

**Bible Text:** James 3:14-16; Matthew 12:43-45  
**Preached on:** Friday, September 28, 2012

**Robert Benn Vincent**  
80 Hickory Hill Drive  
Boyce, LA 71409

**Website:** [www.rbvincent.com](http://www.rbvincent.com)  
**Online Sermons:** [www.sermonaudio.com/rbvincent](http://www.sermonaudio.com/rbvincent)

*Lord, I am not a person who naturally has the ability to connect with people and communicate truth from Your word in a way that's effective and powerful and life-changing so, Lord, I ask that You would speak here by your Holy Spirit, speaking through Scripture and bearing witness by Your Spirit to experiences that line up with Scripture. Help me, Lord, that I might be effective, that I may say nothing that is not true to Scripture, and that I may not say anything that is unnecessarily troubling. For Jesus' sake. Amen.*

Let me pick up my story a little bit this way and tell you that when I finished seminary, I basically viewed this book as a catalog in a museum of extinct species, kind of like a natural history museum where you have a lot of animals that are stuffed or imitated or recreated that don't walk or fly or swim on the earth today. That's how I viewed the Bible. I viewed the Bible as true, but I viewed the Bible essentially as applying in some basic things to the world back then. Some things happened that challenged my assumption, not in my first congregation which was in the late '60s in South Carolina, not in my second congregation which was in Kansas, but after I moved here in 1975 to take a pastorate of what was then called Jackson Street Presbyterian, and what happened was that I encountered some things that I didn't believe happened today.

One of those things happened in the fall of 1977. I remember it well, October 31, 1977. There was an older woman who had come to see me with some problems, and people have seen me for problems for a long time because I don't charge anything and I don't accept anything, so when you're free, you get a lot of business, and this woman began to talk to me. She had ideated suicide and had in the past been hospitalized in a psychiatric

hospital, actually at Central, here years ago, for attempting suicide. And she had come to be a member of my congregation, and she came to me for advice.

So, as I listened to her and as she began to share with me her suicidal thoughts and I reflected on the seriousness of it, I began to ask her some questions. I said, “Do you remember a time in your life when you didn’t have thoughts like this?”

“Oh yes,” she said, “I never thought this way through most of my life.”

I said, “Well, do you remember the time this began?”

She said, “Yes, I remember very well.” She said, “My brother committed suicide and at his funeral, just before the funeral, when we had the private last viewing of his body with the family, I went up to his body, I put my hand on his chest and I said, ‘Oh, I miss my brother so much, if there were just something I could take home with me from him.’”

Now you know, maybe that doesn’t say anything to you, and it might not have said anything to me, except it was how she said it, made the hair on the back of my neck stand up. “Boy, if I could just take something home from him.” Wow! That’s when she began to think about suicide and actually ideate suicide and become obsessed with it and try it, on more than one occasion.

As I began to talk to her and pray with her, some things began to happen that sounded like things you read about in the gospels, and I realized, “I’m out of my league. I don’t know anything about this.”

And so, I remembered a friend of mine, another Baptist, who had been in college with me and then actually was in seminary with me, and he had happened to travel to Louisiana from up north to see somebody who lived out in the country near Alexandria about six months before, and when he told me about this man, I laughed about it. He told me, “Well, this guy believes that there are demons today that affect people and that Christians can cast demons out.” And I laughed about that. I thought that was so totally ridiculous.

Now six months later, I’m troubled because it wasn’t just the words, “I just want to take something home with me from my brother,” and the suicidal thoughts beginning, but it was other things in her demeanor, how she said what she said, and, for want of a better word, the cast of her eyes.

So, when she left, I decided to find that preacher and phone him up, and he said to me several things and one was, he said, “Does she have a grown family member?”

I said, “Yes, she does.”

He said, “I want you to bring that person with her and I want you to bring an officer in your church, a deacon or an elder.”

So, we made an appointment, and we went out, way out in the country, to see this man, and I saw things that night and heard things that night that I did not believe happened in the 20<sup>th</sup> century, that was to say, 1977.

After that, I had some other experiences because that opened my eyes and what it did was to begin a process in me of how I read the Bible. No longer did I read the Bible as true, God’s inerrant and infallible word, I still read it that way, but no longer did I read the Bible as true for then and not as a field guide for what you see in the world today.

I began to read it differently. I began to read the Bible as a field guide to what you see in the world today, kind of like you’re going to take a walk on the Azalea Trail and you carry with you three or four books in your backpack and one of them is a field guide for flowers, and another is a field guide for snakes. And so, when you see “red and yellow, kill a fellow,” when you see a particular snake, and you look at it and you say, “Oh, it’s not red and yellow, that’s a corn snake,” you feel okay to pick it up maybe—not me, but you might. Anyhow, so you have a field guide to look at stuff around you and identify and say, “Yeah, this is the real McCoy,” and so on.

So, I began to read the Bible that way beginning in the fall of 1977 and it had profound impact on my whole life. I mean, I knew that God was real.

While I had entertained being an atheist and actually thought I was an atheist, while I was in high school part of the time, always scared to death I was wrong, I settled that when I became a believer on September 4, 1964.

But the reality, things like this—I don’t know if you can identify with this or not—things like beginning to pray and you’re really praying earnestly about a situation and then thoughts begin to bombard you like this, “God doesn’t listen to your prayers. Why do you think the Bible is true? Jesus didn’t rise from the dead. There’s nobody up there hearing you. This is just silly.”

Well, I began to realize that those thoughts were not necessarily coming from me. What I used to do when I had thoughts like that, because my undergraduate degree is in philosophy, was to begin to reason with myself. I

mean, there you are praying earnestly about a problem, and you begin to take yourself on, “Well, here are the proofs,” you know, “Here are the reasons why I believe that God is God and He exists. Here are the reasons why I believe Jesus really rose from the dead. Here’s why I believe the Bible is true,” and so on. Well, and then guess what? Prayer time is over. Apologetics 101, you’ve defended the faith to yourself, and you’ve lost time to pray.

After what I saw that night, I began to look at the world in a different way, I began to look at the Bible in a different way, and I began to look at myself in a different way. Before I go into more events, I want to share some thoughts with you from Scripture, and so if you happen to have a Bible or you’re taking notes, and by the way, if you’re interested in some of this, I have 31 pages from my doctoral dissertation which was basically dealing with Islam, but a portion of my dissertation looks at Islam from the perspective of the supernatural world, and so dealing with things like Satan, demons, principalities and powers. If you’re interested in that, if you sign up, we can make that available for you. I don’t want to give it out electronically for several reasons that will not be mentioned.

But I’d like you to turn with me, if you have a Bible, to the book of James for a moment. James 3. James 3 says this as we move through it, he says in verse 14, “But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.” Earthly, unspiritual, and demonic. You know, the church for almost 2,000 years has thought in terms of our renouncing three things when we become a follower of Christ: the world, the flesh, and the devil. Literally James says to us in James 3 there, these words, if I can turn in my Bible quickly, he says this wisdom, he said, is not coming down from above but is earthy, soulish, and demonic. Earthly soulish and demonic. That’s kind of interesting, isn’t it? Earthly, earthy, soulish, and demonic. The world, the flesh, and the devil. The human soul can be influenced profoundly by evil and when it is, strange as it may seem, it’s a synonym for flesh, the flesh. Flesh, as sometimes it’s used in the New Testament, is not always about the meat on your bones but it has to do with the inner person as non-regenerate or unsaved, not born again, the unsaved mind, the unsaved soul. And he says there’s a kind of wisdom that is of this world, that is of the human soul in an evil fleshly kind of way and is demonic.

Now, I want you to reflect with me for a moment, demonic, what does that mean? The first thing you’ve got to see here in this verse, verse 15 of James

3, is that we will on a regular basis encounter thinking that is worldly, carnal, or the unsaved human soul, and demonic. What is a demon?

Demon is an interesting Greek word. The word “demon” has to do with a lesser god than the Olympian gods. You have the Olympian gods, you know, like “On old Olympus towering tops, a Fin and Greek.” Anyhow, so you have the Olympian gods, those were the great gods. Then you have lesser deities, little gods, I’ll use the word godling, how about that? Godlings. And so, you had lesser deities. It’s interesting that when the Jewish rabbis who translated the Hebrew Scriptures—which Jews call the Tanakh, and you and I call the Old Testament—into Greek 100 or 200 years before the time of Christ, they chose that particular word from classical Greek, “godling,” godling, little god, lesser god, minor deity, “demon,” to translate various Hebrew words for evil supernatural beings that were not Satan himself.

You have Satan himself. Satan is actually a transliteration of the Hebrew word for the supreme evil being. It comes from the Hebrew verb “satan” which means to oppose or to be an adversary or to be an accuser, a very fitting title for this creature.

We’re not quite sure what his name is, it’s probably not Lucifer since Lucifer is a Latin word anyhow, and it’s found only there in St. Jerome’s translation of Isaiah in Latin hundreds of years after the time of Christ. It’s probably not Lucifer.

Satan is the Hebrew word for the supreme evil being, an adversary, an opponent, an anointed cherub who was there by the throne of God, but you began to be full of pride according to Isaiah 14 and Ezekiel 28, and in his arrogance and pride, he began to say, “How come He’s sitting there and I’m over here?” And so, he rebels, and he leads with him a vast host of the heavenly host who come to this world and do evil, and those lesser gods, those demons, those spirits, those fallen angels, are what the rabbis are referring to when they translated various Hebrew words into Greek and used that particular word from classical Greek, “demon.”

A demon. A fallen spirit. A fallen angel. An evil spirit. And he says in James 3:15 that there is a kind of wisdom, it’s clever, it sounds right, it seems true, it’s very compelling but it is worldly, it’s soulish in the sense of a fallen human mind and it’s demonic.

Here’s another one for you. Let’s look, if we would, at the book of Ephesians 6, and I want us to see something here. Ephesians 6:10. I happen to be using the English Standard Version, if you prefer a different version, you’ve got one, I’m just as happy using that. But English Standard Version,

Ephesians 6:10, “Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil.”

The devil. The devil. Now the King James Version uses the word “devil” to translate the Greek word for “demon,” but I think it’s better to think of the devil as just one devil, the devil, Satan. The book of Revelation 12 puts several things right together: the fiery dragon, the ancient snake, referring to Genesis 3, the devil, Satan. Those are all put together as describing the same being. And he says there, he says, the schemes of the devil. So we’re dealing with one devil, one Satan, one ancient snake, one fiery dragon, one supreme power who is attacking the people of God, but he has under him ranks and hierarchies of supernatural beings, fallen spirits.

Then he goes on and he says in verse 12, “For we,” notice that he switches from the second person personal pronoun to the first person, personal pronoun. He says “you” in verse 11, “that you may be able to withstand,” and then he says in verse 12, “For we do not wrestle against flesh and blood.” Paul is including himself. Paul is writing these words as a mature believer and he’s saying we wrestle. Ever see a wrestling match? It’s fake. Here’s one wrestling match that’s not fake. We wrestle not against flesh and blood. What’s he saying? He’s saying when you have a conflict with your husband, when you have a conflict with your wife, when you have a conflict with a professor, when you have a conflict with a student, when you have a conflict with a peer, and when you get into an argument with a Muslim, you’re not wrestling with flesh and blood, you’re really wrestling with something else.

He says, “we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” Now think about it with me. Paul is not an unbeliever. Paul is not a backslidden Christian. Paul is not a carnal Christian. Paul is not a babe in Christ. Paul is a mature, godly, Christian man who has obeyed the call of Christ and has taken the gospel into the Gentile world, and he writes as a mature believer when he writes the letter to the Ephesian Christians and he says, “We wrestle.”

So, here’s the deal, my friends and brothers and sisters, you’re in a wrestling match and you’re going to get whooped every time unless you realize what you’re really dealing with because you’ll think that your husband is just a jerk—he is, but all men are, and I can say as a man. But it’s more than that.

There is an amplification of what you see with your eyes and hear with your ears that is supernatural because you have a cruel adversary who aims at nothing less than destroying your marriage, so that he can destroy your children, so he can destroy your witness and your ministry, so he can wreck your finances and wreck your health. And until you come to grips with the fact that when you get down on your knees to pray, when you decide that you need to share your faith in Christ with a relative, and you begin to have certain things pushing against you, and you think this is just natural, you're going to get whooped every time. Every time.

So, St. Paul tells us that we wrestle, if we want to put it positively, against supernatural evil forces. Some are called principalities because, and if you're interested in this, I say again 31 pages from a section in my dissertation, you can look at that more fully. The Bible indicates that colleges have spirits over them, local churches have spirits over them, communities have spirits over them, states have spirits over them, nations have spirits over them, denominations have spirits over them, especially the denominations that don't think they're denominations. What am I saying? I'm not saying that every church is evil or every denomination is evil or every community is evil, I'm saying that we encounter thinking that is very difficult to overcome according to the particular principality that is over that. Again, if you want to read that, 31 pages, free of charge, available, just sign up.

Within the sphere of ruling powers, there are lesser spirits who are assigned to people like you and me and they help us be blind. They help us take offense when no offense was intended. They help bring division and strife.

I want to share an experience with you around the time of the older woman in 1977. That same fall, a young woman came to see me. This is very awkward to share, but I'm going to share it because I think it's profitable to share it. I had just begun to realize that I was dealing with supernatural forces in the world, and I needed to take those supernatural forces real. This was the second session in which I listened to this young lady who was not part of my church, and when she came in, I noticed that she was not wearing a bra, and men notice that, by the way.

It's a guy thing and I'm a guy, and even though I'm nearer 80 than I am 50, you know, I'm still a guy, okay. So, guys notice that. She came in wearing a tight sweater and, again, it's a guy thing, guys notice tight sweaters, and there were certain physiological things happening to her that guys also notice. But all of a sudden as I'm listening to this woman who was every teenage boys' goal to meet, a nymphomaniac, I began to have thoughts pop

into my head. I began to hear old Saxon, onomatopoeic, physiological, monosyllabic words, one in particular that begins with “F.”

I actually heard a voice. That voice said to me, I didn’t hear in my ears, the tympanic membranes weren’t vibrating, but I heard a voice in my head that said to me very powerfully, very compellingly—this is in my office in a church, “Go ahead. You can, old Saxon, onomatopoeic, monosyllabic, physiological term for physical relations. You can do that to her on the floor.”

I hear this. I hear this voice. I’m not kidding you and then suddenly, even though I loved my wife, I fell in love with my wife in 1967 in a college Christian fellowship group in a church on a Sunday night in 1967, even though I loved my wife and at that point had three children, and I loved being a pastor, and it generally is and should be, at least temporarily it should be, a job change situation if you do that.

I think pastors should always step down for a season if they fall into that, that’s my belief—all of a sudden, I found myself unable to think about anything else. I began to find myself salivating. I don’t mean drooling like the wolf out there looking at a lamb, but I’m telling you, I’m beginning to have physiological changes in my body, my mouth watering, and thinking only about what this voice was saying to me. And I tried to pray, and I couldn’t pray. I’m telling you the truth.

I really believe that had I not had the experience with the older lady in my church and an elder in my church and the older lady’s grown son going out into the woods of Grant Parish and seeing what I saw and hearing what I heard, I wouldn’t be standing before you now. I really believe that. But because I witnessed that and heard that, when another thought came into my mind, I immediately responded and that thought was this, “Get out of here now!”

Wait a minute, I’m the preacher, I’m the pastor of the church, this is my office, this is my study, this is where I pray, this is where I study sermons, prepare sermons. Me, retreat?

And the other thought came back again, “Go ahead. Go ahead. You can do this thing on the floor.” There was a physiological thing, that’s the world. There was carnal reasoning, you know, I’m a guy. But there was something supernatural here saying this to me in such a compelling way that it’s blocking out my ability to think about anything else including the wife whom I love, the children I love, the job that I felt called to do, and thank God the other thought, “Get out of here now!” And I did.

I said to the woman, who never knew what was going on inside of me, to the best of my knowledge, I said to the woman, “Excuse me. I’ll be back in a couple of minutes.” I walked out of my office—my secretary was in the next room. I went into our auditorium, our sanctuary, and I did something for the very first time I had ever done. I addressed the thought, and I addressed the thought in the name of Jesus, and I said, “Get out of my mind in the name, in the authority of Jesus Christ! I appeal to the blood of Jesus!”

Do you know what happened? It’s like I’d been in a sauna or a steam room, a Turkish bath, and suddenly had fallen into a mountain stream of ice water. It was like, “Whoa!” I came to. I prayed for protection. I walked back in the room, and she could have been my great grandmother, and my great grandmother was born in the 1830s.

I had a personal encounter up close and personal with something that was supernatural. That second experience sealed for me the reality that this book, still just as true, was not simply a catalog in a natural history museum of extinct species but is a field guide to understand how the world works today. Sadly, because I was a novice and did not have much insight into these things at the time, I decided the safest thing for me was never to see this young woman again. I didn’t but I learned later that she was ritually, sexually killed in another state. I failed to help her. I failed to help her.

Turn with me, if you will, to 2 Corinthians 10. He says there in verse 3, “For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.”

Spiritual warfare is something that believers engage in and we engage in it ourselves, and that’s the first thing that I want to establish before you today. Before you deal with other people who manifest the presence of evil, you’ve got to deal with evil that comes into your mind because if you let evil come and lodge in your mind, you will be defeated and you will be like the seven sons of Sceva, who we won’t look at this morning, who were Jewish exorcists who went and tried to cast a demon out of a man and they said, “In the name of Jesus whom Paul preaches,” and the man lept on them and beat them and they were wounded and they ran out of the house with their clothes ripped off. You’ve got to be spiritually right with the Lord.

Let me say for just a moment, how do you get right with the Lord? You get right with the Lord by getting real, getting real with yourself. You’ve got to

face yourself. You've got to look at yourself in the mirror without excuses, without patting yourself on the back, and be honest about what you really think. I've told you a story this morning about myself that I was very hesitant to ever tell anybody for a long, long time, even my wife, and then one day I realized people have a need to realize that pastors and Sunday school teachers and missionaries and doctors and lawyers and nurses, wrestle with evil that is supernatural and powerful. So, I tell you that story, first, so you'll deal with things yourself. If you're indulging some sin in your life, I'm not talking about falling into sin, it's one thing to fall into sin, real Christians fall into sin, but if you're holding onto sin, if you're refusing to deal with it, if you're saying to God, "Hands off," you're going to get into trouble and you're going to be very susceptible to great evil.

So, the first thing you've got to do, first of all, you have to be sure you're a Christian. How do you become a Christian?

You become a Christian very simply by facing yourself and acknowledging to yourself and to God that you have come short of being what you ought to be, and that you cannot help yourself, you cannot change yourself, you cannot save yourself, you cannot earn your way to heaven, and you turn from yourself, your self-centered ways, your selfishness, and you cast yourself on God's mercy in Christ. That's called faith.

You cast yourself on God's mercy in Christ. You put your trust in the Lord Jesus Christ, and you know that when you put your trust in the Lord Jesus Christ, the blood of Jesus Christ, God's Son, cleanses you from all your sins, and so you're right with God.

And the key to healthy Christian living is when sin arises in your life, deal with it exactly the same way you dealt with it when you got saved, got converted, became a believer: face your sin, be honest about it, confess it to God, then believe the gospel that Christ died for our sins according to the Scriptures, and believe that God forgives you when you ask him and believe you're right with God.

It's very simple but it's very, very difficult. Why is it difficult? Because we're not wrestling against flesh and blood, it's not just a forgetful mind, there are supernatural forces that want to keep you in bondage.

So, the first thing before you ever deal with somebody who has demonic manifestations is get right with the Lord yourself. If you are not a believer, become a believer. If you're not a believer, get a believer to help you. If you're a believer and there's some silliness in your life like you're having an affair with somebody at work, or you're cheating somebody financially, or

you've got a stronghold in your life, or something else, face it. Be honest with yourself and God. Turn from it and claim the power of the name and blood of the Lord Jesus Christ.

I've got a couple more Scriptures and I'm going to open it for questions. I want you to turn with me to the gospel of Matthew if you have a Bible, and let's see here. Oh, I'm in the gospel of Mark, no wonder I can't find it. The gospel of Matthew, and Jesus tells a story, he tells the parable of the haunted house, and I like to call it the parable of the haunted house because it's a story that reveals... Let's see here, gracious sakes, I have it in my notes and I should have had it right here. And it's here he says... Let's see, forgive me for a moment. Think of a question while I'm looking for it. I think it's Matthew 12, I don't know why. Ah, here it is.

Matthew 12:43, "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation." I want to point out a couple of things. There are two different Greek words for "other," I don't want to press this distinction too much. I'm always nervous when people press Greek words because, really, English *Bibles* are completely accurate. A Greek word or a Hebrew word just adds a little color to it, so I want to say that. But there are two Greek words, there are two major Greek words for "other." One is another of the same kind, and the other is another of a different kind. That word for another of a different kind is *heteros*, so we get heterogeneous and heterosexual and so on. Now Jesus uses the word *heteros* there when he talks about this spirit who's been cast out of a man coming back and finding the house all swept and put in order, it says he brings with him seven *heteros*, seven other spirits of a different kind. Again, I don't want to press that too hard because let me tell you what you don't need to know Greek in order to see here.

Notice what he says if anybody has a Bible, what does he say he brings in verse 45 "seven other spirits more" what "than itself"? More what? More wicked.

You mean there are some demons that are relatively nice? Well, yeah. There are and there are some that are relatively wicked? Yeah. They're all wicked, okay, please understand me, every demon is an evil spirit, every demon is wicked, but some are more wicked than others.

What does that mean? Well, there are spirits, religious spirits, for example, throw this out, that can make you feel really good in a worship service where you're hearing lies.

I'll say I've prayed in the mosque. I've had two of the imams in my home for a meal. When people don't even understand Arabic but memorize and recite the Arabic of the Koran, they can get goosebumps. And I'm simply saying that you can go into a religious meeting and feel really, really good about what's going on, but it has nothing to do with the Bible, nothing to do with the Lord Jesus Christ, nothing to do with the way of salvation, which is by grace alone, received through faith alone, in Jesus Christ alone. But you feel really good, and one of the reasons for that is demon spirits can make you feel really good.

Then you meet some of the spirits that were in Ted Bundy. Do you know Ted Bundy? Charming man, probably if he had chosen to run for office, he might be running for President now. And he was a very charming man. He was very witty. He was very clever. He was very friendly. He was very outgoing. And yet this is what Ted Bundy told your guest speaker yesterday—he didn't tell him this yesterday; he told him this before he was executed. He told your guest speaker yesterday that he basically lived a normal life and then all of a sudden, something would come over him, and he would spy a person and then he would obsess on that person, and he would obsess on her, and obsess on her, and he would plot out how he was going to kill her, and what he was going to do to her, and he didn't get relief from this obsession until he followed through.

Now that's what I mean by a spirit that's more wicked than another one. There are spirits that make you feel really good about yourself, make you feel really good and really religious with stuff that has nothing to do with the Lord Jesus, and then there are spirits that make you want to stalk, dismember, and do terrible things to some poor woman. More wicked spirits. So, you see these things.

Now I want to wrap this up and open it up for questions, for brief questions and want to then defer to later.

Whenever Jesus dealt with demon spirits, whenever the apostles dealt with demon spirits, they never simply prayed, they always spoke out loud, took authority and commanded the spirits to leave, without exception.

Now you say, "Well, what about demon possession? This is the topic, and you're just now getting to it?" Yeah. The word "demon possession" is an attempt of English translators to translate a Greek verb, the Greek verb is the

verbal form of the word “demon.” A better translation would be demonized. Demonized.

Can a Christian be demon possessed? Well, I want to say that a born-again person cannot be under absolute, final, and total control of a demon spirit—but I know I was a born-again person in the fall of 1977, when I had those terrible thoughts, obsessive thoughts coming into my mind in my own office. Can a Christian be impacted by demons? Of course. Paul wrestled with them. So, demon possessed, I think it’s a misleading word because what the New Testament uses is simply the word “demon” put in a verbal form as a participle. He was demonized, dealt with this demonized person.

This is what I want to say as I wrap up this.

There are degrees of demonic influence that are very light, that are easily resisted, but if you don’t resist become stronger and stronger and stronger until finally the demonic influence controls your life and ruins your life.

Going to school all those years, I mean, I went a long time and I had to work, so I held all kinds of odd jobs, from selling insurance to selling soft ice cream in the heart of the inner city of Philadelphia, PA, to working briefly for a funeral home.

One day I was riding to the crematorium with a dead person in the back and the main, what do they call them? Mortician, not undertakers, the main mortician driving the van—and we have this lady in the back and we’re delivering her to the crematorium there in Philadelphia, there was more than one, and that we drive around back, and as we pull up underneath the crematorium where the garage was, very large open place, there were probably 30 coffins there, and as we’re driving up, the undertaker cursed and said, “Blankety-blank, he’s at it again.”

And I said, “What? What are you talking about?”

He said, “Look at that!” And we got out of the hearse and these caskets were open and the ladies had their dresses up and the men had their pants undone, and then the undertaker said, “Blankety-blank, necrophiliac.” I later met the guy. Why didn’t he get fired? Worked cheap. Worked cheap. Who wants a lawsuit?

And I pondered that because one of the courses I took as an undergrad student in the ‘60s was abnormal psychology. It was really gross. And I began to ponder where did this guy come from?

Was he born that way? And the answer is no. He wasn't born as a necrophiliac. He was born with original sin which Barack Obama and Mitt Romney and George Washington and President Aguiard, you, and I, and your mom and dad, and your pastor, all were born with, a sinful nature that began to be conditioned and influenced so that he began to have certain experiences that made him turn away from those things and other experiences that made him embrace those things. So a little here and a little there, I won't go into an elaborate speculation from abnormal psychology, but a little here and a little there, this man, in my opinion, came not only naturally from worldly things with his carnal soul responding to those stimuli, but also supernaturally, demonically, this man came from having a mild demonic influence to coming under complete control of demon spirits and yet when you saw him, like a Ted Bundy, having him over for supper to play checkers, you wouldn't necessarily have known anything, although he was kind of disheveled and nasty looking. He was a necrophiliac. A necrophiliac.

There is a transition in many people from being a person just like the person next to you here today--take a look at the left and the right, okay—who fails to deal with temptation and sin and gives himself or herself over to sin, and the more that that person gives himself or herself over to sin, the stronger the influence of evil and the supernatural until there's complete bondage.

Now, sometimes in the New Testament people are born with powerful supernatural forces against them and we see that in the gospels, and there are reasons for that that have to do with some things I don't want to get into today, but I'd be happy to talk about, generational things. But by and large if you ever encounter someone in a hospital who you believe is demon possessed, what you're dealing with is a person who once was born like you were born, who once nursed at his mother's breast or was bottle fed, probably more likely bottle fed, and once grew up like other kids, played in school, began to go through puberty, and began to do sexual experimentation, and in the course of things experiencing being rejected here and accepted here, feeling powerful here, feeling powerless there, he begins to come more and more under supernatural influences until he gets a job at the cheaper of the two big crematoria in Philadelphia. I compared the one to kind of a steakhouse and the other kind of to McDonald's. But anyhow, he worked at the McDonald's one, but he was once a mama's boy, a mama's girl, a daddy's boy, a daddy's girl, just like people sitting here today.

Anybody got a question before we turn it back to Dr. Sharp?  
[unintelligible]

Okay. The question is cast of the eyes. I don't know how to describe it. I don't know if I could photograph it or not. You know, it's an interesting thing, the eye is the window of the soul.

My aunt who died in 1999 was born in 1896, and she had a man who worked for her for about 60 years of her life; they were very close after her husband died. And this man was an African American, and they loved each other very much, and one day I went to visit my aunt and I said, "Inez," I always called her by her first name, this was her 90<sup>th</sup> birthday, I said, "I noticed James's eyes and I wondered, does he have cataracts?"

And this is what she said, I don't want to use, she used the polite old Southern word for an African American, rather than the one that's really bad. I don't like to use the word, but she said, "I don't know, Robert." She said, "I was always taught never to look an African American in the eyes."

I thought, "Are you kidding me?" I didn't say that to her. She was an elderly woman. He had worked for her for over 60 years, he'd worked for her husband since he was a little boy, and she'd never looked him in the eyes? She never knew him. He'd call her when he'd go visit relatives in New York. She wanted to do good things for him. They really loved each other but she never looked him in the eyes. The eye is the window of the soul. She never saw his soul.

When you look in someone's eyes, and suddenly those eyes change, and you see another soul, you know that you know that you know, you're looking at somebody else and that's what I'm saying. It wasn't like you could photograph it and say, "Aha, now this person has demon eyes!" It's just that when you really look people in the eye, when you're opening your soul to their soul, when you're trying to understand who they are and you see something happen, you know that you're looking at another soul, at another spirit besides the spirit you were talking to five minutes before. That's what I mean.

[unintelligible]

Let me respond. I think that there's great wisdom in what she said to you, but I'd like to propose another alternative and that's for me as a person who listens to people with all kinds of problems, I mean, some pretty bizarre stuff, even without touching people, I can tell you I feel drained and all that. I had someone—they brought somebody to me from Central Hospital 20 years ago, and when I listened to that man's story, I felt like I needed to take a fire hose and stick it in one ear and let it wash my brain. It was unbelievable. But the key is understanding that we're dealing with

something powerful and supernatural, so I think what we have to do, is to make sure that we are trusting that he who is in us is greater than he who is in the world.

So, what I would say is that we can touch, but let's be prayed up, and let's be aware that there are contaminating influences, and even without touching, those influences are there to suck you out. They're like psychic vampires, I mean, you know, just suck the life out of you. Now let me say, because most of you here, I assume, are caregivers, it's very draining work because of that very thing. Touch can exacerbate it, but touch can also be a healing thing. Jesus touched, but what Jesus did was to be full of the Holy Spirit when he touched, so that he's the one doing the transmitting of power, as it were, as over against someone else, you know.

So that's sort of my thought. I touch people all the time and I try to be careful. I'm very careful when I hug women that I don't hug them like this, if I can possibly avoid it. I'm still a guy, and so I'm a big sideways shoulder hugger, and I'm a patter on the shoulder kind of person, and with little kids, I pat them on the head and that kind of thing, but I believe in touch, but I think you ought to be prayed up in that.

Anybody else before we turn it over to Dr. Sharp? Yes, ma'am?

[unintelligible]

I can't hear, sorry.

[unintelligible]

["Why do you think churches are hesitant and even negligent in teaching about demon possession?"]

Well, I'll say why in my case, I just didn't believe it was true. I believed the Bible was true. If you'd said to me...when I became installed as the pastor of Grace, when I was admitted to be installed there in '75, September 11<sup>th</sup>, by the way, 37 years ago, I said I believe the Bible is true. I believe it's God's infallible, inerrant word. But I didn't believe that those things happen today, so therefore I think that people don't teach it.

And I think that, secondly, I think that people don't want to be viewed as nuts, and I kind of gave up worrying about that some years ago. I realize people think I'm crazy, I even had for a while the nickname Crazy Bob, and I'd just rather be thought of as crazy and help people.

So, I think that you're viewed as kooky. I think that a lot of time there's ignorance, and then I'll just say this, who likes to clean out a stable? If you

don't like cleaning out a stable, you sure don't like cleaning out a pigpen, and when you begin to deal with human evil, and you realize there's a supernatural dimension, it can get nasty. I mean, it's like my experience in the fall of '77 with the young woman and hearing the voice in my head. I mean, I was ashamed to tell my wife about that and, I mean, I really was. I thought, "What does that say about me?"

Do you know what it says about me? It says nothing about me. It says something about the evil one. I wasn't sitting there in the natural realm, and there was a natural occasion, like I say, when she came in. But I wasn't entertaining those thoughts. It says nothing about me. It says something about evil, but in our own minds we get that confused and we think, "Oh my, I must be a real lecher."

I'm American male, but I'm not a lecher, but I could become a lecher if I give in to those things and then give in to them, and then don't repent and give in some more—I could end up working for some crematorium in Philadelphia. And I really mean that. I really mean that, and I mean that about you, too. The potential for radical evil is in all of us—if we yield to evil and never repent.

Those are some thoughts. Questions?

Let me respond to that this way. I believe that the Bible doesn't delineate between the natural and supernatural the way we do in the Western philosophical tradition, particularly in post-Kantian Western philosophy. Kant believed in a Phenomenal realm.

That's the world like this, you know, [hitting lectern]—yeah, that hurts—and the Noumenal realm, and in the Western philosophical tradition coming out of the Enlightenment, there's a tremendous tendency to separate these things.

I don't think that the Bible separates them. It doesn't mean, I'm not saying that it doesn't take note of the fact that things may have different causes, but things, as we experience things, there's not a hard and fast delineation: So, things can be organic, and things can be demonic, and things can be due to psychological conditioning, and all these things.

And how we think affects our brain chemistry. If you're down in the dumps and people test you and say, "Man, this person has serious problems," and then, "I think he's dead now." So, I guess you really would have a physiological reaction if he rang your doorbell—Ed McMahan who used to do the Publisher's Clearinghouse thing—I think, if somebody rang your

doorbell, and you realized with the trucks out there and satellite uplinks, that you've won the Publisher's Clearinghouse Sweepstakes, and you're now worth \$20 million, I don't care what's going on here—chemically, there's going to be a chemical reaction.

So, I'm saying is that rather than saying this is natural, this is organic, that the way that Scripture looks at reality is, that things from our perspective, it's very difficult to delineate and say, "Well, this is this, this is that." Let me illustrate that again sort of indirectly on your question. Males are attracted to females, and they're attracted particularly with the optic nerve, as against the olfactory nerve like dogs. And there are certain signals to the brain of a male, if you're a dog, that the female is in estrus, and you pick that up with the olfactory nerve. But for a male human, it isn't by scent, but it's by appearance so that if a woman comes in, like that woman, dressed in a way that's provocative, and I say provocative, basically dressed in a way that says, "Here I am," you know, "I'm available," the male reaction is natural to respond to that.

So, there's a natural physical response that's there in every male. Then there's the conditioning of the world and it's there, and it's conditioned in me, and it's conditioned in her, and then there was the supernatural.

If I can use another illustration. If you remember the days of record players, which probably most people—they're what I grew up with. I grew up with 78 rpm record players, and I learned this by playing with them—my brother's record player, when I was a kid, much to his chagrin, without the electricity—I could put a record on that record player, and I could put the arm down with the needle in it and with my finger, I could turn it even if the electricity is off, and I could hear, I could hear what's there, and if I turned at the right speed, I could hear it well. But then with electricity, that signal is sent and amplified in the speakers, and you could hear it so loudly you can't ignore it—kind of like somebody with giant subwoofers driving by your home at 3 a.m. and really blasting you out.

So, what I'm saying is that the demonic, the supernatural, takes the natural and just gives it a great amplification and a boost. So again, I'm not sure that we need to say, "Well, this is clearly not organic, or this is clearly organic." I think that we treat things in a multi-disciplinary way, and we never rule out the spiritual, and we never rule out prayer, and we never rule out trying to talk to somebody and love somebody and pray for somebody even as we treat the organic. I don't know, does that kind of....?

Yes, ma'am?

[“You mentioned about generational....”]

Yes, ma’am.

[unintelligible]

Well, as I read the Bible, I see that the Bible doesn’t treat humans in the way that we think of humans in the Western, again in the Western philosophical tradition, in a very highly individualistic way. When you go to the polls on November 6<sup>th</sup> and vote, you’re laying your hand on the person you vote for and saying, in effect, to God, “I’m willing to be responsible for this person’s actions.” Wow! So, it makes voting a very serious thing.

People’s parents affect the person. For example, if a person is drunk—I just used the bad word—if the person is a drunk, if a person is a compulsive gambler, and basically destroys the ability to earn a living, the children don’t have the benefits of other children whose parents do not have a drinking problem, do not have a gambling problem, and that are home with them in the evenings and on weekends, and like my daddy telling me, “Boy, you’d better get up and study,” you know—Mama teaching me math tables with a ruler, telling me, you know, “What’s” as I wandered with my mind, “What’s 7 x 7,” and if I didn’t say it, she swatted me on the arm with the ruler. She was a first-grade teacher. It worked very well and I still when I’m having a math problem, I have to slap myself sometimes. My point is that parenting affects children naturally and I’m saying that as I look at Scripture, parenting affects children supernaturally too, and grandparenting affects children supernaturally, and great grandparenting like in the 10 Commandments where God says, you know, visiting the iniquity. I believe the blood of Jesus cancels those things when we self-consciously appropriate what Jesus did for us but without that, there’s this pattern of generations.

We’ve gone over.