship, and say, "Well, but, you know, the Dagon worshippers, that particular dance they do around the statue of Dagon, it's really good for your back"?

If you can't find a back exercise that doesn't involve yoga, you don't have access to the internet. You don't have access to a decent doctor with a mimeograph sheet from 40 years ago on a good back strengthening exercise. Why go to something that is manifestly overtly associated with a man-made religion for your exercise program?

You can't find—listen, there's a great 20-minute exercise program from any number of different sources. I used to do one for the SEALs. When the SEALs are on board ship, and it's bad weather, and everybody's confined to quarters, those guys still work out.

And with nothing more than a chair and enough space to be prone, those guys can work themselves into a lather. And these kind of things have been published. And you can do a 20-minute thing that will leave you absolutely exhausted with all of your muscles fully challenged.

The main benefit—this is the way it insinuates itself in—"Oh, it's good for you." I want to read you something from—I could give you—you can find Christian justifications for yoga. "Oh, we don't talk to any of the Krishna, Veda, the Indian. We think about Jesus, and we reflect on Scripture while we're doing these yoga poses."

Let me just read you something from yogabasics.com. This is "Yoga Practices to Open Your Heart." It's a link off their main page. Think about that title: "Yoga Practices to Open Your Heart."

“Explore the following yoga practices to open your heart, cultivate gratitude, and bring more love into your life.” How could anybody argue with that? “Use colors, stones, and essential oils related to the heart chakra in your yoga practice space and on your body. The heart chakra is located in the physical heart and governs love, kindness, and compassion. It is represented by the colors green and pink, the stones rose quartz and watermelon tourmaline, and the essential oils of rose and jasmine.

“Begin your yoga or meditation practice with a body scan. Sit in a comfortable seated position. Check in with your posture. Is your chest collapsed or lifted? If your chest is collapsed, you are physically protecting the heart. Lift the chest and open the shoulders to bring the heart to the front.

“Then rest one or both hands on the heart. Leave them there for a few breaths. Note how this feels. Breathe into the heart. Focus your breath work on your heart. Imagine you are breathing from the heart and into the heart. Feel the chest rise and fall with your breath. Again, take note of any feelings that arise. How do I feel now?

“Mudras. A mudra is a gesture or seal that channels our life force. Incorporate mudras into your practice to energize the heart. To practice Anjali mudra, bring the palms together at the heart and press the thumbs into the sternum.

“Use Anjali mudra at the beginning of practice while seated and in mountain pose, Tadasana. As you grow comfortable with the mudra, use it with different poses throughout your practice.

“Mantras. Use a mantra during your practice. The mantra for the heart chakra is YOM, pronounced similar to young, or in English, ‘I love.’ If using ‘I love,’ think ‘I’ as you inhale and ‘love’ as you exhale. I love. It’s the idea.

“Set your intention. Intention sets the stage for practice. It’s a moment where we consciously express why we are practicing. To open your heart, offer your practice to someone you love, or focus on feeling grateful.

“Bring gratitude into your practice. Lasting loving relationships are significantly influenced by expressions of gratitude. According to a study published in 2014, gratitude is what holds two people together. The study reported that after expressions of gratitude, participants reported feeling more loving. Gratitude also increases feelings of happiness and well-being. Practice gratitude on the mat to get comfortable expressing thanks to your loved ones. Think of three things you are grateful for at the start of the end of your yoga practice,” etc.

Now, here’s what is at the heart of all of this. This is the philosophy of yoga, also a link off the yogabasics.com main page. First sentence on the page. And here’s the heart of it. I’m not going to dwell on yoga endlessly, but listen to this.

“Philosophy of yoga. The main philosophy of yoga is simple. Mind, body, and spirit are all one and cannot be clearly separated.” Just roll that around on your tongue for a moment. Roll it around in your ear.

Mind, body, and spirit. How many elements? Are all one and cannot be separated. “Yet there is a multitude of philosophical ideas developed by looking into the deeper dimensions of the body, the mind, and the spirit. Everything in yoga flows out of developing this trinity.”

Who is the god of this trinity? It is me, myself, and I. My gratitude energizes me. My positions center me. My thumbs in my sternum calm me.

My breathing channels the power of my mind. I am opening up my heart, my chakra, my this, my that, my the other. The problem with yoga isn’t posture.

It is the essential definitional philosophy that I can do things to make myself better. That’s yoga. I can do these things and I can make myself better than I am.

I can be more grateful. I can be more loving. I can be more peaceful. I can be healthier. I can be this. I can be that.

And you are not drawing on the essential power of God through Christ via the Holy Spirit. It’s my mind, my spirit, my body. I will manipulate my body to better access my spirit and my mind.

And the difficulty with this is when you begin to open up your heart, you are opening a door. And if you assume that there's nobody out there that's going to walk in that door because it's open, you are naive. We are surrounded by entities who love to see an unlocked door, love to see an open door, love to see a room that is looking for occupancy, thinking that it is going to fill itself, that it's going to sustain itself.

You are going to inevitably, in thinking that you are God and you are channeling your strength, you are going to suck in demonic strength sooner or later. Those who try to do this in a Christian manner and say, "My mantra is salvation or Jesus or whatever, resurrection," trying to substitute biblical concepts, cannot separate this technique from the self-actualizing nature of it. I can change myself by what I do.

Instead of saying, "I am hopeless, helpless, and useless. Only God can change me." And the way He changes me is not by me getting subjective and gazing at my spiritual navel. It is by the diligent, regular exposure to the Word of God that I reflect on objectively.

It's the observation, interpretation, application on the objective truth of God's Word, not the subjective truth of, "How do I feel? How does this make me feel?" I pick on Barbra Streisand all the time, but "I love the way he makes me feel." It's one of her song lyrics.

Do you love him, or do you love the way he makes you feel? "Lying Eyes," there's a line in that song. He makes her feel the way she used to feel. She's having an affair, she's cheating on her husband because this guy makes her feel the way she did in high school.

And she's hooked on that feeling. Well, if you write underneath the philosophy of yoga—and you cannot separate the exercise program of yoga from its purposes, its design, its underpinnings, and its philosophy. So on the Yoga Basics philosophy of yoga page: "The three gunas of nature in the philosophy of yoga. All matter in the universe arises from the fundamental substrate called prakriti. From this ethereal prakriti, the three primary gunas, qualities of energy, emerge."

This is a fundamental basic of yoga. It's not God creating the universe; it's prakriti. "The five yamas of yoga." At the beginning of Patanjali's eightfold path of yoga lie the yamas, the moral, ethical, and societal guidelines for the practicing yoga person.

Eightfold path of yoga. These yamas are the moral, ethical, and societal guidelines. There is not a biblical reference to be found in any of the yamas.

"There are five niyamas of yoga. The second limb of Patanjali's eight-limbed yoga system contains the five internal practices of niyama, which is observance. These practices extend the ethical codes of conduct provided in the first limb." So you're building your moral, ethical, and societal framework out of Hindu religion, Hindu material. That's what yoga does.

"The Vedas. The Vedas are considered the most sacred and treasured texts of India. The Vedas are a collection of hymns that were received by the ancient rishis, sages, as shruti, or divine." And if you get very far into yoga, you got to learn a whole bunch of Indian language terms.

"The Bhagavad Gita, the most treasured and famous of India's spiritual texts, 700 verses. It was written in the 3rd or 4th century BCE," etc. You've got the Upanishads. "While the Vedas are considered the most sacred and treasured texts of India, it is the Upanishads that have transferred the wisdom of the Vedas into practical and personal teachings." Practical and personal teachings.

"The Hatha Yoga Pradipika. What is commonly considered yoga in the West is actually just one of many paths of yoga and is technically called Hatha Yoga. But there are others.

"The inward journey through the koshas. The law of karma. The cause of suffering. The kleshas. The Buddha says life is suffering. But the ancient yogis and the Buddhists point to the kleshas as the cause of our suffering.

"These afflictions distort our minds." And here's how to address these kleshas. These are the cause of suffering.

Not my corruption. Not sin. Not evil. Not fallenness. It's this thing, and I've got a whole alternate method.

Now, what does this do? To the extent that you can get yoga into churches, to the extent that you can get into public schools, you have presented a complete—you know, this is what my brother often quotes—“I reject your reality and substitute my own.” And this is an alternate reality that safely distances responsibility from myself.

Responsibility is elsewhere, but the God-like ability to fix it is in me. Where truth is just the opposite. I am the problem and only God can fix it.

“Oh no, I am God. The problem is over here. I can fix that. Because my mind, body, and spirit can be merged into this wonderful, effective tool of healing and well-being and gratitude and love, open heart, etc.”

It is seductive. It is attractive. It is convenient. It is safe.

Because I don’t have to take responsibility for any of the really hard truths of corruption that I perpetrate because I’m a fallen person. Well, why am I picking on yoga? There is another website, and I apologize for using the web here, but if you want to take the pulse of the modern day, that’s where you go.

On thegoodbody.com, they have a page of information on yoga and meditation: “Yoga statistics tracking the huge rise in yoga’s popularity.” And those of us that are out here in the sticks are not always aware. “Yoga statistics: staggering growth shows ever-increasing popularity.”

Now, this information is from about four or five years ago. I couldn’t find anything more recent. But at the time, back in about 2016—I think the last update on this page was November of 2018—but the analysis, the polls, and asking questions to get these statistics is a bit older.

“Thirty-six million Americans practice yoga. There are thought to be 300 million yoga practitioners worldwide. Between 2012 and 2016, the number of Americans doing yoga grew by 50%. Approximately one in three Americans have tried yoga at least once. The number of people over 50 practicing yoga has tripled over the last four years. Flexibility and stress relief are the most popular reasons for starting yoga.”

Notice, you know, what are the reasons for starting anything? Well, it’ll benefit me. But you get sucked in for one reason and there’s a bait and switch. “Americans spend \$16 billion on yoga classes, clothing, equipment, and accessories each year. There are over 6,000 yoga studios throughout the United States.”

If you search on Christian yoga, there is a ChristiansPracticingYoga.com. “We are a network of Christians who practice yoga to grow closer to God. We study the link between Christianity and yoga to gain a deeper understanding of how the teaching and practice of yoga compares to, contrasts, and complements the Christian tradition.”

So you demote the Bible to tradition. You promote yoga to something that can complement it. There are Baptist churches who, in your list of search results, will tell you, “Oh, well, we meet three times a week to do yoga at the, you know, in the fellowship hall,” etc.

There is a lady named Laurette Willis from here in Oklahoma, who was featured in Today’s Christian Woman, which is a branch of Christianity Today. And she has an article that is well worth reading on the truth about yoga. “Yoga led Laurette Willis into a New Age lifestyle. Now she is warning others of the spiritual pitfalls and offering an alternative.”

And so this lady tells you all of the pitfalls that she found in yoga. And so then she is offering an alternative. And this alternative will also show up in your search results.

Well, the alternative is PraiseMoves. It’s Christianized yoga. You are only pushing the—it’s like playing chess—you’re only pushing this one ply away.

And you’re making it even more of a subtle attack when you say, “Oh, it’s PraiseMoves.” When you start doing yoga and you start concentrating on yourself—my breathing, my posture, my heart, I want to open myself up, I want to look within myself for strength—you can say, “I’m doing it in the name of God. I’m thinking of a verse. I’m praising Jesus.”

You've only moved it one step away. You've added a layer of cosmetic surface whitewash to an essentially false and demonic system. And you can't say, "Well, you know, the demons have a few good ideas. Let me use some of those."

That's what happens with Christianized yoga. Just as a final thought before we move on, yoga has now been declared not a religion. And so it can be practiced in public schools and is for elementary school children and teachers.

Teachers get together for yoga to relieve their stress. They are teaching it to children in gym class. And it is bald-faced: calm yourself, look inward, draw strength out of your chakra, you know, et cetera.

Yoga for kids in public school. Is this any surprise? If you know who runs private school, any way that we can undermine Christian foundations in this country, let's show that you don't need Christ. You've got the power within yourself, you know, power to calm, the power to quit the whole package.

So there is the yogajournal.com, "Yoga in Schools." "Kids yoga has been catching on in studios over the past few years. But not all families have the means to send their children to classes. Another venue is growing. However, more and more public and private schools are welcoming yoga and integrating it into the curriculum," et cetera, et cetera.

By the way, that was 13 years ago. This is a 2007 article. And you can talk to my daughter, Elizabeth, anybody else that's in public education, and they will tell you yoga is everywhere in the public school system.

And it is opening up, at very best. It is creating a vulnerability, and it is blurring the distinction between what I can do for myself and what only God can do because it is a spiritual philosophy.

Well, this is one of many ploys. And when you look at the subtlety of it, how harmful can it be? It's just posing, it's exercise, it's breathing. What's the harm? What was the first lie? It's not harmful.

God says, you know, "Love the Lord your God with all your heart, all your soul, all your strength." Love the Lord your God, not love yourself, not look to yourself. "I will strengthen you. I will help you. I will uphold you with the right hand of my righteousness."

"Oh no, I can strengthen. I can uphold. I can sustain myself with what I find within myself." It is diametrically opposed, but it is sugar-coated.

When she saw that the fruit of the tree was good to look upon and desirable to make one wise: "It will improve me if I reach out my hand and I take this fruit and I eat it. It appeals to me because it will improve me." That's the lie.

So by way of application, with this as an example, when you think about the overt demon activity in Scripture, we're going to be looking at the fact that it's not always as overt as we tend to imagine when we think about demons in Scripture. And we think, "Oh, Legion, gashing with stones." We think about the foot of the Mount of Transfiguration and the kid that was having seizures.

We're going to take a little bit closer look at this and find out that there's a lot more going on than we tend to remember. And so do not underestimate the subtlety. Do not underestimate the infiltration of demonic influence in your life, in my life, in your media, in your perception of the world, how you get your information, what processing has gone on on that information, who did it?

Why do we believe what we believe? Why do we think what we think? We need to take a close look at how we're getting our information because the Bible is here to tell us there are demons at work. And we'll see that when we come back from the break. Thank you.