

The Sons of God, Part 3

Bible Text: Matthew 12:43-45; Luke 8:26-31; Genesis 19

If we will turn in our Bibles to Matthew chapter 12. Continuing this look at the sons of God, which is, I think, relatively clear with only one possible Scripture that would counter the view and that is that angels neither marry nor are given in marriage—which, if that were the only Scripture that would settle the case by implication, but it is only by implication. Angels do not marry nor are given in marriage in heaven, neither will we marry nor be given in marriage in heaven as we saw last week.

But it does not say—and I realize that we are pressing this almost legalistically, but we want to make Scripture fit and he does not say—that angels are incapable of physical relations. He simply says they do not marry nor are given in marriage. So realizing that that is pressing that text a little bit, at the same time we look at all the weight on the other side.

But let's look at Matthew 12:43. "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it" (Matthew 12:43).

Matthew 12:44:

'Then it says, "I will return to the house I left." When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation' (Matthew 12:44-45).

Now, I want you to consider just two thoughts from this parable that Jesus teaches. He talks about a person who, without experiencing the presence of Christ in his life—therefore an empty house, if you will—who experiences moral reformation, moral change, his life is cleaned up, but he is still empty and this man experiences this when the demon that was inside him leaves.

But the demon, wandering around, looking for a home and not finding a home, goes back to the place that he once inhabited and discovers that this man's house is now in order. This man, having himself set free from this demonic power is able to live a disciplined life, a life with balance and order. He is cleaned up, but empty and there is therefore more opportunity—because he is empty—there is more opportunity. So he returns. And verse 45 is a critical verse.

"Then it goes and takes with it seven other spirits more wicked than itself" (Matthew 12:45).

Now in Greek—and I don't want to press this Greek too far because it should not be pressed to an extreme point—but in Greek there are several words for other, two of which are pretty significant. One is "another of the same kind" which is the word *allos*, "another of the same kind." And another word for "other" is the word *heteros*. And in verse 45 that happens to be the word that is used *heteros*. The plural form of the Greek word *heteros*.

Now, the word *heteros* normally means another of a different kind. And while these words have a—because they are synonyms—another of the same kind, another of a different kind—you can't

always be sure that the author intended to say another of a different kind, yet it is a little thought I want to just plant in your mind, another of a different kind.

Notice, if we read it, then in light of that distinction—heteros—and we get such things as a heterogeneous class would be what? A classroom with different kinds of folks in it, heterogeneous, groupings. Or if we speak of heterosexual we are talking about two different kinds of people, a male person and then a person of another kind, a female person in terms of orientation. So heterosexuality has to do with others of a different kind and their sexuality is expressed by being attracted to a member of the opposite sex, as over against homosexuality which would be another of the same sex. And 50 years ago I wouldn't have used even those words. But we have come a long way, sadly.

So Jesus, in this parable, speaks and says it takes with it seven other, seven heteros other of a different kind. Now, I say that would be pressing a Greek distinction that we don't want to normally press, but if we look at the next statement that Jesus makes when he describes this, we see that that is right on target. Because what do we see in Matthew 12:45 about these other different kinds of spirits? What are they according to what Jesus said?

These other spirits of a different kind are more wicked. So what do we learn from this? We learn from this that there are relatively nice demons and relatively bad demons. They are all bad. But some are worse than others. And when I say relatively nice I mean they are not all spirits of blood violence or gross perversion. There are different kinds of spirits, some of whom are more wicked than others. Think about that for a moment: different kinds of unclean spirits, different kind of demon spirits—this is about demons—different kinds of demon spirits—some of whom are more wicked than others.

For example. Think of the situation of the demoniac and we are familiar with that story. And just compare that with 1 Timothy chapter four for a moment. The Gadarene demoniac what? He doesn't wear clothes. Where does he live? He lives in the graveyard. What does he do with his body? He cuts himself. So he is into gashing. Have you ever been...have you ever met somebody that cut themselves? I have. Cut themselves. Why do they cut themselves? They just cut themselves.

I don't know. In this case the person said to me as I visited him, he said, "Well, I am making offerings to my God."

I said, "Oh, who is that?"

And he said, "Satan."

So what you find in the case of Gadarene demoniacs is they won't wear clothes, they live in the grave yard, they take rocks and cut themselves so that the blood flows, they shriek and howl and they possess enormous strength so that they are able to break their chains.

I would say that the demons in these Gadarene demoniacs were, in the relative sense, relatively naughty demons compared to the demons that we find in 1 Timothy four who are relatively nice demons.

Let's look at these relatively nice demons of 1 Timothy 4:1. "The Spirit clearly says," and that is the Holy Spirit. "The Spirit clearly says that in later times some will abandon the faith," that means the objective truths of Christianity in this case. "Some will abandon the faith and follow deceiving spirits and things taught by demons, deceiving spirits, things taught by demons" (1 Timothy 4:1).

Let's see on the scale of niceness versus naughtiness are these, relatively speaking, nice demons as over against, relatively speaking, naughty demons.

"Such teachings come [verse two] through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth" (1 Timothy 4:1-2).

These are, relatively speaking, nice demons as over against naughty demons. All they are doing is saying, "Don't eat meat. Don't eat pork. Don't eat shrimp. Don't marry." They are making nice arguments that say, for example, a pastor...if a man is a pastor and he is not married, he has more time to devote to the flock. If I weren't married, if I had not obligations of wife and children I would be free to keep all kinds of hours. And the only concern I would ever have to have would be my health, getting enough sleep so that I didn't go psychotic on you which sleep loss can cause.

Having a family is a hindrance, isn't it? It consumes a lot of time. You have to take care of children and spend time with them and talk to them and nurture them. And the same with spouses. So it seems reasonable, doesn't it, that a minister, a pastor of a church should be forbidden to marry so that he can devote himself to the ministry. That's the rationale, isn't it?

Saint Paul tells us about the origin of that rationale here. And what is the origin of that rationale according to 1 Timothy four, verse three. This teaching has to do with forbidding certain foods and commanding people not to marry. Verse three. Where does this teaching come from according to verse one? Demons. This is demonic stuff.

But I am saying, again, that these demons are not bad, bad demons compared to something like the demons involved in the Gadarene...at the Gadarene demoniac. For example, again, we go back to Matthew chapter eight and verse 28.

When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no-one could pass that way. "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"(Matthew 8:28)

And, of course, that is Matthew's account which leaves out certain details that Mark includes. And Mark includes certain details and Luke includes even more details.

So here are these violent men. They have great strength. They cut themselves with stones. They are relatively more wicked demons as over against relatively nicer demons. All demons are bad. All demons are in rebellion against God. All demons bring destruction to human beings, but some do it in more opening violent, more opening perverted ways than others.

Now, hold that thought right there. Do we need air on? I know everybody is comfortable and warm. It is a little stuffy I am just observing. Can someone make it work for us? All right.

Think about it for a moment. Now hold that thought for a moment and consider now, not demons, but angels. Turn with me, if you will, to Isaiah chapter six, Isaiah chapter six. And we will begin reading at verse one, Isaiah 6:1.

“In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs” (Isaiah 6:1-2).

Or, the traditional way of saying it, seraphim, which is the plural, “im.”

‘Above him were seraphs [or burning ones], each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory” (Isaiah 6:2-3).

Tell me about these seraphs, these burning ones, these seraphim. What is the description? What are they like? Tell me one feature. What is a feature that you notice of these angels?

They had six wings. These are six winged creatures. They cover their feet—which is a picture of private parts—with two of their wings. They cover their faces—which is a way of veiling themselves from looking on God—and with two they fly. So they had six wings, three sets of wings.

Now turn with me to Ezekiel. And we want to contrast those seraphim with some cherubim. And let's look at the cherubim here, Ezekiel 1:4.

“I looked, and I saw a windstorm coming out of the north -- an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal, and in the fire was what looked like four living creatures. In appearance their form was that of a man, but each of them had four faces and four wings” (Ezekiel 1:4-6).

So are we dealing with another kind of angel here? Is this a different kind of an angel than a seraph? Yeah. How do you know they are different? How many wings have they got?

So if we are, you know, not...let's see. I used to get entomology and etymology confused. But if you know the etymology of the word entomology you are probably on good grounds. So this is

not entomology here, but this angiology and so we look at this particular species of angel and we know it is distinct from the one in Isaiah because it has how many wings? Four, not six. It is another of a different kind. It is another of a different kind. This is a different kind of angel than the angel described in Isaiah six.

We'll read a little further here just to get a picture of these different angels here. They look like a man in their appearance, but each of them had four faces and four wings.

“Their legs were straight; their feet were like those of a calf and gleamed like burnished bronze. Under their wings on their four sides they had the hands of a man. All four of them had faces and wings, and their wings touched one another. Each one went straight ahead; they did not turn as they moved” (Ezekiel 1:7-9).

Why did they not need to turn as they moved? Because they had a face in whatever direction they went.

Verse 10.

“Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. Such were their faces. Their wings were spread out upwards; each had two wings, one touching the wing of another creature on either side, and two wings covering its body. Each one went straight ahead. Wherever the spirit would go, they would go, without turning as they went. The appearance of the living creatures was like burning coals of fire or like torches. Fire moved back and forth among the creatures; it was bright, and lightning flashed out of it. The creatures sped back and forth like flashes of lightning” (Ezekiel 1:10-14).

So in Isaiah 6:1 we have a species of angel. And in Ezekiel...let's see, in Isaiah six we have a species of angel. In Ezekiel one we have a different species of angel—quite different—and now turn to Genesis chapter 19, Genesis chapter 19.

Now, we are going to look at yet a third species of angel, a third species of angel.

By the way, the Greek word from which we get the word “angel” is the Greek word angelos, angelos. And it can simply mean messenger. It can simply mean messenger.

All right. We come to Genesis chapter 19. Who arrives in the late afternoon in Sodom, according to verse one? Two angels. Now what kind of species of angels do you think these are?

Well, I submit to you that this is yet a third species of angel. This is yet another of a different kind of angel. We have seen six winged angels, the seraphs; four winged angels, the cherubs. Now we are seeing no winged angels. Ain't nothing about these angels to reveal they had wings. These are un-winged, this is an un-winged species of angel. okay, an un-winged species. And we know that because while people found them to be very attractive, very handsome, there is nothing that people saw about them, initially, to scare them.

Now, I can tell you that the people of Sodom and Gomorrah—just like the people of Alexandria and Mamou—if someone came walking down the street with a set of wings they would move like a covey of quail with a shotgun blast. They would get out of the way and hide. People are scared of creatures that would look like a man and have wings, okay? The cherubs look like a man so they had wings. There is no hint that these angels had any wings. In fact, from all that we see here they simply look like men because these are the same two guys that we met last week who were accompanying the Lord in chapter 18 when they stopped off at Mamre to have dinner with Abraham.

So they arrive in Sodom and Lot was sitting in the gateway of the city. That is where commerce took place. It is also where the court was. If there was a judicial matter, it is settled in the gate of the city. Matters of commerce settled in the gate of the city. This is the important place. Lot is there because Lot is a businessman.

“When he saw them, he got up to meet them and bowed down with his face to the ground” (Genesis 19:1). Now, I submit to you that that is simple Near Eastern ordinary hospitality. That is what you do. Here are two strangers. They are obviously special strangers. They obviously have something about them that makes them very handsome. He simply is responding in the way of the ancient Near East which is, you are obligated in the ancient Near East to take the stranger into your home and to be willing to protect the stranger at the cost of your own life. That is what you are obligated to do. They come under the shelter of your roof. You feed them. You give them something to drink. You give them a place to sleep and as long as they are in your house you are responsible for their safety. That is the law of the ancient Near East in terms of custom.

So he says in verse two:

“My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.” But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate” (Genesis 19:2-3).

So just as these fellows had eaten in chapter 18 -- did they enjoy a meal with Abraham? -- they had some kind of roasted meat and they had bread and they had some kind of sour milk. Perhaps it was buttermilk or yogurt of some kind, some kind of cheese. Then they travel on their way, they get down to Sodom. Lot meets them. Being a southern man he insists. Being southern angels they refuse because you never accept an invitation to someone’s home if you are a southern angel when that person that is inviting you to the home is southern without a second invitation. It is simply, you know, it is the way it is done.

“I want you to come to my house.”

That is not sincere. That is just Southern hospitality which isn’t hospitality at all.

So these angels are Southern angels, and they know the Southern custom and they say, “Oh, no. No, no, no. We don’t want to put you out. We will spend the night in the square.”

But Lot is sincere in understanding Southern customs and understanding that these two strangers, obviously, are Southerners. He insists. And when the angels perceive that he is insisting, then they understand that the invitation is sincere.

I hope you will excuse my humor. But it is that way, actually, here in the text.

It is, “Come to my house.”

“Oh, no. We don’t want to put you out.”

“Please come to my house now. I really mean it.”

“Okay, if you insist.”

And so they come.

All right. So he insists so strongly he...in verse three. And so he prepares a meal with them, baking bread without yeast and they ate.

“Before they had gone to bed” (Genesis 19:4), now verse four is very critical.

‘Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them”’ (Genesis 19:4-5).

Now, I don’t want to get into gory details here, but I do think it is important that we analyze that verse for a moment. According to verse one these two persons are what? Angels. They are angels. But they are obviously of a different species of angel than the angels we meet in Isaiah six because they have six wings; or the angels we meet in Ezekiel one because they have four wings. And these do not have, you know, eagle head one side, ox on the other, line on the other and human face on the other, because the men of Sodom would have gone to Gomorrah if they had seen that.

They obviously looked like ordinary, normal human beings. But they were not ordinary, normal human beings. They were not human at all. They were really angels and possessed supernatural power. But they looked like men, just extraordinarily, strikingly handsome men because they were absolutely pure of heart, totally free from all sin.

So they show up. This yet third species of angel comes to Sodom, is taken into the home of Lot, is fed a meal by Lot just as they had eaten a meal the day before as they were with Abraham. And just before bedtime there is a knock on the door and the men of the city have come and they desire to engage in sexual activity with these angels.

Now Lot, in verse six, fulfills the obligation of the ancient Near East and that obligation is, “I will die for you if you come into my home. I will protect you. If you come under the shelter of my roof it is my obligation to do whatever I have to do to keep you safe.” So:

‘Lot went outside to meet them and shut the door behind him and said, “No, my friends. Don’t do this wicked thing”’ (Genesis 19:6-7).

And at verse eight, which is very perverse to us, it is a perverse and twisted application of the principle of the ancient Near East, again, to protect these men who have come under his roof.

“Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof” (Genesis 19:8).

Lot, as far as he knows, is dealing simply with what? Men, ordinary men, handsome men, special looking men, but to all appearances, simply men. “Don’t do anything to these men who have come under the shelter of my roof.”

Verse nine. This is the beginning of the gay pride movement here. “Get out of our way,” they replied. And they said, “This fellow came here as an alien, and now he wants to play the judge!” (Genesis 19:9) They are great moral relativists, you see, you know. It is one thing...

“You know, we are not imposing our way of life on you, don’t you impose your way of life on us. We believe in tolerance here. We believe in tolerance. Who are you to tell us what is right and wrong? We will decide for ourselves right and wrong.”

And notice they are very angry. “This fellow came here as an alien, and now he wants to play the judge!” (Genesis 19:9) Notice what they say further, “We’ll treat you worse than them.”⁵² So their intentions were not good. “They kept bringing pressure on Lot and the pressure is physical at this point, and move forward to break down the door” (Genesis 19:9).

Verse 10. “But the men inside reached out and pulled Lot back into the house and shut the door” (Genesis 19:10).

Now angels are spirits, aren’t they? We saw that. Angels are spirits. What are angels according to the first chapter of Hebrews? They are ministering spirits sent forth to serve those who are the heirs of salvation. But just because they are spirits does not mean that they cannot take on a corporal substance, a body. And so here they are. And they have a three dimensional, substantial body because they are able to do what? They eat food. They absorb food. Remember Jesus’ rationale, reasoning with his disciples? He explained to them that he was not a ghost and he demonstrated he was not a ghost by eating fish and a honeycomb, showing that he had a real body, that he had been resurrected from the dead.

These angels, though they are spirits, have here a body that is to all appearances a human body, though they are not humans. And we see that by these angels reaching out, opening the door, grabbing Lot and pulling him in.

We read further. “Then they struck,” verse 11, “the men who were at the door of the house, young and old, with blindness so that they could not find the door” (Genesis 19:11).

We have here three different kinds of angels: six-wingers, four-wingers, no-winger; three different kinds of angels.

Now, what are demons? Well, if we weigh all of the biblical evidence together we can only come to one conclusion. Demons are former angels. They are the opposite of what Paul refers to in 1 Timothy five as the elect angels. They are non-elect angels. They were not preserved by God. They joined in the rebellion of this anointed cherub. So Satan is a what? He is a four winger. So they joined in this rebellion with that four winger cherub who is an anointed cherub who is right there guarding the throne of God, who lifted up his heart in jealousy and rebelled against God and let many angels in revolt with him. And those many angels, according to what we have just seen—Isaiah 6:1; Ezekiel 1; Genesis 19 -- are all different.

So, therefore, there are what? Not only are there different kinds of angels which we have seen, there are also different kinds of demons because they are ex angels. And an ex cherub is going to be a four wing demon, probably with some gnarly wings. An ex seraphim, or an ex seraph angel, now a demon, is going to be a six winged, probably with some real gross distortions in his appearance. And there are obviously demon spirits that appear to be human like and evidently can take on a bodily form like what we see here in Genesis 19 to the point that whether these angels were anatomically capable of having done to them what the politically correct crowd of Sodom wanted to do to them or not, we don't know, but apparently they were capable of that.

So what may we infer from this? There are different kinds of angels. There are different kinds of demons. Among the different kinds of angels are those that can appear to be exactly like the human being, including having facilities, conceivably, to be involved in the activity described in Genesis 19:5.

So when we add all this up, realizing that angels do not marry, were never designed to marry or be given in marriage, realizing that you and I were designed to marry and be given in marriage unless God gives us a special gift of a single life, which is a gift, but that in the world to come we will not marry or be given in marriage even though there is no indication that we will change physiologically or anatomically in the resurrection body other than the fact that our body will be transformed and capable of doing things it was not capable of doing before the resurrection.

But there is no indication that we lose our identity or our gender in the resurrection. It is just that we will not marry nor be given in marriage and therefore we will not engage in procreative activity.

So we come back to this. Some angels, some demons are worse than other demons. There are different kinds of demons as there are different kind of angels. Some fallen angels or some demons as we sought...we have seen now for several weeks in the book of Jude and in 2 Peter, are currently not free on earth at all, but are being kept in a prison somewhere called Tartaros—which, in classical Greek refers to the prison of the Titans in Greek mythology. But that is the

word that is used there in a verbal form. Some demon spirits are being held in Tartaros, not Hades, the abode of the dead, but Tartaros. Some fallen angels are there. Some fallen angels are not on earth. Most of fallen angels are on earth. And they are on earth and they tempt people and that is what happens with the Gadarene demoniac. We turn back there to Matthew 19 for a moment, we find exactly that. Those spirits—Matthew 8:29. “‘What do you want with us, Son of God?’ they shouted. ‘Have you come here to torture us before the appointed time? Have you come here to torture us before the appointed time?’” (Matthew 8:29)

Then turn back, again, just by way of keeping in our minds what we have seen so far. And we see there, in 2 Peter 2:4. “For if God did not spare angels when they sinned, but sent them to hell” (2 Peter 2:4). Footnote a: “Greek: Tartaros” “...but sent them to Tartaros, putting them into gloomy dungeons to be held for judgment” (2 Peter 2:4).

Did God do that? Are some angels being held in Tartaros, in gloomy dungeons held for judgment? Yes. Are all angels there? No, because the angels, the fallen angels of Matthew 8:29 are not there and they don’t want to go there.

“We don’t want to go there.”

And so we turn over, then, to the book of Jude and we see this description, the next to the last book of the Bible, the book of Jude and we read these words, verse six, “And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day” (Jude 6).

That is an interesting thought, isn’t it? So they are bound for judgment. They are awaiting it. This is similar to what happens with Sodom and Gomorrah. What do we do with all that?

Well, I submit to you that because there is only one possible rebuttal to this—and that is the angels are neither married nor given in marriage—that we take the weight of evidence is not just somewhat, but overwhelming to the effect that in Genesis six the B’nai Elohim, the sons of God are actually supernatural creatures who engaged in physical relations with natural human females and the result was a monstrous race. And that fits in with the biblical data even though it gives us all the creeps to think about that as a possibility.

What do you think? Any questions or comments? We have spent several weeks on this going over it and looking at it from this angle and that angle.

Charlie.

No. He is the prime mover.

I would say that it is before...probably before the creation of the world.

Up until the time of the ministry of Christ and then we are not sure. This is a little fuzzy. He certainly had full access to the throne of God not only in Job chapters one in two, but also in Zechariah chapter three which is after the Jews had been taken into captivity and come back to

their homeland, there is Joshua the high priest in Zechariah three and there is Satan standing by him accusing him, because that is what the name Satan means is accuser. And so he has access to the throne of God. And then Revelation 12 talks about their being a war in heaven and Satan cast out. That appears not to have...that appears to be a very difficult to say when that happened.

Jesus, remember, in the gospel of Luke when the 70 disciples return and report all the miracles that occurred and how they were casting out demons. He says, in effect, "Fellows, let me tell you. That is nothing. I beheld Satan falling from heaven like lightning."

So did that happen at that point in time? It appears that it did. There seems to have been a very powerful, destructive blow dealt to Satan at the time of our Lord's earthly ministry in particular with his death, burial and resurrection. But when Jesus comes up out of the ground, arises from the dead, rather, comes out of the...because he is in a side tomb. When he comes back from the dead it appears to be that a tremendous blow was dealt to Satan that he has not recovered from, is still reeling from even though he still has much power to come against us.

Any other comments or questions, Elton?

I don't think so. And I don't think that...I don't think that we should ever think of commanding him to go to the pit of hell. I think that we have the authority to command them to leave, but it is up to God to throw them into the pit. It is not up to us.

Now, when Jesus was on earth, you see, then they say, "Have you come here...have you come here to cast us into the abyss?" which is, let's see here in just a quick second. Luke 8:26.

'They sailed to the region of the Gerasenes, which is across the lake from Galilee. When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? I beg you, don't torment me! Don't torment me!" (Luke 8:26-28)

So he was not being tormented up to this point in time and he is saying to Jesus, "Don't torment me." And what does that mean?

Well, if you look down to verse 31, "And they begged him repeatedly not to order them to go into the Abyss" (Luke 8:31).

I submit to you that the abyss of Luke 8:31 is the same thing as the Tartaros of 2 Peter 2.

Now, it is interesting to note that not even Jesus at this point in time sent them to the abyss. He didn't send them to Tartaros. They knew he could do it. They begged him not to do it. They begged him, "Don't torment us. We are still having fun. Let us have some fun."

So when Jesus sends them out, he sends them into a heard of swine who immediately get all excited because of this legion of demons and they go stampeding over a cliff and fall into the lake there and are drowned.

But while we have the authority to cast out demons I do not...I think there are two things we need to remember. One, I do not believe that we have the authority to send them to Tartaros. People might say that to them, but I think that only God does that. Secondly, as far as I can tell there is only one reason why any demons have ended up in Tartaros. And that is because they actually broke this fundamental barrier between angels and men and engaged in sexual relations with human females. And it appears, as we look at it—and I am saying this appears, I don't want to be overly dogmatic—that that is the only reason any demon spirit is ever being imprisoned at the present time or being held in a place where he is being tormented and punished at the present time, is for violating that.

So for just ordinarily, you know, coming into Ted Bundy and stirring him up to go out here and strangle women and mutilate their bodies, that is no big deal. I mean, that tongue in cheek. I am saying that demons have the authority to enter into human beings for various reasons. People can...people can expose themselves to a demonic influence by becoming involved in occult activities, drugs, perverse sex, things like that. Those things give Satan a ground or a legal right to claim, you see. He is a usurper, but he will take advantage of his legal rights. But it is only...it appears and I say it appears. It seems that it is only for the reason of Genesis six that any fallen angels are put in the abyss, in the place of torment.

I do want to say one last thing and get to a hymn. And that is that whenever we deal with demons we need to speak respectfully. We can speak with authority and still speak respectfully. If a policeman comes to your house and he says, "I want to come into your house and search your house. You should speak to him respectfully, but you have the right in the United States Constitution, in the Bill of Rights against unlawful searches and seizures and so, therefore, you have a perfect right to say, "Sir, I respect you and I will submit to any lawful order that you have, but unless you can present a search warrant, you may not enter my home."

You can speak firmly and still be respectful. We should never speak disrespectfully to demon spirits or bring railing accusations on them as we are warned in the book of Jude and in 2 Peter. Firmly rebuke them in the name of the Lord, but deal with them with respect.

Tim?

Well, I think this. Let's say...let's...

Yes. I think that you are on to something and I think that if we look at Ephesians 6:12, "For our struggle is not against flesh and blood," not against real human beings, "but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Ephesians 6:12).

Think of it this way. Think of the meanest, orneriest person that has ever done something bad to you. There is a sense in which that person, though responsible for his own conduct, that you are dealing with more than just that person. So, in other words, demons can work in people. Demons can work through people. And this vicious, bestial behavior that you are reading in...the psalmist is describing, is demonic, but it can be demonic worked out through human beings.

Let me give you an example that really is striking to me from Friday night. Friday night Sandy and I happened—normally we don't watch TV this time of day—but we turned on NBC at seven o'clock and caught—well we turned it on a little after seven—and we caught his extensive two hour interview off and on with various people, but primarily with the BTK killer.

Now, we have been fascinated with the BTK killer because he was my neighbor. And when he first started doing this I was a chaplain on the Wichita Police Department force when he first started doing these killings. In fact, we were still living there when this started. But it wasn't just that he was in Wichita and we were in Wichita. We lived in the same neighborhood. So it is a little interesting to me as they show the photographs of the streets and the houses. That is the neighborhood where we lived.

So this guy is just down a couple of blocks away from where we lived. He is roughly my age. He was a Boy Scout leader, and he was very active in the Lutheran church..

And Sandy and I began to talk about this man afterwards. He is crazy as a Betsy bug, but he is very smart and very stupid. And we ask each other. I said, "Do you feel...do you feel any sorrow for this man at all? Do you have any sympathy for this man?"

And Sandy said, "Yes."

How can you feel sorry for a guy like that? Well, am I saying he is not responsible for his behavior? No. He is responsible. He is guilty of doing these terrible murders, terrible things that we don't even need to talk about.

But I submit to you at the same time that he is like the Gadarene demoniac, that he is responsible for his conduct and yet some of the impulse in what he is doing, the dementia, the perversion, the violence goes beyond merely the human. This man made plenty of victims, but this man also—if we think Ephesians six seriously, "We wrestle not against flesh and blood" (Ephesians 6:12).—this man is also himself a victim.

Why? That is a great question. Something in this man's past gave the enemy some authority to move in on his life. And as this man yielded to demonic impulses and began to do twisted things Satan, through demons gained more and more power and authority over this man.

Now, amazing thing about Dennis Raider is that if you met Dennis Raider, although you would find him to be a very controlling man and pretty intense and kind of going a little overboard when your dog was outside the yard or that your grass was not mowed enough, you would have thought that he was a nice fellow.

How do I know that? Because in the year 2005 he was elected to become the president of the congregation of that Lutheran church. In other words, Dennis Raider was a person like any of us sitting on the pew. And there was nothing about him that would give anybody the willies.

And they interviewed the psychiatrist because he is being interviewed by a psychiatrist on film here, you see, that they showed. And he said, "Wouldn't his wife have known or suspected?" And they said, "No."

He would have just said, "Honey, I have got a complaint. I have got to go tend to a complaint about a dog." And two hours later he comes back and he has murdered...see B. T. K., bind, torture, kill. He has bound them, tortured them and killed them and done some other things. And he comes back home two hours later and she says to him, "Boy, that sure was a long time dealing with that dog."

And he says, "Yeah, it was really difficult."

And she never suspects.

The man isn't simply crazy. The man is, in a certain sense, a regular human being who yielded himself to demonic temptations and impulses and each yielding yielded more ground which led to more yielding which gave it more ground, more authority until this man is driven to these bizarre things.

But none of those angels so far as we know, none of those fallen angels are of the Genesis six variety. And none of them are yet in the abyss. None of them are in the place of torment. They may have left Park City, the suburb of Wichita, and come right here to Alexandria, Louisiana where Dennis Raiter's neighbor moved 30 years ago.

Shazam.

Lest we end on that note we remind ourselves of one basic truth: Greater is he who is in you than he who is in the world. Nowhere in Scripture are we ever to fear Satan or demons.

Let's pray.

Lord, we are reminded as we study these things or Luther's great hymn. For still our ancient foe doth seek to work us woe. His craft and power are great and armed with cruel hate on earth is not his equal.

Lord, we are thankful that one little word shall fell him. That that word above all earthy powers no thanks to them abideth, that the spirit and the gifts are ours through him who with us sideth.

And, Lord, because of that your great love and your sovereignty we can let goods and kindred go and this mortal life also. And, Lord, while we are keenly aware that the body they may kill, yet we know with absolute certainty God's truth abideth still and that your kingdom of which we are a part through grace in Jesus Christ is...your kingdom is forever.

Keep us from fear. Keep us from superstition. But give us, Lord, at the same time, to have a healthy respect for and an awareness of the malignant, powerful, deception that is all around us in this world and from such, good Lord, deliver us through Jesus Christ. Amen.