

## “As were the days of Noah”

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Mathew 24:37—“Just as were the days of Noah, so also will be the coming of the Son of Man”—spoken by the Lord Jesus Christ.

According to Ezekiel 33:6-7, a watchman who sees danger approaching has the obligation to warn the populace. I believe that God has designated me as a watchman with reference to the matter in hand—most unpleasant but terribly serious—so I consider that I am obligated to sound the alarm. Unfortunately, I myself have taught error on this subject in the past (in Portuguese, if not in English).

### The Fact

1. The Lord Jesus declares that at the time of His second coming the situation in the world will be similar to what it was in Noah’s day (Matthew 24:37-44, Luke 17:26-35). Many of us believe that the Second Coming is upon us, so let’s consider the reality of our day.
2. The people were completely evil and perverse: “Jehovah saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually” (Genesis 6:5). If a person is as he thinks in his heart (Proverbs 23:7), then in Noah’s time a majority (evidently) of the people practiced only evil, were incapable of doing good. And what about our day? 2 Timothy 3:1-5—“Now understand this: In the last days there will be grievous times; because people will be self-lovers, money lovers, boasters, arrogant, blasphemers, disobedient to parents, ungrateful, unholy, without family affection, unforgiving, slanderers [or, ‘devils’], without self-control, brutal, despisers of good, betrayers, reckless, conceited, lovers of pleasure rather than lovers of God; wearing a form of godliness while having denied its power! You must avoid such people.”<sup>2</sup> Now isn’t that a faithful picture of our present day society at large? (See also Romans 1:28-32.)
3. The Lord Jesus affirmed that marriage would be similar. So how was that marriage? “The sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose” (Genesis 6:2). The phrase, ‘the sons of God’, is a translation of the Hebrew phrase, *bene-haelohim*, that in the other places where it occurs—Job 1:6, 2:1 and 38:7—clearly refers to angelic beings, apparently of high rank. The inspired commentary in the New Testament, Jude 6-7 and 2 Peter 2:4-7, makes clear that they were in fact angelic beings, albeit in rebellion against the Creator.<sup>3</sup> (In Luke

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<sup>1</sup> The author takes full responsibility for all interpretation herein, not being tied to any denominational ‘package’. (To place any ‘package’ above the Sacred Text is a form of idolatry.) I approach the Text with rigorous respect, as having maximum objective authority. In passing we may observe that the Truth is not democratic, does not depend on opinion or vote; the Truth **is**.

<sup>2</sup> Note that the order is to avoid such people. But, wait a minute—how can we evangelize them if we are ordered to avoid contact with them? Could it be that they have passed a point of no return, or might they be a type of being that is not an object of salvation?

<sup>3</sup> Jude makes clear that the phrase in Genesis 6:2 is not an exception. “And the angels who did not keep their proper domain but deserted their own dwelling He has kept bound in everlasting chains under darkness for the judgment of the great day. So also Sodom and Gomorrah and the surrounding towns—who gave themselves up to fornication and went after a different kind of flesh [Greek ἕτερος] in a manner similar to those angels—stand as an example, undergoing a punishment of eternal fire” (Jude 6-7). The author, inspired by God, affirms that the people of Sodom did what certain angelic beings had done; they wanted sex with a different kind of flesh. Recall that the men of Sodom, old and young, from every quarter, wanted to rape the angels that were with Lot (Genesis 19:4-5). Whatever kind of flesh an angel has (when he materializes), it isn’t human flesh; it is precisely “a different kind of flesh”. The parallel text in 2 Peter 2:4-6 links the crime of those angels to the Flood. (In Matthew 22:30 [Mark 12:25, Luke 20:35-36] the Lord doesn’t say that angels don’t have a sex/gender. Evidently no baby angels are born [whether good or bad], but if angels are of only one gender then they can’t reproduce in kind. In the Bible, whenever an angel materializes it is in the form of a man, not a woman.)

The argument that ‘the sons of God’ would be a reference to the male descendents of Seth, while ‘the daughters of men’ would be a reference to the female descendents of Cain, is totally unfounded. Genesis 6:1 says that the men (Hebrew *haadam*, ‘the man’ or ‘Adam’, but in 5:1 we find *adam* twice without the article, referring to ‘Adam’ and ‘the man’ respectively) began to multiply, which included daughters. It should be obvious that the reference is to the human race as a whole, not just to the descendents of Cain—surely, otherwise there would be no male descendents of Seth to take the female descendents of Cain (on that hypothesis). Verse 2 goes on to say that ‘the sons of God’ saw those daughters of men (Hebrew *haadam*, just as in verse 1)—if *haadam* in verse 1 refers to the human race as a whole, then the identical vocabulary item in verse 2 ought to have the same meaning. Further, in verse 3 Jehovah declares that He is not going to strive with man (*adam*) forever and in verse 7 further declares that He will destroy man (*haadam*) from the face of the earth. It is clear that the Flood destroyed the

20:36 the Lord Jesus said, with reference to the resurrected, that “they are equal to angels and are sons of God”.) Note that the fallen angels acted on their own initiative, taking ‘whom they chose’. And what was the result of those ‘marriages’? “There were giants [Hebrew *Nephilim*] on the earth in those days, and also afterward,<sup>1</sup> when the sons of God came in to the daughters of men and they bore children to them” (Genesis 6:4). A race of ‘humanoids’ was born, half-breeds of demon and woman, beings that were totally perverse, malignant, and of impressive size. And what about our day? Is our society at large not replete with beings that are totally perverse and malignant? The impressive size is lacking, but I think I can explain why.

4. But, but, but, didn’t Jesus say that angels don’t marry? Let’s check it out; the text is: “When they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven” (Mark 12:25; see also Matthew 22:30 and Luke 20:35-36). Jesus was answering the captious question posed by the Sadducees, who denied the existence of resurrection; He affirms that in Heaven marriage, as we know it, does not exist; once there we will no longer procreate. In Heaven the angels don’t procreate either, but that could be the consequence of there being only one gender (Jesus didn’t say that angels don’t have gender, or a sex). Whenever an angel materializes in the appearance of a human being in the Bible, it is always as a male or man, never as a woman.<sup>2</sup> The lack of females among them could explain why angelic beings are fascinated by the female of our species (see 1 Corinthians 11:10, that I will discuss below).

5. Before proceeding, let’s go back to the “and also afterward” to check out what happened after the Flood. Based on Deuteronomy 2:10-12 and 20-21 we may understand that already in Abraham’s day, and even before, other mongrel races had appeared, and of impressive size. Deuteronomy 3:11 states overtly that Og, king of Bashan, was the last of his race, the *Rephaim*, that were similar to the *Anakim*; it states further that his bed was some 4½ meters in length, which allows us to deduce that Og himself was around four meters tall. Thirty-eight years before, the spies, wishing to badmouth the land, spoke of a number of giants, sons of Anak, that are overtly called *Nephilim* (Numbers 13:33). Four hundred years later David still had to face Goliath, and others of his race (1 Chronicles 20:4-8), but his height was ‘only’ three meters, no longer four (1 Samuel 17:4). As soon as God promised the land of Canaan to Abraham, it was entirely predictable that Satan would attempt to louse things up.<sup>3</sup> So much so, in fact, that although all the fallen angels who married women before the Flood had been confined in Tartarus (2 Peter 2:4), that would have been a rather severe warning to the rest, Satan obliged (so I imagine) a number of others to repeat the stunt. The severity used by God in the case of Sodom and Gomorrah indicates that the level of perversity there had reached uncommon proportions—Genesis 13:13 affirms that “the men of Sodom were exceedingly wicked”. Although the Text does not make direct mention of giants in Sodom, we may deduce that yes there were, because Deuteronomy 2:10-12 says that Moab, that occupied what was left of the area controlled by Sodom and Gomorrah (that wasn’t under the Dead Sea), took the area away from the *Emim* (who were the same size as the *Anakim*—it becomes evident that there were several mongrel races). God’s severity with reference to the Amalekites, commanding Saul to annihilate them, including babies and even animals (1 Samuel 15:3), is probably to be explained by a massive demonic infestation of some sort. Just as we destroy animals and poultry to keep an epidemic from spreading, perhaps the contamination of the Amalekites was such that the only solution was destruction. (Cancerous cells cannot be recovered, returned to normal; they need to be destroyed in order to save the organism as a whole.)

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descendants of Seth just as much as those of Cain. So then, the Hebrew word *haadam* refers to the human race as a whole. (Will anyone argue that the female descendants of Seth were not also ‘daughters of men’?)

<sup>1</sup> Unfortunately, I have taught all over Brazil that apparently God had changed the rules after the Flood, with the result that we no longer see that happening; at least we no longer have giants, and although demons are certainly having sexual relations with women, we don’t hear of anything being born as a result. But, just a minute, how would I know that no offspring of demons were being born? In Brazil we have a great many single mothers (and presumably that’s not just here), and are they going to trumpet to the world that their baby’s father is a demon? How can we know? [And what about the babies found in the trash or in the brush; might they be demonic offspring that the mother didn’t want?] But the Text is clear, “and also afterward”, and I am to blame for having ignored this plain statement.

<sup>2</sup> The women in Zechariah 5 are part of a vision, not materializations; what Zechariah saw was women, not angels. In contrast, the Text says plainly that it was an angel who was talking with him.

<sup>3</sup> And with the reappearing of Israel as a nation in that land, will anyone suppose that Satan is doing nothing?

6. And now about the size: why don't we have giants in our day? To begin, the phrase 'sons of God' evidently referred to angelic beings of high rank. Next, in Noah's day the women would have numbered in the thousands, or tens of thousands, certainly not more than hundreds of thousands; but there are over 50 million fallen angels (Revelation 12:4 and 5:11).<sup>1</sup> There simply were not enough women to go around! So then, it seems to me to be perfectly logical that it would be the biggest/strongest demons that got the women. However, all that gang was imprisoned in Tartarus as punishment for their incredible crime; so all of a sudden thousands of high ranking demons are removed from the scene, which would open up the opportunity for the lesser ones. I can't prove it, but it seems to me logical that the size of the offspring would reflect the size of the 'father', just as with us. In any case, Goliath was certainly smaller than Og, who was probably smaller than the *Nephilim* destroyed by the Flood. Although the Text is silent, it would not be strange for God to keep on sending to Tartarus any other high ranking demons that perpetrated the same crime. Since Satan needs his high ranking subordinates for other purposes, he himself would tell them to stop.<sup>2</sup> It could be that lesser demons are allowed to escape, and their offspring would not be of abnormal size. Further, with the return of Christ bearing down upon us, God may be permitting a renewing of that activity. In any case, based on the declaration of the Lord Jesus, something similar to what precipitated the Flood must exist in our world today. He who hath an ear, let him hear!

### Implications

1. Consider Jude 18-19: "In the end time there will be scoffers who live according to their own godless desires; these are the division-causers;<sup>3</sup> they are soulish [characterized by soul], not having a spirit." That's what the Text says. Our Bibles generally read, "not having the Spirit", but there is no article with 'spirit' in the Greek text; translators have supposed that the reference is to the Holy Spirit, and in that event the 'soulish' people would be the unconverted. But the description of such persons that occupies verses 8-16 is almost violent—they are totally perverse. One is reminded of Genesis 6:5 and 2 Timothy 3:1-5. The crucial question is precisely this: would the offspring of a demon have a human spirit? The Sacred Text informs us that the human spirit is transmitted by the sperm of the father, in which event that hybrid race would have lost the human spirit, and presumably the 'image of God' as well. Let's check it out.

In Genesis 5:3 the Text affirms that Adam "begot a son in his own likeness, after his image", that reminds us of 1:26. "Then God said: Let us make man in our image, according to our likeness." In all the genealogies it is always the man who begets; women conceive and gestate. I take it that Hebrews 7:9-10 is clear enough. "Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melkizedek met him." When Abraham paid the tithe to Melkizedek, not even Isaac had been begotten, much less Jacob and Levi. Still, the inspired author affirms that the person of Levi was in Abraham's reproductive system. It follows that it is the sperm of the man that transmits the human spirit and the image of the Creator. That is why Romans 5:12-21 teaches that Adam's sin was transmitted to all his descendants, and death as well.<sup>4</sup> As David explains, "Behold, I was brought forth in iniquity, and in sin my mother conceived me" (Psalm 51:5). (It should be obvious that the reference is not to the reproductive process itself, since the Creator Himself commanded them to "be fruitful and multiply"—Genesis 9:1.)

Consider also Genesis 38:8-10. The Text affirms that God killed Onan. Why? It wasn't because he didn't want to perpetuate his brother's name—even under the more stringent demands of the Law of

<sup>1</sup> We understand that 'the dragon' (12:3-4) refers to Satan. The term 'star' frequently refers to an angel, and in the context it should be obvious that the reference cannot be to literal luminaries—since the stars are many times larger than our planet, just one would have blown it to smithereens, and the Text refers to a third of them. Therefore we understand that Lucifer managed to recruit a third of the original angels to join him in his rebellion against the Creator. In 5:11 the Greek Text says that the angels around the throne of God numbered ten thousand times ten thousand and thousands of thousands. Well, 10,000 X 10,000 = 100,000,000 (one hundred million), but there were more than that. It follows that if the two thirds that remained true to the Creator number a hundred million, then the one third that went with Satan must number over 50 million. What a calamity!

<sup>2</sup> There is another possibility. Jude 6 affirms that the *bene-haelohim* of Genesis 6 "deserted their own dwelling". The idea of deserting or abandoning implies that there is no return. It may be that those fallen angels, in order to be able to procreate with women, had to make an irreversible choice. Upon taking on human form they could never return to their former condition. Following this hypothesis, again Satan would command them to stop, since he needs his high ranking subordinates for other purposes.

<sup>3</sup> The 'divisions' they cause would be in the society at large, not in the church.

<sup>4</sup> When Eve sinned, she sinned alone. When Adam sinned, we did too, because we were in his reproductive system. It was Adam who degraded the race.

Moses the penalty for that was 'only' public humiliation, not death (Deuteronomy 25:5-10). In Onan's day there was no Law of Moses. Up to that point only one crime carried the death penalty, precisely murder (Genesis 9:6). Since the life is in the seed, when Onan spilled the seed on the ground, before having intercourse with the widow, he was deliberately killing the human life in the seed—it was murder. And God exacted the penalty!<sup>1</sup> We may add Exodus 21:22-23 here as well. A human fetus is a person, and whoever caused the death of a fetus was liable to the death penalty.<sup>2</sup> It is the seed of the man that transmits the human spirit; so the offspring of a demon won't have one. The essence of a woman being her soul, the offspring has the mother's soul. Not having spirit, it most probably won't have any conscience either.<sup>3</sup> Here in Brazil, where I live and work, the papers and newscasts are full of cases where the criminals appear to have no conscience at all—they say they would do it again, and with pleasure!<sup>4</sup>

2. 1 Corinthians 11:9-10—"Nor was man created for the woman, but woman for the man. For this reason the woman ought to have authority upon her head, because of the angels." Our Bibles generally add 'a symbol of' before 'authority'—there being nothing of the sort in the Text, it is an unwarranted addition. The woman needs the protection of male authority, precisely because of the angels. In Numbers 30:3-15 Jehovah makes clear that the man exercises spiritual authority over the woman. Recall that in Genesis 6:2 the angelic beings simply took the women that they wanted, at their own initiative. A woman without male protection is an easy target. In our day, the feminist women who peremptorily reject any semblance of male authority are asking for a demon (and what little demon is going to object?). [It would not surprise me in the least if 100% of such feminists have a demon.] And what about the lesbians that want sex, but without a man—are they not an open invitation? Well, and so what? Well, our society ought to be full of single mothers, except that the children are humanoids.<sup>5</sup> I understand that the return of Christ is upon us, and He Himself declared that things would be like they were in Noah's day. In that event, a significant percentage of the population today is probably made up of humanoids, that mongrel race of demon with woman. All of a sudden we are faced with an urgent necessity—we need to be able to distinguish the imitation. We need the gift of discerning spirits! On the way, let's think about the probable characteristics of such beings.

The females, not having a spirit, will be very sensual, and will be used by Satan to ruin men. A human male who has sex with one of them will certainly be demonized, and if he marries her he will be tormented; he can never be happy, and any children will be perverse. As for the males, without a spirit, they will also be sensual, as well as given to violence, to lying and to corruption. The Lord Jesus affirmed

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<sup>1</sup> To be sure, the life latent in the sperm is only set in motion when a spermatozoon joins an ovum. Since a man produces many billions, if not trillions, of spermatozoa during his life, almost all of them are wasted, one way or another. It is mainly a perverse intention that the Creator punishes. However, if I'm not badly mistaken, He is not pleased when people go after pleasure without assuming the accompanying responsibility.

Leviticus 18:6-30 prohibits certain practices because they contaminate the earth, and the situation can reach a point where the earth 'vomits' the people. Now there's a dramatic picture for you: the very ground gets nauseated at the people that walk it! And what are those practices? Every kind of incest (verses 6-17), sex with a woman in menstruation (verse 19), adultery (verse 20), human sacrifice (verse 21), homosexuality (verse 22) and sex with an animal (verse 23). Verse 29 decrees the death penalty for all those practices. Leviticus 20:1-22 is a parallel passage. The Text states plainly that innocent blood shed without punishment contaminates the ground, and God demands the death penalty for murderers. But why does the Creator react the same way to the practices listed above? I suppose for the following reason: sex with an animal, anal sex and sex with a menstruating woman destroys the man's seed, and it is the seed that transmits 'the image of God', human life. So they are kinds of homicide—remember the case of Onan. Human sacrifice is obvious murder. Incest and adultery degrade the seed. In short, the Creator attaches considerable importance to His 'image'!

<sup>2</sup> In verse 22 the correct rendering is a premature birth, not a miscarriage. The baby lives. In verse 23 the baby dies.

<sup>3</sup> Down through the years many Christian writers have affirmed that every human being has a 'space' in the soul that only the Creator can fill. Analogously, humanoids probably have a demon-specific 'socket', being open to demonic influence at any moment.

Modern medicine informs us that each person has the father's blood, not the mother's; so the mixed race mentioned in Genesis 6:4 had demonic blood in their veins, not human. Had Satan succeeded in contaminating everyone, the Messiah, the second Adam, could not have been born, and Genesis 3:15 could not have been fulfilled. The maneuver that Satan devised against God's plan was so incredible, and came so close to succeeding, that the response was to destroy everything and start over, using eight human beings not yet contaminated.

<sup>4</sup> Please note, I am not suggesting that every perverse and violent individual is a humanoid. Persons who turn themselves over to Satan grow progressively worse. And then, there are the 'robots', people who voluntarily and deliberately turn themselves over to the complete control of a demon; they become under 'remote control'. Over ten years ago I was informed that at that time there was a network of thousands of 'robots' distributed around the United States. I must confess that I never troubled myself to study the problem and find a way to neutralize such 'persons'—it would be a welcome asset toward the subject in hand.

<sup>5</sup> Of course married women can also produce humanoids.

that Satan is a murderer and a liar (John 8:44), as well as a thief and a vandal (John 10:10).<sup>1</sup> The description of Lucifer in Ezekiel 28:13 includes musical instruments, and I think it is obvious that Satan uses music as a favorite tool to destroy young people. Some time ago there was a rock group called KISS (Knights in Satan's Service) whose 'music' was openly satanic, and so on. The description given in 2 Timothy 3:1-5 is precisely to the point. They will be beings without conscience, without remorse. They will kill their parents without any emotion, etc. etc.

3. "As it was in the days of Noah"—never before had I paused and tried to imagine the emotions of Noah and the other 'decent' people of his time as they saw their world being taken over by those *Nephilim*, as they watched their culture being destroyed, apparently without being able to do anything to stop, much less reverse, the trend. There would be frustration, anger, perplexity, melancholy and at last despair and panic. So how about us in today's world—are we not beginning to have the same emotions as we observe a world without the political will to confront the organized Islamic terror, organized crime running loose, violence rampant in the streets, corruption at home in all levels and all areas of society, the growing lack of shame and modesty in customs and culture, in short, a 'church' that is absent and unable to promote biblical values in the public sector and society at large?

For some time now Canada has had a law whereby if you voice a criticism of the homosexual life style you go to prison. I believe similar laws are in place in several European countries. The militant 'gay' lobby is hard at work to get similar laws in the US and here in Brazil—a similar law has been passed by the House of Representatives here and is presently being debated in the Senate. According to the proposed law, moral or religious objections to homosexuality will not be tolerated; a church would not be able to fire a pastor for being 'gay', and so on. The 'gay' lobby is openly working for an inversion of cultural values, the destruction of any moral principles left over from our former civilization. Those who study the militant 'gay' agenda are telling us that the movement is no longer concerned for the person, but rather with the pleasure derived from their destructive program itself—the pleasure of perverting what is natural, of transforming the right into wrong and the wrong into right (see Isaiah 5:20), of destroying the human being as a whole.<sup>2</sup> It is simply satanic.

Our turn to live Hebrews 13:12-13 is coming, something that Christians in China, North Korea, Islamic countries and those persecuted elsewhere have known for some time. "Jesus also, so that He might sanctify the people by His own blood, suffered outside the city gate. So then, let us go out to Him, outside the camp, bearing His disgrace." I doubt that even 5% of the so-called evangelicals here in Brazil are prepared to actually suffer physical persecution for Jesus Christ. Do you suppose that the percentage in North America will be any higher? Martin Luther wrote the following:

If I profess with loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefield besides, is merely flight and disgrace if he flinches at THAT point.

Well then, I would say that the "little point" that the world and the devil are presently attacking in Brazil, and elsewhere, is the position on anal sex.

The position of the Bible is clear enough. God created two sexes, male and female, and He expects that they be respected. Homosexuality is not a work of the Creator—so much so that He decrees the death penalty for the practice (Leviticus 18:22 & 29, and to this day, Romans 1:32). Whose work is it then? Romans 1:18-32 is to the point; homosexuality is a result of denying the existence of the Creator (Romans 1:26). Since God wants adoration that is in spirit and truth (John 4:24), He will not force us to adore; when people reach the point of actually denying His existence (the ultimate stupidity), He removes His hand, abandoning them to their disgraceful passions, that Satan knows how to manipulate very well.

I believe that Hebrews 2:7 is relevant here: "You made him [man, verse 6] lower than the angels, for a little while" (quoting Psalm 8:5). The human being is superior to the angelic being in essence; we bear the Creator's image and they don't, and once glorified that superiority will be obvious, but only for the redeemed. Those who serve Satan subordinate themselves to him, and thus can never rise above him. If Lucifer's rebellion was provoked, as I suppose, by the creation of a being superior to himself, he is doing very well at getting his 'revenge', by depriving the vast majority of humanity of that superiority [and

<sup>1</sup> "Brood of vipers", "your father is the devil"—like father, like son; if the father is a 'snake', the children are too.

<sup>2</sup> I have used material from an e-mail written by Rozangela Justino.

so verse 8 would not apply to them]. Now Satan is controlled by spite; he was demoted. Since he is unable to create, he gets his satisfaction by degrading and destroying. His greatest 'pleasure' must be to drag the image of the Creator through the mire, and for that purpose anal sex is just the ticket. Since it is a man's seed that transmits the 'image', anal sex mixes the image of God with feces—a monstrous insult! The practice of anal sex is the equivalent of spitting in the face of the Creator; it is an extremely serious offense (worse than a buck private spitting in the face of a four star general). So then, as soon as God removes His hand, Satan pushes men toward anal sex.<sup>1</sup>

Not long ago Dr. James Dobson, founder and president of Focus on the Family, on the television program Larry King Live, said that he never taught that the homosexual tendency was a choice of the person. That made me stop and think. If the tendency isn't a choice (just supposing), where would it come from? I see two possibilities: either someone is born with it, or he gets it from a demon. Going on from there, in a society dominated by a relativistic humanism, starting from pluralistic presuppositions, there will be no perceived basis for combating homosexuality.

But, can it be that someone is actually born with the tendency? By an act of the Creator, no. Well, how about by an act of evolution? I owe to Dr. Ney Augusto de Oliveira (a surgeon) the following observation: Even for someone who believes in evolution as an explanation of origins [even though it is scientifically impossible], it would be a contradiction for the organism to evolve a homosexual gene, because that gene would condemn the organism to extinction. It should be obvious to all that anal sex will never produce life—if during 50-60 years not a single woman gave birth, our race would disappear from this planet. Bye, bye. So then, if neither God nor evolution has produced, or would produce, a homosexual gene, how can someone be born with the tendency? Only as a work of Satan, that I understand to be entirely possible.<sup>2</sup> Actually, the ambush that the enemy has prepared for us is a whole lot worse than we have gotten around to imagining. Consider.

The inspired commentary links Sodom to the Flood. The Sodomites were known for their appetite for anal sex. If there was a mixture of humanoids in Sodom, as I understand (Deuteronomy 2:10), they were probably born with the tendency. It seems to me obvious that many (if not all) of the humanoids in our day will have been born with the tendency, precisely in order to create a social climate where approval for the practice becomes irresistible. Which, of course, will cause the Creator to abandon that society more and more, which will turn that society over to Satan more and more. It is a vicious cycle of evil, a downward spiral. Since we don't know how to distinguish between human beings and humanoids, the sexual acrobatics of the humanoids become part of the culture at large and influence the behavior of the real humans. Such perversity!<sup>3</sup>

I was recently informed that soy beans contain a good deal of female hormone (if not fermented), so that too much soy represses the masculine libido, reducing the virility. During centuries, if not millennia, Buddhist monks have taken soy precisely to smother their sexual desire. There are no end of articles available on the internet telling about the bad effects of soy, that go beyond sex. (The Japanese make their soy sauce and tofu out of soy that has been properly fermented, that removes the harm.) In North America and Europe soy is sold to the public as 'health food', and the negative effects are beginning to appear.<sup>4</sup> Here in Brazil the vast majority of the population cooks with soy bean oil, including the bars and restaurants.<sup>5</sup> So then, the negative effects of soy will not result in sodomites, those who take the male role in anal sex. Since soy inhibits precisely that capacity, it will be the number of catamites that increases, those who take the female role in anal sex. A catamite tendency could come from soy, rather than a demon. Obviously such a person can refuse to participate in anal sex, but it becomes difficult to blame him for the tendency (he could be the victim of an irresponsible mother).

4. Jude 22-23: "Now be merciful to some, making a distinction; but others save with fear, snatching them out of the fire."<sup>6</sup> The implication is clear: there is a third category, the without-mercy ('some' plus 'others'

<sup>1</sup> Here in Brazil, people who come out of the various forms of spiritism affirm that most of the men in those groups are homosexual; Satan pushes them in that direction.

<sup>2</sup> See my study, "Concerning Pathogens—Origin and Solution".

<sup>3</sup> Freud's theory that sex is the mainspring of human life has been, and continues to be, a most useful fool for Satan.

<sup>4</sup> Women who do not wish to be bothered with breastfeeding their babies and fill the poor things with soy milk do special harm to the boys. And it might be that the girls reach puberty sooner—the number of eleven-year-olds that get pregnant seems to be growing.

<sup>5</sup> Every so often the local press comments on a growing level of impotence among the men (which would help to explain the increase in lesbianism among the women).

<sup>6</sup> I confess that I don't understand how it could be possible to rescue someone who is already in the fire, but that's what the Text says.

does not equal 100%; in fact, one gains the impression that the third category could be sizeable). 1 John 5:16-17 speaks of a fatal sin, such that there is no point in praying for the culprit. Such culprits would presumably be among the 'without-mercy'. (See Solution, point 5, with special attention to the discussion of Deuteronomy 7:10, Psalm 34:16 and 2 Peter 2:17.)<sup>1</sup> We need discernment in order to do the triage. Yes, but, what can or should we do after that. According to the Sacred Text, Jehovah the Son took on flesh and blood in order to abolish Satan (Hebrews 2:14) and to undo his works (1 John 3:8). To undo a work one needs to also undo its consequences—isn't that so? If someone crumples a fender of my car, how can we undo that 'work'? Someone has to take out the wrinkles, re-paint, restore the fender to its former condition. If someone kills my son, how can we undo that 'work'? Only by bringing him back from the dead, restoring his life. If someone rapes my daughter, making her pregnant, how can we undo that 'work'? I doubt that even God could restore her virginity, but the fetus could be aborted.<sup>2</sup> A son of a demon is an obvious work of Satan; so, how can we undo that 'work'?

A more or less literal translation of the Hebrew Text of Psalm 92:7 would be: "When the wicked flourish like grass, and all the workers of iniquity blossom, it is for them to be destroyed forever." The preceding verse speaks of persons who ignore and despise the Creator—for such there is no cure, only destruction. Since a humanoid is not a candidate for salvation, and is in this world for the sole purpose of doing evil, it is like a gangrene in the body—if you don't excise the gangrene it will kill the body. But, what if we get to the place where we can identify a humanoid with certainty? So far as I know, there is no country in the world whose civil law distinguishes between human beings and humanoids. And many countries no longer have capital punishment. So then, we must find a solution in the spiritual realm. (If God removes someone, there is nothing the law of the land can do.)

Consider also Matthew 6:22-23—"The lamp of the body is the eye. So if your eye is sound your whole body will be full of light. But if your eye is evil your whole body will be full of darkness. So if the light that is in you is darkness, how great is that darkness!" Of course we have two eyes, but the Text has "eye" in the singular. I take it that the Lord Jesus is referring to the way we interpret what we see, which is our real 'eye'—two people, one pure and one vile, observing the same scene will give different interpretations to it. Someone with a malignant mind will give an evil interpretation to everything he sees, and in consequence his being will be filled with unrelenting darkness. (Cf. Titus 1:15.) Such persons reach a point where they are beyond help, beyond recovery, and should be removed, for the good of society.<sup>3</sup>

## Solution

1. First, let us consider our incumbency, what the Lord Jesus intends for us to do: "Just as the Father sent me, I also send you" (John 20:21)—just as. It is the Lord Jesus Christ, our Commander-in-chief, who is speaking. He is expecting, rather requiring, that we do as He did. So, **what** did He do? The Father ordered and the Son obeyed: "I have come to do Your will, O God" (Hebrews 10:7). (John 4:34—"My food is to do the will of Him who sent me and to complete His work.") Brothers, we too must experience Hebrews 10:7. An effective participation in the spiritual war begins with a total commitment to the Lord

<sup>1</sup> It may be that the 'without-mercy' category includes two types: the mortal sin in 1 John 1:16-17 is presumably committed by a human being; but the third class in Jude 22-23 may be made up of humanoids, since a major share of the letter is describing them (as I see it).

A theological question presents itself: can a humanoid without a human spirit be saved? The demons cannot be recovered; their final destiny is sealed (Matthew 25:41). So, will the son of a demon fare any better? A type of being with soul, but without spirit, would be very similar to an animal, that also has soul but not spirit. As far as I can understand the Sacred Text, when an animal dies it simply stops existing. Since a humanoid did not choose to be so born, and is not a candidate for salvation (as best I can see), wouldn't it be unjust to condemn it to spend eternity in the Lake? The angels who fell chose to rebel against the Creator, and so have guilt. A human being has the option of submitting to the Creator and receiving salvation. But a humanoid, . . . A rabid animal needs to be destroyed, for the benefit of the rest. Just as we have the option of sending a demon to the Abyss, so I understand the Text, stopping it from continuing with its evil around here, perhaps we can find a way to get rid of a humanoid as well, with the same objective, precisely. The question of discernment becomes crucial. Why waste time 'evangelizing' a humanoid? It would be like offering something holy to a dog, that will respond by attacking you (Matthew 7:6). (Actually, I believe the Holy Spirit has confirmed to me that the 'dogs' in Matthew 7:6, and possibly in Philippians 3:2 and Revelation 22:15, refer to humanoids.) If there have always been humanoids, throughout human history, there must have been some in Jesus' day. In that event, it would be strange if He never touched on the subject, and dangerous for His followers. See Asides, item1.

<sup>2</sup> If the rape was perpetrated by a demon or humanoid, might aborting the result not be an obligation to society? Why give birth to a being that will only do evil in this world, and only be extinguished in the end anyway?

<sup>3</sup> Perhaps we should distinguish between two types of bad people: those who deliberately devise evil and those who gradually lost the ability to distinguish between good and bad; perhaps these might still have a chance.

Jesus, and that needs to be renewed daily. Just like the Lord Jesus, our life must revolve around the Father's will. And what was that will, in specific terms? It is stated in Hebrews 2:14—the Son took on flesh and blood in order to abolish the devil; also to undo his works (1 John 3:8).

So then, why are we here? To give continuity to the work of Christ. He came to abolish Satan, and He succeeded, Hallelujah! (Colossians 2:15, John 16:11, Ephesians 1:20-21, John 12:31, 1 Peter 3:22, 1 John 4:4). Yes indeed, Satan has been defeated, his final destination has been decreed (Matthew 25:41), but for His own sovereign reasons the Creator still allows the enemy to operate in this world. It is up to us to 'pay to see'—we must impose the defeat on the devil, in practice (Matthew 18:18). Christ came to undo Satan's works, and since he continues to produce evil in this world, it is up to us to undo it. As soon as Jesus won the victory He returned to Heaven, leaving the undoing on our plate. Since the Church has been calamitously absent in this area, we are all obliged to live with the negative consequences of that neglect. **We are here to undo the works of the devil!**

"Just as He is, so are we in this world" (1 John 4:17)—in this world, not the next. The Church is the body of Christ, and so it is mainly through her that He deals with this world. (When you look at someone what you see is the person's body.) We are the Creator's spokesmen in this world. (That could include the Trinity!—1 John 4:13-14, Genesis 1:26.) Attention please: it is time to wake up. It is time to really understand that we represent the Creator down here, and He expects us to conduct ourselves in a manner worthy of our office.

2. Second, let us consider our competence, as stated in Psalm 149:5-9. "Let the saints exult in glory; let them sing for joy on their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment—this honor is for all His saints."<sup>1</sup>

Here are some observations based on the Text:

- a) we are looking at commands (not optional points);
- b) the commands are to be obeyed in bed—the point being, presumably, that we operate in the spiritual realm;
- c) the battle is allied with praise, and the praise comes first (see 2 Chronicles 20:21-22);
- d) the 'honor', a consequence of the positive results of obedience to the commands, is for "all His saints". It follows that if you are one of those saints, to obey those orders is on your plate, within your competence (so they will be required);
- e) since our activity takes place in the spiritual realm, the 'kings' and 'nobles' presumably refer not only to the men who occupy positions of authority but also to the fallen angels (demons) who are behind them. In fact, a thorough job must get rid of the demons, as well as the men;
- f) the scope includes entire nations, whole peoples; in short, any geographic or political entity that has a ruler;
- g) since the battle is part of worshipping God, the 'vengeance' and 'punishment' need to be in accord with His character. It is where norms established by the Creator are being blatantly rejected that we should concentrate our action. NB: the point is to impose the Creator's norms, not our pet peeves;
- h) since we operate in the spiritual realm, the authorities we bind may not literally wind up in the penitentiary, but they will be removed from power; being bound hand and foot they can't function;
- i) there is no lack of 'written judgment'—Zechariah 5:2-4, against thieves and perjurers; Proverbs 20:10 against diverse weights and measures; Isaiah 10:1-2, against whoever makes unjust laws; Romans 1:26-32, against homosexuality and a sad list of other perversities (note that verse 32 says that they **are** deserving of death, by the righteous judgment of God; 'are', not 'were'—and this within the age of Grace, since Romans was written decades after Pentecost). (See also 1 Corinthians 6:9-10, Revelation 21:8 and 22:15.) Since humanoids are here to do evil, they come within our jurisdiction, without doubt.

Further, 1 Corinthians 6:2-4 affirms that saints judge the world; the verb 'judge' is in the present tense (the first occurrence is ambiguous with the future, but not the second one). Verse 3 adds that our

<sup>1</sup> The type of warfare ordered in Psalm 149 is at the highest level, including against fallen angels of high rank, 'world rulers'. A woman should not attempt it unless she is under the spiritual protection of a competent man (an unbelieving or backslidden husband won't hack it; nor a pastor who doesn't understand the subject [and doesn't want to learn]). (See 1 Corinthians 11:9-10 and Numbers 30:3-15.)

jurisdiction includes angels. Well now, if we can judge an angel, then we can judge the son of an angel. Conclusion: judging humanoids is within our jurisdiction, our competence.

3. Third, let us consider our authority and power. In Luke 10:19 the Lord Jesus said: “Behold, I give [so 98% of the Greek manuscripts] you **the** authority to trample on snakes and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.” The Lord is addressing the Seventy, not the Twelve, and others were doubtless present; further, this was said perhaps four months before His death and resurrection. It follows that this authority is not limited to the apostles, and there is no indication of a time limit. The Lord Jesus affirms that He gives us **the** authority over all the power of the enemy. In Matthew 28:18 He declares that He holds “all authority . . . in heaven and earth,” and so He has the right and the competence to delegate a portion of that authority to us. We may have any number of enemies, but the enemy is Satan. The phrase, “all the power”, presumably includes his works, followed by their consequences. Someone with authority can forbid an action, and therefore we can stop Satan from acting in a specific case.<sup>1</sup>

I link Ephesians 3:20 to Luke 10:19. “Now to Him who is able to do immeasurably more than all we ask or imagine, according to the power that is working in us, . . .” “Is working” is in the present tense; so it is valid for us today. There exists a power in us (the redeemed) that even surpasses our ability to imagine. It follows that to bring about something written should be easy.

Returning to Luke 10:19, the Lord gives us the authority to “trample snakes and scorpions”. Well now, to smash the literal insect, a scorpion, you don’t need power from on High, just a slipper (if you’re fast you can do it barefoot). To trample a snake I prefer a boot, but we can kill literal snakes without supernatural help. It becomes obvious that Jesus was referring to something other than reptiles and insects. I understand Mark 16:18 to be referring to the same reality—Jesus declares that certain signs will accompany the believers (the turn of phrase virtually has the effect of commands): they will expel demons, they will speak strange languages, they will remove ‘snakes’, they will place hands on the sick.<sup>2</sup> (“If they drink . . .” is not a command; it refers to an eventuality.) Your Bible probably reads “they will take up serpents”, or something similar. It happens that the Greek verb ‘take up’ covers a fairly wide semantic area, and one of the main meanings is ‘to remove’—a garbage collector picks up a bag in order to remove it, get rid of it, not to keep it (he holds on to it only long enough to throw it into the truck). I believe that is the intended meaning here in Mark 16:18, but what did the Lord Jesus mean by ‘snakes’?

In a list of distinct activities Jesus has already referred to demons, so the ‘snakes’ must be something else. In Matthew 12:34 Jesus called the Pharisees a ‘brood of vipers’, and in 23:33, ‘snakes, brood of vipers’. In John 8:44, after they claimed God as their father, Jesus said, “You are of your father the devil”. And 1 John 3:10 makes clear that Satan has many other ‘sons’. In Revelation 20:2 we read: “He seized the dragon, the ancient serpent, who is a slanderer, even Satan, who deceives the whole inhabited earth, and bound him for a thousand years.” If Satan is a snake, then his children are also snakes. So then, I take it that our ‘snakes’ are human beings who chose to serve Satan, who sold themselves to evil—the term could also include our ‘humanoids’, who are literally devil’s children. I conclude that the ‘snakes’ in Luke 10:19 are the same as those in Mark 16:18, but what of the ‘scorpions’? Since they also are of the enemy, they may be demons, in which case the term may well include their offspring, the humanoids.<sup>3</sup> So then, whether as snakes or as scorpions, humanoids will be included, and therefore Luke 10:19 grants us the authority over them, explicitly so.<sup>1</sup>

<sup>1</sup> Can we command Satan to undo his own works (including those of his servants)? I know a pastor here in Brazil whose car was stolen, so he ordered Satan, by name, to return it within 24 hours, and within the stipulated time it was parked in front of his house. But what about disease, wouldn’t it be better to use God’s power (Ephesians 3:20)? I gather that the Lord Jesus always used God’s power (not the enemy’s), and we should follow His example. Since we have access to Christ’s limitless power, we don’t need Satan’s, and shouldn’t give him the satisfaction of seeing us use it. And, recalling how subtle he is, there is the distinct possibility that he could deceive us and have us doing what we shouldn’t.

(There are those who argue that Satan was stripped of his power, based on texts like Hebrews 2:14, Revelation 1:18, Colossians 2:15 and Matthew 28:18. The cruel facts of life that surround us and fill the world would seem to weigh inconveniently against that thesis, but the Text itself goes against it—what Satan will yet do through the Antichrist and the false prophet reflects considerable power. I understand the texts above to refer to the fact of Satan’s having been demoted and deposed from his position as god/prince of this world, along with the privileges and perks that go with the office. Now he is obliged to act as a usurper, bluffing his ‘rights’.)

<sup>2</sup> 1 Corinthians 12:29-30 leaves clear that no gift is given to everybody; we need the community, where all the gifts should be present.

<sup>3</sup> Since a snake is more dangerous than a scorpion (usually), and since a human being is superior to an angelic one in essence, and a human being in Satan’s service can produce more damage in the world than a demon can, to associate scorpion with

In Matthew 8:5-13 the centurion understood about authority—he gave orders and they were obeyed, without question or delay. But the Lord Jesus said that he had great faith, to an unusually high degree—but faith in what? Faith in Jesus’ spiritual authority; all He had to do was give an order and it would happen. Perhaps we should understand this type of faith as being an absolute confidence, beyond a shadow of a doubt or a fear. In Matthew 21:21 the Lord said, “Assuredly I say to you, if you have faith and do not doubt” (see Mark 11:23, “and does not doubt in his heart”) you also can dry up a tree, and even transport a mountain into the sea. See also Hebrews 10:22, “full assurance of faith” and James 1:6, “ask in faith, with no doubting”. Mark 5:34 and Matthew 15:28 offer positive examples, and Matthew 14:30-31 the opposite.

If an authority gives a commission to someone, he will presumably back that commission up to the limit of his capacity. Since Christ’s capacity is without limit, His backing should be so as well (as far as He is concerned). In Matthew 28:18 He said, “All authority in heaven and on earth has been given to me.” Then comes the commission: “As you go make disciples . . . teaching them to obey everything that I commanded **you**”—the pronoun refers to the eleven apostles (verse 16). Very well, so what commands had Jesus given to the Eleven? Among others, “heal the sick, cleanse the lepers, cast out demons” (Matthew 10:8—perhaps 95% of the Greek MSS do not have “raise the dead”). The Eleven also heard John 20:21. Knowing that we have the backing of the Sovereign of the universe, who has all authority and all power, we can and should do our duty with tranquil confidence.

4. Very well, we have the incumbency, the competence and the authority to face and solve the problem posed by humanoids in our world. It remains to know how to proceed, in terms both specific and concrete. I really can’t imagine that it could be God’s will for His Church to be defeated or humiliated in this matter. So there must be a solution, and we need to keep calling out to God until He gives us a clear answer on this. Still, I believe that a few observations may already be made.

In the armor described in Ephesians 6 we find “the sword of the Spirit” (verse 17). A sword is a weapon for offense, although it is also used for defense. The Text tells us that this sword is “the ρημα of God”—ρημα, not λογος. It is God’s Word spoken, or applied. Really, what good is a sword left in its sheath? However marvelous our Sword may be (Hebrews 4:12), to produce effect it must come out of the scabbard. The Word needs to be spoken, or written—applied in a specific way.

In the Bible we have many examples where people brought the power of God into action by speaking. Our world began with a creative word from God—spoken (Genesis, 1:3, 6, 9, 11, 14, 20, 24, 26; and see Hebrews 11:3). Moses did a lot of speaking. Elijah spoke (1 Kings 17:1, 18:36, 2 Kings 1:10). Elisha spoke (2 Kings 2:14, 21, 24; 4:16, 43; 6:19). Jesus did a great deal of speaking. Ananias spoke (Acts 9:17). Peter spoke (Acts 9:34, 40). Paul spoke (Acts 13:11; 14:3, 10; 16:18; 20:10; 28:8). In short, we need to speak!

The centurion didn’t say, “In the authority of Rome . . .”; he just said, “Do this; do that”. The Lord Jesus didn’t say, “In the authority of the Father . . .”; He just said, “Be clean! Go!” In Luke 10:19 He said, “I give you **the** authority over all the power of the enemy”—so we have the authority; so let’s speak!! Just like Jesus!

In Luke 17:6 we have a ‘contrary to fact’ condition, that in a literal translation would be: So the Lord said, “If you had faith [but you don’t] like a mustard seed *has*,<sup>2</sup> you would say [but you don’t] to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would have obeyed you.” The second apodosis is in a past tense, whereas the protasis and the first apodosis are in the present tense.<sup>3</sup>

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demon in this context is not unreasonable. I understand the Text to affirm that we have the authority to free ourselves from demons, humanoids, ‘robots’ and ‘snakes’ (human beings given over to evil).

<sup>1</sup> Yes, but the authority is to trample them; the intent is to kill or destroy. Evidently the Lord Jesus is talking about eliminating those things.

<sup>2</sup> I rather doubt that the Lord is commenting on the size of the faith; rather it is a quality of faith. But, what type of ‘faith’ might a mustard seed have? Although so small, it responds to the climatic circumstances without hesitation, and grows to a remarkable size. If we would respond without questioning to the nudges of the Holy Spirit, our ‘climatic circumstances’, we could literally transport a tree, just with our word. In Matthew 17:20 the Lord Jesus said, “If you have faith as a mustard seed *has*, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” That’s what He said, but we just don’t believe it.

(But why then did Jesus emphasize the size of the seed? However small a seed may be, it can germinate and produce. However small a person may be [or appear to be] in the Kingdom of God, if he has the faith of a seed he will produce marvelously.)

<sup>3</sup> Well, actually some 30% of the Greek manuscripts, including the best line of transmission, have the protasis in the imperfect tense.

It is a curious grammatical construction, but I suppose that the Lord is emphasizing the certainty of the response—if they would only speak!!

I would translate Hebrews 11:1 like this: “Now faith is a realization of things being hoped for, an evidence of things not (being) seen.” The concept of ‘hope’ in the New Testament includes an element of certainty (it is not mere wishful thinking). To declare as fact something we don’t see is difficult for many (including myself), but I believe that to be the meaning of the Text. True faith is able to declare the existence of something before seeing it. When the centurion gave an order he was declaring what was going to happen, before the fact. He spoke, and it happened.<sup>1</sup> Of course the Lord Jesus did precisely the same thing; He would speak and it happened. I can’t help but wonder if some day people will say about me, “Of course he did the same thing; he would speak and it happened.”

5. Perhaps someone will say: “Sure, sure, we have to speak; but exactly what are we going to say, and how and when and where? Good questions. On the way to an answer we need to consider the following. Among all the sacrifices and burnt offerings in the Old Testament there is nothing for premeditated sin—something done with the intention of challenging or disdain the Creator (‘with a raised fist’ in Hebrew), in short, rebellion. Thus, Deuteronomy 17:12 imposes the death penalty for rebellion; there was no sacrifice for that. According to Numbers 15:27-28, there was indeed sacrifice for unintentional sin, but now notice verse 30: “But anyone who sins defiantly, whether native-born or alien, blasphemes Jehovah, and that person must be cut off from his people.” To insult Jehovah carried the death penalty, there being no sacrifice for that. Exodus 21:12-17 determines that those guilty of certain crimes must be executed. Notice especially verse 14: “But if a man schemes and kills another deliberately, you must take him away from my altar and execute him.” Imagine that! At that time the altar represented precisely the means for expiating sins. To run to the altar was a way to plead for God’s mercy and protection, but the Creator does not allow this recourse to a murderer—a murderer must be executed. People can object all they like, but the Creator is resolute—whoever deliberately kills the image of God (without due cause) must be killed in his turn; there is no indemnity. I have already commented on Leviticus 18:6-30 and 20:1-22, where incest, adultery, human sacrifice, homosexuality and sex with an animal received the death penalty. To be sure, since it was the society that applied, or was to apply, the penalty, it would only happen in the community of God’s people. Pagan peoples were ignorant of God’s laws. But none of that alters the fact that there was no sacrifice for such practices.

But how about the New Testament, doesn’t the age of Grace change the picture? To try to argue that God’s grace annuls His moral law won’t work. Note Romans 1:18-32, where it is clear that the application is current. In verse 32 ‘the righteous judgment of God’ is that those who practice the things mentioned (including the list in Leviticus 18) “are deserving of death”. “Are”, not “were”—the verb is in the present tense, as in the original Text. In other words, Paul affirms that the penalty hasn’t changed; even in the Church age, the age of grace, certain persons continue to be subject to death—by divine sentence. 1 Corinthians 10:6-12 declares that the experiences of Israel in the desert are “examples for us” and “were written for our admonition” (verse 11), and concludes with: “Therefore let him who thinks he stands take heed lest he fall.” All the examples given resulted in physical death, and if they were recorded for our admonition it’s because we may face something similar. We can’t be too careful! 1 Corinthians 6:9, Revelation 21:8 and 22:14-15 were also written after the day of Pentecost. And notice Hebrews 10:26, “For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins” (see verses 26-31). We can’t be too careful!

As for blood guiltiness (see Deuteronomy 21:1-9, 19:13 and Numbers 35:33), 1 Corinthians 11:27-30 makes clear that the New Testament does not change the Creator’s position regarding it. According to verse 27, whoever drinks the cup of the Lord in an unworthy manner will be guilty of the blood of the Lord. And what is the consequence? The answer is in verse 30: “For this reason . . . many sleep.” ‘Sleep’ means they are dead; in other words, God executed them. The apostle Paul, inspired by the Holy Spirit, declares that with reference to “many” the Creator had exacted the penalty of blood guiltiness, literally—the culprit died. I confess that God’s severity in this case surprises me, but there it is. Let no one kid himself; the Creator is still punishing blood guiltiness!

The Bible declares that God created man in His own image, and from then till now men have tried to return the favor, creating their own ‘god’ in their minds (of course any god you create will be smaller than you are, inescapably—totally worthless). Something similar happens to God’s love,

<sup>1</sup> We do well to remember, however, that it only worked, or would work, within the reach of his authority. That’s why he appealed to Jesus—he himself could not heal the servant.

concerning which the vast majority of people, including believers, have a mistaken view. “Whom the Lord loves He chastens, and **scourges** every son whom he receives” (Hebrews 12:6; see also Revelation 3:19). [I myself have been on the business end of a horse whip, and can assure the reader that it isn’t pleasant.] In Deuteronomy 33:2-3 the “fiery law” is an expression of God’s love for the people. Precisely because He is concerned for our true well being, the Creator imposes the earthly consequences of our sins. The love of God **necessarily** includes hating evil, because of the consequences of the evil that will harm His ‘image’.

Hebrews 1:8-9 cites Psalm 45:6-7, declaring that it refers to the Son: among other things it is affirmed that He hates iniquity. The glorified Christ Himself declares that He hates the works of the Nicolaitans (Revelation 2:6). Jehovah hates stealing (Isaiah 61:8), divorce (Malachi 2:16) and seven other transgressions (Proverbs 6:16-19). “The fear of Jehovah is to hate evil” (Proverbs 8:13; and see 9:10). In Psalm 97:10 we have a command: “You who love Jehovah, hate evil!” Are we going to obey?

Psalm 5:5 informs us that Jehovah hates all workers of iniquity. We are in the habit of teaching that God hates sin but loves the sinner. It seems so, up to a point. But when someone decides to join Satan, and makes a point of practicing evil, he attracts God’s wrath—Deuteronomy 7:10. (See Psalm 26:5; 31:6; 101:3; 119:104, 113, 128, 163—these help us to understand David’s attitude in Psalm 139:21-22; it is because they act with wicked intent [verse 20] that he hates them.) We must learn to hate sin, evil in any and all forms, Satan and his angels—since they are beyond recovery (Matthew 25:41, 2 Peter 2:4, Revelation 20:10), we are in a war without pity, without quarter, to the death.

The Sacred Text is clear: the character of God does not change, cannot be altered. In Malachi 3:6 Jehovah Himself declares that He does not change. James 1:17 affirms the same thing in other words. Hebrews 13:8 affirms something similar about Jesus Christ. Let us give special attention to 2 Timothy 2:13. “If we are faithless, He remains faithful; He cannot deny Himself.” He cannot deny Himself—isn’t it obvious? He can’t go against His very nature, His own essence; it is one thing that God can’t do. He is Truth, and so cannot be unfaithful. It is precisely for that reason that He is incapable of lying (Titus 1:2).

Now let’s consider Deuteronomy 7:9-10: “Therefore know that Jehovah your God is **God**; He is the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; and He repays those who hate Him to their face, to destroy them. He will not be slow to repay to his face the one who hates Him.”<sup>1</sup> If God repays hate with destruction, and without delay, then He does not offer salvation to that hater.<sup>1</sup> Obvious. Palm 34:16 reads like this: “The face of Jehovah is against those who do evil, to cut off the remembrance of them from the earth” (quoted in 1 Peter 3:12). Well now, to erase the memory of someone you must begin by erasing that someone himself. Any question? When a person chooses to become an ally of evil, he is challenging the Creator to kill him, literally. 2 Peter 2:17 affirms this about the allies of evil described in verses 9-17: “for whom the blackest of the darkness has been reserved forever”.<sup>2</sup> We find the same expression in Jude 13. With an eternal reservation like that, what are their chances? John 3:16 declares that giving His Son was an expression of God’s love for the world. So He offers salvation to those He loves, not those He hates. Whoever decides to hate God receives the hate back, and remains without salvation. In John 6:44 (and verse 65) the Lord Jesus declares, “No one can come to me unless the Father who sent me draws him,” and it should be obvious that the Father is not going to draw someone whom He hates.<sup>3</sup> Actually, when you stop and think about it, for someone who hates God, being in Heaven would really be a sort of ‘hell’.

In Matthew 10:25 the Lord Jesus affirms: “It is enough for a disciple that he be like his teacher, and a slave like his owner.” 1 John 4:17 says that “just as He is, so are we in this world.” So then, if He hates those who work iniquity, Psalm 5:5, we have the obligation to do the same thing. To permit a malevolent person to continue doing damage in this world, when it is incumbent upon us to remove him, turns us into his accomplices. An accomplice to a crime is a criminal. In Luke 10:19, when the Lord Jesus gives us the authority to trample snakes and scorpions, it follows that He is also giving us the incumbency—otherwise, why give the authority? To ‘trample’ involves hostile intent. Just to step on a

<sup>1</sup> In Joel 3:4 Jehovah expresses Himself like this: “Indeed, what have you to do with me, O Tyre and Sidon and all the coasts of Philistia? Will you retaliate against me? But if you retaliate against me, swiftly and speedily I will return your retaliation upon your own head.” God demonstrates the same attitude as in Deuteronomy 7:10—He doesn’t tolerate perversity.

<sup>2</sup> This darkness is associated with Satan’s kingdom, because “God is light and in Him is no darkness at all” (1 John 1:5). Peter is affirming that they will share the same destiny as their boss.

<sup>3</sup> John 3:36 is also to the point: “The one believing into the Son has eternal life, but the one disobeying the Son will not see life, but the wrath of God remains upon him.” Will the Father ‘draw’ someone who remains under His wrath? How? The Text declares that the person will not see life—not ever.

scorpion, even without wanting to, will crush the insect, will kill it. How much more if you do it with hostile intent! The purpose of trampling a snake is also to kill it. Conclusion: it is up to us to rid the world of 'snakes' and 'scorpions'; it is our responsibility; it is our incumbency! So, God is waiting on us—we are the ones who have to do it! And we will do it by speaking.

6. Conclusion: Humanoids are not candidates for salvation, do only evil, and therefore need to be eliminated, for the public good. Human beings who have chosen Satan, who have sold themselves to him to devise and do evil, are haters of God and therefore cannot be saved—they need to be eliminated for the public good. The partisans of the militant 'gay' agenda are a case in point; they are in open rebellion against the Creator and His values. Since it is their declared intention to destroy our culture, making it impossible for decent people to live in peace, we are facing a question of life or death. If we don't react violently we will lose the game.

At least three times the Lord Jesus referred to the Holy Spirit as being "the Spirit of the Truth" (John 14:17, 15:26, 16:13). It follows that to deliberately reject the Truth is to blaspheme the Holy Spirit, the unpardonable sin (Mark 3:29). It adds to our case. The enemies of God are without pardon, without salvation, do only evil, and are therefore a type of cancer or gangrene in society—if the society doesn't get rid of it, the society will be killed. Since the society at large doesn't have the slightest idea of the danger it faces, and even less of the solution, it is up to us to save the day, we who know and can. Recalling the exposition of Psalm 149 (Solution, 2.), I understand that all the texts that speak of the divine intention to eliminate partisans of evil enter the list of texts that state a 'written judgment'. And it's up to us to impose written judgment.

I invite attention to Psalm 91. The context is one of war. Since God offers protection to those who take refuge in Him, the terror, the arrow, the pestilence, the destruction come from the enemy. Verse 13 says: "You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot," which reminds us of Luke 10:19. Verse 7 speaks of a thousand falling on our left and ten thousand on our right. Why the difference? Most people being right handed, a sword is normally held in the right hand. So a soldier would normally kill more to the right than to the left.

2 Corinthians 10:4 teaches us that "the weapons of our warfare are not carnal." So we must do our duty in the spiritual realm, using God's power. I understand that this is done verbally in the presence of the Righteous Judge of the whole earth (2 Timothy 4:8, Genesis 18:25, Hebrews 12:23), citing the written judgments specifically and applying them by name to those who deserve them. I myself am claiming before God the removal of eleven thousand of Satan's servants, and I am not alone in this. If the ranks of the militant 'gay' agenda were to suffer 20,000 casualties, what would be the practical result for the future of the society of your country? And if they suffered 50,000 casualties, or more? And what if those ranks were completely depleted?

### Asides

1. More than one person has asked: "If humanoids were a reality that the Christians would have to face, why didn't the Lord Jesus teach about them, why didn't Paul write about them, nor any of the other authors of the New Testament?" The question is based on a false premise, that the New Testament is silent on the subject, but I will argue that it is not. Let's see.

It is a simple fact that the Bible frequently uses the term 'man' to refer to a materialized angel. In Genesis 18:2 Abraham saw three 'men', two being angels and the third Jehovah Himself (and the three ate the meal he prepared). As the story goes on, 19:1 says plainly that they were angels, but in verses 5, 10, 12 and 16 they are called 'men'. Once more in Genesis 32:24 the term 'man' refers to Jehovah Himself (see also Joshua 5:13). In Judges 13:6 Samson's mother refers to the Angel of Jehovah, who had appeared to her, as a 'man' (also in verses 8, 10 and 11). See also Daniel 3:25 and 28, 8:15-16, 9:21, 10:5 and 16, 12:5-7; Ezekiel 2:26; Zechariah 1:8-11, 2:1-3. In the New Testament angels had an important role at Jesus' empty tomb, sometimes appearing as angels, sometimes as men (Matthew 28:2-7, Mark 16:5-8, Luke 24:4-7, John 20:12-13). See also at the ascension of Jesus, Acts 1:10-11. Well now, if an angel can be called a 'man', why not, and all the more, the offspring of an angel? Quite so.

In Genesis 6:4 the hybrid race, the half-breeds, are called 'men', as also in the description that follows. Since the description in 2 Timothy 3:1-5 parallels the description in Genesis 6, the 'men' here presumably includes humanoids. The same holds for the description in Jude 10-19 and in Romans 1:28-32. Consider also 1 John 2:18—"Children, it is the last hour, and just as you have heard that the Antichrist is coming, even now many antichrists have appeared, by which we know that it is the last

hour.” Well, the Lord Jesus was a hybrid being, Holy Spirit with woman. I don’t doubt that the actual Antichrist will also be a hybrid, Satan with woman (his ‘thing’ is to be like God). So what about the ‘many antichrists’ to which John refers, what might they be? It seems to me to be perfectly possible that they also were hybrids, precisely our ‘humanoids’.

Once we start ‘chewing’ on this subject, I think we are obliged to conclude that humanoids themselves will marry and procreate—perhaps with another humanoid, but I imagine that the preference would be with a human. In that way the miscegenation would become increasingly diluted, and such subsequent generations would certainly be called ‘men’. If we stop and think, the cultures where the parents choose a mate for their children may not be so ‘stupid’ as some might like to imagine. Really, to check out the lineage of a prospective mate is an important proceeding, in fact necessary (an impulsive marriage with a humanoid equals disaster).

Further, as I have already maintained, the ‘snakes’ in Mark 16:18 and Luke 10:19 and the ‘scorpions’ in Luke, presumably include humanoids. Also, I understand that the Holy Spirit has confirmed to me that the ‘dogs’ in Matthew 7:6 (and probably in Philippians 3:2 and Revelation 22:15) refer to humanoids.<sup>1</sup>

Over twenty years ago, when I started ministering on the subject of biblical spiritual warfare, I soon realized that not a single text that treats of our ‘weapons’ or procedures explains how to do it. For example: Mark 3:27 teaches that we must bind Satan; but doesn’t say how! In James 4:7 we have the command to resist the devil; but it doesn’t say how. 2 Corinthians 10:4 says we have some great weapons; but doesn’t identify them—if they are the gerundive clauses in verses 5 and 6, again we are not told how to do it!! I take it that God uses Satan and his angels (the demons) to test and train the successive generations of people, and if all the procedures were clearly laid out, God’s people would have wiped out the enemy long since. So, it is cheerfully foreseeable that the references to humanoids in the New Testament will be veiled, none of which justifies the claim that the New Testament doesn’t mention the subject.

2. In John 4:12 the Lord Jesus said: “Most assuredly I say to you, the one believing into me, he too will do the works that I do; in fact he will do greater works than these, because I am going to my Father. “Most assuredly” is actually “amen, amen”—rendered “verily, verily” in the AV. Only John registers the word as repeated, in the other Gospels it is just “amen”. In the contemporary literature we have no example of anyone else using the word in this way. It seems that Jesus coined His own use, and the point seems to be to call attention to an important pronouncement: “Stop and listen!” Often it precedes a formal statement of doctrine or policy, as here.

“The one believing into me, he too will do the works that I do.” This is a tremendous statement, and not a little disconcerting. Notice that the Lord said, “will do”; not ‘maybe’, ‘perhaps’, ‘if you feel like it’; and certainly not ‘if the doctrine of your church permits it’! If you believe you **will do!** The verb ‘believe’ is in the present tense, 2<sup>nd</sup> person singular; if you (sg) are believing you will do; it follows that if you aren’t doing it’s because you aren’t believing.  $2 + 2 = 4$ . Doing what? “The works that I do.” Well, Jesus preached the Gospel, He taught, He cast out demons, He healed all sorts and sizes of sickness and disease, He raised an occasional dead person, and He performed a variety of miracles (water to wine, walk on water, stop a storm instantaneously, transport a boat several miles instantaneously, multiply food, shrivel a tree—and He implied that the disciples should have stopped the storm and multiplied the food, and He stated that they could shrivel a tree [Peter actually took a few steps on water]). So how about us? The preaching and teaching we can handle, but what about the rest? I once heard the president of a certain Christian college affirm that this verse obviously couldn’t mean what it says because it isn’t happening! Well, in his own experience and in that of his associates I guess it isn’t. But many people today cast out demons and heal, and I personally know someone who has raised a dead person. Miracles are also happening. So how about me? And you?

“In fact he will do greater works than these.” Well now, if we cast out demons, heal and perform miracles, isn’t that enough? Jesus wants more, He wants “greater things” than those just mentioned [don’t forget what He said in Matthew 7:22-23]. Notice again that He said “will do”, not maybe, perhaps, or if your church permits. But what could be ‘greater’ than miracles? This can’t refer to modern technology because in that event such ‘greater things’ would not have been available to the believers during the first 1900 years. Note that the key is in the Lord’s final statement (in verse 12), “because I am going to my Father”. Only if He won could He return to the Father, so He is here declaring His victory

<sup>1</sup> Although the Jews were in the habit of referring to Gentiles as ‘dogs’, the context here calls for a different meaning.

before the fact. It is on the basis of that victory that the 'greater things' can be performed. Just what are those 'greater' things? For my answer, see my outline, "Biblical Spiritual Warfare", [www.esgm.org](http://www.esgm.org). Now I would add to the list 'get rid of humanoids', as also 'robots' and 'snakes'.

In verse 12 the verb 'will do' is singular, both times, so it has to do with the individual. Please note that the Lord did **not** say, 'you apostles', 'just during the apostolic era', 'only until the Canon is completed', or whatever. What He did say is, "the one believing", present tense, and so it applies to any subsequent time including the present day. To deny the truth contained in this verse is to call the Lord Jesus a liar. Not a good idea!<sup>1</sup>

3. In Luke 4:18-21 Jesus includes "to set at liberty those who are oppressed" (Isaiah 8:6) among the things He was sent to do. Turning to Isaiah we find that Jehovah is declaring what type of 'fast' He wants to see: "To loose the fetters of wickedness [a], to untie the yoke thongs [b]; to set the oppressed free [a], and that you break every yoke [b]." As is typical of Hebrew grammar, the two halves are parallel. "To loose the fetters of wickedness" and "to set the oppressed free" are parallel. Who placed the fetters and who is doing the oppressing? Well, although people can certainly forge their own chains through a sinful lifestyle, it seems to me that in this context it is evil beings putting the fetters on others. "To untie the yoke thongs" and "that you break every yoke" go together. First we should untie the thongs/cords that bind the yoke to the neck, and then we should break the very yokes. It seems clear to me that this text treats of the activity of Satan's servants: men, demons, humanoids. Using culture, worldview, legal maneuvers, threats, blackmail, lies, deceit and plain demonization and witchcraft, they bind individuals, families, ethnic groups, etc. with a variety of fetters and instruments of oppression.

Well, but so what? What does that have to do with our subject? Well, fasting was an important/obligatory component of their worship of God. It follows that this kind of 'fasting' is something that Jehovah overtly wants; it is His declared will. And so, whenever we see the work of Satan in someone's life, it is God's will that we undo it. If we know that it is God's will, we can proceed with complete confidence. It is also included in our commission (John 20:21).

### **Well, and what if we do nothing?**

James 4:17—"Therefore, to the one knowing to do good and not doing it, to him it is sin." So, if I don't undo Satan's works, it shows up on my bill as sin, and I'll have to answer for it. Ezekiel 22:30-31—"I sought for a man among them who would make a wall, and stand in the gap before me on behalf of the land, that I should not destroy it; but I found no one. Therefore I have poured out my indignation on them; . . ." The Text is clear: just one person could have made the difference, and averted the destruction. See also Malachi 1:10, that asks for just one person to act. So then, if I don't undo Satan's works, people will continue to suffer, without need. Actually, the implications of all this are very far reaching, and this article is already too long.

However, if I reject the plain meaning of the Text, I am closing my mind against the Truth, and thereby condemning myself to continue living with error and its consequences. Condemning myself and any others who depend on me or follow me. Help!

**We need the gift of discerning spirits!** [Note that 'spirits' is plural.]<sup>2</sup>

Dr. Wilbur Pickering  
Brasília, 9-25-2007

<sup>1</sup> One other point: to affirm that the miraculous gifts ceased when the last clod of dirt fell on the Apostle John's grave is an historical falsehood. Christians who lived during the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> centuries, whose writings have come down to us, affirm that these gifts still existed in their time. No Christian of the 20<sup>th</sup> or 21<sup>st</sup> century, WHO WAS NOT THERE, is competent to contradict them.

<sup>2</sup> I regret that I must confess that during 20 years of ministering on Biblical spiritual warfare around Brazil I never taught this gift, and I never heard anyone else explain it. We must try to diminish the damage. To deny the existence of cancer, AIDS, aviary flu, etc., would be to guarantee that a solution would never be found. Analogously, to deny the existence of humanoids will carry the same guarantee. Not a valid option! To ignore the word of the Lord Jesus can only bring negative consequences—it was He who said, "As were the days of Noah"!!