



## **BOOMERANG EFFECT**

### **CHAPTER 11**

#### **Personal Bonds**

This chapter is particularly important to me, for it was through all the bonds that the enemy had woven into my soul, that the Holy Spirit taught me the greater part of what we see together in this work. We shall not examine them all now, but will look only at those who made me aware of this spiritual existence. It is not, however, that I believe I have nothing to receive from anyone, for everything I have written has generally been confirmed, or reconfirmed by others in the church or by Marie-Claude simply. Hence the importance of fraternal communion, I would like to underline this in passing.

We will call here "bond," any unclean spirit that, more than others, holds us back to give rights to the enemy of our souls. It will manifest itself in a behavior given by an error that we will reproduce consciously or unconsciously, but in a more pernicious way than for sin entered by our education or our mere understanding, as we have just seen for "my wisdom".

It will certainly be part of our "state of mind," but will act with more assurance than other unclean spirits, our responsibility being in a sense more engaged. It will be part of our generally hidden nature, or on the contrary, that we will put in point up as a quality according to the ambient environment, but it will predominate.

Bonds are of fundamental importance in the life of the Christian and of course of everyone, for they are responsible for certain almost involuntary behaviors against which man has very little power to defend himself if they are not resolved in depth. Attention, twice attention, I am not talking about cases of "demonic possession", which truly reach the mind of the person, and for which external assistance may become necessary. We will see in this book only cases of personal character that represent ninety-nine percent of the Christian approach and perhaps more. Almost similar demonstrations may eventually occur, but the gross nature of the thing will not be of the same size if the person is sincere, and does not give reason to some form of egocentricity. **Be careful, too, not to rely on chimerical excuses, whatever the unclean spirit compels us to do to drag us into error, this does not in any way take away our responsibility for the acts we may commit before God and the men.** These acts, however, are not "us", but our mistakes, and I insist particularly on this point, which it is fundamental not to confuse. At the risk of repeating us a hundred times, the acts must never be confounded with the person himself, otherwise, we would all be good at throwing into the fire.

What then are they more particular than all the other unclean spirits, these famous bonds? Nothing! I think, nothing! They are not of a different nature, but are directly attached to a sin by which we have been be carried away against our own faith, almost as if we had given our own consent, our own acceptance of this sin, already felt on the instant as sin in our soul. It is still, in reality, a consent on our part to validate sin as something to which we give an agreement defrauded by the enemy on ourselves, following the too great suffering at a given moment of our

life. This suffering may seem futile and derisory a few years later, but the enemy's attachment will then have been laid, without we being able to do anything except at the cross.

An unclean spirit that we accept, as we spoke of it in the previous chapter of anger, as a direct result of jealousy, will obviously always try to incite us to sin, but the bond will draw us within. He will draw us there under circumstances so unexpected sometimes that the person at his level will often take himself for a real monster, and will feel guilty a maximum even and especially if he is a Christian baptized of the Spirit. If it is not the person who is accusing himself of it, it will be his entourage who will assuredly do it for her. This may go as far as separations and divorces, if this person, rather than coming very quickly to the Cross, continues to feel guilty and tries to dominate his sin humanly by his knowledge of good and evil. Obviously this management of guilt is not from God and will mentally crush this person in the hope of his suicide or his rejection of God. Indeed, the enemy of our souls has no other hope of grabbing the soul of a person baptized of the Spirit, except through his own self-destruction, whether physical or spiritual.

His purpose is therefore to make us creak and if we do not come to the cross with sincerity and truth as we have seen in chapter nine, waiting patiently for the revelation of God without concealing our mistakes, we will have no chance to be truly victorious. Many will probably try to hide "their weaknesses" by unconvincing attitudes, neither for themselves, nor for their close entourage; others will give teachings contrary to the Word of God, but one and the other will live a hell, already on this earth. I thank the Lord to have revealed me this "mechanism" of the enemy, but as for the healing, at the risk of repeating myself again, I can assure you that at the Cross it is entirely and perfectly acquired to us, **but at the Cross only.**

The unclean spirits who incite us to act contrary to God's will, are not all bonds. When they are not bonds, but are part of our flesh, they are a bit like a rope attached to the stern of a ship; they float at the whim of the current. When this rope is jammed between two rocks, it is immobilized and is extracted more or less easily, giving jolts to the whole ship. They can sometimes go so far as to make take to it a lot of heel at the moment, but they are not anchors which will make it sink, the person having only a weak consent to this sin, a habit of life rather superficial.

It is somewhat the image of our occasional sins, which probably represent more our shortcomings, even if they are sometimes of the repetitive kind. They come somewhat to the "chance of life", under various circumstances but as for all our sins and failings, Jesus shed His blood.

I do not say that it is less serious to sin in these circumstances rather than to be subjected to the action of the enemy by a bond, for before God sin remains and will remain sin and cut us off from its presence. That is why every sin is first committed against God, for sin is already in the good that we know we ought to do and that we do not do.

The bond, compared to this mooring we would drag behind us, would be rather a long and very strong rope, always tied very firmly to its two ends, which Satan would shorten more or less to his liking. Be careful, however, I did not say according to his goodwill, for God is, and remains the master. He will, however, ask God to do it against us, when it will be convenient for him. As it is initially about of our consent to sin, God, despite all His love for us, will not be able to defend us. Obviously Satan will do a work that deceives him, if, aided by God as we can be by the Holy Spirit, we come to the Cross. Let us indeed never forget that all contributes for the good of him who loves God. Provided that we love Him in **FIRST**, and not after a single small part of our life, if not our enemy will know how to use this point forbidden to God, to make us sink. God, for His part, desires our good, and if we love Him above all things, and wish at all costs to accomplish His will, He will make us victorious, making our enemy our stepping stone; but on a path of forest already cleared in advance, let us not forget.

As for the attachment of this rope, its anchor in our lives, God wants to reveal it to us to make us victorious by our repentance to the Cross. He does this so that we become aware that, because of one of our past and completely forgotten sins, our whole life is sometimes totally poisoned. This act will no longer represent any value to our understanding, but our subconscious of basis, our mind (our spirit), will nonetheless remain subject to it. God will show it to us so that we may become aware of the poverty of the human condition, and hence of ours, not tempting ourselves to rise subsequently above the others. He does it again so that we realize that without His help, nothing, absolutely nothing truly good, is possible for us, and so that we may "finally" love one another as He has loved us. Throughout the first part of this book, I have often told you of my

intentions to return to certain subjects in this second part. We will not look at them in chronological order, but in the sense of broadening our understanding of the phenomenon we are examining. Thus, on page 82, I told you [of the famous return from Colombia](#), where, in this airplane, I had to my great shame, yielded to an unexpected orgasm, and that in my confusion, I had hastened to forget it.

I had about three years of conversion, when the Lord reminded me of it. It was, in my opinion, the first true teaching of this kind that we received Marie-Claude and I from the Holy Spirit, although others that we had lived before and which we shall see later, had served us to reach enough understanding to manage it according to God without being too overwhelmed.

At three times, about a month apart, the Lord gave me the vision of that precise moment. It seemed to me every time that this was a barrier to my spiritual life, and that I would not go any further until I have overcome this obstacle.

I had no other understanding of it and believed on each of the three occasions that it could be my imagination. I was also tempted several times to interpret it as coming from Satan who wanted to bring me back to a forgiven sin at conversion to make me feel guilty about the past, or why not, simulating my desire to want to begin again. On each of the three occasions I nevertheless repented of these past acts, and left this vision aside. The Lord wanted however to teach me something important, because this situation would lead to a divine revelation more than surprising to our level.

We then lived in a Christian community in which our dwelling was composed of two large rooms, one for us, and one for Sabine and Sebastian. We had shared ours in two parts, one side bedroom and the other as dining area, so as not to overstress the children to community life. We were thus able to have dinner with our family in the evening and in the morning our breakfast.

It is in this context that the Lord led me then to a fast of several days, without I know for the precise purpose before God. On the evening of the penultimate day, in circumstances all the more banal, God revealed to Marie-Claude a spirit that "dominated" on me. She, who was afraid of this kind of thing since our conversion, because she had begun to believe it, addressed herself to the Lord and said: "No, Lord! It is not possible! Not Alain! Truly, Lord, you must confirm it to me! "

She did not then have the exact revelation of the name, but knew however that it had an impact on the "sleep". Somewhat appalled of this new situation, but not knowing how to handle it, she did not tell anyone about it. She prepared the traditional family dinner, and according to our habits, although I was fasting, I sat down at table with the whole family. This fast was perhaps not total, and I eventually ate a fruit, but let us pass.

Sebastian always had his meals in front of me, and presented himself, as he did every evening, all perky at the table. It must be said that in circumstances of community life, there is always a buddy or the other with whom it is nice to do stupid things. He was then about a dozen years old and very happy to live. Only a few minutes had passed, however, when he began to fall asleep, and in the quarter of an hour that followed, he had an enormous difficulty in finishing his meal, so much did his eyes close in spite of himself. The thing have deeply raise question to Marie-Claude, but she did not take the liberty of talking about it on the first day.

The next evening, the last day of this fast, the same phenomenon was repeated, although Sebastian did not know anything, that goes without saying. The thing was becoming too obvious to be so repetitive, especially since it immediately followed this information of the Holy Spirit. We had already put into practice certain forms of spiritual combat, in connection with the difficult circumstances of our lives, as we shall see later. It seemed to us, however, that in everyday life we were all the more for ourselves apart from all this, than we were baptized with the Holy Spirit, and sincere in our Christian approach. It was necessary, however, that Marie-Claude should come to the evidence of the Lord's proven revelation, and despite her misunderstanding and fears, she began to open her mouth expecting to God. A little like the way one walks on eggshells, not knowing from what side I will see the thing, she began to stammer somewhat, as to her revelations. With some difficulties, however, she came to the "slumber", and there I did not let her finish, I uttered a great cry of joy. The little thing, she had just brought me, had suddenly made it possible for me to make the connection with my three successive visions of which she was absolutely not aware.

A detail of these visions had somewhat questioned to me, but for lack of a real understanding, I attached only moderate importance to it. A rather tall, middle-aged man, with a fairly short hair, sat facing me at the front of his seat, as if to solicit me while giving me a great deal of eagerness. On each of these three occasions, I had not been able to make the relationship between this detail and the fact that in airplane, the seats are one behind the other in business class; hence the unusual presence of this person seated face to me, as the Holy Spirit wished to give me understanding. By the little plus that Marie-Claude had brought me, I suddenly realized that not only did these visions come to me from God, but that He wanted to show me that at that moment I had acted under the influence of: **Hypnosis!**

Probably a person who was in the same compartment as myself, who had used my weakness of the moment, and took advantage of my dismay to leave this woman I left there. Under the influence of hypnosis, I had therefore given my agreement to the "sin" despite all the nonsense that this act had then represented for me in this context. If I put the verb to sin in quotation marks, it is to emphasize that sin, which was then not recognized of me as sin, as I now recognize it or as I recognized it in my childhood, had nevertheless been as a trap to which I had given my approval; an absurdity to which I had let myself go. In the suffering of this separation, the enemy did get the better of me, and had swindled to me, my approval to this sin.

I then explained all the main lines to Marie-Claude, but did not feel the need to do anything more this same evening, although the thing astonished me somewhat. I do not want to say that I was unable to pray by way of know God's will on this subject, but I did not have faith in it. There is nothing surprising about this, because the most surprising was to come.

The next morning, I got up as usual, and after the children left for school, I began to prepare our breakfast. At some point, without really realizing the whole context, I began to dialogue with "Marie-Claude", at least it seemed to me then. While I was preparing our meal, I began to reproach her. Again, that was what it seemed to me at the moment. I held him pretty much this language: "Yes, that's it, you, you're saved, you don't care about me, it does not bother you that I'm lost ..."

Luckily, my preparations were approaching their end, and I had to go and get the service tray from the bedroom side, where Marie-Claude slept peacefully from the sleep of the righteous, waiting for her breakfast. I passed in front of her while continuing my "conversation", but occupied by my dialogue, nothing questioned me. I grabbed the tray, turned around, circumvented again the bed without realizing anything, and there, precisely when I was about to leave the room, then that I was already turning her back, I took suddenly aware that Marie-Claude was sleeping and that it was not with her that I was talking. At that very moment, I understood, that I had been trapped to converse with guess who: This spirit of hypnosis! It had been so perfidious that I thought myself reproaching Marie-Claude for being saved, and not me. The dialogue had been so insidious that I had thought myself speaking, and that she was answering me. Moved as by deep inner anger, as a form of hatred against this unclean spirit, with all the authority of God, I then addressed me to this spirit roughly in these words: "In the name of Jesus, you, you have choose your camp, me, I have chose mine. "

Without I expect at anything, at the level of my right shoulder, I had the vision of a great pair of scissors, which cut off, with disconcerting ease, a very big rope, like a boat mooring, and the discussion stopped there. Since then, Sebastian never again displayed the same symptoms, and Marie-Claude, who had often been influenced by them, even and especially in our most intimate moments, no longer experienced these surprising difficulties.

Perhaps you will tell me, but that had not gone through the cross? It is true that at first sight, no! I had of course been washed away from this sin as well as all others at the time of my conversion, and moreover every time I had had this vision, I had again repented, very unnecessarily probably, since already washed. I could not say that I had been victorious in my actions because I did not know how to make the relation of cause and effect in a possible prior temptation to this kind of sin in another form. The Lord had probably made me victorious with my consent as we will see the importance thereafter, but I was not yet sufficiently aware of the whole process to perceive all the details. This spirit, therefore, resided there only by the bonds of the past, but had no hold over my life. He was there, laid on my path, like the camembert-shaped pebble that we saw in chapter

eight. It was enough for me to have authority in the name of Jesus at the moment when the Holy Spirit had led me at that, so that he would go away from my path.

It is quite obvious that God had used this first time, a situation which I had been victorious in, even without my having realized it at the time. If He had begun to talk to me about things that were too complicated, I probably would not have understood everything at once, and would have fallen into guilt. I should have thought that the Lord reproached me, seeing in my errors only myself, and not what had led me at that. As that had sometimes been since my conversion, **I would then used my strength to fight my temptations, instead of the tempter. I would have confounded the man I was with the spirit that dominated him.**

It is true that the responsibility for sin lies entirely with us, but the more we participate in making Jesus the winner of the closing of the doors of our "flesh" to the tempter, the less he can pull us into his traps. Are we going to look for pretty and very tempting cakes at a pastry shop whose metal shutter is lowered? No ! The pastry shop does not interest us anymore.

So God used what he knew I could understand, which also underlines the sovereignty of God and the banal nature of these writings. Many will never realize what they will read in this work, even if the mechanism described is unconsciously involved in their soul and spirit. There is nothing exceptional about this situation, and above all, there is nothing to make of it a doctrine. Before going further, I would like to remind everyone that I am no different from any other Christian who makes progress in sanctification. Perhaps, on the contrary, it has been necessary for me, more than others, to have sane revelations of God on this "concrete mechanism" of the construction of our soul, so that I may accept to follow Him. I know, on the other hand, that many of them do not take a lot of persuading, as it had my case, to advance according to God. For all these, all these explanations will certainly appear very complicated and useless. I totally agree with them. I know indeed that God is sovereign, and that He will **ALWAYS** lead to true repentance and true liberation whoever wants to follow Him with sincerity and truth, even if he does not have all understandings of what is happening in his soul. However, the Lord did for me as He would do for each one of us, if we let Him do in the repentance of our sins. He wants us to correctly discern our mistakes so we repent of them, not to reproduce them and to advance day by day towards the perfect stature of Christ. Are we not priests for God His Father, as we have already read in (Revelation 1-5/6)?

That is why God does not want to leave us in ignorance of the spiritual field. I told you at the beginning of this chapter, before this situation, we had already lived in communion with the Holy Spirit experiences that had prepared us for this fight. If I did not tell you about it in order, it was because one of these experiences had only crossed our understanding on all these bonds of the past, of which Jesus wants to make us victorious in order to fulfill the will of God our Father.

This time we had already been victorious according to the rules of God, without really knowing the reason for our spiritual line. It is through such circumstances that we can clearly see all the Love God displays for each one of us and the "tact" he puts to "deconstruct" our old construction, if we let ourselves be guided by the Holy Spirit in this miraculous journey. Nobody escapes at this, because God loves us all with the same Love. Some will be perfectly aware of it, others hardly and others still, not at all.

I do not want to give an interpretation to this growing awareness in our favor, Marie-Claude and I, for God knows everyone and what is good for each one. Thus, at the very beginning of our conversion, we had been very well supervised by other Christians who had taught us the very foundations of spiritual struggle in the name of Jesus. As for certain parts of our lives, such as benign suffering, we had begun to practice this type of prayer with faith, without going into the extreme of no longer treating ourselves. We had already witnessed several divine healings, and our faith had grown rapidly in this field. God therefore saw our heart, and also knew what He was preparing Himself for us in His ways.

No doubt you remember page 110 and the following ones, of that **"my lord"** whom we had gone to see as if to have release from a spell us, as well as all the manifestations that had followed.

It was quite obvious that this had marked us, but our conversion had passed over all these hassles, and almost a year and a half later and a life full of twists and turns, we had completely forgotten some parallels that God could reveal to us. I had then found a temporary employment in engineering, while Marie-Claude had retired a few months after our conversion. Her health had improved considerably on the whole, but one evening, when I returned from work, I found her in

bed. She was suffering from everywhere, and seemed feverish. We therefore stood together before God in prayer on this subject, and we expected in this, to an answer from Him. This one did not wait very long, it seems to me, for the Lord gave me to see the struggle that I was leading spiritually in prayer. In the frame of a door with two casements, of which this one of the top was open on a dark space, two small slanting eyes in one face to the gray very bloated skin, defied me. The door of a normal width, however, was far too narrow to allow the passage, as well of the "character" as of his own "face," but it stood there like a master. Beside this little dark door, another large door opened on the landscape of a reddish and stony ground, scorched by the sun, and on the side a kind of slope of angular stones. In my prayer, although I gave and gave again the order to withdraw to this mocking face, at the name of Jesus, it continued to challenge me and nothing happened. Once, twice, three times: Nothing! This odd thing kept laughing at me. A form of anger identical with that of which I have just spoken in connection with hypnosis then took possession of me, and with all the authority that God gave me, I ordered to this look to withdraw. The small door then darkened completely and I saw in the large sunny door, the back of an elephant going away. Scarcely had he made a few steps, which it turned back and again taunted me through the small door. I immediately took authority in the name of Jesus, and much faster I saw it going away into the big door, then nothing.

Marie-Claude immediately felt herself much better and we thought we had obtained the "victory," without understanding too much. Without even dwelling on the battle I had led, we went no further this first evening.

The next day, always on my return from work, I found Marie-Claude again in the same state. So I began to pray again, but I did not expect to have to fight the same thing that the day before. No sooner had I begun to pray, than once again this vision of my struggle came again upon to me. So I prayed once again in the name of Jesus and more quickly, saw the same elephant as the day before going away into the sunny door. I had been less surprised at the result this second time, so I was better able to perceive and retain the details which were in the great door.

When my prayer was end, I began to explain the details of this vision to Marie-Claude, who once more was better. I described her conscientiously in the same order as I did here, and when I came to the end of the explanation of the great door, in order to clarify all the details to her, on the right side, I explained this "embankment" of angular stones. I looked for a precise example to perfect my description, and I said to her, it was ... Wow! Even before I had time to express myself, I had made all the connections. It was as in Egypt! It was actually like I wanted to tell her, the bottom of a pyramid.

Then I remembered a sort of ornate plate, which this "my lord" had above his desk, and which represented in various colors those famous sly eyes that laughed in my face. We also recalled the words of the latter, concerning this famous mixture with which he made us incense the house from the basement to the attic, and which burned with difficulty on ardent coals. He had then declared that he had to go and fetch this precious commodity: In Egypt!

After having made the relationship with the texture of this product, we understood that it could only be an elephant dung mixed with aromatic herbs, and the "divinity" to which he addressed his requests was probably only one of those so many Egyptian gods who are actually only deities, and magic of the enemy.

Let us never forget indeed that there is only one way that leads to God and not thirty six, not even two (*John 14-6*): *Jesus says to him, **I am the way, and the truth, and the life. No one comes to the Father unless by me.***

Through this man we had therefore asked for help from someone other than God. In this there are no fifty solutions: or we address ourselves to God, or we address ourselves to Satan. Jesus Himself said, no one comes to the Father **BUT BY ME.** So we had put a little more of ourselves under the supervision of Satan. It is true that since our conversion, the health of Marie-Claude was getting better and better. I could no longer assert you now without fear of making a mistake, that between the moment when we had gone to see this man and our conversion, she had had a real better or if her health had remained stationary. I can, however, assure you once again without fear of deceived I: Satan is never divided against himself, because for him the important thing is not to make the body die, but to take our soul. So we both had fallen into a sin of idolatry that gave Satan all the more rights since it had been committed against the faith of the person concerned. Let us

not forget the first of all the commandments in *(Exodus 20-2/3): I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*//

In this case, we were two people involved, Marie-Claude and myself. These encounters with this "my lord" seemed to me somewhat ridiculous and eccentric for my part, without, however, going against my faith in God, since I did not believe that He existed. So it was a commonplace sin for me, certainly less important than many others of the time. A sin of which I described to you the type like that of a mooring left at the mercy of the waves.

This, however, was not at all the case with Marie-Claude, who had been taught [by her grandmother to speak to Jesus, on the page 108](#), and had always put it into practice. She certainly did not live it as many people lived in charismatic circles, like a dialogue "with" Jesus, but she addressed to "Him" in all her requests. She certainly did not believe to hear what Jesus expected of her, she was not even sure that Jesus heard her, but that did not prevent Jesus from listening her, cherishing her, and always keeping His promises contained in the Word of God. Her sin to go to this "my lord" was called sin in the same way as mine, but she, contrary to me, had fallen from her faith, in this context of lowering of herself, to give reason to the "sin" by the fact to go to see this man.

If I have once again put the word sin in quotation marks, it is so that everyone makes a difference to the way of committing sin. She no longer considered sin as many of us felt it when we were children, but it was, however, absolutely the same. Because of her poor health, because of her suffering, because of the impasse that we were experiencing, she had given in to this one. She had gone against her faith, and against the teachings of God.

We do not realize how easy it is for us to fall into the traps of the enemy. Oh ! Of course, he weaves its nets throughout our life, generally without our being fully aware of it. God will not be able to defend us of him, only if we accept to follow Him, and if we reserve Him the very first place, at all times in all places and in all circumstances. Jesus opened a path for us toward our Father, let us know how to take it and also keep it. Despite the repentance we had on this subject, at the time of our conversion, we repented a second time.

We may not have been right in doing so, for repentance is repentance, but I do not think that the Lord held of this against us. Besides, did we have the knowledge? I cannot say, just as I cannot say when, we had been the victors of the temptation to return toward such practices. Once again in our ignorance God had certainly done things very well, and made us winners according to His rules, even though we had not been able to recognize them.

Let no one deceive himself, the baptized Christian of the Spirit, is just as much at the mercy of this kind of cunning of the enemy. Obviously, the Holy Spirit will try to avoid him at all costs, but if he does not listen and in adversity prefers to yield to the temptation to follow his flesh rather than the Spirit of God, he will be all the more reprehensible.

The bond woven by the enemy will only be stronger and perhaps even more incomprehensible to him who has undergone it, but as long as he does not repent of it, he will fall into other more serious traps. It is for this reason that the risk of following one's own flesh is much more dangerous, and gives all the more right to the enemy for the baptized of the Spirit, as for the one who is not . When two clans make war, the one is clothing an outfit, the other another. If one or the other encounters a "civilian", except perhaps in certain ethnic wars that we see so often today, no one will bother him. If the same civilian dresses him with outfit of a clan, will not the other recognize him? Will he not wage war without mercy? For us, we are armed, and the enemy has only one possibility since Jesus gave His life for the forgiveness of our sins, it is not to usurp our weapon, it would mean that he can enter wherever we are, but quite that we give it to him, of our own free will where he resides, in sin, in offense to God. When we are military, if we do this, when we are at war, will we be congratulated by our superiors? If we do not go through the firing squad, we will be very fortunate. Jesus has shed his blood for the forgiveness of the sins of which we repent, then, doubtless we will have us capability to repent of having given our weapon, as for any other sin, but as long as we will not repent at the cross, we shall remain prisoners of sin that we will reproduce.

Rules are the rules; if we do not fight according to the rules we often impose on the younger than us in faith, we must not be surprised to be defeated. The enemy may not have the right to take our

live, although ..., but he will have taken us prisoner in this part of our live. To have fun in his time, he will have braided this bond long enough for us to continue to consider ourselves free, but as we said here are a few pages, at the opportune moment for him, he will draw on this "moorings" and put us on the ground. He will wait to laugh at his ease, that we are then perfectly rolled in the mud, and if he can, that many others suffer serious injuries.

Let us not wait for this, let the Holy Spirit lead us into the true blessing, the liberation of our souls from all those spirits who harass it. For that, let us remain true, so that the spirit of truth can make us realize that he is not the only one trying to lead us. If we move forward according to him, we will advance in the respect of the Law of the LORD, with joy and truth and this truth will make us even freer.

We have only yet touched upon the subject of these links in this work, for many others, of which we shall hereafter serve as an example, had led us to a real understanding of this dimension. Whether they are bonds or simple sins, they will be treated in the same way, to the Cross. The important thing is to know that as long as the enemy keeps us even just a little, he will try to leverage to drag us with him. It is therefore fundamental that our will be turned one hundred percent towards God, to discover the least iota that we can still leave to the enemy in us. We will then run to the true blessing of God, that of being one day called God's sons until we can love our enemies, and bless those who curse and persecute us!

**May God bless us all! And let Him be all the Glory!**