

Matthew 20-02-16b

Let's pick up where we left off here, looking at the doctrine of demons. And we're now addressing their origin. Who exactly are they? We've got a fair idea, and it's not wrong that they're individuals who were involved in the original fall in heaven.

But there have been other ideas in the past. I'll survey them real quickly, just so that if it ever crosses your mind or you encounter it in conversation. The Greeks believed that the dead could still come back and haunt you, as some people do, you know, all down through history.

But it was popular in Greek thinking that demons, which they had conversed, they saw, you know, actively demon possessed people, were the spirits of the departed and attributed to them responsibility for a lot of disasters and calamities. So they were thought of as, you know, sinister powers and are likely to be the spirits of dead evil men that had come back. Good people, they didn't feel like really needed to come back and do benevolent things.

They didn't attribute good fortune and happy circumstance to intervention by, you know, loved ones of the past. But they did think that calamities and disasters and terrifying things came from evil formerly living people and their spirits returning. Josephus believed this.

It's not widely known that Josephus identified demons as, quote, no other than the spirits of the wicked that enter into men that are alive and kill them unless they can obtain some help against them. But scripture doesn't support this idea. You get Luke chapter 16, the Lord Jesus picturing the situation after death.

And we've looked at that in great detail. And, you know, my thoughts about that as a substantially metaphorical rather than literal view of the afterlife. Nevertheless, there's no hint in Jesus talking about those who have died that they're going to come back.

In fact, the notion that the rich man has of the need to communicate with his five brothers, he doesn't give any intimation that he himself, allow me to return and talk to my brothers. He says, send Lazarus. And Abraham basically says that ain't happening.

They've got a sufficient testimony and there is no need for the dead to testify. There are special circumstances where the dead do testify. And you remember coming up in the latter part of Matthew here, where after the resurrection of the Lord Jesus, there's an earthquake during the crucifixion and the graves are opened.

And after the resurrection of the Lord Jesus, three days later, the spirits of the departed walk the streets of Jerusalem and appear unto many. Cryptic, very interesting reference, but they're clearly identifiable as those who had died. And it is a sign that death has

been conquered and it is a harbinger.

It's a foretaste. These individuals don't appear to have continued. It says they appeared, they made an appearance along the lines of Samuel talking to Saul, along the lines of Moses and Elijah appearing on the Mount of Transfiguration.

It speaks of the continuation of these persons, righteous persons after death, but doesn't imply that they can come and go at will in the concourse of normal activity, normal human life. So Samuel, of course, 1 Samuel 28, verse 12 and following, that's where you have him. Why have you brought me up? Samuel hasn't been roaming around tracking the history of Israel.

He's been gone. And when the Lord sends him to surprise and confound the witch of Endor and to deliver a prophetic message to Saul himself. But that is a very exceptional passage.

And again, we'll see the transfiguration coming up in Matthew chapter 17. There are those who will allude to Revelation chapter six, verse nine, which is the souls under the altar that have been slain for the word of God. How long, oh Lord? And he says, bide your time.

I think this is difficult to make very much hay out of one way or another because it could easily be metaphorical that, you know, the argument could be made. What about these martyrs? And it's along the lines of God saying, you know, the blood of Abel cries out to me from the ground. These, these dead martyrs, there is the need for justice and for avenging their cruel and evil opposition that resulted in their death.

But we're at the point of this, this point that we're making is who exactly are the demons? Well, scripture does not indicate that they are the spirits of dead humans. Hitler's not coming back. Mussolini's not coming back.

Pol Pot's not coming back. You know, uh, any, any other, uh, widely reputed evil guy of the past is not coming back and wreaking havoc. So they are not departed dead people.

Uh, Joseph is not withstanding the Greeks, not withstanding. Um, a more interesting idea is, uh, although equally unscriptural, I'll tell you at the beginning, uh, there have been, uh, some pretty smart and respected Bible interpreters who believe that the demons are the spirits left over from a pre-Adamic race. And the only reason I know about this is I have a great one volume systematic theology by, uh, a guy named, uh, uh, Henry Thiessen, T-H-I-E-S-S-E-N.

I really like to look at Thiessen when it comes to, uh, I was a systematic theology major. I've got, I've got theologies by all kinds of people, good and less good in my, in my opinion. But, uh, I like Thiessen.

He was really able to distill ideas cogently and make good arguments from scripture. But one of his wacky ideas is that the demons are left over from a pre-Adamic race. This relies upon and assumes that you already buy into the gap theory between Genesis 1.1 and 1.2. In the beginning, God created heaven and the earth.

It's wonderful. It's populated with people. Uh, Satan is cast out of heaven.

He comes down, makes a mess of it. God variously sent a previous flood before the Noahic flood, or he packed it in glacial ice. He wiped everything out, dinosaurs, uh, Neanderthals, uh, you know, all of your prehistoric men and animals, and this accounts for the fossil record and all the rest of it.

It's all part of a, uh, pre-Adamic race. And then the earth being without form and void chaotic darkness on the face of the deep God in Genesis 1.2 and following is reconstructing the earth. If you buy into that, uh, and it is essentially something that was created out of whole cloth at the point that people really started paying attention to fossils and evolution and all the rest of it, and trying to find a way to account for an earth that was older than 6,000 years.

Um, but, uh, there, there are quite a number of, uh, of other theologians, uh, uh, Clarence Larkin back in the 1920s, uh, Theodore Schwartz in the forties, uh, Barnhouse, uh, Donald Gray Barnhouse, DG Barnhouse, a really famous, uh, commentator, uh, back in the sixties. Um, and, uh, John Nevious, uh, end of the last century, um, were at least friendly to this idea, if not outright in favor of it. Um, but, uh, even, even, uh, Dr. Thiessen says, uh, the scriptures nowhere speak of this pre-enemic race.

So, but you know, I, I believe some things that scripture nowhere explicitly speaks of. So that's not necessarily an impediment. Uh, scripture nowhere explicitly defines the Trinity, but we deduce it from evidence, but, um, uh, you, you base this on the gap theory and, uh, you have to have this sort of ruin reconstruction idea.

Um, you have, um, uh, no less, uh, formidable individual. Uh, one of my favorites, Gleason Archer. Uh, I've got a number, I will buy almost anything Gleason Archer writes or wrote, but, um, he's got the encyclopedia of Bible difficulties, which is your first recourse.

If somebody says, I see a contradiction, an error, a problem in scripture, encyclopedia of Bible difficulties is, is fun. I don't always agree with his answer, but he always has an answer. There's something there and it's well thought out.

It's creative. It relies on scripture. I love Gleason Archer.

Anyway. Uh, the first book I ever had by him was a survey of old Testament introduction. We used it in a seminary in Tulsa.

And one of the things he said in there was that, uh, Pithecanthropus, Swanscombe man, Neanderthal and all the rest, possibly even Cro-Magnon man, uh, were a part of this pre-Adamic world. Um, and, uh, he says that, that these were humanoids, but God had not yet imparted souls. And so, and that's a topic for another time.

Um, there is a fair case that you can make that the fossilized remains of humanoids preceding, uh, Homo sapiens, uh, were in fact prototypes, um, that were not yet made in the image of God, but it was a test run to see if the hardware was going to work. And, uh, the use of tools, um, primitive burial rituals and all the rest of it doesn't mean there's a soul. Uh, soul begins when God breathes the Neshama in there and says, I just got through making something in my own image and after my own likeness and any prototyping that was done before that.

And that's what I think it probably was all of your, you know, Lucy skulls and, you know, knuckle draggers that, that preceded Homo sapiens. Uh, if I was going to do the most important thing ever and use my team of creative designers and, and mechanics to build it, um, just like Ford coming out with a brand new electric car, uh, I do plenty of prototyping. I would test every part of it, including the hardware before I put the whole thing together and, and did the final rollout.

And so it isn't difficult for me at all. Uh, not that God couldn't have just instantaneously spoke everything into existence with a parent age and Adam had a belly button and trees had rings and all the rest of it. He could do it if he wanted to.

But if you look at the pattern of God's interaction with his sentient creation, he involves us in his work. He involves the angels in his work. Could God speak results into being in human concourse, the human world, human activity.

Could God speak a storm into the sea of Galilee? He could, but what does he do? He'll send an angel. Could God directly intervene and do everything himself? He could, but he mediates and, uh, delegates through the angels. You see this all through the book of revelation.

God could speak from heaven, but he sends an angel to speak. God could do all manner of things, but he makes his angel spirits and his ministers, a flame of fire. He delegates why they are sentient and they learn by doing.

And instead of sitting in the stadium seats with a bag of popcorn, watching God do everything, they're involved. They're active. Could God just speak the gospel into the heart of every person directly? God, the Holy spirit creates a conviction, but the information sufficient to act on that conviction comes through intermediaries.

Often it's us by example, by word, by, by interaction, whatever it may be. So God could do all manner of things, but his pattern throughout scripture, beginning to end Genesis

to revelation. And if you look at sort of the, the symmetry, look at all of the things that God does through angels and through and with his saints, could the Lord Jesus come back and win Armageddon all by himself? Does Jesus need an army at Armageddon? Yes or no? No.

He is sufficient to defeat all demons, all humans, all evil with the word of his mouth. So why is he accompanied by the white robed throngs on horses coming down to Armageddon? What's he need him for? He's, basically got the nuclear option of his word. Why does he involve us that those white robed saints are us? Why? Serves God's purpose better.

You know, you can show somebody how to fish or you can take them fishing, right? So learn by doing involve someone. You could sit your kids on the couch and say, this is how you wash dishes. Watch me push this vacuum cleaner.

This is how you, this is how you sweep a room or say, Hey kid, get the vacuum cleaner and sweep. Well, what do I do with this long, skinny rope looking thing? Well, that's a plug. And here's the plug in the wall.

Don't stick your finger in there. Don't stick a fork in there. These plugs are what you stick in there and be careful.

You don't touch the metal with you. We learn by doing right? So creation, I believe is such a thing. And God used in my view, take it or leave it angel design teams.

And they got a chance over a long period of time to start with just figuring out, let's, let's start with the building blocks. Let's play with building blocks of cells, figure out how to get them to reproduce, how to, how to store and, and copy and pass on information. Let's figure out DNA.

What a fun job. Could you imagine being the, the, there'd been no such thing as biological life on a planet before. And you've already had all of the fun of figuring out the universe, figuring out the constants for gravity and the speed of light.

And, and you know, the, the inverse square law and, and dark matter and visible matter. And okay, well, you know, eventually we're going to start with these building blocks and we've got, we've, we've got you know, these cells and, and let, let's figure out photosynthesis. Why don't we have a couple of different kinds of this biological life? We'll, and they end up with plant life and animal life and, and the interaction between the two.

And they start small and they, they build on their knowledge and God is back there saying, isn't this fun? You know, here's an idea for you. You know, when I said, let there be light, there was a reason for that, you know, light, think about light. Why don't you, why don't you power everything with light? Start with the, the plants trapping that

energy.

And then the animals can get onto that. You know, animals are not light powered plants are, but all of the energy comes from the sun and look at the beautiful analogy of the sun for God and what emanates from him is, is absorbed and reflected and radiates from and powers and energizes and cleanses and builds. It's a creative force.

Think of all of the wonderful things that the angels learn about God in the process of creation in figuring this stuff out. And God gives them, you know, the universe to play in this solar system, this planet, particularly let's, let's work out climate. Let's work out, you know, think about this H₂O water and, and, and how useful it's going to be in its three States.

Let's balance an environment and figure out how it's going to recycle and replenish and renew and revive. And, and this, this water is going to be a picture of what God's word does. And the angels just learn vast incalculable amounts in this task that God gives them where he says, let there be light.

Let the earth bring forth. Yes, sir. Three bags full.

And so the teams go down and, and implement this and figure it out. And there's, there's trial and error. And it's not, if they make an error, it's not a sin.

It's, it's a trial. It's like, well, that experiment didn't work out. These, these creatures are too big.

Let's extinguish them and start with something else. Well, we've got a whole, we've got a whole interaction here. That's really kind of crazy.

And there's no sentient humans. They're going to be able to live in this, you know, saber-toothed environment. So let's throw an asteroid at it and, and we'll, we'll kind of start over and you can explain the whole pre-history of the planet easily and constructively and beautifully as God letting the angels learn by doing, implementing his command, faithfully working it out.

Isn't this what we do? We, we want to live to please God, but it's a trial and error process. And when we, we err and come short, it's not necessarily because we're sinning. It's because we're, we're fallible.

And we learn by bumping up against things. Little kids learn to walk by doing a lot of falling down. Well, I find when I turn my foot sideways, I can't keep walking.

Maybe next time I won't turn it that way. And so on. So the, the idea that a pre-Adamic race had souls that they, they died and their souls are floating around.

Now they've come back as demons, has no scriptural support whatsoever. And there's all

kinds of things you can point out. Most importantly, it depends on the gap theory and there's insufficient support for the gap in Genesis 1.1 and 1.2. If you know Hebrew and you stick to Hebrew, there is no gap between 1.1 and 1.2. And the gap was never even thought of until the last 150 years.

The Bible explicitly says everything that we see around us was created within the six days of creation. You go to Exodus chapter 20, you know, everybody goes back to Genesis 1, Genesis 2 and that, but in Exodus verse 11 of chapter 20, in six days, and you remember Exodus 20, that's one of your known chapters. That's the 10 commandments chapter, Exodus 20, 10 commandments.

If you ever need the 10 commandments, it's Exodus 20. 20 is twice 10. Exodus is the second, second book.

So second book, 10 commandments, two times 10 is 20, Exodus 20. In six days, you go to verse 11, the Lord made the earth, the sea and all that is in them and rested the seventh day, the heavens and the earth. This is talking about our current planetary configuration, the sea and everything that's in the earth and the sea.

And he rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. You go 11 chapters forward to Exodus 31, 17.

The Sabbath is a sign between me says God and the children of Israel forever. Notice, why are we talking today instead of yesterday? Why are we not Sabbath keepers? Why are we not seventh day Adventists? Because the Sabbath, God says in Exodus 31, 17 is a sign between himself and the children of Israel, forever. For in six days, the Lord made the heavens and the earth.

And on the seventh day, he rested and was refreshed. Interesting. God was refreshed.

I personally think that the initial part of the seventh day, and we're still in the seventh day. There is no evening and morning where the seventh day we're still in it. But I think the first part of it was sort of a critique and after action report, the angels have done all this stuff.

And there's, you could imagine a great celebration, looking back on all of the hard work and the humor involved in what they tried that didn't work out too well. Let's just look at some of the skeletons in museums, some of the failed and extinct attempts at life forms. And you could imagine that, you know, it's kind of like looking at an episode of robot wars and saying, well, that robot design was a mistake.

You know, it was good that we got that one eliminated when we did, because you could only imagine. Sin and death fall on mankind as a result of Adam's sin. There's the oft repeated notion that, well, if you believe the Bible, there was no death because Romans 5, 12 says through one man, sin entered the world and death through sin and thus death

spread.

And so that in the, at the sixth day of creation, when man comes on the earth, everything is perfect. God saw everything that it was good. And all animals were herbivores.

There was no carnivorousness. There were no saber teeth. There were no canine, you know, meat munching, predatory animals, everything subsisted on plants.

And therefore evolution is evil and wrong because when they start digging up these fossils and saying, well, look at all of these great predatory monstrosities, your Tyrannosaurus group and your, you know, whatever those things were in Jurassic park that ran around eating everybody. You know, these things are supposedly far older than, than mankind. And probably not supposedly they, by all fair evidence are.

And people say, well, that, that makes the Bible wrong because you read your Bible and it says there was no death. There was no death until Adam sinned. Well, that's not what the Bible says.

If you read Romans 5, starting at verse 12, therefore, just as through one man, sin entered the world and death through sin and thus death spread to all men, death spread to men. There was no human death, no human death. That tells me anything that pre-existed Adam wasn't a man because death didn't spread to men until Adam sinned.

So whatever you want to say, however close they might look to a man, it's not a man because men didn't die until Adam sinned and death spread from Adam to all men, meaning it descended from him. He died. Eve died.

Seth died. Abel, of course, the first to die and so on. Death spread to all men because all sinned.

And you see that connection of sin and death with the Cain and Abel story. So, uh, I, I just expand a little bit on that as we look at the fact that whatever demons are, they are not the spirits of Cro-Magnon man, you know, floating around trying to find new bodies to inhabit. Um, and to understand that you have to understand creation.

You have to have another explanation besides the gap for the fossil record. And there's a perfectly logical, reasonable, and biblical explanation for everything that precedes. Uh, and, and the Bible nowhere says that the current creation around us is only 6,000 years old.

This is a faulty calculation made by people who did not understand Hebrew, uh, when it says, uh, so-and-so was the father of so-and-so or so-and-so begat so-and-so and just simply mechanically adding up the begats and the lifespans in the, in the genealogies is a demonstrable error. Uh, the scripture itself shows us that it is also a misreading of

Hebrew and a demonstrable error to try to shoehorn a huge gap between the first two chapters of Genesis. So I only digress, uh, in that regard for that reason.

So, uh, Adam is clearly designated as the first man, Genesis chapter two, verse seven, God, the Lord God formed man of the dust of the ground, breathed into his nostrils, the breath of life and man became a living nefesh, a living soul. He's the first man. Anything that precedes him is not a man by biblical definition.

Mannequin looks like a man, but it's not a man. Chimpanzee may share 95% of our DNA, but he's not a man. Um, by the way, I read somewhere that we share something like, I don't know, I, this could be apocryphal, but I read in passing somewhere that we share like 45% of our DNA with a banana or something like that.

So you can't necessarily take percentage of DNA as a measure of proximity. At least I hope not. It wasn't my DNA they used to figure out how similar we were to a banana.

Um, I'd be interested in knowing whose was, um, so this, uh, brings us to another interesting idea that we've visited many times. And this is that the demons are the disembodied spirits of the Nephilim from Genesis chapter six, that when God wiped out that generation with this weird mix of angels and humans, uh, that, that the ones that drowned, uh, were disembodied at that point. And I've been floating around looking for new bodies ever since.

Now this is appealing when you look at our story, is it not? They inhabited bodies, they got flooded out. And so they've been floating around, they find new people to possess and they don't want to go to the abyss. And so let us go into the swine, but the swine go into the, into the sea and they're drowned.

And you can get the idea of, you know, Oh, not again, you know, drowning for a second time. Um, it's attractive on that basis, but, um, this requires us to briefly separate angels. Uh, and I could give you a long proof that demons are angels instead of something else.

It's been suggested that the demons are one thing and angels are another, that angels can't be demons and demons can't be angels. But, uh, Satan himself is an angel and from revelation and other places, you can make that case. If you have any question that demons might not be angels, let me know.

And I can give you that case. I don't want to digress into that. I think everybody pretty well knows that, uh, there is a single category of sentient creation that precedes us.

And it is the angelic host. Even angel itself is something of a misnomer because Angelos in Greek means messenger. Well, very few angels have been actual messengers to humanity, but they are spirits and they are spirits.

They are, they are Numa in Greek. They are, uh, Ruach in Hebrew in the sense that they are not embodied inhabitants of this world. They exist, but we can't see them.

So anything that's not a part of our material universe and is sentient, we say, well, that's a spirit. Um, you could go to Hebrews and talk about the spirits of just men made perfect. And that is people who are no longer embodied in this world.

Uh, looking at the time when they are completed and perfected. And this is when we will be transferred to our resurrection body. We're not unclothed.

Paul says, we saw this in Corinthians and so on. So there is, uh, anybody that takes time to study it carefully. Uh, I think we'll draw the conclusion that, uh, angels were involved in the sin of Genesis six.

Um, people try to say that, that the sons of God were the descendants of Seth and, uh, the daughters of men were the descendants of Cain. But, uh, if that were the case, why wouldn't you just say that? Why would you, why would you use that phraseology? It'd be far simpler to just simply call them that. Um, some Septuagint manuscripts, uh, Alex, Alexandrinus in particular, when it, when you come to Genesis six, uh, and it says that the, uh, sons of God saw the daughters of men, that they were fair and took wives.

Uh, Alexandrinus in the Greek says the angels of God saw the daughters of men. And so it was a, a well known, almost ubiquitous understanding in the days of rendering the Septuagint and the Hebrew into Greek that, uh, the sons of God were the angels of God. And ancient Jewish interpretation was the same.

Uh, Hebrew manuscripts all say sons of Elohim. And that phrase elsewhere in the old Testament always refers to angels. You see this in Job one, six, there was a day when the sons of God came to present themselves before the Lord.

And Satan also came among them. Same thing in Job two, one, uh, same thing in Job 38, seven, uh, when God created the universe and the morning stars saying together and all the sons of God shouted for joy. Job 38, seven is very clearly, uh, referenced to the angelic hosts.

Excuse me. Um, the phrase sons of God seems to refer to these creatures that came directly from the hand of God. We don't have any indication that there was procreation or birth of any kind.

They seem to be directly created by God. Um, uh, so this is interesting when you look at Luke three 38 and the genealogy of the Lord Jesus that takes him all the way back to Adam. And you remember it's, it starts out in, in Luke three and says, uh, Jesus was thought to be the son of the son of the son of, you know, son of Nathan, son of David.

You go back to son of Jacob, son of Isaac, son of Abraham. It goes all the way back in

verse 38 to the son of Enos, the son of Seth, the son of Adam, the son of God. See that Adam is a direct creation from God's hand.

So Seth is the son of Adam. Adam is the son of God. He's the first son of God, the Lord Jesus, who is also directly created by God.

That which is in you is conceived of the Holy spirit. He is the son of God, right? So when it says in Genesis six, the sons of God, you're leaning heavily toward creatures that were created directly by God. Um, and, uh, that has illumination on our memory verse John one 12, but as many as received him to them, gave he authority to be called what sons of God, why our new nature and our resurrection bodies are directly created by God.

You ever thought about the fact that resurrection bodies don't come into existence by procreation, the way these bodies did. We will each be a direct creation from the hand of God. Those resurrection bodies are created by God.

That's why we have the authority to be called sons of God. Our nature, our new nature, our regenerated self is a direct creation from the hand of God. Why are you valuable? Why are you worth the precious price of the blood of Jesus? You're a creation from the hand of God.

You, can you imagine, I've said many times in connection with the idea of abortion, can you imagine somebody, you know, Satan or one of the other angels coming along and as God is finalizing forming Adam out of the dust of the ground, just about to breathe into his nostrils. One of the angels comes along and just kicks that dust apart, you know, drops a big rock on the, on the thing that God just created. How valuable was Adam? How valuable was Eve? Both of them created by God's own hand.

How valuable are you? You've been created. You are a son of God in that sense. It's a tremendous thing to reflect on and to give thanks for.

So this then raises the question, well, if Genesis six means angels, demons or angels are the Genesis six types demons. And it brings us to the question, why are some of these spirits bound and others are not? You find this in second Peter two, two, four, God did not spare the angels who sinned, but cast them down to Hades and delivered them into chains of darkness to be reserved for judgment. They are bound.

They are restricted. They are limited in some way. Jude, one, six has the same idea.

These angels not having kept their first estate, but having deserted their own habitation. He has kept for the judgment of the great day in everlasting bonds under gloom. Notice those are everlasting bonds, but they're not really everlasting.

They're everlasting in the sense that they're going to endure until they're no longer needed in Jude six. So the, we say, well, were those demons, there's been the idea that

Satan was trying to, was trying to gum up the works so that Jesus could not be born of untainted human stock. And so the demons went in there and were trying to pollute the gene pool as it were.

And that this was a satanic ploy. And Genesis six is all about Satan trying to, to head off the incarnation of the Messiah. Um, but this, uh, this sin in Genesis six is always associated with a, an unusual fornication.

Um, if you remember me referring to Jude six, um, it continues in the next verse and makes this association. So, um, he says they left their own abode. He has reserved an everlasting change under darkness for judgment of the great day as Sodom and Gomorrah and the cities around them in a similar manner to these having given themselves over to sexual immorality and gone after strange flesh are set forth as an example.

And, uh, there's a few that have tried to suggest that, that when it says in a similar manner to these, it says the cities around them did the same thing that Sodom and Gomorrah did. That's not what it's talking about. These in that phrase, a similar manner to these, these refer specifically back to the angels who sinned.

So what was going on in the five cities, Sodom and Gomorrah and the three others, Adma, Zeboim, and I can't remember the fifth. I never can remember it. But, uh, those five cities were engaged in sexual immorality, sexual immorality going after strange flesh.

If you put immorality and strange in the same word, you get immorality, but it's strange immorality, immorality of a, of a particularly unusual nature. In this case, we know from Genesis 19 that it was very, uh, pronounced and advanced stage homosexuality, uh, homosexuality of the aggressive, I'm going to rape somebody stage. Uh, people say, Oh, you know, homosexuality doesn't typically do what those people were doing.

That's probably true. Uh, there's a lot of really wonderful people who happen to be of the, uh, homosexual persuasion. They're wonderful in the sense that they're law abiding.

They're nice. They're, they, they engage in relationships the way heterosexuals do in the sense that there is, there are limits and proprieties and there is respect and courtesy and all the rest of it taking nothing away from that. In Genesis 19, you have advanced stage perversion that has gone beyond that stage into the worst expressions and the most aggressive and perverse forms.

That's why Jude says Sodom, Gomorrah, the cities around them in a similar manner to these who left their, uh, estate and did not keep their proper domain. I E they, they took wives. They crossed a boundary into a kind of flesh.

They were not supposed to engage with, which was the daughters of men. They were

embodied angels put here by God to judge Genesis six, three. My spirits will not always judge men in the flesh.

It's how I take that verse gone after strange flesh, strange meaning the wrong kind. There is a right flesh and there is a strange flesh. And these relations are supposed to take place between men and women of the human race, not angels and women, not men and men, not women and women read Romans chapter one.

So Jude seven specifies the nature of the sin. They took hold of and engaged in relations with strange flesh out of their category, wrong type. Uh, and he goes on to say in the present, these dreamers of the present day, similarly defile the flesh, reject authority and speak evil of dignitaries.

There is a rejection of authority. Why did our demoniacs live in the tombs instead of houses? As soon as you go live in a house, you've got to start being a part of the authority structure. Can't do it.

So, uh, you can continue on in Jude from there. But the point here being, um, these angels are not Satan's angels. Their specific sin is not.

And behold, they tried to pollute the DNA of the Messiah. They partook of strange flesh and that was their sin. And it was a desire for materiality.

There is a sensuality people. There's a related question. Um, since these are demons are the ones who fell with Satan, the angels who kept not their first estate in Jude in second Peter and in Genesis six are all associated specifically with the flood and with strange flesh.

You don't see strange flesh issues with any of the demons in Jesus day. It doesn't say, and behold, he went around fornicating with everything that were a skirt or, you know, attacked men and tried to have his way with them. There's no indication of any sexuality on the part of the demons that Jesus, uh, cast out or encountered.

What are they always doing? They are destructive and destructive. They label him the son of God before he's ready to reveal himself. And he has to shut them up time after time.

He silences them. They identify him as the son of God. And he says, be quiet, uh, come out of him.

They, they produce all of these debilitations and diseases. It's a different class. It's a different effort.

Um, if Satan's whole plan was to try to pollute the DNA and it failed, what's he doing with the demons after Jesus is now 30 odd years of age, they, they have, uh, uh, a more

protracted and developed agenda. So, uh, there is a difference. The only other category of being that is sentient besides humans is what we call angels.

It's a convenient term. It's not precise. There's two kinds.

There are three different kinds of angels. There are unfallen angels who still serve God in glory. There are the disobedient angels who started out serving God were given an assignment to shepherd the human race in its early days, to get civilization started, to judge man, to provide a system of justice before he was able to do so for himself.

And they disobeyed. They were disobedient. They weren't rebellious.

They sinned. Their, their failure is classified as sin and disobedience. That group has been sequestered.

They are out of the game. They are in the penalty box and they can't come back out and skate until later. The demons on the other hand are destined for the abyss and they don't want to go there until their string has run out.

There's some reason why they're not yet there. So three categories of angels. Uh, sometimes people call them elect, but that's your Calvinists.

They're not elect angels. They are unfallen angels. They are faithful angels.

They are obedient angels. This is Gabriel, Michael, all of the obedient angels we find revealed in scripture, the Seraphim, the cherubim, uh, the, uh, angels who look on the face of the father as they track, uh, God's little ones. And this can be both physical and spiritual little ones.

Jesus said, uh, you better be careful if you do something to one of these little ones, because their angels behold the face of my father in heaven. And you are, and I are God's little ones. We are children of God.

We have the right to be called that. And we are new creation. If any man be in Christ, he's a new creation.

Remember that old things have passed away. All things have become new. Any man who is in Christ is a new creation, son of God.

So all of this brings us to the point of these demons. Once again, we know now that they are represented in a revelation as a, and we need to turn there now for our closing thought, turn to a revelation chapter, get there revelation chapter 17. You have there the scarlet woman and you have a future evil system represented by the scarlet harlot mystery Babylon, right? That's the end time picture.

And that woman is ultimately going to be destroyed. She is the opposite. She's the evil

twin of the one we find in, uh, chapter 12.

So flip back a few pages to chapter 12, a great sign appeared in heaven. A woman clothed with the sun with the moon under her feet and on her head, a garland of 12 stars, which I had time to go into what those represent, but notice being with child. She cried out into labor in pain to give birth.

And another sign appeared in heaven. Behold, a great fiery red dragon having seven heads and 10 horns, seven diadems on his head. His tail drew a third of the stars of heaven and threw them to the earth.

The dragon stood before the woman who was ready to give birth, to devour her child. As soon as it was born, she bore a male child who was to rule all nations with a rod of iron. So who is the child? That's the incarnation of the Lord Jesus Christ.

No other personage can possibly fit. And that's the key to understanding what all the rest of these signs represent. Uh, and her child was caught up to God and his throne.

So we just compacted everything in the earthly life and ministry of the Lord Jesus. If you want to talk about a gap theory in between the first and second sentence in chapter five, there you've got a definite gap that scripture elsewhere fills, right? He's born in the first part of the verse, and he's already been, uh, ascended by the end of verse. Notice then the woman fled into the wilderness where she has a place prepared by God that they should feed her there.

1,260 days. The 1,260 days is three and a half years. It's, you know, all of the synonyms for the last half of the tribulation.

So once again, we have a huge jump where now we are suddenly looking at the woman. Who does the woman have to be with the crown of 12 stars? This represents the nation of Israel. And by the way, it is essentially those who are godly in Israel.

It doesn't represent Ahab. It doesn't represent, you know, uh, your, your Pharisees and, uh, opposers. It doesn't represent those who were, who were sent away captive into Babylon for their sins.

It doesn't represent Manasseh. It doesn't represent anything other than because she has the clothing of the sun and the moon under her feet. This is not just regenerate Israel.

This is obedient and faithful Israel, obedient and faithful Israel boiling down to and represented by, uh, Mary and Joseph, uh, produces this child. But here's, here's the question we have to answer. What is the chronology? What is the sequence of these events? Because this woman being with child in verse two cries out in labor and pain and gives birth.

Another sign appears and the dragon is, uh, draws the stars of heaven and, and, and throws them to the earth after the child is born. And then he sits there ready to devour the child. As soon as it is born.

Uh, she bore a male child who was to rule all nations with the rod of iron. Her child was caught up to God and his throne. The woman flees into the wilderness and then war breaks out in heaven.

Verse seven, Michael and his angels fought with the dragon. The dragon and his angels fought, but they did not prevail. Nor was a place found for them in heaven any longer.

And it seems as though these who are fighting with Michael and his angels are up in heaven. And when they are defeated, now there's no place for them in heaven any longer. So the great dragon was cast out that serpent of old called the devil and Satan who deceives the whole world.

He was cast to the earth and his angels were cast out with him. And this seems to happen after the 1260 day, uh, protection of the woman. And so are these one third of the stars? We believe these are the demons.

So what does revelation chapter 12 tell us about these demons, about their origin, about their destination, about their activity. This requires a little bit of analysis and, uh, you know, let him who is wise understand the meaning. And so we're going to have to, uh, spend a little additional time that we don't have this morning on that.

But here's my concluding thought for this morning. I've run a little long and I apologize, but what is the outcome? What are we going to do with this information? How should we then live? I will tell you in no uncertain terms. And I introduced this idea last week, the coming of the Lord Jesus Christ was preceded by intense demonic activity in terms of influence, possession, disruption, distraction in at the time of Jesus birth at the time following his birth up to and including his earthly ministry and continued afterward.

Satan knew when you look at demon activity in the old Testament, it's very, very rare. You don't see possession. You could say, well, the witch of indoor appears to have, you know, there were spirits who peeped and muttered and, uh, there's, there's just a touch of it, but you don't see Elijah or Elisha or any of the other prophets of the old Testament having an active demon opposing ministry.

Uh, the law says stone anybody who does this old Testament scripture. I could take you there. I don't have time says that the gods of the Canaanites, the gods of the surrounding peoples were unclean spirits.

The new Testament affirms that the, the worship of the pagan world was directed toward demonic entities. Uh, but there's very little by way of active conflict between God's people and those people. You can't find it in the old hit.

Why is there so much conflict during the time of the new Testament? Because Satan knew Jesus was coming. Why is there so much demon activity today? And I will document that next time. But you just look at my, my introductory principle.

What is tearing down? What is rejecting authority? What is actively attacking every semblance of biblical authority, biblical structure, biblical institution. We've never had the attack worldwide on marriage, on family, on structure, on authority. There's never been the spread of, of, uh, socialism.

There's never been the attack on freedom. There's never been the smearing and bitter hatred for anything having to do with God until this recent time, we've had wars and rumors of wars over all kinds of things is typically power, land, uh, control riches. Spaniards wanted gold.

That's all well and good, but the Spaniards with all of their destruction of the people of the new world didn't attack marriage. They didn't attack family. They didn't tear down monarchies or democracies, every semblance of authority, the level of destruction figures and, and clues us to the presence of demons.

And just as in new Testament days where it, it crusted and crested and, and came forth in individuals look around you. There are demon possessed individuals prominent in the world today. They're not just influenced.

They're not just drinking the Kool-Aid. They are the Kool-Aid. They are the attack.

They are possessed. I'm telling you now, there are demon possessed people at work in the world today. What's the good news.

You remember our recent study on end times, one of the biggest signs that the Lord is about to return is the same sign that was present when he came the first time. Demons are here to try to screw up the world and get control of it. So that when he does bring about that final week in the armies of the world to destroy Israel, to thwart the prophetic plan and purpose of God to do that, they have got to take control.

That's what they're doing right now. I don't care what period of history you want to point to between the Roman empire of Jesus and Paul's day. And now there's never been this level.

There's never been the means. And we saw all of the tools that the right now. You're in it.

You're seeing it. Don't be taken in by it. Don't be fooled by it.

We're not of the night or of the darkness that that day should overtake us as a thief, but you are looking at the active visible perpetration of demonic activity right now. It's in

American politics. It's an American culture.

It's on the American internet. It is worldwide. It is in the grotesqueries that are being perpetrated on people all around the world by their governments.

It is. It's not just, it's not just failure on a human part. It's demonic.

And the good news is when you see these things happening, no, the end is near. Well, it's happening. And one of the surest signs, uh, is, is what you see around us.

So look up for your redemption draws nigh. It is really, really close. Uh, the world cannot sustain this level of demonic activity any more than, than the land in Jesus day could sustain the level of demonic activity that Satan threw at it, uh, because of the Lord Jesus.

Where is the Lord Jesus today? It's you. It's me. And the attack on us is practice for the attack on him.

When he's, when he returns. And the reason the Lord Jesus personally comes to fight Armageddon and the reason you and I will return to fight it with him is because we already know the enemy or we should, those who accompany the Lord will know because we've already seen it. Right? So these demons in Gadara are just a foretaste, just a sampling of what demons are doing in the world today, causing the world to smash itself with rocks, living in the realms of death, living in the tombs, attacking anything in anybody that comes down the wayside, throwing off all shackles, all restraint, all expressions of authority.

What in the world could be worse in that regard than what we're seeing around us now? Could it get any worse? It's as bad as it can be. And that is the end time. So we'll continue our investigation and I will give you some documentation for just how bad this is next time.

And I apologize for the length of this one, but we'll close here in a word of prayer. Father, thank you for alerting us to the situation we find ourselves in. You appointed us to live in this part of history.

You've given us the tools and resources in your word and by your spirit with the words and example of the Lord Jesus Christ to fortify us, to equip us with your full armor so that we can stand against the wiles of the devil and having withstood all to remain standing. We have our shield of faith. We have our sword of the spirit, which is your word.

We have the helmet of our salvation. We have our feet shod with the gospel of peace. We have our waist girded with truth.

We pray that we can remember that you've given us these things for a reason. We need armor because we're in a conflict. We need weapons because we represent your son, the

Lord Jesus Christ on this earth.

And we are the only thing that restrains. And until we are taken out of the way, it is our presence by your grace that keeps this flood tide of evil in check. We pray that as we reflect on this, God, the Holy Spirit will show us its pertinence and application for our individual lives.

And as we speak with one another, as we seek to shine a light in the midst of this crooked and perverse generation, that your Holy Spirit will be our guide. Your word will be our foundation. We pray these things in Jesus name.

Amen.