

Evicting Satan from Your House

Jack Hughes

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If you have your Bibles you can turn to Luke 11, where we're going to be looking at verses 21–26.

When [my family and I] first moved to Burbank, the house we bought [had been] repossessed by the bank and was your classic fixer-upper. Shortly after moving in, I heard noises at night in the attic—the sound of little feet, and little pairs of yellow teeth gnawing on wood. I figured we probably had rats in our attic. It's kind of a strange phenomenon that wives don't like the thought of rats living above their head[s], so I told my wife, "Get up there!" No. I didn't say that. I went up there and spent the whole day cleaning out the attic. There wasn't any insulation up there, but there was fifty years of trash up there—cardboard, a half-inch of dust, and all sorts of things that the rats [had dragged] in. So as I'm slowly cleaning out everything, and I've got the Shop-Vac up there vacuuming it all out, I did encounter several little pods of rats who all ran toward a certain spot and disappeared into where the roof narrowed down. I thought, "I wonder where they're going."

After I got through cleaning everything out, I climbed down and went outside and then I understood how they were getting in. There was a branch that was underneath the eave, right underneath one of those vents that just happened to have a hole knocked into the screen. [The rats] were crawling in there and living in the house. So, I then had two options. I could either

live in the attic and keep them scared out, which wasn't good because I hit my head when I'm in the attic, or I could cut off the limb and seal up the hole, which is what I did. We haven't had any rats since then.

I tell you this story because it's very similar to what happens in our text this morning. It's a good picture of what happens in the life of an unbeliever. In this case [in Luke 11, it is] a person who has been demon possessed and has had Satan evicted from his house. So, this morning we're going to find out about this. Our text is actually a continuation of what we have already looked at in verses 14–20, as we begin to look at Jesus now dealing with those who are enslaved by Satan. It's actually a contrast. The first portion of the chapter is dealing with the kingdom of God, and now we're dealing with the kingdom of Satan and how that is antithetical to the kingdom of God.

We learned last week that there is a spiritual realm all around us that we can't see with our eyes [or] experience with our senses, but [which does] exist and is full of holy angels and demons who are waging war over us, believe it or not. We are the plunder. If you're an unbeliever, then demons want to keep you unsaved. They want to keep you deceived and deluded. If you are a believer they want to keep you distracted and absorbed in the things of the world so that you don't give glory to God. The holy angels are ministering to us. We don't think about it because we don't experience it with our senses, but Hebrews 1:14 says this of angels: "Are they not all ministering spirits, sent out to render service" to the saints? What that means is [that] you have angels ministering to you. Isn't that interesting? You [also] have demons opposing you.

God wants us to think about this spiritual realm—the reality of it, the consequences of it—and not to be distracted. God wants us to think about the fact that we are in a battle for truth [and] the souls of men for His glory. Satan doesn't want us to think about those things. He wants us to be distracted with the world, food, TV, pleasures, and things that are passing, [things] that have no eternal consequences. [He wants you] to waste your life thinking about the now, your job, your paycheck, fashions, whatever it

is—just junk, stuff—that has no eternal consequence. Satan wants you to think about that because he knows that when you’re thinking about God, angels, demons, and the spiritual realm, then you’re going to be less likely to sin because eternity is being thrust into your face. But when you have your mind set on the world, then it is much [easier] to sin because now it’s just you, the world, and living from day-to-day indulging in the flesh.

As we looked at [Luke 11:]14–20, we learned that Jesus is Lord over Satan. He cast the demon out with a word, with no elaborate ritual. He doesn’t [dramatically] call upon “the God of Abraham, Isaac, and Jacob.” He just does it of His own will. He sees the man, [says], “Come out of him,” [and] He just heals the man like He had done [to other people] many times before. Now, the problem is that this time, though large crowds have seen Him do these miracles, the religious leaders have [also] seen Him do these miracles, and they don’t like Jesus. They don’t like Jesus because He has exposed their hypocrisy, He has called them “blind guides of the blind” [see Matthew 15:14], hypocrites [see Luke 12:56], [and] the children of Satan [see John 8:44]. And so, they don’t like Him, obviously.

[However], they can’t deny the miracles. The miracles are just undeniable. [Jesus] is wandering around the country doing thousands of them. So, they have to face the fact that Jesus is doing miracles. That is undeniable. But they don’t want to say that Jesus is doing it by the power of God because if He *is* doing it by the power of God, then that means that what Jesus says about them is true and that means they’re children of Satan going to hell and [that they’re] false teachers. But, of course they’re religious leaders of Israel, so they can’t accept that conclusion.

So they came up with the brilliant idea that Jesus is doing these things by the power of Satan [see Luke 11:15]. That must be it! Well, [claiming] this is to commit what Jesus calls the “unpardonable sin” [see Matthew 12:32; Mark 3:29; Luke 12:10]. Whenever He did a miracle and that miracle was attributed to Satan, Jesus [said] that [was] the unpardonable sin. In Mark 3:28–29, Jesus says: “Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; but whoever blas-

phemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.” Now that’s bad: eternal sin [means] you’ll never be forgiven. [If] you believe that Jesus does miracles by the power of Satan, it is over. You are going to hell. There is no Savior for you.

Jesus, concerned about this, concerned that more people in the crowd might be swayed [by] these false conclusions, goes to His own defense. The first thing He says is, “Listen, a kingdom divided against itself can’t stand. If Satan is fighting Satan, his kingdom is going to fall. I can’t be doing stuff by the power of Satan. I can’t be undoing Satan’s works [because] then Satan would be fighting his own self. It’s ridiculous” [see Luke 11:17–18]. Then He says, “By the way, [by whom] do your sons cast out demons?” [see Luke 11:18–19]. [The religious leaders] are kind of quiet because they know that, “Well, our sons do it by the power of God.” Jesus says, “Well, they’re going to be your judges because that’s the power I’m wielding right now before you” [see Luke 11:19]. Jesus even says, “I want you to know that the kingdom of God is now in your midst” [see Luke 11:20]. Why [does He say that]? [It is] because Jesus was the King, [He] was exercising authority, had His subjects, [and] was over His creation. When you have all those things, you have all the elements of the kingdom of God. He was saying, “Right now the kingdom of God is in your face, and you’re rejecting it.”

That is where we left off, but that is not where the text leaves off. Keep in mind as we’re working through the passage this morning that Jesus is continuing His discussion and defense of His casting this demon out of this demon-possessed man. Look in your Bibles at [Luke 11:]21. [Jesus] goes into another illustration. We’re still on the same passage, with the same argument, with the same focus, and that is His authority to cast out demons and the implications of that.

He says in verse[s] 21[-26]:

When a strong man, fully armed, guards his own house, his possessions are undisturbed. But when someone stronger than

he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder. He who is not with Me is against Me; and he who does not gather with Me, scatters.

When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, “I will return to my house from which I came.” And when it comes, it finds it swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first.

From this section we are going to see three facts about demon possession and how salvation is the answer to those facts and their terrible consequences. Keep in mind [that] Jesus has just cast the demon out of the man. They’ve all seen it. Then, some [religious leaders] have said, “Oh, He has done this by the power of Satan” [see Luke 11:15]. Others said, “Just show us another sign from heaven. Forget what the miracles tell us about You, we just want to see another sign. Entertain us” [see Luke 11:16]. That’s the setting [of this morning’s text]. Jesus comes into their town, He [has] His disciples—not just the Twelve but probably a large group—and behind that a huge crowd. As you’ll see in [Luke 11:]29, the crowd just keeps increasing as people begin to envelope the whole town as [Jesus] does His miracles and begins to teach.

They knew demons were powerful. They knew Jesus cast the demon out of the guy. It was obvious—the guy [was] the town mute, he [was a] lunatic. They figure[d] he [was] probably demon possessed. They knew about this guy for how long? Jesus, then, with a word, command[ed] the demon to come out and the guy [could then] speak. He [was] healed. You can’t deny it. They tr[ied to] say, “Oh, well, You did it by Satan.” Jesus blows that argument out of the water, and now He’s going to come down on them pretty hard. He’s going to continue to refute their false thinking.

The first [fact] that we see here is: Your Savior is stronger than Satan. How do we know that? Look at [Luke 11:]21. He starts out with a very simple illustration. I love this because when Jesus starts talking about theology, He doesn't talk about propitiation, providence, and all those "-ence" and "-tion" words that we like to use that make people fall asleep instantly. He just begins with a simple illustration. He says, "When a strong man," and as we go down we find out who the strong man is. The strong man is Satan. [Jesus says], "When a strong man, fully armed," so he's not just strong. We're talking about Satan—or demons, by proxy, since he controls them—so we're talking about Satan or one of his demons [that is] strong and fully armed. One commentator said, "Man, he is armed to the teeth." What is he armed with? Well, Satan does his work by lies and deceptions. He is the master deceiver. He tricks people into believing lies [and] falsehoods, [in]to thinking things are true that are not, and [in]to denying things that are true.

[Satan] is the strong man, he is fully armed, and the middle of verse 21 [says] he is guarding "his own house." You need to understand here [that] most translations have "house" here or "dwelling," but what's interesting [is that] the word literally means "courtyard." This is actually the area between an outer defense wall and a castle. That's what [Jesus] is talking about. That's where the guards would be stationed so [that] if a castle was attacked and [the attackers] were able to get over the wall, [the defenders] would defend the castle from the flat courtyard that surrounded it. It's probably best to describe this as [Satan's] little citadel, his castle. He is fully armed and he is guarding [it]. So, if [attackers] can get over the wall, he is ready to go to battle with them.

Finally, at the end of [Luke 11:]21, we are told the outcome of all this: "his possessions are undisturbed." Why? [It is] because he not only has a castle, [but he's] locked in there, he has a courtyard, he is well armed and [he is] guarding [his possessions], and then there's this outer defense wall. He's secure. He [has] his treasures. Look at verse 22: "But when someone stronger than he attacks him and overpowers him, he takes away from him

all his armor on which he had relied and distributes his plunder.” That’s a pretty simple illustration. You [have] your strong man, you [have] your armor, you [have] your courtyard, your outer wall of the castle. [Then] someone comes, beats him up, and drives him away. OK? That’s a no-brainer. We know that Jesus has just cast out the demon and now He’s arguing [about] where His power comes from. He’s still talking about demon possession.

So we say, “OK, well, who’s the strong man?” The strong man is Satan, who enters into a person, or a demon who enters into a person. Who is the stronger man who kicks him out? That’s Jesus. It’s what He has just done. He has just kicked out the demon with a word. He has, in effect, overcome the power of Satan with a word, and evicted the demon from the man. As a consequence, the strongest man subdues the strong man. That is, Jesus subdues Satan or one of his demons.

The only way you can do this is if you’re God. [The religious leaders who witnessed the miracle] all knew that. They all believed that, except in the case of Jesus. They had come to this weird conclusion that He did it by the power of Satan. But Jesus is more concerned with the crowds now because He knows the religious unbelievers—a lot of them—are hard-hearted, but He wants to make sure the crowds don’t go there. He’s saying, “Listen, you [have] to be stronger than the strong man to overcome his citadel, his castle. I have just overcome that demon. I have just, with a word, commanded that demon to come out of that man.” The lesson to learn here is that Jesus is stronger than Satan.

The application is this: You need to repent and believe in Jesus because He is stronger than Satan. At the end of the age, Satan is not going to defend you from hell. He is not going to keep you from hell. He is not going to be a savior. He is not going to say, “Well, listen, you lived for me all your life, and therefore I am going to come to your aid. I’m going to do a little plea bargain[ing] here, [so] you’ll be able to live, eh, in heaven, but just not in a very good [part of it].” No. He is not a savior. He is a deceiver. He knows where he is going and he wants to take as many people with him as possible.

We need to make sure that we have believed in Christ for salvation—not just believed things *about* Jesus, but trusted Him as our Savior.

[The] second [fact is]: You can't sit on the fence because there is no fence. That's what we learn second. You can't sit on the fence because there is no fence. Look at [Luke 11:]23. The man who has been demon possessed is there, and [Jesus] has cast the demon out of that man. But, the religious leaders are there, and this huge crowd is there, and He makes this very forceful statement [in Luke 11:23]: "He who is not with Me is against Me." That is a very simple but profound either/or statement. There are two kinds of people: those aligned with Satan, and those who are aligned with God. You are either for Jesus or against Jesus: there is no fence.

There's a certain kind of person who is religious, who comes to church, who sits through services, who may give, who may serve, who may go to a Bible study, but [who] hasn't given his life to Christ. In his mind, [this type of person] thinks: "Well, I'm here, aren't I? I'm going to church, aren't I? I'm listening to you, aren't I? I mean, it's not like I'm outright rebelling against God. It's true that I still have sins in my life, and I'm still *thinking* about coming to Christ, but I'm not as far away as those people out there." That is the lie. Yes, you are. [In fact], you're more far away [than those other people are] because they don't have what you have: [a knowledge of Christ]. You see, the lie is that there are some people who can be neutral. Jesus is speaking to this huge crowd, and they're all looking at Him, they've heard lies, they've seen Jesus defend Himself, but there are people who are thinking, "Well, I don't know. Do you think He's the Messiah, or not? I mean, He did do the miracles, but yeah, [His power] could be of Satan. I don't know if we should commit ourselves, Mildred. I think we should just hang in here for a while and kind of see how this thing [works out]."

Jesus says, "Listen, [if] you sit on the fence, [do] you know what you're doing? You're aligning yourself with Satan against Me. That's what you're doing. *There is no fence.* You're either for Me or against Me." There is no not-for-Christ-but-not-for-Satan position. You're either for Christ and

against Satan, or you're against Christ and for Satan. There is no middle ground. That's what Jesus is saying.

The practical implications for this are chilling. The one who isn't truly saved, who comes to church, who is very religious, but [who] has not repented of his sins, regardless of how diligent he is to practice his religion, no matter what he says with his lips, and his words, that person is as lost as a Satan worshipper. He is just as aligned against the purposes of God, practicing his outward Christianity, as a Satan worshipper. Think about that. That is just amazing. Why would Jesus say this? [It is] because it is true. There are always those people who, in their mind[s], are deceived into thinking they're on the fence. They're pretty close to God, they're most of the way right with God, and though they haven't repented of their sins and given their [lives] to Christ and really been born again, at least they're in the middle. *There is no middle.* There are those who are at war with God and those who are not; those who have repented and received Jesus Christ, and those who have not. Period. [There are] those two groups, and all of us are in one of those two groups. There is no fence.

Look at the middle of [Luke 11:]23. Jesus tells us the consequences of fence sitting: "He who does not gather with Me, scatters." Notice again the sharp contrast. There are two things [you can be]: you're either a gatherer or a scatterer. What does that mean? This is shepherding imagery. If you look at this word "scatter," it almost always refers to sheep being scattered. Those sheep, once scattered, have no shepherd. They're lost. They're roaming around lost. In 1 Kings 22:17, the prophet Micaiah, answering the king's question [regarding] whether or not Israel should go to war, tells him this: "I saw all Israel Scattered on the mountains, Like sheep which have no shepherd. And the Lord said, 'These have no master.'" He [is saying], "Listen, [if] you go to war, this is what's going to happen: Israel is going to be all scattered and they're not going to have a leader. They're going to have no master."

In Zechariah 13:7, a prophecy that is quoted several times in the New Testament in relation to Christ about His crucifixion and His disciples being

scattered, Zechariah writes: “Awake, O sword, against My Shepherd, And against the man, My Associate,” Declares the Lord of hosts. ‘Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.’” [Do] you remember what happened when Jesus was tried and convicted? The disciples got scared and they all scattered, and pretty soon they didn’t have a leader. They were just out there, lost, with no one to direct them.

In John 10:12, where Jesus describes Himself as the good shepherd, who is unlike the hired shepherd, Jesus says: “He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them.” So, the imagery is this: Jesus is the good shepherd, and those who know Jesus gather to Him. Those who do not are going to be scattered and lost. [Do] you remember what Jesus says down in John 10:27? “My sheep hear My voice, and I know them, and they” what? “follow Me.” [He is saying]: “They gather to Me and follow Me. They are My sheep. I know them. I give them eternal life.” Jesus says, “Listen, you’re in one of two camps: You either gather to Me now, or you are scattered, you are lost, you don’t have a shepherd because I am the shepherd.”

Now, what if you’re not demon possessed, and yet you still don’t want to repent and receive Christ as your Savior? What if you’re that person? Well, that moves us to our third [fact]: If the Holy Spirit isn’t your roommate, you’re in trouble. Jesus is letting the crowd [and] the religious leaders know the dire consequences of their fence sitting. Satan, using, ironically, the religious leaders, has now cast enough doubt in the minds of the people that they’re unsure about [to whom] they should commit. Should they commit to Jesus or should they listen to the religious leaders? There are a lot of religious leaders and there’s only one Jesus, but Jesus is able to do miracles. But, maybe He is doing them by the power of Satan. [The people in the crowd] are confused, and now Jesus is forcing them to commit: “You either commit to Me or you commit to Satan.” Actually, “You either commit to Me or you *stay* committed to Satan,” would be more accurate.

Look at [Luke 11:]24: “When the unclean spirit goes out of a man.” Now, stop there. Remember we talked about demon possession [being] when one or more demons enter into a person and take total control of [that person] from within. [That person is] demon possessed. So, when [Jesus] says, “When a demon goes out of a man,” He’s talking about that demon being cast out, which is what Jesus just did. Remember, we’re talking about demon possession. Demons, though strong, though armed with lies and deception, though on guard to maintain possession of their human host, can be evicted only by the power of God, which is what Jesus did.

We talked about this last week: God has not given us the ability to go casting out demons. He hasn’t given us the authority to heal the sick, either, and just empty out hospitals. It would be really fun to do that. I would love to do that. [I would] start at the top floor and just spiral on down, and put the hospital out of business [and] send everybody on a vacation or something. I don’t know. [Or], stand at the emergency [room] door and fix people as they try [to] enter: “Go home. Go home. Go home.” It would be great, but God hasn’t given us authority [to do] that.

We [also] talked last week [about the fact] that what He has given us authority to do is preach the gospel. If you want to rescue somebody from Satan, from being held captive to do his will [see 2 Timothy 2:26], then how you do that is you preach the gospel, which is the power of God. God empowers the gospel message to transfer those who repent and believe from the kingdom of darkness to the kingdom of light, to the kingdom of Christ [see Colossians 1:13]; to change them from being a follower of Satan to a follower of Christ, from being a child of Satan to a child of God. That happens in the gospel. We do have authority to preach the gospel. We are commanded to do that [see Matthew 28:18–20], [and] contained in that gospel message is the power of God. Keep that in mind.

Things become very fascinating [in our text in Luke 11], for what happens to a demon when it is kicked out of its human host is now described by Jesus. I think this is the only text in the whole Bible where it actually tells us just a little bit about what the life of a demon is like outside of

possessing somebody. Look at the middle of [Luke 11:]24: “It,” the demon, “passes through waterless places seeking rest, and not finding any. . . .” Just stop there and think about that: a “waterless” place. What kind of place is that? [It is] a deathly place, a desert place, an arid place. [If] you don’t have water, you don’t have life. You have to have water to have life. So, when a demon is not possessing somebody, it lives in a living death. [That is] basically [what] Jesus is saying [first].

In Utah, there is this place called the Bonneville Salt Flats—159 square miles of pure salt. Most of it is about six feet deep, and it is so flat [that] you can see the curvature of the earth [from it]. [People] like to race cars and try and break land-speed records there because it is so flat. Whenever an occasional rain comes, it smoothes out everything—it fills in all the tire tracks and all the foot marks and it just becomes perfectly smooth, hard-packed salt. [Do] you know what? You can look [for] a long time and you can’t even find a weed there. It is a waterless wasteland. That’s how Jesus describes [what happens to] this demon who has been kicked out of this guy. This demon is just in a wasteland, [where] there is nothing—no life, just nothing.

Second, He describes [the demon] as seeking rest, which tells us that the demon wants rest, peace, comfort—a place where he can relax. But the third thing Jesus says [is that] though seeking, [the demon] doesn’t find any place [to rest]. In this arid wasteland apart from possessing a human soul, he lives in a constant death, and he hates it. He doesn’t like it, and he can’t find another place.

So, the demon continues in misery until, look at the end of [Luke 11:]24: “It,” [the demon] “says, ‘I will return to my house from which I came.’” Think about that. The demon refers to this person that it has been kicked out of, exorcised from, still as his “house.” It’s *his* house, not someone else’s house. He is still the owner. You think, “Well, Jack, how could that be?” [It is] because the man hasn’t repented. Just because Jesus casts a demon out of you doesn’t mean you’re instantly saved. You still need to repent and believe. Yes, the demon has been kicked out—evicted—Satan

has been cast out of this man's body, his soul, his house, but no one else has moved in.

Look at [Luke 11:]25: "And when it comes," the demon comes, "it finds it," the former human host's body and soul, "swept and put in order." What does that mean? Well, the guy, not having a demon with him, was "clothed and in his right mind." Do you remember that from [Luke 8:35]? It was a long time ago. Think about that. Maybe the guy finally bathed [and] put on some new clothes. He has brushed his teeth. He's kind of cleaned up. He has a new start on life. The demons aren't messing with him anymore. He's doing great, but he hasn't accepted Christ. And so, when the demon comes back to his old abode, it's looking better than it did [for] a long time when [the demon] was there [before], trashing it.

Look at [Luke 11:]26: "Then it," the miserable demon [that] has been traveling in waterless places and [that] has returned to its former house, its human host, which has been put in order and now is ready for occupancy, that demon "goes and takes along seven other spirits more evil than itself, and they go in and live there." The word "live" means "to dwell, to stay, to remain, to set up residence." The guy was in bad shape when he had one demon in him, [and] now he has eight, [with] seven [that] are more wicked than the first. Look at the middle of [Luke 11:]26. Jesus says, "The last state of that man becomes worse than the first." No kidding. That is like a huge understatement, isn't it? [It was] compounded because no one was home. The demon said, "Oh, the guy has his life back, but nobody is going to stop me from moving in. The gates are open, the courtyard is empty, the house is open—let's move in."

Turn over to 2 Peter 2. I want to read the chapter. It's going to be a lengthy read, but I want you to see that when somebody doesn't give his life to Christ, he is basically hanging a sign around his neck to Satan, saying, "I'm already yours: why don't you move in?" That's what [that person is] saying. I also want to just comment because 2 Peter talks about false teachers. The theme is false teachers. A lot of times, if I were to come up to you and say, "So, tell me, what is a false teacher?" what would you say?

You'd probably say something like, "Well, that's somebody who teaches false doctrine."

I'd say, "Very good. How do false teachers teach false doctrine?"

You say, "Well, you know, they talk to people and try and tell them lies."

You know what? That's part of it, but this is something we don't always notice when we're reading the Scriptures. I want you to notice this. Whenever you find [a] false teacher—this is important—somebody who says he's a Christian, who has sin in his life, [that person] is, by example, teaching false doctrine. He is teaching [that] you can be a Christian and live like an unbeliever. By his example, he is teaching false doctrine. When we look at the text [in 2 Peter 2], we're going to see the guys who are in the pulpit, but then we're [also] going to see the people who are in the church who are religious, who call themselves Christians, who are false teachers of just a little different kind.

Look [at] what Peter says [in] 2 Peter 2:1 and following. "But false prophets"—[this is] the formal kind, the guys who go around spouting things from pulpits and TV programs—"also arose among the people, just as there will also be false teachers among you, who will" notice it's not "publicly," [but] "secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves" [2:1]. There is the open-proclaiming-prophet-type false teacher, and then there is the subtle false teacher, who secretly introduces destructive heresies as in, "I can be a Christian and live in sin."

[Second Peter 2:]2 [says]: "Many will follow their sensuality," keep note of that word. What does that word "sensual" mean? It means "given over to pleasures, toward fleshly indulgence," [meaning that] you want the flesh to be pleased—you like food, you like sex, you like things that appeal to your eyes, [you like] everything sensual. You are given over to sensuality. "Many will follow their sensuality and because of them the way of the truth will be maligned." Why? [It is] because they say they're Christians but they live sensually oriented lives. "And in their greed," that is, their lust for power, money, and things, "they will exploit you with false words;

their judgment from long ago is not idle, and their destruction is not asleep” [2:3]. Now [Peter] goes into this little section in [2 Peter 2:]4–9, where he is going to talk about these people who are so bold and so brash that they’re even commanding Satan, and commanding demons, and pretending to be great spiritual leaders.

He says in [2 Peter 2:]4: “For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment,” I think this is a Genesis 6 reference, when the sons of God—angels—cohabited with the daughters of men, “and did not spare the ancient world,” which [is referring to the fact that] because of that corruption God judged the world, “but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah,” if you remember, [God] judged Sodom and Gomorrah not only for their wickedness but [for] their final act of wickedness, [which] was wanting to have relations, angels with men, which was the same thing that happened in Genesis 6, “to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter,” there’s the false teaching—living an ungodly life is one way of false teaching—“and if He rescued righteous Lot, oppressed by the” here it is again, “sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds)” there’s the false teaching—lawless deeds, not words—“then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who” here’s another synonym for “sensuality,” “indulge the flesh in its corrupt desires and despise authority” [2:4–10].

“Daring, self-willed, they do not tremble when they revile angelic majesties.” There are people out there commanding Satan. Michael the archangel did not dare pronounce against Satan a railing judgment [see Jude 1:9], but they’ll do it. “Whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. But

these,” notice they’re so given over to their flesh, they’re “like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong” [2 Peter 2:10–13]. Peter says they’re like animals, living for their flesh, for their appetites. And, man, they are targets for judgment.

Look at what he says [in the] middle of [2 Peter 2:]13: “They count it a pleasure to revel in the daytime.” They are bold and brash. “They are stains and blemishes,” where? In the Church!

reveling in their deceptions, as they carouse with you, having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; but he received a rebuke for his own transgression, for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet. [2:13–16]

Here, he talks about these people [who] wander through the Church and [who are] lusting after people [and] things, looking at people to exploit [them]. They are “accursed children,” he says, their hearts are “trained in greed,” their hearts are full of adultery. And, he says, “having followed the way of Balaam...” [Do you] remember Balaam? [He] was supposed to curse Israel, and yet God intervened three times—the donkey had to rebuke him, and [Balaam] ended up giving blessing. After that, Balaam went to the enemies of Israel, and said, “Listen, you’re never going to be able to conquer them—God is on their side. But there’s one way you can destroy Israel, and that is to get God to destroy them for you. So, send your women over there and have them seduce the men of Israel, and when they commit acts of fornication with your women, what happens is [that] God is so holy, He is so just, He will destroy His own people for you.” That’s what they did, and that’s what God did, in part. That’s why [Balaam is] so wicked.

[Second Peter 2:]:17[-19 says]: “These,” these people who lived ungodly lives among believers, professing to be believers, “are springs without water and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity they entice by fleshly desires,” there it is again, “by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.” He says, “There are people out there saying, ‘Oh, I will set you free. Oh, I’ll tell you how to defeat this sin. Oh, I’ll tell you how to live a life of righteousness,’ when that very person, that religious person, who is speaking to you is himself enslaved to sin.”

[Second Peter 2:]20 [says]: “For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ. . .” Just stop there for a second. These people, some of them, come into the Church, hear truth [and] kind of get their [lives] fixed up. They’re like the demon-possessed man [out of whom] Jesus cast the demon—he kind of [got] his life in order, [didn’t] he? He [took] a shower, [got] some decent clothes on, [and] quit moaning and groveling in the dirt. The guy [was] put in order, just like the people Peter is describing here. They have, by learning of the truth, gone through this. They haven’t repented to give their lives [to Jesus], they’ve just done some moral reform. So, “by the knowledge of the Lord and Savior Jesus Christ,” they have “escaped the defilements of the world” for a time, but “they are again entangled in them.” That is, they go back to them, are overcome by their sins because, not having Christ or the Holy Spirit in them, they have no power to fight their sin. Then, listen to this phrase, “the last state has become worse for them than the first.” [That’s] identical [to the] phrase [used in] our text [in Luke 11:26].

You think, “Well, that sounds bad.” It is bad. If you’re entangled in sin and you’re on your way to hell, what could be worse than that? [What is worse is being] entangled in more sin and unavoidably on your way to hell,

having heard the truth and rejected it, just like the people in our text in Luke [11].

Look at [2 Peter 2:]21[-22]:

For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, "A *dog returns to its own vomit*," and, "A sow, after washing, returns to wallowing in the mire."

This is the situation, the exact situation, [in which we find] the people in our text [in Luke 11]. They are faced with the Messiah, who has performed miracles, who has defended Himself, who has defended His deity, [and who has] told them that they are either aligned with Him or aligned with Satan, they either have gathered to Him or they are gathering to Satan and [are] therefore scattered. Now they all have to make a choice, just like we all do because all of us in this room are in that same position. We are either gathering to Christ and pursuing righteousness from the heart out of love for God, or we're not—we're aligned with Satan, no matter how religious we are—just like the people in the text. It's a very scary thought.

I think most people do not even believe in demon possession, or they believe it is a thing of the past. Not so. You say, "Well, Jack, we don't see people with their heads spinning around, throwing up green vomit on people." No, [because] that's Hollywood['s interpretation of demon possession]. We live in a very sophisticated society, where Satan is doing everything he can. In this society [in our Luke 11 text], everybody believed in the spirit world, undeniably. They all believed in God, they all believed in Satan, [and] they all believed in angels [and] demons. They believed it all. So there was no use trying to convince them that that world didn't exist. Of course it exists. Of course God is the creator. No duh. Even pagans believed these things. Satan was very external.

Now we are in an age [in which] what? God doesn't exist. Everything happened out of nothing by nothing with nothing guiding it. We live in this

society [in which] Satan is attacking us in a different way. He's trying to make us believe [that] God doesn't exist, there are no angels, there are no demons, Satan isn't opposing us, that we're nothing more than a higher form of primordial slime going back eventually to the earth from [which] we evolved. When he possesses people today, he's much more civil. He's civil because he doesn't want to give himself any exposure. But that doesn't mean people are not possessed. I am sure that if Jesus were here there would be a lot of people crying out, "Son of Man, have you come here to torment us before our time?" [see Matthew 8:29].

Do you remember what Paul says in Ephesians 2:2? Satan is "now working" where? "in the sons of disobedience"—unbelievers. That doesn't mean they're all possessed, but he has access. If you think you can be neutral, you are in fact allied with Satan against God. That's what Jesus teaches here [in Luke 11]. That is the entire thrust of the passage: [there is] no neutrality. So, if you're one of those people who are thinking, "One of these days I'm really going to give my life to Jesus, but [for now] I'm just going to get morally reformed. I'm going to come to church periodically, and kind of be religious, and tell people I'm saved, but I just don't want to give up my sins," listen. What you're saying is, "Satan, I'm yours. You've got me. Use me as you want, as you have been and are doing now." That's what you're saying. Jesus is saying, "You better repent of your sins and gather to Me. I am the Shepherd. I am the Savior."

As William Cowper wrote:

There is a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he

Wash all my sins away.¹

There's only one way to evict Satan from your life, from being your master, permanently, and that is to repent and believe in the Lord Jesus Christ. The Holy Spirit will invade your life, Christ will invade your life, and somebody will be home [who] is always bigger and badder than the strong man, for "greater is He that is in you than He that is in the world" [see 1 John 4:4]. Jesus' arms are open wide, and He's saying to you, "Believe in Me. Trust in Me. I am your Savior." So, if you have not given your life to Christ, I would beg you to do that this morning and to know that you're not on the fence; you're aligned with Satan if you have not gathered to Jesus. Let's pray.

Father, we thank You for Your Word. We thank You for this very sober[ing] text that confronts us, [that] makes us examine ourselves to make sure that we aren't deceived into thinking that we can be a neutral party, that we can maybe not be following Jesus but yet not be following Satan. That is a lie. That is the lie that Jesus exposes in the text [in Luke 11]: There are only followers of Satan and followers of Christ. Father, if there [are people] here [whose] heart[s are] heavy within them, and they realize they are living a lie and that Satan has them, and they know he has them, and that they are inviting him to continue to use them, I pray that they would repent, that they would know that Jesus died on the cross for them, that He shed His blood for them, that He was buried and resurrected on the third day, that if they are willing to repent and believe [in] the Lord Jesus Christ alone for salvation, He will save them. Father, help them to do that. And for the rest of us who know You, may we acknowledge what's going on behind the scenes, and may we live our lives acknowledging that we are in a war for truth and the souls of men, and that that knowledge would motivate us to live more for Your glory. We pray in Christ's name, Amen.

¹William Cowper, "There Is a Fountain," *Voices in Worship* (Camp Hill, PA: Christian Publications, Inc., 2003), 151.

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