

## Ask Jeff

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By Dr. Jeff Meyers

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**Crossroads Ministries**

301 S. 8th Street

Opelika, Alabama 36801

**Website:** [www.fbcopelika.com](http://www.fbcopelika.com)

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

Good evening. It is 6:30 Central Standard Time here in Opelika, Alabama and it is my privilege to welcome you to First Baptist Church's large group adult midweek Bible study. Now, I typically say that each and every week and I know it is summertime, but allow me to go ahead and advertise or promote in advance. What we know as the fall semester is quickly approaching us. In fact, on Wednesday night, August the 9th, we're going to have kind of an open house on our campus for all of our ministry areas. The following Wednesday, the 16th of August, will be our first night for our midweek adult Bible studies alongside of our age grade. Now hear me clearly, I'm not trying to get you to leave this Bible study. Okay, I love everybody being in here. However, something exciting and the promotional material is about to come out, beginning this August, our mid-week Bible studies, now that does include some of our Bible studies such as Biscuits and Bible Studies with the Men on Tuesday morning, some of our Ladies Bible studies, but primarily it's on Wednesday night and a few on Sunday evening. We have over 20 opportunities to be a part of some type of Bible study throughout the week beginning in August. Again, I don't want you to depart from this room. I just want you to know there are other options that will be on the campus beginning August 16<sup>th</sup> but until then, you are absolutely stuck with me.

So let's have some fun. Tonight we're going to do some Bible study. If you're here for the very first time, whether in person, online, or by way of radio, this may be a little bit different format of a Bible study that you may have been used to in days past because tonight's Bible study is completely guided and directed by your concerns, your questions, your thoughts and your issues, and what I mean by that is you have the opportunity to submit the questions or to submit the scriptures or concerns by which we will discuss. Now before we get to tonight, we have a regular everyday YouTube channel question of the day; the way that you participate in that is to email us at either one of two websites. You either go through [fbcopelika.com/askjeff](http://fbcopelika.com/askjeff) or [askjeff.net](http://askjeff.net). If you go through our web-based program, it will send us an email that we utilize to do those daily questions. On Wednesday night, which obviously we're part of tonight, everything that we do tonight is either by text messaging or raising of your hand. So whether you're in person, online, wherever you are, you have the opportunity tonight to utilize your text messaging apparatus, whatever you so choose to use, and you can send that message to area code 334-231-2313. You cannot only originate a question, you can submit a follow-up question. So if we're on a certain subject matter, scripture, whatever it may be, and you

want to either drill down a little deeper, maybe take a tangent to the right or the left, or just go completely different area, then it will show up as a follow-up question. Now, those of you that are seasoned veterans, you know that everything that you submit by way of text messaging tonight is anonymous. We have no idea who you are, your number doesn't show up on the screen, you're anonymous. However, some of you want to raise your hand. When you put your hand in the air you have the opportunity to have the floor tonight, however, you lose your anonymity because we can see who you are. You're right here in the room with us. But let me remind you, if you raise your hand in the room tonight to submit a question or to give commentary, your voice nor will your image be seen and/or heard on TV or the radio. So you're anonymous out there, you're just not in here, but we're all family so it's all good.

So without further ado, let's see what we want to talk about tonight. It says, "Will you explain Deuteronomy chapter 22 verse 5? Okay, this is what we call cultural relevance Bible study right here. Some of you are thinking, how do you know what Deuteronomy chapter 22 verse 5 says? Well, the minute you read it, you're going to know why I know what this verse says. It is just one of those passages that is somewhat, shall we say, glaring. Now before we read it, allow me to set up the scene and the stage. What we know as the book of Deuteronomy is not only a retelling of the Exodus experience of the Israelites coming out of Egypt, but it is also preparation alongside the book of Leviticus of how they are to live in the Promised Land. This is how they're to orchestrate their life, make decisions, arrange their lives, etc. And in Deuteronomy chapter 22 verse 5 it says, quote, "The woman shall not wear that which pertains unto a man, neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord thy God." Did I mention that that was going to be culturally relevant? I did. Did I not?

Now, several things you need to know about this verse. The first one is this, that it serves a very unique capacity in scripture because it uses the "a" word. You say the "a" word? An abomination, okay? An abomination, by the way, it's kind of like a square and a rectangle. Did you know that a square is a rectangle, but a rectangle is not always a square? Sin is not always an abomination, but abomination is always sin. Now, there are very select issues in scripture that are referred to as an abomination. Again, they are sin, according to James 2:10, like any other sin, however, the best way that I can give you a visual is when the Bible says it is an abomination, it is if you are slapping the face of God is what it is. You are literally looking at your Creator face to face and you are slapping him. That's what the best way I can describe what an abomination is. Sin is sin but this is almost a quote proverbial slap in the face. Now, if you go back to the book of Leviticus chapter 18. Again, did I mention Leviticus and Deuteronomy were kind of coinciding, navigating the Promised Land? In Leviticus chapter 18, it says that a, quote, "man shall not lie with a man as a woman. It is an abomination unto the Lord." Do you see a thread or a theme happening in scripture here is that when you have issues of, shall we say, sexual deviance that are contrary to God's will, way, and word, God refers to it as a, quote, an abomination in these respective cases.

Now, here's what you need to understand about Deuteronomy chapter 22 verse 5 is they, and I'm going to say this with somewhat of a, I guess, forked tongue, they did not have

the blessing of today's medical science. Now what I mean by that is this, today there are a whole lot of people, we'll discuss this in a moment, who want to identify or declare themselves as being different than or the opposite gender by which the Lord created and made them, and there are actually medical procedures today that people can quote unquote undertake to desire or to accomplish those desires. It's a part of it. You do realize that couldn't happen 100 years ago, right? It could not happen thousands of years ago. And so the issue that we have today where people desire to be something other than what the Lord created, formed, and fashioned them is really not a new issue. Solomon taught us in the book of Ecclesiastes, there is nothing new under the sun. So what did they do? They arranged their apparel and their appearance to be contrary to the way the Lord God made and fashioned them and the Lord, not Baptists, the Lord, not Christians, the Lord, not conservatives, said it's an abomination. God himself. Because here's the thing that we need to realize, that whether you realize it or not, how God formed and fashioned you is not a mistake. You say, "Well, I don't feel." I've got news for you, those feelings do not always line up with how God has formed and fashioned things. There's a lot of things. I've got news for you, I feel that God made a mistake when he made me. I say, I feel that I should have been taller. Why are you laughing at me? That's how I feel. My feelings count. My feelings should be embraced. My feelings should be celebrated and your tax dollars should pay for me to get leg extensions. On a serious note, the logic is the same. God made me my height because God knows what's best for Jeff whether I understand that or not, and my task is not to slap God in the face and say, "You made me wrong." My goal should be, "God, I may not like and/or feel how I am made, but my task should be to conform to your will and your way and to embrace and celebrate how you formed me, not to tell you how I should have been formed." In fact, you get to Romans chapter 9 and in the men's Bible study we're about to come into this passage, it says that God is the potter and we are the clay. It's actually an illustration from Jeremiah chapter 18 and basically in Romans 9 it says how dare the clay tell the potter he doesn't know what he's doing, and that's exactly what is happening not only in Deuteronomy chapter 22, but it's also happening in our society in a very real-time cultural relevance today, is that we have become a society that has now said, embraced, and celebrated that we want to be what we want to be in spite of how God has made and/or fashioned us.

Now, one of the things that frightens me, and by the way, I mentioned two subject matters that are called an abomination, this one in Deuteronomy chapter 22, as well as another one that's specifically mentioned in Leviticus chapter 18. So if you want to classify those all into one sexual behavior mannerisms contrary to God's will, just put them into one big category. There is a university in what we know as the Ivy League, an article just came out this week, that stated that over 40% of their students, that's four out of ten, now identify themselves into these categories. Okay? I'll go ahead and call it out. That university is Brown University. Okay? You say, "Well why is that so important?" Because you may not know why Brown University was started. Brown University was actually formed out of what we know as the Great Awakening as a seminary to train pastors and ministers to share the gospel with the world, and it was no normal seminary. You say, "What do you mean it wasn't normal?" It was Baptist. Uh-huh. Several hundred years ago, a group of Baptists got together and said, there are so many lost people in this world, we need to train pastors to reach them. 300 years later, almost half of their student

body lives a life that God calls an abomination. So that is unfortunately the culture that we have embraced, accepted, and unfortunately are celebrating in our society today. But to quote-unquote explain it, it is what it is. God means what he says because he has said what he has meant and essentially what was happening in those days is what we see happening in our days; they did not have the technology or the medical science to advance it to the levels that we are unfortunately seeing in today's society.

So anybody want to follow up on that fun category? And whoever submitted it, aren't you grateful you got to do it anonymously? Absolutely. That's why we do this on Wednesday night. So we're just going to move on. Nope, we're not moving on. Yes, sir. Change gears. Yes, sir.

[unintelligible]

Oh boy, here we go. Cue the music. After Christ returns. Yep. Yes. Right. That is a really good set, I would say that was a good question, that's a good set of questions, is what that is. So allow me, if you could not hear because of soft-spokenness, allow me to repeat the question the best I understand it and then we will walk through it. In what we know as the book of Revelation, which obviously we've been studying on Sunday morning and it comes up almost each and every Wednesday night, the question is, during that time period that we call the quote-unquote great tribulation, what about those individuals that follow after the Antichrist? What becomes of them? Not only temporarily but eternally? And then are there or will there be anybody who is quote unquote saved and/or has a relationship with the Lord outside of his tyranny? Is that an accurate way? Okay.

So let's begin on the positive side. Go to Revelation chapter 7. We're going to go to the positive side. [fanfare] There it is. Man. I mean it's like I kept delaying it and he just kept turning up the volume. Like we're just going to really get it this time.

Revelation chapter 7. You may remember a couple of Sunday mornings ago, and I've discussed this on Wednesday nights as well, within the book of Revelation we have a series of sections or chapters that we call parenthetical, meaning they're outside the scope of time. So for example, we're walking through the book of Revelation, you've got these seven seals, seven trumpets, seven vials. Occasionally we'll have a passage that gives us kind of the color commentary behind the scenes. Revelation 7 is one of those. So for example in chapters 6 we have the first six seals that are opened. The seventh seal opens up in chapter 8 verse 1, okay? So again, chapter 7 doesn't happen between those seals, it's happening in the background. Does that make sense what I'm trying to say?

Okay, so in chapter 7 it begins by talking about these famous hundred forty four thousand, the twelve thousand of the twelve Jewish tribes, we've discussed that a little bit, but here's what I want you to read is in verse 9. It says, "And after this I beheld and lo a great multitude, which no man could number, of all nations and kindreds and people and tongues, they stood before the throne and before the Lamb, clothed with white robes and palms in their hands and they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne and unto the Lamb." So there is evidence in the midst of

this horrific time period that there are those who reject whom that Antichrist character is, and they believe on the Lord. I think we just read the evidence, okay? Now the question is so what happens to them, okay? Now remember it's parenthetical, right, we're taking a step back, right? Well, if we turn back to chapter 6 verse 9, now remember, it doesn't happen just between the sixth and the seventh seal so we're pulling back. It says, "And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" In other words, there is a great number of people who, during that horrific time period, reject the Antichrist and say, "Man, there is one God, and it's not this guy." What you see is some pretty strong biblical evidence that a great majority or a lot of them lose their life for their faith. Okay, so we do see that happening.

Now, let's flip sides here. What about those who are, for lack of better terms, willing participants in what the Antichrist is doing? Well, remember when we talked about Armageddon last Sunday? Doesn't turn out real well, does it? In fact, it says that the devil, his angels, etc. go into the quote, lake of fire, and you get the picture that they all follow suit. So I don't know if that helps the question at all. Maybe?

[unintelligible]

Yes. Okay, that's a great question. So we're talking about those that have embraced the Antichrist but let's just say for the sake of illustration, they don't die at Armageddon. Is that where we're headed? Perfect. Okay, go to Matthew 25. Matthew chapter 25. Matthew chapter 25. So let me give you a little context here. Matthew 24 and 25, Jesus is on the Mount of Olives. Peter, James, John, and Andrew are his audience. We have probably the most concise and the most thorough communication from Jesus himself regarding what we call second coming issues. In chapter 25, verse 31, it says, "When the Son of Man shall come in his glory and all the holy angels with him and then shall he sit upon the throne of his glory." That's what we know as that famous second coming, Armageddon, the Millennium which we're going to talk about this Sunday morning. "And before him shall be gathered all nations. He shall separate them one from another, as a shepherd divides a sheep from the goats. He shall set the sheep on the right hand, but the goats on the left. Then shall the king say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then he goes and he explains why. Okay? Now, that being said, verse 41, "Then shall he say to them that are on the left hand, Depart from me, you cursed, into everlasting fire prepared for the devil and his angels."

So theoretically, and it's not really theoretically, it's literally, Jesus returns, big famous battle known as Armageddon, lots of blood, lots of carnage, but to your inference, not everybody's dead, right? So what do you do about those that are living? And Jesus separates them. Those that were believers in the Lord, all's good, go into the kingdom. Those that were not, into the lake of fire. So hopefully that cleared up that just a tad bit and we got to hear our theme song tonight, so I appreciate that.

Anybody else on Revelation? We're good with that one? Oh, wow. Double hands. Yes, ma'am. I appreciate you not whistling. Thank you.

[unintelligible]

Oh, yes. So if you look at... the question is, did not a lot of them die during all the activity of the tribulation? Oh, yes. So this seal opens and a third of the people die. This judgment happens, half the people die. If you just do basic, simple mathematics... I was just making sure it wasn't me. I was like, oh, goodness. If you just do basic, simple mathematics, at least half, if not more than half, of the world's population die as a result of the wrath and the judgment of God. So again, those that were, again, contrary to, they've already met that eternal judgment prior to what we just read. Again, I mentioned this on Sunday morning a little bit. If you were to take today's population of about eight billion people, I think conservatively, if the day were today where the Lord called us up and all this started, I think by the time you got to the end of Armageddon, or until you got to Armageddon, not the end of it, but the beginning, you'd have about two billion. That's about it. About 75% of the world's population will be eradicated. And if you read the prophecies from the book of Isaiah and some others, they're fighting with sticks and stones. So it makes you wonder if somebody unplugged the grid. I'm just saying.

Question, follow up, "How many abominations are there?" That's a really good question. I mentioned that in what we know as Leviticus chapter 18, it addresses what you and I would call same-sex activity. Deuteronomy 22, what we might call the self-identification of the transgender activity. Every one of the abominations, here's what's interesting, is what we might call, man this is horrible to say, more than average participant sexual deviance is called sin, but not an abomination. An abomination, I mean, you've gone there, if that makes any sense. Those are the two main areas. All of the quote unquote abominations, and you can go do a word search on the word abomination in the scripture, but you will discover that abominations fall into two main categories: extreme sexual deviance, which we've already addressed, and overt, over the top paganism. where they are sacrificing to Moloch. Okay, where they were taking babies and sacrificing them to a false god, that's called an abomination which is interesting because if you want to read into that what that really is, most of the behaviors that our culture is fighting to celebrate are called abominations by God. Just something interesting to that. But those are the categories that they fall into.

Yes ma'am.

[unintelligible]

Yes. Yes. Right. Okay. Yes. So the question, if you couldn't hear, is comparison of an abomination to blaspheming. So understand, anytime we sin, whether it's the Garden Eden, you and I, we are telling God we know better than he is. We think we know better. An abomination is the nth degree of that because you're slapping God in the face saying that how you created it is wrong. So let's just use the categories that are before us. If you want to get red in the face and somewhat experience secondhand embarrassment, read

Leviticus 18. It tells you every relationship you're not supposed to be intimate with. Everyone, okay? Now we would all agree that I'm just so awkward saying this with my wife in the room, having an intimate relationship with my mother-in-law, sorry, baby, that's one of the things listed, okay? That is sin but it's not called an abomination because at least you got the right body parts. How's that for honesty tonight? When we get into the next section, you're dealing with participation of activity that is not even doing it the way God designed it to be participated in, even if you got the wrong person. Does that help a little bit? Blasphemy is essentially crediting to a non-true God figure or character attributes that should be reserved for God himself. So if you, and again this goes back to some of the famous paganisms of the Bible, if you worship Ashteroth and Baal and you sacrifice unto Moloch, you are crediting these false gods the reverence the worship that is for the one true God and that is an abomination. That's a slap in the face because you're not even recognizing the right person at the right time for the right reasons, if that makes sense. That's different than you know, they set up the high places and did false worship. Don't get me wrong, that's bad and that's sin, but at least you're not giving that entity reverence of the qualities that you give God and God alone. Do you see kind of that you're going up just a notch?

Now here's the deal, it's all sin. It's all sin. Okay? But the abomination is when you're taking actually the way that God structured things and you're reversing it. Now Isaiah chapter 5 warned us of this in verse 20. He said be warned when that they, essentially he says when they say that up is down, down is up, black is white, white is black, right is left, left is right, good is bad and bad is good. And unfortunately that's kind of where we're headed as a culture is we want to take everything that God has said is good and all of a sudden it's taboo, and everything that God said was evil sinful and abomination, we want to celebrate it and give permission to do so. Do you see kind of the differentiation there? So back to Leviticus 18. Any type of sexual relationship outside of God's design is sinful but when it contains two people that anatomically have the same parts, it's called an abomination because it's not even how God designed it to happen, much less with the right person. Does that help?

I don't know if anybody else is, but I'm sweating up here. Love y'all. Yes, ma'am. Yes, ma'am.

[unintelligible]

Yes, okay, so I obviously, I spoke in code there, so forgive me, because the question was abortion. Understand, sacrificing children to Moloch is exactly what that was. It was the killing of babies for one's personal gain, good, or sufficiency. A little different, but basically the same principles. Again, it's called an abomination. So here's the thing. We can talk about sexuality all we want, but you understand that God is the giver, and the author, and the creator of life, and all throughout scripture, we're commissioned to be stewards of life, to be preservers of life, to be advocates of life, not to sacrifice life so that a false god will give us more money or more land which is essentially, yes. So again, we have become a culture of abominations. And yes, it is what it is. Yes, ma'am.

"Are fallen angels and demons different? If so, where did demons come from?" Oh, wow, whoever you are, you have opened it. So the Bible does speak about angelic beings. Let's begin in general and then we're gonna get specific. In the book of Hebrews chapter 1 verse 14 it says that angelic beings are spirits. Okay, they're spirits. Okay, however in 2 Peter chapter 2 verse 4 and in Jude verse 6, it says that these angelic beings of days past rebelled with Lucifer and they fell alongside of his rebellion. Now what's interesting is whether you have an angelic being that, for the lack of better terms, is a good angel or if you have a fallen one which we will, for the sake of conversation, call a bad angel, in your Bible every time an angelic being is visible to or interacts with humanity they are not some type of ghostly figure, they are seen as a visual presentation as a man. Okay? Every single angel in the Bible appears as a man. In fact, in the book of Genesis, there are angelic beings who come and visit Abram and Sarah before Isaac is born and they leave footprints in the sand. So again, we're not dealing with ghostly type beings, we're dealing with real entities here when interacting among humankind.

Now, why is that important? Because it says are fallen angels and demons different? If so, where do, quote, demons come from? Here's where it gets interesting because what we know as fallen angels, okay, that took place, can we all agree that there was a difference in time? We all know Lucifer's fall was prior to Genesis 3, right? Everybody knows that because when Lucifer shows up or the serpent shows up to the Garden of Eden, he's called the serpent. He is wayward. He is sideways. The rebellion has occurred, correct? So not only is he in a fallen state, the angelic beings are in a quote-unquote fallen state, right? Now, here's the big question: were they as fallen entities, were they walking around just like the good ones were? How visible were they? How visible were they not? And again this question comes up a lot on Wednesday night but it is so important back in Genesis chapter 6 before what we know as the famous flood of Noah, it says the sons of God went unto the daughters of men and they had children of renown, giants that were in the land. You say, "Why is that important?" Because the only other times that phrase "sons of God" is used in your Old Testament is to refer to angelic beings, okay? You say, "Why is that important to the question?" Because I believe there is biblical evidence that whether you subscribe to them literally being physical and/or not, they were a part of that rebellion and all the flesh was destroyed in that flood which means that you would now have fallen angelic beings which are disembodied demonic spirits. Did that communicate?

So in other words Mary Magdalene, lady of questionable character at the beginning of the gospels, Jesus comes up and he delivers her. Do you remember how many devils she had in her? Seven. So therefore, you're dealing with a spiritual entity that is not, shall we say, in the mass or the volume of humanity, right? If seven people can get inside of one, can we all agree things are a little bit quote unquote disembodied. In Mark chapter 5, Jesus encounters a guy known as the demoniac. He had a legion of demons in him. A legion at minimum is 2,000. At maximum, 6-7,000. That's a whole lot, correct? And so therefore you see what could have been in days past a voluminous physical presentation of fallen angelic beings. I think biblically speaking now you have demonic spirits as a leftover of, if that makes sense. And you do see in Ephesians chapter 6 that it says that Satan himself, he has principalities, he has powers, he has rulers of darkness and so there's even



classifications to authority, ability and means and such. And so again, are they distinct and different? It's kind of a yes/no because the question we have to ask ourselves is is what is, I hate to use the term accessible or real today, is it in the same form that it used to be or was it the fallen angel that has now become the form that it is? Can we all just agree at the end of the day we've got a bunch of demons running around? And they're real. And by the way, read Mark chapter 5 and you will see the behavior of that demoniac and it will tell you some of the marks of someone who is demonized. He was obsessed with death. He was uncontrollable. He was cutting himself all the time, screaming and yelling and he was naked. Just something to think about. We live in a culture today where everybody says, you can't control me and everybody's trying to get naked. True? And so it makes you think, oh, so what do we do in our culture today? In our culture today, if you've got someone who is uncontrollable, what do you do? You pop them a bunch of pills. What did Jesus do? He delivered a demon. See, if you have a demon and you pop a pill, all you've done is delay the manifestation of the demon because there are problems in this world that are not physical. They are spiritual. And Jesus recognized it. The early apostles recognized it. But we, please note sarcasm, have gotten so sophisticated, we can cure this with medical science. Not if it's spiritual you can't.

And so again, Mary Magdalene, 7 demonics, a legion. Today's society, we claim, "Oh that's just, that's an antiquitous religious belief." No it's not, it's real, is what it is. And the sad part is, today the demonic are running amok because there's a lot of people who even claim to be believers in Jesus who won't even admit they exist. You know what, they're having a field day. Basically they're running undercover and nobody cares. They're just going at it. So again, read Mark 5. Look at what that guy did, how he behaved, and his mannerisms when he got delivered. Are y'all ready for this? This is crazy. You know what the Bible says? He was clothed, seated, and in his right mind. Isn't that interesting that all of his diagnoses were removed with deliverance. I'll just leave it there.

Anybody else? We're good? All right. Next. Sorry, apologize. Yes, sir.

[unintelligible]

Yes, that is a really good question. So for those you could not hear, Matthew chapter 7. Actually we're gonna, it's verse 22 that you referenced but we're gonna be in 21, 22 and 23. I believe personally, that's just me speaking, these are some of the scariest words in all the Bible, okay, because Jesus is quoting these words at the end of the Sermon on the Mount and here's what he says. He says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? In thy name have we not cast out devils? In thy name have we not done wonderful works? Then I will profess unto them, I never knew you, depart from me, you workers of iniquity." Now, I'm going to pull back and then I'm going to go to your question specifically. I think we would all agree that Jesus is addressing a problem that didn't just exist in his day but exists in ours today, that there are people who would claim a religious affinity or claim some type of spirituality but they're not really saved, they're not really believers. Okay? There's a lot of that, unfortunately.

So let's get specific to your question. What about those who say, "Well, time out, we cast out devils. I mean, we're talking about the subject. Surely if you cast out a devil, you should be good, right?" Here's the problem. You remember the story when Moses and Aaron went back to Pharaoh? Remember that famous story? They had the staff that turned into a snake? What did Pharaoh's sorcerers do? They did the same thing. In other words, they were able to, under a false spirit, they were able to imitate and to replicate what God was doing, however, if you'll track down that story, remember ultimately it was Moses' rod that ate theirs. We know the rest of the story. So again, I want you to understand the context of what Jesus was communicating. What we know as the Sermon on the Mount, you've got a bunch of Jewish people with a bunch of Jewish tradition, probably a bunch of Pharisees, a bunch of Sadducees that had a lot of religious fervor, but Jesus called them in Matthew 23, whitewashed tombs. "You look pretty on the outside, but you're corrupt on the inside." This is the same group of people that in John chapter 8 brought the woman caught in adultery.

Now, we just referenced Leviticus 18, and can we all agree we've had biology 101? That's actually impossible to do. There was a man, right? You can't have adultery without a man and a woman, correct? Who do you think that man was? I guarantee I know who it was. It was one of the Pharisees trying to trap Jesus. In other words, they sinned so as to claim a greater cause. In other words, by the way, can you imagine when they're picking straws? "Who's willing to do this?" Oh. Never mind. But they had to catch Jesus. My point is this, you see it with Pharaoh and his sorcerers, you see it in the book of Daniel with Nebuchadnezzar, you see a lot of places in scripture where those that are completely contrary to who God is do things of a supernatural nature that are categorized here. You know, just because it's supernatural doesn't mean it's of God.

You know, one of the most frightening conversations I ever had in my life years ago, I won't give you all the backstory, was an individual that I knew at the time who had gone to a, I'll just use the phrase, religious service, and there was a lot of mannerisms and behaviors that took place that per Mark chapter 5 I don't think we would claim to be of God. However, this person said, "Oh man, that was one of the most godly experiences of my life." I said, "Well, why would you say that?" And he said, "Because nobody can do what they did unless they're of God." And I said, "Have you not read Exodus?" Those sorcerers, and by the way, when you read the plagues, you do know that Pharaoh's sorcerers went back home and found a way to turn water to blood. They sure did. They replicated the first four plagues, and on the fifth plague, they said, "This is the hand of God. We can't do this."

So again, I think that categorization, Jesus is saying all these folks are doing these supernatural things claiming they must be of God just because they can solve A, B, and C or do X, Y, and Z. And by the way, how does he end it? He says, "I never knew you. You and I did not have a personal relationship." That's coming from him. Does that help a little bit with the casting out? Maybe, maybe not.

[unintelligible]

That would be Matthew chapter 12. So turn a few pages to the right, Matthew chapter 12. Here's where, okay, here's where we've got to get very specific and, sir, you brought up a very good point. There is a passage where the Pharisees accused Jesus of casting out devils according to the power of the devil, and basically Jesus says a house divided cannot stand. Okay? So, verse 25. "And Jesus knew their thoughts and said unto them, every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand." Listen to verse 26. "And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand?" Where does it mention demons? If Satan cast out Satan. Satan is an entity, not a generic term for the demonic. That's an entity. If Satan cast out Satan. He didn't say if demons cast out demons. Does it make sense when I'm delineating there? So again, Jesus is saying, he said, if Satan casts out Satan. So then he says in verse 27, "If I by Beelzebub cast out devils."

So again, I don't want to get, I don't want to get too quote unquote in the weeds here, because we're real quickly going Baptical, if that makes any sense. But there is, in this world of the demonic, there is a thing, a term that we use called false deliverance and what false deliverance is, is basically you have a demonized person who encounters another demonized person and in the course of their conversation they claim to get better because of each other but it's a temporary fix because they just get worse because God never came into the picture. If that makes sense. And there's a whole lot of that mess happening in our world but that's a whole other message for a whole other week. Did that help a little bit though? Yes ma'am.

[unintelligible]

Oh yeah, so the issue about a false prophet, so a false prophet, again by the way in Matthew 7 if you read a few verses before what you just brought up, sir, it talks about false prophets, okay? A false prophet who's pointing people the wrong direction for the wrong reasons. Ma'am one of the statements I like to use all the time and forgive me for using it, is a broke clock is right twice a day, and what I mean by that is you can have somebody who is wrong 98% of the time but the Holy Spirit of God can use that 2%. That doesn't mean that false prophet is a believer. That doesn't mean that false prophet... There's a lot of people. I have a friend of mine, you're going to think this is crazy, but it's true. I've got a friend of mine that got saved because of a German shepherd. No, I'm not joking. This man was a lost man. He was military, hardened, a lot of assignments that make a person hard, okay? In his early 40s, against the things of God. There was a man who was a believer who trained German shepherds. He acquired German shepherds from this man and believe it or not, seeing those dogs listen to those commands and be so obedient, God used that for him to hear the gospel. So if a man can understand the gospel from a German shepherd, then guess what? I mean, let's go back. In the book of Numbers God got a man's attention with a donkey. So if he can use a donkey and he can use a dog, then he might be able to use a false prophet because here's the beautiful thing, you do realize that according to Colossians chapter 1 all those false prophets are on God's leash. In other words, when God says enough is enough, he shuts them up. Enough is enough.

So again isn't that funny that sometimes even the Lord himself can use that which is against the Lord to bring people to the Lord. Now I would say that's a rare case but it could happen absolutely. We've gone down a rabbit hole. I like it and yes, sir"

[unintelligible]

Yes, in Galatians 1:6, the Apostle Paul said, "If anybody preaches a gospel contrary to what I'm telling you, let them be accursed." It is not the real gospel at all. Follow-up says, when the demons entered the pigs, i.e. Mark 5, did the demons die when they went into the water and drowned? Can demons die? No, they didn't die. Absolutely they didn't. And I can prove they didn't, because go back to Mark 5. Mark chapter 5, the demoniac. You know what I love about Wednesday nights is when I woke up this morning I had no idea we're going to talk about this. Mark chapter 5 verse 9. "He asked him what is thy name, and he answered, saying, My name is Legion for we are many. And he besought him much that he would not send them away out of the country and there was nigh unto the mountains a great herd of swine feeding and all the devils besought him, saying, Send us in the swine, that we may enter into them." Isn't that interesting? They asked not to leave the country. You say, "What would the country have anything to do with it?" Because in Ephesians chapter 6, it says that Satan has principalities. A principality is a territory. It is an area. And the thing I think we need to understand, the demons are more scared of Satan than they are being delivered by Jesus. Okay?

Turn a few pages to the left to Mark chapter 1. Mark chapter 1. Do you know that the very first demon that Jesus encounters is in church? I'm serious. Well, it was a synagogue, technically but he was in church. Verse 21 of Mark chapter 1, "They went into Capernaum and straightway on the Sabbath day he entered into the synagogue and he taught. They were astonished at his doctrine for he taught them as one who had authority not as the scribes, and there was in their synagogue a man with an unclean spirit and he cried out saying, Let us alone what have we to do with thee, thou Jesus of Nazareth. Art thou come to destroy us?" Now, by the way, if you've read Revelation chapter 20, basically it says all these entities are one day sent to the lake of fire. It's over. It's done. They recognize he has the power to destroy. He has the power to send them to the lake of fire. He delivers this man just like he does the demonic in Mark chapter 5. Yes, the pigs die. The demonic, unless they're sent to the lake of fire, they're still... and by the way, remember Mary Magdalene, the seven demons, what did Jesus warn us? When you sweep out the house, there's more waiting to come in. So again, always looking, I hate to use these terms, sounds more biological than spiritual, they're always looking for a host. Always looking for a host.

Okay, moving on. 2 Timothy chapter 4 verse 10. Demas, good old Demas, please note the pun, was in ministry with Paul but left for the love of this world. Does this mean he was never saved? Oh, good question. 2 Timothy chapter 4, we make our way toward the end of whom we know as the Apostle Paul's life. And by the way, if you've never, one of the things about the Apostle Paul's letters is we tend to just kind of check out at the end because at the end it's a bunch of names and a bunch of places and you're kind of, "Eh, I got this." These names and places are fascinating because in verse 10 it says, "For Demas

has forsaken me having loved this present world." Now the question is does that mean he wasn't ever really saved? Why would somebody put the question in that form? Because in 1 John chapter 2 verse 18, it says the Antichrist, singular, is coming; there are many antichrists, plural, currently, and it says that they departed from us because they were never a part of us. And so therefore, okay, reasons to say if someone's a part of what's going on and they take off is it possible they were never actually a part of things to begin with? Well, number 1, Paul does not say he forsook the Lord, it says he's forsaken me. Okay, so that's interesting.

Now go back. We keep going to Mark, go back to Mark chapter 4 for just a moment. Mark chapter 4, there is the famous parable of the sower. Here's what I believe is happening with Demas in the passage in Mark chapter 4. Jesus tells this famous parable, the sower of the seed. You know the story. There's four types of seed. One gets taken by the fowls of the air. One comes up quickly, burns up. One becomes unfruitful, and one produces a whole lot of fruit. Those are your four categories, okay? In verse 13, Jesus begins to explain the interpretation of these four seeds. It says, "He said unto them know you not this parable? You shall know all parables. The sower soweth the word and these are they by the wayside where the word is sown. When they have heard Satan cometh immediately, taketh away the word which was sown in their hearts. And these are they likewise which are sown on stony ground who when they've heard the word immediately receive it with gladness and have no root and so endure but for a time. Afterwards, when affliction or persecution arises for the word's sake, immediately they are offended." Verse 18, "And these are they which are sown among the thorns, such as hear the word and the cares of this world and the deceitfulness of riches and the lust of other things enter in and choke the word and it becometh unfruitful." And so, obviously, we know the fourth one produces much fruit, 30, 60, and 100 fold.

Now, here's where we have to make a decision. Is, of these four seeds, which ones are saved and which one are not? Now, can we all agree the first one's lost as a goose, right? I mean, it never even plants. Done. The last one, good to go, right? Bearing fruit. So, it's the middle two that are difficult. The second one, I would claim was, quote, lost because there is no root. There's no root, right? It's all, much like we just read in Matthew chapter 7, it's all frivolous on the outside. There's no substance to it. It's the third one that I think Demas falls into the category. Demas had been with Paul. Demas had walked with the Lord. Demas had done ministry. But what does it say? He forsook me for what? The cares of the world. Well, we just read that that's one of the thorns of life, the cares of this world, the deceitfulness of riches causes one to be unfruitful. Well, if they're unfruitful, at one point they were fruitful and remember all throughout scripture it says one cannot bear fruit unless there is a connection to the root. And so therefore I think Demas was in a rebellious place. The book of Jeremiah would have called him backslidden. But I don't think that Paul is saying Demas was really a false believer or never really a true believer. He was a believer that got caught up in the world. That's what he was.

Now here's what's interesting. In the next couple of verses, what does Paul say? "Bring John Mark to me for he is beneficial for ministry." You say, "Well why is that significant?" Because earlier he and John Mark had split over differences and we see

pretty much, I would say, kind of an immaturity on John Mark's side, a maturity on Paul's side but guess what happened? He turned course and now is profitable for ministry. So I don't think Demas was never a believer, I just think he was a believer that got caught up in the things of the world, i.e. the parable of the sower. Thoughts, concerns we're good there?

Next. Oh boy. If everyone, or as we say in the South, e'ryone, if everyone came from Adam, how did we end up with the different races? Good question. All right, we've got to go back to good old Genesis. Go back to Genesis chapter 11. Genesis chapter 11, we are going to the Tower of Babel. Now, by the way, as we address this question, just a reminder that if you were to go and look through a microscope and do all the DNA stuff that's available nowadays, you will discover that when you began to really investigate and drill down deep, what appear at times to be drastic physical differences on the outside are not so drastically different on the inside. And what I mean by that is genetically speaking, we're a whole lot more alike than we are different on the genetic side, okay, even though there may be drastically different appearances on the outside.

So back to Genesis chapter 11, remember the Tower of Babel, okay? Not our finest moment. Can we all agree? Right? What does it say? "And the whole earth was of one language and one speech." So why is this important? Because at this point, I think we have biblical evidence that those differences that we visibly see today were not present at that time. One language, one person, one entity, right? Basically, you have a synonymous society, all right? Now, we know that the result of what we know as the Tower of Babel was a confusion of the language by God, and he descends and he sends humanity out, okay? He disperses humanity. Here's what's interesting, is when he disperses humanity, here's what's fascinating, all God did in chapter 11 is what he told them to do in chapter 9 on their own and they wouldn't do it. You say, "What do you mean on their own?" Well, remember Noah and his family get on the boat, right? Chapter 6, they get on the boat. And by the way, just a little humorous anecdote. A couple Wednesday nights ago, one of my sons, I'm not going to tell you which one he is, but he has an older and a younger brother, one of my sons taught the Bible study in kid's ministry. Okay? That's great. Taught the Bible study. We heard back from someone who was taking their grandchild somewhere the next day and it was funny, they said, "What did your son teach?" I said, "What do you mean?" According to their grandchild, my son said that Noah was on the boat for one year and 54 months. It was one year and four months. But that kid heard one year and 54 months. Poor Noah. Can you imagine being on that boat for six and a half years? That's a long, long time. Noah gets on the boat. Right? By the way, you do know sometimes kids don't always hear what we say. Neither do adults.

Okay, nonetheless, he gets on the boat, they traverse that, they get off the boat. When they get off the boat, there are eight residents of planet Earth. Eight. There's Noah, Mrs. Noah, there's Shem, Ham, and Japheth, and their respective wives. That's it. Okay? It is at that point in chapter 9 that God said, "You know what? Y'all need to part ways." Okay? And here's what he did, what he told him to do, so we're gonna make quote X, this is where the boat lands, which according to the Bible is Mount Ararat, okay, and I know there's a lot of late night cable TV that you can watch to suppose when, where, and how

Noah's boat fits into this, but here's what he said. He said, "Okay, Shem, you go that way. Okay, Japheth, you go this way. Okay, Ham, you go that way." What do you think these three brothers did? Nah. They didn't do what God told them to do and so they stayed and what we have is the byproduct of what we know as the Tower of Babel where they basically said, "No, we're not going to do what God tells us to do. We're going to do it our way." Isn't that interesting? Isn't that the same thing we did in the Garden of Eden? Same story, second verse, you think it's going to be better, it just gets worse, right?

So they do the same thing. Tower of Babel, it says they are of one. Why are they of one? Because they're one family, that's what they are. You're basically talking three brothers and a bunch of first and second cousins all hanging out is what we've got, right? So what does God do? God confuses the language and they have to go out. Okay? And when they go out, they go three different directions and the last time I checked, those three different directions have a whole lot of different climates, a whole lot of different environments, and a whole lot of different of everything. Correct? They were no longer all in the same place at the same time, living the same life. They were all over the world. And so what do you see? If you were to pinpoint this as the epicenter of earth, and you were to send people all over the earth in different directions, you know what you discover nowadays? I know this is politically incorrect, but it's absolutely true. Go to any city in those respective parts of the world and you will see differences that are on the outside but yet you will not have a whole lot of differences on the inside because you know what on the inside not only are we genetically a whole lot alike, we all got the same problem, it's called sin. We all got the same problem and we're all trying to fix it our own separate way.

So when people talk about all these different races, all these different things, at the Tower of Babel there was just one of us, okay, and then we dispersed throughout. Now here's what I need you to hear, when we talk about quote unquote racial concerns, I think we need to see it from God's perspective and not from ours. You say, "Well, what's God's perspective?" Chapter 12. You say, "What do you mean chapter 12?" Chapter 12 of the book of Genesis, God does something that most of us probably in the room recognize but maybe the world not at large. Did you know that in God's perspective there are three races? You say, "What do you mean there's three races?" Okay, there are Gentiles, there are Jews and there are Samaritans. That's it. You realize in chapter 11, everybody's a Gentile. Everybody. Chapter 12, okay, whom we know as Abram, he is called out, right, and he establishes what we know as the Jewish people. It's a different race is what it is. God is doing a different thing with a different people that are set aside differently, correct? In fact, there was an external difference to them. It wasn't their skin color. It wasn't the texture of this or that. It's called circumcision. They were different and it was easily identifiable, okay? Then you fast forward. So you've got Jews and you've got Gentiles and guess what happens when they start blending the two? They get Samaritans.

So here's the thing, when we start talking about racial concerns, and I know what the obvious things are on the outside, but if we were to look down from heaven, God sees Jews, Gentiles, Samaritans and guess what? All of them are lost and sinful creatures. All of them are. And so again, yes, there's a lot observable on the outside, but internally, it's

not just at the DNA level, but it's at the spiritual level. According to Jeremiah, it says, the heart is deceitful above all things. It doesn't say the heart of the descendants of Shem. It says the heart collectively. And so even though as the descendants spread out, there might be some observable differences on the external, there is no difference on the inside. All three of these families and all of humanity all have the same internal struggle. We all have our own sin issue.

Okay, so as we wrap up, because time is quickly evading us, we will gather again next week. We do have the YouTube channel that you can be a part of each and every day, [askjeff.net](http://askjeff.net) or [fbcopelika.com/askjeff](https://www.facebook.com/askjeff). This Sunday night, Sunday night, that's right, the Hopper's are going to be here. And folks, you cannot make up what I'm about to tell you. Do you see on that screen, do you see the patriarch of this family? His legal name is Claude Hopper. Cannot make it up. Now if you were a part or if you got to see, remember the Palm Sunday music celebration we had here? You remember the song "Shouting time"? That's these folks. They wrote this song. That's their song. And so they've been here before. It's going to be a lot of fun. It is absolutely a free endeavor. There will be a love offering on the way out if you'd like to support their ministry. But attendance to be in the building, there is no fee and/or charge to get in the room. It'll be this Sunday night at 6 o'clock and I can promise you one thing, it will be a lot of fun. It will be very worshipful. And you will leave encouraged in a world that is less than encouraging. Let's put it that way.

Alright, let's pray and we'll get rolling.

*Lord Jesus, thank you for the privilege of just searching out your word. God, thank you from literally Genesis to Revelation tonight you've helped navigate us through that which seems somewhat obvious and that which is not always so obvious. God, I do pray that at the end of tonight, the end of every day, our sole desire would be a life that is honoring of you, that is pleasing to you. Lord, as it says in 1 Peter chapter 1 verse 15, may we be holy as you are holy. It is in the name of Jesus Christ we pray. Amen.*